

**SEMIOTIC ANALYSIS OF TANTRI NAMIRAH SELF-
PRESENTATION ON INSTAGRAM**



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HALAMAN PERSETUJUAN

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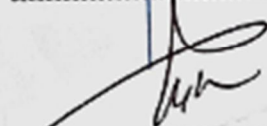
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Semiotic Analysis of Tantri Namirah Self-Presentation on Instagram

ABSTRACT

The development and growth of the internet brought new ways to communicate in social life, one of the changes that occurred was the presence of new media. With the presence of new media, the communication paradigm in society has experienced a significant shift. This happens because of the characteristics of the new media which contains convergent properties. These characteristics can change the character of society in media life which has direct implications for modern human life. Social media is one of the means of communication produced by new media. Through social media, a person can express or present himself freely through social media. The purpose of this research is to understand semiotic signs in photos uploaded through Tantri Namirah's social media as a form of Self Presentation. The method used in this research is qualitative with descriptive type. The results are to describe the data through Roland Barthes' semiotics methodology approach to understand Self Presentation signs displayed in the form of photos and then analyzed using denotative and connotative signs. From this study found a unique self-presentation in the clothes of Tantri Namirah.

Keyword : Self-Presentation, Semiotca, Fashion

ABSTRAK

Perkembangan dan pertumbuhan internet membawa cara baru untuk berkomunikasi dalam kehidupan sosial, perubahan yang terjadi salah satunya dengan muncul media baru. Dengan hadirnya media baru paradigma komunikasi dalam masyarakat mengalami perubahan yang cukup signifikan hal tersebut disebabkan oleh karakteristik dari media baru yang memiliki sifat konvergen. Konvergen dapat mengubah karakter masyarakat dalam kehidupan bermedia yang berimplikasi secara langsung terhadap kehidupan manusia modern. Media sosial merupakan salah satu bentuk wadah komunikasi yang dihasilkan oleh media baru. Melalui media sosial seseorang bisa mengekspresikan dirinya atau mempresentasikan dirinya secara leluasa melalui media sosial. Tujuan dari penelitian ini adalah untuk memahami tanda semiotica pada foto yang diunggah melalui media sosial Tantri Namirah sebagai bentuk Presentasi Diri. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan jenis deskriptif yang hasilnya untuk mendeskripsikan data melalui pendekatan metodologi semiotika Roland Barthes untuk memahami tanda presentasi diri yang ditampilkan dalam bentuk foto kemudian dianalisis dengan menggunakan tanda denotasi dan tanda konotasi. Dari penelitian ini menemukan presentasi diri yang unik pada pakaian Tantri Namirah.

Kata Kunci : Representasi Diri, Semiotika, Mode

1. INTRODUCTION

Technology plays an important role in the process and practice of communication in an industrial society that is transforming into an information society (Kurmia, 2005). The main characteristic of new media lies in decentralization, meaning that the choice of news is no longer influenced by the hand of the communicator, two-way or reciprocal communication, flexibility in form, content and use (Griffin, 2011). The emergence and development of the internet brings new ways of communication in society and can change the paradigm of communication in society, one of which is communication to be unlimited in distance, time, space. It can happen anywhere, anytime, without having to meet face to face (Kurmia, 2005). One of them is the development of communication technology where we can now enjoy newspaper media through online media, and the development of media cannot be denied from mass media to social media. So that information and communication are no longer controlled by journalists alone, but the wider community can become subjects in providing information and communication, either through Facebook, Twitter.

It is undeniable that the current advancement of information technology is actually leading the global community towards the virtual world. This phenomenon makes the information network transparent and virtual when there are no moral categories that bind it and value measures that limit it. Party-line is a picture of a cyber society immersed in the ecstasy of communication. Where someone who is immersed in cyber communication can be immersed in it and carried away by the flow of existing communication styles, so that often it can appear to be another figure that is different from the real world (Piliang, 2004)

Social media provides a role in the development of fashion trends which are then followed by most women who want to look fashionable. With the existence of social media that provides a place for aspirations of trends related to people's clothes who dress trendy or dress like those worn by their idols.

Through social media, which is part of this new media, it has the nature of interactive two-way communication which allows the collection and delivery of information so that the implications can be varied. Producers have wider opportunities to be recognized and published. Publishers can provide alternative forms of communication and publication so that they can edit and validate their publications. It is widely used as a place to express their lives, one of which is their lifestyle, which can be displayed in the form of fashion or telling stories about their personalities. Mass media can be used by many parties, for example from urban communities or rural communities (ARYATI, AJENG ALIFA and , Yudha Wirawanda, n.d.). Urban society is a part of society whose life orientation is in urban society. Lifestyle is a determinant of identity in the social strata in the environment. Urban communities in adopting a lifestyle take various forms. Starting from behavior, hanging out, community, clothing and so on.

By utilizing social media which can be used as a platform or a platform for someone to express one's behavior, starting from the way they dress and their lifestyle, this a part of self-presentation where self-presentation is an activity to build self-image (Crewe, 2013). Personal brand identity relies on self-presentation, that make trust in the brand and people's love for the brand platform that are use in various media that are including works, photos, videos, fashion, etc. To expressive self-image can be used through online platforms (Labrecque, L.I, Markos E., 2011).

Forms of communication that we can find various forms of communication, both verbal and non-verbal. In this all-digital era, there is a great deal of non-verbal communication in the form of photos or videos. Everyone in using social media to create an image with their respective backgrounds, can define the word communication in different ways. In this case, a definition is needed, of course, to help the study carried out. The symbol in the "language" of communication is something that is used to show something else, based on the agreement of a group of people (Sobur, 2006).

Fashion is always associated with clothes, style, make up or in short as something someone wears. The various models offered have always succeeded in stealing everyone's interest. Clothing, which used to function only to protect the body or cover certain parts of the body, is now widely used not only as body armor, but also to see when and where clothes are worn.

Not only to be just a style, clothes can also represent someone's self. Through the way fashion and clothing communicate, it can describe a person's social identity, sexuality, class and gender. Clothing and fashion are often used to show social value or status, and often make judgments about the social value or status of others based on what that person is wearing (Barthes, 2017). Clothing can be a part of fashion that can be used by someone to say something to others in order to influence that person's behavior (Barnard, 2007).

Fashion can display a sign. For example, when someone wears clothes that are decorative or that indicate he is an office worker, that person will wear a formal shirt which is marked by wearing a tie and loafers. Another example in a party held at a well-known hotel, women will dress themselves up and choose the best dress for him to wear. If the party is done at night, women will choose an evening dress that looks elegant. Another sign of formal affirmation is followed by neatly styled hair. (Barthes, 2017)

Fashion and clothing are nonverbal forms of communication because they don't use words. There are many different clothing languages, each with their own vocabulary and grammar. In this way, it is as if pieces of clothing that have meaning are then combined into a unity. There is not even the simplest gesture showing how "words", namely how clothes are viewed. As pointed out by Davis oral or written (Barnard, 2007)

Fashion as a form of self-expression and communication from the wearer has implications for the use of fashion in relation to how people communicate values, status, personality, identity, and feelings to others. Personal characteristics and identities are very important to show when we live in a

society, where individuality is a measure of judgment in a relationship or interaction. Because fashion can express something that is not spoken verbally, fashion is often used to show the personal identity of the individual concerned. Only by wearing a certain type of clothing will other people be able to judge their personality and self-image. Meanwhile, among women, it is at the level of adolescence that they tend to be more affected by fashion developments. Those who tend to be unstable, always try new things, want to always stand out, especially in the eyes of the opposite sex. Fashion is identical to women, this has become common knowledge that almost everyone admits. Among women, from small, teenagers, to the elderly, it is at the adolescent level that fashion fever is so influential in their lives.

In the self-presentation process, individuals usually carry out impression management, namely the techniques used by actors to cultivate certain impressions in certain situations with certain goals (Mulyana, 2008). At this time, the individual carries out a process in which he will select and control their behavior according to the situation where the behavior is presented and project on other people the image he wants. Erving Goffman's Dramaturgical approach, through the term "Performances Theater", Goffman's theory (Mulyana, 2008) divides two areas of social life, namely: referring to social events that allow individuals to style or display their formal roles. It was as if they were playing a role on a stage in front of an audience. This area is also called the front stage which is watched by the public. Goffman again divides this front area into personal fronts and settings. The personal front consists of tools that the audience can perceive as equipment that the actor brings to the setting.

Based on the brief description of the background above, the formulation of the problem in this study can be formulated, namely How to analyze semiotic of fashion in Tantri Namirah's Instagram account as a form of self-presentation. Seeing from the large number of Instagram followers, Tantri Namirah is known by the public as a fashion influencer on Instagram. The public does not judge

only from their followers, but sees the results of the photos posted on the Instagram or better known as the neat Instagram feed by Tantri Namirah. So this made the researcher choose the Tantri Namirah object. This research is interesting because researchers see that Tantri Namirah is influential in building self-image, she does it with a fashion match-up style on each of her clothes through her Instagram account. Through the Instagram account, Tantri Namirah displays a different fashion that unique. In some societies there are stereotypes related to fashion. Stereotypes are beliefs about the traits or traits of a trusted social group (Baron, Byrne, 2008). In other words, stereotypes are social contextuels that shape and moderate stereotype change and maintenance including audience influence, reference group attitudes, and group membership. Examples of stereotypes through physical / fashion someone will look at us as strange or judge that they don't know how to fashion when the fashion that is used starts from the make-up on the head or the veil to the bottom of the shoes, there are too many notices or too many streaks that they use.

Picture 1

Akun instagram @tantrinamirah



Previous research on Fashion Representation have also been carried out by previous researchers, the first study entitled "Semiotic Analysis of Ines Ariani's Fashion as a Form of Self Presentation" by Monica Stella Angelina and Pinkey Triputra in 2015. The results of this study are fashion clothes can represent someone who wears them . Either it represents someone's true self or someone who is made for mere profit. This also happened to Ines Ariani, an Indonesian fashion blogger.

1.1 Semiotic Theory

Signs in fashion are interesting to study with the approach of semiology from Roland Barthes. According to Roland Barthes shows that for him behind the dress code there is a system (Barthes, 2017) In Roland Barthes' model, there are 2 levels, namely denotation and connotation. In terms of connotation, it is identical to the thought called myth and serves to provide truth to the dominant values in the form of cultural values that exist in social life.

Semiotic science assumes that all events that occur in social life and society, whether culturally or not, are social phenomena that can provide a sign. In this case, suggesting a concept can occur if there is a relationship between the signifier and the signified. Semiotic science assumes that all events that occur in social life and society, whether culturally or not, are social phenomena that can provide a sign. In this case a concept can emerge if there is a relationship between the signifier and the signified.

Roland Barthes was a student of Ferdinand de Saussure who continued his thinking. Roland Barthes expresses Saussure's thinking by emphasizing the existing text with the personal experience and culture of its users. The idea developed by Roland Barthes is the "Order of Signification" in which the user intends to interact between actors in the text and actors or characters experienced or expected by the user.

Roland Barthes has several concepts that he applies, namely meaning, denotation, connotation and myth. In Roland Barthes' semiology, denotation is

the first level system of meaning, and connotation has the second level. Denotation is usually defined as closing meaning. While the connotation is generally known by many people with "myths" which are usually synonymous with ideology at a certain period.

1.2 Online Self-Presentation

The clothes that everyone wears make it easy for others to judge who we are. This brings us to the function of artifactual communication, artifactual communication is defined as communication that takes place through clothing and the marking of various artifacts that appear to support the clothes used at that time for example buckles, bracelets, etc. (Budi, 2010). For someone who pays attention to fashion, it makes that person pay attention to what they are going to buy because they try to follow the fashion models they saw in this study looking at Instagram, especially on a fashion model being a trendsetter who plays the role of a model. especially in young people (Barnard, 2007). Online self-presentation refers to how people try to present themselves to control and shape how others perceive them, especially in a computer-mediated fashion model. (Yang & Bradford Brown, 2016).

2. METHODOLOGY

To carry out this research, a qualitative descriptive method is used which is related to the research objectives. This research is a descriptive study. In conducting a descriptive qualitative research, the researcher describes the results of the data that the researcher has obtained (Jalaludin, 2007). This method was chosen by the author because it is considered to be able to show the phenomenon as a whole and can provide an in-depth description of the fashion phenomenon adapted by Tantri Namirah. In conducting a research, data sources have two types, namely primary data and secondary data. Primary data is data obtained directly from respondents, in this study the researcher will make a non-participation observation on one of the video content of Namirah Playing Dress Up as a sample of primary data, which is considered a form of

Tantri Namirah's self-presentation. Then, secondary data is data obtained by researchers in accordance with this research is documentation of picture Tantri Namirah. In this study, the data collection technique used a typical case purposive sample. Because the researcher is interested in the peculiarities of the clothes worn by Tantri Namirah. Therefore, by taking a typical case sample that use in this research use four sample, the researcher cannot use the sample to make generalizations to a population outside the hashtag #DressupwithTantriNamirah, but the sample can describe other similar samples (Prof. Dr. Suryana, 2012). Then to analyze the data, the researcher used Roland Barthes' semiotic theory. Roland Barthes puts forward semiotics into two levels of signs, namely denotation and connotation which give explicit meaning to understanding the sign or the path in it. To get a level of confidence and validation, the researcher validates the basic application of theoretical triangulation, namely by checking the correctness of the data by comparing data obtained from other sources such as books and other literature that lead to related cases (Jalaludin, 2007).

The data analysis technique in this research use 4 photos Tantri Namirah that has been posted on their instagram. After researcher choose some photos, researcher will be analyze the data, the researcher used Roland Barthes' semiotic theory. Roland Barthes puts forward semiotics into two levels of signs, namely denotation and connotation which give explicit meaning to understanding the sign or the path in it. The data analysis technique in this study uses an analytical model from Robert Bogdan which states that the qualitative method of the things we are studying is in order to create a description and summary to explain or understand the differences between the things we observe (Moleong, 2010).

3. RESULTS AND DISCUSSION

3.1 Result



The analysis of the first picture with the caption "They call it a 'make-no-sense outfit', I call it love," the denotative meaning is that a woman wears a gray headscarf, carries a black coat which she does not wear yet only as a complement, as a style, and she wears stylish orange glasses to complete the style. The woman wears a shirt with plaid details and pink trousers, complemented by shoes with ribbon details at the ankles' position. The connotative meaning in the first picture that the first sign lies in the glasses that she wears, and the veil as a cover for her *aurat* (in Islam), which in some regions is also used as a trendy style, especially in Asia, seen in how she wears her veil which does not really cover her *aurat*. The second connotative meaning shown in the picture lies in the details (the plaid) of the clothes she wears, and there are rounds like common window designs; the small boxes are marked as having a casual impression, and are usually used in open parts. The third sign lies in the pink trousers that she wears, which is interpreted as a sign of femininity, gentleness, caring, and romance (Krisnawati, 2005). Then the myth that lies in the photo is seeing a mix and match that does not really match the shirt and trousers in which other people will find it strange, as Tantri Namirah said in the post with the caption "other people think it is weird." Most people will use a color that matches the color of the black-and-white checkerboard. Seeing from the development of fashion history, clothes and costumes are considered as tools that try to hide the true identity of the wearer. Fashion has evolved very drastically in the last few decades that it has become an important and powerful tool in the representation and expansion of one's persona. In essence, the fashion statement has become a personal statement (Craick, 1994) which connotes different aspects of lifestyle, gender, sexuality, and even one's status in a

particular culture. It can be interpreted as a style or habit of dress that prevails in a certain era, in a group of people or an entire society. As a result, fashion is a kind of macro dress code that sets style standards according to age, gender, class, etc (Danesi Marcel, 2004)



In the second picture with the caption "I keep saying 'yes!' to full of pattern," the denotative meaning is a woman wears clothes with always-repeated motifs such as crumpled lines, unique shape cactus, and a bracelet on her arms. The next marks are on her trousers with repeated motifs as shown in the picture, and there are many boxes but each box has a different design or image such as flowers, wrinkled lines, and vertical lines. The next sign is on the jacket or the transparent outer. The next meaning is the connotation in the

picture: the first sign is the design of the first shirt that shows a continuously abstract image which can indicate that the person is a free person, just like artistic people whom public judge that they are free and irregular people. Then the sign of the two connotations in the picture means that despite the patterned trousers she wears, each design has meaning and purpose, as seen in each box: the picture of each box is different, which indicates that the person has a purpose. Then the third sign is on the outer where the it is intentionally designed transparently for the people can see the design on the shirt and trousers, which indicates that the person is easy to get along with someone. The myth in this picture tells that the person is very free in dressing, and has a purpose in conveying the clothes she uses. In contrast to the past where fashion was not so visible and stood out differently for each person. Social groups seek to classify and organize their social situation and use cultural goods as a means of demarcation, as communicators that create between some people and build

bridges with others (Woodruffe-Burton, 1998). Where this 21st century signifies it with many people expressing themselves in dressing freely.



This picture with the caption “Clothes means nothing until someone lives in them,” the denotation shows a woman who wears a black hijab, dressed in black with horizontal lines, using a realistic outer motif because there is an image of a tiger, and the last one is red undergarments. Then for the connotative meaning of the first black motif, he can describe that he has a brave, strong, and stylish character, and on the clothes,

there are many motifs as if they want to display various shapes or patterns, and the colors are very diverse from these various patterns. This shows that she is very bold and confident in what she wears, and looks relaxed with various colors in each pattern, even though she still looks traditional yet cool and stylish with the patterns displayed on her clothes. Also, she wants to show that she loves culture, and she wants to introduce the culture and clothing of Indonesia whereas Indonesia consists of many tribes and very diverse cultures. The bright red skirt can mean attractive, energetic, passionate, dynamic, provocative, dramatic, powerful, adventurous, spontaneous, demanding, and motivating. Bright red also has a negative connotation which means that it is too aggressive, violent, dangerous, easily emotional, and antagonistic (Krisnawati, 2005).

Through the appearance of Tantri's fashion clothing in this picture, the myth contained in the Tantri's fashion style is the person with high self-confidence, extrovert nature, dares to appear, and is open minded about globalization, as can be seen from the chosen patterns. Tantri Namirah can also be said to be someone who looks attractive, brave, and confident.



In this fourth picture with the caption "In my opinion, fashion is like a song; sometimes the beat is fast, sometimes it is slow; when the song starts to slow down, I imagine wearing simpler yet more charming clothes; when the beat is fast, I wear more colorful and layered clothes." For the denotative meaning, the first sign is a woman wearing a black headscarf; the second sign is wearing a shirt equipped with a gasper or belt

at her waist; the next sign is on the skirt with a zigzag design, and a unique lady bag to complete her style in the photo. The connotation mark on the first sign means that the woman wants to show something simple yet still on point, by adding a belt on her abs. Then for the second sign is at the plain clothes that still wants to display something different, the woman adds a skirt with a crowded design to complement the decoration in her fashion. The myth in the picture is that people will look strangely at the appearance of Tantri Namirah since too many points that she wants to show, from unique belts, skirts, and bags.

3.2 Discussions

This research explored the theory of Semiotics by Roland Barthes, using this analysis from the researcher's point of view. With the results of self-presentation by Tantri Namirah confidently. This study explores the theory of Semiotics by Roland Barthes, using this analysis from the researcher's point of view. With the results of self-presentation by Tantri Namirah with confidence. Based on data collection, the researchers used a typical case purposive sampling technique which basically took cases that had certain characteristics with the hashtag #DressUpWithTantri Namirah, outside the sample it would not affect the population outside the hashtag, the researchers conducted research on the fashion displayed by Tantri Namirah based on content on Instagram (Prof. Dr. Suryana, 2012). Then researcher would explain the data thoroughly on a sign on the clothes of Tantri Namirah. Roland Barthes developed semiotics into two levels of signification, namely the levels of denotation and connotation. Denotation is the level of signification that explains the relationship between the signifier and the signified in reality, producing an explicit, direct, and definite meaning. Connotation is the level of signification that explains the relationship between the signifier and the signified, in which the meaning operates is inexplicit, indirect, and uncertain. Barthes' idea is known as the "order of signification" which includes denotation (actual meaning according to the dictionary) and connotation (double meaning born of cultural and personal experiences). This is the point of difference between Saussure and Barthes, even though Barthes still uses the term *signifier-signified* brought up by Saussure. In analyzing images, it is necessary to have a signifier and signified, and after determining the signifier and the signified, they are described into denotative meanings; Barthes also sees another aspect of marking, namely the "myth" that marks a society. Then after marking the denotation and connotation, it will produce a "Myth". Myth is a message displayed in the modern signification of a being. The sign will become a new signifier which later has a second signified and forms a new sign. Therefore, when a sign with a connotative meaning develops into a denotative

meaning, then the denotative meaning will become a myth. Barthes' semiotic understanding of myth also leads to the coding of social meanings and values (which are actually arbitrary or connotative) as something that is considered natural (Barthes, 2017).

Analysis of the image above can produce a denotative meaning in the image of Tantri Namirah; Tantri Namirah uses clothes that look very unique and Tantri Namirah focuses on layer details or motifs in each appearance, this makes Tantri Namirah look feminine (Dr. Vladimir, 1967). Thus, the appearance of Tantri Namirah can be said as an appearance that is shown to have self-presentation that can be communicated through nonverbal communication on clothes.

The connotative meaning on each of the images analyzed by researchers is that generally the appearance used by Tantri Namirah was the appearance that was referred to as part of the self-presentation (Yang & Bradford Brown, 2016). Postmodern is defined as a form of movement and artifacts in the cultural field that can be distinguished from various modernist movements, texts, and practices (Kellner, Steven Best, 2020). Tantri Namirah can be said to be a postmodern, it can be seen in the clothes used which have an element of freedom which is shown in the second sample of clothes and pants that she uses at the same time so many types of motifs are found and she uses bracelets and necklaces as additional forms of accessories, postmodernism has hegemonic nature, is declining, and is being replaced by a relativistic conception of the world, in which truth and knowledge are subjective and relative, and reality is constructed rather than provided by mass media and symbols (Plumb, 2002).

The meaning of the myth created by Tantri Namirah is that she creates a fashion that is contrary to the stereotypes of society. The people's point of view in dressing should include a balance in the dressing, for example, if our clothes are patterned, then the pants we wear should be nonpatterned, and the color tone of the pants should be in one of the dominant colors in the clothes, for

example, the color of the clothes is dominantly cream, then the pants should as well be cream, otherwise by something neutral for the pants, such as black and white.

After identifying fashion based on denotations, connotations, and later of the two signs becoming a myth in Tantri Namirah which finding that fashion clothing can represent the wearers. Whether it represents one's real self, or one's self that is made for the benefit of each maker, the findings are generally consistent with previous research confirming that fashion can affect one's identity (Schofield & Schmidt, 2005). This also happened to Tantri Namirah, an Indonesian Instagram influencer. Even though someone can wear clothes to present themselves as they are, however in reality, there is a purpose to be conveyed in it. The identification carried out in this research also strengthens previous research which revealed that fashion plays an important role in a person's reputation, and can slightly change certain cultural stereotypes (Kuruc, 2008). Brands are not only products, but people also make themselves into a brand (Kartajaya, 2005). Personal branding is an activity that can control other people's perspectives/perceptions of a person, this is also what Tantri Namirah does, she wants the fashion she wears to be seen and become the center of people's attention, as can be seen in the caption given by Tantri Namirah, there is also an acknowledgment that in Presenting himself on Instagram is something that is made to fill a mere void of time. By inviting a photographer and having a team to make a caption for everything that is displayed in the Instagram feed, by doing personal branding in the form of self-presentation, a person can influence other people's views of him according to his will. (Breen, 2015).

4. CONCLUSION

Based on the research results, it can be concluded that by the growth of communication channels such as internet technology, mass media can be produced online, as well as the emergence of Instagram technology as a form of media that can be used by the public as a form of self-presentation. This

research has made researchers understand more about the power of Instagram as the right medium to build self-image.

As shown in the analysis of the meaning of denotation, connotation, and myth in the previous chapter, the findings suggest that the role of fashion choice is an important aspect in the context of how the role of non-verbal communication can shape self-presentation, in this postmodern era. The researcher tries to show the importance of Instagram's role as a computer-mediated communication platform that is suitable for presenting self-presentations. By planning everything, from the clothes to the knick-knacks he uses. From the semiotic analysis research on Tantri Namirah's self-presentation, it shows that the self-presentation shown through her clothes creates a unique character. In general, someone will first see the appearance of another person before trying to get acquainted with him. This proves whether the meaning received when just looking at the clothes is in accordance with the meaning when starting a conversation, or whether it is in accordance with what is shown or vice versa. Through the use of semiotic theory, the researcher analyzed a fashion influencer, namely Tantri Namirah. The character of the clothing that she displays plays a major role in the construction of fashion. However, the clothes used often trigger stereotypes. However, fashion is also proven to be able to form self-identity. That way, a person's style of dress can also depend on the person who wears it, and things like that can benefit a clothing brand, because people judge the brand to be suitable or look cool when used by public figures, therefore people are also very interested. in using it in the hope of imitating the way of dressing like these public figures.

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