The Representation of Masculinity in Mama Lemon Advertisement Supermarket Version
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Abstract

It has been a general consent within society that masculinity is a term for men and femininity is a term for women. In traditional gender roles, it may simply be thought that masculine is not doing feminine things. As a result, it evokes binary opposition between men and women position. Men has long been seen as the dominant. However, today, the notion of gender equality rises in our life. Men and women are then thought as equal genders. Thus, masculinity poses equal position to femininity. This idea is portrayed in Indonesia, particularly by the male model of one of the Mama Lemon television advertisements. This study aims to examine the representation of masculinity in Mama Lemon television advertisement. With the application of Goffman’s pattern of gender portrayal in advertisements, this study found 12 scenes as the primary data. The selected scenes are then analysed by using The Theory of New Man and Hegemonic Masculinity to find whether the portrayal of masculinity in the male model of Mama Lemon advertisement is different from the traditional gender role. The finding shows that there are some changes in the pattern of gender portrayal in the representation of masculinity in the male model of Mama Lemon advertisement. However, these changes do not alter the idea of traditional gender role which regards men as more superior. Instead, these changes are portrayed to reinforce the domination of men.

Keywords: advertisement, gender advertisement, masculinity, representation

Introduction

It is very sensitive when we discuss about gender representation that is always related to how men and women are portrayed. Masculinity and femininity become a matter of discussion for both men and women to recognize their identity. Masculinity, in its definition, is the set of activities that reflected in the performance such as bravery, decision making, challenging, and superior (Beynon 2). On the contrary, femininity is described as the opposing side of masculinity. Feminine is defined as weaker, submissive, and obedient (Bressler 172). This condition can make men and women unconsciously follow those ideas.

Some theorists have defined the figure of masculinity and femininity as well as their differentiation to show gender identity. Tyson states that the difference between masculinity and femininity happens in term of traditional gender roles (Tyson 86). The difference between them is about the attitude (Tyson 87). Men are born as hunting species while women are judged as more nurturing. Men are considered as a better creature than women. Edward also defines the difference of men and women in genetic coding (Edwards 13). Crying is one of the best ways to express women’s emotion. On the contrary, men choose to get angry because crying is stereotyped as weak. In addition, women are seen to be weaker since they are allowed to cry. Connell is more specific to explain the difference of masculinity and femininity by looking at men and women’s body (R. Connell 49-50). While men exercise their bodies in sport, women tend to beautify their body with a diet program.

By looking at the definition of masculinity and femininity, it is clearly defined that masculinity is completely characterized for men while femininity is for women. Women are different to men and it becomes their nature and fate to be different (Jardine and Smith 5). In short, gender ideas above are simply reflected on the sex. For men, they must follow the standard of being masculine because the masculine is for men and so do women. Sex roles, in fact, are not suitable to determine the gender relation (R. Connell 22). Gender roles refer more on the result of learning social interaction and it gives more impacts on how
people will see it as moral order (Ibid). It is unconsciously learned and understood by society since they have socialized with each other and it is accepted as the truth (Buikema and Tuin 209). It is the “truth” about how we can show our sex as well as our gender.

To give a good representation of masculinity and femininity, the media mostly portrays binary opposition between men and women. According to Talbot, media, including advertisements, is the replacement of the older primarily institutions such as a Church in giving meaning of understanding the world (Talbot 3). Media become closer in every person’s daily activity and it can suggest or define the representation of being men and being women properly. Advertisement contains the picture of men and women which can be the best example of how gender is actually portrayed (Gauntlett 46). So, in order to give a brighter pattern of advertisements, Goffman has found the patterns of gender portrayal in the advertisements (Laughey 83). Mostly, in advertisements, men will be defined in a better way than women such as men are more superior and stronger. Women are usually portrayed as trouble makers and weak. The dominant portrayals found in media will be considered as the “truth”, thus another or different portrayal may be seen as deviant.

**Masculinity in Indonesia**

The idea of masculine and feminine is also found in Indonesia. Pam Nilan has conducted the research about the contemporary masculinity in Indonesia based on the popular television programs at that time (Nilan 327-8). However, she also conceptualized the binary opposition between men and women in Indonesia called kodrat pria and kodrat wanita. Kodrat pria means the fate of men that are being a decision maker, strong and brave person. Kodrat wanita is more described as weaker, mousier, and submissive person. Moreover, Nilan has conceptualized three representations of masculinity in Indonesia.

<table>
<thead>
<tr>
<th>Religious Man</th>
<th>Secular Man</th>
<th>Bad Boy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very obedient to the religion rules</td>
<td>Very pay attention to his world</td>
<td>The most negative figure</td>
</tr>
<tr>
<td>Keep at a distance toward women</td>
<td>More trendy because he cares for his appearance</td>
<td>mostly do the worse activities (fighting and illegal racing) to show the sense of masculinity.</td>
</tr>
</tbody>
</table>

**Table 1. Types of Men in Indonesia**

By looking at the representation of masculinity in Indonesia in Pam Nilan research, all men in those types are never described to do feminine things. Mostly, the popular media in Indonesia such as male magazine represents the second type of masculinity called New Man. New Man is accepted more within society because they support the women. The more modern figure of New Man is that they are being the Soft Man with their feminine side (Edwards 24). Soft Man is the involvement of the feminine side in men such as more caring to the existence of women. They also care more about their appearance. Unfortunately, main emphasis on New Man is about fashion or how men look. Masculinity tends to be commercialized through media by selling fashion and grooming products. Masculinity is also defined by the media as a more fashionable icon in the New Man figure.

Even though New Man has involved the feminine side and they support women, it does not mean that they agree of equality. Men are born to be dominant and they have their pattern of domination called Hegemonic Masculinity. Hegemonic masculinity teaches that men should have the effort of being dominant so that they can be in the first place in gender relation especially toward women (Connell and Messerschmidt 831). At the end of the day, the dominance of men over women still exists because of cultural control among them support men (R. Connell 90). Some cultures such as Moslem in Indonesia will directly choose men to be a leader. Even though women try to assure that they also deserve to be a leader, women will tend to face failure. Hegemonic masculinity makes men feel safe when they are able to fulfill the standard and separate themselves from subordinated masculinities which is associated with powerlessness.

New Man figure is only as a mask for men to be more accepted in society especially women. It is proven by some researches which examine masculinity. Hunter and Robinson’s research have found that the new face of masculinity rose in the representation of caring father (Robinson and Hunter 465-86). The strategy of father is by caring of his children and also still be the head of the family. Gentry and Harrison’s
journal have also found that the figure of New Man is only as the strategy to depict men’s position in stronger meaning (Gentry and Harrison 74-98). So, men still reflect on hegemonic masculinity pattern to dominate women.

The new way to represent masculinity also emerges in advertisement in Indonesia, namely Mama Lemon. Mama Lemon is the cleaning product advertisement produced by Lion Cooperation (Lion). Traditionally, washing dishes advertisement mostly depicted woman as the main figure to be the agent (the doer to wash something). However, this advertisement chooses more on man figure rather than a woman to do that activity. This study attempts to examine the representation of masculinity in Mama Lemon Advertisement Supermarket Version. The portrayal of the male model, Choky Sitohang, in this version is considered as the new way of domination which deliver the sense of Soft Man. In addition, this study sees that there are some new ways of domination delivered by the male model.

Methodology

This study analyzed the representation of masculinity in Mama Lemon advertisement Supermarket Version qualitatively. Qualitative data provide a verbal description of human activities and concerns more on the representative samples as the main data (Jackson 17). It was very suitable with this research because this research uses the male model to analyze the representation of masculinity in the Mama Lemon advertisement. Population is the whole data gathered to be analyzed (Stokes 117). The population in this advertisement was the full duration of it that was 30 seconds. To get this advertisement, this study recorded it in the prime time television program in RCTI. Data is something that related to what the researcher wants to analyze and find (Pickering 59). This study gathered 12 scenes to be analyzed. The data in this study were the scenes chosen based on Goffman’s categorization of gender advertisements.

To collect the data, first this study recorded the advertisement in prime time sinetron and the full duration of the advertisement was 30 seconds. The data chosen were 12 scenes related to how male model was represented in cleaning product advertisement. 12 pictures selected were based on the Goffman theory of gender portrayals display in advertisements.

To analyze the data, this study classified 12 scenes into five patterns that matched the character of this advertisement. There is 1 scene matching relative size, 6 scenes matching the feminine touch, 2 scenes matching function ranking, no scene is found to match the family because this advertisement did not depict and tell the family relationship, 1 scene matching the ritualization of subordination, and 1 scene matching licensed withdrawal. After classifying 12 scenes into five categories, this study will use Goffman’s pattern of gender advertisements as a technique of data analysis to reveal the representation of masculinity in the Mama Lemon advertisement. After that, this study will apply Tim Edward theory of the New Man and Connell theory of Hegemonic Masculinity to analyze the findings from the scenes to reveal the ideology of masculinity represented in the advertisement.

Discussion

Relative Size

One way to know the authority of the person in social relation in a picture is by looking at the size, particularly in height and dominance of the person in a picture (Goffman 28). Usually, in the picture, man’s position looks superior to woman. The higher body usually represents the higher status of the person.
The male model looks higher than the female model. The male model talks bravely to the female model’s face. The male model’s eyes look down at the female model. Meanwhile the female model looks at the broccoli as if she is afraid to look back. It is argued that the male model has higher status.

A conversation starts from this scene.

<table>
<thead>
<tr>
<th>Male model</th>
<th>Hay Ms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female model</td>
<td>Hay, Mr. Choky</td>
</tr>
<tr>
<td>Male model</td>
<td>Can you make this broccoli clean?</td>
</tr>
<tr>
<td>Female model</td>
<td>It is simple, I just use water to clean it</td>
</tr>
<tr>
<td>Man</td>
<td>Are you sure?</td>
</tr>
</tbody>
</table>

That conversation talks about the male model’s doubt of the female model’s answer about how to wash broccoli. The male model’s doubt indicates that he has more knowledge about how to clean broccoli even though he is a man because he has a better way to wash broccoli cleaner. Moreover, the male model is more dominant in the conversation. It strengthens the position of a male model. In addition, when the person has more knowledge, he gets higher status to be admitted than the person who does not have it (Storey 97). So, the male model has higher status because he is higher than female model and he has more knowledge about how to clean broccoli.

Usually, the higher status of the person does not only depend on the higher size, but also the more portion of the picture he gets. The more dominant he looks on screen, the more portion he gets in one picture rather than others (Goffman 28). The shot of the male and female model is same on the screen. It gives meaning that this advertisement tends to give equal space for its male and female model because the advertisement is about women chores.

Here, the male model still looks dominant because of the conversation he makes. The dominance of the male model is not represented in the shot anymore, but implicitly in the dialogue. The conversation signifies that the male model is more dominant because he can make the female model looks wrong. So, the new domination in the first scene has been found, that is knowledge.

The Feminine Touch

According to Goffman, feminine touch needs the presence of woman’s hands to commercialize the product because the hand of women is softer to touch especially fragile things (Goffman 29). A man, in his statement, usually grasps the product even tends to break the product. That is why the flaccidity of a woman’s hand is very important, particularly in fragile things such as perfumes, glasses, even dishes.

This study finds the different description in feminine touch. The Mama Lemon advertisement chooses a man’s hand instead of a woman. The change is shown in the eight scenes. The first and second scenes describe about feminine touch action by the female model. This action is weaker when it is compared to the action on the male model when touches and washes broccoli.

In the figure 2, the shot defines that the female model wants to clean the broccoli. The figure 3 defines that the female model is cleaning the broccoli. These scenes are the symbol of the feminine touch works in the female model. When we see deeper, there is no brand Mama Lemon when the female model washes...
the broccoli. It indicates that *Mama Lemon* advertisement does not use the female model as the product representative. The meaning of the presence of the feminine touch by the female model is weakened compared to the presence of the feminine touch by the male model. *Mama Lemon* advertisement starts to show that each gender, the male and the female model, can do the feminine touch action. However, the male model is shown to be able to do better than what the female model has been done.

In the first and second figures, the shot is quite big (full screen) to show the male model’s hand that touches broccoli. It is like emphasizing this scene to the spectators that to touch the broccoli, this advertisement uses a man’s hand. The figure 4 displays *Mama Lemon* brand at the top right corner and there is a man’s hand washing broccoli to show spectators that they are watching a *Mama Lemon advertisement* and the agent of cleaning broccoli is not a woman anymore. The figure 5 is the complete action after immersing the broccoli. The broccoli is intact in the man’s hand without any damage in it. It is different with Goffman statement that man usually breaks something when he touches things.

Those figures depict one specific body part of the male model that is his hand. The meaning of this depiction is that the advertisement wants to emphasize male model’s activity to wash broccoli. So, those figures show that the pattern of feminine touch in advertisements is starting to expand from previously only woman’s hand into man’s hand. The male model also gives information when cleaning the broccoli.

Male model : now, we clean the broccoli with the newest bio guard formula of Mama Lime anti Bacteria. It cleans up to 99% pesticides and bacteria. Look, it is cleaner, isn’t it?

The dialogue indicates that the male model is cleverer than the female model even though in washing broccoli. It is because he can persuade other visitors to believe him. He also becomes the agent to wash broccoli. Moreover, the male model seems to know deeper about woman chores and he looks to have more knowledge about how to clean and wash something than the female model. It is associated that men, now, start to occupy women’s work like washing and cleaning.

The next three scenes are when the male model washes the fragile thing that is plate.

In figure 6 the male model starts to wash the plate with *Mama Lemon*. Next, figure 7 tells us that the male model is washing the plate. The shot is also emphasized in the male model’s hand. The last, figure 8, tells us that he finishes washing the plate with *Mama Lemon* and the shot is also emphasizing the male model’s hand which is holding the clean plate softly. It can be argued that in this pattern, the ad wants to
show the change of feminine touch category. Even though the doer is a male model, he can also do feminine touch.

The shot of the male model is not really in front of the camera because there is a woman who wears blue blouse in front of him. It gives meaning that the woman is only represented as spectator in her own expertise. Actually, washing is indicated as the expertise of women, but this advertisement makes woman only as spectator. So, it can be argued that the male model is more expert to wash a plate than woman in front of him.

An information given by man also appears in this scene.

*Male model*: Mama Lemon is also used to wash plates. Your plates are cleaner and there is no more bacteria

He is completely portrayed as the agent of washing plate, an informant of the product, and the one who knows and takes the control of the spectators. It is because he knows more about how to wash the plate and how to use *Mama Lemon* product. He uses his knowledge to inform people about the way to wash something. He can be very dominant in this advertisement even if this kind of advertisement is about washing dishes which is possibly directed for women.

The last scene is when the male model touches the bottle of *Mama Lemon* and sells it.

The male model looks very soft to hold the bottle. However, when the camera shoots him, it is blocked by a woman. It is assumed that the woman is the spectator and the male model is the one who controls the spectators. Usually, women know more about the good or the bad product of washing dishes but the female model is only represented as spectator as if she does not know which one is the best product until the male model tells her.

Here, we can see that when the male model does woman’s work, the shot does not depict him in front of the screen and only a specific part of the body. It can be stated that this advertisement wants to emphasize the feminine sense of male model like touching and washing. By looking at six scenes in the feminine touch, it can be seen that men can also do feminine touch as good as women. In doing woman chores, men begin to dominate women in their own expertise. Goffman’s pattern of feminine touch starts to change.

**Function Ranking**

Function ranking category defines men deserve more to be the executive role, but a woman is only as the supporting action or she is only silent (Goffman).

There are two scenes found which are categorized as function ranking.
Figure 10 defines that the male model is holding fresh broccoli and the woman is only looking at him surprisingly. She is surprised with the success of the male model who can wash broccoli cleaner. Before the male model, she herself tried to clean the broccoli. Because the broccoli is not clean, the male model comes to fix the problem. He can wash the broccoli even better. It is same with the perception of society in traditional gender roles that women tend to have trouble with doing something, even in her expertise. So, the male model comes as the person to solve and help the female model. By looking at this action, it can be assumed that the male model is portrayed to know more than the female model.

An information is also attached when the male model cleans broccoli:

Male model: look, it is cleaner isn’t it?

He tries to persuade spectators in supermarket that the broccoli is cleaner when he washes it. The female model is only looking at the broccoli and she realizes that the male model can be her solution. The male model is being the “right” person.

Figure 11 defines that the male model confidently holds the bottle of *Mama Lemon* and sells it to the spectator. Again, the female model looks like she does not know anything about the product. It means that the higher ranking in this picture is the male model because he acts as executive role to clean the broccoli and sell it to the spectators. The woman is only as supporting action and her face looks very surprised and shows her ignorance.

An information is also given by the male model in order to sell the product

Male model: Mama Lime anti Bacteria, It’s totally clean.

The information given by the male model proves that the male model takes the role of conversation. The sentence “It’s totally clean” refers to his knowledge about cleaning product. He said totally clean because he himself who cleans the broccoli and the plate. So, it can be argued that from this pattern, the way to be dominant is using knowledge.

**The Ritualization of Subordination**

“The level of the head is lowered relative to that of others including indirectly, the viewer of the picture. The resulting configuration can be read as an acceptance of subordination, and expression of ingratiating, submissiveness and appeasement” (Goffman 46).

In that statement, when the head looks lower than others, it can be an expression of the submissiveness.

In that picture shows the male model is smiling, but the female model looks shocked by her own action. The male model looks at her while her eyes look down to the broccoli. It shows how the male model is confident to look at the female model even though they talk about woman chores. On the other hand, the woman looks ignorant of her action. Meaning that, man starts to give a contribution in woman chores.

The eye contact of the woman is considered to be the symbol of submissiveness. It is because on the picture happened the information given by the male model “Look, It is not clean, is it?” and the woman shows her subordination when man gives the information of the cleanliness of broccoli. This picture shows that man looks more superior to man. It can be assumed that man in this picture still shows his superiority.
Moreover, an information is given by the male model.

**Male model: Look, it is not clean, is it?**

The information given by the male model is the emphasizing action of his knowledge. He knows the difference between clean and not clean. While giving the information, the male model orders the female model to look down and she obeys him. It implicitly shows that the female model symbolizes submissiveness since she obeys the male model’s instruction. Moreover, she obeys the male model instruction in her own special skill. This scene shows that the male model looks more superior to the female model.

**Licensed Withdrawal**

“Women,..., therefore, dependent on the protectiveness and goodwill of others who are (or might come to be) present” (Goffman 57).

women are usually dependent and they need someone to comfort them. Someone who has goodwill to protect her can make her calm. In this study, a scene, which is same with the scene in ritualization of subordination, can deliver how the male model protects the female model.

![Figure 13](image_url)

**Figure 13**

We focus on how the male model can comfort the female model’s anxiety. The female model’s anxiety can be looked when she has done a wrong perception on cleaning broccoli. She feels that to clean broccoli, she only needs water. The anxiety of the female model starts to appear when we see the face of the female model that looks shocked. She is shocked because she realizes that the broccoli is not clean. When the female model becomes wrong in doing her action, the goodwill of the male model can make her comfortable. The goodwill of the male model is when he comes to protect the female model from her mistake. The goodwill can be looked when he gives another way to clean broccoli better and healthier than the female model. The female model looks comfy when the male model comes to fix her trouble in doing wrong action. So, the female model still needs the presence of the man to make her feel good.

From the explanation above, this advertisement wants to show that the female model still needs the protection of the male model even in her claimed expertise. The presence of the male model can make her feel comfortable. We can see that the male model looks more superior to the female model. It is because the female model is still represented inferior, even in her claimed expertise. On the contrary, the goodwill of the male model comes to comfort her and she does not forbid the male model’s action. She allows the male model to show his domination.

By looking at the five categories that have been revealed, it is found some changes in the portrayal gender advertisements. However, the constant pattern of gender portrayal is still shown even though it delivers implicitly. The changes are:

1. The shot of male model’s domination seems more equal. However, he still looks dominant by looking at his knowledge and the place taken.
2. Male model starts to do the feminine touch. It also refers to the domination over women.

The constant patterns are:

1. The male model is still represented in higher size than the female model.
2. Male model is still as “the right one” or “rational” compared to the female model
3. The female model looks submissive when she obeys the male model’s direction.
The Representation of Masculinity in Mama Lemon Advertisement

This study finds three major issues of the changes in gender portrayal in the *Mama Lemon* advertisement. The first is about superiority, the second is about rationality, and the third is about knowledge. Before we discuss about it, this study will explain about the male model, Choky Sitohang.

**Choky Sitohang as the Soft Man**

The male model in this advertisement is represented as the New Man figure. It is because he looks more stylish and friendlier. Choky Sitohang is one of the public figures in Indonesia. He has married to Melissa Aryani and has one daughter. In his career, his act is always polite and he never does a bad thing (Profil Choky Sitohang). His background completely defines New Man model. He is able to maintain his appearance to keep him handsome. His domesticity is also better than other male public figures. It is because he supports his wife’s activities. So, it is argued that Choky is able to deliver the message of the New Man figure.

**Superiority, Rationality, and Knowledge as the Way of Men’s Domination**

We can see the superiority directly in the way the male model stares at the female model. The male model is defined superior through the patterns odiscussed above. Rationality is also the standard of masculinity to maintain men’s domination in the situations (Johansson & Klinth 51). It means that rationality can determine men’s domination. Men can be said as rational people because rationality is related to the logic action. Logic action is also related to the way of thinking. The rationality of the male model comes implicitly as the part of domination. It makes the equality between male and female model never happens until the end of the advertisement. The rationality in the male model is about his ability to be a solver in the female model’s problem. The male model has totally been the “right one” among other people even though he is depicted in washing dishes advertisement.

The conversation between them indicates the third issue that is knowledge. Connell argues that knowledge is one of the men’s strategies to dominate other people, including women who have been aware of gender inequality (Connell 39). In *Mama Lemon* advertisement, the male model applied the new strategy of men’s domination. He is using his knowledge to dominate the female model and other spectators. By looking at the action of the male model, it can be argued that washing and cleaning activities have been taken over by men and it makes women unconsciously oppressed. Instead of feeling oppressed, the female model continues to follow and justifies the male model direction. This condition happens because the male model uses knowledge as the strategy to dominate women. He actually emphasizes his position towards spectators. The position he gets is stronger when he can dominate women in women chores.

**The Affirmation of Men’s Domination**

When New Man figure is said as the more modern and also to support women, a more realistic depiction which we can see in the media is only the emphasis of that figure on fashion and how men can consume fashion style. It can be seen in the *Mama Lemon* advertisement. This advertisement really depicts the representation of New Man in the male model. He is more stylish and he is even described as a friendly man to the female model. At first, we can see how the male model can deliver the idea of New Man previously described as more equal to women. However, the equal position between male and female model does not happen in this advertisement. Instead of being equal, the male model emphasizes his status and position through the conversation he makes.

Media only emphasizes the depiction of the New Man figure on men’s fashion style rather than the idea of equality. In *Mama Lemon* advertisement, there is no depiction of equal position between the male and the female model. The male model only delivers the idea of New Man figure in term of his fashion style. When it refers to the culture of Indonesia, men are chosen to always be the head of the family, be the decision maker of a problem in a family, and mostly to be the leader of a group. The culture is supported by religion. In Indonesia, Moslem is the religion that society believes the most. Moslem teaches us that men are better to be a leader than women. Since the idea of culture and religion become general consent in society, *Mama Lemon* advertisement in Indonesia also depicts similar idea. So, the notion of
equality in the New Man figure is only as an assumption because men will not want to lose their domination even though they have been more modern.

When we see the male model as the best representation of the New Man, it can be argued that New Man is only as the first strategy of men to make society, especially women, to accept their domination. However, from the conversation, it can be seen that there are new ways to dominate other people. The male model uses superiority, rationality, and knowledge to make his position higher than the people around him.

**Knowledge as the New and the Softer Way to Dominate**

When we see that domination can be looked by the action of oppression, knowledge makes it softer. Knowledge makes the domination looks more implicit and natural. Storey argues that knowledge can determine the status and the position of the person (Storey 79-80). It means that when the male model in a *Mama Lemon* advertisement influences other people with his knowledge, he is considered as the one who has more knowledge than people around him.

It is because the domination using knowledge cannot directly harm other people. When Johansson and Klinth (58) state that the hegemony structure is changing because men have to be ready to live in ideal gender equality, hegemonic masculinity has been ready to change the domination. Gender inequality is mostly a serious problem in developing country (Bettany, Dobscha, O'Malley, & Prothero 4-5). Related to the context, Indonesian women tend to face an unequal condition because cultural norm, such as traditional gender roles which tend to be men-centered.

However, in this era, Indonesia has permitted women to get an education and to work outside as well as men. Women have been able to get the same right, but it does not mean that they come in gender equality. Developing countries, such as Indonesia, are still hard to change gender inequality (Bettany, Dobscha, O'Malley, & Prothero 5). It can be seen in the *Mama Lemon* advertisement. Even though the shot of the male and female model tends to be more equal, the domination of the male model still exists through his gesture toward the female model and his knowledge in doing woman chores. It cannot be assumed that today gender equality starts to occur. Instead of equal condition in Indonesia, This advertisement becomes the signal of emphasizing domination by men.

**Conclusion**

When we see the *Mama Lemon* advertisement depicts the male model who does women chores, it is first assumed that the equal condition perhaps emerges. It is found that there are some changes in depicting gender portrayal. However, the idea of equality does not exist even though there are some changes. Instead of equality, the male model strengthens the idea of domination by looking at the male model’s knowledge and rationality. The male model starts to occupy women’s domesticity. The male model tends to look cleverer than the female model, although they talk about women chores.

The concept of domination in *Mama Lemon* advertisement is not showing the oppression of other people, but it shows more on the male model’s knowledge. Since the oppression is seen negatively, knowledge comes to change the idea of domination. Besides, it can be a softer way to dominate without giving any harm towards other people. Even though knowledge and rationality are softer way to dominate other people, the meaning of superiority and domination is even stronger in *Mama Lemon* advertisement. It is because women’s activities have been taken by men. Thus, the representation of masculinity in *Mama Lemon* advertisement carries the new way of dominating. The way to deliver the idea is softer, but the meaning given by *Mama Lemon* is even stronger.

**Works Cited**


