# White and Freedom Ideology in Online Media Advertisings for Children

Dian Marhaeni Kurdaningsih[1], Iky Putri Aristhya[2]

*[1](Communication Science Study Program, Sultan Agung Islamic Univesity, Indonesia)*
*[2](Communication Science Study Program, Sultan Agung Islamic University, Indonesia.*

**ABSTRACT**, *Studies on advertisements for children are getting more creative and continuously studied. White ideology appears in advertisements for childrenon television with several different displays of theoverall advertising message of a particular product. Likewise with the message of freedom, the message of freedom is implied and expressed in the entire advertisement impression.*

*This research is a media text study, in which the text is an Indonesian online media advertisement. This type of research is verificative descriptive qualitative, usingMichel Foucault's critical paradigm and critical theory in dissecting and analyzing findings. It is also strengthened by critical discourse analysis of language, pictures and scenes in dissecting the phenomena of the findings.*

*This study found that the practice of white ideology in the form of child endorsers, is indicated by physical characteristics and white stereotypes, namely perfection, health and happiness. In addition, the ideology of freedom and forms of creativity and courage. It is expected that it will build public awareness of the existence of an ideology capable to build children's character to be brave, responsible and capabale to blend with the environment.*

*Keyword:* *Ideology, White Skin, Freedom, Critical Paradigm.*

## I.     INTRODUCTION

Advertisements for children continue to progress, endlessly develop and creative. As part of an integrated marketing communications effort, advertising cannot ignore its task of creating awareness on products and services. The role of advertising is important because advertising is one of the most reliable parties in boosting marketing. The role and function of advertising in mass media continues to increase even during times of worldwide epidemics and disasters with the emergence of the covid-19 virus. Therefore, the advertisements must have an appeal to the viewer. (Morissan, 2010, 348)

During the COVID-19 pandemic, total advertising spending in 2020 on television and online media has increased quite significantly. In the midst of the myth of the sluggish marketing of products and services, almost all parties, especially practitioners, predict that advertising will decline. As seen on the development of the media from year to year with the conditions of advertising penetration in the media that is increasingly tighter, advertising broadcasts in the Indonesian mass media are increasing.

Based on last year's experience, AGB Nielsen advertising survey recorded that the value of advertising spending in Indonesia in 2020 actually closed up to IDR 229 trillion in all monitored media types, namely TV, Printed media, Radio and Digital, which increased compared to 2019 with total advertising spending in the

country scored only IDR 182 trillion. Nielsen data revealed that the 5 largest advertiser categories still increased their advertisisng spending figures in the fourth quarter of 2020. Categories choosing to increase advertising spending are online service products such as e-commerce, government and political parties, facial care products, cigarettes, and hair care products. (Ekonomi Bisnis, 2021, 22/4/2021). On the other hand, the study on advertising texts has no less dynamically developed. Several studies of advertising media texts examine construction, discourse, semiotics, framing, rating and so on which in essence show a very interesting advertising picture. Advertisings are rich in repertoire that intrigues researchers to examine more deeply about the entire adbvertiement body.

Some implicit and explicit advertising messages or more often with real messages and hidden messages in advertisements show messages that are increasingly intriguing and seductive. One of them is in the messages of advertising for children. Advertisements for children are increasingly showing an amazing stretch in terms of their attractiveness and uniqueness. For researchers, advertising for children deserve to be studied. First, the advertising messages that are carried are increasingly unusual because they deeply bring up question marks that deserve to be answered. Like the advertising messages of freedom. The word free means to get out of confinement. Unbound and show freedom of expression. The two messages that the researcher catches are that the advertising message contains a big ideology. That is the white ideology that always shows up in the advertising ambassador appearance.

Some implied and explicit advertising messages or more often with real messages and hidden messages in advertisements show messages that are increasingly intriguing and seductive. One of them is in children's advertising messages. Children's advertisements are increasingly showing an amazing stretch in terms of their attractiveness and uniqueness. For researchers, advertising children deserve to be studied. First, the advertising messages that are carried are increasingly unusual because they deeply bring up question marks that deserve to be answered. Like the advertising messages of freedom. The word free means to get out of confinement. Unbound and show freedom of expression. The two messages that the researcher catches are that the advertising message contains a big ideology. That is the white ideology that always appears in the advertising ambassador appearance.

Advertising messages that will always be rich in meaning for researchers are certainly not a problem because the phenomenon of advertising for children will continue to appear with continuously developing studies. But for the viewers themselves, a communication message through the text of the advertisement will provide its own feedback. Especially advertising, which has a persuasive nature that is able to anesthetize its viewers, especially children. Of course, it becomes a problem if the advertising message is deliberately designed to have more ability to anesthetize.

Some efforts made were to make the message ambiguous so that the audience must be observant in interpreting the message. Because of this fact, researchers must carry out these advertising text studies to provide knowledge, build awareness of the messages that need to be considered, observed and criticized. Regarding the white ideology in this advertisement for children, several scientific studies have focused on injustice. And the matter of freedom is related to world ism which means liberalism, pluralism, individualism and materialism. A number of studies over the decades have revealed that advertising stimulates materialistic values, especially among children and adolescents (eg, Buijzen & Valkenburg, 2003; Churchill & Moschis, 1979; Pollay, 1986). Advertising generates desire for products and spreads that acquiring material possessions is a big part of a successful and fulfilling life. The finding that advertising increases materialism is strongly supported by correlational and experimental studies (Buijzen & Valkenburg, 2003). (Jie Xu, 2020)

The ideology of white meaning is understood as the physical ideal of white color to dominate power in all sectors of life in the world. White skin, researchers refer to as white, has become a symbol of capitalism, economic power and prosperity. Capitalist domination in all its forms also appears in the practice of advertising in the mass media. Capitalist symbols also appear in advertisements for children (Marhaeni, 2006). This white domination is often called racism or racism. But racism is understood as the domination of whites over blacks. African Americans. Blackface is part of the dehumanization of black descent (Negro) in America (Doughty, 2017). The resulting stereotypes shape individual and state violence, American racism, and racial injustice that

have persisted for centuries. In other words, blackface is part of the history and unpleasant past experiences of African descent (Stevens & Maurantonio, 2018). Content analysis by Maher, Childs, and Finn (2008) on racial stereotypes in children's television advertisements found that all ethnicities diverse groups are underrepresented compared to Caucasians. Simcock and Sudbury (2006) found that most advertisements celebrate youth, who consciously or unconsciously demean older consumers through negative stereotypes (Jie Xu, 2020)

The meaning of freedom is understood as not being bound by basic life rules. Freedom is described with unlimited expressions in expressing ideals, ideas, creativity, and life goals. In advertising shows, freedom of expression is born in the form of creativity in advertisementbroadcasts that never stops, getting more creative with new ideas, new and different views always appear. In Indonesia, advertising broadcasts are generally still compliant with the applicable norms. However, for researchers, there are always questions that are scientifically worthy of discussion.

Some of the appearances of advertisements in online media are as follows:



II.

Vidoran advertisement, an advertisement featuring child endorsers depict a free adventurous life, children live happily, do not experience economic or social problems, are not sick and are full of happiness. Children with white skin refer to white ideology.

Source : https://www.youtube.com/watch?v=0EP1eGaWmGQ

Bebelac milk advertisement, an advertisement that builds the perception of the message about the world of children full of freedom of expression, full of courage, safety, comfort, full of love with a perfect appearance. Played by a white Indonesian girl endorser (white ideology).Source:: https://www.youtube.com/watch?v=NA_eif7pmoE

Several studies on advertisements for children have been conducted by Marhaeni, (Marhaeni, 2006), who examined the capitalist discourse on children's advertisements in television media that there are capitalist practices in children's advertisements. Zimmerman and Bell (2010) found that time spent watching commercial television was significantly correlated with children's Body Mass Index (BMI), whereas time spent watching non-commercial television was not. Schwartz, Kunkel, and DeLucia (2013) found that heavy exposure to food advertising on television was associated with eating disorders, particularly among young people. (Jie Xu, 2020)

This time, the researcher will give meaning through a critical study by dissecting advertising through a critical discourse study. For the public, this study on advertising will build awareness of media messages that are often watched by families. Through understanding advertising messages, it is hoped that people will be more mature and healthy in interpreting media messages, especially advertising texts. After all, advertisements should be able to be a healthy show for the community, especially children. Especially regarding advertising for children where children are directly involved in marketing products and services in medias.

Stereotypes are common in advertisings. The findings of previous analysis of race, skin color are so sensitive. One of the unintended effects of advertisement is the reinforcement of social stereotypes based on gender, race, and age. A meta-analysis by Eisend (2010) on gender roles in advertising found that: 1) gender stereotypes in advertising occur mainly in relation to gender employment status and 2) gender stereotypes in advertising depend on gender-related developments and changes in values in society. Stereotypes have declined over the years, although the decline is largely attributed to the development of gender equality in high masculinity countries (eg, Japan; Eisend, 2010).

The novelty of this research is the selection of online media as a new media which is still rarely studied, previous research was a study of advertisements in print media and television media, but this time the researchers examined the study of media texts, namely advertisements in online media. There have been many studies on advertising in general, but few studies on advertising for children have been conducted. The use of critical media analysis has been widely used but the use of Michel Faucault's critical analysis is still rarely done. Research on the ideology behind commercial advertisements was carried out by I Nyoman Maulana who studied Balinese advertisements semiotically and concluded the results of the birth of local ideologies. (I Nyoman Maeliana, 2020) As for the researcher doing this time is researching Indonesian advertisements, Indonesian products with a critical analysis of language as seen from words, sentences, pictures and scenes.

## II.     METHODS

To dissect the practice of critical theory, this research uses critical discourse analysis. As a reinforcement of the theory in analyzing the research result, Michel Foucault's discourse perspective will also be used. Michael Foucault outlined several modern ideas about discourse. Discourse is something that produces another (an idea, concept or effect). Discourse can be recognized because systematically, it is an idea, opinion, concept, and view of life that is formed in a certain context so that it influences certain ways of thinking and acting.

Foucault's most popular concept is the explanation of relationship between knowledge and power. Foucault does not interpret power in the sense of "ownership", where a person has a certain source of power. For Faoucault power is not owned but practiced in a scope where there are many positions that are strategically related to each other. Foucault examines power at the individual level, a small subject. Foucault stated that power strategies take place everywhere. Wherever there are arrangements, rules, regulations, wherever there are humans who have a certain relationship with each other and with the world, there are power at work. Power does not come from outside but determines the structure, rules and relationships from within. (Holy Rafika, 2019)

Foucault asserts that power is always accumulated through knowledge, and knowledge always has a power effect. The practice of power always produces knowledge as the basis of its power. Power is always

supported by a political economy of truth (Aditjondro in Eryanto, 1994:58). Power defined by Foucault not as an oppression and repression, but mainly through normalization and regulation. Foucault rejected the view that states power as a powerful subject such as a king, state, government, father or man and that subject is considered to prohibit, limit, or oppress. Foucault stated that power is not subjective. Power does not work in a negative and repressive way, but in a positive and productive way. Power reproduces reality, reproduces spheres of objects, and rites of truth. (Sara Mills, in Eryanto, 1997:18)

Hence, the audience is subjugated not by means of direct and physical control, but by discourse and mechanisms, in the form of procedures, rules, and so on (Eryanto, 2011: 68). Control is also carried out by giving rewards for those who follow and giving punishments for those who violate. (Eryanto, 2011:70) The symbols produced by the discourse are language, morality, law, and others, which are not only refer to something, but also produce behavior, values and ideology (Suryakusuma, in Eryanto, 1991: 8).

The primary data in this study were obtained from advertising text documents, documents that were recorded from online media advertisements containing elements of white ideology and the message of freedom were chosen purposively (Patton, 2015). The analysis technique will be carried out using an interactive analysis model (Miles & Huberman, in Sutopo, 2002: 186). In this analysis model, the three components of the analysis are data reduction, data presentation, and drawing conclusions or verification. Observations in this qualitative study will be carried out by direct observation where the researcher chooses the direct observation section to play a passive role (Spradley, in Sutopo, 2002:185)

## III.    RESULTS

After the data reduced, the data presentation is as follows:

TABLE.  Advertisement Media Text Data Display

| Advertisement | Concept | Message, Word, Sentence | Picture, Scene | Meaning |
|---|---|---|---|---|
| Vidoran Advertisement | White | Every day a new challenge, as long as you are accompanied by Vidoran smart, anywhere, anytime, my life becomes more exciting go through the days more cheerfully Vidoran smart Vidoran always spend the day with Vidoran smart, let's take Vidoran smart with Nutriplex from cod from the deep sea many great ideas for anything Vi Vidoran smart | Light-skinned children, dancing, swimming, smiling, laughing, animated flying birds | Prosperity, perfection, health, joy, happiness. |
|  | Freedom |  |  | Creativity, Courage, sociability, environmental awareness |
| Bebelac milk advertisement | White | What you saw was me drinking milk, even though I was getting ready to explore, what you saw was me scribbling even though I was making big toys, what you saw was me destroying toys even though I was repairing my friend's toys what you saw was me breaking chalks though I was drawing together,(how great he he do you know | Light-skinned children, drinking milk, self-drawing scenes, fixing toys and drawing together while being accompanied by their mothers | Prosperity, Perfection, health, happiness |
|  | Freedom |  |  | Creativity, Courage, Environmental awareness, Security, Confidence |

| | | digestion is called the second brain, they talk to each other, both of them must be given nutrients to work well, so mom always gives stimulation and nutrition). Bebelac is right to support good digestion, creative mind and big heart. Bebelac Grow Them Great. | | |
|---|---|---|---|---|

Source: Reduction of research data on white ideology and freedom in online media advertisement for children. ( Dian Marhaeni K, 2022)

The results of the discussion showed that there are practices of white ideological messages that can be read and seen in advertising for children in online media in Indonesia. It is called Indonesia because the process of creating the advertisement uses Indonesian background. White ideology is depicted by the appearance of white advertising endorsers even though they are not white race. The star of the advertisement is a light-skinned Indonesian children. Researchers deliberately chose advertisements with different light-skinned ambassador brands after observing more than 50 impressions of advertisements in online media, the figures in advertisements for children did come with light skin,

Physically white, seen from light skin, in denotative meaning, is indeed the skin that is found in certain races in Indonesia, such as the skin of the Dayak people, the Palembang tribe and \Southeast Sulawesi tribes. In the past this light skin only belonged to the nobility, while the commoners had dark skin. This situation creates a situation that light skin is a symbol of social status. Likewise, the depiction of certain social classes will never be separated from symbols of power, politics and ideology. However, in this analysis, the researcher actually shows the results of understanding that the light skin phenomenon in the advertisement in his study does not touch race, but light skin has inspired the public towards children with symbols of creativity and courage to express.

From a different perspective, advertisement for children in online media also carry the values of freedom. Once again, the value of freedom referred to by the researcher is not freedom in the sense of liberal or pluralist, materialist and individualist, the meaning of this freedom is the meaning in which the advertisement endorser raises the illustration as close to nature, adventure, blending with the environment, both natural and social environment. Freedom is shown in advertising displays as courage, security, comfort, happiness and love, and for children such expressions are not something that is forced. The ideology of power depicts children in advertisements subtly, and the researcher viewsas the meaning of friendly and beneficial practices of power.

## IV.    DISCUSSION

The use of critical paradigm in previous studies builds a firm dimension for researchers, that media content is not okay. In this condition, reality, truth, fact and objectivity lose their existence. Hyper-reality is reality itself, that is, an era guided by models of reality without origins and references, in which the real can not only be reproduced, but always reproduced. (Danesi in Kusuma Dewi, 2017: 28-38)

Persuading is part of advertising task. The target is those who will read, see or hear certain media. The term target audience refers to the behavior of the audience when choosing what media to watch, read or listen to. Advertising has a marketing function to make products sell well and a communication function to persuade or influence audiences. The task of advertising becomes complicated when it is integrated with television because the problem is not just facilitating the buying and selling of products to viewers. Advertising is a communication tool that conveys product messages through the language of symbols, playing with hyperbole, certain metaphors or personifications. In advertisements, various forms of visual expression appear that provide communication meanings with freedom in using ornaments, colors, patterns, decorations or various forms of metaphors that distract attention, make the audience question, (allowed) to have free associations and even (given room for) imagination.( Agustina, 2017:38)

In similar researches on advertising concluded that what an advertisement 'says' is simply what the advertisement claimed has been said. This is the deceptive mythological part of advertising that believes that advertising is just a transparent vehicle for a 'message' behind it. (Williamson, 2007: 10) Researches on white skin and freedom reveals that children's advertisements show the bright skin side which is interpreted as the symbol of the established economy class in different forms. Likewise, the expression of freedom is an expression of an economically stable world. However, Agustina's study was able to reveal that the visual analysis of advertisements shows that conditions, truth, facts and objectivity have lost their existence. The term hyper-reality appears which in fact is reality itself; that is, an era guided by models of reality without origin and reference; where, what is real can not only be reproduced, but always reproduced. Through (one of them is) advertising, visual analysis of advertising in Agustina's research creates a model that transcends reality. (Agustina, 2017, 38)

Egy Anwari conducted a study on patterns of cultural meaning by studying television media. His analysis of the relationship between television as a mass media with advertising, simultaneously forms patterns of cultural meaning by producing continuous meaning. Advertisements are the result of design thinking and are made as attractive as possible so that their influence will continue to be remembered and settle in the minds of viewers, so that the rooms in the house keep their televisions on. Mass media is the property of the masses, television is the form and advertisement is the spirit. (Egy Anwari, 2021) The meaning that the researcher interprets this time is not that way, the researcher is the main force in interpreting advertising works, not the advertising industry workers who create meaning because the industry works with market orientation. In contrast to the analysis of recent studies of the existence of industry as stable institutions, this understanding shifts the emphasis from Huntington's declaration that "institutions are valued," to asking what values do certain structures hold? From an objective social science perspective, researchers have refused to answer the question directly. But it is the institutional value proposition, the normative test, that lies between the view by Carlson 2017 (Reese, 2021)

The results of this research conducted by Nuraryo on white skin on adult advertisement for adult woman is to provide an ideal picture by showing the body of an adult woman who is slim, defining strong hair as a black hair and beautiful skin as a white skin. The three of them have become the dominant discourse on women's physical ideals in the minds of the public. This discourse marginalizes alternative discourses, namely for women who are not clear-skinned, are not have shiny black hair and are not slim. The consequence is that women who do not get the "status" as justified by advertisements will lose confidence in themselves, their power over their bodies and over time their identity will fade. (Imam Nuraryo, 2019) However, unlike the appearance of children, advertisements depict the pure lives of children born in an established, intelligent, and loving environment. Children's advertisements are more touching on the pure side of innocence. The media actually does not show the needs of children, advertisements are oriented to the needs of advertisers. Fitryarini's research on white skin, in practice, is set-up in terms of men and at the same time, in order to support the interests of these entrepreneurs, women must orient their lives solely to their families, as well as be oriented towards a consumptive society. Women are increasingly reflected in the unfair gender division in society. (Inda Fitryarini, 2009) Meanwhile, in children's research in online construction media, the children in the family are cheerful, cheerful and full of happiness.

Along with the extraordinary progress of online media advertising with the ever-increasing Indonesian audience, new media has become a media that offers digitization, convergence, interactivity, and development of networks related to message creation and message delivery. Its ability to offer interactivity allows users of new media to have a choice of what information to consume, while controlling the output of information produced and making the choices they want. This ability to offer interactivity is the central concept of understanding new media. (Flew, 2002: 11-22) Children's advertisements are designed to fulfill the highly interactive function of media by building children's togetherness in the media and as viewers.

This new media challenge has been answered by practitioners in the advertisement world, with the emergence of a new profession related to advertising, namely Buzzer. People who are given the

responsibility to echo, talk about, gossip about a product/service in a positive sense, so that it will be able to become the subject of gossip in the community, and it is hoped that the carried brand can stick in the minds of consumers/target audiences. However, it should also be remembered that the selection of the buzzer is also important. Several considerations need to be thought out properly so that what is intended can be achieved optimally. (Errika, 2012)

In the era of online media that is global in nature, there are several hybridity mechanisms carried out, such as the use of mixed language, a mixture of English and Indonesian; using western elements as inspiration; and maintain the spirit of localism. Hybridity practicedby Gogirl Magazine! is a form of negotiation to provide an opportunity to show local identity. As a "colonized" or inferior subject, local identity becomes an active subject in expressing its identity at the global level through hybridity. (Mediana Utami, et al, 2021)

Discussion of broadcasts continues to grow along with the development of online media, motivated by technological advances. As seen from the perspective of Darin Barney's (2004) classification of technology theories and others, Sisera clearly answers these questions. His answer to these questions led to the identification of three themes of media discourse, namely instrumentalism, substantivism and social constructivism. As Sisiera noted, instrumentalism views media technology as neutral. He sees media technology only as a tool that we use in our daily lives. Substantivism, according to him, says that media technology is governed by a certain logic, which can have broad implications for both society and humans. The third perspective, social constructivism, argues that both perspectives underlie "human agency and the role played by contingent and random factors". Nonetheless, these three perspectives concentrate on the relationship between technology and society and seek to provide a deeper understanding of the new media-society relationship. (Ibrahim, 2019)

Ad study Based on Windy's analysis, it was found that this advertisement represents liberal feminism through figures that are more attractive from gender perspective. Widya's research with the theme of representation of liberal feminism is shown through three levels of analysis, namely 1) the level of reality as reflected in the dress code, environment, gestures and behavior, expression and appearance; 2) the level of representation reflected in camera code, lighting, editing, music and sound; 3) the level of ideology that represents the ideology of feminism, especially the flow of liberal feminism. This advertisement wants to give a message as well as show the audience that women can be anything they dream of as long as they dare to dream and fight hard to achieve that dream. The female figures in this advertisement have activities and work in public spaces. (Windy Widya, 2020) as well as studies on political economy and information capitalism. (Ibraham, 2019).

Meanwhile, researcher Inda Fitriyani, concluded in advertising that individual cultures are considered representative of the world 'out there'. Ensure that the dominant culture has been confirmed through ideology and mythology so that it is valid enough to be presented on the small screen. (Fitriyani, 2009) Likewise, the conclusion of researcher Farid who studied black and white discourse on television advertisements concluded that jokes that make the black race as a racist object have become a myth. The practice of demeaning the black race has become commonplace because of the belief in the white supremacist ideology that the Indonesian people are not aware of. Where the idea that whites are superior to blacks is a baseless belief in degrading the race of color. (Farid, 2020)

## V.       CONCLUSION

Advertisementbroadcasts will still be interesting to watch. There are new things and creativity that continues to be dynamic. Positive ideology needs to be built to show that whatever form of human work there are always a benefit side.

The white ideology builds an understanding that a physical characteristic is not created to discriminate between beauty and ability, but humans are able to work actively and create according to God's instructions. White

doesn't have to be meant to build stereotypes of bad behavior or incompetence. White does not have to mean physical traits, white is able to reveal the mind and heart.

The ideology of freedom is not shown by the researcherwith unlimited freedom in all sectors of life but a comfortable environment, security so that humans can cultivate the courage to express and create.

## VI.    ACKNOWLEDGEMENTS

**REFERENCES**

[1]    Morissan, *Periklanan : Komunikasi Pemasaran Terpadu* ( Jakarta : Kencana 2010).

[2]    ekonomi.bisnis.com/read/20210422/12/13849602021.

[3]    JieXu, UnintendedEffectsofAdvertising:AnUpdatedQualitativeReview (ReviewofCommunicationResearch, 2020) Vol. 8.

[4]    Marhaeni, Dian, *Wacana kapitalis pada Iklan anak-anak di Media Televisi, Analisis Wacana* (UNS Surakarta 2006).

[5]    I Nyoman Muliana, Ideologi Di Balik Iklan Komersial Berbahasa Bali,*Jurnal Kajian Bali (Journal of Bali Studies)* 10 (2), 2020). 417–440-417–440 | vol: | issue : | 0000

[6]    Holy Rafika Dhona, Analisis Wacana Foucault Dalam Studim Komunikasi, *Jurnal Komunikasi Spectrum*, Volume 9 Nomor 2, 1-20

[7]    Aviandi Okta Maulana, *Paradigma-kritis-sebagai-kritikus-status-quo-di-masyarakat*, FEB UGM 31 Mei 2021.

[8]    Eryanto, *Analisis wacana, Pengantar Analisis Teks Media* ( Yogyakarta, LKiS 2011 ).

[9]    Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, ( Sage, books.google.co.id, 2015).

[10]    Sutopo, H.B. *Metodologi Penelitian Kualitatif,* Surakarta, (Universitas    Sebelas Maret Press 2002).

[11]    Danesi,M.,*Messages,Signs,andMeanings:ABasicBookinSemioticsandCommunicationTheory,*(Canadian Scholar'sPressInc.,2004) pp. 390.

[12]    AgustinaKusuma Dewi, kk, 2017, Analisis Ideologi Visual pada Iklan Cetak Adidas VersiChu-mu Yen, "No One Gets Up When A Whole WorldKicks", *Jurnal  Itenas RekaRupa* 2017 Volume 4 Nomor 2 tahun 2017.

[13]    Egi Anwari, Meninjau Ulang Hubungan Antara Televisi dan Iklan dalam Pembentukan pola makna budaya, *Jurnal  Telematika*, ,2021,  Vol 7 No 1

[14]    Stephen D. Reese, The Institution of Journalism: Conceptualizing the Press in a Hybrid Media System*Published online:* 07 Oct 2021 ).

[15]    Imam Nuraryo,  Kultur Pop dan Diskursus Ideologi Kecantikan pada Iklan di Televisi, *Jurnal ProTVF 2019*Volume 3 Nomor 2, Hal 171-184.

[16]    Inda  Fityarini,  IklandanBudayaPopular:PembentukanIdentitasIdeologisKecantikanPerempuanolehIklandiTelevisi, *Jurnal Ilmu Komunikasi* volume 6 Nomor 2 Desember 2009, 119-136.

[17]    Errika Dwi Setyawatie, 2012, Periklanan dalam Media Baru, *The Messenger*, Volume IV, Nomor 1, Edisi Januari 2012.

[18]    Mediana    Utami,Konstruksi    Identitas    Global    Dan    Lokal    Dalam    Majalah *Gogirl!*:SebuahHibriditas(AnalisisSemiotikMajalah*Gogirl!*Edisi101BulanJuniTahun2013*), Jurnal Komunikasi* Volume 15 Nomor 2, Oktober 2020, Hal : 21-108.

[19]    Adamkolo    Muhammed    Ibrahim,    Umaru    A.    Pete, BookReview:"UnderstandingNewMedia",2ndEdition(2018)byEugeniaSiapera, *Jurnal Komunikasi Indonesia,* Volume 8 Issue 3, November 2019. 227-231.

[20]    Windy Widyaningsih, et al, Representasi Feminisme Liberal Dalam Iklan You Tube (Analisis Semiotika Representasi Feminisme Liberal dalam Iklan Niveaversi *#ExtraCare for Extra Women* di Youtube), *Jurnal Komunikasi Massa UNS*, 2020,  1-20

[21]    Inda                                    Fityarini,                                    2009, IklandanBudayaPopular:PembentukanIdentitasIdeologisKecantikanPerempuanolehIklandiTelevisi, J*urnal Ilmu Komunikasi,* volume 6 Nomor 2 Desember 2009, 119-136.

[22]  Farid Hamid Umarelia, et al, 2020,  Representasi ideologi supremasi kulit putih dalam iklan televisi.**[22]** Angga Ariestya, 2016, Efek Bingkai Berita Online TerhadapPenilaian Heuristik individu, Jurnal      Komunikasi Indonesia, Vol 5No 2 Tahun 2016.

[23]  ByungGuLee, DouglasM.McLeod, 2020, ReconceptualizingCognitiveMediaEffectsTheoryandResearchUndertheJudgedUsabilityModel, ReviewofCommunicationResearch, 2020, Vol. 8