

# Protraction of Javanese Philosophy In *Djarum 76* Advertisement Video Series

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**Abstract**—This study aims to describe the genie's characteristic in the advertisement as a representation of Javanese culture since *Djarum 76 Cigarette* is an original Javanese cigarette. This study aims to investigate the point of attraction of *Djarum 76* advertisement and the implementation of Javanese local wisdom in the video ads. A qualitative study is appropriate to be implemented. The data was collected from observing the *Djarum* video ads from year 2007 to 2015. By using descriptive analysis the data was connected into Javanese Philosophy. The result shows that humor becomes the attraction of the advertising. It was meant to attract the lower middle-class audience which is the target buyers of *Djarum 76*. Therefore, the humor displayed in the ads as its appeal. In each appearance, the genie emphasized the Javanese culture through the clothes that he wore, the behavior, and also the Javanese philosophies which are humble yet convoluted. The Javanese Philosophies showed in the ads are, first: *Aja gumunan, aja getunan, aja kagetan, aja aleman*; second: *Memayu hayuning bawana, ambrastha dur angkara*; and third: *Kuminter mundak keblinger, aja cidra mundak cilaka*.

**Keywords**—Local Wisdom, Javanese, *Djarum 76*, Advertising

## I. INTRODUCTION

In Indonesia, cigarette advertisements were strictly ruled as they are regulated by *Peraturan Pemerintah* (the Government Regulation) Number 38/2000, Clause 17 about the showtime of cigar advertisements in television which is from 21.30 - 05.00 (local time), PP Number 38/2000 which revised PP Number 81/1999, Clause 10 about cigar, and PP Number 109/2012 that forbids cigar promotion which clearly shows the cigar ([depkes.go.id](http://depkes.go.id)). Furthermore, according to the Indonesian Advertising Procedures, cigarette advertisements should not affect or stimulate people to start smoking [1]. Therefore, as the ads are restricted by many rules, the creative director of advertising agencies are pushed to be more creative. They have to represent cigarette image in other forms. Moreover, the ads' purposes are not only to sell the product but also to deliver the positive image of cigarette.

The *Djarum 76* ads circulated from 2009 to present showed a Javanese Genie in various versions as the central

figure [2][3]. The genie dressed in a Javanese attire, along with his Javanese head cover (*blangkon*). He speaks Indonesian language associated with Javanese accent [3].

In general, local wisdom is developed through the internal evolution processes that will lead to the emergence of the system values. The values are crystallized in the form of common laws, beliefs and local cultures. Local wisdom becomes the norms practiced in a society which is faithfully believed and reflected in daily life [4]. Local wisdom cannot be separated from the culture and values [5]. In daily life, local wisdom is not only being applied in social interactions, as it is also applied in the nature and spiritual aspects [6].

Local wisdom contains various attitudes and ethics of religious morality. It also teaches the spiritual connection of human life with the universe. Local wisdom is reflected in the philosophy of life and proverbs. In specific, Javanese local wisdom is closely related to the viewpoint of community life and the Javanese philosophy [6].

Javanese culture has an important role in Indonesia as it has wealthy local wisdom that contained in every aspect of Javanese cultural life [7]. The Javanese has their own perspective of life which emphasizes inner tranquility, harmony and balance, accepting attitude against all the events that occur while placing the individual needs under the society needs, and even wider, the society under the universe [8]. In general, Javanese local wisdom can be seen from the behavior of Javanese elders and spiritual mentors [9]. Local wisdom is transformed into the principle of life in order to make sure the balance in the society. Local wisdom also inherited from the elders to their children in the form of wise words to be implemented in their life. These wise words explain the philosophy of living in harmony in the society [10] [11].

This study aims to describe the main attraction of *Djarum 76* video ads related into its customer. Afterward the main attraction was connected into Javanese philosophies that is represented inside the *Djarum* ads.

## II. METHOD

A qualitative analysis design was adopted for this study as this study aims to investigate the meanings of *Djarum 76* advertisements, a qualitative study is appropriate to be

implemented. Literature method was used as the research approach in this study based on visual data of the Djarum 76 advertisement video series. To support the visual data, printed data were collected as well from journals, and books, while other supporting data were collected from the internet. Furthermore, documentary materials were analyzed by using descriptive analysis [12].

In this study, the purposive sampling method was done to investigate the Djarum 76 ads. The primary data were collected from television commercial ads during 2011. Meanwhile, the secondary data were collected by analyzing some research papers which are related to Javanese Philosophy as local wisdom.

### III. THE DESCRIPTION OF DJARUM 76 ADS VIDEO

Djarum 76 is a cigarette product produced by PT. Djarum in Kudus, Central Java. Upon introduction in 1976, Djarum 76 rapidly gained attention throughout Java, Bali, Kalimantan and Sumatra, particularly East and Central Java and Bali [13]. Djarum 76 advertisement is one of mass media advertising (radio, television, newspaper, and magazine) which is included in 'above the line' promotion category [14].

The ad that is being broadcasted on television also called ad clip. This advertising clip contains elements of sound, images, and motion so that the message should be able to draw attention impressively. Advertising clips can be divided into live action, stop action, animation and still image, while, Djarum 76's advertising clip belongs to live action category. Live action is a video clip advertisement that involves elements of images, sounds, and motion together, including a snippet of human life or related to the community daily life [15].

An appealing message does not only determined by the ad's content but also the approaches in messaging techniques to make the ads more persuasive. The technique of delivering ads messages can be categorized into 3 major groups which are called rational appeals, emotional appeals and normative/ethics appeals. In its application, all three categories can be merged or used separately. The rational appeals approach emphasizes the rationale of thinking in delivering the message. Instead, the emotional appeals approach emphasizes the emotions that play with the audience's feelings. Meanwhile, the normative appeals approach uses normative values in delivering the messages [15].

Djarum 76 advertisement used emotional appeals approach in the humor perspective to attract the audience. Humor is considered to be a reliable medium to draw attention as humor can increase attractions into the ads and can create a brand awareness. This Djarum 76 product is an established and well-known cigarette so it is appropriate to use humor approach as the attraction to deliver the messages [16].

In the competition in which each product has similar physical characteristic and relatively homogeneous such cigarettes, developing a distinct image is a must. The product image is developed based on psychological differences of the product. Then, by using symbolic associations, the product can be associated with the consumer [16]. Djarum 76

advertisement features the brand (Brand Advertising) [17] in which Djarum 76 logo as the brand's representation. In analyzing Djarum 76 advertisement, several stages and steps of the artwork design review were used. The stages are the descriptive stage, formal analysis, interpretation, and evaluation. The whole analysis process is started with the descriptive stage and the decomposition elements of the artwork which do not involve any early perceptions or conclusions. Then, in the technical perspective, the descriptive analysis used to describe the advertisement according to the elements in the videography or the shooting processes.

Basically, an advertisement has similar function as communication, such as information, persuasion, education, and entertainment [15]. As Djarum 76 ads cannot apply information and persuasion functions, the ads only carry out the functions of education and entertainment. Djarum 76 advertisements do not provide any clear pieces of information about its products to the public. In the advertisements, the product image is replaced with its brand logo. This happens due to government regulations on tobacco advertising. A similar case is applied on the persuasion function as this cannot be done by tobacco products. By the regulation, the government banned cigarette companies to persuade audiences to buy their products. Furthermore, the cigarette ads may not display the products.

Therefore, only education and entertainment functions displayed in the Djarum 76 ads. In this advertisement, the aspects of education and entertainment are packed in the form of humor. This strategy is applied to make sure the audience who watch the ads do not feel educated but entertained.

The Javanese genie who becomes the central figure and the theme of the ads is not coming from Java because in the Javanese culture there is no myth or the story of a genie coming out of the bottle. Meanwhile, this story came from The Story of 1001 Nights in the Middle East. However, the genie appearance was changed to Javanese by incorporating the characteristics of the Javanese [18].

This 'Javanese Genie' is described by visually wearing a complete Javanese traditional attire, starting from *Beskap* (top), *Jarik* (bottom), *Blangkon* (head cover), and *Keris* as the accessories that was slip on the back. The *beskap* was showed in the color of gold while *blangkon* and *jarik* displayed with a matching color, dark brown (*soga*) which is the typical color of Javanese batik motif. The gold color on the *beskap* and brown in the *jarik* it matched with Djarum 76's brands and logos which are brown and gold. In addition, the genie's face and hair characteristics represented the general physical appearance of the Javanese with brown skin, not-so-wide eyes, a tend-to-pug nose, and a big mouth with a wide-open smile while showing his white teeth. Although covered by *blangkon*, it can be seen that the genie's hair is black with a slightly wavy tip. Furthermore, the genie always says '*monggo*' which means please in Javanese to emphasize the Javanese characteristic [2].



Fig. 1. The Djarum 76 Javanese Genie

**IV. THE INTERPRETATION OF DJARUM 76 ADS VIDEO**

As mentioned above, Djarum 76 is a tobacco product brand from Central Java. Therefore, the advertisement video is associated with the Javanese life philosophy to reflect the identity of Djarum 76. The well-known Javanese philosophy of life is summarized into noble advice that can be applied in life [10], which was related to Djarum 76 ads video content.

The narcissistic version of Djarum 76 video advertisement told us about a man's effort from the lower economic strata who wanted to be famous. In the video, he was wearing a worn-out gray shirt which looked so dreary. The man was pictured as a not-really-handsome person with a dark-brown and less sharp-nosed. His mustache, lips, and eyes were not very appealing, and his hair was messy. By directly looking at his appearance, it was obvious that he would not be able to be famous without working hard. He wanted to spread his photographs all over Indonesia in a quick and instant way. In the video, the man said to the genie, "I want to be famous in Indonesia, I want my photos to be everywhere". As the genie understood the wish, he immediately granted the wish according to his own interpretation. From the genie's perspective, becoming a public service model for smoking advertisement was a way to be famous because the man's photograph would be displayed on every cigarette packaging.



Fig. 2. The Djarum 76 Javanese Genie

The ads implicitly said that in the Javanese Philosophy, a person needs to be *aja gumunan*, *aja getunan*, *aja kagetan*, and *aja aleman*. It means that we should not easily wonder, easily regret, easily startled, and spoiled [10] [19] [20] [21]. Those philosophies teach us to be the one who can accept all circumstances in life. Therefore, we will not make trouble for ourselves and others.

The man was amazed (*gumunan*) by the Genie, then he thought shortly (*kagetan*) that he would be a very famous person. He wanted to be famous instantly (*aleman*), even though everything needs processes. Since nothing is instant,

the result of being hasty will not be good. In the end, the man became famous by being a model for something negative.

It is normal to have a sense of wonder (*gumun*). However, we have to address the wonder wisely. We have to prevent thinking shortly because of those wonder, as everything needs process and nothing is instant. In life, we need to learn to be sincere, *legowo* or relieved. There will always be consequences and feedbacks in any choices we made. Therefore, we should not be easily regret if the results do not meet our expectations. Life must strive with perseverance but also flow in a flexible and wise way.

The next video is the job promotion version. It tells about a vice chairman who wanted to be promoted quickly as the chairman. The genie granted the wish by omitting the "vice" term on his nameplate on the desk. This thing was protested by two groups of other meeting participants. The first group was the representatives of the poor, and the second group was the representatives of the small people (inferior). They believed that the promotion from vice to chairman would increase the incomes. It could be seen from the seat he occupied which initially looks simple and then turned magnificent after he was being the chairman. Because of that, the representative of the poor people group wanted the promotion as well. The genie eliminated the word 'representative' on their signboards so that they became the poor people. Their appearance also changed, which was originally styled in luxury with suits and good dresses, then turned into the poor people dressed in rags and shambles. Then the genie offered the same thing to the representative of the small people group. In an instant, they refused and begged to the genie not to turn them into small people.



Fig. 3. The transformation of people's representatives

The ads implicitly said that in the Javanese philosophy, a person should *memayu hayuning bawana*, *ambrastha dur angkara*. It means maintaining the peace and fighting the anger [10] [19] [20]. The point is we must cultivate salvation, happiness, and prosperity while eradicating the wrath, greed, and anger. *Memayu hayuning bawana* is indeed a very spiritual philosophy that can help a person be wiser in life. The person who implements this philosophy will have a life which is full of calculation and salvation. As a result, the person will be more patient and relax. Furthermore, the person will be wise and understand the ideal life and where it should be [22] [23].

The philosophy in the video ads is as a representative of the people, they did not reflect '*memayu hayuning bawana*' which means seeking prosperity for the people they

represented. The representatives even ‘*ambrastha dur angkara*’ which means being greedy by following their lust [24]. They wanted higher position without considering the people they represented. This was reflected from the fancy appearance they showed that did not reflect the simplicity of the poor.

The Campaign version of Djarum 76 video ads started with a couple of well-dressed husband and wife in a quiet room that was separated from the crowded one. As the man held a magic pot, he opened it and the genie went out from the magic carafe. Then, the man wished to be a firm, trustworthy, and honest leader. Of course, the genie granted what has been asked. Then, the man entered the crowded room with the banner "vote me" behind the podium where the man was standing and said, "I want to get wealthy, have plenty of houses, and dozens of luxurious cars, and also have affairs everywhere", with a confident gesture and a loud voice. Realizing his words was not right, he closed his mouth while the woman beside him being surprised and angry because of the man statement.



Fig. 4. The candidate of the leader

The story in that ads implicitly told us about ‘*Aja kuminter mundak keblinger, aja cidra mundak cilaka*’ philosophy. It means that we should not feel superior, so we do not go wrong and do not cheat, so we will not be harmed [10] [19] [20]. Therefore, remember the same corrupt people who steal. They are the most intelligent that deceives a lot of people, hence they will be wretched.

In the video, the prospective leader felt intelligent (*kuminter*) who wanted an excessive honesty (*keblinger*). However, he got the honesty from cheating (*cidra*) by asking the genie. In the end, the honesty gives harm to him (*cilaka*) which was being humiliated in public.

## V. CONCLUSION

The Djarum 76 advertisement is a cigarette advertisement featuring a Genie dressed in Javanese both in printed and non-printed media. Jin dressed in looms along with *blangkon* and a thick Javanese accent. Djarum 76 advertisement video is a television advertisement that categorized in the ‘above the line’ marketing category. The clip displayed is a live action that shows the daily life of Indonesian people. The humorous emotional approach becomes an attraction in delivering the message in this advertising clip. The Javanese philosophy showed in the Djarum 76 videos ads are *Aja gumunan, aja getunan, aja kagetan, aja aleman; Memayu hayuning bawana, ambrastha dur angkara; and kuminter mundak keblinger, aja cidra mundak cilaka*. This study revealed the representation of Djarum 76 video advertising of Javanese

Philosophy. Since Dajrum 76 is a national cigar brand from Kudus, Java, so the video ads tried to represent the place where the product from by relating the story into Javanese philosophy. This study only analyzed three videos from more than 17 videos. So many more video can be analyzed from many perspective, such as social critics, local wisdom and semiotics.

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