TWO FACES OF MASCULINITY IN AXE CHOCOLATE ADVERTISEMENT

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Abstract: An advertisement has never been departed from an ideology. Although it occurs implicitly, an ideology in an advertisement is able to make someone believe in particular value of life. This study tries to reveal the ideology both in positive meaning as a belief system which marks certain group and in negative meaning as a false consciousness. Besides that, this study also tries to reveal the way of illustrating the ideology that lies within the Axe Chocolate advertisement. In order to obtain the ideology, each scene in the Axe Chocolate advertisement is analyzed based on Barthes’ model of sign. Then, to find the way of illustrating the ideology, the connotative meaning of mass media codes applied in the advertisement, i.e. fashion codes, color codes, non-verbal codes and technical codes is analyzed. The result of this study shows that masculinity appears as the negative and positive ideology because masculinity is not contradictory with Indonesian culture. However, the value of masculinity shown by the advertiser is narrowed down into the area of sexuality only. In addition to this, the way of illustrating the ideology of masculinity in sexuality area also gives negative stereotype to women, for instance by showing women as figures who like to advertise their body through wearing fashion which exposes women’s body.

Keywords: ideology, advertisement, semiotics, mass media codes


Kata kunci: ideologi, iklan, semiotik, kode media massa

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To reveal an ideology in an advertisement is a very significant study since an advertisement becomes an unavoidable part from everyone’s life, “even if you do not watch a television or read a newspaper, every image that surrounds the urban setting becomes unavoidable things” (Williamson, 2007 p.1). Aside from being an unavoidable part from everyone’s life, a study of an ideology in an advertisement also demands further study, because most studies only reveal the positive face of an ideology, while actually there is a negative face of an ideology. An ideology might be the reason of several situations or social phenomenon that happens today. For instance the ages of the smokers are getting younger. It is because the young smokers want to be noticed as the brave ones, the strong ones and the independent ones, just like the depiction in cigarette advertisement.

Etymologically, the word ideology is derived from Greek words ‘idea’ and ‘logia’. The word *idea* itself, in Webster’s New Collegiate Dictionary, means something existing in the mind as a result of the formulation of an opinion, a plan or the like. The word *logia* is derived from *logos* which means *word*. In line with this Eriyanto as cited by Sobur (2009) states that texts, conversation and any other forms are the practice of ideology or, at least, representation of a particular ideology. Ideology in a media, particularly in an advertisement, is often illustrated implicitly, yet it might bring someone into a value of life which is offered by the media. Van Zoot affirms, as cited by Sobur (2009 p. 60) that a text has never been departed from ideology and it has an ability to manipulate viewers or readers into the ideology. Thus, an advertisement as a text, which means ‘sets of signs which are transmitted from an addressee through particular media and code’ (Sobur, 2009 p. 53) becomes a form of ideological practice.

Larrain (1979) states the positive and the negative meanings of ideology. Ideology with positive meaning refers to a system of opinions, values, and knowledge which are connected to certain class interests and whose cognitive value may vary. In the negative meaning, ideology is perceived as a false consciousness, i.e. need to do the fraud by distorting other understanding of social reality.

Advertisement as a form of a message which is constructed by various signs will be proper if it is analyzed by semiotics. Saussure in his book *Course in General Linguistics* assures that semiotics could be applied in any kinds of media. In line with this, Chandler (2002 p. 2) states that meaning-making in the form of texts or media is one of the central points in semiotics. According to Fiske (2007 p. 60) semiotics has three main areas of study. The first area is the study of sign itself, of different varieties of signs, of the different ways they convey meaning and the way they relate to the people who use them. The second area is the study of codes (systems into which signs are organized), while the third area is the study of the culture within which these codes and signs operate.

A sign is something that has meaning. A sign could take various forms but it greatly depends on the context where the sign works. However, according to Saussure (in Chandler, 2002) a sign must be constructed by two things that work like a two sided coin; those are signifier and signified. The combination of these two compositions of a sign raises something else other than the sign itself that is, meaning. A ‘signifier’ is the form which the sign takes or the psychological impression of a sound; it tends to be interpreted as a physical form of a sign which can be seen, touched, heard, smelled or tasted. Meanwhile, the ‘signified’ is the mental concept conveyed by the signifier (Chandler, 2002 p. 18). A sign is also a system that is constructed by a signifier and a signified. However, the meaning that arises from the relationship between signifier and signified can be arbitrary or motivated.
The arbitrariness of a sign gives advantages to particular groups. The natural relationship between signified and signifier is transformed by dominant groups into a made-relationship. According to Sobur (2009), the arbitrariness of signs is often used by dominant groups to maintain their ideology. The dominant groups have an authorization to decide which signified is allowed to be related with particular signifier. Thus, some signs that appear as symbols could only be decoded by several codes that have already been decided by the dominant groups.

Signification that appears when a sign could only be decoded by dominant codes is called connotation. For example, several codes that appear in a cigarette advertisement lead the society into a signification of masculinity instead of cancer. According to Thwaites (2009 p. 90), if the connotation meaning, which is emerged by dominant codes, becomes stable and natural, it will change to a denotation. Denotation is a general meaning of a word that could be searched in a dictionary. Commonly, denotative meaning has a stable meaning, for instance denotative meaning of the word ‘cat’ always refers to a four-legged animal with fur. In semiotics, denotation or the first level of signification provides an authentic relation between signifier and signified that are referred to the use of language in which the meanings are explicit, direct and literal (Piliang, 2003). In an advertisement, denotation is what an image actually shows in immediate appearance instead of what it is assumed.

Meanwhile, connotation is a meaning that is combined with reader’s assumption, that is, an assumption guided by dominant codes. In semiotics, connotation is the second-order signification that uses the previous relation (first-level signification) as the expression of signifier. The expression then attached to certain signified or concept that refers to a set of ideology, values, socio-cultural and psychological aspects (Chandler 2002; Tinarbuko 2007). In this system, the relation produces connotations, an implicit, hidden, and conventional meaning (Piliang, 2003). According to Fiske (2006 p. 120), connotation works in the subjective level; thus people often read connotative values as denotative facts consciously.

Related to connotation is what Barthes called as myth. Myth is a developed model of Saussurean dyadic model which develops semiotics into a discipline of human culture analysis. According to Barthes, this developed sign model of Saussurean is created in order to explain societies’ lives which have already been dominated by connotation. This connotation will transform into a myth, or so-called ideology, when the connotation is assumed as something natural: ‘myth is assigned to make a natural rationalization of a particular belief so that such belief could not be confronted’ (Berger, 2010 p. 65).

Here is the sign map of Roland Barthes (Coble, 1998 p. 51) which explains how the sign works:

<table>
<thead>
<tr>
<th>1. Signifier</th>
<th>2. Signified</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Denotative sign</td>
<td></td>
</tr>
<tr>
<td>4. CONNOTATIVE SIGNIFIER</td>
<td>5. CONNOTATIVE SIGNIFIED</td>
</tr>
<tr>
<td>6. CONNOTATIVE SIGN</td>
<td></td>
</tr>
</tbody>
</table>

Source: adapted from Cobley and Jansz 1998 p. 51
The form of syntagmatic relationship in an advertisement is the narrative which is based on sequential and causal relationship (Chandler, 2002 p. 84). A before-after advertisement is a simple example of narrative. Narrative, according to Thwaites et al (2008 p. 95), is a text which is represented by a series time of various events. Events as the basic unit of narrative constitute the paradigm choices that are combined into the narrative syntagm. In other words, narrative is a code, that is, the way of organizing signs into a text, particularly an advertisement. Narrative relates to particular ideology in the way it characterizes a character, for example a man is characterized as an active character, meanwhile a woman is characterized as a passive character.

Paradigmatic analysis in an advertisement is by contrasting and comparing signifiers which are excluded while considering the significance of the choices made. According to Chandler (2002), choosing one signifier instead of other signifiers is influenced by several things, i.e. code, convention and connotation. Through paradigmatic analysis, the value of a particular signifier could be identified. Mass media codes which are applied to discover the way of illustrating the ideology are fashion codes (Barnard, 2006), color codes (Kasali, 1994, Wauters, 2007), non-verbal codes and technical codes which include camera distance (Chandler, 1994), shot angles (Chandler, 1994), editing features (Chandler, 1994, 1997) and sound (Chandler, 1994).

METHODOLOGY

The present study employs descriptive qualitative approach using semiotics method which could help reveal the ideology that lies in the Axe Chocolate advertisement. In order to obtain a comprehensive analysis, the Axe Chocolate advertisement will be divided into scenes. Through descriptive method, the phenomenon in the advertisement of “Axe Chocolate” is described to figure out the ideology that lies inside the verbal and non-verbal message of the advertisement. Data analysis is based on a semiotic approach to advertisement analysis which utilizes the process of signification. It attempts to reveal a relationship between the two terms: signifier and signified. The correlation that unites them is something that is grasped in the relation between signifier and signified. Meanwhile, to find the way of illustrating the ideology in the Axe Chocolate advertisement, mass media codes which appear on the advertisement, i.e. fashion codes, color codes, non-verbal codes and technical codes will be analyzed in order to find the connotative meaning.

FINDINGS AND DISCUSSION

The Ideology of Axe Chocolate Advertisement
In order to reveal the ideology in the Axe Chocolate advertisement, the advertisement is divided into 10 scenes. The data are elaborated below:

| SCENE 1 |
|---|---|---|---|
| D. Signifer | D. Signified | D. Sign/ C. Signifier | C. Signified | C. Sign |
| A young man turns | Metamorphosis | Axe | happiness | masculinity |
into a smiling chocolate man

SCENE 2

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Chocolate Man leaves a woman who is reading a book with an opened-mouth.</td>
<td>Woman loves chocolate</td>
<td>Axe Chocolate</td>
<td>irresistible</td>
<td>masculinity</td>
</tr>
</tbody>
</table>

SCENE 3

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Chocolate Man scatters his nose on the ice creams which are held by two women and leaves them enjoying it.</td>
<td>Women love chocolate</td>
<td>Axe Chocolate</td>
<td>irresistible</td>
<td>masculinity</td>
</tr>
</tbody>
</table>

SCENE 4

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>A woman eats a strawberry insatiably after she pushes it into Chocolate Man’s navel.</td>
<td>Woman loves chocolate</td>
<td>Axe Chocolate</td>
<td>seduction</td>
<td>masculinity</td>
</tr>
</tbody>
</table>

SCENE 5

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chocolate Man sits in a movie theater seat between two women who bite and lick his ears constantly.</td>
<td>Women love chocolate</td>
<td>Axe Chocolate</td>
<td>seduction</td>
<td>masculinity</td>
</tr>
</tbody>
</table>
### SCENE 6

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Chocolate Man makes his right fingers as a gift to a woman who is sick, and it makes the woman laugh happily.</td>
<td>Chocolate makes woman happy</td>
<td>Axe Chocolate</td>
<td>attractive</td>
<td>masculinity</td>
</tr>
</tbody>
</table>

### SCENE 7

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chocolate Man melts his left hand then he pours it into the cups which are raised by the young women around him.</td>
<td>Women like chocolate</td>
<td>Axe Chocolate</td>
<td>sensuality</td>
<td>masculinity</td>
</tr>
</tbody>
</table>

### SCENE 8

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chocolate Man dances with a woman who dances lively in a night club.</td>
<td>Chocolate makes women very passionate.</td>
<td>Axe Chocolate</td>
<td>seduction</td>
<td>masculinity</td>
</tr>
</tbody>
</table>

### SCENE 9

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Chocolate Man who stands inside a bus is suddenly bitten by a woman who sits in front of him.</td>
<td>Women like chocolate very much.</td>
<td>Axe Chocolate</td>
<td>attractive</td>
<td>masculinity</td>
</tr>
</tbody>
</table>
SCENE 10

<table>
<thead>
<tr>
<th>D. Signifier</th>
<th>D. Signified</th>
<th>D. Sign/ C. Signifier</th>
<th>C. Signified</th>
<th>C. Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>A group of women who are doing some physical exercises in a fitness centre run into the Chocolate Man who walks outside the fitness centre, but they only get stuck and jostle behind the glass-wall.</td>
<td>Women like chocolate very much.</td>
<td>Axe Chocolate</td>
<td>attractive</td>
<td>masculinity</td>
</tr>
</tbody>
</table>

(Notes: the word D stands for denotative, the word C stands for connotative)

From the table above it can be explained that the connotative sign, or also known as the ideology, of all scenes are masculinity. Masculinity in Axe Chocolate advertisement is signified by particular words, i.e. happiness, irresistible, attractive, seduction and sensuality. These words do not have direct relationship with masculinity. However, in the British National Corpus several examples of these words show the relationship with masculinity. For instance ‘many girls found him attractive’, ‘the touch, the feel, the warmth of him was irresistible’.

From the second-level signification of all scenes in the advertisement, there is only one idea offered by the advertiser, that is, masculinity. Therefore, the positive and negative ideology is masculinity. It has been mentioned that an ideology becomes a negative ideology when it is distorting understanding toward social reality of other. For instance, group A has the ideology of individualism, while group B has the ideology of socialism. From group A point of view, individualism is considered as positive ideology. However, from group B point of view individualism is considered as negative ideology. Thus, if one of these groups, either A or B, force the other group to believe in their ideology, then the ideology, either individualism or socialism, will be considered as a negative ideology. An ideology is considered as negative or positive ideology depends on the values of particular society.

Masculinity, which is offered in the advertisement, is considered as the positive ideology. It is not only because the text itself gives a sense of masculinity (Lisabona, 2007) but also because it has a correlation with Indonesian values and culture which is a patriarchal culture. According to Butsi (2007) patriarchal culture or a system which [...] gives priority and authorization to male occurs as a systemic culture and becomes the parts of life of Indonesian people and their social institution.

On the other hand, the ideology of masculinity, which is illustrated in the advertisement, is also regarded as negative ideology due to the constriction values of masculinity only in sexual area and the way of illustrating it by stereotyping women. Sexuality, according to Demartoto (2008) is still considered a taboo thing to be discussed with. Thus, if sexuality is
considered a taboo thing to be discussed with, the visualization of sexuality is, of course, considered as breaking the norms which prevail in Indonesian society.

Masculinity, in Indonesian culture, is usually valued from particular man’s behavior like braveness, gentleness and leadership (Demartoto, 2008) but through the Axe Chocolate advertisement, masculinity is only valued from the domination of a man in a sexual relationship toward women. This idea of masculinity, as if, eliminates other values of masculinity which has been mentioned above. Aside from that, this idea of masculinity becomes negative ideology also because the way of illustrating it, which shows stereotypical image of women. For instance, women figures’ body in Axe Chocolate advertisement is exploited in order to get attention of the target market. Furthermore, Bungin (2005) states that sexuality which is intended to lower the norms of particular society is considered as a negative thing.

The Way of Illustrating the Ideology of Axe Chocolate Advertisement

The way of illustrating the ideology of masculinity which is elaborated below is considered as the way of illustrating the ideology of masculinity in a positive way. Positive means the ideology of masculinity has not shifted into the area of sexuality. Illustrations of the ideology of masculinity as positive ideology which are shown through the syntagmatic and paradigmatic analysis and advertisement codes are as follow:

Syntagmatic analysis
The syntagmatic analysis supports the ideology of masculinity in the way of illustrating the ideology. The syntagmatic narrative clearly illustrates the Chocolate Man, who becomes the representation figure of men, as the main cause. It means that, a man is illustrated as an active figure instead of a passive figure. The aspect of montage also supports the ideology of masculinity. It obviously illustrates man figure as an important figure compared with women. These illustrations show the idea of masculinity in the way that man has an important role than women.

Paradigmatic analysis
Several contrasting pairs that support the ideology of masculinity are recognized in this advertisement: Male/female appears to be the most central opposition. The next noticeable opposition is dominate/subordinate; a man is able to lure lots of women at once and not in the other way. The paradigmatic structures of the paired oppositions connote gender, [male/female]; power [dominate/subordinate]; independence, [freedom/oppression]. This advertisement clearly shows that a man has sexual control over women. Man’s domination could also be seen from the amount of woman figure and man figure: one man is compared to lots of women. It means that, it only needs one man to satisfy many women, but it needs many women to satisfy a man. The paradigmatic analysis as well as syntagmatic analysis supports the ideology of masculinity. It can be seen on the contrasting pair which clearly illustrates man’s domination on women and in which women become the oppressed group.

Advertisement codes
The sense of masculinity is indicated through a fashion product: jeans. If the outfit is commutated with another outfit such as fabric trouser, it will not properly support the idea of modernity. Therefore, a man who uses the product is not only perceived as a masculine man but also perceived as a modern man. The idea of masculinity also appears in the color choice. The colors which are used to illustrate the idea of masculinity are green and white. Green color signifies young while white color signifies goodness (Kasali, 1993 p. 87). Green
color illustrates that a masculine man is a man who has young spirit and dares to change himself into something different in order to be happy. Meanwhile white color illustrates that a masculine man is a good man.

Several non-verbal codes which appear and support the idea of masculinity in positive way include a man who appears topless indicating that the sense of sensuality can be seen clearly through the man figure appearance. This visual illustration shows that a masculine man is a sensual man: pleasant to look at, especially for women. A man with short hair definitely supports the sense of masculinity. Notice that almost all advertisements which show the sense of masculinity use men with short hairs. Therefore, if the man figure in this advertisement appears with long hair, it will not properly support the sense of masculinity. To have a higher role, means to have an authority to dominate women. Males are thought to be inherently superior to everything and everyone deemed weak, especially female, thus they have the right to dominate the deemed one’s.

A man with bright skin not only becomes the signifier of beauty but also the signifier of healthiness. Therefore, to show a man with brighter skin supports the image of a masculine man as a healthy man. A smiling chocolate man indicates that a masculine man is a happy man. Happiness is illustrated by the appearance of the Chocolate Man who always puts a smile on his face in all scenes in the advertisement. A masculine man is always happy and has no worries about his appearance, or in other words, a masculine man is a highly confident man.

Technical codes which are supported the idea of masculinity in positive way consist of Camera distance. The common distance between the man figure and the camera is medium long shot. By using this camera distance, an object will look equal with the background (Chandler, 1997). Therefore, the viewers’ attention will not focus on particular parts of the object. To use this camera distance for shooting the man figure shows that the man is valued as a whole human: a man is not appreciated only for his face or his particular parts of body. The ideology of masculinity is illustrated by showing a man in a full body, meaning appreciating a man as a whole human.

The shot angle which is used to shoot the man figure is low angle. This shot angle makes the man figure seems to be more powerful than the other figures are around him (Chandler, 1997). A low angle is also exaggerating his appearance. Low shot angle also supports the ideology of masculinity. As has been mentioned before, this angle makes the man figure looks powerful than other figures around him, and the other figure around him is woman. It shows the man’s domination towards women, which is correlated with the patriarchal culture.

The editing technique which is applied in this advertisement is invisible editing, or also known as narrative style. This technique is able to convince the viewers that what they see is real. It is because the viewers are unlikely to notice the movement of the cut itself because the eyes of the viewers are absorbed by the action of the actor in the advertisement itself (Chandler, 1997). This technique not only makes the viewers believe what they see is real but also supports the ideology of masculinity because the behavior of the Chocolate Man, as the main character, through invisible editing, becomes the centre of the viewers’ attention. As has been illustrated in the syntagmatic narrative, Chocolate Man is the main cause: he is the one who causes the events. To be the centre of attention indeed supports the idea of masculinity.
because it means that man’s presence is very important than other. A value of masculinity, especially domination is created from this kind of technique.

The idea of masculinity, clearly appears in the way of choosing the type of words in the slogan ‘As irresistible as chocolate. New Axe Dark Temptation’. These sentences are written down using the Egyptian style: it is a type of word with a square shape, looks like a board (Kasali, 1993 p. 14). This type of word gives connotations of sturdy, firm and strong which resemble the characteristics of masculinity.

Masculinity as Negative Ideology
Sex is the second strongest of the psychological appeal (Taflinger, 1996). In Maslow’s hierarchy of needs, sex is placed among other physiological needs like eating and drinking. It means sex has become the most literal requirements for human survival since it is as equal as eating and drinking. Not having sex means not eating. According to Freud’s theory of psychosexual development, human’s libido or sexual energy has already occurred since birth. In this stage, the libido is focused on the mouth therefore this first stage is called oral stage. However, libido begins to use in sexual role is started at puberty or genital stage. In this stage, someone will develop a strong sexual interest in the opposite sex. It is why, particular products which are targeted to young people often emerge the ideology of sexuality in their advertisements.

Products which have sexual connections are commonly targeted for men because of simple reasons. For instance, they are interested in women’s physical appearances: young, healthy, beautiful and sexually attractive (Taflinger, 1996). Thus, in advertisement, men who have the products having those female characteristics are easy to get women’s attention if they buy the products. The sense of masculinity in Axe Chocolate advertisement is dominated by showing a man who has a high sex appeal, thus he is able to dominate women in a sexual relationship. As mentioned before, Indonesian society, who holds patriarchal culture, value masculinity from various aspects, like braveness and leadership. However, now they are offered by another aspect, which is still considered as a taboo thing, that is, sexuality.

A masculine man is illustrated as a man who is sexually attractive. According to, Hermawan (2008) a sexually attractive man is usually depicted as a man who gains muscle. However, this advertisement does not use that depiction. Axe Chocolate, in the contrary, shows a nerd man with no muscle at all. Yet, it is definitely the brand image of Axe products. The advertiser of Axe products, particularly Axe Chocolate wants to show that even a nerd man will be able to attract any kinds of woman he likes as long as he uses Axe products.

Man’s sex appeal is closely related to the myth of pheromone. Pheromone is chemical molecules which is usually secreted by insects, animals and human to stimulate sexual interest in the opposite sex mate (Rodrigues, 2005). In other words, a woman is interested in a man perhaps due to the natural scent which is secreted by a man when he is sweating. Yet, when this natural scent is oxidized, it will smell bad. Therefore a man needs a fragrance which will diffuse with his pheromone/natural scent and make it smells good. According to Hirch (in Rodrigues, 2005), natural scent of male’s body spray, which is appealing to most women, is the smell of chocolate. Below are the ways of illustrating the stereotypical image of women in a sexual relationship toward man:

**Syntagmatic analysis**
Syntagmatic narrative which is mentioned in the previous section illustrates women as an effect of what has man done. As has been mentioned before, a product which has a sexual connection is commonly targeted for men. In an advertisement of such product, Axe Chocolate for instance, women are treated as rewards for men who choose the right product (Media Awareness, 2010). Then, through the aspect of montage, women figures are always placed at the forefront of the shot. It denotes that women have an important relation toward other figures in the advertisement. However, they are only as important as the signifier of sensuality due to their appearance and their behavior toward man figure. It is women who create the idea of sexuality. Thus, women are depicted as sexual-satisfying-tools which come along with the advertised product. In a patriarchal society, like Indonesia, sex becomes the dominant part in man-woman relationship, it becomes the living proof of man’s domination on woman, and it puts woman as the subordinate group.

Paradigmatic analysis
The contrasting pair of paradigmatic analysis clearly shows that women become the object of man’s sexual desire. It also shows that man is able to control the sexual behavior of women: makes good women become naughty. Man is capable of controlling himself and other, while women are even not capable of controlling themselves. It shows that women are really weak. Ideology of masculinity in sexual area is illustrated by showing women as the object of man’s sexual desire of which their behavior can be controlled by man as man pleased.

Advertisement codes
Below are several examples of costumes which are worn by the women figure:

![Figure 2.2 Costumes of women figures in Axe Chocolate advertisement](image)

Ideology of sexuality also appears from the costumes of the women figures in the Axe Chocolate advertisement. Costumes which expose particular parts of women’s body, like breast, give a connotation of flirty images. Furthermore, Bungin (2005) states that nowadays most women like to expose their body in order to get attention from men. The dominant group persuades the society to believe that women do not have anything else than their body. Women are reduced into the body, while their soul, mind and spirit are not even appreciated. It is, of course, makes women look subordinate than men, because women are considered as mindless and spiritless creatures.

The choice of color also supports the ideology of sexuality, which unconsciously convinces the viewers of stereotypical image of women. These several colors are assumed to have relation with the ideology of sexuality: pink, blonde, blue and white. Pink color gives a connotation of romance (Kasali, 1993 p. 87). However, this connotation is narrowed down into sexuality due to the action of the woman figure itself: she seduces Chocolate Man. Therefore, it seems that men’s idea of romance has narrowed into sexual desire. Then, blonde and blue colors give a stereotypical image of women: stupid and weak. Blonde is one color which is often seen on the women figures’ hair. The meaning of this hair color has also been
narrowed down into a typical image of stupid woman who only knows how to have fun. Several films also strengthen this idea although some men thought blonde women are sexy (Synott, 2003 p. 167).

Blue color gives connotation of weakness (Kasali, 1993 p.87) for this color is used as the patient clothes. Some hospitals also use this color on their wall. Therefore, it is possible to assume that blue color relates to weakness, because it reminds people to a place where ill people are cured. White color gives connotation of pureness. This choice sends a message that although men have a big passion to tempt women, they only want to lure good women. It is also appropriate with the motto of Axe itself: to make a good woman becomes naughty. To conclude, through the color codes women are still showed as the object of men’s sexual desire because they are stupid and weak. However, although women become the object of man’s sexual desire, man only interested in tempting good women.

Non verbal code employs among others women with long hair which are the most common depiction of women figures in the Axe Chocolate advertisement. Women who appear with long hair connote feminine. Notice that almost all advertisements which sell products for women always show women with long hair. Yet, long hair women not only gives a sense of femininity but also a sense of sexiness. Most men thought women with long hair are sexier than women with short hair (Synott, 2003 p. 174). Women figures in the Axe Chocolate advertisement also always appear with their bright skin. This non-verbal code gives connotation of beauty. However, this connotation also relate to the stereotyping of woman figure: a beautiful woman is the one who has a bright or white skin. This stereotype as if excludes the other version of beauty. Therefore, women are forced to spend their money to make their skin brighter in order to get an attention from man. Notice that, Chocolate Man prefers to be with the women with bright or white skin.

Slim appearance is another non-verbal code which is commonly appears on the women figures in the Axe Chocolate advertisement. This appearance not only shows healthiness but also shows the stereotypical image of woman. There are not many men who do not like women with slim appearance. Even, women unconsciously try to keep their body slim just to get attention from men. To conclude, the ideology of masculinity in sexual area, which is illustrated through the non-verbal codes, shows that women are the object of men’s sexual desire due to their attractive appearance. It also shows that women are very weak for they have to appear as attractive as they can just for getting attention from men (Bungin, 2005). While man does not have to worry about his appearance if he wants to get attention from women.

Technical codes used in the advertisement include camera distance, shot angles, editing features, typography and sound. The distance between the women figures and the camera mostly is medium shot and medium close-up. By applying this distance, the viewers’ attention will focus on women’s upper body: breast and lips which connote sexuality. Thus, the technical codes above illustrate the sense of sexuality through exposing the sensual parts of women body. Through this technical codes, women are only valued for their body which could give pleasure to men especially in a sexual way.

Particular shot angle which supports the sense of sexuality is bird’s eye or the shot which is taken from above one’s head (Chandler, 1997). This kind of shot angle does not give any sense except it shows that the camera is put on a higher place. However, every choice does give a hidden meaning; this shot angle is used to emerge the sense of sensuality. It is because
when this shot angle is used the cleavage of the woman’s figure can be noticed by the viewers. Thus, the shot angle just like the camera distance shows that woman only appears to be the signifier of sensuality. When the sense of sensuality emerges, the idea of sexuality will also appear since sensuality has a close relationship with sexual pleasure.

Applying the invisible editing, in which the viewers unlikely to notice the changes of shot, also emerges the idea of sexuality. Invisible editing makes the ad looks real. If the viewers believe it is real, they will also believe that the instant relationship, which illustrates in the ad, is something natural. Once again, in the instant relationship which illustrates in the ad women become the object of men’s sexual desire. Men are allowed to choose any women they like, but women cannot do it. To have an instant relationship with somebody means to have a short sexual relationship with somebody but it is not taken seriously. If women involve in this kind of relationship, they will be the victim for they are only used by men to satisfy their sexual passion.

The type of word which is used as the slogan of the advertised product is Egyptian. This kind of word also supports the idea of sexuality in the way of coloring the phrase ‘New Axe Dark Temptation’. The word temptation itself, according to Oxford Dictionary means the desire to do or have something that you know is bad or wrong. White color usually represents something good, pure and clean. To use white color in the phrase ‘new axe dark temptation’ does not only support the quality of the product itself but also to support the idea that the temptations, which are illustrated in the scenes, are good. Sexual temptation, which is intentionally delivered by the dominant group through the scenes of Axe Chocolate advertisement, is transformed from something personal into something impersonal. Therefore, to do something sexually in a public place is good: it does not break the norm.

Ideology of masculinity in sexual area also emerges from the technical codes, particularly the sound. According to Berger (2004), music and sound effects play an important role in generating a sense of realism in films and television shows. The musical selections and sounds used function cues that indicate to audiences what they should feel about what they were watching. The sound which is selected in the Axe Chocolate advertisement is house music: a type of popular dance music with a fast beat, played on electronic instruments.

This kind of music seems to resemble a place where people, men and women, dance together. This place is also known as a night club. In Indonesia, particularly, a night club is an entertainment place which is still considered contradictory with the norms of Indonesian society. Indonesian culture which holds the Eastern culture still considers drinking alcohol and women wearing minimal dress are still considered against the norm (Bungin, 2005). Notice that several movies in Indonesia, which shows sexual immoral acts, are commonly taken in a night club. Therefore, to use house music as the sound bridge in this advertisement will emerge the sense of sexuality.

CONCLUSION

It can be concluded that masculinity in Axe Chocolate advertisement becomes the positive and negative ideology. Masculinity itself is considered in accordance with the patriarchal culture in Indonesia (Demartoto, 2008). Ideology of masculinity in Axe Chocolate ad becomes negative because it excludes other values of masculinity which are held by
Indonesian culture. Sexuality is not a bad thing, indeed, because it is something all human possess naturally (Lubis, 2008). Masculinity in area of sexuality shows that only a man with high sex appeal and a man who is able to dominate women in sexual relationship will be considered as a masculine man. The idea of masculinity in sexual area which is conveyed by Axe Chocolate advertisement considers a man who is able to have relationship with many women in a short time as a masculine man. Thus, it seems to support the idea of free sex. Furthermore, Afdjani (2007) states that free sex which is developed recently happens to be the effect of mass media penetration particularly which comes from outside Indonesia.

Then, although sexuality is deemed as something natural, it does not necessarily mean to make women as the object of man’s sexual desire. Through this stereotypical image of women in a sexual relationship toward men, women are not appreciated as human but rather as objects which come together with the product and function as tools for satisfying man’s sexual desire. Furthermore, if such depiction of women is used over and over again by the advertiser in order to gain attention from the target market, sooner or later most women will believe and accept that depiction as something natural. The role of media which gives stereotype to women will strengthen the social construction of society toward women: the social construction which considers women as subordinate group. Meanwhile, the ideology of masculinity in sexual area is considered as the negative ideology because it is contradictory with Indonesian values of masculinity and the way of illustrating the idea of masculinity in sexual area is giving stereotype on women.

REFERENCES


