
| RESEARCH ARTICLE

The Image of Female Ideal Body in Advertisements of the Slimming Product in Indonesia: A Critical Discourse Analysis

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| ABSTRACT

Slimming products have been continuously produced, while advertisements used for marketing these products increase in number. Advertisement of these slimming products shows an image of the ideal female body that is promised to be achieved if consumers use the offered products. Advertisement of these slimming products becomes one of the facilities to spread and maintain an ideology of beauty in society. The ideology can influence and shape the perspective of society related to beauty stereotypes that are later made a benchmark in assessing a person. Many people are disadvantaged by these beauty stereotypes spread in society. This research aims to reveal the construction of the image of the ideal female body in an advertisement of the slimming products through three dimensions of Critical Discourse Analysis, as Fairclough (2014) stated. These three dimensions are the text analysis phase, discursive practice analysis phase, and sociocultural praxis analysis phase. Besides analyzing verbal and non-verbal aspects in the selected advertisements, the researcher also interviewed 10 (ten) women to identify the perspective of Indonesian women to the beauty discourse existing in advertisement and society. The results of the study revealed that beauty discourse, as shown in the advertisement, was internalized by women as participants in this research. In this case, discourse related to the ideal female body image is still persistent in society.

| KEYWORDS

Advertisement, slimming product, critical discourse analysis, stereotype, ideology.

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1. Introduction

Slimming products that are distributed in the market keeps increasing every year. Various slimming products include weight-loss drugs, low-calorie milk, slimming tea, low-fat cookies, and slimming gel and cream. Advertisement plays an important role in marketing these products, particularly for persuading or influencing potential consumers. Advertisement creators will deliver information related to the product in such a way as to encourage the thought of prospective consumers for purchasing the offered product. Advertisements of slimming products show women with slim bodies in which their body can be achieved when consuming the product as shown in the advertisement. Besides showing the visual aspect, the advertisement has a slogan that can motivate consumers to support certain brands.

Every advertisement has a particular ideology (Nuske, 2019; Jan et al., 2019; Sulatra & Pratiwi, 2020; Aboul-Dahab et al., 2021). In this case, ideology is defined as "the mental frameworks, the languages, the concepts, categories, imagery of thought, and the systems of representation-which different classes and social groups deploy in order to make sense of, define, figure out and render intelligible the way society works"(Hall, 1986). This statement is in line with an opinion from McDonald et al. (2020), in which advertisement is made depending on the background of its audience. Advertisement creator designs reasonable advertisement by relating what is shown and conveyed in the advertisement and the belief applicable in the society. Advertisement creators can convey ideology in the advertisement through verbal and non-verbal aspects.

As proven in previous studies, the ideal and considered attractive body is still limited to a slim body. Das & Sharma (2016) stated

that most of the participants in their research acknowledged that they were oppressed when watching advertisements that showed young, beautiful models. The participants were influenced to look beautiful and maintain a perfect body constantly. It is shown in the change of dietary habits and in the secureness of their appearance. Small (2017) then stated the uniformity as shown in the swimming suit model in the magazine published in Australia. Prominent characteristics are young, slim, white (tan) skin, and sexy. These characteristics reflect the ideal body shape for Western women. Tiggemann & Brown (2018) investigated related to the influence of advertisements in fashion magazines that showed slim and attractive models to the participants who were female college students. The research shows the result that many participants conveyed the feeling of dissatisfaction with their body shape when watching models in these advertisements. The same was also stated by McBride et al. (2019), in which manipulation in the picture or photo on fashion and beauty advertisements also promotes a beauty standard that is unrealistic and capable of causing less desirable effects to health. As explained by Stanković et al. (2018), although consumers are aware of a woman's description that is unrealistic in the advertisement, they, in general, assume that as a factor in deciding for purchasing product. Yvana (2019) conducted research using a different perspective: women with excess weight. Women in this category become a target of several stereotypes, namely suspicion of eating secretly, incapability to control dietary habits, and refusal of diet in general.

It proves that beauty ideology is continuously promoted and maintained in society through advertisement; for instance, Indonesia is without exception. According to a survey conducted by ZAP Clinic Index & MarkpPlus (2020), on 6,460 Indonesian women at the age of 13-65 years, 62.2% of them experienced body shaming. This condition is caused by beauty standards; when they are not met, women must bear the criticism of their appearance. It is known that 47% of women experienced body shaming because their bodies are considered too fatty, while 28.1% of them were bullied because of their chubby faces. It shows that the continuously promoted and maintained beauty ideology can lead to adverse effects.

Some previous studies that discussed topics related to beauty ideology in beauty product advertisement in Indonesia were conducted by Khairulyadi (2017), Djamereng (2018), Yunita (2019), and Christinawati & Junaidi (2020). However, through the semiotics approach, these studies were still in the text and visual analysis phase. They did not reach discursive practice and sociocultural analysis phases to investigate the internalization of beauty ideology spread through advertisements on Indonesian women. Therefore, the researcher decided to use Critical Discourse Analysis as the main theory. The main objective of Critical Discourse Analysis is to reveal the ideology through investigation of language tools, situation context, and cultural context (Amoussou & Allagbe, 2018).

Based on the background that has been stated, this research aims to (1) analyze the construction of the image of the ideal female body from textual aspect as shown in advertisements of the slimming product in Indonesia, (2) analyze the construction of the image of the ideal female body from visual aspect as shown in advertisements of the slimming product in Indonesia, and (3) analyze the perspective of Indonesian women on the discourse of ideal body image as shown in the slimming product advertisement. Research problems were formulated based on three dimensions of Critical Discourse Analysis, as stated by Fairclough (2014).

This research is expected to bring awareness of Indonesian women not to be easily persuaded by promises offered in the beauty advertisement, slimming products in particular. This beauty ideology can result in many consequences, namely dysmorphic disturbance in the body (excess anxiety on physical appearance), lack of confidence, avoidance from social situations, and discrimination on other women without an appearance as desired based on beauty standards.

2. Literature Review

2.1 Critical Discourse Analysis (Fairclough)

According to Haryatmoko (2019), objectives to be achieved in the use of Critical Discourse Analysis are 1) discourse analysis that reflects or constructs social issue; 2) research on how ideology is kept in language and to find the way to dilute ideology that binds language or word; 3) improving awareness to the injustice, discrimination, prejudice, and misuse of power; and 4) help in solving obstacles that hamper social change.

Fairclough (2014) stated three phases in Critical Discourse Analysis: text analysis, discursive practice analysis, and social praxis analysis. The text analysis phase refers to speech, writing, graphics, and combination. In this case, linguistics was used to analyze grammar, semantics (meaning), speech act, phonetics, the figure of speech, and other aspects related to the language used to construct certain ideologies. Furthermore, in this phase, visual analysis was conducted with a semiotics approach to reveal signs in the advertisement. According to Barthes (2017), these signs include words, pictures, music, sound or voice, and non-verbal expression. In this case, the object to be analyzed was the reciprocal relation between one sign and another.

In the second phase, discursive practice analysis was conducted concerning all text production and consumption forms. This dimension had a process to relate text production and consumption. Analysis was focused on the interpretation of the text reader to the aspects shown in the text. In the third phase, sociocultural praxis analysis was conducted. It was related to the internalization and implementation of discourse in the sociocultural environment.

2.2 Semiotics (Barthes)

Semiotics by Barthes (2017) was used to reveal construction in the image of the ideal female body as visually shown in the slimming product. Semiotics was specifically used to find connotative meaning from pictures, logos, or sentences shown in advertisements. According to Barthes, the meaning of an object was called the signified, while the object with meaning was called the signifier. In other words, the signified is not an object but a mental representation of an object. Tagging binds the signifier and the signified, while the result is the tag.

Barthes categorized the relevance between the signified and the signifier into 2 (two) levels, namely denotative and connotative. Denotative meaning is basic meaning resulting from mutual agreement (consensus), while connotative meaning is a fragment of ideology based on cultural and historical background. Barthes referred to ideology manifestation in the connotative meaning as myth.



Source: Barthes (2017)

3. Methodology

This research applied the qualitative research methodology. Qualitative research was a method to explore and understand the meaning considered from social issues. Besides analysis from textual and visual aspects on the advertisement, the researcher also conducted phenomenological research, namely description about the experience of human life related to certain phenomena explained by the participants. This description leads to the essence of experience in some individuals that have passed all this phenomenon (Creswell, 2021). Therefore, the data were obtained through interviews with the participants. The analysis result was presented descriptively.

The research problem was analyzed using the Critical Discourse Analysis theory. Critical Discourse Analysis analyzes social interaction focused on language aspects and reveals the determinant aspects in "social relation that is disguised in general" in a system (Fairclough, 2014).

The text analysis phase is a phase that prioritizes formal text study. In this case, ideological identification can be observed through linguistics aspects, such as the use of vocabularies (formal and informal), metaphor, nominalization, the use of declarative, imperative, and interrogative sentences, the use of active or passive sentences, the use of positive or negative sentences, and the use of modality. Besides, this phase conducted a visual analysis of the signs shown in texts. These signs can be pictures, symbols, and model expressions in the advertisement. The researcher used the theory of semiotics by Barthes (2017) to identify relevance among sign, signifier, and the signified as used by advertisement creator to create connotative meaning or better known as myth.

The discursive practise phase is to study the relation between text and interpretation of its text audience. Interpretation is the integration between what is in the text and what appears in the thought of a person who interprets the text. From the perspective of text interpreters, the formal feature of the text is a "sign" that activates the aspect of "member resources". Member resources have background knowledge and common-sense assumption. Interpretation results through dialectical interplay that affects each other, between signal and member resources (Kristina et al., 2020). In this phase, the researcher interviewed women aged 18-40 years. Participants were selected with the purposive sampling method by getting their approval first.

The researcher asked about the opinion of participants related to the advertisement. Questions in the interview were compiled based on a reference made by Lau (2013). However, questions were modified based on the selected advertisements. In the phase of social praxis, the researcher asked participants about the effect of having a slim body in building self-confidence and view of people in family environment and workplace. The type of interview was a face-to-face interview through the Zoom Meeting application. Questions were unstructured and open, designed to show views and opinions from the participants (Creswell, 2021).

Table 1. Data of Participants and Interview Schedule

| No. | Participants (Initial) | Day/Date of Interview | Interview Duration (in minutes) |
|-----|------------------------|---|---------------------------------|
| 1. | ET | Thursday, 29 th of July 2021 | 40:20 |
| 2. | WIT | Thursday, 29 th of July 2021 | 73:09 |
| 3. | R | Thursday, 29 th of July 2021 | 48:53 |
| 4. | NP | Friday, 30 th of July 2021 | 40:13 |
| 5. | AF | Saturday, 31 st of July 2021 | 34:54 |
| 6. | DR | Saturday, 31 st of July 2021 | 31:07 |
| 7. | SA | Monday, 2 nd of August 2021 | 30:09 |
| 8. | GG | Monday, 2 nd of August 2021 | 29:07 |
| 9. | TJ | Thursday, 5 th of August 2021 | 26:40 |
| 10. | SA | Tuesday, 2 nd of November 2021 | 29:51 |

4. Results and Discussion

4.1 Text Analysis Phase

In this phase, analysis related to language and visual aspects were conducted. Five advertisements were chosen as research data. Analysis related to verbal and visual aspects was presented in the table to show relevance among sign, signifier, and the signified in the advertisement.

Figure 1. Advertisement Analysis A



Source: Shopee (2021)

Table 2. Verbal and Visual Aspects in Advertisement A

| Sign | Signifier | Signified |
|----------------------------|---|---|
| Verbal: Text | Minuman herbal buat yang bosen gendut (A herbal drink for those who get sick of being fat) | It indicates that products use natural ingredients that are safe for the body. The product is targeted at those who are not fond of their fat body anymore. |
| | 15 hari (15 days) | It indicates that the product will show the result in a short time. |
| | Slimti | The brand of a product represents a product type (tea) and result obtained when consuming the product (being slim). |
| Visual: Picture | A woman measures her waist circumference with meter tape. | The number shown in meter tape (24 cm) indicates that the model has a tiny waist. |
| | The product package shows a picture of a slim woman with meter tape encircling her body. | The illustration on the package shows a shape of the body that the consumers of this product can achieve. |

Figure 2. Advertisement Analysis B



Source: Shopee (2021)

Table 3. Verbal and Visual Aspects in Advertisement B

| Sign | Signifier | Signified |
|----------------------------|---|---|
| Verbal: Text | Sehat langsing hidup bahagia (Healthy, slim, happy life) | It associates that level of happiness in a person can be determined by having a slim body. |
| | 100% alami, tanpa kimia, tanpa pengawet, tanpa pewarna (100% natural, free of chemical, preservative, and colouring agent) | It indicates that products use natural ingredients that are safe for the body. |
| | Biji kopi pilihan terbaik (The best coffee bean selection) | It persuades consumers that the main ingredients used have good quality. |
| | Mengandung Asam Klorogenat & Tinggi Antioksidan (Containing Chlorogenic Acid and High Antioxidant) | It persuades consumers that the product has substances that reduce weight and prevent several diseases. |
| Visual: Picture | A woman measures her waist circumference with a meter tape. | It indicates that the model has a slim waist. |

Figure 3. Advertisement Analysis C



Source: Shopee (2021)

Table 4. Verbal and Visual Aspects in Advertisement C

| Sign | Signifier | Signified |
|----------------------------|--|---|
| Verbal: Text | Malu di katin gendut terus? (Are you feeling the shame of continuously being bullied for a fat body?) | This product is intended for those bullied for their fat body shape. The word "shame" indicates that a person feels uncomfortable with a comment related to their body shape. |
| | Pengen diet tanpa ribet? (Do you want an easy diet?) | It shows that this product offers an easy way to get a slim body. |
| | Di sini solusinya (The solution is here) | It shows a solution to a person's problem related to body shape. |
| | Ayo konsultasi sekarang (Let's consult now) | It shows that consumers are immediately expected to call the members of MLM TIENS Syariah to get information related to products. |
| Visual: Picture | Tall, slim woman wearing tight clothes to show the curve of her body. | The advertisement indicates that the model has the ideal body as shown in the tiny waist, thigh, and leg. |
| | Halal Logo from MUI | Targeting Indonesian consumers in which, most of them are Muslim. Indicating that product does not contain any ingredient prohibited in Islam. |
| | Logo of TIENS Syariah | Indicating that the product is suitable for Indonesian consumers, most of whom are Muslim. |

Figure 4. Advertisement Analysis D



Source: Shopee (2021)

Table 5. Verbal and Visual Aspects in Advertisement D

| Sign | Signifier | Signified |
|----------------------------|---|--|
| Verbal: Text | Memiliki tubuh langsing indah & ideal adalah suatu impian (Having a beautiful, slim, and ideal body is a dream) | Indicating that dream of women is to have a slim, ideal body. |
| | Sesuatu lebih indah bila yang diimpikan itu menjadi kenyataan (Something can be more beautiful when it comes true) | The advertisement indicates that it helps women realize their dream of getting an ideal body. |
| | Rahasia perut langsing cepat dan alami (The secret to slim belly that is fast and natural) | The advertisement shows that this product is a key to safely getting the ideal body in a short time. |
| Visual: Picture | Tall, slim woman wearing tight clothes to show the curve of her body. | This indicates that the model has the ideal body as shown in the tiny waist, thigh, and leg. |
| | Halal Logo from MUI | Targeting Indonesian consumers in which, most of them are Muslim. Indicating that product does not contain any ingredient prohibited in Islam. |
| | Logo of herbal medicine, leaf picture, and text "100% natural". | It indicates that products use natural ingredients that are safe for the body. |

Figure 5. Advertisement Analysis E



Source: Shopee (2021)

Table 6. Verbal and Visual Aspects in Advertisement E

| Sign | Signifier | Signified |
|------------------------|--|--|
| Verbal: Text | Pancarkan percaya dirimu dengan tubuh langsingmu (Radiate your confidence with your slim body) | It indicates the relevance of having slim body and confidence level. |
| | 100% herbal alami (100% natural herb) | It indicates that products use natural ingredients that are safe for the body. |
| Visual: Picture | Tall, slim woman wearing gymnastic clothes showing the curve of her body. A photo of a woman is taken from behind. | Indicating that model has ideal body proportion, as shown in the slim waist. |

4.2 Discursive Practice Analysis Phase

In this phase, the interview was conducted on the participants related to advertisement interpretation related to their experiences. There are 3 (three) questions asked to participants related to beauty discourse, as shown in the advertisement. The questions are as follows:

1. How do you view your body, compared with models as shown in the advertisement?
2. What are the most interesting points that attract your attention from these advertisements?
3. Do you agree with the tagline of these slimming product advertisements?

In question (1), participants were asked to observe body shape from the model as shown in the slimming product advertisements. In this case, a participant stated that she felt inferiority complex when observing the model body as shown in the advertisement. Participants stated that their body was not ideal compared with the model's body. It is shown through some statements from the participants below.

"Kalau pertanyaannya jika dibandingkan dengan yang ada di iklan ini ya jelas saya akan merasa insecure ya. Akan merasa insecure ya karena perbandingannya jauh sekali. Ya pasti semuanya menggambarkan perempuan-perempuan yang bertubuh langsing, singset, terus apa ya, menarik begitu, terus ya pokoknya ideal lah. Kalau saya bandingkan sama badanku sendiri ya jelas sangat jauh ya merasa insecure tadi." (WIT)

"For the question, compared with what is shown in the advertisement, it is obvious that I will feel insecure. I will feel insecure because there is too much difference. Every ads describes women with slim bodies, what else, as attractive and ideal women anyway. Seeing my own body, it's obvious, the difference is too much, made me insecure. (WIT)

"Kalau misalkan dibandingkan berdasarkan bentuk badan atau misalnya antara langsing atau... itu memang dibandingkan dengan yang model-model iklan ini, tubuh saya memang bisa dibilang lebih gendut lah ya istilahnya, memang ndut, tapi cuma sebatas itu kayak nggak, maksudnya saya tidak berpikir kayak...mungkin kalau misal orang lain langsung berpikir kalau badan saya itu tidak ideal." (GG)

"When compared based on body shape or for example between slim or... That's true, compared with the models in the advertisement, you can say my body is fat, it's fat, just like that. No, I mean, I don't think like... Maybe, if other people feel that my body is not ideal. (GG)

"Pertama dari slim-nya, dia langsing, aku 'langsung'. Terus kedua dari kulitnya, dia nampak terawat aku 'teramit-amit'. Kemudian, walaupun tidak dilihat wajahnya, ada beberapa yang terlihat wajahnya ya, dia wajahnya juga menjual sih. Maksudnya, camera face ya, photogenic ya, menarik lah ya. Kalau saya ya, seadanya lah, dan cenderung sebenarnya tidak. Tapi saya sendiri tidak ingin berdandan juga sih. Jadi kalau dari wajah enggak. Kalau dari wajah tidak kepengen seperti itu, tapi kalau dari badan kepengen, alasannya sebenarnya kesehatan. Begitu mungkin ya." (R)

"First from the slim body, she is thin; I am 'thick'. Second, from her skin, she looks well-groomed, while I'm 'unkempt'. Furthermore, although her face is not shown, some is shown the model face, right? I think her face sells. I mean, camera face, photogenic, attractive. How about me, just the way it is, and it tends to be not. However, I actually don't want to groom. So, viewed from the face, it's not. I don't want a face like that, but I want that body because of a health reason. It might be like that." (R)

"Mmm, ya tentu aja badan saya lebih gede. Badan saya lebih gede. Kalau, istilahnya kalau lihat iklannya tadi ya ngomongin tubuh idealnya segini segini, berarti tubuh saya nggak ideal dong kalau saya lihat, kalau saya mau menilai tubuh saya berdasarkan iklan itu, saya nggak ideal." (TJ)

"Mmm, my body is bigger. My body is bigger. Seeing those advertisements talking about the ideal body at this size, I can say that my body isn't ideal as far as I see. Based on that advertisement, when assessing my body, I'm not ideal. (TJ)

Based on these four statements, it is shown that participants are influenced by the beauty discourse as represented through the slim body of the model. For example, participant WIT stated that she felt insecure after comparing her body with the model's body. Furthermore, participant GG noted that her body was not ideal compared with the model's body, and she explicitly stated that she had a fat body. Participant R even observed the whole appearance of models in the advertisement, their body and their face and skin. Participant R also stated that she wanted a body as the model had.

Question (2) was asked to investigate points from the advertisement that were considered interesting by participants. In this case, participants stated that what was considered interesting was the slogan from the advertisement and composition of the slimming product that uses natural ingredients or herbs. It can be seen from the statement from some participants below.

"Yang menarik perhatian adalah yang ngukur besar lingkaran pinggang, sama klaimnya dia yang bakal menurunkan badan dengan waktu sekian hari, terus jaminan itu herbal, dan kata-kata yang kalau gendut itu tuh tidak baik, tidak sesuai. Yang indah, yang bagus itu berarti harus langsing, yaitu "sini kami akan bikin kamu langsing, equal cantik, equal badan impian." (ET)

"What attracts attention is the one who measures her waist circumference; it's like a claim that she can reduce weight in certain days, there is a guarantee that product is herbal, and a sentence that "being fat is not good" is not suitable. Beautiful or good-looking means that you must be slim, in a sentence "Come here, we will make you slim, equally beautiful, equally dream body." (ET)

"Terus terang dari semuanya sih sama ya. Tagline yang ditampilkan dari yang ditulis "buat yang bosen gendut", "sehat hidup bahagia", "malu dikatain gendut", "langsing indah ideal", semuanya apa ya walaupun dari berbagai macam merek yang berbeda semuanya sama, dan nggak ada yang menarik perhatian nih iklannya, atau istilahnya memberikan ya mungkin produknya kan memang sama ya, produk pelangsing, tetapi dari 5 iklan yang ditampilkan ini semuanya menurutku membawa tagline yang sama dan gak ada yang berbeda dan gak ada yang menarik. Tapi mungkin kalau ditanyain mana yang sedikit berbeda gitu itu tuh yang kopi tadi ya. Yang kopi gruner. Ini di antara yang lain dia kayak membawa, ini biji kopi ya dia pakainya produk kopi, kalau yang lain itu, minuman apa ya, maksudnya obat, kalau ini produknya sendiri kalau dari produknya sedikit berbeda karena dari kopi, ini tanpa pengawet tanpa pewarna kimia, alami, dan lain sebagainya kalau yang lain tadi kayanya gak ada deh kaya tagline tagline seperti ini kayanya gak ada sih." (WIT)

"Honestly, they're all the same. Tagline as shown from the texts "for those who get sick of being fat", "always live happily", "feeling the shame of getting bullied for being fat", and "slim, beautiful, ideal", they're the same even though they're from several different brands. None of the taglines is interesting, in my opinion. Perhaps, if you ask which one is slightly different, the answer might be that coffee—that Gruner coffee advertisement. The product itself is somewhat different because it is coffee-based, without preservatives, without chemical coloring agents, has natural ingredients, etc. In other advertisements, I think there might be no tagline like this. I don't think they have it. (WIT)

"Menyebutkan komposisi-komposisi, tanpa kimia, ya walaupun itu nggak mungkin lah ya, pasti pake hehehe, gitu. Nek aku suruh beli ya itu, gak, paling itu dulu lihatnya." (DR)

"Mentioning the compositions without chemical, although it isn't possible, right? It definitely uses it, hehehe. If I recommend buying, that's it, no, consider that first. (DR)

Based on these three statements, the tagline used by advertisements of the slimming products encourages participants' thoughts related to the discourse of the ideal body as highlighted redundantly by the advertisement creator. This case is seen from word choice in the advertisement tagline. Furthermore, the writing of slimming product composition using natural ingredients provides perspective and a sense of safety for those who consume these products.

Question (3) is related to participants' affirmation of the tagline as shown in the slimming product advertisement. Eight of ten participants stated their disapproval of the advertisement tagline. It can be seen from the statement from some participants below.

"Kalau misalnya, ini kan memang suplemen-suplemen atau herbal obat yang memang ditujukan untuk yang mau diet ya. Jadi mungkin tidak akan terlalu apa istilahnya ya, bukan rasis sih ya, menusuk ya kata-katanya, kan kayak dikatakan gendut kayak gitu kan orang kalau dikatakan gendut baca aja udah males, baru mau aja beli udah dibilang gendut. Tapi kata-katanya memang langsung ditujukan mungkin untuk menyindir ya, jadi coba aja diet minum ini. Namanya juga bahasa iklan, kan gitu. Tapi itu kata-katanya salah loh sensei, "dikatakan gendut" nya." (NP)

"For instance, it's supplements or herbal medicine that is truly intended for those who go on a diet. Perhaps, it might not be too, how I call it, not racist, offensive words, like getting bullied for being fat like that when people are bullied for being fat, they will be reluctant to read, just when deciding to buy, they get bullied for being fat. These words are directly spoken, perhaps as satire, so just try diet by drinking this. It's advertisement language, right? But, the words are wrong, "getting bullied for being fat." (NP)

"Enggak. Kalau misalkan dia mengatasnamakan tubuh langsing itu sebagai sesuatu yang impian dan membahagiakan, saya tidak setuju. Tapi kalau misalkan katanya dia itu menyehatkan, saya setuju. Kan memang saya tahu badan saya ini tidak sehat, banyak lemak-lemak apalagi saya cepet capek dan tapi kalau misalkan "ayo kamu kurusan biar kamu sehat nih, biar terhindar dari penyakit" saya masih bisa setuju dengan iklan ini. Tapi kalau misalkan dia bilang "bahwa langsing itu sumber impian, sumber mimpi, sumber kebahagiaan" di situ saya agak....." (ET)

"No. If they claim the ideal body as a dream that makes people happy, I disagree. If she says it is healthy, I agree with that. I actually know that my body is not healthy, many fats here, and I get tired quickly, but if she says, "C'mon, get slimmer to be healthy so that you won't get sick", I can still agree with the advertisement. If she says, "slim is the source of the dream, source of the dream, source of happiness, I'm slightly..." (ET)

"Untuk tagline-nya yang pertama, saya agak sensitif dengan kata-kata "gendut" itu ya. Walaupun mungkin maksudnya baik mungkin, supaya orang semangat untuk langsing seperti si mbak ini. Terus, ya itu yang menarik buat saya, ya tadi itu yang namanya "tim syariah" gitu. Itu juga tiba-tiba "oh ada ya syariah". Tapi sebetulnya saya sendiri gak begitu ngamati, jadi ini baru juga, maksudnya saya tidak pengamat iklan untuk body goal ini ya, untuk pelangsing iklan ini, enggak. Jadinya baru tau juga "oh ternyata ada kata-kata gini ya" gitu. Ada yang pengen diet tanpa ribet itu ya, kalau saya sih karena waktu pengalaman SMA itu ada temen yang berbadan lebih, temen saya..dia minum obat slimming tea itu, dan itu efeknya pipis terus, gitu. Jadi saya dari situ tuh saya pikir "oh nggak ada yang pengen, dia pengen punya tubuh yang langsing tanpa pengorbanan, tanpa ribet. Jadi kalau ngeliat begini "ah boong banget!" gitu ya. Terus yang "sehat langsing hidup bahagia minum kopi" ini kayaknya cocok buat saya ya. Tapi kayaknya saya nggak akan mencoba. "Biji kopi pilihan" jadi yang ada sakit ginjal kayaknya minum kopi terus. Terus yang ada "beli dua gratis satu" itu mungkin untuk menarik karena ada gratisannya." (R)

"For the first tagline, I am quite sensitive with the word "fat". The motive might be good, to motivate people to be slim like this model. Moreover, that is interesting for me, that one who calls themselves "Tim syariah". I suddenly think "oh, they have

Sharia". I actually don't observe it too much, it's new for me, I mean, I am not observer for this advertisement of body goal, for this slimming product advertisement, not. So, I just knew it, "oh, there are words like this", that's what I mean. Some people want to diet without too much effort, but for myself, because of an experience in Senior High School, I had a friend with a bigger body, she took that slimming tea, and she kept peeing as the side effect. From that experience, I think, "oh, nobody wants it, she wants a slim body without any sacrifice, in an easy way. So, when seeing an advertisement like this, I think "it's truly a scam!" That's it. And for the advertisement "be healthy, slim, live happily, drink this coffee", that might suit me. But it seems that I won't try it. "Selected coffee bean", so those who have kidney disease might continuously drink coffee. And for the advertisement "buy two, get one free", that might be interesting, because of free product." (R)

Based on these three statements, it is shown that participants realized the use of language in the advertisement that marginalizes and tends to make fun of people with a body that is not slim. For example, as shown in advertisements A and C in tagline using the word "fat", the participants were considered sensitive. In this case, participants were more sensitive to the word choice used in the tagline. Participants felt that word choice exaggerated and was irrational. For example, a slim body was associated with happy life or dream. From the perspective of the participant, it was viewed as something unrealistic.

4.3 Social Praxis Analysis Phase

In this phase, beauty discourse developing in society is presented. Advertisement creators reproduced the discourse in society related to slim bodies and showed it in the advertisement. Participants were asked to share their experiences related to opinions from themselves and people around them about the discourse of the ideal female body.

Participants were asked to convey their opinion related to the correlation between having an ideal body and its effect on social relations in family, house, and work environment/school. All participants, in general, stated that having a slim body can affect their social relations since having a slim body makes the appearance more attractive. Quotes taken from an interview of some participants related to that topic are stated below.

"Ya dampak positif pasti ada ya, akhire pernah diejek lagi kalau ini, kalau gemuk kan sering "saiki kok yo tambah lemu toh kowe iki" kan sering digitu-gituin ya. Jadinya itu kalau digituin kan gak seneng setiap cewe, kalau dibilang gemuk itu gak ada yang suka dibilang gemuk, cewe. Kecuali dia ceweknya kurus koyok awakmu terus dibilang gemukan ngono mungkin agak senang lah ya. Biasane ini kan timbul iklan penggemuk badan kan juga ada, orang yg terlalu kurus ketika dia dibilang gemuk seneng-senang aja. Tapi pada umumnya, normalnya cewek kan gak suka dibilang gemuk. Pengennya dibilang langsing." (SA)

"There must be a positive consequence, at last, I ever got bullied again, when you're fat, people say "you're getting fatter now", it's often like that. So, every girl doesn't like treatment like that; every girl doesn't like being called fat. It's different when the girl is as thin as you, and when people say she gets chubby, she might be happy. There is usually a weight gain product advertisement; a person that is too thin is just fine when being called fat. However, in general, girls normally don't like being called fat. They want people to call them slim." (SA)

"Kalau menurut saya ya, tidak munafik memang sebenarnya ada, apalagi kalau dengan yang masyarakat yang di lingkungan pasti kan yang berpikir memang sudah istilahnya tertanam dari dulu kalau misalnya cantik itu pasti yang langsing, seperti itu. Apalagi mungkin kalau yang saya sendiri itu sangat terasa sama yang dilakukan keluarga sama, mungkin di keluarga dan lingkungan, mungkin biasanya kayak....Sebenarnya kalau saya sendiri kalau di rumah tuh kadang-kadang mungkin dari ibu saya masih kayak ada yang ngomong-ngomongin "kan kamu mbok ya gini, olahraga dikit biar gak... atau gimana" tapi ya untuk kalau sekarang sih sudah mulai nggak terlalu itu lah. Pokoknya selama, sekarang kan pokoknya udah "selama kamu sehat" gitu. Tapi kalau misalnya andaikan kalau dalam, misalnya saya pulang dengan bentuk badan yang lebih langsing atau yang anu..mungkin perlakuannya udah kayak yang lebih baik gitu sih, apalagi yang dari lingkungan. Mata-mata netizen kan seperti itu biasanya." (GG)

"In my opinion, it truly exists, in the society, in the environment, there must be a thought that is set for a long time, in which beauty must be slim, just like that. Moreover, personally, it feels the same with what the family does, perhaps in family and neighbourhood, perhaps it's usually like... Actually, personally, in my house, seldom from my mother perhaps, some people still say, "you should be like this, do some exercises, so you are not... "or otherwise", but it's now not as frequent as before. The point is, for now, "as long as you're healthy". However, for instance, for example, I go home with slimmer body or umm... their treatment might be better, even the neighbour. The eye of the netizen is usually like that." (GG)

"Dampak positifnya ya, mungkin lebih karena langsing otomatis badannya proporsional ya, mungkin balik ke jawabanku yang tadi, karena proporsional ketika dipakaikan misalnya berhubungan dengan penampilan menjadi lebih menarik akhirnya menambah kePDan mungkin salah satu dampak positifnya ke situ. Mungkin juga kalau memang langsing dikorelasikan dengan

kesehatan ya otomatis punya badan langsing atau punya badan yang proporsional berarti akan lebih sehat begitu kan dibandingkan terlalu gemuk ataupun terlalu kurus gitu. Lebih ke masalah, mungkin dampak positifnya ke kesehatan ya, itu yang kedua. Otomatis kalau punya tubuh langsing dengan segala hal yang positif lebih sehat lebih pede." (WIT)

"The positive consequence, right? Perhaps, because the body is slim, it's automatically proportional, it's like my previous answer, because of proportional body, when wearing clothes, in terms of appearance, it's more attractive, so you get more confident, it might be one of the positive effects. Perhaps, it turns out that being slim is correlated with health; automatically, having a slim or proportional body means getting healthier, like that, compared with an extremely fat or thin body. It tends to focus on the problem; the positive effect might be health, that's the second. Having a slim body automatically means everything positive, healthier, more confident." (WIT)

"Misalnya, pada saat kita misalnya harus memakai baju yang sudah ditentukan, misalnya seragam gitu ya. Nah seragam itu kan ada kalanya memang, entah itu coraknya, entah itu motifnya, entah itu bentuknya itu kan, desainnya gitu ya, itu mungkin lebih cocok untuk orang yang badannya langsing gitu, maksudnya gak terlalu gede gitu. Jadinya, nah di kala seperti itu mungkin akhirnya orang-orang, ya bukan orang-orang, maksudnya saya pribadi misalnya dapat seragam wisuda, atau apa gitu ya, yang kainnya agak gimana gitu, akhirnya harus berpikir ulang gitu, gimana (caranya) menyiasati biar badannya gak terlalu kelihatan gede, gitu. Nah di situasi-situasi seperti itu terutama." (TJ)

"For instance, when we must wear clothes that have been determined, uniform for example. Sometimes, that uniform, its motif, color, shape, design might be more suitable for people with slim bodies; I mean the body that is not too big. Thus, in a situation like that, in the end, people, not people, I personally get a uniform for the graduation ceremony, or something like that, with fabric that is like that, in the end, I must think twice, how to deal with the size, so my body doesn't seem big. Particularly in situations like that." (TJ)

Based on some statements above, it is known that the ideal body is related to a proportional body that facilitates a person to choose clothes. It can improve the self-confidence of the participants. Another positive effect is to get a compliment from people around. Besides, having a slim body is associated with health. However, it is shown that the participants emphasized appearance over other aspects. In this case, the participants were fond of getting positive responses from other people related to their appearance.

Participants were also asked questions about comments received or given to other people about body shape. All participants stated that they commented on their own body shape other people's bodies or listened to comments from other people related to a person's body shape. A comment intended for oneself was made when looking at reflection or wearing clothes that did not suit the body. Some statements from the participants related to comment on oneself related to their own body are as follows:

"He'em, "kamu pemales banget sih udah kayak kentang aja dah" compared to kentang. Karena kan saya suka ngescroll HP ya, "aku dulu segini ya badannya, HAHAHA". Terus kalau ngeliat cermin tuh kayak "hmmm banyak banget lemak berlebih ya, kamu nih udah kayak dugong aja gitu, udah kayak potato." Udah kayak..." itu semuanya suka ngata-ngatain diri sendiri gitu juga sih kadang." (ET)

"Yes, "you are really lazy, just like a potato" compared with potato. Because I like scrolling my phone, my body was just this size, hahaha." Then, when looking at the mirror, I think, "there are so many fats here; you're just like dugong, like a potato." You've been like..." I seldom say all things like that to myself." (ET)

"Iya pastinya pernah ya, cuma paling ketika habis mandi lihat cermin, terus lihat tubuhku yang apa adanya ini, ya elah gini amat ya badan ya. Ya maksudnya ya sekali lagi karena posisiku habis melahirkan otomatis jadi ya banyak gelambir-gelambir gak jelas gitu ya di badanku ya. Tapi itu gak mengganggu ku sih cuma ya komentar ketika habis melihat mungkin ketika anakku sudah bisa ya sudah sedikit besar gitu ya, kalau sekarang kan masih sama aku terus ya masih menyusui, mungkin setelah habis menyusui gitu aku bisa berpikir tentang tubuhku, dijaga kembali biar gak tambah gak karu-karuan, karena tubuh habis melahirkan kan wah acakadul lah." (WIT)

"Yes, I definitely did it. After taking a bath, I looked at the mirror; then I saw my body as it was, my my, how can my body have turned like this. I mean once more, because I just gave birth, I automatically had a fat body; it's obvious on my body. But it doesn't disturb me, by the way, but the comment after seeing it, when my child grows slightly bigger, for now, it's still the same, I can still breastfeed. Perhaps, after breastfeeding, I can think about my body, to keep it in shape again to be not too fat, because body after giving birth is a mess." (WIT)

Pernah dong. "Ih gendut amat" kondisinya pake celana nggak cukup, kalau baju saya kan selalu longgar, "waduh nggak masuk ini!" ya sudah harus dikurangi. Jadi saya punya celana satu yang dari saya sudah melahirkan ya, karena saya pernah habis melahirkan terus udah paling kurus, udah nggak bisa..udah celana itu nyaman, udah. Terus celana itu sampai sekarang walaupun uelek nggak pernah kubuang, karena itu buat ukuran, kalau nggak bisa masuk, saya harus waspada." (R)

I ever did it. "Yuck, really fat", that's when wearing pants that did not fit anymore, but my cloth was always loose, "oh my, it didn't fit!" okay, a reduction is a must. By the way, I have had one pair of pants since I gave birth, because of giving birth, it is the thinnest one I had, it can't... that pant is comfortable. Then, I never threw away that pant until now, though it has been worn out because that's for the size. If that pant does not fit anymore, I must be cautious. (R)

Based on the statements above, it is shown that participants criticized their body shape. Participants wanted their bodies back like before because they had slim bodies in the past. Furthermore, comments related to body shape from other people are as follows:

"Pada saat, kayak, saya itukan tipe yan gampang kurus tapi gampang gendut juga, gitu. Jadi kalau apa namanya, kayak lagi pipinya kayak gini, kayak bakpao gitu, (ditanya) "kenapa gendutan?", gitu, atau "kamu kelihatan double chin-nya", gitu." (SA)
"At that time, for instance, I am a type that can easily be slim and fat at the same time. So, what do we call it? The cheek is like this, resembling bakpao (steamed buns stuffed with meat). People ask, "why do you get fat?" or "it seems you have a double chin", like that. (SA)

"Ada itu, ya pernah yang kayak, waduh gede banget ternyata ya. Yang paling pernah malah justru anak kecil-kecil kalau ngeliat saya. Kayak sepupu saya ngeliat, jadi ngeliatnya dari kaki terus ke atas, gede banget." (NP)

"I have one, like", oh my, it's obviously big. I had an experience when children looked at me. For instance, when my cousin saw me, he saw from feet to head and commented, "you are really big." (NP)

"Ada ini! Kalau orang lain misalnya temen ya di kehidupan sosialku ya. Hmm kayaknya selama ini gak ada deh, kayak, "ih kamu gendut", "ih kamu apa", gitu kayanya seingatku aku gak pernah mendapatkan komentar tentang fisikku sih. Gak ada seingatku kalau dari teman, kalau di kehidupan sosial di luar ya. Tapi kalau di keluarga maksudnya konteks bercanda mungkin ya, misalnya bilang buntelan awul-awul, aku pernah dibilang seperti itu. Apalagi ya pokoknya ada beberapa istilah yang lain begitu lah. Tapi itu intinya bukan konteks ngatain gitu ya, itu dalam konteks bercanda. Aku juga no hard feelings. Mungkin aku mikirnya suaminya ngomong gitu itu untuk beralih ke hidup sehat lagi sih." (WIT)

"I had it! Other people, for example, a friend in particular, in my social life. Perhaps, I didn't have it all this time, like "geez, you're fat", "gosh, what are you", perhaps, as far as I remember, I never get a comment about my body. As far as I remember, I never got that from a friend, but from social life outside. But, in family, in the context of making a joke, it might be true, being called a messy bundle, for example, I ever got that. What else, the point is, there are other terms like that. But the point is not for bullying someone; it's just for fun. I have no hard feelings. Perhaps, I thought that my husband said that to change lifestyle to be healthy." (WIT)

Based on the statements above, comments related to body shape received by the participant consciously and unconsciously have been considered something common to do. These comments have been considered greetings or jokes between participants and people commenting. Furthermore, comments said by the participants on the body shape of other people are as follows:

"He'em. Dalam artian tuh kayak. Aku kan punya kakak sepupu ya, kakak sepupu saya tuh kayak yang workout gitu loh. Kayak yang bener-bener makan sehat, vegan, gila workout. Pokoknya yang body goals-body goals gitu kan kayak "oh iya yaa" gitu. "Kalau kakak badannya bagus ya sehat ya, gak kayak aku". Terus tambah dikata-katain lagi tuh. Tapi kalau kayak yang ngeliat, jujur tetangga saya kurang lebih sama saya kan tuh badannya, saya malah kayak yang "eyy, sini-sini, gabung-gabung!" gitu. Gak saling yang kayak, kalau melihat yang berisi, gendut, saya tuh nggak saling yang kayak "gendut bangettt" gitu. Enggak. Malah kayak "My team, come here!". Tapi kalau kayak ngeliat yang.....apalagi belakangan tuh saya ada sering nonton badan-badan, mengomentari itu lebih yang kayak ke "wah bagus ya" gitu loh. Emang di dalam hati sempet ngomong juga kayak "Iya sih, kalau mau emang enak dilihatnya, ya kayak emang yang enak dilihat yang kurus ya, tapi ya udah gitu." (ET)

"Yes. In this context, I have an older cousin, and she's like a person who likes workout. She eats healthy food and has become a vegetarian and gym rat. The point is, she has a body goal, that's like, "oh, I see. She has a good body, healthy, not like me". Moreover, getting a comment like that. However, for people who see me, honestly, my neighbors have bodies just like me; they said, "come here, join us here". It's not like when seeing someone fat. I never say "you are fat" to others. Never. It's like "My team, come here!" However, when seeing that is.... moreover, lately, I frequently watched bodies, the comments tend to

be like "wow, it's good" like that. In my heart, I said, "It's true if you want to be good looking, being thin is good looking, but it's fine." (ET)

"Kalau mengomentari itu kadang ini sih, apa ya, kayak kalau lama enggak ketemu, tapi tahu-tahu dianya ngabarin sakit gitu. Kayak misal, kan saya sama K kan juga sering ngobrol, gitu. Nah, K itu semenjak kuliah daring kan pulang ke daerahnya, itu terus saya kaget, waktu ketemu kok kurus banget gitu loh, kayak "kamu ini kenapa? Kan harusnya kalau pulang ke rumah orang tua kan gizinya juga dipenuhi, terus orang tua kan pasti juga, apa namanya, menggelontorkan makanan terus, tapi kenapakamu makin kurus?", gitu sih." (SA)

"About commenting other people, it is seldom like this, what is it, when I haven't met someone for a long time, suddenly she told me that she was sick. For instance, I and K often chat. Since the online course, K was back in her hometown, I then got surprised, when I met her, she was skinny, "what happened with you? When going back to parent's house, the nutrient must be met, parents will definitely, what is it, keep cooking food, but how can you keep getting thinner, like that" (SA)

"Enggak. Ya pernah sih, paling "waduh gendut". Udah gitu doang, nggak yang lebih-lebih, ngapain. Paling "Aduh itu gendut, apa sesek gak ya?" Udah gitu doang." (DR)

"No. I ever said it, like "wow, so fat". Just like that, nothing more, for what purpose. It's just like, "Yuck; you're so fat, don't you feel breathless?" Just like that." (DR)

It is known that participants gave comments related to a person's body shape when meeting again with that person after a long time. In this case, they did not only comment related to their body shape, but commenting body shape of other people is considered something common. Therefore, discourse will be persistent in society when produced continuously.

Participants were also asked about other people's opinions about people with a fat body. The body that is considered ideal in general is actually slim. Having a slim body becomes one of the keys to being accepted by people, from family, friendship, and work environment.

"Mungkin mereka akan lebih, menurut saya kalau masyarakat itu ya itu tadi ya akhirnya, karena sekarang saya lebih sering di tempat kerja ya jadi terlihatnya lebih lambat seperti itu ya dibandingkan dengan langsing atau kecil, jadi kayak lebih lambat. Terus, lebih kayak ini apa ya bilanganya, mungkin makan tempat, kayak gitu kan. Kan pasti sering itu dibilang bercandaannya. Pasti pernah lihat kan yang kayak gojek-gojek, abang-abang tukang gojek yang kalau misalnya kita mau naik, kayak gitu kan, pasti sering dikomentarin." (NP)

"In my opinion, they will be more, the society, as I said, at last, because I'm now in the workplace more frequently, it seems slower like that, compared with slim or small, it's like getting slower. Then, it tends to be like this, how I call it? It perhaps takes more space, like that. Definitely, that is frequently considered a joke. You definitely ever see it, motorcycle taxi for instance, when we took a ride, like that, we frequently get a comment." (NP)

"Kalo secara umum sih ya setiap wanita itu pengen badannya langsing tapi karena kondisi dia kan tidak bisa ya tidak dengan semudah itu bisa langsing. Terutama kalo pas lagi ini sih ya, ada beberapa yang aku tangkap itu kadang orangnya memang ga bisa jaga diri, gak bisa merawat diri. Ada semacam omongan seperti itu. "Ah awake gak dirawat body-nya jadi kayak gitu" gitu. Ada juga yang kayak..misalnya ada tetanggaku yang ngomentari "sekarang Mbak S segeran ya...tapi nggak papa, lebih bagus mbak, biar cepat hamil". Ada juga yang bilang kayak gitu. Jadi kan memang orang itu gak tau ya kadang memang berniat ngomong seperti itu atau memang itu pendapatnya dia, atau untuk ngedem-ngedem ati, untuk memuji. Tapi yo kebanyakan ada juga yang "ah, kayake lemu-lemu iki elek" ada juga yang berpendapat seperti itu terutama ya di kalangan sesama ibu-ibu lah, kalo pas lagi ngobrol masalah badan mesti ngobrolinnya kayak gitu. Ya akhirnya ada yang memaklumkan lah, ada yang memaklumkan "halah wes tuwek gak popo, wes payu" kadang bilang gitu "wes payu" udah punya suami jadi nggak perlu ini lagi ya, nggak perlu susah-susah dandan-dandan lagi untuk menarik perhatian lawan jenis." (SA)

"Every woman, in general, wants their body slim; because of her condition, she cannot get slim so easily. Especially in this context, as far as I understand, people are seldom unable to take care of themselves. There is a comment like that. "Oh, you didn't take care of your body well, so it turns like that" Another example, my neighbor commented, "Mbak S is now fresh, but it's okay, it's better, so you can get pregnant fast. There is a comment like that. Thus, people don't know about it, they seldom intend to say something like that, or it is truly their opinion, comfort someone, and praise. But most of them say, "ah, getting too fat is bad" there is an opinion like that, among housewives, when they discuss body issues, the topic must be like that. In

the end, some people understand it, "I'm old, it's fine, I'm married", or "I'm married, I have a husband, so I don't need it anymore, I don't need grooming anymore to attract the opposite sex" (SA)

"Apa ya, kalau masyarakat kita ya, kalau di ibu-ibu, beberapa komunitas ya, itu sebenarnya lebih cenderung suka yang slim tapi nggak slim banget mungkin ya, nggak slim banget kayak si mbak-mbak iklan tadi itu. Tapi nggak gemuk sekali mungkin. Itu mungkin pandangnya." (R)

"What else, it happens in our society, for housewives, in some communities, it tends to prefer slim body, but not too slim perhaps, not too slim like girls in the advertisement. But, not too fat, perhaps. That might be the opinion." (R)

Based on social practice analysis that has been conducted, beauty discourse spread in the society can direct the action of a person. For instance, a person tries to get a slim body by consuming slimming products or going on a diet" In this case, the priority is an appearance issue. Therefore, people must be more critical in responding to beauty discourse.

5. Conclusion

Advertisements of the slimming product construct the image of the ideal female body verbally and visually. Through the design of Critical Discourse Analysis, it is known that the image of the ideal female body is constructed verbally through the use of language in the advertisement tagline that aims to direct the reader to consume products as offered in the advertisement. Word choice is performed in such a way, dominated by promises offered by the advertisement creator. Furthermore, the image of the ideal female body is visually constructed by showing models with slim bodies and comprehensively attractive appearances. Through interviews conducted with the participants, it is shown that participants in this research were influenced by the visual aspect over the verbal aspect.

Discourse related to the image of the ideal female body is widely spread in society and maintained by continuous reproduction in several ways. Based on the participants' statements, it is shown that discourse can influence participants in taking certain actions related to their bodies. Action, in this case, is to go on a diet or consume the slimming product. Besides, participants have been familiar with accepting or giving comments related to a person's body shape. It is considered something common, though the participants seldom feel offended by these comments.

Through this research, it is known that women do not have freedom over their bodies because their bodies will always be bound by the discourse existing in society. This discourse can be used by the producer of beauty products (slimming products in particular) to target women who feel inferior over their body shape. Therefore, as long as discourse about the image of the ideal female body is still reproduced in society, there will always be parties advantaged and making use of the discourse.

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