CHAPTER I

INTRODUCTION

1.1. Background

Gender becomes an issue coinciding with inequality of role between men and women in society. Furthermore, the inequality becomes an inducement of gender theory, feminism. In recent days, feminism continuously develops together with the various issues that are faced by women. One of feminism pioneers, Beauvoir (1986) states that 'subject' within the existential analytics of misogyny is always already masculine, differentiating itself from a feminine 'Other' outside the universalizing norms of personhood (masculine act of negation to feminine). Thus this statement brings feminine as the only gender that is constructed and becomes the central issue, while masculine is more like universal norms of personhood (Butler, 2000).

Nowadays there is a process of masculine construction on Indonesia's television which is presented by various TV programs such as music and reality show. TV music programs in Indonesia often broadcast a new girl's duet which is known as *The Virgin*. *The Virgin* offers not only pop-rock music but also a masculine style of its member, *Mitha*. *Mitha* dresses in a casual T-shirt and loose jeans, having short hair cut, putting on snickers instead of high heels, singing in low-husky voice, and the most significant mark which presents her masculine style is electric guitar. As mentioned before, besides singing in this duet, Mitha also plays the electric guitar. BBC magazine (2008) reports an article about a

study in London which concludes that the selection of music instrument is a significant variable of gender. Based on that study 81% boys prefer playing an electric guitar and 90% girls prefer playing a harp. Soon after *The Virgin* duet broadcasts on TV, teenage girls immediately follow *Mitha's* masculine style. Dozens of teenage girls take a stroll in *Bandung Indah Plaza* every Saturday night wearing clothes and accessories which intimate *Mitha's* masculine style as an up-to-date style that 'must' be followed.

There is also *Be A Man*, one of reality show TV program on *Global TV* which absolutely presents a construction of media upon masculinity. According to its name, a reality show is defined as a TV program which is based on true life; thus *Be A Man* is formulated for transforming real transsexual to be a 'real-normal' man. In this show, about 20 transsexuals are assembled together in one military camp for several months. They do some military training, compete against each other to win various rewards, and survive the elimination. After passing some competitions and elimination processes, there will only be one winner who deserves the title of *The Real Man*. As it can be seen, this program clearly offers a masculine value through military images. The 20 transsexuals are forced to wear military boots and uniform, pick up weapons, do some physical exercises and learn war training strategies. *Be A Man* presents that a real man should act like a soldier.

TV not only constructs masculinity through its music and reality show programs, but also passes it through advertisements. In recent days, on Indonesia's TV, advertisements of men's cosmetics are broadcasted incessantly; a

perfume such as *Axe*, a facial foam such as *Biore for Men*, a hair styling gel such as *Gatsby*, and shampoo such as *Clear Men Shampoo* are advertised for men's market. Most of those products have explicit slogans which persuade a new idea upon masculinity such as *Clear Men Shampoo* slogan: *Pria Tidak Memakai Sampo Wanita*. The slogan suggests that men also need their own cosmetic. Thus in order to be real men, men only use their own shampoo. In line with *Clear Men Shampoo*, *Biore for Men* with its slogan *Men's Thing*, or *Gatsby* with its slogan *Tunjukin Gaya Loe*, and *Axe* with its slogan *Karena Pria Suka Yang Minim* are constructing the masculinity: what a man should do in order to be the a real man.

A bit different from men's cosmetics TV ads in Indonesia which just appear in recent days, cigarette TV advertisements in Indonesia which offer construction of masculinity have already been appearing for quite long time. For example, there are two well-known cigarette companies in Indonesia which consistently sell their products on TV (TV ad) which predominantly feature men models; they are *Djarum* and *Gudang Garam*. The men are usually presented in situations of working hard or playing hard, as in *Djarum Super* cigarette TV ad, *Patagonia Chile* version which presents masculinity by putting the men models on an extreme sport; bungee jumping. The three male models jump out of three hot-air balloons enthusiastically and bravely, and it is followed by the slogan *Nikmati Pengalamannya*. In line with *Djarum*, *Gudang Garam Internasional* cigarette TV ad, *Tiger Hunter* version also presents the men models on an extreme sport situation. A man who comes to a jungle, holding a gun on his shoulder as though he is ready for hunting a wild animal - appears in the first scene. In fact,

this man is not going to shoot any wild animals, but he prefers to shoot an illegal hunter who is trying to shoot a tiger. Then it is followed by the slogan *Pria Punya Selera*. These two cigarette TV ads offer some images of masculinity which are signified by extreme sports such as bungee jumping and hunting in a jungle.

The masculine style of Mitha from The Virgin which is being followed by her teenage female fans, men's cosmetics which are advertised for men's market, *Be A Man* reality show which is being broadcasted until its third season (which indicates a good rating), and cigarette which becomes the most dangerous legal product in the world actually indicate the existence of Media Culture (Irmayanti, 2004). Media Culture emerges when society uses the technology such as TV as a media of information, communication, entertainment, even as basic requirement. Through Media Culture, it can be seen that the various interpretations of signs which arrange a complex relationship between media and society which originate masculine construction.

This study investigates the complex relationship between media and society (Media Culture) which originates a construction upon masculinity passing through *A-volution* cigarette TV ad, *Begin What Next* version. This study can also be read as one attempt to create a space for women to elucidate masculine discourse on media which is also constructed and not a mere universal personhood.

1.2 Reasons for Choosing the Topic

There has been a stereotype of masculinity on cigarette advertisements: focusing on situations where men are trying to overcome an obstacle in a group. The men will either be working hard or playing hard. For instance the commercial will show men who do physical labors such as construction workers, farmers, or cowboys like *Gudang Garam Merah*, *Djarum Super*, and *Marlboro* cigarette TV ads. However, *A-volution* cigarette TV advertisement is more interesting because it offers changes, an evolution, and a new idea of image. The men no longer do the risk-taking job, or some outdoor masculine sport, or the adventurous journey in a jungle. Instead, *A-volution* presents men in an imaginative and creative situation which focuses on mind power rather than physical one, as its slogan *slim, smooth, and square* says so.

1.3 Scope of the Study

This study analyzes *A-volution* cigarette TV ad by using Peirce's theory of signs, triadic signs relation in order to find the significations of masculinity. Roman Jakobson states that the interpretation of signs (significations) depends upon the existences of codes or conventions for communication (cited on Chandler, 2002). Thus the first step is an effort to find the textual codes of *A-volution* TV advertisement using textual codes theory which gives context to the masculinity significations. The second step is to analyze the data which are divided into the mode of communication (pictures, music, and languages in the

ad) by implementing triadic signs relation in order to find the signification of masculinity.

1.4 Research Questions

It is interesting to investigate how the media such as television offers masculine images that can be absorbed by consumer society, especially relating to the most dangerous legal product in the world, cigarettes, on a cigarette TV advertisement. According to this curiosity, this study has been formulated to answer the following research questions:

1) What are the textual codes of *A-volution* cigarette TV advertisement which give influences to the signification of masculinity?

2) What are the significations of masculinity on *A-volution* cigarette TV advertisement?

1.5 Aims of Study

Based on the research questions formulated above, this study is aimed at discovering the following issues:

1) The textual codes of *A-volution* cigarette TV advertisement which give influences to the signification of masculinity.

2) The masculinity significations of *A-volution* cigarette TV advertisement.

1.6 Research Methodology and Procedure of Research

1.6.1 Research Methodology

In this research, a qualitative analysis is employed to obtain systematic, factual, and accurate data. This analysis is appropriate with the analysis of text because it focuses on the perspective of certain literary theory, a qualitative method can be used to uncover and understand what lies behind any phenomena (Alwasilah, 2002). Dealing with this matter, the study of sign on a cigarette advertisement provides the analysis with a factual and accurate description from semiotics analysis.

1.6.2 Procedure of Research

This research employs some procedures as follows:

1) Data Collection

A-volution cigarette TV advertisement is determined as the subject of the study then finds the ad in the internet from the *A-volution* website: www.a-volution.com. This website legally performs the cigarette of *A-volution* as one of the promoting ways for this new brand. From the design and content, the web obviously represents the characteristic of the product: mysterious. The viewers are forced to satisfy their curiosity to find something within the imaginative and mysterious content.

2) Data Analysis

The data analysis begins in an attempt to find the codes which give context to masculinity signs on the advertisement. Then the three

modes of TV ads: languages, pictures, and music will be analyzed using Peirce's triadic signs relation in order to point out the significations of masculinity. The library researches are conducted in gathering the factual data in order to collect more information from other books and on-line article.

1.7 The Organization of the Paper

This study consists of five chapters in its attempts to find the masculinity significations. The first chapter is Introduction, which consists of Background of the Study, Research Method, Organization of the Paper, and Clarification of Key Terms. Basically, Chapter I is a light preface to the main theme of the study. Next chapter is Theoretical Foundation. In this chapter, the researcher provides some theoretical frameworks related to the present study. After providing some theoretical frameworks, the third chapter, Research Methodology, is created. This chapter explains the methodology in conducting the study. It contains Research Objectives, Research Methodology, Research Procedure, Data Sources and Collection, Data Analysis, and Framework. The data obtained are then discussed in the fourth chapter, Findings and Discussion. Moreover, in this chapter, the researcher also explains the findings of the study. Finally, the last is the fifth chapter; Conclusion and Suggestion. This chapter provides some conclusions and suggestions based on the findings of the study.

1.8 Clarification of Key Terms

1) **Code**

   a) Code is a set of practices familiar to users of the medium operating within a broad cultural framework (Chandler, 2002).

   b) Code is the combination of the sign that relay on the general agreement in particular society for the purpose of delivering messages from one person to another on communication (Piliang, 1998).

2) **Gender**

Gender precisely describes the systematic structuring of certain behavior and practices which are associated with women or with men in particular societies, feminity and masculinity (Woodwar, 2000).

3) **Masculine**

Masculine is more like a *universe* which denotes and define feminine, in the notion of dominant discourse; masculine is defined as *paternal law* (Wittig, 1979).

4) **Masculinity**

Masculinity is manly character, a quality of being masculine. This word specifically describes men and boys that are personal and human (Oxford Advanced Learner's Dictionary, 2000).

5) Media Culture

Media Culture is a culture which is developed by the connection of the two different importance of industrial society and consumer society. The connection exist coincides with the finding of the technology as the media. (Irmayanti, 2004).

6) Signification

It is the cognitive process by the contrary of dyadic relations, an action, or influence, which is, or involves, a cooperation of three subjects such as representament, its object, and its interpretant, this tri- relative influence not being in any way resolvable into action between pairs (Sebeok, 1996).