

## Code and Representation of Women in Trans Art Truck Model Roland Barthes Semiotics Studies

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### Abstract

Trans art the truck is a specific code that makes the representation of women as objects. The purpose of this study was to analyze the code and the representation of women in trans art contained in the truck bed. This study uses a Roland Barthes semiotic approach as a theoretical approach and a qualitative descriptive approach as a methodological approach. Data collected by the method of documentation and interview method. Data analysis techniques in this study are the meaning of two stages sign of semiotic Roland Barthes. Based on the research found the code contained in the trans art on the tailgate, namely (1) hermeneutics code, (2) semantics code, (3) symbols code, (4) narrative code, (5) cultural code. In trans art on the tailgate, women represented as (1) women are biological, (2) female praying, (3) tart, (4) female socialites, and (5) sensual woman. The benefits of this research are to give an understanding of the code and representation trans women in art at the tailgate according to semiotic study model of Roland Barthes.

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## INTRODUCTION

Every member of the community is always involved in the use of language. Apriliyani, and Rokhman (2016) states that language as the sole means of communication has many functions, one of which tool to collaborate with fellow human beings. Language is a sign system that is used as a symbol to represent thoughts, concepts, and human experience (Djawanai, 2009). Posts located on the truck has a unique and distinct in language appeared, which forms a short but effective with the intention of to be achieved. Speaker code selection affects the success of good communication (Kholidah, and Haryadi, 2017).

Language and thought is a unity that is described as a piece of currency with two sides: one side as the language and the other side as the mind (Mahadi, and Jafari, 2012). Compared with other symbols, language is a symbol of the most complex, subtle, and growing (Hayakawa, 2009). The main function of language as a tool to communicate in social life. Communication occurs in all aspects of community life (Eliya, and Zulaeha, 2018). In creating and interpreting the meaning of the communication, we need a sign that help make sense of a message that is a mark which consists of signs verbal and nonverbal (Haryono, and Putra, 2017).

*Trans art* the tailgate provoke emotion, a smile or a smirk by the audience. Sentences were pitched straightforward and depicted erotic object image accompanied by female figures. The portrayal of beautiful women in each different community groups. About the analytical tool for addressing both questions, this paper attempts to present an “upgrading” of Roland Barthes’ thoughts in the realm of communication science (Gibraltar, 2014). The meaning of beauty in a particular area may be different from the meaning of beauty in other areas (Indradjaja, 2017). As time, gorgeous categories tend to agree with some developing countries such as the USA and Korea. It was shown by evidence that the image of long hair, tall slim body and face and eyes were fine (Ismujihastuti, and Mahadian, 2015). It has a purpose to create variation as argued by Santoso (2013) stating language variety due to variations

of the speakers can be seen from ages, educational levels, economy, genders, and positions.

Representation of women in art at the tailgate trans assumed as a form of pornography. Representation is one of the key concepts in the understanding of media texts (Prasanti, 2016). Representation is normally understood as a description of something inaccurate or distorted reality (Utami, Nuraeni, and Maulana, 2015).

Trans art the tailgate is seen as a form of exploitation of women as a visual object. Women are placed as someone who is not important socially. Even in some trans art in the truck bed, the women portrayed as a sweetener view.

Relevant research conducted Sari, and Nuryatin (2017) with the title, "Representation of Women Bali in-Novel Novel Oka Rusmini." The results of this study are the female main character in novels by Oka Rusmini described as a female character: (1) brave, (2) sarcastic, (3) apathy, and (4) patient. A literary work created by world events or issues recorded by the author soul. Event or issue that greatly affects the psyche.

Santoso (2016) entitled "Discourse Readings Coca-Cola ad in Semiotics Perspective of Charles Sanders Peirce." This study aims to interpret discourse coca-cola ad with a semiotic perspective Sanders Pierce models. In the display advertising in the various media (print or electronic) there is a wide variety of markings made by advertisers in an attempt to attract audiences.

Gustian, Soedarsono, and Mahadian (2016) entitled "Representation of Citizen Lifestyle in Television Commercial (Semiotics Analysis of John Fiske in commercial A Mild Go Ahead Manimal version). In this study the behavior of pleasure to excess, lack of concern for surrounding, and selfish, follow others, and does not seem to have conviction, behavior that just wants to show off something in excess, shows the power of the dictator, showing the attitude of narcissism, and also show an attitude of tolerance and a sense of responsibility towards others, without any sense of self-interest in it.

In this analysis the researchers used a semiotic analysis of Barthes (1964) states that language is a system of signs, and each sign

consists of two parts, namely the signifier 'markers' and signified 'markers.' The purpose of this research is to know the code and the representation of women in trans art on the tailgate with a semiotic study model of Roland Barthes.

## METHODS

The approach used in this study is theoretical and methodological. Theoretically used semiotic approach, while methodologically used a qualitative descriptive approach. Data obtained by the method of observation, and refer or conversation or interview. The data in this study is trans photo art and interviews.

The data analysis technique used is the meaning of two stages sign of semiotic Roland Barthes. There are two stages: stage level meaning denotation and connotation level meaning Barthes (1964). The first stage of significance denotation stage, in this stage the relationship between the signifier and the signified in a mark on the external reality, the most tangible meaning to the sign. As for the meaning of the second stage, called the stage connotation. In this phase would occur if the interpreter will meet with the emotions and values of the culture. Data have been obtained validity tested using triangulation techniques, is the most common way used to increase the validity in qualitative research.

## RESULTS AND DISCUSSION

### System Code on the Trans Art in Truck with Roland Barthes Semiotics Studies

Context: Laudya veiled artist image Chintya Bella smiling using pink headscarf and there is background scenery.



### Hermeneutic code

Based on trans visual art, then the hermeneutic code contained in the trans art can be seen from the use of images of veiled Laudya Chintya artist Bella, that is why trans art using Laudya artist image Chintya Bella? This is because, Laudya Chintya Bella is a figure artist who behave well, pretty though with simple makeup, dress modestly, and religious. Which certainly Laudya Chintya artist Bella could be a good example for the women.

### Semantics code

The semantic code contained in trans art can be seen in the word "sing." Generally speaking, singing or in the Indonesian language has meaning chanting singing voice tones are irregular, usually singing accompanied by musical instruments, be it singing single/solo or singing in a group. While the text in the art trans word "sing" refers to visiting karaoke bars or nightclubs.

### Symbolic code

The symbolic code contained in the trans art can be seen on the top text entry are the words "*Mending Ngaji*" written using white color. The white color found in the upper text means telling the truth of the information. In addition to that text the word "*Ngaji*" written using capital letters and using red paint. The red color is located at the end of the text means giving explicit information to a duty that must be carried out by a Muslim.

#### Narrative code

The code contains the story contained in the art trans look of the text on the art trans and clarified with images. Through the text contained in the trans art inform that as Muslims are obedient to Allah, the better we are diligent recitation than karaoke or visiting nightclubs. Using images of veiled women has become a symbol that veiled women are believed to have better behavior when compared with women who are not veiled because of the veil in Islam is a symbol of purity woman.

#### Culture code

The code contained in the trans culture of this art is religious knowledge. By looking at this art trance, we can further distinguish between praiseworthy behavior that we must live as a religious community and misconduct that should be avoided because it creates a sin.

Context: Images of women without the use of heavy makeup but still look beautiful with a thin smile. With orange color background.



#### Hermeneutic code

Based on trans visual art, then the hermeneutic code that can be seen from the trans art is the use of images of women with a simple structure as its object, that is why it still looks beautiful even without makeup? This is because, typically, by default we are as women, beauty is manifest if it can decorate themselves with a series of make-up. All fixtures makeup will inevitably seek owned to support beautiful appearance to the maximum. Having a slim body

proportionally be as a reference also in the appearance of beauty. Sometimes that is the benchmark standard that is understood by many womenfolk in this world. However, if we explore more deeply about the meaning of beauty for women, each woman was has a beauty in her. Beauty is not always come from a pretty face, white skin, makeup, or makeup super excited. However, there are natural things in a woman who could make her beauty shine beautifully. Some things make a woman has a perfect beauty will always radiate from within her that is full of affection, friendly and smiling.

#### Semantics code

The semantic code contained in the trans art can be seen from the use of the color orange as a background; an orange provides warmth and vibrant and is a symbol of confidence. Orange is the color of tranquility associated with warmth to show his quality. Beauty is not always come from a pretty face, white skin, makeup, or makeup super excited. Women who are happy and will shine a real beauty comes from women who have a friendly attitude. His face always gives a soothing smile. So ornament natural beauty that radiates from the face of a woman is sufficient to provide the fondest smile.

#### Symbolic code

The symbolic code contained in the trans art can be seen in the writing of the text is "without lipstick smile more alluring than any lipstick without a smile," in the text of the word smile, alluring and lipstick written in capital letters and use black paint thicker. The use of capital letters and black paint thicker contained in the text of that section means telling truth of the information that the person's smile would be more compelling even without lipstick on the lips is compared with the expensive smile though with thick lipstick lips.

#### Narrative code

The code contains the story contained in the art trans look of the text on the art trans and clarified with images. The art trans tell that the smile we will look more attractive even without

makeup is excessive compared to our use makeup but not friendly and did not smile. Since it does not make up the main attraction of a woman.

#### Culture code

The code contained in the trans culture of this art is religious knowledge. By looking at this art trance, we can understand that a smile is a worship. Good morals woman is not judged by how thick makeup on her face.

Context: Women veiled in gray and hand positions glued under his chin and purple background.



#### Hermeneutic code

Based on this visual art in a trance, then the hermeneutic code contained in trans art can be seen from the use of images, which is why the use of images of veiled women? This is because the text contained in the art trans contain religious elements. A Muslim woman is obliged to use the hijab when she was an adult.

#### Semantics code

The semantic code contained in the trans art can be seen in the writing of the text is "Orapopo losing important zinc sexy grandma lost ora con Koran." In this text, the word "Ngaji" not only has the meaning recited the holy verses of the Koran but also have meaning deeper studying in religious affairs so that a better personality. In this text, the word "Ngaji" written using capital letters and using red paint. The red color is located at the end of the text means giving explicit

information to a duty that must be carried out by a Muslim.

#### Symbolic code

The symbolic code looks of an Indian woman image selection of Muslim and trans art background purple, which means an elegance, luxury and spiritual. And spiritual elegance elegant woman in question is not seen from how sexy but judging from how smart he is in the Koran.

#### Narrative code

The code contains the story contained in the art trans look of the text on the art trans and clarified with images of veiled women. The text on the trans art told the audience of art that is important for the Muslim woman is not a sexy body but devout. One of them diligently Koran. Because the Koran has many benefits for life.

#### Culture code

The code contained in the trans culture of this art is religious knowledge. By looking at this art trans, we will know that sexy body is not standard to measure a woman's beauty. However, the Koran culture charms are now beginning to fade. As a result of lifestyle changes, globalization and technology also cause the child is not focused on the culture of the Koran. Parental guidance in giving lessons on religion also needs to be clarified and more disciplined. Therefore, advances in technology make many children today who have lost direction and not at all reluctant to learn the Koran.

#### Representation of Women in Trans Art in Truck with Roland Barthes Semiotics Studies

Trans art the tailgate recorded by the author of more street phenomenon raises many female figures or also represent women. Of some trans art in the truck bed, the representation of women, among others, include:

#### Women biological

In many trans art on the tailgate occurred emphasis on the importance of women to always look attractive to emphasize her feminine nature

is biological, for example, has long hair and a red lip that is displayed is always smiling. Imaging such women are emphasized again by spreading the issue of "natural anomaly" that aged women and aging women as a scourge that is inevitable in the life of a woman, that is certainly not much to visualize the old woman (picture 1), (picture 2), (picture 3). This imagery that makes women more important in social relationships. Significance women rewarded for "his efforts to" take care of the body, beautify themselves even attempt to prevent premature aging. The portrayal of women by supporting the physical appearance as long and curly hair, slender neck, wet red lips, and cheeks were flushed, and sexy clothing is a social construction that is intended to satisfy the imagination desires and fantasies of men. Women then consciously fulfill the social construction to create conditions in which what is done by women was also desired by men. In the context of a truck driver, a state of "falling to another heart" is possible, so far in the women perform preventive steps to perform self-care so as not to forget her and will return home. Wet red lips and cheeks were flushed, and sexy clothing is a social construction that is intended to satisfy the imagination desires and fantasies of men. Women then consciously fulfill the social construction to create conditions in which what is done by women was also desired by men. In the context of a truck driver, a state of "falling to another heart" is possible, so far in the women perform preventive steps to perform self-care so as not to forget her and will return home. Wet red lips and cheeks were flushed, and sexy clothing is a social construction that is intended to satisfy the imagination desires and fantasies of men. Women then consciously fulfill the social construction to create conditions in which what is done by women was also desired by men. In the context of a truck driver, a state of "falling to another heart" is possible, so far in the women perform preventive steps to perform self-care so as not to forget her and will return home.



Figure 1. Women with Long Hair Straggling



Figure 2. Women with Long Hair Straggling with A Thick Facial Hangings



Figure 3. Women with Hair Tied Up and Face The Natural Garnish



Figure 4. Women with Hijab

Figure 1, Figure 2 and Figure 3 above shows no female figures are depicted with long hair straggling and use heavy makeup accompanied by text lingual Java language reads "I must *kerjo amergo* lipstick lan pencil eyebrows ora borne BPJS" or "I must work with lipstick and pencil eyebrows are not covered BPJS "and" a hell none of your business, not necessarily a haven where you are". In connotation, trans art represented the women's presence becomes meaningful or memorable presence when women are diligent attention to his appearance. Appearances this is an important point of trans women and presented in art in the truck bed.

### Representation of Women Prayer

Woman impressed "synchronized" with men, but women placed to have a greater responsibility on the attitude of his life, such as religion and way of life in religion. Women will be forced to be more "good" than men. Men never considered regular worship than women who never worship. Women are also intended as a faithful wife waiting for her husband even willing to old ones do not return and the depiction of a wife who diligently prays for the safety of his family. If the situation is reversed, very rarely depicted a male figure who also devout worship to pray for his wife and child who faithfully waited at home.



Figure 5. Women with Hijab

In one of the trance art, tailgate read "*Mending Ngaji Weigh Sing*" is connotative male reconstruct "the body" a good woman is a devout woman. Just as the image of women that appear in the selected trans art is the image of veiled women. With other connotative understanding, work husband who drives trucks would often leave home. This situation can be a problem when men reconstruct women as faithful and do not turn into another man. In the condition is reversed, of course, his wife is also entitled to ask her husband to be the same. Faithful in the painting is described as a woman who wears a headscarf. Hijab is not only the garments in worship.

### Representation of Women Teaser

This representation is recorded on the trans art on the tailgate that usually reads "*Kutunggu*

*Jandamu*" and like the picture below that reads "Mama Cool papa *gak leren*" or "Mama Cool papa do not stop" and contained the phrase "young widow" located under drawings, Widows in the social construction often associated as a "teaser", even if a widow obtained a divorce, then he is associated as a taboo. Here occur imbalance in sexual relations, because the widow is considered as a lower grade than the status of male widower and philanderer. Some entertainment shows in the mass media are often put widow as individuals to be aware of, even the women themselves.

"fantastic," and as his. Meanings that are carved by social or community is associated with sex. So in this case, the female body is equated with sex; women are sex. Female sexuality can be exploited in a way that reinforces women as sex objects for men. This problem when the problem is getting dilemma trafficking in women for pornography, and the sex industry expanded. Of course, these conditions further complicate the position of women because on the one hand stereotype women as sexual objects and must provide sexual services as demanded by men, but on the other hand, women are blamed for its sexuality and eroticism. In looking at the trans phenomenon art in the truck bed that displays the side of sexuality and eroticism, it appears that the female erotic then become a source of pornography and a source of "banter" because of the presence of her organs. Reducing the position of women through paintings tailgate become commonplace for hegemony posed by this painting. Other road users (including women) received a fully trans art in this erotic truck, even almost no protests raised by social groups including feminists to see this phenomenon.



Figure 6. Women Teaser

### Representation of Women Sensual

Trans art the tailgate indicate the impression of sexy and erotic sensuality of women who became dominant in the streets. Figure 10 contained the words "Price Can Nego Select I or What in The House" as well as images 11 which contained the words "*Wong Urip Ora Usah Kakean Nggersah Diadepi Kanti Istiqomah* Praise to God" or "One Life No Need Most Complained Faced with *Istiqomah* and Thankful." The female body is always perceived based on the "others" because women's bodies more were built because he is the object of the "others" (male). It can be seen from the specific meanings attached to women always relate to her as "sexy," "tempting," "beautiful," "adorable," "*napsuin*,"



Figure 7. Women PSK

### Representation of Women Occupant Entertainment Tonight

In the culture of Indonesia, if the old woman smoking was common, but teenagers who smoke, many cultures that exist in this



country consider it unethical. There is many women's perception of smoke; some say women smoking is a naughty girl, female occupant at night entertainment venues. In the assumption of many people that the women in the cafe the night, bar, visitors to the hotel, which looks a lot of women smoke, so the conditions that brought the paradigm of thinking people who say that if there are young women who smoke in public places, that means she's female which is not good.



Figure 8. Women Smokers

#### Representation of Women Socialite

Physical characteristics, this socialite mothers age approximately 25 years until the young mothers are not limited. Her clothes are always fashionable but more often overreacting. Dressing up is a major liability. The reference who else if not artist. More love to dress outdoors rather than vice versa. The powder is almost always thick with all cosmetic facilities.



Figure 9. Women Socialite

## CONCLUSION

Based on the analysis of qualitative data using Roland Barthes semiotic study of the trans art contained in the truck, showed that in every trans art found five code in the view of Roland Barthes. The code view of the system according to Roland Barthes, among others, the hermeneutic code, the code semantics, symbolic code, the code of narrative and cultural codes. Also there are five system code, trans art on the tailgate represent women varied, namely: (1) women are biological, (2) female praying, (3) tart, (4) female occupant of the nightclubs, and (5) female socialite.

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