

# NYIMAK

## Journal of Communication

Nyimak Journal of Communication | Vol. 5 | No. 2 | Pages 167 - 309 | September 2021 | ISSN 2580-3808



Published By:  
Department of Communication Science  
Faculty of Social and Political Science  
Universitas Muhammadiyah Tangerang

**Journal Address**

Program Studi Ilmu Komunikasi Fakultas Ilmu Sosial dan Ilmu Politik

UNIVERSITAS MUHAMMADIYAH TANGERANG

Jl. Mayjen Sutoyo No. 2 (depan Lap. A. Yani) Kota Tangerang, Banten, Indonesia

Website : <http://jurnal.umt.ac.id/index.php/nyimak>

Email : [journalnyimak@fisipumt.ac.id](mailto:journalnyimak@fisipumt.ac.id)

# NYIMAK

## Journal of Communication

### DAFTAR ISI (TABLE OF CONTENT)

Crisis Communication Model for The Covid-19 Task Force Team of Muhammadiyah in The Epicentrum Region — <b>Ansar Suherman, Moch Imron Rosyidi, Erwin Rasyid</b> —	167 – 187
Communicating The Collaborative Lecturing Style to Millenial Learner in The Classroom — <b>Lucy Pujasari Supratman &amp; Aep Wahyudin</b> —	189 – 202
Shift of Pikukuh Karuhun Values due to Communication Technology Exposure to Baduy Society — <b>Santa Lorita Simamora, Dicky Andika, Rizki Briandana, Widyastuti</b> —	203 – 217
Semiotic Analysis of Gender Equality Representation in Soy Sauce Product Advertising — <b>Dian Nurvita Sari &amp; Leila Mona Ganiem</b> —	219 – 236
Governor of East Kalimantan Political Leadership Opinion in Responding to Covid-19 Policies — <b>Iman Surya, Sanny Nofrima, Niken Nurmiyati, Herdin Arie Saputra</b> —	237 – 254
Effeminacy in Personal Branding on Social Media — <b>Zulaikha, Ninda Ayu Bistanovasari</b> —	255 – 272
Mediamorphosis of Radio Broadcasting on a Drive-in Concert Event during Pandemic Era — <b>Vincent Atmadja, Alfred Pieter Menayang, Rustono Farady Marta, Yohanes Nugroho Widiyanto</b> —	273 – 293

Website Accessibility 3 Best Universities in West Sumatra  
regarding Online Reputation  
— **Adkia Kirana Dipa, Hanny Hafiar, Agus Rahmat**—

295 – 309

## Semiotic Analysis of Gender Equality Representation in Soy Sauce Product Advertising

Dian Nurvita Sari<sup>1</sup>, Leila Mona Ganiem<sup>2</sup>

<sup>1,2</sup> Magister Program of Faculty of Communication Science of Mercu Buana University  
Jl. Meruya Selatan No. 1 Kembangan, Jakarta Barat, Indonesia

Email: diannurvitasari25@gmail.com<sup>1</sup>, leila.mona@mercubuana.ac.id<sup>2</sup>

### ABSTRACT

*Gender equality and inequality is an important issue in society and the nation. In a patriarchal culture such as in Indonesia, in the domestic sphere, the role of women tends to be more dominant. This social construction is usually reinforced by the mass media. but in a soy sauce product advertisement, the issue of gender equality is shown by placing the role of women in the domestic and public spheres. The purpose of the study was to reveal the meaning behind the symbols representing gender equality between the roles of men and women in domestic life contained in the true husband version of the ABC soy sauce advertisement. The research method uses Roland Barthes' semiotic approach through analysis of two levels of marking, namely denotation, and connotation, then proceeds to uncover hidden myths. The results of this study indicate that the burden of the dual role of working mothers in a patriarchal culture fosters the myth that women are creatures who have superpowers capable of working in the public sphere without leaving their work in the domestic sphere, the myth of a true husband, namely a husband who can share roles to do the work. domestic work and the myth of space genderization. In the ABC version of the true husband soy sauce advertisement, gender equality is achieved by cooperation between husband and wife regardless of work and space-based on gender.*

**Keywords:** Representation of gender equality, semiotic analysis, soy sauce product advertisement

### ABSTRAK

Kesetaraan dan ketidaksetaraan gender adalah isu penting dalam masyarakat dan bangsa. Dalam budaya patriarki seperti di Indonesia, di ranah domestic, peran perempuan cenderung lebih dominan. Konstruksi social tersebut biasanya diperkuat oleh media massa. namun dalam suatu iklan produk kecap, isu kesetaraan gender ditampilkan dengan menempatkan peran perempuan di ranah domestic dan public. Tujuan penelitian adalah untuk mengungkap makna dibalik simbol-simbol representasi kesetaraan gender antara peran laki-laki dan perempuan dalam kehidupan rumah tangga yang terkandung dalam iklan kecap ABC versi suami sejati. Metode penelitian menggunakan pendekatan semiotika Roland Barthes melalui analisis dua tingkat penandaan, yaitu denotasi dan konotasi lalu dilanjutkan dengan membongkar mitos yang tersembunyi. Hasil penelitian ini menunjukkan bahwa beban peran ganda yang dimiliki oleh ibu pekerja dalam budaya patriarki menumbuhkan mitos bahwa perempuan adalah makhluk yang memiliki kekuatan super mampu bekerja di ranah publik tanpa meninggalkan pekerjaannya di ranah domestik, mitos suami sejati yakni seorang suami yang mampu berbagi peran untuk mengerjakan pekerjaan domestik rumah tangga dan mitos genderisasi ruang. Dalam iklan kecap ABC versi suami sejati kesetaraan gender tercapai dengan adanya kerjasama antara suami dan istri tanpa memandang pekerjaan dan ruang berdasarkan gender.

**Kata Kunci:** Analisis semiotik, representasi kesetaraan gender, iklan produk kecap

## INTRODUCTION

Gender equality is an issue related to human rights. Gender equality discusses the division of roles between men and women. Across countries, women's assessments of gender equality vary, i.e., they do not consistently match global indicators of gender inequality (Kurzman et al., 2019). In Indonesia, by regulation, the state guarantees the equality of every citizen to get legal justice, the fulfillment of basic needs, respect for human rights regardless of race, class, ethnicity, religion and belief, sex, gender, and disability (Dzuhayatin, 2012). However, data from UNDP in 2020 related to the Gender Development Index (GDI) in 167 countries, Indonesia reached a value of 0.940 which was obtained based on the HDI value of 0.694 for women and 0.738 for men. Indonesia's GDI value is still below the average for countries in East Asia (UN, 2020).

Gender equality is usually proven through the distribution of domestic tasks in the family equally by boys and girls, education, freedom of opinion, and decision-making in the family (Qomariah, 2019). Gender equality is also reflected in some studies related to women's leadership (Jeanine et al., 2009; Eagly & Karau, 2002); the scope of education and social order (Sulistyowati, 2020).

In big cities, in the current era of globalization, especially in modern big cities, the participation of women workers cannot be underestimated. The presence in the world of work also plays a role as a driving force for the country's economy. The increasing number of career women creates new problems for the family, the problem that arises in multiple career families is the existence of gender stereotypes in the culture of society, especially those related to stereotypes and division of labor (Anita, 2015).

The concept of gender equality demands equal opportunities and rights between women and men in various aspects of life. Gender equality means that there is no marginalization, role determination, subordination, double burden, and violence against women and men (Pratiwi & Wiyanti, 2017).

The different roles between different sexes, namely men and women are social constructions (Greco, 2013; Street & Dardis, 2018) or community engineering (Gerino, 2015). Differences in status, roles, and responsibilities between women and men are the result of socio-cultural construction that continues to be preserved from time to time (Sue Thornham, 2010:157). In a patriarchal culture, men dominate life in all aspects, both economic, socio-cultural, legal, and even political (Sakina & A., 2017; Kollo, 2017). Men are always placed at the top of the hierarchy, considered the head of the household who have wider and open opportunities to live a social life outside the home such as working and earning a living.

Meanwhile, women who are placed in the second position are considered housewives whose duties are only to take care of the housework and take care of the family, women's space for movement in public spaces is very limited. It is these patriarchal practices that are considered as triggering factors for the emergence of the gender equality movement (Sakina & A., 2017).

As a social construction, mass media plays an important role in shaping gender construction in society (Manisha & Mangla, 2019; Basil, 2014). Considering the characteristics of mass media which can reach a wide audience, it is very effective in distributing the results of gender construction to the public (Hariyanto, 2009). Specifically, gender construction is built through advertising (Windels & Lee, 2012; Cambroner, 2013; Timke & O'Barr, 2017; Lay, 2018; Mutahir, 2019). In Indonesia, one of the advertisements that carry the theme of gender equality is the true husband version of ABC's soy sauce advertisement. Like soy sauce advertisements in general, ABC soy sauce advertisements show a general picture of household life where the role of the mother is identical to cooking activities. However, what makes it different is that the true husband version of ABC's soy sauce advertisement constructs the concept of gender equality between husband and wife in domestic roles in the household.

What is different from the study of gender equality in this study is that the mass media, in this case, the true husband version of the ABC soy sauce advertising, tries to form a new reality, where the value of gender equality is instilled in the family. The debate about equal opportunities given to women and men is not only in the public sphere but rather on a fair division of roles in the domestic household.

The division of public and domestic roles should not cause problems for women or men. But the reality is that the differences in gender roles produced by patriarchal culture cause injustice for women. This injustice is reflected in the form of marginalization, subordination (the attitude of placing women in a lower position), stereotypes (negative labeling), violence, and double burdens. Women who work in the public sphere have a double burden to keep completing domestic work, while in various traditions men are considered taboo for domestic work (Susanto, 2015).

In understanding the study of gender equality in advertisements, it is very interesting to elaborate on the study of semiotics. Many figures have discussed the study of semiotics, including Charles Sanders Peirce, Ferdinand de Saussure, Louis Hjelmslev, Susanne Langer, Jacques Derrida, Jean Baudrillard, Roland Barthes, etc. This research uses Roland Barthes' semiotic concept which elaborates the meaning of denotation, connotation, and myth. Barthes views myth as a model of speech in the language system that exists in our daily lives.

Denotation is at the descriptive level of the true meaning and is accepted by the whole community. While connotation is the meaning obtained from the relationship between signifiers and culture broadly which includes beliefs, behavior, and ideology of a social formation (Barthes, 2012; Barthes, 2007). When the signifier has been associated with culture and produces a hegemonic connotation, it is accepted by the wider community, conceptually creates a new meaning. This is what Barthes termed myth (connotative system) a socio-cultural construction (Griffin, 2000).

The consideration of using the study of Barthes is considered appropriate because language is a sign system that reflects the assumptions of a particular society at a certain time. Barthes' study is interesting because it studies how humanity interprets things. Barthes's approach in analyzing the meaning of signs is carried out with two levels of signification to obtain a meaning that is also stratified.

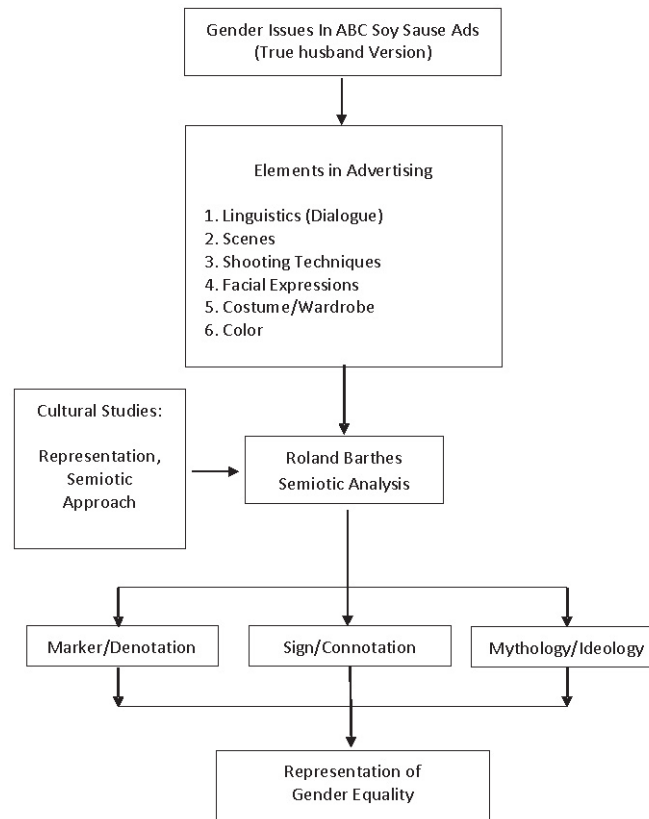
Based on the background description above, this study aims to reveal the meaning behind the symbols representing gender equality between the roles of women and men in domestic life contained in the true husband version of the ABC soy sauce advertisement.

This research is important because it theoretically discusses the production of idealistic messages conveyed through advertising discourse which usually focuses more on the delivery of product or service quality. The elaborated discourse is a contemporary public discourse, namely gender equality by placing the role of women in the public and domestic spheres, which are still quite thick with patriarchy and inequality. Social construction produced through advertising with Roland Barthes' semiotic approach, is expected to enrich the study of mass communication, message production, and gender discourse. Empirically, the inspiration from this study can be a valuable insight for the public, advertising practitioners, and related government agencies.

## **RESEARCH METHODS**

This research uses Roland Barthes' semiotic analysis approach. Roland Barthes' semiotics model is signification, denotation and connotation, and metalanguage or myth.






Based on the analytical framework above, the analysis is carried out by sorting advertisements based on the messages contained in them according to what Roland Barthes quoted by Alex Sobur from Cobley and Janz, namely: (1) Linguistic messages: messages in the form of words and sentences in advertisements. Each method of delivery provides its meaning as the text and tagline in the true husband version of the ABC soy sauce advertisement; (2) Encoded iconic messages: visual meaning that is visible in the connotation level creative; and (3) Iconic messages are not coded: the true meaning that can be directly understood from the images and messages in the ad.

The analysis is continued with two processes of significance, namely the first process of significance at the denotative level where the denotative sign is the actual meaning that appears in the elements in the advertisement then followed by the second significance level of connotation where this connotative sign is a meaning associated with culture or ideology (Barthes, 1988; Kurniawan, 2001 in Alex Sobur: 2013).

## DISCUSSION


The ABC Soy Sauce Advertisement The True Husband Version aired on television at the end of 2018 and had a duration of 46 seconds. This ad is played by a family where there is a father, mother, and daughter. This ad begins with a scene of father chatting with his daughter after work talking about her mother’s expertise. After going through the conversation, the father approached the mother in the kitchen to help the mother cook.

Tabel 1. Message Analysis of Scene 1

<b>Encoded Iconic Messages &amp; Unencoded Iconic Messages</b>	
	
<b>Linguistic Message</b>	
Father: "It's tired, that's my daughter, right?"	
Child: "This is Super Mother"	
Father: "What is Mother's Super Power?"	
Child: "A lot, get up early, work, cook"	
Father: "What about father?"	
Child: "Dad is just working, after working mom is still strong enough to cook"	
Denotation	Connotation
<p>A father's conversation with his daughter in a living room after father comes home from work.</p> <p>The shooting technique is a long shot with a warm coloring technique (yellow, orange, red, gray). The position of the father sitting on the sofa leaning back, the</p>	<p>The shooting technique with the longshot technique with warm colors indicates that the advertiser wants to show the overall situation in a family room (Selby, K &amp; Cowdey, R 1995) in a house that is not directly adjacent to the kitchen without this partition indicating that this house belongs to a modern family. who are</p>


<p>mother in the kitchen with cooking ingredients, and the daughter on the floor with her drawing utensils</p>	<p>warm and have an open mind receptive to changeable to accept input. The position of the father who sat leaning on the sofa showed that the father came home from work complete with a briefcase next to him, the mother in the kitchen, and the child on his stomach with casual clothes on the floor. Such a position indicates that this is a common picture of the family in Indonesian society which generally adheres to a patriarchal system. Where men are stereotyped as heads of families who work for a living, while women (mothers) are stereotyped as second beings as housewives (Sakina &amp; A., 2017) whose job is in the kitchen and a child whose job is to study and play at home.</p> <p>Women and men are depicted with equal rights to work in the public sphere.</p> <p>The depiction of the dual role assigned to working mothers is a form of a patriarchal culture where domestic work is identical to women.</p>
--	---

Tabel 2. Message Analysis of Scene 2

<b>Encoded Iconic Messages &amp; Unencoded Iconic Messages</b>	
	
<p><b>Linguistic Message</b></p> <p>Father: "Sorry, I never helped, if you can work I can also cook"</p> <p>Mother: "Here you can help"</p>	
<b>Denotation</b>	<b>Connotation</b>
<p>Father's activity helps mother cook in the kitchen.</p> <p>Picture of father and mother in the kitchen with close-up shooting techniques. The father's left hand is seen hugging the back of the mother and the father's right-hand grabs the spatula which is being held by the mother for cooking. The expression on the father's face still looks gloomy while the expression on the mother's face smiles a little happier.</p>	<p>In patriarchal culture, domestic affairs such as cooking are jobs that are synonymous with women.</p> <p>However, in this advertisement, the husband comes to his wife to assist while the wife is cooking. Close-up shooting technique with eye-level indicates that the position of men and women is the same, equal, and parallel. With the existence of parallels in the relationship between husband and wife in the household, there is no sense of wanting to dominate one another.</p> <p>Pictures of father and mother in the kitchen with close-up shooting techniques indicate that advertisers want audiences</p>

	<p>to focus on what they are doing. The left hand of the father who hugs the mother and the right hand of the father who grabs the spatula from the mother's hand with the expression on his face that still looks gloomy shows that the father feels sorry for never helping mother cook and now wants to help. The researcher saw that the father regretted and realized that his act of never helping his mother cook was a mistake. If mom wears office clothes like dad, dad should be able to cook in the kitchen just like mom. The look on the mother's face that looks a little happy is a sign that what the father did, realized his mistake then apologized and started to help cook in the kitchen, is something that will make mothers and wives feel happy.</p>
--	--

**Tabel 3. Message Analysis of Scene 3**

<b>Encoded Iconic Messages &amp; Unencoded Iconic Messages</b>	
	
<p><b>Linguistic Message</b></p> <p>Narrator: "ABC soy sauce is made from the first press of selected soybeans. Make dishes richer in taste, easier, whoever cooks. ABC soy sauce, help true <u>husbands cook better.</u>"</p>	
<b>Denotation</b>	<b>Connotation</b>
<p>Father is serving food at the dining table for dinner with the family.</p> <p>This picture shows a picture of a mother, daughter, and father in the same costume, wearing a red costume and a yellow robe. The mother holds the laptop in her right hand and the spatula in the left, and the father holds the spatula in the left, while the daughter holds the two of them. With super mom and super dad writing. The shooting technique is close up with selective focus.</p> <p>The ending shows a picture of mother, daughter, and father enjoying dinner cooked by father using ABC soy sauce.</p>	<p>After father helped mother cook in the kitchen father served dinner at the dining table. Domestic work, which is identical to women's work, can also be done by men.</p> <p>The picture of mother and father wearing the same costume shows that father and mother have the same and equal position without any distinction. Mothers holding laptops and spatulas signify that women can work in the public and domestic spheres. While the father's hand holding the spatula indicates that the father, a husband, a man are allowed to do domestic work. In the picture, the father does not hold a laptop because men are identical with office work, while for</p>

<p>Close-up shooting technique and selective focus, focusing only on ABC soy sauce products.</p>	<p>women there is still a stereotype of housewives so it is necessary to emphasize that women are equal to men both in public and domestic spaces. This image refers to the occurrence of gender equality.</p> <p>The meaning of a true husband has shifted from the original designation for a man who is married, now a true husband is a husband who can share roles in the household.</p> <p>The end of the story signifies that the end of this story occurs equality between father and mother and they are happy. The shooting technique is made selective focus only on ABC soy sauce products, indicating that the advertiser wants the audience to focus on ABC products as a solution so that happiness as in advertisements can be realized.</p>
--	--

From the various things shown in this ABC Soy Sauce Advertisement True Husband Version, there are very dominant symbols and signs about gender equality that occurs in a family. The symbols and signs that appear have denotative meanings (the real meaning) and connotations (the implied meaning of a sign), when these signs are associated with culture, they produce hegemonic connotations, accepted by the wider community, conceptually creating new meanings. This is what Barthes termed myth (connotative system) a socio-cultural construction (Griffin, 2000).

### **Denotation Meaning**

This true husband version of ABC's soy sauce ad is set in a modern family in a large urban area in Indonesia with a middle class. Consists of a father, mother, and daughter. The background is located in a house with a family room, kitchen and dining room close together without a partition that limits the three so that all activities of family members are centralized and monitored. Setting the shooting time in the afternoon towards the evening when family members go home after work activities and gather with family for dinner.

In the advertisement, a father complete with an office shirt and bag comes home and leans on the sofa complaining of fatigue. Seems to put aside tiredness to greet the child who is busy drawing with his drawing equipment prone on the carpet on the family room floor. While the mother was preparing dinner in the kitchen with the office clothes still attached to her body. The child shows that his mother is a super mother who has the power to get up early, work, and cook. Then the father felt guilty and felt sorry that he had never helped his wife to cook while his wife had helped him to work outside the home. The wife warmly welcomed her husband's offer to help her cook and offered ABC soy sauce that could help her husband cook. With the help of her husband, the whole family looks happy at dinner together.

### **Connotation Meaning**

At the connotation level, the true husband's version of the ABC soy sauce advertisement is full of meanings that hide behind the symbols and signs contained in the advertisements. This advertisement is a reflection of the modern family of Indonesian society with the middle class seen from the background or setting of the place in the advertisement. Characterized by clothes, accessories used to furniture in the house and kitchen as the background for the advertisement.

The advertisement raises the reality that occurs in modern families in big cities in Indonesia, where husband and wife must work together outside the home (public space) to meet the increasing economic needs of the family. This condition creates problems in the family (Anita, 2015). The Indonesian people who still uphold the patriarchal system demand that the social values of the community continue to be preserved. In the advertisement, the father figure is still in line with the patriarchal values that exist in the culture of society where the man is the head of the household who works for a living and is responsible to the family. However, in the wife's position, patriarchal values give rise to a dual role (Susanto, 2015). Wives carry out more roles than husbands, in addition to their role in the public



sphere which helps husbands earn a living, wives also have to carry out their roles as housewives who are obliged to carry out domestic household tasks (Wibowo, 2011).

The dual role played by the mother figure as a working mother and a housewife makes her a super figure who has a lot of power. While the father figure who only works in the office but still complains puts the father's position as a weak creature. This is a criticism of gender inequality which is mostly caused by the patriarchal cultural system that occurs in Indonesian society (Rahminawati, 2001; Susanto, 2015).

The role exchange that occurs between father and mother that appears in advertisements through the figure of a mother who works in the office and a father who helps cook in the kitchen, illustrates that gender roles, both public and domestic, are things that can be exchanged, not God's nature (Rahminawati, 2001; Wibowo, 2011; Herien Puspitawati, 2012). Public or domestic work is a division of roles generated through the socio-cultural construction of society, meaning that both men and women can carry out roles both in the public and domestic spheres.

### **Myth of Super Mother**

The old meaning of a red-robed superman was inspired by the superhero character "Superman" who is a human who has the power to quell evil and help weak creatures. The new meaning that appears in ABC's version of the true husband's soy sauce advertisement, a superhuman being incarnated as a super mother depicted by a girl with many strengths including getting up early, working in the office, and still being able to cook after a long day at work. The researcher saw the ABC soy sauce advertisement trying to lift the dual role dichotomy of a working mother as a myth.

Some literacy shows that in working mothers, wives still do most of the housework and child care, especially cooking (Gaojie Han, 1997; Okimoto, T. G., & Heilman, M. E, 2012). That in dual-career marriages, the role of the father is only limited to helping (Yuni, 2013). Although the media claim that there is an increase in the sharing of household work, women still do most of the domestic work even though women also have careers (Setiasih, 2005).

No evidence being a mother makes a woman less productive at work (Hartman et al., 2016). Usually, women get more time to raise children than men. Some approaches can be taken to help women return to work more quickly and give men a role to share care more equitably (Huerta et al., 2013). The dual role of a working mother who can make a career without leaving the household chores creates a new meaning for a mother who has the power as if a superhero.

### **Myth of True Husband**

The old meaning of a true husband is an adult man who is married and has a wife (Big Indonesian Dictionary, 2008). A husband who is responsible for his family, masculine, and has a successful career (David, J.P & Paige, P.E. 2006). The new meaning that appears in the ABC soy sauce commercial version of a true husband is a husband who can share roles in the household to do domestic work such as cooking. In a patriarchal culture, domestic work is identical to women where men who do housework are still considered taboo or something unusual (Dyah P & Sri Lestari, 2015). In the true husband version of ABC's soy sauce advertisement, the researcher saw an attempt to campaign for the cooking movement for husbands. No longer looking at jobs based on gender. Men can also do household chores such as cooking, preparing dishes, washing clothes, and mopping floors as shown in television advertisements without changing the image of men as heads of households (Pratiwi & Wiyanti, 2017).

### **The Myth of Space Genderization**

The old meaning, in traditional community culture that is closely related to patriarchal culture, apart from looking at work based on gender, the function of space in a house is also divided based on gender (Ahrentzen, S; Levine, D.W; Michelson, W. 1989; Jupp, Eleanor, 2017). The general picture of the house used by the Indonesian people puts a kitchen at the back of the house, separated from the living room and family room. In traditional society, the kitchen is identical to women and very taboo for men. The new meaning in the true husband's version of ABC's soy sauce advertisement illustrates a modern house that places the kitchen in the middle of the house side by side with the living room and family room without a partition. This indicates that in ABC's version of the ABC soy sauce commercial, the real husband tries to break the old myth that no longer sees space based on gender. Both husband and wife can be active in the kitchen.

Herien Puspitawati in the journal *Gender Theory, Concepts, and Analysis* explains that the indicator of gender equality in the family is a pattern of family relationships that has a basis of justice and gender equality which is called gender partnership in the family (Herien Puspitawati, 2014).

The division of public and domestic roles should not cause problems for women or men. But the reality is that the differences in gender roles produced by patriarchal culture cause injustice for women. This injustice is reflected in the form of marginalization, subordination (the attitude of placing women in a lower position), stereotypes (negative labeling), violence, and double burdens (Susanto, 2015).

The various studies above reflect the lack of strong awareness of gender equality in Indonesia. To achieve the hope that Indonesian women can be more participative and these efforts can be institutionalized into a state bureaucracy, research by Syukri (2021) from The Smeru Research Institute concludes the need for strategic efforts from the Indonesian government, namely to make legal products that are more progressive towards gender equality by revising its implementing regulations.

## **CONCLUSION**

Based on the markers and signifiers of the meaning of denotation and connotation contained in the ABC soy sauce advertisement of the True Husband version, it contains forms of gender equality. This form of gender equality can be seen from the description of equal opportunities for men and women to work in the public sphere regardless of gender. In the advertisement, we can see the figure of a father and mother both wearing shirts that are used to work in the office. Another form of gender equality is that the father and mother can share the roles of household duties regardless of gender. Where household domestic work such as cooking along with the kitchen space and equipment is not only identical with the role of a wife, but a husband can also do this. In the ABC soy sauce advertisement True Husband version, the mother is represented as a super mother, a mother who works without leaving the household chores. There is also a father who is represented as a true husband, a father who helps with domestic work such as cooking and serving dinner.

Advertisements contain notifications given by producers to the public about a product in the hope that the audience will make purchases of the advertised product. But behind that, advertisements contain values that can construct a reality that exists amid a society that can bring various changes in socio-cultural values. That's what the true husband version of the ABC soy sauce ad does.

The true husband version of ABC's soy sauce advertisement projects expectations of gender equality where there is no longer a role dichotomy between women and men, both in public roles and in domestic roles. The family has an important role in inculcating the values of gender equality. In other words, when the values of gender equality can be instilled early in the family, then the values of gender equality will naturally be embedded in social life.

## REFERENCES

- Ahrentzen,S; Levine,D.W; Michelson,W. (1989). Space, Time and Activity in The Home: a Gender Analysis. *Journal Of Environmental Psychology*, 9(2). 89-101
- Anita, R. (2015). Harmoni dalam Keluarga Perempuan Karir/ : Upaya Mewujudkan Kesetaraan dan Keadilan Gender dalam Keluarga. *Palastren*, 8(1), 1–34.
- Barthes, Roland. (2007). *Petualangan Semiologi*. Yogyakarta: Pustaka Pelajar.
- Barthes, Roland. (2012). *Elemen-Elemen Semiologi*. Diterjemahkan oleh: Kahfie Nararuddin. Yogyakarta. Percetakan Jalasutra
- Cambroner-Saiz, B. (2013). Gender policies and advertising and marketing practices that affect women’s health. *Global health action*, 6(1).
- David,J.P & Paige,P.E. (2006). Stay-At-Home Fathers: Masculinity, Family, Work, and Gender Stereotypes. *The Electronic Journal of Communication*, 16 (3&4).
- Dyah, P & Sri Lestari. (2015). Pembagian Peran Dalam Rumah Tangga Pada Pasangan Suami Istri Jawa. *Jurnal Penelitian Humaniora*, 16, 72-85.
- Dzuhayatin, S.R. (2012). Kesetaraan Gender: Kontestasi Rezim Internasional dan Nilai Lokal. *Musāwa Jurnal Studi Gender Dan Islam*, 11(2), 141. <https://doi.org/10.14421/musawa.2012.112.141-154>
- Eagly, A., & Karau, S. (2002). Role congruity theory of prejudice toward female leaders. *Psychological Review*, 109(3), 573–598.
- Gaojie, H. (1997). Work-Family Imagery and Gender Stereotype: Television and the Reproduction of Difference. *Journal of Vocational Behavior* 50, 323-347
- Gerino, E. (2015). Gender race and media representation. *Romanian Journal of Experimental Applied Psychology*. 5 (4).
- Greco, Julianna. (2013). Gender: A Social Construction. *Sociological Imagination: Western’s Undergraduate Sociology Student Journal*,2. (2) 8.
- Griffin, E. (2006). *A First Look At Communication Theory*, Mc. Graw Hill Book.
- Hans, V. Basil. (2014). *Women Portrayal in the Media – From Sex Roles to Social Construction and Beyond* (January 6, 2014).
- Hariyanto. (2009). Gender Dalam Konstruksi Media. *Al-Balagh/ : Jurnal Dakwah Dan Komunikasi*, 2(1), 87–110.
- Hartmann, H., Hegewisch, A., Phil, M., Gault, B., Chirillo, G., & Clark, J. (2016). *Five ways to win an argument about the gender wage gap (updated 2017)*. Washington, DC: Institute for Women’s Policy Research.
- Herien Puspitawati. (2012). Gender dan keluarga: konsep dan realita di Indonesia. *PT IPB Press*, 4, 1–16.

- Huerta, M., Adema, W., Baxter, J., Han, WJ., Lausten, M., Lee, RH., & Waldfogel, J. (2013). *Fathers' Leave, Fathers' Involvement, and Child Development: Are They Related? Evidence from Four OECD Countries*. Paris, France: OECD Social, Employment and Migration Working Papers No. 140. OECD Publishing.
- Jupp, Eleanor. (2017). Home Space, Gender and Activism: The Visible in Austere Times. *Critical Social Policy*, 37 (3).
- Kollo, Fredik Lambertus. (2017). Budaya Patriarki dan Partisipasi Perempuan dalam Bidang Politik. *Prosiding Konferensi Nasional Kewarganegaraan III Universitas Ahmad Dahlan, Yogyakarta*. 11 November 2017, 315-318. <http://eprints.uad.ac.id/9799/>
- Kementerian Pemberdayaan Perempuan dan Perlindungan Anak. (2020). *Pembangunan Manusia Berbasis Gender 2020*. Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak.
- Kurzman, C., Dong, W., Gorman, B., Hwang, K., Ryberg, R., & Zaidi, B. (2019). Women's Assessments of Gender Equality. *Sage Journal*. 5. September 2019
- Manisha. & Sunita Mangla. (2019). Social Construction of Gender through Mediated Communication in India. *Journal of Content, Community & Communication Amity School of Communication*. 9, Year 5. P 64-67.
- Mutahir, A. (2019). Changes In Gender Relations in Advertisement Show on Formula Milk in Television. *Jurnal Masyarakat, Kebudayaan dan Politik*, 32 (4).
- Okimoto, T. G., & Heilman, M. E. (2012). The "Bad Parent" Assumption: How Gender Stereotypes Affect Reactions to Working Mothers. *Journal of Social Issues*, 68(4), 704–724. <https://doi.org/10.1111/J.1540-4560.2012.01772.X>
- Pratiwi, H. A., & Wiyanti, E. (2017). Representasi kesetaraan gender pada iklan. *Jurnal Desain*. 4 (03) p.212-230.
- Prime, J., Carter, N., & Welbourne, T. (2009). Women "Take Care," Men "Take Charge": Managers' Stereotypic Perceptions of Women and Men Leaders. *The Psychologist-Manager Journal*. 12. (1), 25-49.
- Rahminawati, N. (2001). Isu Kesetaraan Laki-Laki dan Perempuan (Bias Gender). *Jurnal Sosial Dan Pengembangan*, 17(3), 273–283. <https://doi.org/10.29313/mimbar.v17i3.48>
- Sakina, A. I., & Dessy, HSA. (2017). Menyoroti Budaya Patriarki Di Indonesia. *Share: Social Work Journal*, 7(1), 71.
- Setiasih. (2005). Deskripsi Tentang Ibu Bekerja. *Jurnal Psikodinamik*, Volume 7 No 1.
- Sobur, Alex. (2013). *Semiotika Komunikasi*. Bandung: Remaja Rosdakarya.
- Subhan, Zaitunah. (2002). *Peningkatan Kesetaraan & Keadilan Gender dalam Good Governance*. Jakarta: El-Kahfi.

- Susanto, N. H. (2015). Tantangan Mewujudkan Kesetaraan Gender dalam Budaya Patriarki. *Jurnal Muwazah*, 7(2), 120–130.
- Syukri, M. (2021). *Gender Equality in Indonesian New Developmental State: The Case of the New Participatory Village Governance*. Jakarta: Smeru Research Institute.
- Sulistiyowati, Y. (2020). Kesetaraan Gender Dalam Lingkup Pendidikan Dan Tata Sosial. *Ijous: Indonesian Journal of Gender Studies*. 1, (2).
- Street, Amy., & Christina M. Dardis. (2018). Using a social construction of gender lens to understand gender differences in posttraumatic stress disorder. *Clinical Psychology Review*, 66. p 97-105.
- Taylor, Lay. (2018). *The Construction of Gender in Contemporary Magazine Advertisements*. (Thesis Masters). The University of Ottawa, Canada.
- Timke, E., & O’Barr, W.M. (2017). Representations of Masculinity and Femininity in Advertising. *Advertising & Society Review* 17(3).
- Thornham, Sue. (2010). *Teori Feminis dan Cultural Studies*. Yogyakarta: Jalasutra.
- Qomariah, D. (2019). Persepsi Masyarakat Mengenai Kesetaraan Gender dalam Keluarga. *Jurnal Cendekiawan Ilmiah Pendidikan Luar Sekolah*. 4 (2).
- Yuni, Nurhamida. (2013). Power in Marriage Pada Ibu Bekerja dan Ibu Rumah Tangga. *Jurnal Spikogenesis* 1 (2), 185-198.
- Windels, K. and Lee, W. (2012), The construction of gender and creativity in advertising creative departments. *Gender in Management*, 27 (8), pp. 502-519.
- Zemach, T., & Cohen, A. A. (1986). Perception of Gender Equality on Television and in Social Reality. *Journal of Broadcasting & Electronic Media*, 30(4),
- www.un.org. (2020). Goal 5: Achieve Gender Equality and Empower All Women and Girls. <https://www.un.org/Sustainabledevelopment/Gender-Equity/>. <https://www.un.org/sustainabledevelopment/gender-equity/>



Copyright (c) 2021 Nyimak: Journal of Communication

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0