

## An Analysis of Branding at Islamic Universities Using Mark and Pearson's Archetypes

Nur Asiyah<sup>1\*</sup>,  
Robith Khoiril Umam<sup>2</sup>,  
Yustin Sartika<sup>3</sup>

<sup>1,2,3</sup>Universitas Raden Mas Said Surakarta,  
Indonesia

\*[nur.asiyah@staff.uinsaid.ac.id](mailto:nur.asiyah@staff.uinsaid.ac.id)

Article History: Submitted on 21<sup>st</sup> August 2022; Revised on 30<sup>th</sup> November 2022;  
Accepted on 14<sup>th</sup> December 2022; Published on 31<sup>st</sup> December 2022

### ABSTRACT

Competition between universities to gain market attention requires various strategies, including the activities of the institution's branding. University branding is obligatory to publicize their existence and values, which differ from competitors, whether in scientific values or other elements. However, sometimes stakeholders do not understand the "branding map" of the competitors surrounding campuses. This study aims to reveal the university's branding using the concept of archetypes written by Mark and Pearson. Twelve archetypes are commonly used for branding: the innocent, the explorer, the sage, the hero, the outlaw, the magician, the regular guy, the lover, the jester, the caregiver, the creator, and the ruler. The data in this research is in the form of text and pictures taken from logos, slogans, visions, and missions of 13 Islamic universities under the Ministry of Research, Technology and Higher Education and the Ministry of Religious Affairs. The study shows that nine of the twelve archetypes appear in Islamic universities. The nine archetypes are the sage, the caregiver, the creator, the explorer, the hero, the innocent, the ruler, the regular guy, and the lover. Each Islamic University has multiple archetypes at once. Therefore, campus branding used in marketing and publication programs can use the most dominating archetypes.

**Keywords:** archetype, branding, islamic universities

## INTRODUCTION

Branding a college is crucial because it brings a message to society's subconscious. Brands have become a significant player in modern society (Kapferer, 2008). Moreover, branding is part of a strategy to build public trust amid increasingly fierce competition between universities. In marketing, the conceptual framing of needs wants, and demands are considered central to understanding customers and consumers and developing strategies for satisfying needs (Lowrie, 2018). University as a representative of the knowledge-intensive sector of the economy, uses multivariate tools to develop a brand (Bulgakova et al., 2022). A college with a good branding image will quickly get "customers" more than other universities. (Agus R & Ummah, 2019). The benefits of branding the university the findings indicate that student numbers have improved and revenue has increased, leading to the management expanding programs (Deheer & Tandoh-Offin, 2016). Through branding and activities, an educational institution makes special deference to the quality of learning, user satisfaction, academic achievement, and alumni competence. From those, people can understand the urgency of branding, which is closely related to the image or impression to build. (Karsono et al., 2021). Strategic brand management can be done by identifying critical branding decisions and suggesting some of the essential considerations for those decisions (Keller, 2013). A brand can be conceptualized as "a name, symbol, design, or mark that enhances the value of a product. (Leijerholt et al., n.d.). In its application in the field, university branding is represented in the logo, slogan, vision, and mission. The logo of a university is believed to be a symbol representing the image the college wants to campaign. (Fanny, Raden & Ardi, 2017). Meanwhile, Dian Kristiani S et al. mentioned a close correlation between the creation of slogan texts and efforts to image the campus with optimistic assumptions in the minds of the community. (Kristiani Samosir et al., 2016). Furthermore, Yusuf Hamdan considered that the vision and mission are prepared very carefully because they contain dreams of the expected future (Hamdan, 2001).

Branding, when viewed from an archetypal perspective, will create a specific personification of an image which collectively gives rise to a particular narrative. Archetypes are images that emerge through symbol narratives that are universally accepted (Jung in Mark and Pearson, 2001). Jung emphasizes Collective narrative experience that emerges from what Jung calls the collective unconscious, a shared unconscious that is hereditary, cross-generational, and cross-cultural. Several researchers do research on branding

and archetypes, such as certain brand management archetypes, to coexist to optimize specific effects and manage paradoxes. From a managerial perspective, the article suggests that understanding strategic brand management and related paradoxes is fundamental for organizations to achieve desired effects with their value creation (Högström et al., 2015). The elaboration of the strongest national brands is based on the archetypes of national culture (Aurelia Peru-Balan, V. B. 2014). Research on university branding so far tends to analyze and describe an institution's branding only so that the reality is that various universities branding their institutions are less exposed. Among the research that discusses the branding of campus, The research that examines campus branding has been conducted (Farida & Azizah, 2019), which measures the effectiveness of *branding* programs at the Veteran National Development University (UPN) with the SPSS program. The other research was written by (Fanny, Raden & Ardi, 2017), who examined the semiotics of the STMIK Bumigora logo, Mataram. These studies differ from this research, considering that they consist of 13 Islamic universities under the Ministry of Research, Technology and Higher Education and the Ministry of Religious Affairs.

Several researchers also research campus branding that is generally descriptive. The role of brand reputation is a mediator between public and private universities (Tan et al., 2022). Further (Hamdan, 2001) discusses the urgency and how to make the vision and mission of a campus. Bechter C et al. (2016), in their research, Advertising between Archetypes and Brand Personality has implications for advertisers who may want to specify an archetype and related personality attributes for their promotional campaigns. Further, Poernomo et al. (2018) do the research entitled Application of Personal Branding as a Campus “Bela Negara” at UPN “Veteran” Jawa Timur. They emphasize that Institution’s image is positively and significantly related to an institution’s reputation but insignificant to personal branding. Nevertheless, those are different from this research. This research no longer discusses the urgency and step-by-step creation of branding. This research descriptively explains the meaning of branding carried out by Islamic campuses through logos, slogans, visions, and missions.

This research aims to complement the shortcomings of previous studies by examining the implied and expressed meanings of the branding of several Islamic universities, both within the Ministry of Religious Affairs and the Ministry of Research, Technology and Higher Education. By comparing many universities at once, this research can provide complete information on

what archetypes were built, planned, and aligned with the work culture in the campus environment. An archetype is an idea, symbol, pattern, or character-type, in a story. It is a prototype on which a brand character or personification is done and accepted universally (Siraj, S., & Kumari, S. (2012).

This research is based on the argument that each archetype image in university branding has a specific message that wants to be portrayed to the public. The archetype's image should be a differentiator between one college and another even though they both carry the "name of Islam". This research classifies the meaning of branding using the concept carried out (Mark & Pearson, 2001). They state that every branding is inseparable from one of the 12 archetypes: the innocent, the explorer, the sage, the hero, the outlaw, the magician, the regular guy, the lover, the jester, the caregiver, the creator, and the ruler. These twelve archetypes are used to understand the implied and expressed meanings of the archetype image of a logo, slogan, vision, and mission. The archetype image is then compared between one Islamic campus and another based on the Ministry of Religious Affairs and the Ministry of Research, Technology and Higher Education scope.

## METHOD

This research applies qualitative library research. The primary data sources for qualitative research are words and actions, which are supported by documents and other data sources (Lofland, 1984). The data of this study were the branding of the Islamic universities under the Ministry of Religious Affairs and the Ministry of Research, Technology, and Higher Education. The data were in text and visuals collected from each university's logo, slogan, vision and mission, advertisement, jargon, and mascot, mainly from their websites and supporting sources. The data is the branding material from 13 Islamic universities under the Ministry of Religious Affairs and the Ministry of Research, Technology and Higher Education. These universities were chosen since seven campuses under the Ministry of Religious affairs were transforming their status from IAIN (Islamic State Institute) to UIN (Islamic State University). Therefore each campus creates a new branding to promote its campus. Grabbing market attention requires various strategies, including institutional branding activities. This activity is important because it aims to convey messages to the subconscious community. However, it is not

uncommon for stakeholders to not understand the "branding map" of surrounding campuses that are competitors.

Some campuses still needed to publish their new branding materials during the research. In this case, what is done as observation material is mixed with the old branding data of the new branding found. The thirteen universities studied are UIN SATU (*Sayyid Ali Rahmatullah*) Tulungagung, UIN Raden Intan Lampung, UIN RMS (*Raden Mas Said*) Surakarta, UIN SAIZU (*Prof. KH. Saifuddin Zubri*) Purwokerto, UIN KHAS (*KH Achmad Siddiq*) Jember, UINSI (*Sultan Aji Muhammad Idris*) Samarinda, UIN FSB (*Fatmawati Sukarno Bengkulu*) Bengkulu, Universitas Nahdlatul Ulama (UNU) Surakarta, Universitas Sultan Agung (UNISSULA) Semarang, Universitas Islam Batik (UNIBA) Surakarta, Universitas Sains Al-Quran (UNSIQ) Wonosobo, Institut Ilmu Al-Quran Universitas Aisyiyah (UNISA) Yogyakarta, and Universitas Muhammadiyah Surakarta (UMS).

The selection of 13 campuses is sufficient to explain Mark and Pearson's concepts because these campuses are chosen based on purposive sampling, in which the criteria determined are based on the research purpose. Sukandarrumidi (2012) explained that three things need attention in purposive sampling: 1) Sampling is adjusted to the research objectives 2) The number and size of the sample are not disputed 3) The sample units are determined according to specific criteria set based on the research objectives. Islamic Universities under the Ministry of Religious Affairs are transforming from institutes to universities. In comparison, Islamic universities under the Ministry of Research, Technology, and Higher Education are based on various Islamic organizations or specific characteristics such as the Quranic and business based.

The collected data were analyzed by using the content analysis procedure. Muhadjir (2002) states that content analysis requires objectivity, a systematic approach, and generalization. The data found was collected, classified into 12 archetypes (Mark & Pearson, 2001) and then analyzed based on its categories.

## FINDINGS AND DISCUSSION

To explain the implied and express the meaning of branding of Islamic campuses, it is necessary to first elaborate on twelve types of archetypes, according to Mark and Pearson. Based on the analysis, Islamic campuses do branding on their logos, slogans, visions, and missions. These four things are the most frequently published in various activities and media. In the early stages, Black (2008) mentioned that when an organization publishes its brand, they carry out brand promise activities. This activity is narrated through textual, visual, audial, and kinetic elements.

The distinctive value that arises from a college's logo, slogan, vision, and mission concepts carried out by Mark and Pearson are used, which divide archetypes into 12 types. The twelve archetypes are the innocent, the explorer, the sage, the hero, the outlaw, the magician, the regular guy, the lover, the jester, the caregiver, the creator, and the ruler. Of the twelve archetypes, only nine were found whose characteristics were confirmed in the branding of the Islamic campuses studied. The nine archetypes are explained as follows:

### a. The Sage

*The sage is a branding pivot on science and mindset. In the process, the sage wants to be free to voice thoughts and opinions. Harvard University also uses this archetype as its branding because intellectuals are used as a medium and support to understand the world. Sage tends to be used by educational institutions under its motto, "the truth will set you free". This type of branding offers more information related to something. It could be that in non-educational commercial organizations, sage still provides education about its advantages or how to use it. Sage makes its customers decide things more carefully.*

Sage archetypes appear on all the campuses under study, even though they vary in location. At UIN Raden Mas Said, for example, the sage archetype is found in all its branding, logo, slogan, vision, and mission. From the data analyzed, the institution that is most aggressively branding itself with sage is UIN Raden Mas Said, followed by UIN Raden Intan Lampung and UINSI Samarinda. The table below shows that the three sage archetypes on Raden Mas Said's UIN logo are read from three aspects. First, the golden yellow colour signifies science's luxury, wealth, glory and brilliance. Secondly, the symbol "love" means the love of the

Quran and the hadith, which is the source of all knowledge. Furthermore, the third is read from the inscription "UIN", shaped like a book.

Table 1:  
 The Sage Archetype Found In Islamic Universities Branding

Name of University	The Sage in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung		1	1	3	5
UIN Lampung	4	1		2	7
UIN RM Said Surakarta	3	1	1	3	8
UIN SAIZU Purwokerto	3			2	5
UIN KHAS Jember	1	2	1	1	5
UINSI Samarinda	3	1	1	2	7
UIN FAS Bengkulu	1		1	2	4
UNU Surakarta	1				1
UNISSULA Semarang	2		1	1	4
UNIBA Surakarta	2		1		3
UNSIQ Wonosobo	1				1
UNISA Yogyakarta				1	1
UMS Surakarta		1	1	1	3
<b>TOTAL</b>	<b>21</b>	<b>7</b>	<b>8</b>	<b>18</b>	<b>54</b>

Islam, throughout its historical journey, has always been identified with science. Even Islam places science in line with the faith (Supriatna, 2019). It is no wonder that Islamic universities brand their institutions as science centres. Science, which is the subject matter of a campus curriculum, is expected to be able to bring and foster students to have a good attitude of religiosity so that they are the successors of a nation that is faithful, moral, knowledgeable, and educated. (Amini et al., 2019)

#### b. The Caregiver

An essential point of the caregiver archetype is helping others. Many figures used this archetype, one of which is Princess Diana, the daughter-in-law of the benevolent British empire. The caregiver is described as a nurse. He is willing to take good care of and take care of his patients. He participated in many social service events and also helped people in need.

Islamic campus branding context, the emergence of the caregiver archetype is characterized by the campus' concern for the community. In

the UNISA Yogyakarta branding, rice and cotton symbolize the campus's commitment to fighting for justice and prosperity. In addition, on the logo is a flower with five petals representing the five *Darma Bhakti*, which hints that the campus not only thinks about internal problems but actively participates in social affairs.

Table 2:  
 The Caregiver Archetype Found In Islamic Universities Branding

Name of University	The Caregiver in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung	3	1	1		5
UIN Lampung	1	1		1	3
UIN RM Said Surakarta	1	1			2
UIN SAIZU Purwokerto	-	-	-	-	-
UIN KHAS Jember	-	-	-	-	-
UINSI Samarinda		1			1
UIN FAS Bengkulu				1	1
UNU Surakarta	1			1	2
UNISSULA Semarang				1	1
UNIBA Surakarta				2	2
UNSIQ Wonosobo	1			1	2
UNISA Yogyakarta	2	1		3	5
UMS Surakarta	1				1
<b>TOTAL</b>	<b>10</b>	<b>5</b>	<b>1</b>	<b>10</b>	<b>25</b>

The selection of caregiver branding, when connected to the Islamic campus, can be found relevant because it is part of the *Tri Dharma* of Higher Education. This devotion can relate to the linkage of science, its application in the relationship between humans, and its concern for social change (Moh Soehadha et al., 2016). The relevance is seen in Islamic campuses focusing on nursing and health education, such as UNISA Yogyakarta. Branding caregivers means the campus has a unique study program in proselytizing or Islamic communication and broadcasting. By indicting Islam, it means that the campus makes a valuable contribution because they disseminate solutions to various kinds of problems that exist in society (Kristiani Samosir et al., 2016). The change serves the community (Dianto, 2018)



### c. The Creator

The creator archetype is used in artists, writers, innovators, and the like. The creator does not focus on whether he can adapt to his place but on what he produces and how he orchestrates himself. This archetype has a personality to motivate others to realize work with tangible results. Usually, his works include various things such as clothes, paintings, and buildings. Therefore, this archetype also contains characters with high aesthetic value to attract others and satisfy themselves. Creators there usually only do simple tasks as an obligation to carry out, but this also supports them so that they can know their talents and develop them in the future. In keeping with the archetype's motto, *"if it can be imagined, it can be created"*.

UIN SATU Tulungagung seems aggressive in branding itself with the creators of the 13 campuses studied. However, the appearance of sage archetypes and caregivers in branding confirms that branding creators are not the dominant ones the campus wants to convey to the community. The creator archetypes appear in the mission of universities with the words: "building an educational system", "producing national leaders", "forming agents of social change", and the like. The branding creator at UIN SATU Tulungagung, which appeared eight times, is also illegible from the university logo, the most often occurring in publications.

Table 3:  
 The Creator Archetype Found In Islamic Universities Branding

Name of University	The Creator in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung		1	1	6	8
UIN Raden Intan Lampung			1		1
UIN RM Said Surakarta			1	1	2
UIN SAIZU Purwokerto			1		1
UIN KHAS Jember	-	-	-	-	-
UINSI Samarinda	-	-	-	-	-
UIN FAS Bengkulu	-	-	-	-	-
UNU Surakarta			1		1
UNISSULA Semarang			1	1	2
UNIBA Surakarta				1	1
UNSIQ Wonosobo			1	1	2
UNISA Yogyakarta				1	1

Name of University	The Creator in				Total
	Logo	Slogan	Vision	Mission	
UMS Surakarta			1		1
<b>TOTAL</b>	<b>0</b>	<b>1</b>	<b>8</b>	<b>11</b>	<b>20</b>

An Islamic campus that brands itself with archetype creators requires earnestness and hard work. In the trajectory of history, Islamic education has given birth to significant figures who are influential in various fields. It is not unusual when some people are experts in medicine, mathematics, astronomy, and language and, for example, are alumni of "Islamic education" (Fahrudin, 2009). Of course, Islamic campuses that brand themselves with archetype creators must be disciplined in preparation and process so that what is promised through symbols and branding publications is not considered a dream in the past day, considering that the recent graduates' work is so easy to trace (Rohaeni & Wijiharta, 2020)

#### d. The Explorer

Explorer is he who wants to realize his hopes and ideals through constant cruising. A hallmark of the explorer archetype is his efforts to focus on a better search for the world, the desire to find something is more appropriate than simply staying in wait for something to come. Explorer is also often called an Adventurer because he insists on gaining freedom of exploration. It can also be said that this archetype likes sports, but sports or challenges are individually pleasing, not competitive.

Table 4:  
 The Explorer Archetype Found In Islamic Universities Branding

Name of University	The Explorer in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung	-	-	-	-	-
UIN Raden Intan Lampung		1	1	2	4
UIN RM Said Surakarta	1	1		1	3
UIN SAIZU Purwokerto				2	2
UIN KHAS Jember	1	1	1	1	4
UINSI Samarinda	-	-	-	-	-
UIN FAS Bengkulu				1	1
UNU Surakarta			1		1
UNISSULA Semarang	-	-	-	-	-

Name of University	The Explorer in				Total
	Logo	Slogan	Vision	Mission	
UNIBA Surakarta			1		1
UNSIQ Wonosobo	2			2	4
UNISA Yogyakarta	-	-	-	-	-
UMS Surakarta	-	-	-	-	-
<b>TOTAL</b>	<b>4</b>	<b>3</b>	<b>4</b>	<b>9</b>	<b>20</b>

Among the Islamic campuses that branded themselves with explorers was UNSIQ Wonosobo. From the campus logo, it was found that the campus name was written circularly, indicating something "looping" and not brimming. The campus also interprets the white kris as perpendicular to new links and experiences between brotherhood, religious, scientific, and religious values. Branding explorer at UNSIQ Wonosobo was also confirmed in its mission which stated that it wanted to develop science, technology, and art based on the Quran and science. This mission statement shows the campus's desire and the entire academic community to explore these various things.

Learning from UNSIQ Wonosobo, to brand the campus with an archetype explorer, the critical thing to prepare is to combine several fields in a new program. From the name itself, it can be seen that UNSIQ Wonosobo combines modern science and Islamic religious sciences. This branding promises the public as "potential customers" to explore a unique learning experience combining modernity and religiosity (UNSIQ Media Center, 2022).

**e. The Hero**

The Hero Archetype is often represented as a saviour character in a story. Usually, the hero is in a war environment or a possible place for it. *"Where there is a will, there is a way"* is the motto of this archetype. A fight begins with the existence of a will. Initially, this hero will "wake up" because he is harassed or treated arbitrarily, after which the courage arises to retaliate, and he begins to strategize and fight back. Heroes in branding impress the persistence of fighting for others. This branding is not only on a person but also on advertising an item like Nike. Nike initially collaborated with the University of Oregon alumnus and its Coach, who wanted to make strong shoes to wear for running but at a reasonably low price. His company's primary mission is to arouse athletes' passion with the slogan "just do it", which is the beginning of a heroic attitude toward starting something

Striking is the use of the name of a figure or Hero as the university's name. Many campuses in Indonesia use this archetype, although heroes are not their central domination. UIN Sultan Aji Muhammad Idris (UINSI) Samarinda is among the universities that use hero archetypes. The naming of this UIN uses hero archetypes even though the dominance of the archetypes is sage. In addition to the UINSI logo and naming, hero archetypes also appear in campus missions. UIN branded its campus with three things: first, adaptative to the phrase "relevant to the development and needs of the community". The second is educational by educating students to think critically. Furthermore, the third is participatory in community development through the tri dharma of higher education. These three things are the characters of the hero archetypes.

Table 5:  
 The Hero Archetype Found In Islamic Universities Branding

Name of University	The Hero in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung	-	-	-	-	-
UIN Raden Intan Lampung	1				1
UIN RM Said Surakarta	1				1
UIN SAIZU Purwokerto	1				1
UIN KHAS Jember				2	2
UINSI Samarinda	1			3	4
UIN FAS Bengkulu	1				1
UNU Surakarta				1	1
UNISSULA Semarang		1			1
UNIBA Surakarta			1		1
UNSIQ Wonosobo	1				1
UNISA Yogyakarta	1		1		2
UMS Surakarta	1				1
<b>TOTAL</b>	<b>8</b>	<b>1</b>	<b>2</b>	<b>6</b>	<b>17</b>

Hero archetypes can appear exclusively by making heroes the name of the campus. It can also be implicitly by branding the campus with hero traits. Naming a place with the name of a character or hero indicates an emotional bond with the Hero (F E M Puti et al., n.d.)(Febri Ersya Millenia Puti et al., 2022). Heroes are understood as people who have died in the

nation's struggle or contributed to the nation's and state's progress (Seto et al., 2015). Naming places, or objects with the names of heroes, to commemorate their struggles is also a form of optimism so that the names of places and objects are as high and incredible as they are (Budiono & Sofyan, 2022)

**f. The Innocent**

Branding with innocent archetypes promises that life should go on without obstacles. Therefore, these archetypes emphasize how to enjoy life. Under his desire to be happy, he is afraid to do wrong because it will provoke punishment. Historically, many Brands have worn these archetypes by promising "beautiful things" that will happen in bad or imperfect things.

Table 6:  
 The Innocent Archetype Found In Islamic Universities Branding

Name of University	The Innocent in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung	-	-	-	-	-
UIN Raden Intan Lampung	-	-	-	-	-
UIN RM Said Surakarta	-	-	-	-	-
UIN SAIZU Purwokerto	-	-	-	-	-
UIN KHAS Jember	-	-	-	-	-
UINSI Samarinda	1	1			2
UIN FAS Bengkulu	1				1
UNU Surakarta	-	-	-	-	-
UNISSULA Semarang	3	1	1	3	8
UNIBA Surakarta	1		1	1	3
UNSIQ Wonosobo	-	-	-	-	-
UNISA Yogyakarta	-	-	-	-	-
UMS Surakarta	1	1			2
<b>TOTAL</b>	<b>7</b>	<b>3</b>	<b>2</b>	<b>4</b>	<b>16</b>

From the data of 13 campuses studied by UNISSULA Semarang, it is a campus that is quite dominant in its innocent archetypes. Branding appears three times each on the logo and mission, once on the slogan and vision. There are seen as symbols of Islam and divinity. As a matter of course, UNISSULA promises "beautiful things" by offering an Islamic-

based learning culture with the strengthening of *rubhiyyah*, *aqidah*, worship, and *akhlak*. This branding is implemented in the congregational prayer movement, the Muslim dress movement for female students, the taharah movement, and the like. (Class, 2016)

**g. The Ruler**

As the name implies, the ruler has tremendous power over an institution that he holds, so it cannot be denied that he is legal and has the right to determine the running of something. Of course, his motto, "*power is not everything. It is the only thing*", indicates that anything can be done if we have the power. Rulers love the Hierarchy system because, with it, we know where we should stand and how to behave. With the desire to control and make things prosperous, it is necessary to have this ruler's character as the face of leadership. When this archetype is in a person, he will have good leadership traits because he will determine the next step in what he holds. The ruler is experienced in completing missions, so he can cleverly decide on a way out.

Table 7:  
 The Ruler Archetype Found In Islamic Universities Branding

Name of University	The Ruler in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung	1			1	2
UIN Raden Intan Lampung			1		1
UIN RM Said Surakarta			1		1
UIN SAIZU Purwokerto			1		1
UIN KHAS Jember		1	1		2
UINSI Samarinda			1	1	2
UIN FAS Bengkulu	1	1	1		3
UNU Surakarta	-	-	-	-	-
UNISSULA Semarang	-	-	-	-	-
UNIBA Surakarta	-	-	-	-	-
UNSIQ Wonosobo				1	1
UNISA Yogyakarta	-	-	-	-	-
UMS Surakarta	-	-	-	-	-
<b>TOTAL</b>	<b>2</b>	<b>2</b>	<b>6</b>	<b>3</b>	<b>13</b>

An example of the application of ruler archetypes appears on the (old) logo of IAIN Bengkulu. The campus branded its institution as a "centre

of excellence" in the logo. In addition to being part of the logo, the phrase is also a slogan for IAIN Bengkulu. Meanwhile, in its vision, IAIN Bengkulu uses the word "superior" to affirm that the institution is indeed the holder of scientific authority in its territory.

#### h. The Regular Guy

This archetype has the motto that all human beings are created; equally, no one is higher, and nothing is lower than others. If this archetype is in a person, he is described as a human being who becomes an ordinary worker; everyone is important because everything has its share. "All men and women are created equal", she said. This archetype aims to blend in with others without feeling tall and more because he also has advantages on the side of empathy that make him an archetype that cares and is kind to others. This archetype also has a negative side; sometimes, people do not want to socialize further because they feel that they are already mediocre. Regular guys do not like those who are self-reliant because they are born out of solitude, which makes it difficult for them to find friends or people as a place to lean on.

Table 8:  
 The Regular Guy Archetype Found In Islamic Universities Branding

Name of University	The Regular Guy in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung	2				2
UIN Raden Intan Lampung	-	-	-	-	-
UIN RM Said Surakarta	1				1
UIN SAIZU Purwokerto	-	-	-	-	-
UIN KHAS Jember	-	-	-	-	-
UINSI Samarinda	1				1
UIN FAS Bengkulu	-	-	-	-	-
UNU Surakarta	-	-	-	-	-
UNISSULA Semarang	-	-	-	-	-
UNIBA Surakarta	-	-	-	-	-
UNSIQ Wonosobo	1				1
UNISA Yogyakarta	-	-	-	-	-
UMS Surakarta	2			1	3
<b>TOTAL</b>	<b>7</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>8</b>

The data of the UMS Surakarta campus found three regular guy archetypes. On the UMS logo, there is a blue pentagonal frame that represents the pillars of Islam. Besides being able to be interpreted as an innocent archetype, this blue-set frame emblem can be construed as a regular guy type. The Regular guy type becomes appropriate for the branding of this university because other elements of his university identity also reflect how he interacts with others without any sense of self-exaltation. The branding conveys the message that the Islam brought by the campus is an Open Islam and can be accepted by anyone.

**i. The Lover**

It is not uncommon for this application of archetypes to air something erotic and sensual (Mark & Pearson, 2001, p. 178). These archetypes are found in cosmetics, jewellery, and other advertisements. An example is Victoria's Secret. It can also be found in wine advertisements presented with models that show models drinking them sexy to arouse love in someone. Lovers in this archetype can include different types of love, such as love for family, friends, friends, spirituality, or something else. "I only have eyes for you" as a motto signifies that the lover is an archetype full of love. An example is Cupid (the god of romance) in Roman mythology, who fell in love with the psyche.

Table 9:  
 The Lover Archetype Found In Islamic Universities Branding

Name of University	The Lover in				Total
	Logo	Slogan	Vision	Mission	
UIN SATU Tulungagung	2				2
UIN Raden Intan Lampung				1	1
UIN RM Said Surakarta	`	1	1	1	3
UIN SAIZU Purwokerto	-	-	-	-	-
UIN KHAS Jember	-	-	-	-	-
UINSI Samarinda	-	-	-	-	-
UIN FAS Bengkulu	-	-	-	-	-
UNU Surakarta	-	-	-	-	-
UNISSULA Semarang	-	-	-	-	-
UNIBA Surakarta	-	-	-	-	-



UNSIQ Wonosobo	-	-	-	-	-
UNISA Yogyakarta	-	-	-	-	-
UMS Surakarta	-	-	-	-	-
<b>TOTAL</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>2</b>	<b>6</b>

There are a few archetypes used in campus branding. It did not become the central dominance due to the lack of data relevant to these archetype features. In the UIN Raden Intan Lampung data, for example. The vision of the campus wants to organize services for the "benefit of the community and environmental development". The concern for the surrounding community is interpreted and categorized into the archetype of lovers.

This study found 179 branding archetypes in logos, slogans, visions, and missions of the 13 campuses analyzed. Of these 179 occurrences, 59 of them exhibit the sage archetype. This archetype is found on all Islamic campuses. Even so, not all campuses use sage as the dominant branding archetype. There are also those whose branding dominance comes from the creator, as seen from the data from UIN SATU Tulungagung. On the Islamic campus under the Ministry of Research, Technology and Higher Education, Nahdlatul Ulama University (UNU) Surakarta appeared archetypes six times with the dominance of caregivers. Sultan Agung University (UNISSULA) Semarang 16 times with Innocent as dominance. Universitas Islam Batik (UNIBA) Surakarta 11 times with the dominance of sage and ruler. Wonosobo's University of Quranic Sciences (UNSIQ) 18 times with the domination of explorers. Universitas Aisyiyah (UNISA) Yogyakarta 9 times with the dominance of caregivers. University of Muhammadiyah Surakarta (UMS) 11 times with the most archetype is a sage and regular guy

Furthermore, in the future, it is necessary to align the domination of the campus branding archetypes with programs that are used as publications and promotions. This archetype domination automatically differentiates each campus from competitors around it. Marketing and publication strategies preceded by branding will further strengthen the message conveyed to the public. In detail, the following is a summary of the branding domination of each campus that has been studied.

Table 10:  
 The Summary of Branding Archetype in Islamic Universities

Name of University	The Sage	The Caregiver	The Creator	The Explorer	The Hero	The Innocent	The Ruler	The Regular Guy	The Lover	Total
UIN SATU Tulungagung	5	5	8				2	2	2	24
UIN Raden Intan Lampung	7	3	1	4	1		1		1	18
UIN RM Said Surakarta	8	2	2	3	1		1	1	3	21
UIN SAIZU Purwokerto	5		1	2	1		1			10
UIN KHAS Jember	5			4	2		2			13
UINSI Samarinda	7	1			4	2	2	1		17
UIN FAS Bengkulu	4	1		1	1	1	3			11
UNU Surakarta	1	2	1	1	1					6
UNISSULA Semarang	4	1	2		1	8				16
UNIBA Surakarta	3	2	1	1	1	3				11
UNSIQ Wonosobo	1	2	2	4	1		1	1		12
UNISA Yogyakarta	1	5	1		2					9
UMS Surakarta	3	1	1		1	2		3		11
<b>TOTAL</b>	54	25	20	20	17	16	13	8	6	179

Understanding branding through 12 archetypes can bring up competitors' branding maps so stakeholders can position themselves. The summary above is an example of reading the branding of Islamic campuses with purposive sampling. For its application in the field, stakeholders can take data samples from geographically adjacent agencies because they are usually the leading competitors. To get a detailed picture regarding the characteristics and characteristics of each archetype can be examined more deeply in the book, *"The Hero and The Outlaw: Building Extraordinary Brands Through the Power of Archetypes."*

## CONCLUSION

A university's branding material, usually in the form of a logo, slogan, vision, and mission, is easier to read by understanding the archetypes by Mark and Pearson. Research on 13 Islamic campuses shows nine of the 12 archetypes are found in branding materials. Those are the sage, the caregiver, the creator, the explorer, the hero, the innocent, the ruler, the regular guy, and the lover. Even though each campus has various archetypes that appear, campuses can dominate an archetype in their branding materials. Furthermore, the domination of these archetypes is amplified in marketing and socialization activities so that in the future, there will be alignment between branding, marketing, and program realization.

## REFERENCES

- Agus R, A. H., & Ummah, B. (2019). Strategi Image Branding Universitas Nurul Jadid di Era Revolusi Industri 4.0. *Tarbiyatuna: Jurnal Pendidikan Islam*, 12(1), 59. <https://doi.org/10.36835/tarbiyatuna.v12i1.352>
- Amini, N. R., Naimi, N., Ahmad, S., & Lubis, S. (2019). Implementasi Kurikulum Al-Islam dan Kemuhammadiyah dalam Meningkatkan Sikap Religiusitas Mahasiswa di Universitas Muhammadiyah Sumatera Utara. *INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM*, 11(2), 359–372. <https://doi.org/10.30596/intiqad.v%0vi%oi.3265>
- Aurelia Peru-Balan, V. B. (2014). The Archetype and Political Branding: Cultural Background in Persuasion. *Cogito-Multidisciplinary Research Journal*, VI(2).
- Bechter, C., Farinelli, G., Daniel, R., & Frey, M. (2016). Advertising between Archetype and Brand Personality. *Administrative Sciences*, 6, 5.
- Black, J. (2008, January). The Branding of Higher Education. <http://www.semworks.net/papers/wp-The-Branding-of-Higher-Education.html>, (accessed 16 October 2019)
- Budiono, T., & Sofyan, K. A. (2022). Unsur-Unsur Lokal Ke-Indonesiaan Dalam Penamaan Kapal Perang TNI AL. *Jurnal Sasindo Unpam*, 10(2), 15–29.
- Bulgakova, M. A., Vertinova, A. A., & Pashuk, N. R. (2022). University brand: factors, tools and main tendencies of development information about authors. *Independent Journal of Management & Production*, 13(4), s425–s432. <https://doi.org/10.14807/ijmp.v13i4.1915>

- Class, C. (2016). *Video Profile Universitas Sultan Agung (Unisula) Semarang*. Youtube.Com.
- Darmalaksana, W. (2020). Cara Menulis Proposal Penelitian. In *Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung*. Fak. Ushuluddin UIN Sunan Gunung Djati.
- deheer, F., & Tandoh-Offin, P. (2016). Exploring the Benefits of Branding Universities: A Developing Country Perspective. *IUP Journal of Brand Management*, 12(4).
- Dianto, I. (2018). Peranan Dakwah Dalam Proses Pengembangan Masyarakat Islam. *Hikmah*, 12(1), 98–118. <https://doi.org/https://doi.org/10.24952/hik.v15i2>
- Fahrudin, M. M. (2009). Pusat Peradaban Islam Abad Pertengahan : Kasus Bayt al Hikmah. *El-Harakah*, 11(3), 181–197.
- Fanny, Raden & Ardi, P. (2017). Kajian Semiotika Logo STMIK Bumigora Mataram. *SocioTech*, Vol 1 No 1(x), 235–239.
- Farida, S. N., & Azizah, N. (2019). Penanaman Internal Branding Dalam Membangun Brand Commitment (Studi Pada Universitas Pembangunan Nasional (UPN) “Veteran” Jawa Timur Sebagai Kampus “Bela Negara”). *Jurnal Bisnis Indonesia*, 10(1), 30–44.
- Hamdan, Y. (2001). Pernyataan Visi dan Misi Perguruan Tinggi. *Mimbar*, 17(1), 90–103.
- Högström, C., Gustafsson, A., & Tronvoll, B. (2015). Strategic brand management: Archetypes for managing brands through paradoxes. *Journal of Business Research*, 68(2), 391–404. <https://doi.org/10.1016/j.jbusres.2014.06.009>
- Kapferer, J. N. (2008). *The New Strategic Brand Management*. Kogan Page.
- Karsono, K., Purwanto, P., & Salman, A. M. Bin. (2021). Strategi Branding Dalam Meningkatkan Kepercayaan Masyarakat Terhadap Madrasah Tsanawiyah Negeri. *Jurnal Ilmiah Ekonomi Islam*, 7(2), 869–880. <https://doi.org/10.29040/jiei.v7i2.2649>
- Keller, K. L. (2013). *Strategic Brand Management: Building, Measuring, and Managing Brand Equity*. Pearson Education Limited. <https://doi.org/10.1108/jcm.2000.17.3.263.3>
- Kristiani Samosir, D., Kurnia Nurhayati, I., & Maulana, S. (2016). Hegemoni Penggunaan Bahasa Inggris Dalam Slogan Perguruan Tinggi (Analisis Wacana Kritis Fairclough Pada Slogan Dua Universitas Swasta Di Kota

- Bandung). *Jurnal Sosioteknologi*, 15(1), 124–135.
- Leijerholt, U., Biedenbach, G., & Hultén, • Peter. (n.d.). *Branding in the public sector: a systematic literature review and directions for future research*.  
<https://doi.org/10.1057/s41262-018-0116-2>
- Lofland, J. & L. H. L. (1984). *Analyzing Social Settings*. Wadsworth Publishing Company.
- Lowrie, A. (2018). Understanding Branding in Higher Education. In Understanding Branding in Higher Education. Emerson College.  
<https://doi.org/10.1057/978-1-137-56071-1>. In *Understanding Branding in Higher Education*. Emerson College. <https://doi.org/10.1057/978-1-137-56071-1>
- Mark, M., & Pearson, C. S. (2001). *The Hero and The Outlaw: Building Extraordinary Brands Through the Power of Archetypes*. McGraw-Hill.
- Moh Soehadha dkk. (2016). Pemberdayaan Masyarakat Berbasis Agama ; Model Pengabdian Masyarakat Oleh Dosen Dan Peran Pusat. *Religi: Jurnal Studi Agama-Agama*, 12(1), 1–16.  
<https://doi.org/https://doi.org/10.14421/rejusta.2016.1201-01>
- Pertiwi, N. P., & Diniati, A. (2021). Implementasi Strategi Branding Telkom University Sebagai Kampus Swasta Terbaik Melalui Program Tel-U Talk. *E-Proceeding of Management*, 8(5), 7550–7569.
- Poernomo, E., Hidayat, R., & Prayogo, R.R. (2018). Application of Personal Branding as a Campus “Bela Negara” at UPN “Veteran” Jawa Timur. *Jurnal Ilmu Komunikasi*.
- Puti, F E M, Adhani, A., & Wijayanti, W. (n.d.). Analisis Penamaan Jalan dan Nilai Historis Kebangsaan di Kota Madiun. *Ghâncaran: Jurnal Pendidikan Bahasa dan Sastra. IndonIesia*, 4(1), 46–61.  
<https://doi.org/10.19105/ghancaran.v4i1>
- Puti, Febri Ersya Millenia, Adhani, A., & Wijayanti, W. (2022). Analisis Penamaan Jalan dan Nilai Historis Kebangsaan di Kota Madiun. *Ghâncaran: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 4(1), 46–61.  
<https://doi.org/https://doi.org/10.19105/ghancaran.v4i1>
- Rohaeni, A., & Wijiharta. (2020). Review Penelitian tentang Alumni dan Perguruan Tinggi Almamater. *Youth & Islamic Economic Journal*, 1(1), 12–19.
- Seto, M. H. N., Listyorini, T., & Susanto, A. (2015). Pengenalan Pahlawan Indonesia Berbasis Augmented Reality Dengan Marker Uang Indonesia.

*Prosiding SNATIF*, 2, 43–50.

Setyanto, Y., Anggarina, P. T., & Valentina, A. (2012). *Branding yang Dilakukan Humas pada Perguruan Tinggi Swasta*. 171–182.

Siraj, S., & Kumari, S. (2012). *Archotyping the Brand: Strategy to Connect*.

Sukandarrumidi. (2012). *Metodologi Penelitian: petunjuk Praktis untuk Peneliti Pemula*. Yogyakarta: Gadjah Mada University Press.

Supriatna, E. (2019). Islam dan Ilmu Pengetahuan. *Jurnal SosHum Insentif*, 2(1), 128–136. <https://doi.org/https://doi.org/10.36787/jsi.v2i1.106>

Tan, P. L., Rasoolimanesh, S. M., & Manickam, G. (2022). How corporate social responsibility affects brand equity and loyalty? A comparison between private and public universities. *Heliyon*, 8(4), e09266.

UNSIQ Media Center. (2022). *Profil Universitas Sains Al Qur'an Jawa Tengah di Wonosobo*. Youtube.Com.