

SEXUALITY FOR SALE AT TELEVISION ADVERTISING

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ABSTRACT

The purpose of this study is to determine how the mythologization of female sexuality promotes commercial products through television advertising media. The method used in analyzing the advertisement is a description with Barthes' semiotic theory approach. This study chooses commercial advertisement for female health, body care, and face skin care products. The products advertisements studied deal with the myths in household harmony. The mythologization of female sexuality in advertisements is drawn from a patriarchal culture that is still dominant in Indonesia and is trying to exchange a symbolic sign of the myth about the importance of household harmony and the advertised products. Mythologization referred in this research is how the product means humane for consumers to associate the products with a patriarchal culture. The results showed that the advertisement means humane to the human beings (consumers) through the products by inserting a patriarchal culture (household harmony) and emphasizes the importance of improving the household harmony.

Keywords: *connotation, myth, sexuality, semiotic, advertising*

BACKGROUND

One of the interesting phenomena that can be seen today is how the media puts women in the television media advertisements. It is estimated that 90% of advertisements use women as the object. In fact, television advertisement is primarily directed to women, in line with the findings of research conducted by Survey Research Indonesia (SRI) indicates that the trend of commercial products advertised by television are the beauty care products, such as cosmetics, soap, shampoo, toothpaste, deodorant, etc (Dedy Mulyana, 1999: 157). The domination of women in television advertising is not only for the women's products but also men.

Most television advertisements show the reality of women and men and associate their activity with the advertised products. For example, men and women are portrayed as human beings who have different activities and decide things differently. Women are portrayed as human beings who care about the household and their physical appearance, such as food and beauty products. Meanwhile, men have their attention on work, business, public affairs, sports, cars and so on, such as the cigarette and car advertisements.

The male figures who appear in the advertisements are portrayed as aggressive, brave, manly, independent, strong, powerful, smart and rational figures. It can be seen on the advertisements of cigarette and tonic products. Furthermore, women are shown as being more emotional and linked in relation to men.

It is undeniable that female sexuality becomes the communication medium of advertising to the consumers (viewers). Sexuality can be a marketing attraction of the advertised products. Body and female sexuality become the commodity tools for commercial purposes. There are some advertisements displayed through the television media, such as cigarettes, energy drinks, energy and spirit enhancing drugs, condoms, motorcycles and so on. Many products are directly related to the use of women in terms of their sexuality to get the attention.

Many displayed products advertisements on the media which feature the aspect of female sexuality as a communication medium are criticized by various circles and become one of the materials of research in academic circle.

In Subijakto article, entitled "The Role of Women in Advertising" in *Women and Media* (1998: 303), it is said that there are still many women appear in the mass media that exposed women, especially for the exposes to the stimulation of the body. Woman's appearance in an advertisement is a sale value. For men's products, the presence of women is one of the key criteria for men's steadiness. Meanwhile, if the target market is women, the presence of women represents themselves. It is further said that the appearance of a female figure in advertising is necessary to strengthen the marketability of a product.

Marwah Daud Ibrahim writes "Women and Communication, Some Notes About The Image of Women in the Media", which was published in a book entitled *Women and the Media* (1998: 107), who also states that the mass media has not presented the ideal image of women yet. How women are projected in the media: advertisements as well as the cover page of the tabloids, still wear the face and shape of female body as an attraction. Women's portraits in the media, such as in advertising, are still showing the disserving stereotypes: women are passive, dependent on men, dominated, accept the decisions made by men and especially for the perspective of men on women as a sex symbol.

Female sexuality as a communication medium in television commercials become one of the interesting phenomena to study. Women's sexuality becomes a part of advertisement elements in selling a product. It can be said that advertising sells sexuality behind the marketed products. This phenomenon can be seen not only on health and beauty products but also on the household and men's products. In additon, advertising, as a products marketing media, is also not free from the segmentation aspect of sexuality, that is segmentation of male and female (gender). Segmentation-based sexuality becomes one of the elements in the marketing of a product.

To assess the existing data, the authors use the method of semiotic approach, an approach that can be used to assess the meaning through signs. Semiotics, as one of the methods to analyze the media texts, such as advertisements on television and to examine the ideological work of the media.

Based on the descriptions above, there are two formulations of the issues to be addressed in this study, they are: How sexuality is featured in television commercials? How the myth of sexuality is featured in television commercials?

LITTERATURE REVIEW

Theory of Communication

Harold D. Lasswell in Cangara (2004: 18) gives a brief definition of communication which states that a good way to describe the communication is to answer the question "who is delivering, what is delivered, through what channels, to whom and what is the effect".

Laswell paradigm above shows that communication includes five elements as the answers to the questions, they are: Communicator (*source, sender*); Message; Media (*channel*); Communicant (*receiver*); and Effect (*impact, influence*)

Source:

In communication, a source is always involved as the author or the source of the message sender. In human communication, the source can consist of one person, also in the form of a group or institution.

Message:

In the process of communication, message is something that is delivered from the sender to the receiver, the delivery can be done in various ways, from face-to-face to mass media communication.

Media:

It is a tool which is used to move the message from the source to the receiver.

Receiver:

The party to whom the message sent by the source. Receiver can consist of one or more persons as well as in the form of organization, agency, group, nation or state.

Effect:

Effect is the difference between what is thought, felt and done by the receiver before and after receiving the message. It can occur on the psychological dimensions, such as knowledge, attitude, and behavior.

Feedback:

Feedback is actually a response of the communicant expressed both in verbal and non-verbal language. In communication, the presence of feedback is very important because one of the indicators of the transactions between the communicator and the communicant is the feedback or response.

Barthes' Semiotics

Semiotics is a theory and analysis of various signs and meanings. At the beginning, semiotics concept was introduced by Ferdinand de Saussure (structural expert from France) through a dichotomy of sign system: *signifiant* and *signifié* or signifier and signified that is atomistic. Saussure defines semiotics as "*étude de la vie des signes au sein de la vie sociale.*" (a science that examines the sign as a part of social life. André Helbo, 1983: 17). Based on this concept, a meaning arises when there is a relationship that is an association or in absentia between the signified and the signifier. The sign is the unity of a form of signifier with an idea or signified. In other words, the signifier is "meaningful sound" or "meaningful writing". Thus, the signifier is the material aspect of language that is said or heard and is written or read. Signifier is the mental, thought, or concept image. Thus, the signifier is the mental aspect of the language.

Furthermore, Saussure explains that a signifier without the signified has no meaning, and therefore it is not a sign. Conversely, a signifier may not be delivered or captured off the signified; the signified includes the sign itself and thus is a linguistic factor. According to Saussure, a sign is a unity that cannot be separated from those two things (the signifier and signified). Saussure emphasizes that the sign is a social convention among linguistic communities, which regulates certain meaning due to the social agreement between the user community of languages.

Roland Barthes, who is the follower of Saussure, semiotics argues that the system of sign that reflects the assumptions of a particular society in a particular time. Semiotics, or in terms of Barthes is *sémiologie*, basically learns how to interpret things. Interpreting in this respect cannot be mixed with communicating (Barthes, 1977: 51). Interpreting means that the objects do not only carry information, in which the objects will be communicated, but also reconstruct a structured system of sign. Therefore, Barthes sees significance as a total process that has been structured. The significance is not limited to language, but there are also the things that are not into language. In the end, Barthes considers that the social life itself is a form of signification. In other words, social life, in whatever form, is a system of its own sign.

Barthes developed two levels of significance, which allow to generate the stratified meanings, namely the level of denotation and connotation.

Denotation is the level significance that explains the relationship between the signifier and signified, or between the sign and the reference in reality, which produces the explicit, direct and certain meanings. In this case, denotation is the meaning to what it seems. For example, the portrait of Joko Widodo, President of Indonesia, which means the real face of him. Denotation is a sign which its signifier has a high convention or agreement level.

Connotation is a significance level that explains the relationship between signifier and signified, in which there is an implicit, indirect and uncertain meaning (the meaning is opened to various possibilities). It creates a second layer of meaning, which is formed when the signifier is associated

with varied psychological aspects, such as feeling, emotion or belief. Connotation can produce a second layer of meaning that is implicit, hidden, which is called as connotative meaning. For example Mercedes Benz cars, a car brand made in Germany. In the connotation, the meaning of the word has evolved into 'luxury cars', 'cars of the rich', or 'a symbol of high-socioeconomic status'.

In addition, Barthes also sees a deeper but more conventional meaning which is associated with the myth. Myth in Barthes' semiotics understanding is an encoding of social meanings and values as something that is considered naturally. Myth is a communication system which carries a message. Thus, myth is not an object, a concept or idea but a way of signification, a thing. Myth is a form of speech. Therefore, all can be regarded as a myth as long as it is displayed in a discourse. Myth is not determined by the object or material of the delivered message but by the way of it is delivered. The myth is not just a message delivered verbally (words spoken and written), but also in many other forms or a mixture of verbal and non-verbal form. For example, in the form of advertising, photography, painting, film and comic. All can be used to deliver the message. In order to discuss myth, Barthes expresses the theory of significance, that the chart can be expressed as follows:

Denotative signs consist of signifier and signified. However, at the same time, the sign is also a signifier of the connotative. Therefore, in Barthes' concept, connotative signs do not only have extra meaning, but also both denotative signs that underlie its existence. In the Barthes' semiology, denotation is the first level of significance systems, while connotation is the second. In this case, denotation is more associated with the closure of the meaning. In Barthes' framework, connotation is identical with the operation of ideology, which he calls as the 'myth' and serves to reveal and provide justification for the dominant values applied in a certain period. In myth, there is also a three-dimensional pattern of signifier, signified and sign. However, as a unique system, myth is built by a chain of meanings that have been available before, or in other words, myth is also a second level of meaning system. In myth, a signified can have multiple signifiers.

The word myth comes from the Greek, mythos, which means 'word', 'speech', 'story of gods'. A myth is a narrative in which the characters are gods, heroes and mythical creatures. The plot is ranging around the origin of objects or the meaning of the objects, and the background is the metaphysical world as opposed to the real world. Myth creates a system of metaphysical knowledge to explain the origins, actions and human characters in addition to the world phenomena (Danesi 2008: 46).

In order to distinguish between the traditional myth, as it is explained above, and the modern myth, Barthes called the modern myth as mythology (Barthes, 1957). Mythology comes from the combination of myths which means 'true mythical thinking', and logos which means 'rational-scientific thinking' (Danesi, 2004: 150).

Mythology is the term used by Barthes to distinguish the concepts presented by him from the traditional version of the myth. Mythology is a modern myth, in which incorporated the aspects of the 'logos' (rational or scientific thinking). Thus, the old-version myth are all stories that do not make sense but believed by the society. While modern myth or story is anything rationalized so that the myth is considered as a natural or true thing.

In "Mythologies" (1957: 195) Barthes explains that the function of myth is to distort, deform and naturalize the meaning of the first level. Meaning (sign as the relation of signifier and signified) on the first level experiences the distortion to create some new meanings to the second level. Thus, the sign on the second level is to make sense of something else that no longer refers to the actual reality, as the reference system. The function of distortion is to change the shape with a concept and a concept that is constructed in the myth at the second level which is grounded by the ideology (interest) or sign users or the myth makers. The main function of myth is to naturalize the concept (the idea system) into a community of sign users (e.g. mass media) as a natural or normal thing. "*La Naturalization du concept, que je viens de donner pour la fonction du Mythe Essentielle, est ici exemplaire: dans une système première (exclusivement linguistique), la causalité serait, à la lettre, naturelle: fruit et légumes baissent parce que c'est la saison. Dans le système second (Mythique), est la causalité artificielle, fausse*". (Naturalization of the concept as the main function of the myth has some examples as follows: at the first level (linguistic), the cause is literally natural, that is the falling-prices of fruits and vegetables because of the season. At the second level (myth), the cause is artificial (justification) and false. Barthes, 1957: 204). Thus, myth is basically the opinion or concept that is constructed by the users of the sign (e.g., media) that is believed to be a natural or something that is considered reasonable that becomes a dominant force. So, the concept is a *élément constituant du Mythe*

(elements that create the myth, Barthes, 1957: 193), for example the concept of kindness, entirety, humanity, etc.

Sexuality

The term of Sexuality has various meanings but in terms of language, sexuality is derived from the word sex in English, which refers to the definition of physical differences between men and women (gender) and also intimate erotic activities. The definition of sexuality does not only include the gender differences but also erotic desire, practice, identity and feeling as women and men (Jackson, 1996: 2).

The definition of sexuality includes three things, namely productive sexuality, erotic sexuality and gender sexuality (Melliana, 2006: 131).

Productive sexuality focuses on biological and reproductive concepts, aspects of anatomy and physiology, behavior and human attitudes toward their bodies, especially on their genitals and reproductive processes, such as menstruation and pregnancy.

Erotic sexuality specifies on the pleasure of the body, which is actually produced by the human genitals, behavior or attitudes among the individuals and physiological processes that can create or even increase the eroticism itself, or the processes and the things that affect the sensation caused by the erotic pleasure.

Gender sexuality focuses on social sharing or classification system according to gender, i.e., male and female. How gender sexuality looks at the relationship of men and women is a social and cultural construction. For example, sex in the household, the role of the spouse, both as a husband and wife, and father and mother in the household.

The examples of discussion about sexuality and gender is the dependence and passiveness for women, or the aggressiveness and competitiveness for men in sexual relations. According to Schultz and Moore (Melliana, 2006: 133), the masculine gender takes the initiative to have sex and the feminine gender to serve, receive, or be surrender on the partner's will. A study found that a gender role demands more initiative than women to have social contact, especially with the opposite sex, and the role of the feminine in women teaches them to wait for an approach initiative from men.

Patriarchal Culture

Patriarchal culture is a social community grouping system that emphasizes the father/men line (Sastriyani: 65). Patriarchal culture can also be explained where the state of society that puts the status and position of men higher than women in all aspects of social, culture and economy life (Pinem. 2009, p. 42). In Indonesia, the patriarchal culture is still very strongly influencing many aspects of life and the structure of society. It is also reflected in the advertisements for commercial products. Many advertisements from beauty products used by women are intended to serve men or their spouse (the husband).

Patriarchal culture in Indonesia as a reality caused by the concept of masculinity, that is the stereotype about men which can be opposed to femininity as steretotype about masculine women. Masculinity is a virility of men associated with sexual quality (Sastriani, 2007: 77). Hegemony in men in the society seems to be a universal phenomenon in the history of human civilization in any society in the world, which is arranged in a patriarchal society. In this society, men are positioned to be superior to women in many sectors of life both domestic and public. Hegemony of men over women gets legitimacy from the social, religion, law values which are socialized hereditarily from a generation to other generations. (Darwin, 2001: 98).

ADVERTISING

Advertising is most persuasive sales message directed to the most potential buyers for the products or services (Jefkins, Frank, 1997: 5). Advertising is one of the special forms of communication to meet

the marketing function. In order to perform the functions of marketing, then the advertising activities must be more than simply providing information to the public. Advertising must be able to persuade the public to behave in such a manner in accordance with the company's marketing strategy for sales and profits. Advertising must be able to direct the consumers to buy products by the marketing department has designed the products in such a way, so that it is believed to be able to influence the election and the decision of the consumers to buy the necessary products.

The main purpose of advertising is how the product becomes a necessary for consumers in life. Product as a need referring to the theory of Maslow about the hierarchy of needs, as the basic needs described as a hierarchy that describes the level of need. According to Maslow, there are five levels of basic needs, namely: physiological needs, security needs, the needs for belongingness and affection, the needs for respect, and self-actualization needs. Advertising uses sexuality as the myth of the needs for the products sold. According to Maslow, the satisfaction of various needs is driven by two forces, namely shortage motivation and development motivation. Shortage motivation aims at overcoming the human tensions due to various shortages. While the development motivation is based on the growth of any human capacity to grow and develop. (Maslow, 2014: 124)

Advertisement motivates the consumers to buy a product by campaigning the needs that can be grouped into five levels as follows:

1. Physiological (physical needs): a person buys a product based on the physical benefits of the product.
2. Safety: a person buys a product based on the safety of the product.
3. Social Class (love): a person buys a product because there is a desire to look just like a certain group of people, which eventually makes him/her having a feeling of acceptance by the society.
4. Esteem (award): a person buys a product, because he/she feels that such product can give pride which in turn will make him/her look different.
5. Self-actualization (self-actualization): a person buys a product driven by the need to obtain recognition/existence.

Therefore, advertisements are always trying to provide information about the benefits of the product and a solution to the problems which eventually becomes basic needs used continuously.

METHODOLOGY

It is a descriptive research. The purpose of this research is to make a systematic, factual, and accurate description about the facts and the nature of the population or the object being studied. Another purpose of this research is also to present the results of research in the form of narration that is accompanied by video (television advertising), and based on the supporting theories. The characteristic of descriptive research is the verbal (text) and nonverbal (image video) languages of television advertising. Thus, the data collected which is the subject of research are in the form of the slogan, tagline and text narration of commercial advertisements in television.

The data collection method used in this research is the direct observation while recording the television advertisements. From the data collected, the researchers selected and categorized the advertisements based on products type, i.e. health product, personal care product and skin care product.

Based on the characteristic of this research, the data analysis technique used to assess the objects of the research is qualitative data (text), the form of words, phrases and sentences appear in the form of slogans, taglines and text narrations.

Therefore, based on the data analysis, the procedure of the data analysis was conducted as the followings:

1. Choosing the data, in this case the advertisements are the subject of the analysis divided by type of the products.
2. Based on the brand and type of product, the use of slogan, tagline and text narration were collected.
3. The data which are in the form of slogan, tagline and text narration can be examined to find the construction of myths and ideologies in the television advertisement texts.
4. By using the semiology analysis tools, the researcher examined the data (tagline, slogan and text narration of television advertisements) to find the meaning of the myth of sexuality represented in a television advertisement texts.

DISCUSSION

Health Product, "Resik V"

The story of *Resik V* advertisement begins with the presence of a wife who is sad because her husband prefers to take part in the patrolling (*ronda*) outside. Her mother who advises her to use *Resik V Sabun Sirih* (Betel Soap), a fragrance product to the outside of the vagina, says: "you can make your husband to not to go patrolling, use *Resik V*, a betel-extract soap, helps you to prevent itching and odor on the outside of your vagina," showing a bottle of *Resik V* at the same time. After using the product, the husband prefers to stay at home. He also praises and hugs his wife, "you're so fragrant and clean." His wife also looks happy while they are both going the bedroom. By the time they leave the room, a woman who may be his wife's sister joked, "patrolling at home!"

Resik V is a product designed for women's health. This product contains natural ingredients, namely betel leaves, which are useful to prevent itching and smell outside of the vagina. *Resik V* product is packaged in a 200 ml transparent bottle, and available in four colors, light green, green, red and purple. The colors show the meaning of freshness. The green color means healthy, natural and romantic; red means warmth and love, and purple means confidence and mental strength.

In the advertisement, the message comes from the needs of women towards the product. The advertisement is designed to show how *Resik V* is needed by women, who are having problems of itching and smell on the most private body part, which is the outside of vagina.

Resik V advertisement raises the issue of harmony in the household. The most private problem of women in harmonious relationship with her husband. This condition can cause a loss of confidence of women and change the attitudes in husband and wife relationship.

The advertisement shows how the importance of health care in women, which is related to their pride. The message of the advertisement begins with a wife who has no confidence because of health concerns about her pride, which causes her husband always want a night out (patrolling).

In the communication scheme on the messages above, the advertising messages are delivered in two stages: First, the usefulness of *Resik V*, that is for the women who have a very personal problem about their pride. It is shown how the wife, as a communicant, is sad because of the problem.

At this stage, the mother as a communicator, as well as the narrator in the advertisement represents the product. She serves as a marketer that offers female model in advertisement to use the product, as a solution to the problem of pride and harmony with her husband. The message delivered via a communicator is to overcome the problem of personal pride.

Second, the household harmony, by using the product, the harmony (husband and wife) in the household can be maintained. It can be seen how the husband prefers "patrolling inside" than outside the house, after his wife using *Resik V*. At this stage, the main emphasis of the advertising message resolves the issue of household relationship.

Based on the description above that the messages in the advertisement consist of two stages, the first stage is called denotation, that is the reality of the true meaning, what is displayed in real, i.e. the video advertisements, are a series of stories (scene per scene), readable and narrated (sound) text, and the product display. Denotation is to show reality as it is, which has an explicit meaning. In denotation reality, the real meaning is how the use the product, which relieves the itching and smell around the vagina.

The second stage is called as the connotation reality, which has an implicit meaning, namely the social value, in this case is the sexuality communicated in the product. It no longer refers to the usefulness of the product, as the meaning of denotation, but the value of sexuality, namely the harmonious relationship between husband and wife (household). Therefore, the advertised product is associated with the issue of household harmony. Thus, sexuality, household harmony, are the signs or semiological processes in the advertisement, which create a myth, which is delivered to the viewers.

In the second layer, the signs work through connotation. Barthes shows connotation as the significance of the second stage, by describing the interactions that occur between the signs which meet with feelings or cultural values. The connotation sign of the advertisement is *Resik V*, that prevents the husband is not patrolling outside the house, the advise to use *Resik V* that indicates that *Resik V* can strengthen a marital relationship. The connotation sign is supported by the images or scenes in the advertisement which is when the husband to love his wife with a hug and flatter.

Then, on the meaning of the second stage, Barthes sees how these meanings form a myth, an encoding of meanings and social (cultural) values as something that is considered natural and conventional. In other words, myth is a matter that is trusted or believed to be true in the society. So, the messages displayed in advertisement are wrapped in myth, the myth of harmony in the household. Myth, as a form of communication, is the packaging of a product.

The harmony is a myth of *Resik V*. The emphasis of myth of harmony on the advertisement can be seen how the apathetic attitude of the husband to the wife because of a disturbance about the pride of his wife. In the advertisement, the husband is shown asking for patrolling outside to his wife. At the time, the picture is taken closed to the face of his wife, which shows a sad expression. Then, the mother of the wife offers *Resik V*, "prevent him to not to patrolling outside, just use *Resik V Sirih Wangi*, a betel extract soap, helps you to prevent itching and smell outside of the vagina to get him "patrolling inside" the house."

Resik V becomes a myth, which is believed by the family can create the husband gives more love to his wife. The frequency of the husband patrolling outside the house symbolizes the attitude of a husband who does not like his wife. Then, the mother believes that *Resik V* can solve this problem. The mythical belief is evidenced by the husband who prefers "patrolling at home". It means that, after wearing *Resik V* the husband is more "sticky" to his wife. At the advertisement, it shows that the husband hugging his wife, and flattering. "you're so fragrant and clean," the husband flatters.

The myth of harmony in the household is a communication strategy of the messages of the advertisement. The advertisement diverts main message that is the usefulness of the *ResikV* into the household harmony problem.

The myth of sexuality shows how it should be the task of women as wives, which should take care of themselves, the task to serve their husband, especially for sexual intercourse. The myth of sexuality (harmony) in the advertisement is a cultural construction in the society.

Body Care Product, 'WRP'

WRP advertisement with the tagline of "WRP, Eat More Often, The Body Gets Slimmer" tells a story in a preparation for the wedding, where the bride is upset with her bigger body, so the wedding dress cannot be worn since it is cramped for her. The zipper of the wedding dress cannot be zipped. The bride also says: "I have not get breakfast for several days but I get bigger" Then, there are some young women featured in the next scene, consume the WRP milk. Then, the narrator comments: "You take a

random diet anyway, take a WRP Diet. You can keep eating, your calories will be still in control". At the moment, the bride appears, in which she had consumed the WRP, she is walking nimbly, then her future husband approaches and kisses her. The bride looks so confident, while walking out of the house with the groom. Outside the house, the guests greet them with applause. At the end of the scene, the narrator then goes on to comment: "WRP, Keep Eating Often, The Body Get Slimmer", as the WRP product is displayed.

WRP Nutritious Drink, a product of WRP, is a meal replacement milk that helps reducing the weight naturally and healthily. It is packaged for 31 grams, designed for the setting of calories supply and for replacing the breakfast and dinner.

WRP is a milk product with no cholesterol and low fat content, which is designed for consumers (women) who want to maintain their fitness. The advertisement emphasizes the importance of maintaining the fitness or the slimness of the female body to keep it more beautiful and charming (sexy).

In the advertisement, it is shown that the bride is upset because of the wedding dress she wore is cramped for her. The frustration is not because the size of the clothes but her getting-bigger body which causes the dress is not fitted for her. She is considered to do a wrong diet. The woman had diets for not to have a breakfast for days. However, her body remains bigger.

The WRP advises to not to do a random diet and provides solutions or answers to the problem that is by consuming the WRP milk. With the WRP, the problem of obesity can be solved. The main message of WRP is that even you keep eating more often, you will still be slimm, by consuming milk WRP.

The communication process of the messages passes two stages. The first is the introduction of the product, namely non-cholesterol milk (Low Fat) that can burn fat. WRP is a dairy product for women who want to go on a diet.

Communication Process of WRP Messages

In the first stage, the delivered message communication is the usefulness of WRP product, namely low-fat diet milk (non-cholesterol) to maintain their ideal body condition (not fat).

In the second stage, the communication message delivered is how WRP product can build the self-confidence of women with ideal body appearance (slim), so that with WRP a harmonious relationship of the couple can be well-maintained.

In the second stage, WRP builds a self-confidence and harmony of the couple. That a woman, like a bride on the advertisement cannot have a confident performance to walk together with her future husband in public because her body is getting bigger. However, with the WRP, the self-confidence can be retaken by the bride.

In the aspect of gender sexuality, it is shown how a young woman desires to have ideal body (slim). Fat Body is a physical appearance that is not pleasant for women. It is contained in the advertisement where the bride and groom feel uncomfortable, because the clothes is not fitted (the weight is increased because of the wrong diet), and appears inconfidently in front of the prospective husband and the public (at the wedding).

From the face expression of the bride, she looks very agitated because of the condition that she is getting bigger. She deeply regrets that her body shape is getting stretched. In the advertisement, it shows how the dress is not fitted. The zipper cannot be locked. The unideal body is perceived as a negative thing (not pretty, embarrassing), which must be fixed by consuming a diet milk, WRP.

At the end of the advertisement, after successfully getting the ideal body by consuming WRP, the female model is displayed to be more confidence, appearing by wearing the tight wedding dress that

shows her slim curves (such as waist). She looks confident with cheerful and happy expressions in front of her husband and the guests. The beauty which is built from the ideal body shape is boosted by the husband who looks at her with a sense of joy while they walk together confidently in front of the guests. The amazed guests can be interpreted that the woman is a figure that is more highlighted on their beauty aspects of the body than others.

Beauty body (slim) can be interpreted as a symbol of happiness or harmony for the couple (husband and wife). The ideal body of women is not only for their happiness but also becomes a symbol of happiness for men (spouse). It can be seen on advertisement of WRP. After having an ideal body, the female model is flattered by the husband, with a hug and kiss.

WRP milk is a symbol of harmony couple. Woman takes care of her body in order to stay slim for her spouse (man / husband). A woman is shy or has no confidence in accompanying her spouse due to her not-slim body. This can be seen in the advertisement. After getting slimmer, she thanks to WRP, looks confident in front of her future husband, and he looks happy.

From the advertisement, it can be affirmed that women who are represented in TV advertisements, in general, are more highlighted for the aspect of sexuality, physical beauty (body) than their ability or skill. The body slimming product, such as low-fat milk, as in WRP advertisement is intended to shape the body in the framework of the body aesthetic than health purposes. Apparently, women have been constructed in advertising in beauty image of sexuality, which is the ideal body (slim). The ideal body is more emphasized on the perspective of its sexuality rather than health.

In the perspective of the myth, the first layer (denotation), is a meaning to what appears in the advertisement, the overall look of the advertisement that consists of a series of images, dialogues, texts and musics which have some meaning which can be understood by viewers. As in the WRP advertisement, the denotation message is: the background or location of the event which is taking place in a room, a bride who was in the room is wearing a wedding dress, sad expression on her face for a wedding dress that is not fitted to her, just because she is getting bigger, then the advertising message is coming, showing a picture of some women who are taking WRP milk diet, with slim bodies, the spotlight picture is close-up on the waist of the bride after consuming WRP, spotlight picture is close up again to the second face of the spouse, with scene of the husband kisses her wife, then they walk out of the room, welcomed by the guests.

In the first layer, it shows WRP as a diet milk product and shows the benefits and advantages as non-cholesterol diet milk to maintain the slimness of the female body which can still be slim even keep eating often.

In the layer of the second meaning, the sign works through connotation, that is the messages related to social (cultural) values, for example, the getting-bigger body is an undesirable appearance (the bride looks upset because her body is getting bigger), the fat body makes a woman to be not confident (the bride is sad by the condition of her body because she has to appear before the guests, slim body is happiness for her husband (there is a scene in which the husband kisses his wife because of her slim body).

Based on the connotative message, a myth is formed in the product that the physical beauty of a woman is by having an ideal body (slim). Slim body builds a positive image in women, builds their confidence to be able to appear in public.

The ideal body shape (slim) has been a demand for women. It can be seen in the bridal that the sad expression of the bride is due to her getting-bigger body. She is not confident to appear in front of her groom and the guests since she does not have a slim body. The ideal body (slim) has been a dream for every woman. Instead, the fat body is an unpleasant physical condition for women. It is contained in the advertisement where the bride feels uncomfortable because the dress does not fit her and it reduces her confidence to appear in public (at the wedding).

The myth of slim body also has a relationship with the meaning of happiness or harmony for the couple (husband and wife). The ideal body of women is not just for their own happiness but also becomes a symbol of happiness for men (spouses). It can be seen on WRP advertisement, where her husband is happy with her slim body.

Thus, WRP milk builds a concept (myth) of sexuality that women's physical beauty by having an ideal body is the harmony for their spouses. This advertisement attempts to link between WRP diet milk consumption and the happiness of the couple.

Anti-Aging Face Skin Care Product, "Pond's"

The advertisement of anti-aging face skin care product, Pond's presents the importance of women to treat their facial skin to look younger. The advertisement has a tagline of 'realize your love in seven days', as an expression of harmony in the marital relationship.

Pond's advertisement story begins with the appearance of a problem in the relationship of husband and wife only because the wife's facial skin looks older than the actual age. The disharmony is displayed in the video in bed, the husband and wife sleep apart just because the wife has black spots on the face that made her look older. At the time introducing the anti-aging product, Pond's age miracle, then the narrator of the advertisement says, "look at your husband changes in seven days. Pond's age miracle with a new breakthrough, CLE anti-aging, the black spots and wrinkles will be reduced in seven days. Restart your love. "Then, after the wife using the product of Pond's age miracle, the husband sleeps closer to his wife, holding his wife's hand and getting an intimate bed with his wife."

Anti-aging product of Pond's age miracle is one of the cosmetic products specifically designed to prevent premature aging. Consisting of CLA anti-aging which is beneficial to accelerate the regeneration of new skin cells.

Pond's advertisement reminds to women the importance of preventing premature aging. By using the product, Pond's promises in just seven days, the skin looks much younger and smoother. Black spots and wrinkles can be gradually gone. The advertisement attempts to link social benefits of the product to the mythical problem of marital harmony in the household. The myth built is that ageless is the key to harmony in the household, and a solution to achieve the household harmony is Pond's.

In the advertisement, it is shown how the attitude of the husband who sleeps apart from his wife, just because his wife the black spots and wrinkles that make her looks older than her actual age. To overcome the harmony problem, the wife uses Pond's age miracle product, and she gets the result within seven days, the harmony problem can be resolved because of the wife's skin is getting white, clean and youthful.

Mythologization of Sexuality

Myth is a message (parole), a concept that is built on an object as a reality of signs, such as a commercial product. Myth is a way of cultural thinking that is reconstructed by media to be a media culture that can naturally acceptable in society. The concept of myth of advertisements is drawn from daily life in the culture of the society and concept associated with the products. Thus, the advertised product is more emphasized on the social benefits of the product in which there is an implied meaning of the myth.

The mythologization of sexuality in those advertisements is to raise the dominant patriarchal culture in Indonesian society. The advertisements sell sexuality in those products by linking the concept of harmony in the marital relationship and the beauty of white, clean, and smooth body skin which is not only for women but also for their spouses.

The products advertised in television media is built on a myth which is designed so that it can be believed or trusted by consumers as a natural thing. The function of advertising myth is to bring up the confidence for consumers to link the product and culture of daily life, for example, patriarchal

culture harmony in the household.

In the advertisement of health product 'Resik V', the myth built is the household harmony problem. The emphasis of myth of harmony is displayed with the indifference attitude by the husband to his wife just because his wife has a problem around the wife's genital. Resik V becomes a solution by selling the myth of a patriarchal culture that can strengthen the household relationship.

The representations of the myth of sexuality in the advertisements are: Women are shown to be beautiful, white, and fragrant; A wife's will to make her husband happy; The task of wife is taking care of her physical beauty as a form of harmony; The task to serve the husband and the husband behaves indifferent because of the genital problem experienced by his wife.

Then, the representation of sexuality is related to Resik V product about the myth that Resik V is a product that is not only as a health product but also a social product that can harmonize the husband-wife relationship.

On the advertisement of WRP, the myth constructed is a matter of ideal body intended for the future husband. The myth that an ideal body is also associated with the harmonious relationship in the household for the bride and groom. WRP advertisement sells a myth of sexuality of ideal body as a solution to obtain a harmonious marital relationship in the household.

The representation of myth of sexuality can be seen in the WRP product, that the physical beauty is by having a slim body; a slim, pretty, white appearance; that by having a slim body, the wife will be loved by her husband; women will appear confidently by having an ideal body (slim); having a slim body is a requirement for women. Then, the representation of sexuality is related to WRP product by emphasizing the myth that the WRP is a product that can build self-confidence of women by having a slim body.

At Pond's advertisement, the myth built is the problem of premature aging due to the skin that looks older than the actual, which is also associated with the problem of harmony in the household. The advertisement sells the myth of sexuality of facial skin that looks younger (anti-aging) as a solution to restore the harmony in the household.

The representation of the myth of sexuality in the advertisement Pond's is by showing a sad woman because her face looks older (with wrinkles and black spots on the face); wife's dream to have a white, clean and smooth face skin; the facial beauty with white and clean skin is the dream for women and a symbol of harmony in the household; the skin beauty of the spouse (wife) is one of the ways to serve her husband in the household; the task of wife is to serve her husband.

E. CONCLUSION

Based on the results of the previous discussion, it can be concluded that the advertisements, which are used as the corpus represent the female sexuality, with emphasis on aspects of sexuality, the importance of having a healthy, and ideal (slender) body, and white and clean skin.

In the semiotics of Roland Barthes, the process of advertising communication is called as the first stage interpretation process (denotation), which is based on the name of the advertised product and the benefits of the product, and the meaning of the second stage (connotation, myth), that the products are associated with patriarchal culture value (sexuality).

The mythologization of those advertisements is the importance of women in taking care of their body and skin that have an impact in household harmony. The meaning mythologization is how meaningful the advertised products for humans (consumers) so that the meanings are reconstructed into what is considered natural or normal in society. That is why the advertisement chooses the patriarchal culture, a dominant view in Indonesian society.

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