

**IDEOLOGY OF FREEDOM IN ADVERTISEMENT OF TRI (3) PROVIDER
“ALWAYS ON”**

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ABSTRACT

Advertisement “Always on” from the Tri (3) provider which aired in 2012 showed a woman who woke up in the morning. She opened a window, then stood in a river in a long skirt. The woman boarded a city bus carrying advertising provider leaflet at the end of sequence. The main idea of the advertisement “Always On” is about the ideology of freedom. The ideology are freedom of space, expression, time, and connected to other operators. The advertisement “Always On” is very interesting to discuss because it seems to reconstruct the meaning of freedom that applies in the social life. Documentary cinema studies use semiotic approach by Roland Barthes to achieve the objectives of the analysis. The aim showed how the ideology of reconstructed freedom is incorporated into the commercial ideology of Tri (3) provider. If someone or a group of society wants to spread its ideology, present it in one of cultural expression, both in verbal language and in other ways of communicating (paintings, comics, advertisements, films, etc.). It means that will create a myth. The problem is how will find that ideology in cultural expression? The semiotic theory proposed by Roland Barthes can help us in this matter. The results of the analysis of the narrative's elements (sequences; themes, plot, characterizations, symbols, and metaphors) it was found that all these narrative elements are closely related to the ideology of freedom reconstructed into the commercial ideology of Tri (3) provider. The same connection is also found in the cinematographic elements (images, movements, and sounds). The connection of cinematographic elements with narrative elements reinforces the interrelationship between the structure of the exhibition and the depiction of the ideology of freedom. More specifically, the purpose of this qualitative research is to find out how the relationship between narrative and cinematographic elements is in the “Always On” advertisement with the meaning of true freedom offered by Tri (3) provider.

Keywords: *Advertisement, myth, ideology, freedom, semiotics, narrative, cinematography*

INTRODUCTION

Advertisement “Always on” from the *Tri* (3) provider which aired in 2012 showed a woman who woke up in the morning. She opened a window, stood in a river in a long skirt. The woman boarded a city bus carrying advertising provider leaflet at the end of sequence. The main idea of the advertisement "Always On" is about the ideology of freedom. The ideology are freedom of space, expression, time, and connection to other operators. The advertisement "Always On" is very interesting to discuss because it seems to reconstruct the meaning of freedom that applies in the social life.

Traditionally, messages conveyed in advertisements generally are messages in the form of promotions. They are persuading or seducing audience to buy or use their products. It cannot be denied that the function of advertising is a form of persuasion in the community, so that audiences want to buy products that are offered. The success of these advertisements in attracting the attention of audiences depends on the success of the ideology carried by the advertisement that can be accepted by audiences. The director constructs the reality so that the ideology can be understood by audiences. Therefore, in order to fully understand the meaning of the advertisement, it must first analyze the ideology it carries.

Ideology according to Zaimar (2001:163) is the whole idea, belief, and doctrine belonging to an era, a group or a class in society. Whereas in KBBI, it was stated that ideology is a set of values, ideas, norms, beliefs, beliefs held by a person or group of society that are the basis for determining attitudes towards the political events and problems they face and which determine their political behaviour. Furthermore, Van Zoest (in Zaimar, 2001: 163) argues that ideology is a link between a number of assumptions that allow the use of signs. There is a very strong connection between ideology and culture, even ideology is part of the culture. Furthermore, Van Zoest said:

“The ideology bound in culture, Anyone that studies a culture, they dealing to ideology. Anyone who studies ideology, they must pay attention to the culture. Finding an ideological starting point in cultural expression is important work. Ideology directs culture. It is the ideology that finally determines the vision or view of a cultural society towards reality. By recognizing its ideology, we will understand a cultural society.” (53-54).

If someone or a group of society wants to plant or disseminate their ideology, they will present it in one cultural expression, both in verbal language and in other ways of communicating (paintings, comics, advertisements, films, etc.) This means that they will create a myth. The problem is how will we find that ideology in cultural expression? The semiotic theory proposed by Roland Barthes can help in this matter.

In the book of Benny Hoed (2011:3), explains semiotics is the science that studies signs in human life. That is present in our life, seen as a sign. That is something we have to give meaning. The sign itself according to the structuralists that consists between forms (which are imaged in someone's cognition) and meaning (contents, what is understood by humans using signs). Referring to De Saussure, he uses the signifiant term of the shape of a sign, and signifie (sign) for aspects of meaning. The relationship between form and meaning is not personal, remains social, which is based on convention of social.

Furthermore, stated by Barthes that there are three different ways of reading myths (examples of its application will be taken from the article of Okke Zaimar, 2001). The three ways are:

- a. In the literal meaning, the reader adjusts to an empty marker. They allow the concept to fill the form without ambiguity, and they will deal with a simple system. Example: Black warriors who salute the French flag are representatives of the greatness of the French state. The way of reading by the myth creator, who starts with the concept, then looks for the form that fits the concept.
- b. If the reader adjusts to the full markers, the meaning is already in form and the meaning there, and from the deformation that occurred during the second stage of meaning, he revealed the significance of myth: the black soldier who saluted the French flag was an alibi for the greatness of France. Here the reader acts as a myth expert, he analyzes myths, he understands deformation.
- c. Lastly, if the reader adjusts to the myth marker which consists of a form that has truly merged with meaning, the reader finds ambiguous meaning, then follows the mechanism of forming myths, following his or her dynamic nature. Here the reader does indeed place himself or herself truly as a (lay) reader: the black soldier is no longer as representative of the greatness of France or the alibi of that greatness, but it is a picture of the greatness.

Therefore, the analysis in this paper will relate myth schemes to general experience, it means moving from semiology to ideology. Readers of myths themselves must see the function of the myth. If the reader sees the myth very simply, what is the need (in terms of ideology) that the myth is displayed? If the reader sees it analytically, what is the point of the "alibi" being presented to the public? Actually, myths do not hide things, nor do they highlight them: myth is deformation, a distortion of meaning. Using this two-stage semiology system, myths will turn experience into something natural. Thus, it is understandable why in the eyes of consumers of myths, the meaning of the concept can remain revealed without appearing to have a specific purpose.

In other words, it can be argued that the myth creator is someone who wants to spread ideology, the myth expert is the one who analyzes myths and the last, the reader of the myth (in this case is the mythical audience) is the person who accepts the ideology spread by mythical makers . It can be added that there will be a successful or failure possibility in spreading the ideology. In the research that preceded the making of this article, it appears that the dissemination of ideologies in advertising should have succeeded.

FINDINGS & DISCUSSION

The discussion will explain from advertiser and myth expert's perspective, then explain the audience's perspective. First, the contents of advertisement will be presented. Second, the advertisement divided in some sequences to easier the discussion as ideology that contents in each sequences.

1. The advertisement content

1.1 The analysis elements of narrative

First, the woman opens the window in the morning. She said (narrator): "The freedom is nonsense". Then, the woman sees a bird in a cage. After that, the scene from a flock of bird fly freely in the air.

Second, the woman is on the riverside. She said (narrator), "I'm free to express everything as long as my skirt below the knees". The woman jumps to the river, she wears long skirt that folded above the knees.

Third, the woman dances on the floor of Bar. She said "Life is short, enjoy your youth but do not pass 10 pm." On that time a bartender cleans the bar.

Forth, she go to the station. She said (narrator) "the matter of mate in my hand just that tribes, rich, has good education, and were born from a kind family". She sits on a chair while seeing some activities in station. She also sees a couple embrace and touch romantically, it is like they just meet again after the long time.

Fifth, the woman takes the bus. She finds a piece of leaflet that content an advertisement of mobile provider that provide unlimited internet but the quota, price, and speed of internet has set by the company. Then she said "in this era choice is unlimited as long as you follow the choice". There is a text "think again" with the back sound that said "We are always on". After that, there is a text "always On mobile internet, Bebas itu nyata" (provider 3). Then, there is a text

“setahun bebas akses ke 10 situs populer, full speed hanya 50 ribu.” The last, there is the woman embraces a man gently.

The following will divide into 5 parts sequences:

1. Sequence 1: Free flying birds vs Women behind the windows and birds in cages.
2. Sequence 2: Free expression vs Skirt below the knee.
3. Sequence 3: Dance freely on the dance floor (no more than 10 pm) vs CCTV and one bartender.
4. Sequence 4: Free to determine soul mate vs expression (provided that someone is rich and educated).
5. Sequence 5: Other provider vouchers are followed by "always on" writing accompanied by back sound (free is real) which is reaffirmed by the emergence of the words "free is real".

The sequences of devotions are presented separately but will be analyzed globally because the ideology that is displayed in the serial show is usually the same. Repetition is important for instilling ideology in audiences.

1.2 Analysis of Cinematography Elements

Overall, the scenes displayed have a quite fast transition. There is not camera movement frequently. Most of the scenes in the advertisement use shot size: close up with normal angle. This is showed that the director wants the audiences to pay more attention to the character's expression (Pictures 1-4: the pictures are provided in appendix). Audience will feel what is actually perceived by the character, whether it is a feeling of calm (picture 1), feeling interested (picture 2), feeling confusion, or feel supervised (picture 3). In addition, the use of close up also aimed to lead the audience to important point that the director tried to convey (picture 5), just like a major satire of this advertisement in the last part.

Picture 6 and 7 use medium close up. The advertisement shows the arm of the character while holding a leaflets of unlimited internet services. The scene do not show the character's face, the main focus is on the leaflets. The director is redirecting the audience to information written on the leaflets without any force on how the audience will react towards it. The audience can react on the

advertisement freely. The following will be discussed its cinematography elements on each sequence.

On the first sequence shows the character started the day by opening the window, breathing fresh air and assume as desire to inhaling freedom. The expression of the character shows peace with a little smile. From there then turned out to the shot where the character observe something in a cage (picture 2). After appearing the following pictures that compiled contiguous.

Let's have a look at the sequence once again; the character opened the window and breath fresh air, then the character pay attention to something carefully, then scene birds in a cage, and then followed scene domesticated birds flies freely. Without any explanation of the narrator was supposed to be the audience can catch a basic that the director wants to build freedom, there are free and not free.

Picture 2 which is a close up scene of a character, the director wants the audience to focus on what the character focuses on. After the audience (uncsciously) focus on the "attention" of the character, the picture 8 and 9 appear above. From that arrangement (cinematographic strategy) the director successfully to drive the audience to interpret it as a freedom. The director success contend not free (picture 8) and free (picture 9) in the audience's mind, and that is a strong foundation to be able understanding this advertisement.

The connection of cinematographic elements with narrative elements reinforces the interrelationship between the structure of the exhibition and the depiction of the ideology of freedom. Narrator said "I'm free to express myself, but as long as the skirt is still under knee". Picture 10 used a longshot with the position of the object in the middle. Shot on the back character (back to back) and the movement of the character who walk "leave" the camera can be interpreted as the desire of character to try something (new). Something that even though must be "wet" into the water, but still have to wear a long skirt. The character still wet on her clothes which if reasoned, the character can not wet herr clothes by wearing something more "fit" to enter the water. Finally picture 11 gives the audience an idea that the character only allowed to enter the water to this limit. If it's more than limit, you will get soaked. If you lift your clothes more than this limit, then you will pas the norm decency, porno-action.

In the third sequence, the close up medium used in picture 12 and the handheld technique makes the audience to feel directly the character's desire to dance, when the bar almost to close at 10 o'clock at night. Picture 13 shows CCTV where the character seems dancing alone on the dance floor, even though there are no other customers. There is only one bartender who is cleaning. It is a symbol that she have to go home and the bar will be closed, watching the character carefully. Picture 14, which uses the over shoulder shot technique with the focus of the female character and bartender out of focus, shows the director's desire to lead the audience's attention to what the bartender attention. From here the audience is also invited to feel what (probably) is felt by a bartender who is cleaning up and wants to close the bar, but still sees a woman dancing.

The scene in the fourth sequence, the visual is also only support a powerful narrative, which is about the choice of a mate. The character who was sitting alone at the station saw a couple who had just met again. Picture 15 uses long shots and group shots by focusing on the couple. Many people are passing by, while they are still hugging each other. The director wants to explain that choosing a mate is something that is free, as free as the couple do in the crowd of many people.

However, the opposition to his freedom is actually raised by the statements of his narrator, which is a social picture aspect in Indonesia. Picture 16 shows how the character still alone even though there are people around him who are free to make choices. Figure 16 uses a extreme longshot, shot group, focusing on the main character and lovers. Focusing emphasizes not through the depth of field but uses lighting (dark and bright).

In the fifth sequence that is continuing explanation regarding the pictures 16 and 17. This part be going to show how the internet service another providers is not as free as what their mention on their advertisement. Their statement about “free” is still following “the rules”. The pictures 16 and 17 are reveal issue, whereas the narration statement is deriding their advertisement. Then, the audience has requested to think again before they take their option. Asked the audience to think again before choose their choice about the celular provider that offering the internet (Picture 17), the director shown their own product and give the confirmation that their product is giving them the real “freedom” as their motto.

2. The advertisement's point of view

Advertisement maker decided the strategies to invest the ideology, that is showing the women's life in a series forming reality. The woman starts her day with open the windows and breath the fresh air. We can assume that is showing a hope of "freedom". The thing strengthened with the changing point a view of the bird in a cage: same logic, same feel unfree. Contrasting events happened in free air, which is a flock of free-flying birds. Contrast the event between the female character reinforced by a bird in a cage and a free bird in the sky is a manifestation of the ideology of freedom. The freedom that offered by the provider *Three* than another provider (Picture 5). It hopes that occasion can interest the audience and they agreed with the advertising's ideology. The freedom of *Three* providers, especially in using an internet data.

In order for ideology to reach the audiences, their show opposite events between a freedom and liability repeatedly. They shown in sequence 2, 3 and 4. Expression conveyed delivered by the narrator in sequence 2 "she said I was free to express myself as long as the skirt is below our knee", the statement is indicating that freedom is something that quite hard to get. In this situation, there is an effort to used to limit the freedom itself. Not only through the expression, in the next sequence which is in the third sequence, it showed the scene reveal the actress doing the free dance in the dance floor.

The woman who dances freely can still be limited by CCTV, the camera without her realizing it recorded all her movements. The hidden camera is considered insufficient by the director to limit the freedom itself so that a bartender is presented as a complement. Repetition does not stop in two sequences. In sequence 4, it is reaffirmed that freedom is difficult for the woman character to obtain. Freedom in determining marriage partner is just a discourse. This is where the construct is made (Indonesian) that a perfect partner is perfect in the same tribes, rich, highly educated, and good as a family what the narrator reveals in this sequence.

In sequence 5 (as described earlier) internet service advertisements from a provider were raised which stated that they were not free to vote which was reinforced by the narrator "she said that the choice did not have a limit, as long as it followed by the choices". The advertiser does not directly state that provider 3 can give freedom, but in this last and the most important sequence is conveyed that ideology is embedded in the audience's mind and acceptable. After inviting audiences to re-think in choosing a cellular provider that offers internet, featuring the director's own products and provides confirmation that their products provide real freedom, in accordance with its motto. Therefore, ideology is conveyed indirectly however through metaphor. The ideology intends to instill is that cellular provider

3 offers internet with unlimited or free use.

Furthermore, based on the elaboration of the sequences above, it is very clear that advertisements use myths that have existed and are embedded in society. The myths are carried out and used to convey their ideology to audiences. As in the first sequence of the advertisements using birds in a cage followed by a second sequence, which is a picture of a skirt below the knee. This is parallel to the mythology that developed in society which shows the limitations on freedom. Another myth that is no less interesting is the use of the phrase "as long as you do not pass at ten o'clock" (in sequence three). The expression implies that as a good woman, as a character in an advertisement, women are able to limit themselves from not leaving late at night. The last myth used by advertisers in conveying their ideology about freedom is about choosing a marriage partner as seen in the fourth sequence. Myths that have been ingrained in some societies both consciously and unconsciously are fertile embedded in the conception of society until now. That a good partner have to in the same ethnic, rich and highly educated. The relationship and use of the myths used by the advertisement will be explained more deeply in the mythical section.

3. The Point of View of a myth expert

The ideology that appears to be stated is freedom in various facilities which is inside provider 3. It became the main key in advertisement ideology from the beginning to the end of the story. Focus service *Always On* itself is not stated directly by the advertiser or narrator, but it is displayed in various forms of myth that found in Indonesian society both in showing greatness or comparison with other similar products. Here, ideology implanted by displaying problems that happen with a female character that used as a symbol of freedom shackled in the socio-cultural phenomena of the Indonesian society.

To support the main ideology of freedom, advertisement strings up the ideology of the builder the big frame of advertisement. Delivered in early narrative about "freedom is nonsense", it means there are problems about being free and not, which is conveyed by female character in advertisement. Advertiser use the myth that many limited on women or they can not freely do any things. The Problems of freedom in a social context culture sometimes become biased because of limitations or rules in the application. If associated with *Always On* product meant that kind of services that given by provider telecommunication services will be better if it is not limited in any case.

The main idea of freedom in provider 3 service advertisement can be simplified become 4 frameworks supporting the main ideology. It is freedom space, expression, time, and freedom to other operators. They are using the myths that exist in the community to

display conflict between free and not that constructs the ideology of advertisement.

The idea of the first ideology builder is freedom of space in the use of services 3 *Always On*. It is displayed in the scene at beginning of advertisement, when female character where in a room bordered by window iron bars and can see at the outside just by looking out from window. Here, ideology is planted through myths that is limited women's move in the outside world. Advertisers say that woman just can communicate with people at home. In many kind of home activities is the main place for women to do. That is supported like by the symbol of a bird in a cage. But in the other side, there are groups of birds that flying in the outside. The analogy is that the woman's activity is same as the motion of a bird in a cage that just can only enjoy its own life in its home. If she wants to enjoy the out side, so in group is the way out. The meaning of women and birds symbol is provider 3 is a provider telecommunications service has the freedom of space in communicating without being limited to only certain spaces.

In this case there's an efforts that they use to limit the freedom itself. Not only by a word, in the next sequence, when squence 3 shows a scene when the charecter dancing freely in the dance floor. It seems dance reely but actually the CCTV still watching, the camera without she realized watched all of her movement. Even the hidden camera seems not enough for the play director to keep the freedom itself so come up some bartender as a complementary. Repeation aren't stop in two sequences. In sequence 4, reaffirmed that freedom is a hard thing to get by the female character. Freedom in determining a soulmate is only a delusion. This thing suit with a conception in the society when this officer seems (Indonesia) that the perfect soulmate is a soulmate with same tribe, rich, and has a high degree and come from good family as it shows by the narrator in this sequence.

In sequence 5 (as in the previous) there's an Internet officer from a provider said lack of freedom to choose, moreover the narrator said "she said the choice had no limits, as long as he followed the choices." Advertiser didn't say it directly that 3 provider give a freedom, but in the last sequence and the important part he tell the ideology so the audience will remember it. They invite the audience to think again to choose a cell provider that offer the internet. They show product and give an affirmation that the product give a real freedom as in the tagline. So they deliver the ideology not directly other wise by a metaphore. The ideology which is deliberately implanted that provider 3 offer an internet that is unlimited and free.

The explanation above we can see exactly that the advertiser used the myth that the society already know. The myth carried out and used it for deliver the ideology to the audience. As in the first sequence the advertiser use bird in the cage following in the second sequence skirt under knee. This is same to the mythology that developed in society which

show the limitation and freedom. Another myth that also interest is the used of expressions “ while is not over than 10 p.m” (in sequence 3). This expression tells that a good girl, as the charechter in this ads, is a girl that keep the limit to go out in the late night. The last myth that the advertiser use to deliver the ideology about freedom is about choosing a soulmate as in sequence 4. This myth which is ingrained in some people.

But it could be who doing and fighting a law is a man. When a woman out in midnight because an urgent needed. This scene can get a meaning than provider 3 cannot have qualification time for communications. The freedom of communication in 24 hours given by the operator is free to all of the costumers without confined the time.

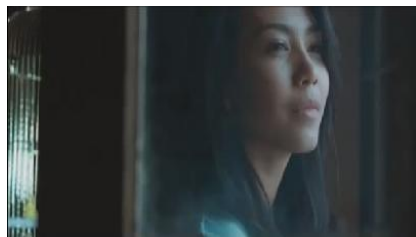
The idea of ideological number four is “freedom to other operators” in this section the raised myth is the problem of “mate” it has to be open secret in cultural custom in Indonesia. Match making specified by seedling, ancestor, and weight. Moreover a woman also have limitation for choose the partner. The women just waiting a match who their parent like. Thought the woman can choose his match by their self. And other criteria which must filled by her choice. The problem match is sensitive when alluded, because will any accepted and rejected by the all criteria who build it.

In the last occasions, the build ideas of ideology about freedom delivered with a little allusions. “ who says this era this era is boundless” as long as we followed the choice. THINK AGAIN!

Although, the human being who life in this era have a choice who cannot boundless, but literally nominal choice is limited. The female figure in the moment is told to ride a common transportations in the midnight. Over there she get a sim card with the promotion is “UNLIMITED INTERNET.” The star mark in the end Fras mean than the unlimited it alone has certain limits.

4. Audiences perspective

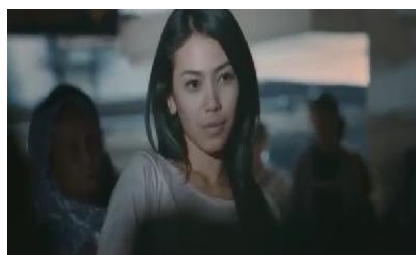
Here to assume that some of the audiences can accept the ideology conveyed by the advertisement, than the providers could offer the internet with unlimited use. The freedom offered by provider 3 was imported through the myth ideology of society. A myth shows limitations as described above. The audiences are interested in trying to use. The audiences have to be aware that all were not made solely for provider development in sales after this advertisement. Even so of the ever growing commercialism and the advent of these kind of advertising versions (a boy versions). They was no protest. It can be concluded that some audiences can accept the ideology that its audiences want.



PICTURE 1



PICTURE 2



PICTURE 3



PICTURE 4



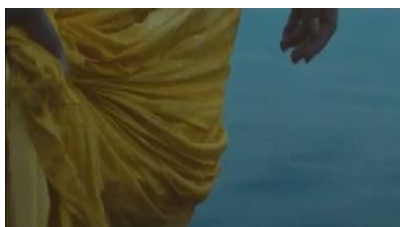
Picture 5



Picture 6



Picture 7



Picture 8



Picture 9



Picture 10



Picture 11



Picture 12



Picture 13



Picture 14



Picture 15



Picture 16



Picture 17

CONCLUSION

The results of the analysis of the narrative's elements (sequences; themes, plot, characterizations, symbols, and metaphors) it was found that all these narrative elements are closely related to the ideology of freedom reconstructed into the commercial ideology of *Tri* (3) provider. The same relation is also found in the cinematographic elements (images, movements, and sounds). The relation of cinematographic elements with narrative elements reinforces the interrelationship between the structure of the exhibition and the depiction of the ideology of freedom. More specifically, the purpose of this qualitative research is to find out how the relationship between narrative and cinematographic elements is in the "Always On" advertisement with the meaning of true freedom offered by *Tri* (3) provider.

Advertisement covers its ideology as good as possible for the consumer without pressure. It will affect the sale of the product. The spread of ideology in advertisement is supposed to be successful, otherwise, the sale of product will fail and the advertisement will be quit as soon as. The key symbols in advertisement which describe the ideologies must be featured repeatedly in order to influence the customers' mind. It is important to get the audience or customers through continuous intake.

The main ideology of the advertisement is freedom in communication. Advertisement makers use the myths that grow in society to convey the ideology of freedom. These myths are used to promote the representation that could not be done by the female figure, that is, as a symbol of the communication service provided by other providers. The advertisement maker presents a myth, criticizing it with a narrative that leads audiences to reconsider the myth. However, this advertisement prevents audiences from responding to the myth. It is only used as an overview of the excellence of the product services that they promote.

On the other hands, the advertisement offered a form of freedom through their new product service that is “always on”. It gives free of space, time, expression and contact with anyone on the internet network. The advertisement makers want to assert that the virtual world is a truly free world, no restrictions on accessing it.

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