

## **BAB 5**

### **Kesimpulan dan Saran**

Ramadhan merupakan suatu perayaan yang disambut dan dinanti hingga euforianya dirasakan oleh siapapun dan dimanapun. Pada saat bulan Ramadhan terdapat berbagai ragam praktik budaya yang mengitarinya. Praktik budaya selama bulan Ramadhan di Indonesia memiliki gambaran tersendiri untuk membentuk 'identitas' budaya perayaan Ramadhannya. Penggambaran praktik budaya tersebut turut dituangkan kedalam media, salah satunya yaitu iklan.

Iklan 'Mountea' mengkonstruksi budaya Indonesia yang diambil dari realitas keseharian yang dijalankan dan ditemui pada masyarakat Indonesia. Pada beberapa bagian iklan mengkonstruksi budaya Indonesia dengan bentuk materil dan dapat dilihat dengan jelas. Dalam iklan, 'Mountea' mengajak masyarakat untuk menginterpretasikan budaya Indonesia yang mudah ditemukan dan telah menjadi kebiasaan sederhana yang dilakukan masyarakat Indonesia sehingga bisa menjadikannya identitas bangsa Indonesia.

Berdasarkan analisis data yang dilakukan dalam penelitian ini, maka dapat disimpulkan bahwa identitas budaya pada iklan Mountea selama Ramadhan 2021 dan 2022 yaitu (1) Dekorasi dengan adanya ornamen atau atribut yang menandai Ramadhan seperti bedug, lentera dan ketupat. (2) Busana yang dikenakan oleh para tokoh saat Ramadhan yaitu laki-laki mengenakan baju koko dan perempuan mengenakan baju yang tertutup ditambah dengan kerudung sebagai penutup kepala. (3) Budaya minuman teh saat berbuka puasa, (4) Gerakan tarian yang ditampilkan lebih santai, simple dan bernuansa islami. (5) Adanya gaya hidup

anak muda sekarang yang gemar berkumpul.

Berdasarkan kesimpulan tersebut, saya mengajukan saran untuk peneliti selanjutnya diharapkan agar dapat lebih tajam untuk mengungkap segala nilai yang baik yang tersurat maupun tersirat dalam sebuah iklan.

## *Research Summary*

The 9th month of the Hijri calendar is the moment awaited by Muslims around the world. As a country with the largest Muslim population in the world, Indonesia has a unique variety of Ramadhan activities. The euphoria of cultural practice activities in celebrating the month of Ramadhan varies in every country, including in Indonesia. Product advertisements with themes that describe and relate to the atmosphere of Ramadhan in Indonesia.

Different from Indonesia, in UK only a mosque is a gathering place for all the joy of welcoming Ramadhan. Mosques in the UK are a melting pot, a place to meet and greet fellow Muslims from various countries. After the big meal, the congregation will recite the Koran until Isha and then Tarawih. Remarkably, several mosques are closed every Taraweeh after 1 juz of the Koran is finished.

The 2022 Eid homecoming flow broke the record for the highest traffic in history. Activities that are familiar to Indonesian people during the month of Ramadhan are known as ‘mudik’. Those who come from the cities, away from their families to work or study for months, finally return to their hometowns. Finally, the activities carried out ahead of Eid al-Fitr or Eid al-Fitr which are usually carried out about a week before Idul Fitri arrives, namely going home and buying new clothes.

Ramadhan in Indonesia has their own identity. Identity according to Chris Barker in his book *Cultural Studies, Theory and Practice* (2014) is a matter of similarities and differences regarding personal and social aspects. Identity is also

an essence that can be interpreted through signs of tastes, beliefs, attitudes, and lifestyles.

The outline discussion of this research is the depiction of cultural identity in television media advertisements during the celebration of Ramadhan in Indonesia. Therefore to unravel these problems, I use the following frameworks and critical approaches; Cultural identity according to Stuart Hall in his work entitled "*Cultural Identity and Diaspora*" (1990), explained that that cultural identity can be seen from at least two perspectives, namely cultural identity as a form (identity as being) and cultural identity as a process of becoming (identity as becoming).

This research aims to find out the cultural identity depicted in television media advertisements during the month of Ramadhan in Indonesia and to show that advertisements on television media construct identity and cultural practices around.

In this research, I will also discuss the pattern of advertisement depiction, and dismantle the regulations surrounding cultural identity during the month of Ramadhan. Thus the analysis of Stuart Hall's Representation from his book entitled "*Representation: Cultural Representations and Signifying Practices*" (1997), as a concept to dismantle the problem.

In social life, humans will form an identity, one of which is cultural identity. Cultural identity is a characteristic that arises because a person is a member of a certain ethnic group. This includes learning about and accepting traditions, traits, language, religion, and cultural ancestry.

I have found some of the previous researchers that referred to my research. Their study uses various of theories related to the topic; representation, cultural identity, advertisement, and festive. The researchers can be reference and additional data of representation of festive cultural identity through advertisement.

First to research about identity, I have found the paper about Malay identity is built through local advertisements for the religious festive season in Malaysia. The researcher focuses attention on the role it plays in constructing racial identity through the available codes contained in advertisements. The results of research on Petronas Eid al-Adha advertisements reveal the importance of the Malay tradition in the oral tradition.

Second, researchers are researching Indonesian cultural identity which is constructed through beverage advertisements. The choice of advertisement for researchers is the construction of Indonesian culture which is taken from the daily reality that is carried out and found in Indonesian society. The activities carried out by the models or attributes contained in this ad contain cultural elements.

Last, researchers feel that the Macy's Thanksgiving Day Parade has become part of American culture. This is because it represents the holiday season of the year for Americans. America has a history of being a city of immigration so this parade is their way of thanking and celebrating the culture from which they came.

In Stuart Hall's Identity theory (1994), identity is something imaginary or imaginary about wholeness. An identity arises as a result of indecisive feelings which are then filled by external forces from each individual. Identity is a discursive construct that changes its meaning according to space, time, and usage.

According to Stuart Hall, representation is one of the important practices that produce culture. Representation can be interpreted as a form of thought or idea displayed in the form of words or writing. In this case, representation refers to the construction of all forms of media on all aspects of reality or reality.

Television advertisements are made to communicate products to the wider community. It was created to influence society, even if the product itself does not benefit society. According to Jefkins (1997:109), some of the advantages and disadvantages of television compared to other media, especially in advertising, are realistic shows.

The depiction of images in advertisements is a form of representation of activities carried out by advertisements to provide an overview of cultural 'identity' during the month of Ramadan. What kind of cultural identity and how is depicted by television media advertisements during celebrations, especially for people in Indonesia. This study uses the Stuart Hall Representation analysis method with a descriptive qualitative approach.

In conducting this research I used several methods to obtain data. I saw an advertisement for 'Mountea' Ramadhan that was broadcast on television and can be replayed on the YouTube platform. I observe the image of Ramadhan advertisements displayed in terms of decoration, clothing, and advertising practices. I made observations on cultural practices during the month of Ramadhan in the surrounding environment.

The research aims to identify patterns based on the results of screenshots and audio on 'Mountea' advertisements. After the pattern is read, the cultural practices of Ramadhan can be seen in the decorations, clothing, and practices in

the advertisements. Based on the patterns obtained, discourses are generated which will be dismantled using the following theoretical concepts: Cultural Identity and Representation.

Advertising is any form of information presentation and indirect promotion carried out by sponsors to offer ideas, goods, or services. One of the advertising media is electronic, such as television. Television advertisements are very short persuasive films, which are shown to the audience in between programs, or when the program is deliberately stopped to show advertisements.

In the month of Ramadhan 2022, 'Mountea' is again launching the Ramadhan advertising concept. Currently, the ad tagline taken is 'Immediately make yourself confident fasting!' The meaning contained in this tagline is when mountain tea is enjoyed it makes everyone confident. This can be seen from the 'Mountea' ad visual.

The decoration is an important part that is often used to show what activities are taking place in a particular place or moment. The decoration also depicts a cultural identity at certain celebrations for the community. Because of the important role of decoration, it also appears in advertisements. In real life, decorations used in advertisements during Ramadhan are often found in public places.

Clothing is also an important part of representing an activity carried out by the wearer. Men wear 'Koko' clothes and women wear closed clothes plus a headscarf as a head covering. The use of the hijab style used by the characters shows that this is what is currently trending, especially in big cities.

Tea is a drink that is usually consumed as a companion to food dishes or at traditional events. When the month of Ramadan is popular with the term 'breaking the fast with sweets'. The habit of drinking tea is not only a tradition in Indonesia but also a way of life. Indonesia is one of the ten largest tea-producing countries in the world.

During Ramadan, Muslims are required to fast for 30 days with predetermined rules. In order not to break the fast, especially to endure hunger and thirst, humans also limit their activities. In the 'Mountea' advertisement for the practice of breaking the fast, there are other activities that are carried out together.

'Mountea' Ramadhan's ad flow for 2021 and 2022 follows the same pattern. There is a real meaning shown in the advertisement, namely consumers will feel more refreshed after drinking 'Mountea' so that they have the confidence to return to their activities during Ramadhan. The pattern also provides a cultural identity for the celebration of Ramadhan in advertisements.

Cultural identity can at least be seen from two perspectives. The first point of view, cultural identity is seen as a unit that is shared or is the basic form of many people who have the same history and ancestry. While the second perspective means that the form of identity is always changing. The advertisement for 'Mountea' reflects the lifestyle of young people who like to hang out with their friends.

During the month of Ramadhan, there are various kinds of cultural practices that surround it. Cultural practices during the month of Ramadan in Indonesia have their image to shape the cultural 'identity' of the celebration of Ramadan. The depiction of these cultural practices is also poured into the media,



one of which is advertising. In its advertisement, 'Mountea' invites the public to interpret Indonesian culture which is easy to find.

Ramadhan decorations such as drums, lanterns, and ketupat. Ramadhan clothing, for men wearing Koko clothes and women wearing closed clothes plus a headscarf as a head covering. The culture of drinking tea when breaking the fast. The dance movements shown are more relaxed, simple, and have Islamic nuances. There is a lifestyle of today's youth for gathering together.