ADVERTISEMENT IN CONTEMPORARY INDONESIAN MASS MEDIA:
A STUDY OF POSTCOLONIAL PERSPECTIVE

KASIYAN
Department of Fine Arts Education
Faculty of Languages and Arts
Universitas Negeri Yogyakarta
Email: kasiyan01@gmail.com

Introduction
Advertisement is one of the most phenomenal modern culture products, and even one of the most important variables creating and reflecting current people’s life awareness. It is seen in any places, as a part of every people’s life, forming a wide suprastructure and having a very great influence. It is often considered as the determination of tendency, trend, mode, and even it is commonly seen as the formulating factor of modern people.

At the beginning of its emergence, advertisement has a very positive meaning for the society, particularly related to what is called as an instrument of ‘material access democratization’ which are more widely open for the society. Some current studies, however, have shown the fact that advertisement has other ‘ketaksaan’ dimensions which are not only negative, but even destructive. One of the most dominant dimensions is its being capable of turning the logic of production and consumption law upside down within the industrial culture in the society. Within the advanced capitalism industrial culture, by means of advertisement, goods are no longer produced to fulfill needs, but needs which are

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3 Williamson, 1.
being intentionally created.\textsuperscript{6} This reversal of economic law logic, fundamentally has changed the basic characteristic of advertisement, not functioning as a means of selling communication, but having more absurd conotative function, that is informing image value and symbolic promises of luxury and life style.\textsuperscript{7} All of these phenomena, have led to the emergence of advertisement negative impacts which are commonly appeared and becoming the reasons of its becoming the accused side, that is, the higher and anxious development of materialism, consumerism and hedonism problems in the modern society’s lives.

Beyond those persuasive matters, however, there is another problem of advertisement out of public concern, that is, the problem of advertisement representation characteristic that tends to exploit all sign and simbolic systems, that are often very ideological. One of the advertisement sign systems used to establish an incredible attract in the context of the third world countries—including Indonesia—is a sign system not originally coming from their own local culture, but coming from Western colonial culture. The feeling of being fettered by western image or even called as the ‘Western madness’ could be easily verified through advertisements in mass media either printed or electronic ones, to offer any kinds of producs to the society/public. The phenomenon, could be examined, for instance, not only from the actor/actres involved in the advertisement, that tends to have the ‘indo’ characteristic, but also from the kinds of products being offered, that also tend to symbolize the meaning of enchantment towards western image values, that clearly seen from, for example, the madness of the ‘whiteness; concept, menu and western table manner, western fashion, and even to the use of expressions or slogan that tend to use foreign language (English). In addition, the great influence of western image values in advertisements signifier and also in industrial culture in the advance capitalism era, has been the reason of the emergence of odd expressions, such as ‘Americanisasi, ‘Cocacolanisasi’,and ‘McDonalisasi’. This matter is alsoimportant to be discussed and debated since

\textsuperscript{7} Mike Featherstone, \textit{The Body in Consumer Culture} (London: Sage Publication, 1982), 171.
substantively it has a direct connection with a very sensitive matter, that is, concerning the nature of self existence and cultural identity of a society and nation.

The ‘westernization’ phenomenon manifested in the advertisement sign system awareness as mentioned before, tends to be the common view particularly in what so called Third World Countries, including Indonesia. This reality has clearly not come from a sudden construction but it may be assumed to have a long red line with the long colonialism history happened in the past. Therefore, it is not much to say that substantively; the phenomenon is particularly a kind of ‘new imperialism’ in the postcolonial era. In this sense, the colonization phenomenon has passed a kind of reincarnation, from a physical form of imperialism at the beginning, to a new form becoming a mental and cultural one, through many ways, and one the most effective ways is by means of mass media infrastructure.

This particular study tries to deal with matters surrounding the postcolonial ideas in advertisement symbolic system. This study in particular will be directed to the question of how the ‘westernization’ discourses in that construction and reproduction of symbolic sign system have done its process and construction, although in macro paradigmatic perspective.

Advertisement and Its Symbolic Meaning Shift

The term advertisement comes from some foreign languages, namely: the term ‘i’lan’ (Arabic), ‘advertere’ (Latin), meaning “running to the front”; ‘advertentie’ (Dutch), and ‘advertising’ (English), meaning “yelling out something many times”. In relation to selling communication in economic term, Coutland L. Bovee and William F. Arens, define the term advertisement as: “...the nonpersonal communication of information usually paid

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for and usually persuasive in nature, about products, services, or ideas, by identified sponsors through the various media”.

As a medium of selling communication, advertisement appears in the form of a set of sign or symbolic system. The term, ‘symbol’ is originated from Greek “symbolon”, as the synonym of the word ‘name pledge’, ‘badge’, or ‘motto’, and can be defined in a wider sense as: “a sign, shape or object which is used to represent something else”. It also means: “something that represents something else: something that stands for or represents something else, especially an object representing an abstraction”. The function of symbol in advertisement discourse is as a means of informing message of products either goods or services being offered to the society, in line with the fundamental meaning and function of symbol to human being, that is, as a medium of identifying a series of objects or certain experiences. Ross dan van den Haag, states that: “the basic function performed by symbols which stand for the objects of our experience is to identity and define them for ourselves and others”.

The representation of sign system in advertisements can be varied depending upon the characteristic of the mass media used, which commonly divided into two, electronic mass media, having the symbolic representation using audio or audio visual basis, and printed mass media, having the symbolic representation using the visual basis, for example, in the form of picture of written text.

At the beginning of its history, the sign system or symbol used in advertisement functions as the medium to communicate products which are relatively natural. By this, it means that symbolic information communication in advertisement within this context is more closely related to the use value on goods

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11 Microsoft® Encarta® Reference Dictionary 2005. © 1993-2004 Microsoft Corporation. All rights reserved.
or services being advertised naturally. In its developmental stage, however, the roles and functions of sign system or symbol have extremely shifted, that they are no longer reflecting the naturalness of ‘use value’ of the product but are merely a means of delivering and or implementing what so called image value, of the products either goods or services being advertised.

The ending of this meaning and function shift of advertisement, has changed the meaning of goods becoming symbolic promises of luxury, life style, and hedonism. Within this context, by means of advertisement, the consumer are taught not to be interested any longer to the dimension of usage dimension of a product being advertised, on the contrary, to its symbolization.

The sign system or symbol meaning shift of advertisement, is merely a relatively parallel or event congruent with what is going on in language meaning and function in its ‘exclusive’ definition in culture possessed by human beings—either in spoken or written language—as the sign system or symbolic in advertisement, fundamentally, is also sub-reality of ownership existence of human language in wider sense. It has been known that, from the beginning, the existence of that language system has become the mirror or reflection of reality, meaning that the meaning and role of the language tend to be used in a relatively natural communication context, far from having political interest and even ideological matters—although it is not absolute, considering the fact that the nature of sign system or language of being arbitrary. This phenomenon, in the advertisement discourse as mentioned before, could be clearly seen in the representation forms of advertisements found in a traditional society, shown by its main indicators, such as, its sign system is aimed at informing, either quality or quantity of the product being offered.


14 Verhaar gives two definitions of ‘language’, namely the exclusive and the inclusive meanings. Language in its exclusive meaning is the one functions as a means of daily communication, while in its inclusive meaning, it represents not only a means of daily communication but also the language of dance, fine arts, and even the language of love and nature. Please, find Asep Ahmad Hidayat, Filsafat Bahasa: Mengungkap Hakikat Bahasa, Makna dan Tanda. First Publication (Bandung: Remaja Rosdakarya, 2006), 12-13.
In the next development, language has no longer mainly functioned as the representation of reality, but on the contrary, it has been the determination of reality construction would like to be. This phenomenon has just been realized since modern era, when the society has realized that language contains what may be called as ‘ideology; a set of values having the ‘power’ to pursuit social awareness. “Ideology is inherent within language”, said Stephens.\(^{15}\) Therefore, he claims that, “language is a special site for ideological effect, with potentially powerful capacity for shaping audiences attitudes”. In line with Stephens, Fairclough through his book entitled *Language and Power* (1989) argues that ‘power’ of the language is closely related to the power over reality, since it usually contains accompanying ideology.\(^{16}\)

A very comprehensive understanding of the meaning and roles of the language in this second category is very clear and even becoming a very particular and dominant view in the advertisement representations, within modern and even this postmodern era. Within this context, sign or symbolic systems in advertisement discourse, not only often ‘ignore’ the reality substance, but it goes further, by means of manipulating the reality itself. A variety of products, either in the form of goods or services being offered through advertisement in this sense, are very difficult to be seen from their denotative message related to the use value inherently covered its material quality, but it is more exploiting its image values which tend to be pressured to come out, resulting in ‘desire madness’ culture in the society.

As culture is under desire stimulated and persuaded by sign systems in the advertisements, it seems that no power has an ability to limit it and may result in a kind of extreme condition, that is, everything develops, and grows with a very high speed that passes the forbidden limits.\(^{17}\) It is commonly agreed that desire


always works towards two orientations having two different directions. On one hand, desire continuously searches for releasing canals in a various material forms either physical or nonmaterial within the mental world. On the other hand, it breaks all kinds of prohibitions and rules, including the transcendental-metaphysical ones that commonly assumed creating barriers to the freedom of its flow. In fact, there was a time when, the world is merely the mirror of God’s wills, that is, when rules or divinity ways controls the world appearance. Within that kind of world, human desires are limited, controlled, that only certain desires could be free and fulfilled. The modern and contemporary world, however, is a kind of world in which human desires have the controlling power, even to against God’s wills. God’s will get decreased, to be replaced by human desires. They are the ones which control the world and form it through its operational models, that is, the continuous unsatisfied feeling reproduction by means of production-consumption mechanism provoked by advertisement infrastructure that continuously attacks awareness. This is how one of the genealogies of awareness roots of image symbol constructing people’s awareness.

Considering the fact, advertisers then fill the market with ownership suggestions on how individuals should buy products, in order to get a social meaning or psychological experience that they have never got before. Considering this fact, advertisers fill market with ownership suggestions, how individuals should buy a product in order to get a social meaning or psychological experience they have never felt before. The position of a product turns to be more significant within social interaction as a prestige and status symbol. In turns, the product becomes someone’s status and prestige reflecting his/her social status in the society and self image developed psychologically in relation to the use of the product. The function of the advertisement in this sense has improved, not only having the economic function but also cultural as well.

Ryamond Williams in *Advertising the Magic System in Problem in Materialism and Culture* (1980), states that social and symbolic meaning are placed to a product through its advertisement to eliminate image of being merely a
material product. In relation to this, Williams classifies the advertisement product usage into two categories, namely, the rational usage and the irrational one. The rational product usage is the product usage based on the use values, which intrinsically possessed by the product. The irrational product usage, however, is the one based on symbolic aspects, which extrinsically possessed by the product. It is for this reason that advertisements more focus on communicating symbols rather than the product usage itself. Symbolism helps consumers expressing and stating their self identity based social and psychological association developed through the product usage. This is actually a pseudo reality in which consumers tend to emphasize on meaning rather than function of a product. By using the offered product, we can be very charming, attracting instantly, we can release all of our sorrow or even pain in a few second, we can control the nature to make our life more comfortable, we can improve our emotion and desire, and even it seemingly can take us to a fantastic life as we wish. These are the promises that often kill our consciousness, as a very strong magic spell of a very powerful witch.

In this sense, it is not much to agree with Williams, claiming that advertisement as a system having a ‘magical’ power, “advertising as the magic system”. It is through this power, that human are changed as well as things, they have been turned from being inanimate object becoming living thing. Products or things accompanying human beings seem alive and have the ability to control human actions. At the same time, as human personalities are often connected to specific qualities of products, humans turn to like the product better. This is a very strange exchange as things seem alive while humans seem to be dead things.

Considering those facts, Wilson Briyan Key defines advertisement as ‘technique of subliminal perception’, or ‘sreet technology’, that have the ability to change human behaviors unintentionally using the basic value system and human motifs for the sake of certain power structure interest. This subliminal stimulus keeps attacking and influencing everyone’s soul every day, encouraging

us to do something that we don’t really want to do, or on the contrary, it gives us no change to do what we are supposed to do. 19 This symbolism sublimation project, then, reconstructs the persuasive communication technique to become the artifice one with a very sophisticated execution and have the ability to produce a very sophisticated image manipulation as well. This is the daily realities surrounding our lives with their persuasive and smooth symbolic communication techniques that we often couldn’t realize their being.

Considering that logic depiction, it is commonly to say that any sign system or symbol in advertisement for the sake of persuasive political interest always considers cultural values in a certain social setting—and consequently, it never has a universal meaning—so that the message policy sent through the mentioned sign system has a very strong influence in term of the targeted society context. The cultural setting in this sense becomes the basic framework in communicating, as culture is the reference of involving participants of communication. Every people actually are a part of a certain culture, therefore, their attitude and preference will be determined by their personalities formed by that particular culture.20

The use of psychological, sociological, or cultural elements for the sake of persuading consumers is actually in line with communication principle, that’s why communication is always based on its audience situation. It is intended to gain ‘similarity’ in understanding communication symbols by means of consumers’ ‘frame of reference’ and ‘field of experience’ similarities, that effective communication objective could be achieved as advertisers’ intension. 21 The persuasive technique in such advertisement, therefore, once again will never ignore the society setting, in which advertisement becomes a part of it.

19 Leiss, 22.
21 This is in line with the meaning of ‘communication’ in its basis concept. This term originally comes from Latin, ‘communis’, meaning ‘common’. Therefore a communication event actually makes the receiver as well as the sender of the message are tuned to a message. Check for Wilbur Schramm, “Bagaimana Berlangsungnya Komunikasi”, in Onong Uchjana Effendi, Komunikasi dan Modernisasi. The 7th Publication (Bandung: Mandar Maju, 2005), 22.
Considering this, a variety of problems in connection to the Western image dominance in the advertisement representation in Indonesia mass—the one becoming the focus and mentioned at the beginning of this study—its comprehensive basis could be framed including the analysis of the setting concept constructing its being. It is not merely about the setting in relation to a place for making the geographical setting, but it is more about its meaning in relation to its existing, growing and developing cultural paradigm.

**Power Genealogy and Western Image in Advertisement**

It is Robert Jütte in his book *A History of the Senses: From Antiquity to Ciberspace*, particularly in the first chapter entitled “Approaching the Suprahistorical”, one of those who initially states that the variety of human taste developed in the society, historically could be seen as a ‘nurture’ rather than as ‘nature’ phenomenon. Adapting Karl Marx, Jütte states there is nothing could be considered natural taste history, instead of a social history of human perception.\(^{22}\)

An American cultural historian, Sidney W. Mintz, for instance, shows the fact that in general the origin of human interest on sweet things, cannot be placed on some biological dispositions or even genetic mutations, but it probably the result of colonialism and mass import of raw sugar to Europe.

In relation to this, Walter Banyamin (1892-1940), finally suggests that the history of taste should be dialectically thought and tested in relation to the connections between biological unities and comprehensive historical variables. Marx and Benyamin statements, are then examined further by later researches, such as those conducted by ‘Marshall Mc Luhan’\(^{23}\) (1911-1980) and also ‘Michel

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Foucault (1926-1984). Their result of their long researches have shown the fact that the changes of human perception forms in the society, are the products of a complex historical dynamic process determined by either political system logic or cultural factors as well as covering economic factors. Consequently, it is possible to see the framework and mental reproduction of hierarchical systems and social system value by which taste has been constructed in every hierarchy related to taste.

That basic concept seems to be regarded as one of the basis analysis, in relation to the topic of postcolonial fetter in this advertisement representation in our present mass media, in this modern and even postmodern era. The feeling of being fettered by Western values and image that has been becoming a universal view in our advertisement discourse awareness in our modern cultural tradition today is not a natural reality, and therefore it can be examined and questioned in terms of its main cause related to its influencing external and internal factors. All of those factors could be searched in relation to historical phenomenon traces felt by the society and Indonesian nation itself in the pass. These traces, are closely related with colonialism history phenomenon happened in Indonesia, that lasted for a very long time and even through different generations. Without considering the understanding of colonialism text that happened to this plural country—Asvi Marwan Adam consider the history of colonialism in this country ‘polemic-controversy’—in terms of its development in the society, particularly related to the dimensions of ‘time or duration.’ One thing for sure, that the contact with

24 Some of Foucault’s fundamental research projects also written in some of his books, namely: Madness and Civilization (1960); The Order of Things (1966); Discipline and Punish (1975); History of Sexuality, Volume I: An Introduction (1976); The Archeology of the Knowledge (1976); The Use of Pleasure (1984); serta The Care of the Self (1984).

25 Jütte, 10-11.

26 One of the example is closely related to classical statement stating that Indonesia colonialized by the Dutch for 350 years. Prof. Mr. Gertrudes Johan Resink (1911-1997) denys that statement, by proposing one evidence, stating that in 1854 for example, the Ministry of Colony Affairs stated that in Indonesian archipelago, there have been free kingdoms to the Dutch Parlmen. Consequently, in some of the trial cases, the judge and The Dutch Supreme Court concluded, they didn’t have an authority to judge a case as the accused is not considered as Dutch citizen, but a citizen of one of those free kingdoms, for example, the case of a man from Kutei in Surabaya court in 1904 and also the slave trading that had been forbidden in 19 century, but the colonial court in
Western country and culture for a long time, is a historical phenomenon that more or less has been colouring the cultural history reality of this country at present.

This opinion seems to be very fundamental in line with the concept of unity of ‘past-present-future’ proposed by Martin Heidegger (1889-1976, through *Sein und Zeit* (1927), that is: “ein Ereignis-und Wirkungszusammenhang der sich durch ‘Vergangenheit’, ‘Gegenwart’, und ‘Zukunft’ hindurch zieht”. The series of events continuously happen through ‘past time’, ‘present time’, ‘future time’ will form a landscape map picturing reality texts that could be understood today. Therefore, cultural identity destiny can be particularly seen as a ‘process of being’, or in Heidegger’s perspective called ‘mode of existence’, ‘mode of being’. It is a future, and at the same time becoming a past project. It is also for this reason, that a cultural identity cannot be considered absolutely ‘born’, but it ‘present’, in the formation process as ‘historical being’, that always considers the interconnection of past, present, and future time.

It seems that the feeling of being fettered by western image values, that has been becoming a hegemony in the present advertisement sign system of Indonesia mass media can be analyzed from the point of view of ‘past’, ‘present’, and ‘future’ unity as mentioned. In relation to the past context, namely, the colonialism of this country that lasted for a long period of time over generations has created its own cultural realities specific to the ex-colonized country similar to those of other ex-colonized countries in the world. One of those realities is the manifestation of its disability to formulate its own future. Future has never been in the colonized victims’ mind, it is out of their hand, it is in other people hands, it belongs to other people, other nation. This is actually the result of having been the victims of colonization for a long period of time, the reality—or in phenomenological term called *life world*—of the ex-colonized countries’ world

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Makasar could do nothing since the case happened in Mandar’s territory, out of the Dutch authority. The complete explanation can be found at Asvi Marwan Adam, *Seabad Kontroversi Sejarah* (Yogyakarta: Ombak, 2007), 1-2.
becomes very narrow, they tend to have a very precipitous and short perspective, and a very thin cultural dictionary. \(^{28}\)

Therefore, it’s been very interesting to have a look at Bambang Sugiharto statement related to this matter, that if the self identity finally becomes narrative constructions as short stories, and prose, it will be fine if it is self written and self read, not only as an authentic process towards self understanding, but also as a means of stating self role—that most often forgot—in the process of more universal democratic civilization. \(^{29}\) The main problem is all of those things need what so called ‘knowledge’, either scientific or natural knowledge or artificial knowledge. Borrowing from Herbert A. Simon (1969), the natural knowledge contains necessity, while the latter contains contingencies or choices. The understanding of both necessities and choices needs its own tradition that will be responsible to the degree of choices arranged and then believed. \(^{30}\)

Unfortunately—as mentioned by William Liddle in *Politics and Culture in Indonesia* (1996), history has shown the fact that, the ex-colonized countries—including Indonesia—had never relatively had the knowledge and choices. Choices were colonizers’ prerogative, ‘the master’. For the colonized people, choices were a symbol of luxury. Their destiny is either in other people’s hand, or out of their range, or even out of their cultural awareness. As a result, the ex-colonized countries have never been able to develop the artificial knowledge. Therefore, all of the rules in these countries are predominantly loaned or coming from the Western countries. \(^{31}\)

The consciousness of the importance of understanding related to colonialism impacts connected to cultural sensitive dimensions as mentioned has only appeared lately, as mentioned by Barbara Bust adapting from Frantz Fanon (1952), that before 1960s, the colonialism studies were mostly focused on


\(^{30}\) Saliya, 44.

\(^{31}\) Saliya, 44.
administrative and political systems, and ignored the colonizers and ex-colonized colonial awareness. On the contrary, the personality colonialism has resulted the internalization and acceptance of Europe dominance, without any reserve. Imperialism has not only social-economic impacts to the ex-colonized countries but also establishing psychological and cultural conflicts that becoming pathological. In relation to this Nietzsche with his sarcasm expression, considers colonialism history ‘a kind of insolence loan’.  

There are so many Western culture imperialism canals that can be the objects of careful examination in colonized area used to support its power, containing almost all of its cultural ruling systems, namely, science and technology, religion, education, and particularly language. At the end of postcolonial era, its media canals are far more complex, for example through radio, movies, and advertisements. Therefore, Bush added in turn the most significant things are deeper understanding on the colonial ideas and a complete summary of the ‘colonial situation’ before and after the colonization by means of multidisciplinary approach adoption.

Edward W. Said was one of those developing studies on colonialism texts related to the wider meaning of cultural questions, particularly its connection with the contexts of post colonial countries. Through one of his books entitled Orientalism (1964), Said has been able to explain many fundamental questions in relation to colonialism discourse. In epistemological level, for instance, Said has been succeeded in uncovering, undressing the cultural insolence, scientifically claimed by colonial power. In the ontological level, however, Said has also done the same things to the imperialistic power finality framed by humanity values, that those of entirely and particularly containing de-humanistic values.

This definition actually remains us to what has been mentioned by Foucault about the genealogy and archeology theories of knowledge or truth on

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32 Check for Barbara Bush, “Chapter 4: Culture and Imperialism”, in Imperialism and Postcolonialism (New York: Longman, Tanpa Tahun), 121; 132.
33 Bush, 125.
realities. Truth, that actually the main source of reconstructing knowledge, as mentioned by Foucault, is not more than a regime whose discourse has never been separated from power discourse. Truth, its meaning should be understood as a system of procedures to arrange production, regulation, distribution, and operation of statements. Truth is always connected to and appears in relation to systems that produce and defense for it. In short, Foucault states that truth is not outside but inside power. Truth is particularly the relation among those systems themselves. It is a mechanism of rules, considered as a certain and right way by our awareness to determine, divide, and classify our being. In relation to this study, it is commonly agreed the reason why Western countries plays the dominant roles in constructing the universality of knowledge truth, as they have the entire source of power. The Western dominance is getting bigger as the world comes to what so called the third wave revolution, in the form of information and communication revolution by which the world has experienced the communication explosion. Within this era, the Western power becomes more significant, in front of the Third World countries as all of the advanced science and technology supporting the cultural existence in the era mostly belongs to the West. As the result of the imbalance of information flows, by which the information flows rapidly from the advanced industrial countries (West) to the developing countries (East), there is a dominance in terms of the content of the communication, that is mainly an important ticket of influencing the content of the communication either in terms of economical interest, influencing opinion, discourse dominance, or even penetration and dissemination of cultural values.

35 Michel Foucault, Arkeologi Pengetahuan. First Publication. Translated by H.M. Mochtar Zoerni (Yogyakarta: Qalam, 2002), viii; Check for, Michel Foucault, Power Knowledge/Kuasa Wacana. Translated by Yudi Santoso (Yogyakarta: Bentang), 2002; and also Michel Foucault, Pengetahuan dan Metode: Karya-karya Penting Foucault. First Publication. Translated by Arief (Yogyakarta: Jalasutra, 2002).

36 Alvin Toffler divides the society development basically into three main stages, namely: 'the first stage’, as agrarian society, marked by its dominant communication model done through oral communication; the second stage, is the industrial society, with its dominant communication model done by means of mass media; and the third stage, is the informative society, with its dominant communication model conducted by means of advanced technological mass media, such as internet. The complete discussion can be found in Alvin Toffler, Power Shift: Knowledge, Wealth and Violence at the 21st Century (New York: Bantam Books, 1990).
Most people believe that this condition is particularly a new form of world imperialism, after the West physical colonialism to the East ended in the mid of 20 century and a third period after it. In order not to lose its dominance and hegemony towards the countries previously under their subordination and for the sake of maintaining their interest, the Western countries have done their best in adjusting strategies and instrumentations as their covered power to keep their global position. One of their dominant strategies is by creating economic dependence of the East world by means of more intensive dominance. They organize the world economy globally by developing multinational corporations whose webs spread all over the world. This marketing web system, is not only selling the mass industrial products, such as consumption goods, but also selling ideas, taste, choices, live style, and values or belief globally that being persuaded through advertisements. This reality is actually in line with what Nietzsche has stated that the main source of the whole world problems is because human has already possessed by what is called as ‘an intention to have (Der Wille zur Macht).’

Consequently, it’s been very common when finally Western image with all of its narration becomes the trendsetter of our consciousness in the way we behave and also becomes the barometer of our life style that unconsciously makes us become their duplicates. In relation to this, Dipesh Chakrabarty claims that ‘Europe’ dominance as the subject of the entire history is a particular part of the history knowledge in the Third World. An argument will be legally valid theoretically and accepted only by means of giving the ‘American’ or ‘European’ marking. Considering this fact, the Toffler’s hypothesis about the relation between ‘infosphere-psychosphere-sociosphere,’ could be verified and found its relevance. The advance of communication technology and information that has been completely collaborated with the spirit of capitalism has made us fabricating

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39 Dipesh Chakrabarty, “Postcoloniality and the Artifice History” (–), 429-430.
a total psychological environment of ourselves”. Although globalization is merely an open dialectical phenomenon covering all of nations in the world, it cannot be argued that its meaning tends to be westernization. Its meaning refers to the transmission of cultural values in the West, to the Third World countries, that result in a kind of ‘postcolonial fetter curse’.

Closing: The Possible Cultural Resistance Politics

A successful advertisement is the one that has the ability to present what St. Sunardi called as ‘hysteria discourse’ to its audience. The hysteria discourse may be presented through various ways. Within the culture of paternalistic and also feudal society, for example, advertisement hysteria discourse can be effectively created whenever the advertisements has the ability to create a different discourse structure from the already existing structure that fulfils our minds and souls every day, such as the ‘master discourse’. Master discourse is a kind of discourse that tends to advice, give command, or forbid. The locator of this kind of discourse is in the master position, and its interlocutor is his slave. This discourse presents not merely because the related person has the competence to give advice, but because the person is actually in the position of being given the advice. This kind of discourse is continually and widely produced, that it fulfills our life space and in turns we are in the discourse production circle. We may act as the master in one time and another time we may act as the slave, based on our new environment. What might be the result of this? Based on the discourse theory, our spilt and isolated subject often cannot get an adequate ‘care’. On the other hand, ‘hysteria discourse’ is the one in which we fell addressed not by the master (a master cannot address but give command), but by our own subject, that currently drawn or repressed by the master discourse.

40 Jalaluddin Rakhmad, Psikologi Komunikasi (Bandung: Remaja Rosda Karya, 2001), 201.
In advertisement, the spilt subject is presented by a variety of ways, and it is for that reason, advertisement has the power to enter our entire subjectivity. In advertisement, borrowing from Freud, what we currently repress let it repress (the return of repressed). As a result in the advertisement using the hysteria discourse, we often experience a kind of freedom; a *jouissance*.\(^{42}\)

In line with this, sign system elements of advertisement, either in the forms of picture or photograph illustration, texts or other things as dominantly seen in the advertisement awareness in the contemporary Indonesia mass media, that commonly having the Western taste, for example, finally create a hysteria space, and its appearing discourse is also hysterical. Having this kind of discourse, people may begin to get mad and have a utopia.\(^{43}\) In fact, this is the expected impacts of having an advertisement. We are supposed to forget rules and law legally! In the hysteria discourse, the codes that commonly have the power to give command, has no longer used to give command, but they are addressed by our subjects that currently being repressed (remember *the return of the repressed*).

Therefore, in this sense, advertisements are being questioned not because they tend to seduce their audience. If they do seducing their audience, it means that they have succeeded playing their role since the nature of advertisements is seducing. Consequently, they are being questioned not because their having the power beyond us. This power is not in the form of seducing and teasing people to buy the offered products, but also the power to introduce cultural codes—including the ones being the deep concern within this context, that is the postcolonial culture—that very often against the equality principles.

The deep concern appeared, as merely becomes the entire focus of this particular study, is when most of the values used to create the hysteria discourse are those having the Western image. It seems that the only thing made our subject split. In fact it doesn’t need to be like that. That hysteria discourse can be

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\(^{43}\) Sunardi, xxxvi.
creatively constructed through any kinds of cultural social phenomenon. Take for example, the relationship of power between children and their parents, the poor and the rich, the citizen and the government, and many others, these relationships commonly have something being repressed. As we have the capability to use that, they may become a hysteria discourse, and in turn can be the effective source of advertisements, which are very effective means to make products become fetish. In fact, there have been advertisements turning to be a social critics, and even cultural interpretations, precisely because these advertisements widen their exploration field ‘the return of their repressed.

Considering those descriptions, the resistant political strategy in terms of culture in relation to the postcolonial image hegemony in the advertisements in contemporary Indonesian mass media is conducted by means of optimizing the our own interesting socio cultural without considering the Western value image the object of hysteria. In relation to this, it will be very effective if we creative explore, manage and represent our local culture treasure by using the deconstructive strategy and approach, in order to be able to establish advertisements having the sign systems constructed with the spirit of ‘Indonesian aesthetics’ that finally having the power to pass the fetter of postcolonial curse.
DAFTAR PUSTAKA


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