Sri Mulyani›s Political Image on Instagram: A Semiotic Study

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Abstract

Building an image through social media has been increasingly massive for politicians in Indonesia in recent years. The distribution of the internet network and wide coverage and low costs have made it easier for political actors to carry out political activities. Apart from being used as a means for interacting with the public, politicians also use social media as a medium to build a political image. This study uses the semiotic method of Roland Barthes as an analytical method. This study found that Sri Mulyani used her Instagram account as an image-forming medium. Sri Mulyani's image on Instagram is also reviewed based on Anwar Arifin's political image theory, including influence, authority, power or force, cooperation, conflict and consensus. . Sri Mulyani's political image on Instagram is influence. Namely an influential political image as a populist, simple, Islamic leader, close to religious leaders, concerned with small people, concerned with MSMEs and farmers, concerned with health, education and the welfare of mothers and children.

Keyword: **Political image, Instagram, Semiotic, Sri Mulyani, Klaten**

Citra Politik Sri Mulyani di Instagram: Sebuah Penelitian Semiotika

Abstrak

Membangun citra melalui media sosial makin masif dilakukan para politisi di Indonesia beberapa tahun belakangan ini. Meratanya jaringan internet dan cakupan yang luas serta rendahnya biaya, membuat para pelaku politik semakin mendapat kemudahan dalam melakukan kegiatan politik. Selain digunakan sebagai sarana untuk interaksi dengan masyarakat, para politisi juga menggunakan media sosial sebagai media membangun citra politik. Penelitian ini menggunakan metode semiotik dari Roland Barthes sebagai metode analisis. Penelitian ini menemukan bahwa Sri Mulyani menggunakan akun Instagram miliknya sebagai media pembentuk citra. Citra Sri Mulyani di Instagram juga ditinjau berdasarkan teori citra politik Anwar Arifin, mencakup pengaruh (influence), wewenang (authority), kekuasaan (power) atau kekuatan (force), kerja sama (corporation), konflik (conflict) dan kompromi (consensus). Citra politik Sri Mulyani di Instagram yang melekat adalah influence. Yaitu citra politik yang berpengaruh sebagai pemimpin yang merakyat, sederhana, Islami, dekat dengan tokoh agama, peduli dengan rakyat kecil, peduli dengan UMKM dan petani, peduli kesehatan, pendidikan serta kesejahteraan ibu dan anak.

Kata-kata kunci: *Citra politik, Instagram, Semiotik, Sri Mulyani, Klaten*

INTRODUCTION

The political world is a sector that is also affected by the development of communication technology and media convergence. Technological advances in terms of communication are well responded by political groups and political elites. Political groups and political elites use social media as a branding medium to build self-image to gain public sympathy.

Social media is a medium of communication for the political elite to the public. Political elite communication will be more effective if it directly gets feedback from the community where it can be obtained through social media. Not only that, using social media is also more efficient in terms of time and cost to smooth out political goals.

Politics and communication are two things that are interrelated in a conversation about power, influence, authority / authority and conflict. In addition to interpreting political communication, then its essence is related to social interaction and social conflict. Political communication as an activity that is political in nature on the basis of actual consequences that regulate human behavior within the scope of political communicators, political messages, political communication media, and the consequences of political communication (Harisah, 2019: 216).

Communication is an important factor for political figures in inviting or maintaining their political image in society (Ramadani & Hilmiyah, 2019: 225) .Image is a reflection of the identity of an organization. In other words, image is the organization as seen from the point of view of its constituents.

Depending on which constituents are involved, an organization can have many different images. That way to understand identity and image is the same as knowing what an organization really is and where it is headed (Kertamukti, 2015: 59) . In other words, image is how others perceive a company, a person, a committee or an activity. In political activities, image is very crucial.

Political image is something that is believed and expected as what is done by politicians and their parties. The main focus of political imagery is to attract public sympathy and make people willing to vote for it to provide support. Sympathy in the sense here is indicated as the desire of the community to choose political figures or parties in the hope that they can meet the needs and interests of the community in accordance with the image they make.

Image is formed as an accumulation of individual actions and behavior. Political image is also related to self-existence which can fully be formed depending on how the party forms and builds public opinion based on the reality that occurs. Political images are formed through visual presentations which are then communicated through social media Instagram until the thoughts are formed in the minds of the people.

Image is very much needed in an organization and individuals in it, not to mention a political party which is an organized group where its members have the same goal of obtaining constitutional power.

Image is very important for politicians to boost their popularity so they can get votes during general elections. The political

image formed cannot be separated from the skills of political actors to influence public views and opinions. Political imagery can help in understanding the value and identification of events, ideas or goals of the political elite.

A positive image can foster a sense of sympathy for the masses of supporters and the people who are still in the white group (no choice yet) to become supporters. Political image is based on information obtained either directly or through Instagram social media which is one of the effects of existing political communication.

Building an image (branding) through social media Instagram is currently being done by many political elites. Many of the political elite have millions of followers on the social media they build.

1The Governor of West Java, Ridwan Kamil, as one example, with the Instagram account @ridwankamil has 13.5 million followers. There is also the Governor of Central Java, Ganjar Pranowo, with an Instagram account @ganjar_pranowo, he has followers on an Instagram account of more than 3.3 million followers. By having a lot of followers they can brand themselves very easily through postings of their activities in government and interacting with the community.

Local political elites also do the same to build their image. Gibran Rakabuming, Mayor of Solo, has more than 500k followers on his Instagram social media account. FX Rudyatmo, former Mayor of Surakarta, who has more than 35,000 followers. The Sragen Regent, Kusdinar Untung Yuni Sukowati, has more than 10 thousand followers. In addition, the Regent of Klaten, Sri Mulyani, who at the beginning of the

Covid-19 pandemic had gone viral and was trending on Twitter social media with the hashtag #BupatiKlatenEmbarrassing, for distributing hand sanitizer social assistance. The reason is that the hand sanitizer which is an aid from the Ministry of Social Affairs (Kemensos) is attached with a photo. The previous action was no less controversial, namely the distribution of 401 Yamaha NMAX motorcycles to the lurah and village heads as official vehicles from the APBD budget of Rp.11.9 billion. On her Instagram account as of January 24, 2021, Sri Mulyani has 45.3 thousand followers with the account @yani_sunarno.

Sri Mulyani is a political figure in Klaten district who actively uses Instagram social media. Sri Mulyani uses social media as a medium to build her self-image. The contents uploaded on his Instagram account are his daily activities both with his family and when carrying out official activities and political activities. It can be seen from his upload that he was carrying out official activities on March 8, 2020. In one of his uploads it was explained that he was carrying out official activities, namely leading a coordinating meeting with the Head of Regional Apparatus Organizations (OPD), as well as visiting the Klaten Police, meeting with the Resort Police Chief and reviewing the flood location. at Pusur Polanharjo river. At the end of the caption, the sentence "Excellent is all for Klaten who is getting cooler" and closed with a rose icon emote.

The upload is intended to build Sri Mulyani›s image as the Regent of Klaten.

With this upload, he wants to build a self-image that he carries out his duties as egent well, by coordinating through

coordination meetings he leads with several government officials. In his upload he wanted to show that he cares and loves the people of Klaten by visiting the flood location at Pusur Polanharjo river.

Figure 1: Regent of Klaten's Instagram Account
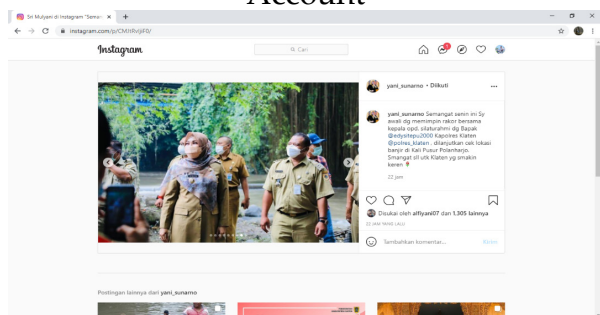
Source: Document of Instagram

Social media as online media can be accessed by the public at any time and can form an opinion of its own. The online media has a purpose as an imaging tool because if the strategy is carried out very well, the personal character will be awakened. Public perception is formed to understand the personal character. Perception is born from past experiences which are sharpened by cultural values, espoused values, and developing news. (Kertamukti, 2015: 57).

Political practice in Klaten district is in the spotlight because it is considered dynastic politics. The practice of dynastic politics is still common in several areas in Indonesia. The practice of political dynasties in Banten, Ratu Atut Chosiyah, Governor of Banten in 2007-2017 with a series of families from children, daughters-in-law, siblings to in-laws, who entered the political arena and occupied leadership positions in the region.

The practice of political dynasties in Jambi, Zulkifli Nurdin, Governor of Jambi 2005-2010 and his son, Zumi Zola who held the leadership position of Governor of Jambi 2016-2021 and his son-in-law, Muhammad Fuad who served as deputy Regent of Muaro, Jambi 2011-2016. The practice of political dynasties in Bangkalan, Fuad Amin, Bangkalan Regent 2003-2012 then replaced by his son Mohammad Makmun Ibnu Fuad in 2013-2007.

The assumption regarding the practice of dynastic politics in Klaten district cannot be denied. Klaten Regency, with the Regent of Sri Mulyani at this time can be considered dynastic politics considering that the power in Klaten Regency since 2000-2025, the position of Regent of Klaten only revolves around two families. The two families are Haryanto Wibowo-Sri Hartini and Sunarna-Sri Mulyani.

Haryanto Wibowo is the husband of Sri Hartini, Haryanto was the Regent of Klaten in the year of office, 2000-2005. After Haryanto stepped down, his position was replaced by Sunarna who served two terms, 2005-2015, with one of the representatives being Sri Hartini. After Sunarna's position ended, Sri Hartini rose to serve as Regent of Klaten with Sri Mulyani as a representative, who was Sunarna's wife. Sri Hartini and Sri Mulyani are the first female couple to lead a region in Indonesia. However, in 2016, Sri Hartini was caught in a corruption case of buying and selling positions. Then Sri Mulyani rose to the position of Regent of Klaten until 2020 (Irfani, 2020).

In addition to dynastic political assumptions, Sri Mulyani also caused controversy for distributing social assistance, because her photo was attached to the hand sanitizer which was an aid from the Ministry of Social Affairs (Kemensos).

This incident went viral and became trending on Twitter with the hashtag #BupatiKlatenMemalukan. The community considers Sri Mulyani to use the assistance as a means to promote herself or in other words a covert campaign.

Another case that also grabbed the public's attention was when Sri Mulyani distributed 401 Yamaha NMAX motorbikes with red color as official motorbikes to the village head and village head. The distribution of this official motorbike cost a budget of Rp.11.9 billion from the 2019 revised APBD. It did not stop there, Sri Mulyani was again in the spotlight because the mask distribution event during the Covid-19 pandemic did not apply the health protocol standards that had been set by the central government. This is because the distribution of masks and hand sanitizers does not pay attention to physical distancing (Juliati, 2020).

These controversial incidents were brushed aside and seemed to have disappeared, so that they were not remembered by the public, this proves Sri Mulyani's expertise in politics and builds her image. It was proven that in the 2020 Pilkada, Sri Mulyani was re-elected as Regent of Klaten.

This study focuses on the scope of political and image activities carried out by Sri Mulyani through Instagram social media, therefore this research will examine the content on the @yani_sunarno Instagram account. The research tries to show the political image that Sri Mulyani is trying to form through her Instagram account.

LITERATURE REVIEW

The main theory in this research is semiotics. Semiotics is defined as a science that studies a wide range of objects, events, all cultures as a sign. According to Barthes, there are three cores in his analysis, namely denotative, connotative, and mythical meanings. The first-level meaning system is called denotative, and the second-level meaning system is called connotative. Denotative reveals the meaning that is clearly visible or the real meaning. While connotative or second-level meaning reveals the meaning contained in signs. While the myths that exist and develop in the form of society are due to the social or cultural influence of the community on something, by paying attention to and interpreting the correlation between what is seen in real terms and what signs are implied by it (Sobur, 2016).

The literature review in this study is the basis for researchers in positioning research conducted by researchers. From the search results, related research according to the theme raised by the researcher, there are several references that can be used as references for researchers. References consist of thesis and scientific journals, including the following:

First, the research conducted by Dessy Lestari (University of Muhammadiyah North Sumatra) entitled Image Slides on Instagram Account @jurnaliskomik: Roland Barthes Semiotic Studies. This study uses a qualitative descriptive approach and the research conducted by Dessy Lestari also uses the semiotic analysis of the Roland Barthes model as the researcher uses.

Therefore, the researcher makes the thesis as a theoretical reference and also a way of analyzing it in Roland Barthes› semiotic research. However, there is a difference between the research conducted by the researcher and Dessy Lestari, namely the object is the Instagram account @ jurnaliskomik.

Second, the research that is used as the third literature review is an article written by Muatafa, Lecturer of the Faculty of Da›wah and Communication, UIN Sultan Syarif Kasim Riau entitled Citra Setya di Jagad Maya (Semiotic Analysis and Ethics of Islamic Communications Image of Setya Novanto on Detik.com›s Instagram Account) . This study also uses a qualitative approach using Roland Barthes› semiotic analysis and from the perspective of Islamic Communication Ethics.

There is an equation of the unit of analysis carried out by Mustafa, namely using the semiotic analysis of the Roland Barthes model. Therefore, the researcher makes the journal article as a reference/ reference theory and also a way of analyzing the research conducted by the researcher.

Third, the research that is used as the fifth literature review is a scientific article written by Abraham Zakky Zulhazmi, Lecturer of the Faculty of Usuluddin and Da›wah, IAIN Surakarta, entitled Gaining the Voices of the Muslim Millennial Generation: The Image of the General Chairperson of PPP M. Romahurmuziy on Social Media. This study uses a qualitative research method using the semiotic analysis of the Roland Barthes model.

The difference in research conducted by Zulhazmi is the object of research, namely the social media content of M.

Romahurmuziy›s Instagram. There are similarities in the unit of analysis carried out by Zulhazmi, namely using the analysis of the Roland Barthes model. Therefore, the researcher uses the journal article as a theoretical reference and a way to analyze this research.

In addition to the previous researches mentioned above, it is also important to review the media convergence in this section. The development of communication technology then produces what is referred to as media convergence. Conceptually, convergence refers to two or more things/ objects meeting and uniting at a point. Convergence is the progressive integration of several different network platforms to deliver similar services and/or existing services that are distributed on the same network platform (K. Putri et al., 2015: 20). In other words, which is simpler, media convergence is the merging of existing media to be used and directed into one goal.

The concept of media convergence originated from the development of digital communication technology, starting with the invention of the computer, and was rapidly driven by network convergence or the efficient coexistence of telephone, video and data packets in one network, thanks to internet technology.

This media is developing both in terms of technology, communication and information. The new media has provided a new configuration for the communication link. New media is basically the result of the convergence of pre-existing conventional media, such as television, computers and telephones into one medium, namely the internet (K. Putri et al., 2015: 20)

New media is media that is currently

developing and will continue to develop following the times. As for social networks according to Cohen (2009), are tools and utilities for connecting with others. While social media is referred to as a strategy and channel for broadcasting. These two things are not only in terms of semantics but also in the features and functions provided to these sites by their creators that determine their users. Cohen stated his suspicions that social networks first existed and then developed into social media. This media (second medical age) is described as"A new period in which interactive technologies and network communications, particularly" (K. Putri et al., 2015: 20).

Technological developments were accompanied by media convergence and then the wider community groups responded. Along with the distribution of internet access in Indonesia to remote corners of the country, the guarantee of enjoying and surfing in the world of social media has become commonplace. The internet and all its derivative products have filled people's lives in all walks of life (Fahmi, 2020: 140).

Social media is an online medium that allows users to participate, share, and create content. According to Bossman and Zagenczyk, social media has the nature of relating, sharing and collaborating. Social media also allows its users to constantly interact, build opinions, and also exert influence on all audiences involved in it (Mustafa, 2017: 216).

Social media which is now being loved, namely Instagram, is one of the new media produced by social convergence. Instagram is a social media that has characteristics that tend to be visual such as photos and videos that make this social media very attractive. Instagram has many users ranging from ordinary people to public figures or figures as well as state officials.

Instagram is a very popular photo and video sharing site. Kevin Systrom and Michel "Mike" Krieger who started Instagram on October 6, 2010. Instagram comes from a mobile web application called "Burbn". Instagram allows users to take photos, apply digital filters, and share them on social networking services(Mustafa, 2017: 217). HootSuite, a content management service site, released data that in 2020 social media users in Indonesia were 160 million people, while Instagram users in 2020 in Indonesia reached 63 million people, with an average daily usage of 3 hours, 26 minutes (Andi, 2020).

RESEARCH METHOD

This research method uses a qualitative research paradigm. Bog and Taylor who state «qualitative method» as a research procedure that produces data in the form of spoken and written words from people and observable behavior. Qualitative descriptive research explains and describes the data in a systematic, clear, factual and can be accounted for the truth (Mustafa, 2017: 228-229).

The researcher uses purposive sampling analysis technique, conducts selection, in which the researcher selects data with certain characteristics according to needs and within a predetermined time period. Furthermore, the data that has been collected is then analyzed using the semiotic analysis technique of Roland Barthes, to

find out the denotative, connotative and mythical meanings of the content of the Instagram account @yani_sunarno.

Roland Barthes emphasizes his research on the role of the reader. The activeness of the reader is needed to be observant in reading the signs. Barthes introduced a second-order system of meaning and he called this second-level meaning connotative. He clearly distinguishes connotation from denotation (first level meaning) (Zulhazmi, 2018: 168). Barthes also sees meaning at a deeper level, but is more conventional in nature, namely the meaning related to myth, an encoding of meaning and social values (which are actually connotative) as something that is considered natural. (Piliang, 2004: 193).

Next, the researchers determined the sample, namely choosing 5 content from the @yani_sunarno social media account. The social media Instagram was chosen because it is the most actively used social media by Sri Mulyani with her account @yani_sunarno with an upload value of more than 1500 posts, since April 20, 2018. While the image characters selected are the images that contain the most symbols and messages, which are uploaded on the period of 26 September -5 December 2020, because it is the campaign time set by the KPU in the 2020 Pilkada. There are 101 uploads in that period.

RESULT AND DISCUSSION

Sri Mulyani is a politician who uses social media (Instagram) to build an image. This research analyzes Sri Mulyani's Instagram content, both in the form of photos and narration. Here's the Instagram content we analyzed:

Sri Mulyani 's Content: Visits Traditional Market

Figure 2: Sri Mulyani campaign on traditional market

Source: Document of Instagram

Denotation

Sri Mulyani is taking a selfie with several market residents. He is holding a gadget and on the left there are several residents in the market and traders. The right hand holds the gadget and the left hand holds down the mask. He wears a red hood and wears a white jacket with red color with his name (Sri Mulyani) written on his left arm. On the right side of Sri Mulyani, there is a woman wearing a black, red and white checkered shirt, holding up her index finger. Written description on the upload:

> *"Sy tadi pagi menyapa ibu2 sekaliyan belanja sayur bumbu dapur di pasar tradisional Kraguman, Jogonalan & Tanjungsari, Manisrenggo.Ibu2 pedagang sudah disiplin memakai masker, Smoga perekonomian kembali normal, pandemi virus corona segera berlalu"*

Connotation

Sri Mulyani is taking a selfie with several market residents. He is holding a

gadget and on the left there are several residents in the market and traders. The right hand holds the device and the left hand holds and lowers the mask. This is a symbol that Sri Mulyani is a populist figure. This gives the image that Sri Mulyani is a candidate for a leader who is friendly and close to the people.

Sri Mulyani holds a gadget to take selfies and on the left side there are several residents in the market and traders are symbols of potential leaders who serve their people. Most of the public figures take selfies, it is the person who asks for the photo who takes the picture but this is the opposite, Sri Mulyani who takes the photo with the merchant›s device asking for the photo.

In Sri Mulyani›s pose, her right hand holds a gadget and her left hand holds down a mask. In addition to giving the impression of serving, the pose of removing the mask emphasizes that Sri Mulyani is a potential leader who respects her people. Because then it will be clear that the person taking the photo with the residents is a prospective leader of Klaten who is idolized by the citizens.

Written description, "*Sy tadi pagi menyapa ibu2 sekaliyan belanja sayur bumbu dapur di pasar tradisional Kraguman, Jogonalan & Tanjungsari, Manisrenggo,*"in the picture Sri Mulyani is shopping for kitchen needs at the market. Unlike most people with upper economic status who feel uncomfortable when shopping at the market and prefer shopping at the mall or supermarket, he prefers to shop at the market. This gives the image that he is a simple and pro-SME leader candidate.

Myth

Someone who runs for public office is a person with high economic status, which is an elite whose life is glamorous. The elite likes luxurious things and doesn't like being in an unhygienic place (the impression of a traditional market). Elites only hang out with people who are on their personal level.

Sri Mulyani Eats at Angkringan

Figure 3: Sri Mulyani post on Instagram with Klaten People on Angkringan

Source: Document of Instagram

Denotation

Sri Mulyani has a snack with a number of women at the street vendor *angkringan*. He wore a white shirt with a red and black hood. He held a skewer and smiled broadly showing his teeth. On his right is a woman dressed in red posing holding up her index finger. Written description on the upload:

> "*Sederhana tapi bahagia. Kuliner malam di angkringan Hidangan Istimewa Klaten (HIK) Pak Sulis di Tegalmas, Lanjut mengikuti reses di Kec. Kemalang dan Kec. Jogonalan. Smangat bergerak bersama Mulyo mbangun Klaten Keren*"

Connotation

Sri Mulyani bought food with a number of women at street vendors (PKL) Angkringan. He was holding a skewer and smiling broadly showing his teeth. This gives the image that he is a simple and pro-SME leader. In contrast to most people with upper economic status who feel uncomfortable eating at street vendors and prefer to eat at restaurants that are guaranteed to be hygienic and of good quality..

Angkringan street vendors are synonymous with places to eat for small people whose economy is middle to lower. With Sri Mulyani eating at the angkringan, it symbolizes that Sri Mulyani is a simple, populist and sided with the common people.

Most people want a leader who is simple and honest. Leaders listen and come downstairs. People are disgusted with leaders who only make empty promises without any concrete realization. They also don't want to have a leader who is only good at imaging who is just polishing.

The woman dressed in red poses holding her index finger to the right of Sri Mulyani. Is a sympathizer who supports Sri Mulyani as the leader of the Klaten district. This gives the impression that the little people are siding with him and invites the community to support Sri Mulyani to become the Regent of Klaten.

Myth

Someone with an upper economic status, is considered an elite whose life is exclusive. The elite likes luxurious things and is against things that look unhygienic. People with upper economic status do not like to eat snacks at roadside food stalls, they tend to eat fancy places such as restaurants or malls which are claimed to be more guaranteed for cleanliness and hygiene.

Sri Mulyani Visits Residents

Figure 4: Sri Mulyani post on Instagram when visit the Klaten's resident.

Source: Instagram

Denotation

Sri Mulyani and several other people wore a white Shanghai-collar koko shirt, wore a black Songkok cap and a sarong. A number of women wearing Muslim clothing are on the left and right of Sri Mulyani. Written description on the upload:

"Alhamdulillah… Hari ini sy bisa bersilahturahmi dg jamaah Zamuna Klaten, dilanjutkan dg pengukuhan pengurus Karang Taruna Kecamatan Ceper. Tetap sehat dan smangat sll utk Klaten mulyo"

Connotation

Sri Mulyani and several other people wore a white Shanghai-collar koko shirt and a black Songkok cap. The symbol that is trying to be displayed is that some people are wearing white Shanghai-collar koko shirts and wearing black skullcap hats.

The Shanghai-collar white koko shirt is a very popular dress in Indonesia. White koko is very commonly used by most Muslims in Indonesia for religious activities, one of which is prayer. Likewise the black skull cap. In addition, the black skullcap is synonymous with official, formal, neutral and nationalist impressions. Besides being used in religious rituals, the black skullcap is also used at official state events and others.

Sri Mulyani, along with several other people, wore a white koko shirt with a Shanghai collar and wore a black Songkok cap, giving the impression that she was siding with Islam, which is embraced by most people. The black cap, sarong and white koko are attached to religious leaders, kiai and santri. This gives the image that Sri Mulyani is a leader who is close to religious leaders, so that in leading she holds Islamic and nationalist religious principles.

It also gives the impression that the Islam embraced by Sri Mulyani is the Islam embraced by the majority of the community. This can convince the public that they will be trustworthy, clean and work hard and are truly linear with moderate Islamic religious values. The koko shirt, black skull cap and sarong are characteristics that are synonymous with the Nahdlatul Ulama Islamic mass organization.

Myth

If someone is with a certain mass organization group, then the nature and behavior is the same as that of the group. Leaders who are close to religious leaders are pious leaders, who are obedient to the

values of religious teachings.

Sri Mulyani Visits Health Center

Figure 5: Sri Mulyani post on Instagram when came to Health Center.

Source: Document of Instagram

Denotation

Sri Mulyani is interacting with mothers and their children. He was seen chatting with one of the children who was being carried by his mother. In front of the child who was being carried by his mother he bent down to the level of the child's position and stretched out his hand trying to hold the child. He was seen wearing a white jacket with a red color with his left sleeve bearing his name (Sri Mulyani) on the crowbar near the elbow and his right hand wearing a watch and wearing jeans. Written description on the upload:

> *"Giat hari ini, mengikuti Reses di Desa Joho Prambanan, dilanjutkan silaturahmi bersama relawan se-Kec. Karangdowo di Joglo Sunyan.Smangat bergerak bersama, utk Klaten Mulyo"*

Connotation

Sri Mulyani in front of the child who was being carried by her mother, she bent down to the position of the child and stretched out her hand trying to hold

the child. Sri Mulyani's interaction with mothers and children symbolizes that she cares for mothers and children. Seen in the figure there are only mothers with children which indicates this is an event made especially for mothers and children.

The figure also gives the impression that Sri Mulyani cares for mothers and children where mothers and children need special attention. Children need more attention for their growth and future. Children need to be considered because they are the next generation who will determine the fate of the nation in the future. While a mother determines the quality of her children, therefore mothers also need special attention for the good future of their children.

This gives the image that Sri Mulyani is a future leader who thinks ahead and is long term. By paying special attention to mothers and children to improve their quality of life, make the future of the community more qualified, the community becomes innovative, advanced and independent so that it becomes prosperous and prosperous.

Sri Mulyani is seen in the figure talking with mothers and children. Sri Mulyani's familiar interactions give the impression that she is a friendly person. This gives the image that he is a potential leader who likes to mingle with the people and doesn't keep his distance from the people too much.

Sri Mulyani in the uploaded image shows her wearing a white, red and yellow jacket with jeans. The combination of a jacket and jeans gives the impression of being relaxed and not too formal. This creates a fun and enjoyable atmosphere

when you are around him. So that it gives the impression of a simple and populist leader candidate.

Myth

Women are weak figures and need protection more dependent on men. Women only act as *konco wingking* (located behind men). In the family, women are below men.

Sri Mulyani Photographs with Farmers

Figure 6: Sri Mulyani post on Instagram, A graphic design that portrayed the support of Farmers.
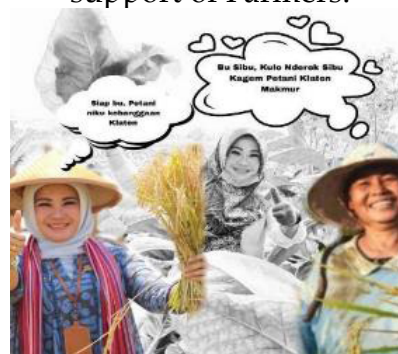
Source: Instagram

Denotation

Sri Mulyani held some rice stalks in her left hand while holding up her thumb and smiling broadly showing her teeth. He wears a white veil and wears a cap on his head with a blue batik-patterned shirt. There was also a scarf draped around his neck with a striated batik pattern. On Sri Mulyani's photo there is dialogue writing, "*Siap Bu. Petani niku kebanggaan Klaten*".

In the background of the photo there is a picture of him holding some tobacco leaves in his right hand and holding up his thumb and smiling broadly showing his teeth. There is also a photo of a woman wearing a hat on the left side of Sri Mulyani,

who is smiling broadly showing her teeth. On the photo of a woman wearing a hat, there is a dialogue written, *"Bu Sibu, Kulon Nderek Sibu Kagem Petani Klaten Makmur"*. Written description on the upload, *"BerSatu utk Mulyo..Klaten Ber Sinar"*

Connotation

Grasping a number of rice stalks is one of the most prominent signs. Seen in the figure, Sri Mulyani is holding a number of rice stalks and there is a dialogue written *"Siap Bu. Petani niku kebanggaan Klaten"*. This indicates that he highly favors rice as a leading commodity in Klaten and makes farmers proud. Judging from his body language with his thumbs up and smiling showing his teeth, he also looks proud and satisfied with the work of farmers in producing quality rice.

Sri Mulyani is seen being drawn with a woman wearing a hat and the photo with a background of herself in the middle of a tobacco field shows that she is siding with the farmers. Sri Mulyani's thumbs up while holding the agricultural products indicates that she appreciates and appreciates the performance of the farmers in Klaten. The figure is also a symbol that Sri Mulyani is a populist leader and wants to go into the field, not just working behind a desk..

Photo of a woman wearing a hat with a big smile showing her teeth and writing dialogue, *"Bu Sibu, Kulo nderek sibu kagem Petani Klaten makmur,"* This is the hope of farmers for Sri Mulyani as a candidate for the Regent of Klaten. This is a symbol that Sri Mulyani is a leader who sided with the farmers and is a profitable and expected leader and can prosper the farmers in Klaten..

When viewed as a whole, the symbols in the figure give the image that Sri Mulyani will make Klaten a city that is self-sufficient in food security, which will later be able to realize prosperity and prosperity for farmers and residents of Klaten which is in line with her vision of "Advanced, Independent and Prosperous"..

Myth

Rice is the only staple food that is really needed. If someone uses the attributes or symbols of a group, then that person sided with the group that has certain attributes/symbols. So that it will take sides and prosper the group.

Sri Mulyani Images on Instagram

Sri Mulyani through social media Instagram with the account @yani_sunarno trying to form the political logic of society to build her political image by uploading her political activities. Like other users, he also uploads personal activities on his Instagram. With social media Instagram, Sri Mulyani wants to show the figure of her leadership style. Sri Mulyani with her Instagram account (@yani_sunarno) has uploaded more than 1500 posts until March 2021.

Technological developments provide practicality in social media. Its speed and wide coverage guarantee that social media is very efficient for socializing with audiences. Coupled with freedom in social media as well as the rapid development of internet distribution to remote areas of Indonesia, Sri Mulyani has looked at social media as a tool to build her political image.

Sri Mulyani is considered very successful with her Instagram account. He already has tens of thousands of followers on his account @yani_sunarno. Seen in March 2021, his followers have reached more than 45 thousand followers. It is not surprising that Sri Mulyani uses the @yani_sunarno Instagram account as a political tool so that her political goals are achieved.

Sri Mulyani in the 2020 Klaten Regency Pilkada, she advanced as a candidate for the Klaten Regent. During the campaign period from September 26 to December 6 (the campaign time determined by the Klaten KPUD) almost every day there were uploads of content for political activities. There are 101 uploads of @yani_sunarno›s uploaded content in 72 days (campaign period 26 September-6 December). This means that in a day you can upload content more than once.

Taken 5 uploads containing certain symbols and signs from 101 (which were uploaded during the campaign) to be analyzed through several categories of political images. Anwar Arifin›s political image theory was used to analyze the 11 contents taken.

Anwar Arifin explained that political imaging is defined as a picture of politics which includes influence, authority, power, cooperation, conflict and compromise (consensus).

The content uploaded by Sri Mulyani on her Instagram account in figure 1 is an upload of Sri Mulyani currently interacting with the people directly.

Figure 1 can be seen in the photo uploaded on his Instagram of his closeness to the people. Sri Mulyani was seen taking selfies and holding a cellphone that was used to take selfies with visitors and market traders while she was shopping. In the picture there are hashtags (Hashtag), #klatenmulyo and #nomer 1. The Klaten mulyo hashtag is the tagline of the Sri Mulyani and Yoga Hardaya couple with serial number 1 (one). This shows that Sri Mulyani is trying to build her political image through Instagram social media.

The things that Sri Mulyani has shown on Instagram we have seen before in the figure of Jokowi. The image formed by Jokowi is also a person who is populist, simple, likes to go directly to the field or who is familiarly called «blusukan», and friendly. The image is considered as a distinctive character of Jokowi (Ramadani & Hilmiyah, 2019: 265)

Simple and populist style is a style that is synonymous with Jokowi. This kind of style was first popularized by Jokowi. Jokowi's style of dress with a white shirt depicts simplicity and the style of visiting traditional markets. We also often see Jokowi's interactions, talking with traders and visitors who look familiar who describe himself as a populist. This style is very familiar to us because it is widely adopted by politicians in Indonesia.

Most Indonesian people want a leader who is simple and populist. Jokowi's political imagery style (simple and populist) has proven to be very effectively applied to win people's sympathy. It is proven by this style that Jokowi has proven successful in his politics, which at first became the Mayor of Solo, then became the Governor of DKI Jakarta and became President for two terms.

Of course, this kind of political imagery is very likely to be adopted by Sri

Mulyani, because it has proven to be very effective. On the other hand, Sri Mulyani is a candidate for regent who was promoted by the same political party as Jokowi, the political party that delivered him as President for two terms, namely Partai Demokrasi Indonesia Perjuangan (PDIP).

The next uploaded content, in Figure 2 shows the concern for Micro, Small and Medium Enterprises (MSMEs). MSMEs are micro-enterprises owned by individuals or individual business associations with certain criteria. As regulated by the law, MSMEs have their own criteria, between micro, small and medium enterprises.

In Figure 2, it can be seen that Sri Mulyani visited and promoted the businesses of MSME actors through her Instagram uploads. In the upload of image 2 it is written on the captioan, *"Kuliner malam di angkringan Hidangan Istimewa Klaten (HIK) Pak Sulis di Tegalmas»* Another upload on his Instagram account in the form of a video invites visitors who come to Klaten to stop by for a culinary tour in Klaten. Her support for MSMEs was also strengthened through her promise that she made at the Solopos Media Group virtual tlakshow, themed Prospering the Economy of Klaten, that Sri Mulyani would soon form a forum for training on the digitization of MSMEs. This is also summarized in the Solopos online newspaper entitled, "Ini Kata Bupati Klaten Soal Usulan Wadah Belajar Digital Bagi UMKM".

MSMEs are the sectors most affected by the pandemic. The Covid-19 pandemic has made many SMEs losers. Klaten Regency is an area that is famous for its natural tourism. Many MSME actors in the culinary tourism sector are losing money due to the decline in turnover due to the closure of tourist attractions. Policies from the government that provide solutions to make MSMEs survive are very much needed. With a leader who cares about MSMEs, it is hoped that the concern will be to think of solutions for MSMEs to survive during the pandemic.

Next, the upload of Sri Mulyani›s Instagram account in Figure 3 shows her closeness to religious figures from the Nahdlatul Ulama community organization in Klaten. Sri Mulyani also often held grand recitations that presented a major religious figure, Nahdlatul Ulama, Habib Syeh Abdul Qodir Assegaf, before the Covid-19 Pandemic, when he was the Regent of Klaten. Nahdlatul Ulama is the first largest community organization in Indonesia. Of course, the voices of these groups greatly influenced Sri Mulyani›s political intentions.

On figure 4, Sri Mulyani's Instagram account upload in figure 4 which shows her concern for education and the welfare of mothers and children. On the October 4, 2020 upload, Sri Mulyani attended the event Kuliah Kerja Nyata (KKN) Unwidha students.Sri Mulyani had several times received awards including being a nominee for the appreciation of the Mother of PAUD at the national level in 2014 from the Ministry of Education and Culture of the Republic of Indonesia and the Radar Solo Award 2015 for the category of great educator figures in 2015 by Jawa Pos..

Sri Mulyani is a person who pays more attention to the welfare of women and children. Before she entered politics, she was active in organizations that focus on women and children. He served as

chairman at Tim Penggerak Pemberdayaan dan Kesejahteraan Keluarga (TP PKK), Pusat Pelayanan Terpadu Pemberdayaan Perempuan dan Anak (P2TP2A) dan Gerakan Nasional Orang Tua Asuh (GNOTA) RegencyKlaten.

TP PKK is a social institution, government partner and community organization that functions as a facilitator, planner, implementer, controller and driver in each field. But PKK has excellent programs that focus on mothers and children, some of which are; Parenting patterns for children and adolescents; family economic empowerment; land use through PKK›s Beautifully Organized Beautiful and Comfortable (Hayati) Pages program; and clean and healthy living behavior in the family and environment with smart behavior (regular health checks, get rid of cigarette smoke, diligent exercise, balanced diet, get enough rest and manage stress).

While P2TP2A is a service center established by the government or community-based that is integrated in efforts to empower women in various fields of development, as well as the protection of women and children from various types of discrimination and acts of violence, including trafficking in persons.

GNOTA is an organization that Sri Mulyani also participates in. GNOTA is a non-profit organization that is social, independent, coordinating, and transparent. GNOTA plays a role in maintaining equity and continuity of aid, so that Indonesian children can complete 9 years of basic education and reach for the future. GNOTA focuses its movement on education and humanity.

Based on Sri Mulyani›s experience from the organization she is participating in, she is experienced and knows exactly about the welfare of mothers and children. Sri Mulyani understands very well about the urgency surrounding the welfare of mothers and children that affect the quality of human resources and welfare in the future.

On Figure 5 shows that Sri Mulyani cares about farmers. Because thanks to the farmers, Klaten was designated as one of Central Java's rice granaries. This is reinforced by an article from the official website of the Klaten Regency Government entitled "Klaten Surplus Rice 101 Thousand Tons". In the article, it is stated that Klaten Regency is not only a food buffer, not only Central Java, but also Nationally, it is proven that Bumi Bersinar (Klaten) during the second harvest 2020 experienced a surplus of 101 thousand tons.

Quoting from the Central Statistics Agency (BPS) Kab. Klaten that in 2019 the harvested area of the agricultural sector reached 68,596 ha. With the large harvested area, it is possible to have a large number of farmers' human resources. Therefore, farmers become targets for political imaging objects.

The problems often faced by farmers in general are about subsidized fertilizers from the government. Scarcity and high prices of fertilizers are obstacles to farmers' productivity. On the other hand, the abundance of harvest but the low price of the harvest is also an obstacle for farmers, because they are at a loss. So with leaders who care about farmers, farmers hope that control, distribution is better and the amount of fertilizer can meet the needs

of farmers and farmers' produce can be absorbed by the local government at a more favorable price.

Based on Islamic perspective, everyone is a leader. There is a hadith which states that "Know that each of you is a leader, and each of you will be held accountable for those who are led. The ruler who leads the people will be held accountable for those he leads, every family head is the leader of his family members and he is held accountable for those he leads". The hadith emphasizes that the most important thing in leadership is the ability to carry out responsibilities in a trustworthy and fair manner, not about the size of the responsibility. In Islam, the fairness of a leader is the main thing. Because justice leaders can bring benefit to society (Dardiri, 2021).

CONCLUSION

This study concludes that Sri Mulyani uses social media Instagram as a tool to build her political image. The image that Sri Mulyani is trying to build through her Instagram is a leader who is populist, simple, Islamic, cares about MSMEs and farmers, cares about education and children›s welfare. This can be seen from the meaning of denotation, connotation and myth of Sri Mulyani›s gestures and captions on the uploaded content on her Instagram. It is important for Sri Mulyani to display a good image on social media considering the bad image that Klaten (the district she leads) has received. Klaten was highlighted for at least two reasons, first because of the corruption case of regional leaders and because of the practice of "dynastic politics" there. Regional leaders continue to strive for a good image, one of which is through social media (Instagram).

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