

THE TRICKING OF ADVERTISERS (CRITICAL PRAGMATIC ANALYSIS)

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ABSTRACT

Advertisements have their ideologies, values and particular interests existing in them and that must be viewed critically. Using critical pragmatic analysis, this article aims to unravel critically the ideologies, values and interests that advertisers want to convey through the discourse they conceal. To dismantle it, we will take such steps; (1) transcribing data from spoken language into written language, (2) noting how the overall narrative of the visual organization and the text in the advertisement; (3) examines imagery to be built by the advertiser, how the advertiser's imaging process is represented, who is omitted/ignored by the advertisement, what is ignored or absent in the advertisement, and last (4) the establishment of a text link; assessment, representation, relationships, identification. The results were obtained as follows; Ramayana Department Store (RDS) wants to change the mindset of its audience about the word "cool". Implicitly viewers are forced to become more consumptive. If it should be likened to film, then advertiser act as protagonist, parents as antagonist and children as object which is oppressed.

Keywords: *Ramayana Department Store, critical pragmatics, advertisement*

INTRODUCTION

Persuasion power from an advertisement cannot be underestimated. There are already many concepts that advertisers are trying to spread and followed without analysis by their viewers. So, it is possible to shape the perspective of the audience as well.

As per its purpose, advertisements provide information about a product or service that is

persuasive, meaning that advertising conveys messages that can persuade viewers to do something, mostly to buy the offered product (www.bitebrands.co, 2014).

The increasingly widespread advertising that is not weighted and even fooled tendency in various mass media is really worrisome. One of the really worrisome advertisements was the advertisement shown in public

transport, KRL in Jakarta in May 2017, precisely uploaded on YouTube by Ramayana Department Store on May 19, 2017 under the title “*Iklan Ramayana. Terungkap: Inilah Generasi SKSD*” – “Ramayana Advertising. Revealed: This is the Generation of SKSD” with the duration of 1 minute 9 seconds. On June 28, 2017 when this video advertisement was downloaded by the writer, it has been viewed as many as 3,132,768 times.

Untuk tidak selalu dibodohi, setiap iklan sesungguhnya perlu dikaji dengan analisis pragmatik kritis. Analisis Pragmatik Kritis adalah perpaduan antara Pragmatik dan Analisis Wacana Kritis (Subagyo: 2010). - To not always be fooled, every advertisement needs to be studied with critical pragmatic analysis. Critical Pragmatic Analysis is a blend of Pragmatic and Critical Discourse Analysis (Subagyo: 2010). Again he

said: “*Wacana media massa, pidato pejabat, pernyataan politisi, dsb. sangat potensial menjadi data kajian “pragmatik kritis”*”. - "The discourse of the mass media, the speech of officials, the statement of politicians, very potential to be a "critical pragmatic" study.

Pragmatics is a study of the meanings bound by the speech situation, about the language relationship with the wearer, a study of how hearers add contextual information to the semantic structure and how they draw inferences from what is said, about how humans use language to communicate and perform other actions with language (Korta & Perry, 2011. p. 3).

Bahasa ternyata bukan hanya sekedar menjadi alat komunikasi, namun juga digunakan sebagai instrumen untuk melakukan sesuatu atau sarana menerapkan strategi kekuasaan dan Analisis Wacana Kritis

membantu memahami bahasa dalam penggunaannya (Haryatmoko, 2017. p. v). – Language was not only a means of communication, but also used as an instrument to do something or a means of applying power strategy and Critical Discourse Analysis helped to understand the language in its use (Haryatmoko, 2017. p. v). Furthermore, Arifin (2012) says that the language used in advertising consists of three namely the locution related to the meaning and meaning of the discourse, the illocution related to the subject implication of the speaker (commanding, asking, persuading, accusing, promising), and related perlocution with effects on the other person, audience, reader, viewers (sad, touched, excited). Variations of language formation consist of several techniques such as persuasive, playing sound pressure, language style, dialogue, and foreign language. All

these things have a special purpose to attract the attention of customers who watched the advertisement. It is not wrong if critical pragmatics is needed in this case to analyze whether it fits what we need or we are simply just fooled by advertisement.

An advertisement with the title *Iklan Ramayana. Terungkap: Inilah Generasi SKSD* owned by the Ramayan Department Store appearing during the holy month of Ramadan after that Idul Fitri will come. Although actually Lebaran is irrelevant to new clothes, Fahry (2017) stated in his article that Indonesians have the habit of wearing new clothes during Lebaran.

Shofaa & Utami (2017) in their article revealed the same by writing a survey conducted by the Basic Health Research (Riskedan) that there was an increasing in the prevalence of smokers aged fifteen years and above experiencing an increasing from 34.7%

in 2007 to 36.3% in 2013. The statistics clearly show the adverse development of the uncontrolled commercialization of cigarette. In this research it is revealed that implicitly the advertisements examined in this article offer a consumptive and hedonistic lifestyle. Besides this ad also distorts the concept, that smoking is not something that is dangerous and threatening the life.

Sukamto & Kartikawangi (2012) in their article revealed that Citra advertisements offer women beauty products with different strategies, displaying the figure of women who are active but can still look beautiful and attractive. Using a semiotic approach, this advertisement has conveyed the message that Indonesian women do not have to occupy subordinate positions in society (p. 12). They suggest that ad producers need to understand the impact

that will be created due to the meaning caused by advertising.

These two articles are referred to because they have different results. First, cigarette advertisements in Shofaa and Utami articles have a negative impact on society, while advertisements in Sukamto and Kartikawangi research have positive results, meaning that even if advertisers advertise their products in the mass media, because the advertisements are distributed through mass media, their social functions must be considered.

By using critical pragmatic study advertisement with the title of "Ramayana Advertisement. Revealed: This is the Generation of SKSD" not only understood as discourse (with small "d"), but as Discourse (with big "D"). discourse (with small "d") is the use of language on site in the sense solely according to linguistic rules. As for Discourse is the use of language that

coupled discourse with non-language stuff (things outside the language).

METODOLOGY

This article begins with a temporary analysis of advertisement that are displayed on screen (like television) KRL in Jakarta. The data in the form of intact video taken from account Ramayana Department Store on May 19, 2017 with the title "Ramayana Ads. Revealed: This is the Generation of SKSD" with the duration of 1 minute 9 seconds on June 28, 2017. This ad is packed by loading the lyrics in question.

Data were analyzed by the method of *padan*. The method of *padan* is the method of analysis with the outside determinant, regardless, and not being part of the language in question (Sudaryatno, 2015. p. 15).

To get good result, a number of stages are done in data analysis. The stages are (1) the transcription of data

from spoken language into written language but in this case, because in the video has been written also the lyrics, the researchers just rewrite, (2) notice how the whole narrative visual organization and text on the advertisement (3) checking; imagery to be built by the advertiser, how the advertiser's imaging process is represented, who is omitted/ignored by the advertisement, what is ignored or absent in the advertisement, (4) The formation of text links; assessment, representation, relationships, identification (Haryatmoko, 2017. p. 54-65).

ANALYSIS

Transcription of Ramayana Department Store Advertisement entitled "Ramayana Advertisement. Revealed: This is the Generation of SKSD." With the duration of 1 minute 9 seconds is as follows:

Second	Transcription	
	Indonesian	English
01-09	<i>Keren kerontang harus dihindari, keren kerontang harus dijauhi.</i>	<i>Keren</i> (cool) <i>kerontang</i> should be avoided, <i>Keren kerontang</i> should be shunned. Note: “ <i>Keren kerontang</i> ” (is the phrase in Indonesian derived from <i>kering kerontang</i> , it means “very dry” usually refers to the river or lake, the situation of <i>kering kerontang</i> means no life in the river or lake.
10-17	<i>Keren kerontang tak boleh terjadi, keren kerontang harus didandani.</i>	<i>Keren kerontang</i> should not happen, <i>Keren kerontang</i> should be dressed.
18-25	<i>Keren kerontang harus dihindari, keren kerontang harus didandani. (Bagian ini adalah pengulangan (gabungan) dari lirik pada detik 01-09 dan 10-17)</i>	<i>Keren kerontang</i> should be avoided, <i>Keren kerontang</i> should be dressed. (This part is a repetition (composite) of the lyrics in seconds 01-09 and 10-17)
26-39	<i>Keren kerontang merupakan gejala fashion ketinggalan zaman, disebabkan oleh orang tua yang kurang peka terhadap trend kekinian, saatnya kita budayakan keren sejak dini karena keren pangkal bahagia. (dibacakan oleh pembaca berita di tengah lagu)</i>	<i>Keren kerontang</i> is a fashion phenomenon obsolete, caused by parents who are less sensitive to the current trend, it's time we get used cool (fashionable) from the early age because the cool base of the happiness. (read by the newsreader in the middle of the

		song)
40-46	<i>Keren adalah hak segala bangsa, keren membuat kita bahagia.</i>	Cool is the right of all nations, cool makes us happy.
47-54	<i>Ke Ramayana mengkerenkan diri, ke Ramayana keren sejak dini.</i>	Go to Ramayana to make you looks cool, Go to Ramayana and be cool as early as (we) can.
55-56	<i>Budayakan keren sejak dini (jargon yang diteriakkan pada akhir lagu).</i>	Get used cool from an early age. (The jargon shouted at the end of the song).
57-59	<i>#BAHAGIA HAK SEGALA BANGSA #KEREN HAK SEGALA BANGSA (hashtag yang ingin dipopulerkan oleh pengiklan)</i>	#HAPPY IS THE RIGHT OF THE NATION #COOL IS THE RIGHT OF THE NATION (the hash tag that the advertiser wants to popularize).
60-69	<i>Budayakan SKSD! (seruan yang ditulis pada akhir video)</i>	Get used SKSD! (exclamation written at the end of the video)

Video can be accessed at https://www.youtube.com/watch?v=Gd4r_ggJ4Ww

The Entire of Organizational Visual and Text in Advertisement

The great theme the advertiser wants to show is "happy is the rights of all nations" beginning with a hash tag and followed by a statement written in capital letters. Advertisements that lead to this consensus will not invite resistance or argument. So easily this

advertisement audience will agree with the statement.

The big theme that this advertiser wants to show is "happy is the right of all nations" beginning with a hashtag and followed by a statement written in capital letters. This is in line with the opinion of Riani (2015) stated in the article entitled 'Kajian Wacana Iklan Pada Pesan Singkat (SMS)' that

the use of capital letters is used to attract message readers so that they will pay more attention to the contents of messages of different sizes. It also can be used to prioritize information that is important to know. Advertisement that lead to this consensus will certainly not invite resistance or dispute. Then easily the viewers of this ad will agree with the statement.

Babolhavaejik in Shofaa and Utami (2017) states that color is an influential aspect in every life event, it is an important marketing communication tool, a visual element that is easy to remember, carries key symbolic information and is related to the product. Visualization in the videos from seconds 01 to 39 is made with less bright colors in accordance with the lyrics of the song that highlight the *keren kerontang* which means explained by the news reader at 29-39 seconds is a fashion phenomenon obsolete, caused

by parents who are less sensitive to the trend of the present. This is deliberate to illustrate that if a person is wearing a fashion that advertisers say is outdated and usually because of an insensitive parent (change or general development of society) that again, according to current advertisers. Then the actors and actress tend to be moody or less excited. While at 40 seconds and onwards visualized with lighter/brighter colors and the actors/actress very cheerful and excited.

Of course, by the way of visualizing this striking difference, the advertiser wants to tell us that the real cool is coolly meant by the advertiser and if you want to be labeled a cool person you have to buy the latest outfit without considering whether buying it is because it needs (no more wearable clothes) or just want to, just to be labeled cool by others.

Advertisers approve "happy is the right of all nations" then parents should be responsible for the happiness of their children from an early age. The jargon shouted at 55-56 "get used cool from an early age" wants to force subtly on every parent to keep an eye on new outfits that are (usually) sold at Ramayana Department Store and advertisers acting as an extension of the children's hands rights.

When the children see these advertisements, they are taught that the latest clothing shopping is an obligation that must be fulfilled by their parents to be looked cool, it is also possible that children who accuracy may follow the advertiser-style trend will bully a friend whose parents cannot afford follow the trend.

An image the Advertiser wants to build

The advertisement does not mention to whom this advertisement is intended is

to indicate "distinction". Aspects of the illocution use descriptive sentences though there is an impression invites in seconds 47-54 (8 seconds) so that it is not a commercial advertisement as if only want to give information, the form constative with argumentative purpose, not a form of performance that aims to persuade, ordered. But actually this communication is info-persuasive by describing the word "cool" by buying the latest clothes despite the implicit way because it is hidden in the form of a statement. The goal is to make trust and encourage the audience to do (something), which is the aspect of perlocution of this advertisement.

Messages that target the aspects of perlocution are hidden by spreading in some of the lyrics. The word "cool" is repeated 14 times. Despite their descriptive form, they build the "cool" concept for the audience. Comparative sentence "parents are less sensitive to

the current trend" also affirmed that it is parents who always inhibit their children so cool. This is of course already analyzed advertisers first before making advertisement that many parents who do not like if their children always spend money just to buy clothes so the parents have to be blamed.

The visualization of children who look moody at a time when the visuals are less bright describes how the children are not happy with what they wear so as to build the concept if wearing old clothes then the children will not be happy. All these phrases will carry a convincing and encouraging message to do. The urge to do this will soon be channeled or facilitated to act because in this advertisement can be found the first step that must be done, namely come "to Ramayana". As if it had been to Ramayana children would be happy.

This story was intentionally made to influence viewers' decisions to buy clothes at advertiser's stores. Instead of focusing on the quality of goods, they try to create stories around the items they sell. There is a story bias (Dobelli, 2019) built into advertising.

Who is marginalized by this advertisement?

The image represented in the advertisement is purposely made to target upper middle class society in Indonesia. Without including how much it would cost to buy the latest type of clothing in Ramayana is a distinctive "distinction" form because money is number two compared to the cool look. Attitudes not to question the cost is typical of the attitude of the affluent. When compared to the price to pay if buying clothes in traditional markets, to shop in Ramayana needed money that could be two or three times larger than shopping in traditional markets. So, it

becomes clear that the marginalized by this advertisement is mostly members of Indonesian society who cannot follow the trend.

The marginalization also gives stigma to the poor in Indonesia that they are not cool because they cannot shop any time when new clothes are removed from the factory and displayed in Ramayana Department Store. Also want to say that Indonesian can still be fooled by visualization that distinguishes cool people and who are not willing to be persuaded to buy new clothes at Ramayana Department Store. In the end the marginalized are all people who do not want to follow the changes of style of dressing the well-being of the rich especially the poor.

Things that are silenced or absent in this Advertisement

First, the Ramayana Department Store does not call itself a clothing retailer. If this is mentioned it will reduce the

value that the Ramayana Department Store wants to highlight, the happiness is the right of all nations because it will appear that it is selling its products.

Secondly, that Ramayana Department Store does not show the real coolest meaning, because if it is shown that the meaning of cool according to KBBI offline version 1.5 is; *1 tampak gagah dan tangkas; 2 galak; garang; lekas marah; 3 lekas berlari cepat (tt kuda); 4 perlente (berpakaian bagus, berdandan rapi, dsb) - 1 looks dashing and agile; 2 grumpy; fierce; irritability; 3 fast running (tt horse); 4 elegant (well dressed, well-dressed, etc) will blame on the meaning of cool means by Ramayana Department Store wants to describe (only if) when people can buy clothes every time there is a new outfit.*

Establishment of textual texts; assessment, representation, relationships, identification.

Interwoven text includes representing, linking, identifying and assessing.

1. **Assessment:** already implied in the above analysis when the speech/text present in the advertisement constructs the advertiser's concern for the rights of the child that can make them happy. Cool is an element of child happiness and to look cool it must be shopping at Ramayana Department Store every new outfit is displayed there.
2. **Representation:** The word/text on the advertisement gives a representation of philanthropic side of Ramayana Department Store. The company is not represented as a clothing retailer but a company that cares for the child's happiness, the rights of the children. Representation of Ramayana Department Store as

a seller of all kinds of clothing is not too flashy. No photo clothing store. All that reminds the sale of clothing is removed.

3. **Relationships:** social relationships are knowledge relationships. One knows (Ramayana Department Store) and cares about the rights of children telling or reminding those who do not know that their happy rights are to look cool. Unlike commodity advertising, viewers are not urged to buy into the Ramayana Department Store, but to provide an understanding that it's cool as they describe in advertisements.
4. **Identification:** Ramayana constructs itself as a fighter rights community for happiness. By saying that "happy/cool (is) the rights of all nations" then "*keren kerontang* must be

avoided/shunned/not to happen" that directly bring viewers to the memory of one of the phrases in the Preamble of the 1945 Constitution of Indonesia which is always read in School "*...kemerdekaan adalah hak segala bangsa...*" dan "*...maka penjajahan di atas dunia harus dihapuskan...*" – " ... freedom is the right of all nations ... "and" ... then the colonization of the world must be abolished ...". The vision to fulfill the viewer's happy rights ignores the ecological and economic side. The fulfillment of the right to happiness is not always the neglect of the ecological side that if shopping constantly then the old clothes will soon become garbage which certainly harms our ecology as well as from the economic side that teaches

people tend to be more consumptive.

Viewers are not explicitly identified or constructed in the text, but implicitly viewers are constructed as being of shared value and agree on the pragmatic vision of the Ramayana Department Store about the fulfillment of the rights of the community to be happy. Of course the audience is also constructed as people who agree that the fulfillment of happy rights can only be achieved by buying clothes every new outfit and on display at Ramayana Department Store. The statement "*...saatnya kita budayakan keren sejak dini karena keren pangkal bahagia.*" – "... it's time for us to get used to be looked cool in early age

because of the cool is the base of happiness.” It may also be intended not only to represent the voice of Ramayana Department Store, but also the attitude of the viewers.

CONCLUSION

From the above discussion it may be concluded that the advertisement published by Ramayana Department Store in May 2017 wants to change the mindset of its audience about the word “cool”. That cool is the right of all nations in which the nation can be interpreted as a person, then cool is the right of all people. There is also an emphasis that if anything is not cool, it is caused by parents who are less concerned with their children simply because they are unwilling and or unable to buy their children the latest clothes that are usually sold in Ramayana Department Store. And

advertisers seem to be trying to remind their viewers of their rights. That happiness can only be obtained if it is allowed to buy clothes at Ramayana Department Store.

If it should be likened to film, then the advertisers act as protagonist, parents as antagonist and children as object which oppressed. And the ending of the story is submitted to the viewer, as if also want to say that if the ending of the story happy then the antagonist must buy the latest clothes in Ramayana Department Store to the object being bullied.

Thus, it may also be concluded that the social function of the mass media in this case Liquid Crystal Display (LCD) existing in KRL in Jakarta is no longer considered because it contains advertisements that can change the mindset of the audience to be more consumptive.

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