

Branding Mythology in Postmodern Culture Sampoerna Cigarette Advertising A-Mild version "Nanti juga lo Paham"

Teguh Priyo Sadono¹, Nurtyasih Wibawanti Ratna Amina²

Abstract

Advertising is an important instrument in Marketing Communication to build a Product Image. However, with the Republic of Indonesia Law number 32 of 2002 concerning Broadcasting, article 46 prohibits the promotion of cigarettes by displaying their appearance. To get around this, Sampoerna A-Mild cigarettes broadcast advertisements in the "You'll Understand" version which has meaning and mythology requirements. What mythology is used in branding to show the ideology of building a strong image for A-Mild Cigarettes? Through a postmodern philosophical approach in popular culture, this research wants to dismantle the sole dominance of Modernity. Using Roland Barthes' textual analysis method, it was revealed that the advertisement gave a strong meaning that the Sampoerna A-Mild cigarette advertisement wanted to create a masculine, strong, glamorous image in communal culture, as a form of resistance to the dominance of single modernity.

Keywords: *Semiotics; modernity; glamour; communal.*

Background

Advertising is a commercial and non-personal communication about an organization and its products that is transmitted to a mass target audience through mass media such as television, radio, newspapers, magazines, etc. *direct mail*, outdoor advertising, or public transport.

Presenting advertising is essentially the activity of selling messages using creative skills such as *copywriting*, *layout*, illustration, typography, *script writing*, and filmmaking. It is even believed that advertising can be used to change lifestyle and habits (Agus Wibowo, 2003). Ralph S. Alexander (1965) in his book states that advertising can be defined as "any paid form of nonpersonal communication about an organization, product, service or idea by an identified sponsor (A, Morissan M. 2014., 2014) Cigarettes as a commercial product have become a necessity for society. In fact, the cigarette industry has now become a large industry that brings in quite large profits, not only the cigarette producers themselves but the cigarette industry also contributes quite a bit of income to the country.

As an illustration, from the excise revenue target in the 2018 State Revenue and Expenditure Budget (APBN), the Ministry of Industry noted that it was IDR. 155.40 trillion, one of the sources of which is excise on tobacco products, contributing Rp. 148.23 trillion. If this figure is compared with the 2017 APBN-P tobacco product excise target, there is an increase of 0.5%. From 2004 to 2018, excise revenues continued to increase (Kompas.com). However, the presence of cigarettes is limited for personal and environmental health reasons. So even though cigarette excise makes a significant contribution to state finances for health reasons, through law No. 32 of 2002 concerning Broadcasting, article 46 prohibits the promotion of cigarettes by displaying their appearance (*Broadcasting Law*, t.t.) With these laws and regulations, cigarette manufacturers are racking their brains on how to advertise cigarette brands creatively without violating the law.

For producers, advertising is not only a means of promoting goods or services, but rather to impart an image to consumers and potential consumers about the products offered. The image formed by advertising often leads audiences to believe in the product, thus encouraging potential consumers to consume and maintaining consumer loyalty. The concept of branding through advertising shows a significant relationship with the growth of brand awareness. Through advertising as one of the communication technique stimuli used by marketers to build brand awareness (Rabia, M., Babar, F. et al., 2019) Even advertising will be able to shape ideology (Williamson, J., 1978) Keller explains in his article providing insight into the importance of building a strong brand in the context of modern marketing communications. (Keller, K.L., 2009) Kim in his research Advertising shows a significant relationship between brand equity and company performance and designs effective strategies to build and strengthen their brand. (Kim, H., & Kim, W. G.,

¹ University 17 August 1945, Surabaya. firmsadono@untag-sby.ac.id

² Stikosa-AWS, Surabaya. dutaratna@gmail.com

t.t.) Tim Ambler and Catherine Styles. Explains the role of advertising in building a trademark and making decisions regarding brand extension that the role of advertising is in strengthening and expanding the brand image (Ambler.T & Styles.C, 1997).

Regarding the strength of advertising, it is also greatly influenced by the attractiveness of advertising, Kubera Syani and Rahyuda in their research explained that the attractiveness of advertising can influence consumer purchasing intentions. Advertising appeal includes various elements, such as attractive visuals, persuasive messages, creativity, and relevance to consumer needs. The author explains that the higher the attractiveness of the advertisement, the greater the possibility that consumers will have the intention to purchase the product or service being advertised. Mackenzie said similarly that the attractiveness of advertising has an influence on consumer attention (MacKenzie, S. B & Lutz, R. J., 1989) Research conducted by Utami & Ekawati (2019) concluded that the higher the advertising attractiveness of a product or company, the greater the brand awareness felt by consumers of a product. (Utami, N & Ekawati, N, 2019) In Samuel & Setiawan (2018) regarding Promotion Through Social Media, Brand Awareness, Purchase Intention in Sports Shoe Products, concluded that there is a significant influence between brand awareness on purchase intention. (Samuel, H & Setiawan, K., 2018; Simkhada, 2023; Sultana, 2023).

This fact shows that advertising is very important to continue to be implemented in building a brand, as stated by Keller. Cigarette products have limited advertising and promotion due to the regulations governing them, so cigarette products are required to be creative in approaching their consumers. Several products build a community, such as "Suryanation" for Surya Gudang Garam cigarette products, and Jarum cigarettes with their Badminton club. Likewise PT. HM Sampoerna Tbk, gives a community touch to every advertisement it makes. A mild advertisement takes a community approach version of "You'll Understand" by trying to use an urban urban approach to display markers of modernity. The production of this advertisement, which is about 30 seconds long, has the theme of social life, where in the advertisement each person shows how they express themselves. Scene from the Sampoerna A Mild advertisement version "Later Also You Understand". Through advertisements that are full of meaning in the symbols presented, this is done because cigarette advertisements do not depict the object being advertised but only the surrealism of the life of young urban people which emphasizes luxury. The problem then arises as to what is the meaning of the symbols contained in the Sampoerna Mild advertisement version "Later, you will understand" which displays symbols that are markers in the modern community. What kind of branding process do you want to aim for in the advertisement?

Theoretical Perspective

Robert Goldman and Stephen Papson. They use a semiotic approach to analyze signs in advertising and discuss how advertising creates sign competition in a crowded advertising landscape. (Goldman, R. & Papson, S, 1996) Judith Williamson. uses a semiotic approach to analyze advertisements that construct images of rough and violent white masculinity, and advertisements construct representations and their impact on culture and society. (Williamson, J., 1994) (Barthes, Roland, 2012).

Roland Barthes, through structural semiotics, looks at aspects of popular culture, advertising and everyday objects through mythological analysis of the signs or symbols used, namely mythology. "Mythology" refers to the way in which a culture creates meaning through signs or symbols used in visual communications, texts, and other media. Myths also exist in modern culture as a way of packaging and conveying ideological messages to society. (Barthes, Roland, 2012) The Sampoerna A Mild advertisement version "Later Also Lo Paham" seems to try to dismantle the beliefs of modernity that exist in a single narrative towards the complexity of life . "Postmodern" thought refers to a period or approach in thought, art, culture, and philosophy following the period of modernism. Postmodernism challenges dominant beliefs and paradigms of single narrative, objectivity and certainty, leading to pluralism, recognition of complexity and fragmentation, intertextuality through relationships between different texts. (Jameson, Fredric, 1991) Daniel Chandler explains semiotic theories and methods that can be used to analyze signs in advertising and reveal the meaning contained therein (Chandler, D., 2007).

Postmodernism, as has been explained, is a cultural approach that emphasizes pluralism, fragmentation, intertextuality, and rejection of a single narrative. The Sampoerna A Mild advertisement presents text that describes the means for urbanites to obtain satisfaction that is not shackled by single domination which

leads to more hedonism. When connecting hedonism and postmodernism, there is an emphasis on a freer understanding of happiness, pleasure and self-satisfaction as a reaction to moral norms or values that may be considered rigid by the modernist view. Hedonism can be interpreted as humans wanting to get pleasure, according to Aristippos, pleasure must be understood as actual pleasure. Not past pleasures or pleasures from the past, but there are limits to seeking pleasure. Aristippos also acknowledged the need for self-control, but self-control is not the same as giving up pleasure. (Hans Bertens, 2004).

Simmel in "The Metropolis and Mental Life" (*Die Großstadt und das Geistesleben*), which discusses the impact of social and psychological changes experienced by individuals in the context of urban modernity. What is described as dynamic and heterogeneous urban life can influence individuals' thoughts, feelings and social interactions. He explains that life in the modern city is characterized by intensity, speed, and constant change, which can influence an individual's consciousness and experience.

Simmel also discusses individuality and anonymity in urban life. Individuals tend to develop freedom and flexibility in their social relationships, but can also experience feelings of loneliness and isolation due to a lack of personal closeness and close social ties. (Georg Simmel, 1991) Hoffman, Frederick J. in his book entitled, "Modernism, Imperialism, and the Historical Sense," looks at the relationship between modernism in art and culture and the phenomenon of imperialism, and how these two things influence the way we understand history, how modernist art, which is often characterized by experimentation, shifts in style, and rejection of traditional norms, can respond to or reflect imperialist dynamics in a historical context, also discussing how the social, political and economic changes associated with imperialism influence the way we understand and interpret history. Meanwhile, advertising is often considered as a determinant of tendencies, trends, fashion, etc . It is even considered to shape modern human consciousness (Chaney, David, 1996).

Because what is presented in advertisements often becomes a trend and is followed by many people. Advertisements represent lifestyle by subtly instilling the importance of self-image in appearing in public (Chaney, David, 1996). One of the methods used by these producers is massive advertising both through mass media and the media. The advertisement shown by Cigarette Sampoerna A Mild version "Later Also Lo Paham" contains many symbols that contain meanings that lead to the ideology that will be developed as cigarette branding for modern communities in urban culture. To understand the meaning of the symbols in the Sampoerna A Mild cigarette advertisement version "You'll Understand" and what myths will be built in the advertisement, this research uses Roland Barthes' structural semiotic approach.

Research that seeks to understand the meaning of texts using Roland Barthes' semiotic analysis, as semiology wants to study how humanity interprets things, in interpreting the meaning that the object not only carries information, in this case the object wants to communicate but is also a structured sign system (Sobur.A, 2001). Barthes, thus, views significance as a total process with a structured structure. Significance is not limited to language but also to other things outside language. Barthes considers social life, whatever its form, to be a sign system in itself. Roland Barthes' theory of semiotics is almost literally derived from de Saussure's theory of language. Roland Barthes revealed that language is a sign system that reflects the assumptions of a particular society at a particular time. (Sobur A, 2006) Next, Barthes used the theory of significance which was developed into a theory of metalanguage and connotation.

Important terms are expressions (E) and mean content (C). However, Barthes said that E and C must have a certain relationship (R), so that they form a sign (sign). This relationship concept makes sign theory more likely to develop because it is the user of the sign who determines the relationship. According to Barthes, expressions can develop and form new signs, so that there are more than one with the same content. This development is referred to as a meta-language phenomenon and forms what is called synonymy (Vera, N, 2015). Like Saussure's view, Barthes also believes that the relationship between signifier and signified is not formed naturally but is not permanent. If Saussure only emphasized signification at the denotative level, then Roland Barthes perfected Saussure's semiology by developing a signification system at the connotative level. Barthes also saw another aspect of signification, namely the "myth" that marks a society (Vera, N, 2015). In short, according to Sobur, denotation is the objective meaning of words, while connotation is the subjective or emotional meaning. (Sobur A, 2006).

Table 1. Map of Roland Barthes signs.

Signifier (Marker) (1)	Signified (Marked) (2)
Denotative Sign (Denotative Sign) (3)	
<i>Connotative Markers</i> (Connotative Marker) (4)	<i>Connotative Sign</i> (Connotative Marker) (5)
<i>Connotative Signs</i> (Connotative Sign) (6)	

Source: Paul Cobley & Litza Jansz 1999 (Vera, 2015).

On Roland Barthes' map you can see the denotative sign (3) consisting of a marker (1) and a signified (2). However, together, denotative signs are also connotative (4). In Barthes' view, denotation is the first level whose meaning is closed. The denotation level produces meaning that is explicit or firm, direct and definite. Denotation is the true meaning, which is socially agreed upon, which refers to reality (Vera, 2015).

Connotative signs are signs whose views have open meaning, or are implicit, indirect and uncertain, meaning they are open to new interpretations. In Barthes' semiology, denotation is a first level marking system, while connotation is a second level marking system. Denotation can be said to have a fixed objective meaning, while connotation is subjective and varies.

In Barthes' framework, connotation is synonymous with an ideological operation called myth and functions to reveal and justify the dominant values that apply to signifiers, signifiers and signs. However, as a system, myth is built by a pre-existing food chain, or in other words, myth is also a second level meaning system. On the other hand, in myth, a sign can have several markers (Budiman, 2016). In understanding Barthes' operational semiotics in the "Later Also Lo Paham " version of Sampoerna A Mild Cigarettes, it is hoped that you can understand the branding mythology built by cigarette manufacturers. This research uses an analysis of hedonic culture in urban communities in Indonesia from a postmodern perspective.

Research Methods

Understanding the meaning of text in advertising can be traced from the philosophy of hermeneutic research with a focus on in-depth understanding and interpretation of text, culture or social context. In textual analysis, this approach aims to explore the deeper meaning of the text and understand the social, cultural and historical context behind the text. (David E. Linge, 1989) Through studying the text, this research uses a constructivist paradigm which sees reality as not standing in a vacuum but constructed by its creators. Reality is used as an object of study and is a social action carried out by social actors. The constructivist paradigm aims to understand what is meant by the construction of reality. Therefore, researchers must be able to know what factors encourage a reality to occur and be able to explain how these factors reconstruct that reality (Sugiyono, 2009). The use of this paradigm is to understand the meaning behind the reality displayed in the Sampoerna A Mild Cigarette advertisement "Nanti juga lo Paham" so that you can understand the background of the brand image that the advertisement wants to build. The scenes in advertisements broadcast via audio-visual media or YouTube actually want to build the brand ideology. The text is built through audio-visual advertising through the presentation of stories presented in pictorial, verbal and visual form. Then there are those that are relational, verbal and visual, which then take meaning from the theoretical basis.

The approach used in this research is qualitative (Sugiyono, 2009). The researcher uses qualitative research to build a natural perception of an object, so the researcher gets closer to the object as a whole (Jabrohim, 2002). Jabrohim, 2002. through semiotic analysis of Roland Barthes Sampoerna cigarette A advertisement Mild version of "Nanti juga lo Paham". A qualitative approach is used to discover or develop existing theories. The qualitative approach tries to explain reality by using descriptive explanations in sentences (Pujileksono, Sugeng, 2015). Meanwhile, according to Kriyantono, qualitative research aims to explain phenomena through in-depth data collection. (Kriyantono, Rachmat, 2006).

This research is descriptive in nature because it only describes the denotative and connotative meaning of each existing sign and then explains the myths and ideologies contained therein. After determining the research method, the researcher used Roland Barthes' semiotic theory. In Roland Barthes' semiotic analysis, the author analyzes two signs, namely typography and visuals, which will later be connected so that denotative and connotative meanings can be drawn which will then produce myth and ideology. Roland

Barthes's semiotics is considered appropriate to help researchers understand texts in cultural studies and can assist researchers in analyzing the visual and verbal signs contained in the text and context of the Sampoerna A Mild cigarette advertisement version "Later Also, You Understand".

Data Analysis

The unit of analysis in this research was determined by cutting scenes as footage representing the Sampoerna A-Mild cigarette advertising scene version "Later Also Lo Paham" based on a system of visible signs. Using semiotic analysis proposed by Roland Barthes, Barthes developed semiotics into three levels of signs, namely denotation (which shows the true meaning), connotation (double meaning that arises from personal experience) and myth. From these three things, researchers will try to understand the meaning of the Branding mythology that they want to build through a postmodern philosophical approach within the framework of the interpretation of hedonism theory. The following are the stages of researchers in carrying out semiotic analysis:

Barthes' semiotics will be used to dissect the message or within the framework of the myth of hedonism contained in the cut scenes from the Sampoerna A Mild advertisement version "Later Also Lo Paham".

Image: Scene 1 (Alone: A Man is Seen on Top of A Building Holding Fireworks and Flashing them)

(Duration Description 00:01)

The image marking the scene above is a man, black jacket, and fireworks in his right hand. Meanwhile, the signs that appear are jackets and fireworks, jackets as body protection from the cold and hot sun. Meanwhile, fireworks here are objects that emit sparks with bright light. From the signs and signifieds in the scene excerpt above, the denotation and connotation meanings are obtained which are explained in the table below.

Table 2. Analysis Scene 1.

The scene excerpt above shows the meaning of the man in black appearing to indulge in symbols of pleasure in his behavior. It looks like a jacket symbol that is usually used in cold climates but is worn in tropical climates.

Meaning of Denotation	A man in a furry black coat with a skyscraper building in the background shoots fireworks into the sky.
Meaning Connotation	Marker in the footage of a young man wearing a black fur coat, high-rise buildings. A sign that a black fur coat is the identity of a black coat jacket by those who live in Europe. The high-rise buildings here represent mega metropolises in the city center and densely populated places. The scene shows fashionable men in the mecca of European culture enjoying a fireworks display in the middle of a big city which characterizes modern culture typical of big cities. There the symbols displayed can be interpreted as extraordinary pleasure for the man from the cultural context of modernism which is revealed individually in enjoying luxury. According to Martin Seligman, a life lived with pleasure is a condition of life where the search for pleasure in life, satisfaction of passions, desires and various other forms of pleasure become the goal of human life (Martin Seligman, 2011)
Myth	In the context of European urban European city culture, in the view of Carl Gustav Jung, the color black has a meaning that symbolizes elegance, prosperity, sophistication, in European bourgeois parties. This means that the scene wants to show an impression of elegance and luxury (Apri Danarto & Ekandari, t.t.)

If you look at the price of the jacket on Priceza, the price of the jacket is very expensive, over IDR 700,000 (<https://www.priceza.co.id/>). The luxury and pleasures of life are clearly displayed in the footage. Patterns of behavior or activities, interests and opinions emphasize the pleasures of life, this man shows that he likes or enjoys things related to fashion, pointing to hedonistic behavior from Levan's and Linda's thoughts (Al-Arif, M. Nur Rianto, 2012) On the other hand Another is that fashion is an ideological phenomenon that

forms dominant and subordinate positions, which in reality is the result of human actions that appear as if they are natural things or natural laws. Fashion is a way to surface, mark and reproduce class positions, including unequal positions of power, as well as the exploitation of one class by another class, so that it appears correct and appropriate. In this position and inequality which is made to appear correct and appropriate, its existence continues to be reproduced and its existence continues to be guaranteed. (Barnard, Malcolm, 1996).

Image Scene 2 (3 People: Riding A Vespa Motorbike)

Duration Description 00:14

The image markers in the scene excerpt above are 3 women, 3 Vespa motorbikes, pink, red and blue leather jackets. The sign that appears is a motorbike *scooter* and a leather jacket. Motorcycle *scooter* is a vehicle, while a leather jacket provides protection for the body from cold air or the hot sun and is also made from a material similar to leather. From the signs and signifieds obtained from the scene footage above, the meaning of the denotation and connotation can be found.

Table 3. Analysis Scene 2.

Meaning Denotation	The scene excerpt above shows 3 women riding Vespa motorbikes around the city
Meaning Connotation	The markers in the scene footage are 3 women, a motorbike <i>scooter</i> , leather jacket, boots and helmet. The sign is a motorbike <i>scooter</i> , a 2-wheeled vehicle that has a classic design, a leather jacket made of leather which can protect the body from hot and cold air, while boots are accessories used on the feet made of leather and finally a helmet as a safety device to protect the head from collisions with objects. -hard objects. In the scene footage showing 3 women, showing confidence and enjoying the activity of driving around the city, as a symbol of pleasure in today's popular culture of slang kids.
Myth	This scene implies a sign of freedom among young people with popular culture being carried out in large numbers. The concept of enjoying popular culture together seems to have a desire to visit the individual context of modernization. Likewise, from a gender perspective, there appears to be a desire to show resistance to the stigma of masculinity through femininity. John Stuart Mill explained that feminism is a movement or activity of women who fight for gender between women and men in obtaining their rights in social society. (<i>Encyclopedia World</i> , t.t.)

Footage of a scene depicting a Vespa girl. The term Vespa Girl appeared when in 1953 the famous American actress and actor appeared in an advertisement and used a Vespa which made Vespa sales reach 100,000. *unit*. With its attractive and stylish appearance, the Vespa itself has become popular with many women. (vespa.com)

Meanwhile, the accessories used by the three women, such as helmets, leather jackets and shoes, show imported branded goods whose prices are not affordable for the lower classes. Judging from the prices on Priceza, the prices are quite high, which can increase the prestige of its users. In this excerpt there is a space that wants to be presented as a community of "bourgeois" Vespa girls.

Picture Scene 3 (1 Person: 1 Woman is Seen Dancing like A Person Ballerina)

(Duration Description 00:21)

The markers in the screenshot of the scene above are a ballet dancer, ballet dance movements and ballet clothes. The signs that emerge from the scene excerpt above are ballet dancers, ballet movements and ballet clothes, where ballet dancers are dancers who dance based on classical stories (dramas). Ballet movements appear real to the dancer leader with movements or dances that follow the basics of ballet. Meanwhile, ballet clothing is clothing made from cloth specifically used by ballet dancers. From the signs and signifiers obtained from the scene footage above, the meaning of the denotation and connotation can be found.

Table 4. Analysis Scene 3.

Meaning Denotation	Footage of the scene shows that there is 1 woman showing movements or dancing from ballet in the middle of the city. This was followed by a number of young people dancing
Meaning Connotation	The highlight of the scene is a ballet dancer and a group of people. The sign that a ballet dancer is a person who dances a dance based on classical stories (drama), a group of people are people who are in the same place or location. The reality of the signifier and signified in the scene shows the cultural meaning of ballet dance by a ballerina who draws on the technocratic culture of European nobility. This means that all the actors in the roles in the footage are very proud of the elitist, aristocratic culture of the European nobility.
Myth	It appears from the whole scene that it seems to want to show the dominant sigma of the joy of an aristocratic ballet dance scene in a magnificent theater space to the streets. From white costumes depicting angels to open public spaces.

The ballet dance scene on the street with a group of people doing activities on the street has dismantled the classical conception of dance as elegant regular movements, formed harmoniously from beautiful attitudes and charming graceful body postures from John Weaver (John Weaver, n.t.) Meanwhile According to Judith Mackrell, the art of dance is rhythmic body movements, accompanied by music and performed. This scene further deconstructs conceptual thinking from elegant, prestigious ballet dance to modern dance that is free from the shackles of a single dominant.

Image Scene 4 (1 Person: A Man Playing the Guitar)

(Duration Description 00:17)

The highlight of the scene above is a man, a leather jacket and a guitar. The sign from the scene footage is a leather jacket, which here is clothing made from leather, the second sign here is a guitar, where a guitar is a musical instrument that is used by plucking and is one of the main musical instruments in every musical activity.

Table 5. Analysis Scene 4.

Meaning Denotation	Scene, a man plays a guitar in the middle of a group of people who are surrounding the city
Meaning Connotation	The existing markers show a man, a leather jacket, playing a guitar and a group of people. The sign that appeared was a leather jacket sign of masculinity. An electric guitar is a musical instrument that is one of the main instruments in a music stage, a group of men dancing together as one in the same place or location. The footage of the scene conveys hard music that is synonymous with masculine culture as a rock star not on a glittering stage but in a public space
Myth	Once again, the scene footage tells the meaning Deconstructing dominant culture from stage to street concept. The pursuit of luxury and pleasure can be easily obtained anywhere. The chosen colors also reflect an active dynamic spirit and the power of joy.

Footage of the scene shows a group of people from various races celebrating an open party with the appearance of a man who is playing the guitar very passionately, expressing the pleasure and satisfaction of playing and enjoying it with a group of people around him. Bertens in his book which quotes several experts that hedonism can be interpreted as humans wanting pleasure. (K. Bertens, 2007) Music is considered to have the ability to reconcile troubled hearts, has recreational therapy and fosters a spirit of patriotism. According to David Ewen himself, music is the science and art of rhythm and tones, both vocal and instrumental, which includes melody and harmony as an expression of everything that you want to express, especially the emotional aspect. (Silmi Nurul Utami, 2023)

Image Scene 5: (1 Person: A Man is Riding an Elephant in the Middle of the City)

The marker in the scene footage above shows a man, an elephant and a flag. The sign of elephants as the largest herbivorous animals is always symbolized as strength and greatness in various cultures. Men ride with bare chests and raise flag poles as a symbol of identity. The signifiers and signifieds from the scene excerpt above have denotational meanings which will be explained in the table.

Table 6. Analysis Scene 5.

Meaning Denotation	The scene excerpt above has the denotational meaning of a shirtless man, holding a flag, riding an elephant while circling the city.
Meaning Connotation	The scene markers are a man, an elephant and a flag. The footage shows the elephant as the largest animal being controlled by a well-built man holding a flag which is commonly used as a symbol of identity in various cultures. In the semiotic relationship between signifier and signified, it implies the meaning of strength that is able to conquer great powers, high rank and power, from the flag underneath which shows that he leads his own group.
Myth	It can be seen from this scene that the creator wants to construct the viewer's thoughts that there is a great power controlled by a mighty man with the luxury and enjoyment of life, which is covered in black domination which according to Carl Gustav Jung has a meaning or characteristic that shows strength, self-confidence, glamor, mysteriousness and eliteness. ("Carl Gustav Jung https://id.wikipedia.org/wiki/Carl_Gustav_Jung ," 2023)

Again, in scene 5 of the research, it shows the existence of symbols of male strength that can conquer great powers that represent their community. The cultural meaning of greatness and mastery is often symbolized by the elephant. From Majapahit to India, elephants have always been synonymous with strength.

Image Scene 6: (1 Person: A Man Wearing A Rabbit Mask)

In the scene footage above there is a man, a black costume and a rabbit mask. The sign of a black costume is the accessories used to cover the body from the torso to the feet, for the rabbit mask the accessories worn on the head are shaped like a rabbit's head. From the signifiers and signifiers of the scene footage, the connotative meanings explained in the table are obtained.

Table 6. Analysis Scene 6.

Meaning Denotation	There was a man standing in the middle of the street and wearing a rabbit costume and mask.
Meaning Connotation	The sign of a man, black costume and a mask shaped like a rabbit's head. A sign of a black costume is clothing or accessories that are used to cover parts of the body from the body to the feet, a mask in the shape of a rabbit's head is an accessory that is worn on the head and has a shape like a rabbit's head. The relationship between signifier and signified in the context of popular culture implies the connotative meaning of the white rabbit mask with black dressing which seems to want to emphasize the rabbit mask. Rabbits are symbolized socially as "PlayBoy", a man who really likes women.
Myth	The power that is shown in this scene is to provide a "permissive" space for men to symbolize themselves as Playboys. Playboy is stigmatized negatively. In reality, in popular culture, he is more of an idol for teenage and adult men.

The scene footage of the man with the rabbit mask wants to show how he really likes women so much that being close to one woman is not enough. The man wanted to show by using the rabbit-shaped mask that he would not be satisfied with just one woman.

Looking for the "Playboy" logo depicting a rabbit has also been explained by several experts who explain that in breeding male rabbits, if they are placed in a group containing more than one female, the male rabbits can mate several times in just a few minutes.

That is why the depiction of a man who is not satisfied with just one woman is often called "Playboy" which also follows the logo of the company "Playboy".

Discussion

Starting from 6 scenes as samples which are considered to be representations of the story to be conveyed from the Sampoerna A-Mild cigarette advertisement, the "Later Too Lo Paham" version shows a coherent story in building the meaning behind the advertisement. Scene by scene shows a consistent connotation of luxury and glamor in the style of popular culture among young people in big cities. In fact, every scene shows hedonistic worship with the use of branded objects. It seems that this advertisement wants to show the joy and happiness in urban areas.

By displaying scenes of splendor and glamor, the advertisement wants to invite its viewers to be lifted up in the modern imagination. However, modernity is constructed as a form of modernization that is not shackled by dominant powers. The dominant force that characterizes modernist culture that wants to deconstruct is individual culture into a communal form. This further gives the connotation of the advertisement inviting viewers to postmodern philosophy.

The background story setting is used to encapsulate the actual meaning of the text that you want to present. Actors and actor representations are displayed in the format of valor, strength and masculinity which becomes a magnet for triggering the creation of a feel of luxury and excitement. The presence of a strong man riding an elephant and the playboy symbol of a strong man who is loved by women and becomes the leader of the creation of luxury parties is symbolized by fireworks holders and flag holders.

Starting from a series of myths that can be studied from the first scene to the sixth scan, it shows that everything leads to a form of resistance to the concept of single domination in modern culture which is individual and capital-oriented to the communal with an orientation towards luxury and shared happiness. In this condition, the advertisement for Sampoerna A-Mild cigarettes in the "Later Also Lo Paham" version wants to invite young people to use modernist popular culture collectively. This shows the consistency of Sampoerna's advertising, which always has the theme of busy, communal community culture. Starting from the "It's fun to be busy" version of the advertisement to this time the "Nanti juga lo Paham" version.

Conclusion

Through the "Later Also Lo Paham" version of the Sampoerna A-Mild cigarette advertisement, it appears that the advertising producers want to build an image of elegant, glamorous and manly cigarettes in communal culture. This condition became the branding for Sampoerna cigarettes, a myth of resistance to individual and capitalistic domination in popular culture in communal culture and mutual cooperation. Sampoerna cigarettes want to consistently pursue this branding mythology as a cigarette that marks public space with togetherness.

So the purpose of advertising is not only to promote products or services directly, but also to form positive perceptions and build emotional relationships with consumers by associating the brand with certain values, emotions, or concepts that you want to display to consumers, so that the brand becomes better known and remembered by the target market. In this case, the Sampoerna A-Mild cigarette advertisement version "Later Also Lo Paham" succeeded in linking the promotion with the contextual values of its market share. However, the question remains unanswered whether successfully creating contextual advertising can build brand loyalty.

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