

## CHAPTER 4

### DATA ANALYSIS

In this chapter, the researcher analyzes the McDonald's *Wujudkan Momen yang Terlewati Jadi Lebih Spesial* advertisement and divides it into two sections. In the first section, the researcher will analyze the cultural values of collectivism in Indonesia. In the second section, the researcher writes down the cultural values of returning to hometown.

The researcher finds two cultural values of Indonesian society in the advertisement, such as collectivism culture, which is then classified into eight findings and a cultural value of going back to hometown or *mudik*.

#### 4.1 The Cultural Values of Collectivism in Indonesia

Collectivism refers to society's relationships that strongly value 'togetherness' and 'group-oriented' (Novera, 2004). Society of collectivist cultures orient themselves to their group membership relationships (Ariyanto et al., 2006). Societies of collectivist culture emphasize interdependent social units, one of which is the family (Gupta & Sukanto, 2020). Thus, people in the collectivist culture are willing to spend their time socializing and maintain harmony. In the McDonald's advertisement *Wujudkan Momen yang Terlewati Jadi Lebih Spesial*, collectivism is shown in the story of a son who is working out of town and has not been going hometown for two years. He then plans to go home to meet his family. As he arrives at his home, he does some activities with his family, such as watching television together, playing and reading books with

his little sister, and having dinner at McDonald’s. Those activities show the cultural values of collectivism because they highlight group concern and traditional family values more (Novera, 2004). Individuals in collectivist cultures accept themselves as part of a community that promotes interdependence and creates harmonious relationships. They keep the ideology of working together (Ashforth & Kreiner, 2014; Gupta & Sukamto, 2020). The details will be shown in the discussion below.

#### 4.1.1 Time Commitments

In the opening of the advertisement, the son calls his mother to inform her about his short holiday. He can be back home only for a day.

Son: *“Besok aku pulang Ma, tapi cuma bisa sehari.”*

Mother: *“Udah dua tahun, cuma pulang sehari?”*

Son: *“I will come home tomorrow, but only for a day.”*

Mother: *“Why only a day after two years of working there?”*

(Source: McDonald’s advertisement *Wujudkan Momen yang Terlewati Jadi Lebih Spesial* aired on McDonald’s ID YouTube Channel, 0:01 – 0:06)

**Table 4. 1**

*Time Commitments*

<i>SIGNIFIER</i>	<i>SIGNIFIED</i>
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D, 'u', 'a', 't', 'a', 'h', 'u',

*These show amount of time.*

'n'

'S', 'e', 'h', 'a', 'r', 'i'

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**DENOTATIVE**

**CONNOTATIVE**

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*Dua tahun = 730 days.*

*Sehari = 1 day.*

*If dua tahun and sehari are compared, the result will show that dua tahun is longer than sehari. In short, these present a long and a short time.*

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**MYTH**

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*The son gives his little time (1 day) to go home after a long time (730 days) working out of town. The son is obeying his superior (in terms of hierarchical work relationships) that gives him a short-break, and he cannot negotiate to get a longer break. On the other hand, he is obeying his family too as he plans to go back home in his short-break.*

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The dialogue between the son and the mother above is an example of cultural values of collectivism in which the son obeys his superior and his family. According to

Barthes (1972)'s theory of myth, *dua tahun* and *sehari* are the signifiers, which then signify the amount of time. Connotatively, *dua tahun* and *sehari* express a contradiction; *dua tahun* is longer than *sehari*. *Dua tahun* has 730 days, while *sehari* is the same with 1 day. These result in the myth that the son gives his little time (1 day) to go home after a long time (730 day) working out of town. The son is obeying his superior (in terms of hierarchical work relationships) that gives him a short-break and he cannot negotiate to get a longer break. On the other hand, he is obeying his family too as he plans to go back home during his short-break.

Indonesians have duties and obligations that must be carried out and fulfilled according to communal law. A person is obliged to comply with the rules and decisions given by superiors; superior's decisions are not questioned, challenged, and changed (Reisinger & Turner, 1997). In the case of obeying his superior, the son practices hierarchical work relationships that regulate the relationship between superiors and subordinates based on the formal rules. The decision to take his short-break is given by his superiors, and he can neither oppose nor change it. This shows his obedience to his superior (the son's boss). Meanwhile, the case of obeying the family is the same as obeying the superior. The son goes back to hometown as a form of his obligations as children to their parents. Indonesians are expected to obey the elders, too (Reisinger & Turner, 1997).

#### **4.1.2 Having Physical Contacts**

The second cultural value of collectivism is shown when the son has two physical contacts: hugging and patting hands. In Indonesia, as Reisinger & Turner (1997) said,

physical contact is common, especially in close relationships. People with the same background will know the meaning of these physical contacts as they are already ingrained in their community.

**a. Hugging**

There is a scene where the son hugs his mother right after he gets home.

**Table 4. 2.a**

*Having Physical Contacts (Hugging)*

<b>SIGNIFIER</b>	<b>SIGNIFIED</b>
<i>The son, and the mother, embracing each other's body.</i>	<i>The son and the mother are hugging.</i>
<b>DENOTATIVE</b>	<b>CONNOTATIVE</b>
<i>Hug is to hold one's body close to someone else's body with arms to show respect, like, or love.</i>	<i>There is a physical contact that shows the close relationship between individuals. The son and the mother do not feel awkward when they are hugging. Not all Indonesian people find themselves feeling comfortable while doing this action.</i>

## **MYTH**

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*There is physical contact that is done by the son and the mothers. The action of hugging each other is also to show respect the son does to his mother. In Indonesia, people who have close relationship are used to do physical contact, one of which is hugging.*

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**Figure 4. 1**

*The Son and The Mother are Hugging*



Source: McDonald's advertisement, 0:20

The son does physical contact in the above scene, that is hugging his mother right after he comes home. This action shows that the son is longing for his parents. According to Barthes (1972)'s theory of myth, the action of the son and the mother embracing each other's body is a signifier, which signifies they are hugging. Connotatively, this action will not be happened if there is no close relationship between the son and the mother;

they do not feel awkward when they are hugging. Not all Indonesian people find themselves feeling comfortable while doing this action. This scene produces a myth that there is a close relationship between individuals. According to Hall (1973, cited in Reisinger & Turner, 1997), the dimensions of individualism and collectivism concern the differences in communication between cultures of each country. Indonesia is a country with a high cultural context or can be called a high context culture (HCC). Communication can be sent through non-verbal messages. Moreover, Indonesians accept physical contacts such as holding hands, leaning on shoulders, touching knees or linking arms.

**b. Patting**

Another cultural value of collectivism is shown by the scene where the son does some gestures throughout the advertisement.

**Table 4. 2.b**

*Having Physical Contacts (Patting)*

<i>SIGNIFIER</i>	<i>SIGNIFIED</i>
<i>The son's action of patting the little sister's hand.</i>	<i>The son is touching and making contact, the gestures that are parts of collectivist culture.</i>
<i>DENOTATIVE</i>	<i>CONNOTATIVE</i>



*Pat is to touch someone or somebody gently and that usually done by Indonesian people. The son repeatedly communicates to his sister by using a gesture, and the sister immediately understands what the gesture means.*

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**MYTH**

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*The brother is giving time to his little sister not to rush, to be patient, without having to express it loudly.*

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**Figure 4. 2**

*The Son Patting His Little Sister's Hand*



Source: McDonald's ad, 0:23



In the advertisement, there is a scene where the son is patting his little sister's hand with his left-hand as well as looking at another side when his sister asks him a question. The son responds to his sister's question by giving a gesture that indicates he still needs to talk to his mother as his interlocutor at that time. In this case, he respects his mother. Indonesians are polite and they do not like being disturbed and interrupted (Gupta & Sukamto, 2020). According to Barthes (1972)'s theory of myth, someone tapping someone else's hand is a signifier. It signifies that they are touching and making contact, the gestures that are parts of collectivist culture. The gesture is a part of non-verbal communication that usually done by Indonesian people. The son communicates to his sister by using a gesture, and the sister immediately understands what the gesture means. The gestures that are non-verbal communication produce a myth that the brother is giving time to his little sister not to rush, to be patient, without having to express it loudly. Gestures, according to Reisinger & Turner (1997), can be considered as collectivism because it is a part of non-verbal communication that shows the close relationship between individuals. Gupta & Sukamto (2020) also stated that each member of the HC culture has knowledge of the internal context and statements that are not stated explicitly in writing or when voiced in face-to-face interactions. Communicators, by their understanding of the context carried, are able to understand what is unspoken. It is interesting to know that the son uses his left-hand when he is patting his little sister. In fact, Indonesians avoid the use of the left hand in passing things or in social interaction. However, what the son does is acceptable as he is older than his little sister.

### 4.1.3 Saving Time for Quality of Life

The next cultural value of collectivism is shown in the scene where the daughter hides all the clocks. The daughter is sad when she finds out that her brother is only home for a day. Therefore, she tries to hide all the clocks, either wall clocks, watches, or alarm clocks under her bed, and thinks that her brother could stay at home longer. The mother is surprised to find a clock that is not in its place, and the father is also surprised to find the alarm clock hidden behind the sofa pillow. The brother who later finds all the clocks is just smiling as if he knows why his little sister does this.

**Table 4. 3**

*Saving Time for Quality of Life*

<i><b>SIGNIFIER</b></i>	<i><b>SIGNIFIED</b></i>
<i>'C', 'l', 'o', 'c', 'k'</i>	<i>Clock</i>
<i><b>DENOTATIVE</b></i>	<i><b>CONNOTATIVE</b></i>

*A clock is a device that Indonesians usually do not make the time as a usually found in a wall that commitment. For them, time can be stretched; time is is used to measure and show stretchable. Nevertheless, the advertisement delivers time.*

*a different point of view about time. In the advertisement, it is shown that time flies and runs so fast.*

*The daughter feels that time is so precious, so that she should keep more time to be spent with her brother and have quality time with family, especially her brother.*

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### **MYTH**

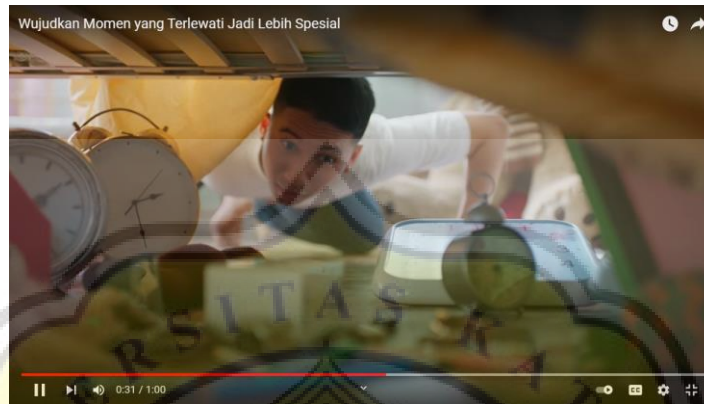
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*The concept of time here is a bit uncommon for Indonesian people who usually consider time unimportant as they usually come late. There may be an influence of Western culture where time is important.*

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**Figure 4. 3**

*The Son Finding All the Clocks Under the Bed*



Source: McDonald's ad, 0:31

According to Barthes (1972)'s theory of myth, the clock (an instrument to show the time), is the signifier, which then signifies 'time'. Connotatively, Indonesians usually do not make the time as a commitment. For them, time can be stretched; time is stretchable. Nevertheless, the advertisement delivers a different point of view about time. In the advertisement, it is shown that time flies and runs so fast. The daughter feels that time is so precious, so that she should keep more time to be spent with her brother and have quality time with family especially her brother. It produces myth that the concept of time here is a bit uncommon for Indonesian people who usually consider time unimportant. There may be an influence of Western culture where time is important. In the advertisement, the clock does not refer to punctuality, but to time saved for having quality time or maintaining relationships and harmony. The action of the girl hiding all the clocks signifies her desire to keep more time so that she can spend

more moments with her brother. Reisinger & Turner (1997) said that Indonesians emphasize more on maintaining relationships and harmony, and doing frequent socializing. In short, they do not mind giving a lot of time to activities outside of their personal affairs.

#### 4.1.4 Showing Respect to the Other Family Members

##### a. Using Proper Addressing Terms to the Elders

Another cultural value of collectivism is shown in the scene when the daughter calls her older brother “kakak”, while the son (the daughter’s brother) calls his younger sister “adek”.

**Table 4. 4.a**

*Using Proper Addressing Terms to the Elders*

<i><b>SIGNIFIER</b></i>	<i><b>SIGNIFIED</b></i>
<i>‘K, ‘a’, ‘k’, ‘a’, ‘k’</i>	<i>Kakak</i>
<i><b>DENOTATIVE</b></i>	<i><b>CONNOTATIVE</b></i>

*Kakak (in Indonesia) is the older brother or sister. In Indonesia, having addressing terms to each age group is a part of Indonesian cultural value that aims to show respect to each individual. The daughter knows that she is younger than her brother, so that she regards for a person who is older than her.*

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### **MYTH**

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*The daughter knows the hierarchical relationship on the family; her brother is older than her. She then does call him using proper addressing terms.*

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The signifier in this scene is 'k', 'a', 'k', 'a', 'k'. It signifies *kakak* (older brother or older sister). In Indonesia, *kakak* is someone who is more superior and should be respected. The younger call their sister or brother by using that term. Connotatively, in Indonesia, having addressing terms to each age group is a part of Indonesian cultural value that aims to show respect to each individual. The daughter knows that she is younger than her brother, so that she regards for a person who is older than her. Then, this scene produces myth that the daughter knows the hierarchical on the family; her brother is older than her. She then does call him using proper addressing terms. Reisinger & Turner (1997) in their research explain that Indonesian culture espouses a social hierarchy based on a person's age, occupation, or social position in society. In

the collectivist culture, each age group has an appropriate term or language. Older people, such as parents, teachers, or superiors, are always respected. In summary, each individual should address other individuals properly as a form of regard for others like when the son calls his sister *adek*.

**b. Having Proper Physical Contacts**

In another scene, the daughter is just waking up when the brother comes home. She immediately runs outside and takes her brother’s right-hand. Indonesian society calls it “salim” (a kind of movement when the younger takes the elder’s hand, and puts it on the cheek).

**Table 4. 4.b**

*Having Proper Physical Contact*

<i>SIGNIFIER</i>	<i>SIGNIFIED</i>
‘S’, ‘a’, ‘l’, ‘i’, ‘m’	“Salim”
<i>DENOTATIVE</i>	<i>CONNOTATIVE</i>



“Salim” (in Indonesian) is Salim is common to do by Indonesian people, taking one hand and put it to especially for the younger to the elder. It is only done one’s forehead or cheek. when people have close relationship or have known each other for a longtime. People will not do this when they do not know each other. In the advertisement, the daughter realizes that she is a part of her family, then she is used to do “salim”, besides use the proper addressing terms.

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***MYTH***

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The daughter does not mind to do “salim” to her brother as they are siblings. The daughter is obeying the hierarchical family relationship.

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According to Barthes (1972)’s theory of myth, the signifier of this scene is taking one hand and putting it to one’s forehead or cheek (as seen in the photo below). It signifies “salim” (in Indonesia’s terms). “Salim” is common for Indonesian people, especially for the younger to the elder. It is only done when people have a close relationship or have known each other for a long time and are superior. People will not do this when they do not know each other. In the advertisement, the daughter realizes that she is a part of her family, then she is used to doing “salim” besides using the proper addressing

terms. Besides that, it shows that the parents are raising their daughter well as she is able to show her politeness and respect to her brother.

**Figure 4. 4**

*The Sister Does “Salim”*



Source: McDonald's ad, 0:22

Physical contacts like shaking-hand or giving a hug (same sex) are common in Indonesia. When the younger do hand-shake to elderly, it can be called as a part of giving respect to older people (Reisinger & Turner, 1997). Moreover, Indonesian society respects people who use their right hand when handing over goods or in social interactions, and considers people who use their left hand as disrespectful.

#### **4.1.5 Representing Patriarchal Culture**

The cultural value of collectivism is also seen in the scene where the mother is cooking in the kitchen. In the next scene, the mother is bringing the clothes when the father reads a newspaper.

**Table 4. 5**

*Representing Patriarchal Culture*

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<i><b>SIGNIFIER</b></i>	<i><b>SIGNIFIED</b></i>
<i>1) The mother: the kitchen, a pile of clothes.</i>	<i>Two people are doing different activities.</i>
<i>2) The father: a newspaper, enjoying leisure time.</i>	

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<i><b>DENOTATIVE</b></i>	<i><b>CONNOTATIVE</b></i>
<i>House chores are tasks that are done regularly at home, such as cleaning, sweeping, mopping, washing, and ironing.</i>	<i>House chores are usually done by women. Men in a family are represented as persons who earns family wage. They do not need to do domestic chores as they have worked to meet the family needs.</i>

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***MYTH***

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*The advertisement indicates that there are differentiated sex roles in the house. The domestic works are supposed to be done by women, while earning family wage are men's obligations.*

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According to Barthes (1972)'s myth theory, a woman carrying a pile of clothes and a man enjoying his leisure (it can be called "santai-santai" in Indonesian) are the signifiers of this scene. These signify two people are doing different activities. Connotatively, house chores are usually done by women. Men in a family are represented as persons who earn family wage. They do not need to do domestic chores as they have worked to meet the family needs. This scene produces myth that the advertisement indicates that there are differentiated sex roles in the house. The domestic works are supposed to be done by women, while earning family wage are men's obligations. Reisinger & Turner (1997, p. 142) said that masculinity cultures are found in the collectivist culture, such as inequality, differentiated sex roles, as well as the importance of money and possessions.

#### **4.1.6 Representing Family-Oriented**

The next collectivism culture is shown by the scene where the daughter shows her drawing of six swans to her older brother. The drawing is the same as the one that has been pasted on the wall.

**Table 4. 6**

*Representing Family-Oriented*

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<i><b>SIGNIFIER</b></i>	<i><b>SIGNIFIED</b></i>
<i>The drawing of a mother swan and cygnets (baby kingdom. swan).</i>	<i>The drawing represents a family in the animal kingdom.</i>
<i><b>DENOTATIVE</b></i>	<i><b>CONNOTATIVE</b></i>
<i>The picture of a mother swan and cygnets is drawn by the daughter.</i>	<i>The daughter wants to show her drawing of a mother swan and cygnets to her brother. She is represented as a sister who desires to have a family gathering, especially with her brother after two years separated by distance.</i>
	<i><b>MYTH</b></i>
<i>The daughter is longing for having quality time with her complete family members. Her feeling of missing the moment does swell when her brother is not home for two years.</i>	

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### Figure 4. 5

#### *The Sister Showing Her Drawing to Her Brother*



Source: McDonald's ad, 0:27

According to Barthes (1972)'s theory of myth, the picture of a mother swan and cygnets is a signifier which then signifies a family. Connotatively, the daughter wants to show her drawing of a mother swan and cygnets to her brother. She is represented as a sister who desires to have a family gathering. It produces a myth that the daughter is longing for having a quality time with her complete family members. Her feeling of missing the moment does swell when her brother is not home for two years. Besides that, the advertisement is trying to show family togetherness not only in the human world, but also in the animal kingdom.

#### 4.1.7 Showing Strong Relationship between Children and Their Family

A warm atmosphere envelops the family as seen in the way the son and the daughter interact closely. The son reads a story book for his younger sister and plays with his younger sister.

**Table 4. 7**

*Showing Strong Relationship between Children and Their Family*

<b>SIGNIFIER</b>	<b>SIGNIFIED</b>
<i>The son, the daughter, sitting, reading a book.</i>	<i>Doing things together and having close relationship.</i>
<b>DENOTATIVE</b>	<b>CONNOTATIVE</b>
<i>The son and the daughter are sitting and reading a book together.</i>	<i>They have strong attachment as siblings. This action must be a result from what they were doing in the past or/and what the family have given them for relationship, rules, and life courses. The son and the daughter do really enjoy their activity without feeling awkward due to their age range.</i>



## **MYTH**

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*The family members maintain a close relationship. The close family relationship must be thrived for a longtime since the family has been built. It requires years to be able to possess the ownership in a family environment.*

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**Figure 4. 6**

*The Son and The Daughter are Reading Together*



Source: McDonald's ad, 0:36

According to Barthes (1972)'s theory of myth, the scene of the son and the daughter sitting and reading a book together is a signifier, which then signifies doing things together and having the close relationship. This scene contains a myth that there is a closeness between the son and daughter, so that they are able to spend time together regardless of their age. Mangundjaya (2013) said that collectivism blends with society from birth onwards, and involves people into strong and cohesive groups, and has the

value of unquestioning loyalty, and “the family is the most important in-group in most cultures” (Triandis et al., 1990, p. 1007). Then, it can be concluded that harmony and loyalty start from the family. Indonesian society is family-oriented (Reisinger & Turner, 1997), and harmony is one of the important attributes of collectivism (Triandis et al., 1990). The whole advertisement, from beginning to the end, delivers a story of a family life.

**4.1.8 Having Dinner**

The scene where the family is having dinner together in McDonald’s becomes the next example of collectivism.

**Table 4. 8**

*Having Dinner*

<i><b>SIGNIFIER</b></i>	<i><b>SIGNIFIED</b></i>
<i>McDonald’s, the family, meal.</i>	<i>The family is having dinner at McDonald’s.</i>
<i><b>DENOTATIVE</b></i>	<i><b>CONNOTATIVE</b></i>

*A dinner is an evening occasion where people and gather with the complete members. They choose gather to eat together.*

*McDonald's for several reasons, 1) it is a fast-food chain; the food is readily available and they do not need to cook. They can spend more time on having conversation instead of preparing meal. 2) McDonald's is a family place. The action of gathering and eating together at McDonald's shows that they are trying to strengthen a bonding as a family.*

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**MYTH**

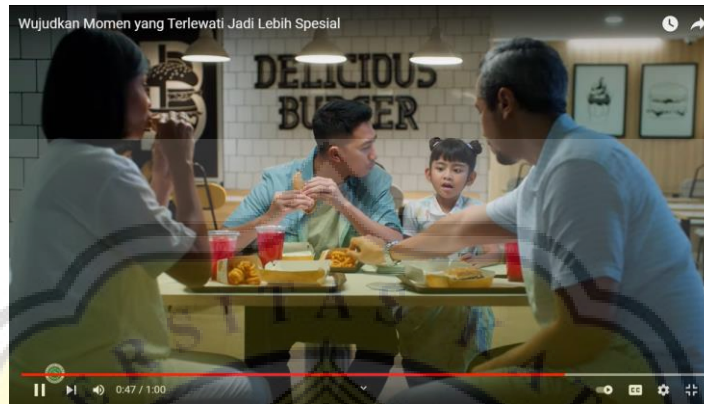
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*The scene shows that family togetherness is important. People can spare their time to have a quality time without having distractions from other matters, one of which is preparing meal. Thus, choosing McDonald's can give them a chance to save their time for a quality of life.*

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**Figure 4. 7**

*The Family is Having Dinner Together*



Source: McDonald's ad, 0:47

In the advertisement, there is a scene where the son and daughter laugh happily when seeing McDonald's logo. According to Barthes (1972)'s, McDonald's logo is a signifier that signifies a fast-food restaurant. Connotatively, the family chose to eat at McDonald's to have dinner and gather with the complete members. They choose McDonald's for several reasons, 1) it is a fast-food chain; the food is readily available and they do not need to cook. They can spend more time on having conversation instead of preparing meals. 2) McDonald's is a family place. The action of gathering and eating together at McDonald's shows that they are trying to strengthen a bonding as a family. It produces a myth that the scene shows that family togetherness is important. People can spare their time to have a quality time without having distractions from other matters, one of which preparing meal. Thus, choosing McDonald's can give them more time to save their time for a quality of life. McDonald's is a family place (Dukut, 2018),

where a family can get together to have dinner. They choose to dine at McDonald's because of some factors. There are some factors behind a family deciding to eat out are their working hours, availability of flexible space, and family-supportive supervision to demonstrate dinner together (Allen et al., 2008). In this case, the family chooses to dine together as they want to spend and be focused on their quality time. They celebrate their togetherness with the complete members there.

#### **4.2. The Cultural Values of Going Back to Hometown**

The ideal family consisting of heterosexual couples is formed through a combination of marriage and blood ties and has their own biological children. There is a certain structure of authority within the family, such as “a father-head who earns an adequate family wage, a wife who stays at home, and children” (Collins, 1998, p. 62). Going to one's hometown is a significant event for a child who migrates. As explained by Fuad (2011) in his research, the immigrants have a great desire to return home and gather with their families. For immigrants, seeing and gathering with family is a precious moment as they cannot do it frequently. The scene of the son planning to go back home represents the concept of family values. Moreover, the scene shows the concept of “home and family” by Mallett (2004). Home is a place to live that is inhabited shortly after a person is born or can be called their childhood family house, in which family relationships, rules, and life courses are created there.

In the advertisement, there is a scene where the daughter is staring at the wall, which turns out to be pasted with five of her drawings and a clock. There are two

drawings of hers that are related to going back to hometown; 1) a bus and 2) a scenery of a village under a mountain.

**Table 4. 9**

*The Cultural Values of Going Back to Hometown*

<b>SIGNIFIER</b>	<b>SIGNIFIED</b>
<i>A drawing of a bus and a drawing of scenery.</i>	<i>The action of going back to the hometown.</i>
<b>DENOTATIVE</b>	<b>CONNOTATIVE</b>
<i>Bus is a land vehicle that can accommodate passengers with a certain capacity.</i>	<i>The drawing of the bus represents a trip. The drawing of scenery represents out of town.</i>
<b>MYTH</b>	

*The two drawings represent the action of going back to the hometown, as what the son does; he is going back to his home after two years working out of town.*

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**Figure 4. 8**

*The Daughter's Drawings*



Source: McDonald's ad, 0:08

The bus in the picture is a land vehicle that can accommodate passengers with a certain capacity. In this advertisement, the emergence of the image of a bus along with the image of a village under the mountains has an interconnected meaning. According to Barthes (1972)'s theory of myth, the bus and the scenery are the signifiers which then signify the action of going back to the hometown. This scene produces a myth that the advertisement shows the activity of going back to hometown. Fuad (2011) said that people go back to their hometowns in various ways, either by land, sea, or by air. They



use private cars or motorbikes, public transportation such as buses, trains, planes, and ships.

