

## The Concept of Happiness in Djarum 76 “Yang Penting Hepii..”

**Saputra, F.**

1,2 English Department, Faculty of Letters, Petra Christian University, Siwalankerto 121-131, Surabaya 60236, East Java, INDONESIA  
E-mail: fredyds7@yahoo.com

### ABSTRACT

This thesis mainly deals with the process of signification and metaphor in order to reveal the concept of happiness in Djarum 76 video commercial with its tagline “Yang Penting Hepii..”. The focus of the writer’s analysis is the verbal and visual expression in the video commercial as the writer uses Barthes’s process of signification and Lakoff’s and Johnson’s theory of metaphor in analysing the data. Those Barthes’s, Lakoff’s and Johnson’s theories helped the writer analyse the use of verbal and visual expression in the advertisement, then, figured out the concept of happiness in Djarum 76 video commercial. The writer analyses a video commercial of Djarum 76 entitled “Jangkrik”. This research used descriptive qualitative approach to describe the concept of happiness in the video commercial of Djarum 76. From the analysis, the writer found out that the video commercial of Djarum 76 uses process of signification to associate happiness with laughter. In doing so, Djarum 76 used verbal expression to build the patterned plot while the visual expression pictures elements of happiness within each videos to evoke laughter. In conclusion, the use of verbal and visual expression is aimed to make the audiences laugh which then associated with happiness.

Key Words: Process of Signification, Denotation, Connotation, Metaphor.

Regardless of its form, advertisement is a paid form of persuasive communication which uses a mass and interactive media to reach broad audiences in order to connect an identified sponsor with buyers / target market / desired audience and provide information about the products related to goods, services, or even ideas or concepts (Moriarty, et.al, 2009, p.55). Essentially, advertisement is turning people towards a product or service by providing a positive feeling

information that goes well beyond simply calling people’s attention into it (Percy and Elliot, 2005, p.4). Percy and Elliot further explain that the positive feeling information is imprinted to the mind of the audiences to manipulate their perspective which is aimed to the consumption of the product or the information highlighted in the advertisement (Percy and Elliot, 2005, p.4)

The practices of using advertisement to imprint a new image in audiences’ mind has been employed by Philip Morris, inc, a cigarette company which owns Marlboro cigarette brand. Marlboro’s commercial always pictures frontier lifestyle in the wild, masculine activity through its remarkable theme: The Marlboro Man, and The Marlboro Country (Wang, 1998, p.1). Philip Morris,inc has been using advertisements in that regards to imprint the image of masculinity , freedom, and assertiveness in smoking Marlboro cigarette (Saurabh, 2016). In that regards, Philip Morris,inc wants people to regard smoking Marlboro cigarette as a gentleman, masculine activity.

In this study, the writer chooses to analyse the concept of happiness in Djarum 76 video commercial with its tagline “Yang Penting Hepii” (translate: Just be happy). In order to figure out the concept of happiness in the advertisement that uses connotative language, the writer analyses verbal expression, and visual reinforcements in the advertisement such as the script, the context, attire, language used, accent of the language, the product layout, and product specification. In that regards, this study focuses on the application of Barthes’s Process of Signification as Barthes’s theories concern more on the socio-cultural level, personal association, and ideology to make explicit of what too often remains implicit in the texts and practices of popular cultures (Storey, 2009, p.118).

Barthes's Process of Signification pretty much revolves around the construction of meanings through the de-construction of sign in the mechanism known as process of signification in which meanings are produced and put into circulation (Storey,

2009, p.118). Sign is a relationship consists of signifier (sound pattern) and signified (suggested concept) to refer to the real object in reality (Storey, 2009, p. 111). The use of signs in this regard underlines the first level of signification

which creates denotative meaning. This use of denotative meaning leads to the creation of language as language is a collection of signs, which represents the actual object, created from the same cultural background.

Aside from denotative meaning which can be applied to the creation of language, process of signification also includes connotative meaning which affects perception based on socio-cultural and personal association (Chandler,

2007, p.138). Connotative meaning concerns more to the creation of meaning based on socio-cultural or personal association to create another meaning from the original meaning defined from the use of language (Chandler, 2007, p.138). One popular application of connotative meaning is the advertisement theme of Marlboro; Marlboro Man and Marlboro Country which creates the ideology that smoking Marlboro cigarette is manly (Wang, 1998, p.3).

For the purpose of unveiling the concept of happiness in Djarum 76 which utilises process of signification, the writer analyses a video of Djarum 76's advertisement entitled Djangkrik. The video advertisement of Djarum 76 uses the theme of a Genie granting wishes to people he met on various places (Febrianto,

2015, p.3). The video is chosen for the concept in which the element of happiness

in the three videos comes from the differences between the wishes and the reality granted by the mischievous Genie. The wishes in the video utilises language in swearing word which is included in the domain of connotative language which based on socio-cultural and personal association (Chandler, 2007, p.138).

Besides process of signification, the writer also used theory of metaphor which is the tangible form of the connotative level in the process of signification and operates at the level of signifiers in the form of word-play. The essence of metaphor talks about signifier in another signifier which resembles one another in a certain quality (Lakoff and Johnson, 1980, p.4). Metaphor and its features will be used mainly in analysing the verbal expression in the advertisement of Djarum

76. The theory is taken from Lakoff's and Johnson's "Metaphor We Live

By" (1980, p.3-13). As Lakoff and Johnson explained, "Metaphor is the use of language to refer to something other than what it was originally applied to, or what it "literally" means, in order to suggest some resemblance or make a connection between the two things (1980, p.4). Therefore, metaphors are "instances of non-literal language involving some kind of comparison or identification in which if interpreted literally, they would be nonsensical, impossible, or untrue; the comparison in a metaphor is implicit" (1980, p.5). For instance, if we compare someone to a fox or jewel or other things, it would mean that person has the similar qualities that are traditionally associated with fox or jewel or even other things (e.g cunning like a fox, beautiful like a jewel). Usually, metaphors are used to express another concept which resembles between those things.

In using metaphors, understanding the concept of metaphor is the most important before applying metaphors to some works. The guiding principle of metaphor is the reconstruction of the concept of things which is able to change people's perception regarding those things. As Lakoff and

Johnson suggest, “The essence of metaphor is understanding and experiencing one kind of thing in terms of another” (1980, p.4). This concept of metaphor tries to suggest the resemblance of the concept in one thing to another. Metaphor has many features in it to cope with the usage within the concept such as personification, metonymy, simile, etc. However, the metaphor explained in this research only covers one feature of metaphor which is idiom for the research copes with the use of idioms in the concept of happiness in Djarum 76 video commercial. Essentially, idiom is the situation/concept represented by group of words which may be literally untrue or impossible to suggest the similarity of concepts between the two, but in entirely different situation (Lakoff and Johnson, 1980, p.46). A famous example of idiom is “Diamond in the rough” which means “the exceptional characteristics which have future potentials, but still lacking in finishing/polishing”. From this example of idiom, it could be concluded that the use of idiom is to vividly describe and express the situation through the similarity of concept between the idiom and the reality which may affect perception regarding the situation.

In analysing using metaphor, we need to pay attention to several things in the sentence or utterance which are the metaphor (a word, phrase, or longer stretch of language), the meaning of the metaphor (what it refers to/ what it is associated with or what does it mean literally), and the connection between the two things compared or resembled in the utterance. The application of metaphor in this research is only to give insights to both the writer and the readers regarding the use of idioms in Djarum 76 video commercial. The further insight regarding idiom is believed to result in more credible analysis and more vivid discussion.

Using Barthes’s process of signification, which is based on his guiding principle: to interrogate the “falsely obvious” (Storey, 2009, p.118) and the theory of metaphor, the writer aims to make explicit of the connotation surrounding the branding concept which is pictured implicitly in the video commercial videos of Djarum 76.

## **METHODS**

This research was conducted using descriptive qualitative approach as this research sought to describe the branding concept pictured in the video commercial of Djarum 76. The most elementary reasoning behind the use of qualitative approach is because the data were in the form of images with several texts on it and not in the form of numeric data, which makes qualitative analysis form more effective in reaching the research goals. The writer believes that by using qualitative approach the writer will be able to make valid inferences from texts (or other meaningful matter) to the context of their use (Krippendorff, 2004, p.18) thus making qualitative approach the most effective method in describing the meaning of qualitative material in a systematic way (Schreier, 2012, p.1).

Data analysis was the process after the writer had done the data collection completely. First of all, the writer analysed the verbal expression in script of the video commercial, relate it with the details in the video commercial and the tagline of Djarum 76, “Yang Penting Hepii”, to understand the denotative meaning/denotative situation within the video commercial, thus, proceed to answer the research questions. In analysing the denotative meaning, the writer explained the denotative situation within the video commercial which is the happiness aspect related with the tagline. Then, by using Barthes’s process of signification associated with the writer’s personal and socio-cultural background, the details of the video commercial was associated with the tagline of Djarum 76 to find out the connotative meaning of the video commercial. This connotative meaning is intended as a concept of happiness of Djarum 76. Therefore, by finding out this connotative meaning, the writer was able to unveil the concept of happiness in Djarum 76.

## **FINDINGS AND DISCUSSION**

In analysing the advertisement, the writer found similar theme, plot, and similar use of verbal expression within the video commercial of Djarum 76. These similarities are mainly caused by the tagline of Djarum 76 “Yang penting hepiii..” (Just be happy) which indicates element of happiness in the context within the commercial, thus, making the video commercials emphasise the element of happiness. In building the element of happiness, the concept of happiness in Djarum 76 uses similar concept/plot followed by similar use of expressions. The similar use of expressions in the concept is the key in building the element of happiness within the commercial. Basically, the plot used in the commercial is about people meeting genie who comes from the ancient lamp, thus, had their wishes granted by the genie. However, the story in the commercial always ends up with the wishes granted by the genie not in accordance with the original intention of the people, thus, making it looks funny.

Table 1 : The patterned verbal expression uttered by the genie in Djarum 76 video commercial

Verbal Expression	Denotative Meaning	Connotative Meaning
<p>“<b>Sebutkan satu permintaan, Monggo</b>”</p>	<ul style="list-style-type: none"> <li>The speaker wants the addressee telling one wish to the speaker.</li> </ul>	<ul style="list-style-type: none"> <li>The speaker will grant the addressee one <u>any</u> wish (Context: The speaker is a Genie, a spiritual being who is capable of doing something defying any logic. Thus, the wish is not limited to only rational desire).</li> <li>Kind</li> <li>Generous</li> <li>Arrogant (The genie looks as if capable of granting any wishes despite making mistakes in the end).</li> </ul>

<p>“Sebutkan satu permintaan, <i>Monggo</i>”</p>	<ul style="list-style-type: none"> <li>• “<i>Monggo</i>” means please in Javanese language (please: used as a polite way and showing respect of asking for sth or telling sb to do sth).</li> </ul>	<ul style="list-style-type: none"> <li>• Traditional</li> <li>• Polite</li> </ul>
--------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------

From table 1 it could be comprehended that this one utterance is the only verbal expression uttered by the genie in the Djarum 76 video commercial “Jangkrik”. Despite the simplicity of the language used, this utterance illustrates the characteristics of the genie which are very polite, kind, arrogant, and generous which could be comprehended from the connotative meaning in his utterance. In that scene, it was very kind and generous of the genie to offer help in form of granting wish to a stranger. Moreover, the genie speaks using javanese words “Monggo” which is often used as a polite way of asking for something or telling somebody to do something in javanese culture. However, his miraculous power can also be seen from his utterance which reflects his arrogance despite making mistakes in granting the wish in the end. What comes after this utterance is the personal feedback from each person in each clip to the genie by stating one wish while the genie waits for the feedback. However, the feedback given in the form of wish varies between clips as the intended meaning from the wishes differ from one another, thus, requires a deeper understanding of the context.

Table 2. The wish in Djarum 76 video commercial “Jangkrik”

Verbal Expression	Denotative Meaning	Connotative Meaning
<p>“<i>Jangkrik!</i>”</p>	<ul style="list-style-type: none"> <li>• The word “<i>Jangkrik</i>” in Indonesian language means cricket, an insect related to grasshoppers.</li> </ul>	<ul style="list-style-type: none"> <li>• The word “<i>Jangkrik</i>” is popularly used among Javanese people as a swearword.</li> <li>• However, the swearword “<i>Jangkrik</i>” does not contain any abusive, violent, or blasphemous intention, and therefore is considered as polite swearword.</li> <li>• Startled</li> <li>• Blurt out</li> </ul>

The wish in the Djarum 76 video commercial “Jangkrik” is intended on the connotative meaning as the third wish comes in the form of accidental blurt out as the speaker is taking a long time deciding his wish, thus, making the genie got irritated of waiting and acts impulsively towards the speaker in the form of pushing the speaker. In the wish, it does not mean that the speaker wishes to be a cricket as the utterance “Jangkrik” (translate: cricket) is a form of swearword and often uttered as a blurt out when somebody got startled. Therefore, the speaker in the third clip actually blurting out accidentally, however as the tagline suggests comedy within the plot, the genie counts it as a wish because of his irritation from waiting for too long. In fact, understanding the intended meaning of these wishes requires a deeper understanding of the cultural practices within the language as the intended meaning lies within the domain of connotative meaning. By using this hilarious situation where the main character is turned into a giant cricket because of his blurting out is counted as a wish, the video commercial of Djarum 76 “Yang Penting Hepii..” urges the audiences to laugh as the tagline associates laughter with happiness.

Nevertheless, the wish was granted by the genie. Although the genie is illustrated as a Javanese person whom should have the background of Javanese cultural practices and understand the intended meaning of the the wish. However, as the tagline, plot, and theme suggest element of happiness and comedy, the genie purposefully grant the wish not in accordance with the intended meaning to establish the element of happiness and comedy within the commercial to evoke laughter. In this commercial the verbal expression acts as the medium of the intended meaning which differ from one another in the commercial as the the wish is delivered in the form of verbal expression.

Table 3. The visual expression in Djarum 76 video commercial “Jangkrik”

Visual Expression	Denotative Meaning	Connotative Meaning
Looking up in puzzled expression while making a hand gesture	<ul style="list-style-type: none"> <li>A facial expression followed with eye movement and hand</li> </ul>	<ul style="list-style-type: none"> <li>A signification of a deep thinking.</li> <li>Deciding something.</li> </ul>
A time lapse of transition from afternoon to evening	<ul style="list-style-type: none"> <li>A movie which pictures the movement of the sun from sunrise until after sunset</li> </ul>	<ul style="list-style-type: none"> <li>A signification of a long duration in a day.</li> <li>The man uses a lot of time just to think about</li> </ul>
Looking at watch	<ul style="list-style-type: none"> <li>An act of looking at watch to check the time of the day.</li> </ul>	<ul style="list-style-type: none"> <li>An act signifies that the genie has grown tired of waiting.</li> </ul>



Unlike the verbal expression which is very concise and does not act much in picturing the situation, the visual expression in the third clip acts more active in giving details of the situation whereas the verbal expression is only there to give the plot. The plot of the commercial tells a story about a genie who gives one wish to a person he met. However, instead of answering it with a wish right away, the main character spends a lot of time thinking about his wish. As seen in the table 3, the visual expressions that are listed in the table are pretty much related to time such as thinking, waiting, and time lapse. In that regards, the main character and the genie do not talk to each other that frequent. However, the main character and the genie make important gestures signifying the situation such as the waiting time, the hard thinking, and the irritation from waiting too long. The situation in is pretty much represented by the visual expression which pictures the puzzled expression to signify hard thinking, the time lapse to signify that a long time has passed, and the gesture of looking at watch to show the irritation of waiting for too long

Table 4. The element of happiness in Djarum 76 video commercial “Jangkrik”

Visual Expression	Denotative Meaning	Connotative Meaning
Scene of a giant cricket wearing a man’s costume.	<ul style="list-style-type: none"> <li>A species of insect which has grown as big as man and wearing attires for man.</li> </ul>	<ul style="list-style-type: none"> <li>A signification of humour, fantasy, and magic as the situation is literally impossible.</li> <li>Funny</li> </ul>



The element of happiness in the clip pretty much represented by the visual expression and tells the story after the genie had waited for a long time which made him irritated. Thus, the genie decided to do a prank towards the main character by pushing the main character until he fell. It turns out that the main character accidentally blurted out the word “Jangkrik” which is immediately counted as a wish by the genie who was happy that the main character finally uttered his wish. In the end the main character rises again in the form of giant cricket as big as the size of a man and wearing the clothes in which the main character worn before and the genie laugh mischievously. In this regards, the visual expression plays a big role in making the audiences laugh associated as happiness by the tagline while creating the ambience and explaining the situation within.

Essentially, what makes the audiences laugh is the differences of understanding of the idioms utilised within the commercial where the audiences are guided by the verbal expression to think similarly as the main characters’ resulting in the shocking difference between the audiences’ expectation and the real plot. The concept of happiness is reflected in the verbal expression through the utilisation of the idioms which suggest the audience to think similarly to the main characters. On the other hand, the visual expression reflects the concept of happiness through its support with the visual effect and the acted facial expression which contains of smile, low-tone, and funny face suggesting relaxing situation for entertainment purposes.

## CONCLUSION

The writer comprehends that the concept of happiness in Djarum 76 “Yang Penting Hepii..” (Just be happy) suggests element of happiness within the commercial by utilising parody and humour. The tagline associates happiness with laughter which becomes the basis in creating the hilarious scene within the commercial. To create the hilarious scene in accordance with the tagline, verbal expression and visual expression were used as a medium in conveying the message to the audience. The verbal expression is used as a domain to play with the intended meaning whether in its denotative or connotative domain. On the

other hand, the visual expression is used as a support to explain the details of the scene as well as picturing the element of happiness within the video commercial. The success in making the audiences laugh is created from the utterances said by the actors which has been visually enhanced through the use of visual expression in the form of gestures, attires, places, and other visual expressions. The further research while pursuing this topic is best done by relating the meaning with the product consumption in order to unveil a greater use of marketing tool in fast moving consumer goods area.

## REFERENCES

- Chandler, D. (2007). *Semiotics The Basics* (2nd ed). London: Routledge.
- Febrianto, S. (2015). *Pengaruh Penggunaan Humor Dalam Iklan Terhadap Brand Recognition (Studi Iklan Televisi Djarum 76 Seri “Jin” pada Mahasiswa Fakultas Ekonomi Universitas Atma Jaya Yogyakarta)*. Unpublished Thesis of Sarjana S1. Yogyakarta: Universitas Atma Jaya Yogyakarta.
- Krippendorff, K. (2004). *Content Analysis: an introduction to its methodology* 2ed. California: Sage Publication.
- Lakoff, G. & Johnson, M. (1980). *Metaphors we live by*. Chicago : University of Chicago Press.
- Moriarty, S, Mitchell, N & Wells, W. (2009). *Advertising principles and practice*. New Jersey: Pearson Prentice Hall.
- Percy, L & Elliot, R. (2005). *Strategic advertising management*. New York: Oxford University Press.
- Saurabh, K. (2016). *Content Shailee: Semiotics analysis of the iconic ‘Marlboro Man’*. Retrieved from <https://medium.com/content-shailee/semiotics-analysis-of-the-iconic-marlboro-man-ba933411d465#.8v2vlgbih>.
- Schreier, M. (2012). *Qualitative Content Analysis in Practice*. Los Angeles: SAGE Publications, Ltd.
- Storey, J. (2009). *Cultural Theory and Popular Culture : An Introduction* (5th e d). Harlow,Essex: Pearson Longman.
- Wang, D. (1998). *The Marlboro Myth*. Boulder: University of Colorado.

## APPENDIX

Appendix 1. Table of verbal expression in Djarum 76 video commercial “*Jangkrik*”

Visual Expression	Denotative Meaning	Connotative Meaning
<p>“<b>Sebutkan satu permintaan, <i>Monggo</i></b>”</p>	<ul style="list-style-type: none"> <li>The speaker wants the addressee telling one wish to the speaker.</li> </ul>	<ul style="list-style-type: none"> <li>The speaker will grant the addressee one <u>any</u> wish (Context: The speaker is a Genie, a spiritual being who is capable of doing something defying any logic. Thus, the wish is not limited to only rational desire).</li> <li>Kind</li> <li>Generous</li> <li>Arrogant (The genie looks as if capable of granting any wishes despite making</li> </ul>
<p>“Sebutkan satu permintaan, <i>Monggo</i>”</p>	<ul style="list-style-type: none"> <li>“<i>Monggo</i>” means please in Javanese language (please: used as a polite way and showing respect of asking for sth or telling sb to do sth).</li> </ul>	<ul style="list-style-type: none"> <li>Traditional</li> <li>Polite</li> </ul>

Visual Expression	Denotative Meaning	Connotative Meaning
<p style="text-align: center;">“<i>Jangkrik!</i>”</p>	<ul style="list-style-type: none"> <li>The word “<i>Jangkrik</i>” in Indonesian language means cricket, an insect related to grasshoppers.</li> </ul>	<ul style="list-style-type: none"> <li>The word “<i>Jangkrik</i>” is popularly used among Javanese people as a swearword.</li> <li>However, the swearword “<i>Jangkrik</i>” does not contain any abusive, violent, or blasphemous intention, and therefore is considered as polite swearword.</li> <li>Startled</li> </ul>

Appendix 2. Highlighted visual expression in Djarum 76 video commercial “Jangkrik”

