

WOMEN'S IMAGE EXPLOITATION IN TELEVISION NEWS OF AISHA WEDDINGS

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ABSTRACT. Women's images in the media are exciting. When the role of women in society shifts, the media will shape public perception. Verbal exploitation has ended. Aisha Weddings presents women as commercial products by selling early marriage, unregistered marriage, and polygamy in the media. This study aims to show the depiction of the exploitation of the image of women in Aisha Weddings on television. The approach used is qualitative with a critical paradigm, and Roland Barthes' semiotic analysis method consists of Denotation, Connotation, and Myth. The results of this study indicate that Aisha Weddings uses the image of women in the mass media in 3 categories, namely the image of the pillar that the image of women is considered the main object in forming a harmonious family, the image of the contest that women can meet the needs of their husbands both physically and mentally as a wife, and the image of association that women are considered to have unstable emotional and thinking aspects. The phenomenon of exploitation carried out by Aisha Weddings is included in the sexualization of news by using image objects and writing down articles or photo captions whose contents corner the image of women in society and pornography using female adolescent models as supporting images. There are three streams of Feminism contained in the news of Aisha Weddings on television, namely Liberal Feminism marked by Aisha Weddings forming the image of young women to get married immediately to have a better and secure future, Marxist Feminism marked by Aisha Weddings forming a class system in marriage making men feel more in control of women's lives. Existentialist Feminism is characterized by women having only two roles, namely the role of mother and wife.

KEYWORDS: female image; exploitation; feminism; mass media; semiotics; television

1 INTRODUCTION

When viewed from their role, status, and position, women are often the object of differentiation. As a result, the image of women formed in the layers of society gets a different place. Often women get the phenomenon of exploitation in the mass media, especially in Indonesia, by displaying the image of women only in terms of the beauty and sensuality of the female body. In general, the media places the presence of women into 2 (two) broad categories. First, the media uses women, especially their body parts, as exploratory objects where the mass media depicts women's body parts. Second, the labeling of women creates a stereotyped view and produces pressure that women feel. This is commonly called the object of psychological suppression (Putranto and Delliana 2019).

There is a close relationship between the image of women and the exploitation of the mass media. The image of women who are considered weak and helpless will produce a stereotypical image of women in the public's mind. The news and television programs show that women are often used as the main point. Ward off the notion of women as weak, women's appearance can be distinguished from the usual, apart from being beautiful and slim. However, the contradictions that will produce the image of women will not be separated from gender issues and the struggle from adversity (Budianto 2003).

Exploitation is no longer through oral treatment but can be done in the mass media as Aisha Weddings did. Aisha Weddings includes the provision of wedding services that are not usually provided by wedding organizer services, namely promoting child marriage by offering marriage at an early age at the age of 12 to perform polygamy and unregistered marriage. This makes women the primary target for exploitation. The news about Aisha Weddings has received particular attention from observers in related fields such as the Indonesian Child Protection Commission (KPAI) and the Ministry of Women's Empowerment and Child Protection (PPPA) because they are considered to have violated the laws that have been stipulated and applied in Indonesia in Law

No. 2019 chapter 7 (Republik Indonesia 2019) reads: "Marriage is only permitted if a man and a woman have reached the age of 19 (nineteen) years".

The Ministry of Women's and Children's Empowerment (KPPA) said that child marriage has increased during the pandemic. In 2019 there were almost 25,000 cases of child marriage, and it doubled in 2020 to around 64,000 cases (Voaindonesia 2021). When women become victims of child marriage, it is tantamount to threatening women's rights to become victims of sexuality and early marriage. The exploitation of women in social situations and conditions is often distinguished from a physical or social perspective. When we talk about gender-based violence, we often talk about the patriarchal culture that has been rooted in society, not only in Indonesia but also in the world community (Sihite 2003). Therefore, the phenomenon of exploitation of the image of women by Aisha Weddings will be considered a sign to interpret the meaning and message that Aisha Weddings wants to convey on television news.

Based on the above background, the author has determined the formulation of the problem, namely, how to describe the exploitation of the image of women in the news of Aisha Weddings on television. Therefore, this study aims to reveal the depiction of the exploitation of the image of women in Aisha Weddings on television.

2 LITERATURE REVIEW

Feminism emerged from the awareness of discrimination against women after several centuries to years of feeling oppressed. Rosemarie Tong, an author of *Feminist Thought*, said that the views of Feminism could be categorized into Liberal, Marxist, Radical, Psychoanalytic, and Existentialist feminists. Liberal feminism emerged in the 18th century with the premise that women cannot personally determine their lives from birth to adulthood. Hence, women are present with individuals who are not individually free. Marxist feminism is based on historical materialism. In social life, humans are distinguished between production and reproduction work. Men do the task of production, and the task of reproduction is given to women (Murniati 2004b).

Radical Feminism assumes that the patriarchal system must be uprooted because it is characterized by power, domination, and competition between men and women (Tong 2010). Psychoanalytic Feminism refutes Sigmund Freud's thinking, explaining that the acts of oppression and injustice experienced by women are not related to the biological condition women but are based on the process of social construction. Existentialist Feminism supports the freedom of women to realize their existence in the world, especially those experienced, namely childbirth. Men thought of themselves as the self and women as the other (Murniati 2004b). If women know of its existence, it will threaten the existence of men. Women's awareness of their existence is influenced by myths about women who are deliberately created in their lives.

According to Tomogala, quoted from Thadi (2018, p. 8), the image of women formed in the mass media is divided into five images. First, the image of the frame is the figure of a woman with an ideal image and a perfect figure. Second is the image of the pillar, namely that women are considered the pillars of the integrity of their families and household stylists. The third is the image of the competition where women are considered objects of male satisfaction, especially sexual. Fourth, the dish's image is a woman as a figure identical to the kitchen world: fifth, the social image of women as individuals who lack confidence in socializing in certain situations. In advertisements and the news, the mass media portray women very distinctively, depending on men's presence. The presence of women is not represented proportionally in the mass media, both in the media and in information, only considered as sexual objects (pornographizing, sexploitation), fetishes, harassment that is displayed as sexual objects/symbols, and passive violence (Sunarto 2009). There are at least three forms of exploitation of women on the internet due to the use of the internet, which is gender-biased (Kusumantoro and Suryana 2019) that is:

a) Online harassment

Online harassment consists of online means online, and harassment means harassment, which can be interpreted as online harassment. Three forms of behavior can be categorized as harassment—first, visual forms related to lust or threatening gazes and movements of a sexual nature. Second, the verbal form is in the form of whistling, gossip, or sex jokes. Third, the physical form is touching, pinching, patting, nudging, intentionally to body parts, and violence that leads to sexual goals.

b) Sexualization of news

Harassment or exploitation of women is limited to pictures and writing in the form of news captions or article reviews that accuse or expose women. There are two types of news sexualization in the media. First, openly, or openly where, the media places images and article content that led to the exploitation of the body. Second, covertly where, the media uses cases to sexualize news.

c) Pornography

The exploitation of women, especially body parts, is a form of pornography related to gender bias in cyberspace. According to the Meese Commission, five types of pornography occur in society (Soebagijo, 2008, p. 35–37). First, sexually violent material is a type of pornography that carries violent content. In this variety, pornography does display not only sexual scenes but also violent scenes. Second, Nonviolent material depicting degradation, domination, subordination, or humiliation is the display of sexual scenes in which there are scenes of harassing women, such as oral sex or having sex with several people. Third, nonviolent and non-degrading materials are pornographic scenes. There are no scenes of violence and harassment against women, such as sexual scenes of husband and wife without coercion. Fourth, Nudity is a sexual image featuring a nude model or not wearing any clothes, such as a female model in an adult magazine. Fifth, Child pornography is a variety of pornography that displays photos of children or teenagers as models.

Mass media plays a role in disseminating information in a wide range and is intended and consumed by the public, not private. Initially, mass media was divided into several forms, including electronic media (radio and television) and print media (newspapers, magazines, tabloids), films, and books. However, with the times and technological advances, the Internet is considered part of the mass media when viewed regarding its functions and characteristics (Nurudin 2017).

Entering the 21st century in Indonesia, the communication media that has become the prima donna is television because it is not limited by distance, time, and space. Television also earned the nickname "window of the world," meaning television's ability to bring many events in the world in a classless staircase (Unde 2015). The presence of mass media in society has influenced and shaped the pattern of modern society in influencing the mindset, behavior, and lifestyle. Television viewers have become visual witnesses of reality in front of the audience. Television can connect reality with the audience by presenting a continuous experience (Unde, 2015, p. 12–13). Television relies on live images supported by sound, a universal language commonly used by humans.

Semiotics comes from the Greek "Seemion," which means sign or can also be referred to as *semeiotikos*, the theory of signs. Signs and symbols are often used as tools and materials for communicating. Semiotic studies are commonly used to analyze mass-media texts. The term text refers to messages made in several forms such as writing, sound recordings, and videos so that they are not bound to one another or between the sender and the recipient when viewed physically. The semiotic tradition assumes that each reader has different cultural and traditional experiences that affect interpreting a sign. Semiotics is divided into three branches of science concerning signs (Vera 2015), among others: Semantics studies how a sign has a relationship with another. Synthetics studies how a sign has meaning with other signs. Finally, Pragmatics studies how signs are used in everyday life.

In general, the media is under pressure from two forces, namely: economic pressure and socio-political pressure. Each of these forces clashed to influence the media (Rizki 2016:59). In a liberal state, the mass media system will produce media control tools from various developments in the social power of society. Although the state guarantees the freedom of the media, on the other hand, the media is also vigilant because its performance is monitored by the state, which is another public institution that has control over the sustainability of the media. When ideological interests control the media, the media is often accused of being the definer of reality when presenting a mirror of reality. Therefore, the ideology in the media will continuously create ideology to infiltrate and grow its influence through the mass media in a hidden (invisible and subtle) way. As a result, the audience will unconsciously change their point of view.

3 RESEARCH METHODOLOGY

The critical paradigm views reality as a pseudo-reality, meaning that it is not a tangible reality but the result of various kinds of social constructions in it. There is social criticism of the conditions that occur in society through the following ways: (1) Enlightenment (enlighten), namely the act of raising awareness about something that is considered wrong, (2) Empowerment, namely advocacy or fighting for those who feel oppressed, (3) Historical Situation, namely historical knowledge or revealing history. This research uses a critical paradigm with assumptions about reality to reveal hidden myths and truths to reveal the exploitation of women's images through every sign produced by Aisha Weddings on television news.

This research uses a qualitative approach, which means explaining the phenomenon or reality that is presented descriptively. Qualitative research emphasizes the meaning, reasoning, and definition of certain situations (in specific contexts) and examines everyday life (Rukin 2019). This study uses a qualitative approach, which explains the phenomenon or reality presented descriptively. Qualitative research emphasizes

the meaning, reasoning, and definition of certain situations (in specific contexts) and examines everyday life (Rukin 2019:6). Using a descriptive qualitative approach with critical paradigm thinking aims to reveal how the hidden phenomena related to the image of women described by Aisha Weddings are related to everyday life, especially regarding the problem of the image of women in the media.

The research method used is a semiotic content analysis which focuses on Roland Barthes' semiotics. Semiotic content analysis (content analysis) aims to reveal the connotative meaning hidden in the media text as a whole (Vera, 2015, p. 8–9). So, researchers can decide that semiotic analysis is used to examine the signs of exploitation of women's images in the mass media, especially on television. The semiotic method analyzes audio data, text, and audiovisual in verbal and nonverbal forms through films, photos, literature, music, and advertisements to news media with a qualitative approach.

The research material used is the news of Aisha Weddings on 10-12 February 2021 through the CNN Indonesia YouTube news channel and Metrotvnews. Researchers will analyze audio elements, including voice-overs and visuals, including footage that depicts the exploitation of women's images. However, because the Aisha Weddings website has been blocked and cannot be accessed by the public, the researchers used the help of a news channel on YouTube to get the appearance of the Aisha Weddings website.

Data collection techniques in this research will use secondary data through various sources such as literature reviews, namely books, journals, theses, and electronic references through internet searches based on valid sources related to the image of women in the media, especially in reporting on Aisha's marriage on television.

The data analysis technique used in this research is Roland Barthes' semiotic analysis. Barthes perfects Saussure's semiological view, which sees another aspect of signification, namely "myth" in society. In Barthes, Semiotics has known the meaning of denotation, connotation, and mythical signs. Denotation is the meaning of a sign that produces an accurate, direct, and definite meaning or a significant relationship with a socially agreed reality. While connotation shows hidden, indirect, and uncertain meanings, it is open to new meanings and has significant and emotional relationships identical to ideology and myth (Vera 2015).

4 RESULTS

This study will use Roland Barthes' semiotic analysis, which refers to the meaning of denotation, connotation, and myth. Denotation analysis is the actual process of meaning related to reality, connotation meaning is a hidden meaning process that is identical to the ideology of myth, and myth is a form of message. That wants to be conveyed about culture regarding signs related to the exploitation of the image of women carried out by Aisha Weddings in the news on television.

Connotation Denotation Analysis

Table 1 The Meaning of Footage the First Benefit of Early Marriage



Figure 1 The Meaning of Footage the First Benefit of Early Marriage

Denotation	Connotation
A visual is displayed using an image of a teenage girl dealing with a boy who uses blackhead accessories and long white sleeves. In contrast, the teenage girl is seen wearing a white cloth covering her head and	The medium shot technique shows the waist to the head, making the object more significant and dominant so that the background looks comparable to the object. The camera angle used is eye level to give a

hair strands with small silver accessories. Above his head and wearing a white long-sleeved shirt with satin silk, this shooting technique is a medium shot, with the camera angles used being the eye-level and back shoulder.

On the left side of the image, an inscription in black explains the first benefit of having a youth marriage: "A More Harmonious Marriage: Adjusting the character will be easier to do when you are young, thus avoiding conflict."

CNN Indonesia added a title for the duration of the footage. The article's title in the box is based on white with the writing color using black with a capital format that reads "AISHA WEDDINGS OFFERING YOUNG MARRIAGE PROMO." In addition to the title, there is white writing in a box with a black base. "Promotional Leaflets Inserted in Famous Newspapers."

more personal impression, a more natural expression, and more striking in giving the subject's point of view (Dharsito 2015:20). In addition to eye level, the back shoulder angle shows the photo object is looking at a certain angle or talking to other objects (Limbong, Napitupulu, and Sriadhi 2020:25).

News footage shows a picture of a teenage girl. When entering adolescence, women experience physical changes in the growth of small hips and shoulders. The process of bone growth in adolescents is centered on the feet and hands without being followed by the growth of the shoulders (Samadi 2004:25). The teenage girl is shown as a bride in a white kebaya and veil and has a small crown on her head. The kebaya material used is silk satin which is usually used as one of the ingredients in making bridal kebaya. The use of white is often symbolized a sacred meaning, so it is not surprising if it is used in the color of wedding clothes. As an option to pronounce the marriage contract, the color white can represent the holiness of the bride and the sacredness of the promise to be spoken (Poespo 2008:4). The bride will be someone special on her wedding day. The crown decoration is a headdress or a sign of greatness for someone who wants to be appreciated. The crown worn by a woman at her wedding symbolizes the majesty of the woman herself (Hulwa 2019). When viewed from the facial expression, the woman displays a smile when she looks at the man in front of her, a smile with a mouth that tends to move to the side instead of up, the cheek muscles and eyes do not move dominantly, the eyes look empty, indicating a fake smile. It appears when you feel unhappy, sad, disappointed, and cannot say your true feelings (Antonius and ID 2015:50).

The use of the images included follows the contents of the statement written on the Aisha Weddings website, namely "A More Harmonious Marriage." The use of the Serif font type with a characteristic curved shape (serif) at each end of the letter. This type of font has an established meaning, symbolizing trust and honor (Lifia 2019), followed by the text below with the sentence "Adjusting the character will be easier to do when you are young, so you avoid conflict." The font used is Sans Serif with a typeface that does not have curves at the ends or the opposite of Serif. The meaning produced by the Sans

	<p>Serif font is to show honest, straightforward nature and represent sensitive feelings about something (Lifia 2019). It is seen that Aisha's Marriage builds the belief that marriage will beautify life. Aisha Weddings describes a harmonious marriage where character adjustments are easier to do at a young age, thus avoiding conflict. However, when viewed from the statement of a harmonious marriage, there is a need for happiness between the two people. Creating a harmonious marriage can be done such as (1) mutual understanding, understanding, forgiveness, and mutual tolerance, (2) knowing the strengths and weaknesses of partners, (3) teaching religion and getting closer to God, and (4) providing time for couples or family, (5) get a fortune in a good and lawful way (Kurniawan 2014:39).</p> <p>CNN Indonesia uses a template for the headline with a white base and black text. When viewed from color psychology, white is the color that has the highest value, and no other color has a value as high as white, while black has the lowest color value and no other color has a value as dark as black. Therefore, the use of black and white has the characteristics of a bold color (Yuliantanti 2008:81). The type of font used in the title that reads "AISHA WEDDINGS OFFERING YOUNG MARRIAGE PROMO" is Sans Serif's meaning of being honest, straightforward, and representing sensitive nature. The title writing is intentionally given a capital format as a marker of the explanatory sentence of the information being broadcast. The use of the word offer means giving or showing something to be purchased, in this case, focusing on the advertising promo offer provided by Aisha Weddings and followed by the writing of the subtitle "Promo Leaflet Inserted in a Famous Newspaper" using the same type of font with the same meaning. The use of the word inserted means to be among other objects. This is done by Aisha Weddings so that the public does not publicly know the program it offers.</p> <p>Through this scene, the researcher found an image of women, especially social images, marked by Aisha Weddings seeing women lack confidence in controlling their emotions, character, and traits.</p>
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Table 2 The Meaning of Footage of the Second Benefit of Young Marriage

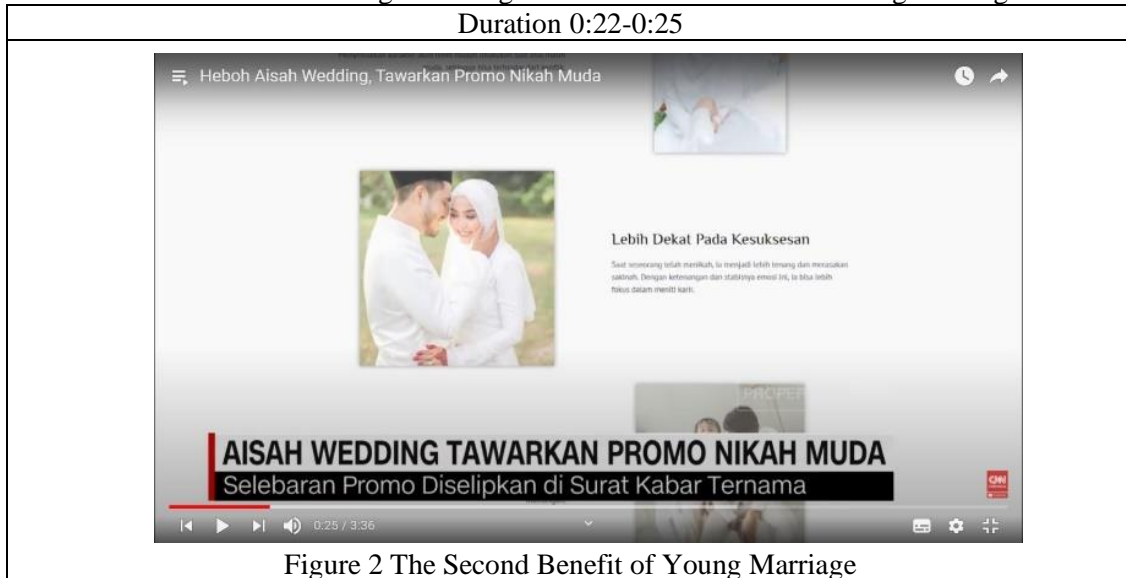


Figure 2 The Second Benefit of Young Marriage

Denotation	Connotation
<p>In this second footage, the visuals shown are pictures of men and women. A man wears long sleeves and a slightly high collar but does not cover Adam's apple, the shirt is white, and he wears black headgear. Meanwhile, the woman wears a long-sleeved shirt and a head covering, and her hair is white with satin silk and chiffon. The photo was taken with a garden background with a stretch of grass and green trees. This shooting technique is a medium shot and the camera angle used is eye level.</p> <p>There is an explanation supporting the picture on the right side of the picture, which contains the second benefit of having a marriage "Close to Success. When a person is married, he becomes calm and feels tranquility, affection, and grace. With this calm and emotional stability, he can focus more on his career."</p> <p>CNN Indonesia added a title for the duration of the footage. The article's title in the box is based on white with the writing color using black with a capital format that reads "AISHA WEDDINGS OFFERING YOUNG MARRIAGE PROMO." In addition to the title, there is white writing in a box with a black base. "Promotional Leaflets Inserted in Famous Newspapers."</p>	<p>In the second picture, the shooting technique used is a medium shot. This technique shows body parts from the head to the waist so that the object will have a more apparent expression and direct emotion (Widjaja 2008:67). In addition, the camera angle used is still the same as the first image, namely eye level. Eye-level means the point of view of another subject that gives a more natural impression—seen in the image object, which shows a pair of men and women, with the man's right hand on the woman's left cheek. Placing your palms near your partner's neck indicates a defensive side, wanting to increase intimacy, and showing comfort because the neck is an intimate, erotic, and emotional area (Felicia 2017). The clothes used are like that of a bride wearing a satin silk kebaya and a white chiffon veil and men's clothing wearing a white Chinese collared coat and a black cap. An explanatory sentence on the left side of the image object reads "Closer to Success," using the Serif font type with a characteristic curved shape (serif) at each end of the letter. This type of font has an established meaning, symbolizing trust and honor (Lifia 2019), followed by the inscription below with the sentence, "When a person is married, he becomes calm and feels tranquility, affection, and grace. With this calm and emotional stability, he can focus more on his career." The font used is Sans Serif with a typeface that does not have curves at the ends or the opposite of Serif. The meaning produced by the Sans Serif font is to show honest,</p>

	<p>straightforward nature and represent sensitive feelings about something (Lifia 2019). Aisha Weddings believes that the success that a man or woman will experience will impact one's emotions. Discussing career success is supported by a tranquility, affection, and grace marriage with images of couples who have happy smiling expressions in their wedding gowns marked by the same type and color of clothing in the first image. The sentence "married" is deliberately used to lead public opinion about career success in life. Although, in general, achieving success is not always obtained if you get married, success can be interpreted as an achievement of a goal and continuing to move to develop (Susanto 2015:129).</p> <p>CNN Indonesia uses a template for the headline with a white base and black text. When viewed from color psychology, white is the color that has the highest value, and no other color has a value as high as white, while black has the lowest color value and no other color has a value as dark as black. Therefore, the use of black and white has the characteristics of a bold color (Yuliantanti 2008). The type of font used in the title that reads "AISHA WEDDINGS OFFERING YOUTH MARRIAGE PROMO" is Sans Serif, meaning being honest, straightforward, and representing sensitive nature. The title writing is intentionally given a capital format as a marker of the explanatory sentence of the information being broadcast. The use of the word offer means giving or showing something to be purchased, in this case, focusing on the advertising promo offer provided by Aisha Weddings and followed by the writing of the subtitle "Promo Leaflet Inserted in a Famous Newspaper" using the same type of font with the same meaning. The use of the word inserted means to be among other objects. Aisha Weddings does this, so its software is not well known.</p> <p>Through this scene, the researcher found the image of women, especially the image of the association marked by Aisha Weddings, using women who are inspirational figures so they cannot fulfill their own needs.</p>
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Table 3 The Meaning of Footage of the Third Benefit of Young Marriage

Duration 0:27-0:30



Figure 3 The Third Benefit of Young Marriage

Source: (CNN Indonesia 2021)

Denotation	Connotation
<p>In this third news footage, photo objects are displayed: a man, a woman, and a child standing between their parents, laughing, and joking. The clothes worn by the father are a collared shirt with long white sleeves and cream-colored trousers. The mother's clothes are a white long-sleeved shirt, a long skirt, and cream-colored cloth covering the head and hair, while the son wears a collared shirt with long sleeves. Again, white. This shooting technique is a full shot, with the camera angle used being a high angle.</p> <p>On the left side of the photo, an explanatory sentence describes the third benefit of a young marriage, which reads, "Good for Children. At a young reproductive age, the body is better, ready, and healthy to have children." CNN Indonesia added a title for the duration of the footage. The article's title in the box is based on white with the writing color using black with a capital format that reads "AISHA WEDDINGS OFFERING YOUNG MARRIAGE PROMO." In addition to the title, there is white writing in a box with a black base. "Promotional Leaflets Inserted in Famous Newspapers."</p>	<p>The complete shot shooting technique is a technique that shows the entire body of the object from the top of the head to the toes with a comprehensive background, usually used to show the scenery or location background (Limbong et al. 2020:29) and high angle is used to display the impression of a broad and airy so that the displayed object looks smaller and seems dramatic.</p> <p>Showing the object of the photo is a picture of a family consisting of a father, mother, and one toddler who is between his parents laughing and joking. The clothes' color is white, which symbolizes purity, simplicity, and purity, while brown or light brown (cream) symbolizes simplicity (Shahab, Qaseminejad, and Shool 2019).</p> <p>The photo is followed by a sentence that reads "Good for Children." The Serif font type is used in this sentence with a characteristic curved shape (serif) at each end of the letter. This type of font has an established meaning, symbolizing trust, and honor (Lifia 2019), followed by the words "Young reproductive body is better, ready, and healthier to have children." The font used is Sans Serif, with the characteristics of letters that do not have a curve at the ends or the opposite of Serif. The meaning produced by the Sans Serif font is to show honest, straightforward nature and represent sensitive feelings about something (Lifia 2019). Aisha Weddings believes that women who have a young age are suitable for the development of children. Reproductive age is healthy at the age of 21 because it is considered mature for women in terms of emotions, personality, and society. While</p>

	<p>those who are less than 21 years old have a uterus and hips that are not well developed, so there may be difficulties in childbirth (Kementerian et al. 2016).</p> <p>CNN Indonesia uses a template for the headline with a white base and black text. When viewed from color psychology, white is the color that has the highest value, and no other color has a value as high as white, while black has the lowest color value, and no other color has a value as dark as black. Therefore, the use of black and white has the characteristics of a bold color (Yuliantanti 2008:81). The type of font used in the title that reads "AISHA WEDDINGS OFFERING YOUTH MARRIAGE PROMO" is Sans Serif, meaning being honest, straightforward, and representing sensitive nature. The title writing is intentionally given a capital format as a marker of the explanatory sentence of the information being broadcast. The use of the word offer has the meaning of giving or showing something to be purchased in this case, focusing on the advertising promo offer provided by Aisha Weddings and followed by the writing of the subtitle "Promo Leaflet Inserted in a Famous Newspaper" using the same type of font with the same meaning. The use of the word inserted means to be among other objects. It is done by Aisha Weddings so that the public does not publicly know the program it offers.</p> <p>Through this scene, researchers found the image of women, especially the image of the pillars marked by Aisha Weddings utilizing the image of the pillars. Women are only considered reproductive machines to produce healthy children in a marriage relationship.</p>
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Table 4 The Meaning of Footage Inviting Young Marriage

Duration 0:39-0:45



Figure 5 Footage of Invitation to Young Marriage



Figure 6 A Girl's Duties as a Wife

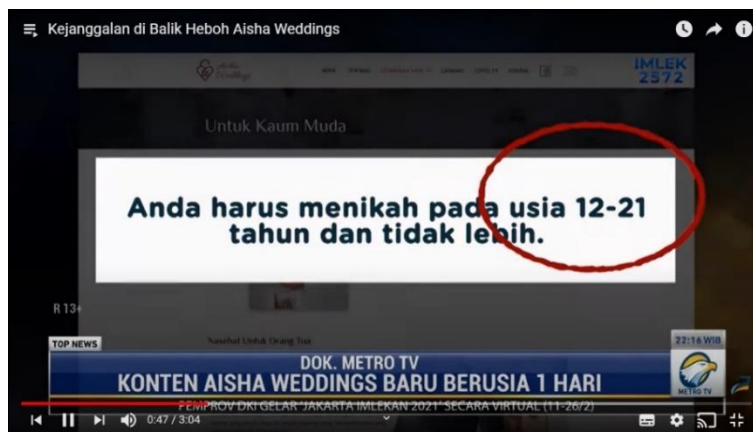


Figure 7 Recommended Age of Marriage by Aisha Weddings

Denotation	Connotation
<p>Figure 5 shows the front page of the Aisha Weddings website page by showing a picture of a woman wearing a white kebaya and a head covering and white hair holding a green book with Arabic patterns placed in the model's left hand with a shooting technique in the form of medium shot with the camera angle used is eye level. On the right side of the image, there is an article containing the article's contents as an explanation of the photo's object displayed on the Aisha Weddings website page.</p> <p>In Figure 5, there is a sentence highlighted by Metrotvnews in the section with the words "girls are serving your husband's needs. However, for a secure and happy family, you must be accountable to a man as soon as feasible."</p> <p>In figure 6, a sentence highlighted by Metrotvnes reads, "You must get married at the age of 12-21 years and no more." The ones circled in red are 12-21 years old.</p> <p>A voice-over followed the footage. "The search results of Drone Emprit, one of the</p>	<p>In Figure 5, a medium shot shows parts of the object from the head to the waist, and all objects can be seen. This shooting technique has the meaning of showing the object figure clearly. The angled camera at eye level takes an angle parallel to the object, showing a standing person's eye view (Razaq and Ispantoro 2011:4-5). There is a picture of a woman wearing a hijab with a white brocade kebaya and batik cloth holding the holy book of the Koran. The kebaya was used during the Dutch colonial period, which European women usually wore as formal wear. Kebaya is a term that refers to someone charming, attractive, beautiful, or charming. Kebaya has several materials, but the picture shows the object using brocade kebaya material.</p> <p>The kebaya used in the photo is white, which symbolizes purity, so it is often used in certain events such as weddings, parties, or marriage contracts. The white color has become the bride's privilege to show the sacred intentions of a bride (Setiawan 2011). Therefore, the image of a woman wearing a</p>

social media analysis portals, revealed that Aisha Weddings' content had just been made. The contents are deliberately provocative for certain purposes."

Metro TV News added the title in the duration of the footage. The article's title in the box is blue with the writing color white in a capital format that reads "NEW AISHA WEDDINGS CONTENT 1 DAY AGE".

white brocade kebaya symbolizes a bride on her wedding day who shows holy intentions with her partner.

The appearance of a veiled woman holding the Koran as a property in the photo gives increased confidence that marriage is the sacred intention of every Muslim in performing worship and avoiding sinful behavior, as seen from the writing that Aisha Weddings has posted on her website, namely "All Muslim women want to be pious and obedient to Allah SWT and her husband. To be acceptable in the eyes of God and your husband need that you marry between the ages of 12 and 21. Do not delay marriage because you want to be selfish. Your role as a woman is to serve your spouse." By using the Sans Serif font with the characteristic of not having a toe on each letter and having the meaning of being honest, straightforward, and no-nonsense (Lifia 2019).

The meaning of the words Allah, woman, and husband is often repeated in his writing. This is because the meaning of the word "Allah" shows the reflection of God in Islam. Islam is a religious sect with the most followers in Indonesia, with as many as 87.2% or more than 207 million Muslims in Indonesia (Kusnandar 2021). So, Aisha Weddings chose to show the holy book the Koran as a symbol of ownership of the religion that is embraced is Islam. This is related to the photo object contained on the Aisha Weddings website, which shows a woman wearing a hijab holding the holy book of the Koran in her hand. The term "woman" is derived from the components of the terms "human," "adult," and "woman" (Kushartanti, Yuwono, and Lauder 2007:121). A man marks the husband as the head of the family. Therefore, the use of the word Allah, woman, and husband are related to each other. Islam advocates the formation of a legal marriage bond based on the Qur'an and Sunnah as the only way to satisfy human instincts and build an Islamic family (Dahlan 2011:12).

There is a content text as an explanation of the photo's object that uses a bold format or indicates an emphasis on the sentence, "You must get married at the age of 12-21 years and no more.". The word 'you' here denotes a woman, a woman who is known to have a position in a family, namely the status of a wife. People who want to get married can

	<p>afford it (in terms of money, physically and psychologically), then let them get married. Those who cannot afford it should avoid actions that can result in sin (Manshur 2017:47).</p> <p>The term "girl" is used by Aisha Wedding to refer to young women. However, the most common association is with the term "girl," which refers directly to young women and means "beautiful taste" or "poetic taste" (Keraf 2007:27). The meaning of the word girl corresponds to the type of target market intended by Aisha Weddings, namely young women aged 12-21 years and no more.</p> <p>A woman who will have the status of a wife does not only have an obligation to serve her husband. Husbands and wives have their respective roles in the family, namely (1) the role of the husband as the head of the family and (2) the role of the husband as the breadwinner of the family. (3) the protective role of fathers towards their children. (4) The role of the wife is as a housewife. (5) Apart from being a housewife, the role of the wife can be in the form of a breadwinner for the family. (6) the protective role of the wife towards her children (Puspitawati 2019:9). The role of wife and husband, in other words, women and men in marital status, is not a barrier to gender differences. Gender roles refer to the role norms associated with male and female characteristics in a particular society. Gender roles are not natural but agreed upon by husband and wife (Puspitawati 2019:12–13).</p> <p>Metro TV News uses a template for headlines with a blue base and white text. When viewed from the psychology of color, dark blue will stimulate a clear mind (Santosa and Fauziah 2019:62). The type of font used in the title that reads "1 DAY OLD AISHA WEDDINGS CONTENT" is Sans Serif with the meaning of being honest, straightforward, and representing sensitive nature. The title writing is intentionally given a capital format as a marker of the explanatory sentence of the information being broadcast. Voice over on MetroTVnews reporting means that Aisha Weddings appears to be deliberately present to target specific audiences. In this case, namely women, Aisha Weddings' interest in compiling content and programs for young marriage, unregistered marriage, and polygamy is a problem that still often occurs</p>
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	<p>in Indonesia. So, the presence of Aisha Weddings indirectly satirizes the government in the laws and regulations that have been formed.</p> <p>Through this scene, the researcher found the image of women, especially the image of the pillars and the image of the contest marked by Aisha Weddings utilizing women to build a more Islamic family because marriage is recommended by Allah SWT and the image of the contest that Muslim women must serve and depend on their husbands for their lives.</p>
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Myth

After the researchers analyzed denotation and connotation, the researchers found images developed by Aisha Weddings, namely the image of the pillar, the image of the contest, and the association's image. The pillar image is shown that women can run and build a more harmonious and trustworthy family because marriage in Islam is highly recommended. The competition's image shows that women can fulfill and serve their husbands' sexual needs. The image of the association is shown that women are considered emotional and rational beings because they do not have confidence in socializing because of their character and nature. On the other hand, there are ideologies and perspectives regarding the image of women in a society that occur in local culture to the teachings of several religions that come to Indonesia.

According to Buddhism, women are considered filthy creatures and are often labeled as seducing men who want to be holy. According to Murniati (2004a:8), according to Manu law, a woman's status depends on the man in her family. Before marriage, a woman depends on her father, while she will depend on her husband for her life after marriage. Women are only seen as objects that have the function of giving birth. In Judaism, continued by Christianity and Catholicism, women started from the story of Eve, who is considered the mother of all humankind. Tradition and general belief view women as Eve has a lower status than Adam, namely men (Murniati 2004a).

During the Batavia era during the Dutch East Indies, the Netherlands (VOC) supported European men and Asian women. High VOC officials had close relationships with local women, wives, and concubines (prostitutes). According to the ideology of the Dutch East Indies era, a man was allowed to find a way out of his sexual problems. When they were in Indonesia, which has a tropical climate, it was believed that spicy food would stimulate a man's libido, resulting in lust. Such an opinion regarding the sexuality of men confirms that in that era, there could be concubines or prostitutes in Batavia (Hellwig 2007:38).

In the era of ignorance before Islam came, women were seen as creatures who did not have complete humanity. In this age of ignorance, the image of women becomes low, and they are seen as despicable creatures. The image of women that is produced is that women are not allowed to study, get higher education, have promising careers, and do activities that are beneficial to themselves and others. Therefore, it is no wonder that women get positions in society only as kitchen guards, wells, and mattresses and are considered sidekicks (friends in the back arena) (Mulia 2014:11).

In Arab society, they are being born as a woman who gets the nickname "curse" because they think of girls as a great curse and humiliation. In Arab society, girls are considered not proud among the desert tribes because they will only become a burden on the family and become a game for men (Hardianti and Nurwati 2020). The phenomenon of harassment of women does not only occur among desert tribes but also in all parts of the world with different forms of action.

5 DISCUSSION

This research analysis uses semiotic analysis through elements of Roland Barthes' semiotics. There is a shift and strengthening of myths in the image of women. Aisha Weddings tradeswomen in offering their wedding organizer services, resulting in a shift in the meaning of the image of women in society. The utilization of the image of women in the media is included in the act of exploitation. The use of the image of young women to marry is seen through the psychological aspects that they have that are not yet stable in terms of emotions and thoughts. Aisha Weddings can mention that women at the age of 12-21 years get married immediately and no

longer depend on their parents. Aisha Weddings constructs women as reproductive machines. In contrast, the reproductive and mental health of a woman who is ready to marry and have a family has a minimum age of 19 years.

Aisha Weddings has used the image of women based on the image that has been formed in the mass media, namely the image of the pillar and image of the contest. The pillar image is shown from the image formed by Aisha Weddings that a marriage undertaken by young people will improve reproductive health to produce healthy children. Aisha Weddings believes that Muslim women who are obedient to the teachings of Allah SWT are allowed to marry at the age of 12-21 years because the marriage undertaken by a Muslim is the basis of happiness in family life. The image of the competition is shown through the depiction that women have duties and obligations as a wife, namely meeting the needs of their husbands both physically and mentally. The association's image is marked by the placement of women who have emotional and thought aspects that are unstable to impact their biological and psychological characteristics and traits.

The exploitation phenomenon displayed through 2 YouTube channels reporting Aisha Weddings discusses the sexualization of news. The sexualization of news is one form of exploitation through the mass media. Aisha Weddings uses image objects and writes down article contents or photo explanatory captions whose contents corner the image of women in society—starting from the roles, duties, and status they have in people's social lives and using them as a promotional medium for the services offered. In addition, in the news on CNN Indonesia, Aisha Weddings uses a teenage girl model as a supporting image of the content of the message to be conveyed so that it can be categorized into acts of pornography with the type of child pornography.

There are three streams of Feminism in the phenomenon of exploiting the image of women in the coverage of Aisha Weddings on television, namely Liberal Feminism, Marxist Feminism, and Existentialist Feminism. Liberal Feminism, marked by Aisha Weddings, shows that women do not have control over their own lives or determine their partners. Instead, women's nature and character are often considered irrational and emotional creatures so that they are easy to exploit. Likewise, with choosing a partner, women become victims of arranged marriages because marriage is a way to ease the burden on the family, ranging from economic factors to avoiding adultery.

The flow of Marxist Feminism marked by Aisha Weddings is still shaping and showing patriarchal culture in social life, especially in marriage. Women seem to be only a burden in the family and must continue to depend on other people for their lives, so men often view the image of women as weak. The Existentialist school is characterized by the image of women depicted through the news of Aisha Weddings that women will only continue to have two roles. Namely first, as a mother by nature of giving birth and educating her children, secondly as a wife with the nature of taking care of and meeting her husband's needs.

6 CONCLUSION

The results of the analysis of denotations, connotations, myths, and discussions that have been described show that the exploitation phenomenon contained in the news of Aisyah's marriage is included in the categories of sexualization and child pornography news. First, the sexuality of the news is marked by Aisha Weddings using the object of images and writings in the contents of the article intending to corner the image of women in society in the family and as the primary weapon of media promotion services offered. The next category of exploitation is child pornography on the Aisha Weddings website, using a teenage girl model as a supporting image.

The depiction of the image of women by Aisha Weddings lists 3 (three) forms of the image of women in the mass media, namely the image of the pillar, the image of the contest, and the image of the association. The pillar image is that marriage by a young woman will produce healthy children because the reproductive age is still productive. Islam allows young women to marry at the age of 12-21 years to become the basis of happiness in domestic life. The image of the competition is marked by the possession of the wife's status only having duties and obligations, namely meeting the needs of her husband in physical and psychological aspects. Finally, the association's image is marked by the character and nature of women who cannot adapt to the conditions they live.

There are three streams of Feminism, namely Liberal Feminism. Aisha Weddings forms the image of young women getting married soon to have a better and secure future. On the other hand, women themselves do not control their own lives or determine their partners. Marxist Feminism that Aisha Weddings still forms and demonstrates the power of patriarchal culture in social life. Especially in marriage and Existentialist Feminism, the formation of roles and tasks that women have is only a machine for reproduction, giving birth, and taking care of husbands and children.

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