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Visual Representation Analysis of Instagram Content @atikoh.s in Support Ganjar Pranowo's 2024 Presidential Campaign

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Abstract - Instagram is a strategic tool in the political campaign process and is used massively by political spouses, but is often considered only as a tool for image-building or for certain purposes. Siti Atikoh is one of the figures who uses her personal Instagram to support her husband's political strategy. Thus, this study aims to analyze Siti Atikoh's Instagram content, which represents her involvement in the 2024 Presidential Election campaign process, especially to support Ganjar Pranowo's victory. Stuart's representation theory of Hall with a qualitative descriptive approach and visual communication analysis, with data collection techniques through documentation studies of Instagram posts @atikoh.s in the form of photos showing her involvement in the Ganjar Pranowo campaign process during the campaign period (November 2023 - February 2024). The results are *first*, Siti Atikoh represents herself as a figure of an active "candidate for first lady", cares about social issues, and supports the values of inclusivity and women's empowerment, by the political image built by the Ganjar-Mahfud pair through their ideas; *Second*, in every campaign post, Siti Atikoh always uses hashtags that are in harmony to strengthen the political message contained in her content. In conclusion, Siti Atikoh not only uses Instagram as an image tool, but she also provides information, education, and persuasion by setting an example through the character values of political figures through subjective experiences, the influence of the social environment, culture, and the ideology she adheres to.

Keywords: Political Campaign; Presidential Election 2024; Political Spouse; Visual Representation; Personal Instagram

Introduction

The use of social media has become a new phenomenon that has changed the way political actors reach voters in the 2024 elections in Indonesia (Bassar, 2024). Social media plays a role as a means of implementing political communication strategies, the ability to reach a wide audience quickly makes social media the choice of politicians to spread political messages, build images, and interact directly with the public (Alfiyani, 2018; Putri et al., 2022), making social media a means of mobilizing support, forming public opinion, and influencing voter preferences. Currently, social media is not only used by political figures, but has also penetrated the closest circles of politicians.

This phenomenon can be seen from the involvement of the wives of political candidates who actively support their husbands' campaigns through the Instagram platform. Where the spouses or families of politicians are also in the spotlight in the Presidential Election (*Pilpres*) 2024 (Basyari et al., 2023). One of them is Siti Atikoh, the wife of presidential candidate Ganjar Pranowo.

In contrast to previous presidential elections, the presidential candidate's wife ideally tends to appear behind the scenes and plays a passive role as a companion. This was shown in the 2014 presidential election, where Iriana Jokowi openly stated that she did not have a social media account (Nurcahyani, 2014). Same as Ani Yudhoyono, although she has an Instagram account, she only uses it as a medium to channel her hobby in photography (Putri et al., 2015). The role of the presidential candidate's wife is traditionally more often placed as a supporting figure who accompanies her husband in formal activities, without taking on an overly dominant role in the public sphere. Agreeing with Dhikshita & Landra (2019) in Indonesia, the first lady is usually considered to play a role only as a companion to the president. This shows the gap, currently, the wife of the presidential candidate actively participates and uses personal social media to support her husband's campaign.

Studies on visual representation analysis have been widely reviewed, but first, studies on political communication on social media generally only focus on political strategies in building the image of political actors. Rahmah (2021)proves that *personal branding* on social media has a big role in Ganjar Pranowo's victory in the Central Java gubernatorial election. Kholisoh & Mahmudah (2020)also shows that Joko Widodo's political marketing communication through Instagram significantly influenced his image and reputation among millennials in the 2019 Election. Meanwhile, Murwani (2018) it was found that the Ahok-Djarot and Anies-Sandi couples tried to shape their political image according to the image they wanted to display through social media in the 2017 local leader election *(Pilkada)*.

Second, studies on women's involvement in political campaigns show that women's active participation has an influence on building a political image and attracting voters. Yoteni et al. (2023) proves that positive representation of female politicians in the public sphere plays an important role in reshaping society's view of women's abilities and contributions. Research Kabullah & Fajri (2021) shows that the victory of the wife of the regional head of West Sumatra was achieved not solely depending on her husband's political strength, but through her active involvement in bringing gender issues into the campaign.

This study focuses more on women who are involved in practical politics, while women who are not directly involved in practical politics but are actively involved in campaign activities tend to get less attention. This is different from this study, which aims to analyze the visual representation of the Instagram content of Siti Atikoh as the wife of a political candidate who is not directly involved in practical politics, but is actively involved in her husband's political campaign. The novelty of this study is about women who are not involved in practical politics, but are active in political campaigns as a political spouse.

So specifically, this study wants to answer how visual representation through the use of signs and language in social media uploads is critically examined. The visual representation process that occurs is built from the encoding-decoding concept formed in political campaign content on Instagram.

Theoretical Framework

Visual Representation

Representation is the process of forming meaning through the use of language and signs. Hall (1997) explains that representation is an active process in the formation of meaning and is exchanged between members of a culture. This process involves the use of language, signs, and images used to represent or depict something. Signs are writings, sounds, or images used to represent ideas or concepts, and collectively form a meaning. In this case, writings, sounds, even images (whether produced by hand, machine, electronic, digital, or other media) are considered as forms of language, as long as their function is to convey meaning.

According to Hall, representation works in a system of signs and codes that have certain meanings. Meaning is not inherently inherent in objects or images, but is constructed through cultural practices and discourses (Hall et al., 2005). This means that what is seen in visual media is not neutral

or subjective, where a process of selection, arrangement, and emphasis has been carried out that reflects a certain ideology or interest.

In the concept of representation, Hall put forward the process of " encoding " and " decoding " (Alamsyah, 2020). Encoding refers to the activity of the message maker in forming and conveying meaning through symbols or visual signs, while the decoding process is the process of interpreting meaning by the audience. The decoding process is not always by the intention of the message maker, as it is due to the influence of social, cultural, ideological, and subjective experiences of each individual. Thus, visual representation becomes a field of tug-of-war between the message maker and the message recipient, which shows that meaning is always dynamic and debatable.

Political Campaign Content

A political campaign is an activity carried out by individuals or groups to gain public support in general elections or influence public opinion on certain issues (Fatimah, 2018). Campaign activities take place within a predetermined period, in their implementation, the campaign involves various forms of communication, such as speeches, discussions, and slogans, designed to attract public attention (Azhar, 2017). In addition, campaigns can be carried out using direct meetings, dissemination of information through mass media, or the use of digital media (Utari, 2022). The development of technology, the internet has encouraged the expansion of the campaign industry more massively and widely (Saraswati, 2018).

Political campaigns are designed to build, strengthen, or improve the image of a political candidate in the public eye to achieve campaign success. According to Flanigan and Zingale, the image of a political candidate is one of the factors that can influence voters' decisions in determining their choice (VanHorm, 2010). This statement agrees with Azhar (2017), the candidate's image plays a major role in influencing public perception of the credibility, capabilities, and values carried by the candidate. Currently, politicians use Instagram as a tool for self-branding (Maella, dkk., 2019).

According to Yuniar (2019) political branding is an effort to build a reputation and character that can differentiate it from others. In essence, every political group will choose its communication method to achieve its goals (Hartinah & Kindi, 2020). This is relevant in politics, candidates must have distinctive characteristics to attract public sympathy and trust. The content uploaded by politicians is usually in the form of photos or video compilations (Normansyah, 2024). Amid the dense flow of information, images are an effective visual communication strategy to attract attention, where the signs contained in the image are used as a tool to convey political messages (Yuniar et al., 2024). The information spread on social media has a major impact on shaping people's perspectives (Kholisoh et al., 2019). This political campaign content is used by politicians in order to gain votes.

Materials and Methodology

This qualitative research is based on a constructivist paradigm that views social reality not as something objective and fixed, but as the result of individual thought construction formed through their subjective experiences and social interactions with the world around them (Creswell, 2013). The visual representation approach is described systematically, factually, and accurately regarding the phenomenon being studied, as explained by Nazir (2003) the meaning of this research is to describe a symptom, event, or incident that occurs factually.

Data analysis was carried out using Stuart's representation concept. Hall, who views representation as a process of producing meaning through language and signs (Manesah, 2016). The data source comes from uploads on the Instagram account @atikoh.s related to campaign activities during the period from November 2023 to February 2024. This time span is the 2024 Presidential Election campaign period as determined by the General Election Commission (*KPU*).

The data collected is in the form of visual text (photos) and verbal text (captions). The unit of analysis for this study is text, which includes a combination of visuals and verbal content contained in Instagram uploads. Social media platforms consist of Facebook, TikTok, X (Twitter), YouTube, and Instagram. Instagram was chosen because it is the most trusted and popular platform for people to access political issues. The results of the *Katadata* survey reinforce this, *Insight Center* (KIC), 66.2% of Indonesians use Instagram to search for political information (Muhamad, 2023).

This study uses Stuart Hall's representation analysis model because this approach allows for understanding the meaning formed and conveyed through signs and language that generally aims to

interpret the meaning contained in Siti Atikoh's campaign content on social media. This representation emphasizes that meaning is not fixed or objective, but rather formed through a process of production and interpretation in a certain context. Through this model, each upload is analyzed based on the relationship between signs and language that appear in the content upload. The selection of content on Instagram *feeds was chosen based on the most likes* on Siti Atikoh's content during the 2024 Presidential election campaign. Then an analysis was carried out on the images and language, including the hashtags used.

Results and Discussion

The involvement of a political spouse in political campaigns has strategic significance in expanding the reach of political communication to the public. One form of this involvement can be seen from the activities of Siti Atikoh, the wife of presidential candidate Ganjar Pranowo, in the political campaign that took place ahead of the Presidential Election (*Pilpres*) 2024.

Ganjar Pranowo's wife actively uses social media, especially Instagram, as a means to support her husband's campaign strategy. Her personal Instagram account is optimized to share various activities related to the campaign, such as meetings with women's communities in various regions, visits to markets, and support for Micro, Small, and Medium Enterprises (*UMKM*).



Figure 1. Siti Atikoh's upload on her personal Instagram
Source**:** Instagram @atikoh.S

Figure 1 shows Siti Atikoh's uploads on her Instagram that display a representation of the values carried by the candidate pair Ganjar-Mahfud. Her involvement is not only symbolic but also substantive in articulating the ideas of Candidate Pair 03 to the public. Her presence in a social space that is in direct contact with the community shows an effort to build an image as a candidate who cares and is responsive to the needs of the people.

Siti Atikoh's involvement is a strategy of Candidate Pair 03 to absorb the aspirations of the community (Betalia, 2023). Siti Atikoh also campaigns for the superior programs of Candidate Pair 03, which show their commitment to the community (Santoso & Isdiansyah, 2024). The form of Siti Atikoh's involvement in supporting Ganjar Pranowo's political campaign on her personal Instagram (@atikoh.s) is classified based on the work programs carried out by the candidate pair Ganjar-Mahfud, namely *"program perempuan maju"*, *"pengembangan UMKM"*, and *"kedaulatan pangan"*.

Representation of the Advanced Women's Work Program

Women are an issue that is often raised in election campaigns in Indonesia. This is inseparable from the large number of female voters and their strategic role in influencing family political choices (Sudirman et al., 2023). According to data from the General Election Commission (KPU) in (2023), more than 50% of the total permanent voter list (DPT) for the 2024 Election consists of women.

In the 2024 Presidential Election, Ganjar Pranowo raised the issue of women's empowerment through the "Perempuan Maju" program. This program is designed to ensure women's health, encourage the representation of women with disabilities, increase women's capacity in the fields of skills, access to economic resources, and participation in social development (*Inklusif Kolaboratif*, 2023). This narrative was also strengthened through campaign activities carried out by Siti Atikoh, Ganjar Pranowo's wife, as seen in the uploads on her personal Instagram.

Table 1. Supporting Content for the "*Perempuan Maju*" Program

Visual	 **Figure 2.** Siti Atikoh talks with a disabled woman Source: Instagram @atikoh.s
Sign	Interaction with Women with Disabilities The interaction carried out by Siti Atikoh in the picture is a form of representation of the values of empathy, solidarity, and openness towards groups that have often experienced marginalization in various aspects of life.

Source: Researcher Processed Data

The encoding results in Table 1 support the results of the interpretation of meaning obtained through the decoding process, that Siti Atikoh is an empathetic figure and has high social concern for women's issues. This representation is in line with Javanese cultural values such as " *nguwonke*," which means humanizing others. In this case, Siti Atikoh is positioned as a protective figure, especially in establishing relationships with vulnerable groups, which shows an equal relationship to the diversity of physical conditions in society. Siti Atikoh shows that her presence and active involvement are concrete manifestations of support for the *"Perempuan Maju"* program designed by Ganjar Pranowo, especially in the aspect of empowering women with disabilities. Through this image, Siti Atikoh helps represent Ganjar's commitment to building a more inclusive space where women with disabilities get equal opportunities.

Not only does she provide support for empowerment programs for women with disabilities, but Siti Atikoh also pays attention to all women in Indonesia. Various uploads on her Instagram account show her consistency in voicing women's issues. Siti Atikoh strengthens the narrative of her support for women through hashtags in the *captions* of her content on Instagram. The hashtags used reflect the values she fights for.

Table 2. Supporting Narratives for the "*Perempuan Maju*" Program

Hashtags	*#PerempuanSalingDukung #PerempuanBergerak #Perempuan #Ibu*

Source: Researcher Processed Data

The hashtags used by Siti Atikoh in Table 2 are supporting elements in constructing meaning for the visual signs displayed on Siti Atikoh's Instagram posts. Hashtags that function as a tool for categorizing content (Laucuka, 2018) are also used by Siti Atikoh to represent the construction of symbolic meanings that she wants to convey to the public. Through the hashtag *#PerempuanSalingDukung*, Siti Atikoh emphasizes the importance of solidarity and togetherness

between women in facing social challenges. The term "support" implies the readiness and ability of a person to build close relationships with others (Putri et al., 2023).

Meanwhile, the hashtag *#PerempuanBergerak* emphasizes the spirit of activism and the active role of women in creating change. This is in line with Siti Atikoh's image as a "woman" who is directly involved in various social activities. The hashtags *#Perempuan* and *#Ibu* emphasize the collective identity and domestic and social roles carried out by women. Agreeing with Sudirman et al. (2023) that women, especially those who are married, are generally identified with the role of taking care of the household.

The hashtag is also used to expand the scope of the target audience, namely women in general, and also mothers. Mothers are believed to have great power in life, both in the family environment and in the community environment (Agung et al., 2025). Thus, the use of these hashtags is used by Siti Atikoh to build a narrative of her support for women in order to support the "*perempuan maju*" program designed by Ganjar Pranowo.

Representation of UMKM Development Work Program

Micro, small, and medium enterprises (*UMKM*) are the backbone of the Indonesian economy (Puspadini, 2024), this has become a political issue, so that it becomes the focus of the ideas of political candidates. Ganjar Pranowo, in his campaign, placed *UMKM* as a priority sector through the *UMKM* development program. This program aims to encourage economic growth, expand market access, accelerate digital adoption, and provide easy access to financing (Setiawan, 2023).

Siti Atikoh uses her personal Instagram as a medium to strengthen the representation of the *UMKM* development program, which is one of Ganjar Pranowo's priorities. Her uploads often show her visits to *UMKM* in various regions.

Table 3. Supporting Content for "*Pengembangan UMKM"* Programs

Visual	 **Figure 3.** Siti Atikoh with weavers Source: Instagram @atikoh.s
Sign	Participation in Making *Besek* with Mothers in Winong Village
Visual	



Figure 4. Siti Atikoh visits a false eyelash factory
Source: Instagram @atikoh.s

Sign	See the process of making false eyelashes
Visual	



Figure 5. Siti Atikoh visits the UMKM stall
Source: Instagram @atikoh.s

Sign	Buying *UMKM* Products
Visual	



Figure 6. Siti Atikoh visits a tofu factory
Source: Instagram @atikoh.s

Sign	Participation in the process of making tofu

Source: Researcher Processed Data

The data from the encoding of the images in Table 3 provides reinforcement to the meaning that emerged in the decoding process that Siti Atikoh is a figure who sides with the people's economy

and empowers local communities. This representation cannot be separated from Ganjar Pranowo's ideological experience, which is rooted in the values of populist nationalism, where direct involvement with the common people is a real form of his support for the lower class.

Direct involvement in various *UMKM* activities in his Instagram uploads shows strong signs that point to a representation of his support for Ganjar Pranowo's work program in developing the micro, small, and medium enterprises (*UMKM*) sector. Every activity seen in the image functions as a symbol of Siti Atikoh's active involvement in encouraging and appreciating local *UMKM*, which is one of the important pillars in Ganjar Pranowo's campaign program.

From Siti Atikoh's upload, her focus on sectors involving women is also visible. Her involvement illustrates her special attention to women's economic empowerment. Through these activities, Siti Atikoh is considered to encourage the strengthening of the local economic sector by placing women as the main actors in the development of micro-enterprises. This shows the relationship between the "advanced women" program and the "*Pengembangan UMKM*" program.

Siti Atikoh also strengthened her support for the UMKM development program promoted by Ganjar Pranowo through the use of hashtags in the captions of her Instagram posts. The hashtags are short narratives that reflect the vision and spirit in encouraging the progress of micro, small, and medium enterprises.

Table 4. Supporting Narratives for the "*Pengembangan UMKM*" Program

Hashtags	*#UMKM #Usaha #Lokal #Maju*

Source: Researcher Processed Data

Table 4 shows the hashtags used by Siti Atikoh as supporting narratives for visual signs that represent her support for the *UMKM* development program. The hashtags *#UMKM* and *#Usaha* directly refer to the sectors she focuses on, which illustrate that Siti Atikoh pays attention to small and medium-scale business actors who are the pillars of Indonesia's economic growth. Meanwhile, the hashtag *#Lokal* emphasizes the importance of loving and empowering domestic products and business actors. Moreover, the hashtag *#Maju* becomes a complementary narrative, by giving an impression of optimism and encouragement for the progress of *UMKM* actors. Where the word "*maju*" conceptually means moving forward (Arsyad et al., 2020). Representatively, the use of this hashtag shows that Siti Atikoh's support is not only symbolic but also strategic in voicing the economic interests of the Indonesian people.

Representation of the Food Sovereignty Work Program

In the context of food sovereignty, Ganjar Pranowo carries out a program that aims to realize food security based on national independence and support the development of food-independent villages (Guntoro, 2023). In addition, this program is designed to strengthen local food production (Muhammad, 2023). As a form of support for the program, Siti Atikoh uses her Instagram to show her involvement in various activities related to the agricultural sector and food availability.

Table 5. Supporting Content for the *"Kedaulatan Pangan"* Program

Visual



Figure 7. Siti Atikoh meets female farmers

	Source: Instagram @atikoh.s
Sign	Joining in planting onions with farmers
Visual	

Figure 8. Siti Atikoh visits the traditional market
Source: Instagram @atikoh.s

Sign	Visiting a Traditional Market

Source: Researcher Processed Data

The encoding results in Table 5 support the decoding that Siti Atikoh is a down-to-earth woman who cares about grassroots groups. This representation is inseparable from Ganjar's subjective experience during his leadership in Central Java, which succeeded in building food sovereignty and improving farmer welfare. In addition, the ideological influence of PDI-P as the supporting party, which upholds an ideology that sides with the common people (*marhaenism*).

Siti Atikoh's active participation in farming activities indicates her commitment to the ideas promoted by Ganjar Pranowo, which seeks to understand the problems that occur in the field directly. Through this involvement, Siti Atikoh can seek information about food conditions, including input from farmers regarding the difficulties they experience. This input will be conveyed to her husband, so that it can be of concern to Ganjar Pranowo if elected President (Saifullah, 2024).

In addition to focusing on the agricultural sector, Siti Atikoh also shows concern for food availability. This is shown by her visits to traditional markets, which are an important indicator in the community's food distribution chain. Through her personal Instagram account, Siti Atikoh represents the "food sovereignty" work program promoted by Ganjar Pranowo by providing a visual narrative about her involvement in various food sectors, from production to distribution. These uploads show that food sovereignty is not only understood from the availability of food ingredients, but also includes empowering farmers.

Representation of Closeness to the Community

Representation of the closeness of the candidate to the community is an important aspect in political campaigns in Indonesia. The public tends to show greater interest in simple and populist figures (Kustiawan et al., 2022). In this context, Ganjar Pranowo is often dubbed the "people's president" as a result of the success of the *framing strategy* that emphasizes his closeness to the community (Mardatila, 2024).

This image is built not only through direct activities in the field, but also through visual narratives spread through social media. Siti Atikoh, as a wife who supports her partner in the 2024 presidential election, also shows her closeness to the community. Through her Instagram, Siti Atikoh shares content that shows her interactions with the community.

Table 6. Public Proximity Posts

Visual



Figure 8. Siti Atikoh visits Gresik
Source: Instagram @atikoh.s

Sign	Kiss

Visual	 **Figure 10.** Siti Atikoh visits 10,000 female cadres Source: Instagram @atikoh.s
Sign	Embrace

Source: Researcher Processed Data

From the encoding results above, the involvement of Siti Atikoh, as seen in Table 6, strengthens the decoding that Siti Atikoh, as Ganjar's wife, is a figure of the people, loved by the people, and close to the people. This representation process arises due to the influence of social interactions that occur in the couple's daily lives when dealing with the public as public officials. The background of this life is a character that is built from their habits, namely being friendly and close to people. Siti Atikoh actively builds an image of simplicity through Instagram by uploading various forms of direct interaction with the community during the campaign.

This approach is in line with Banurea & Maulina (2022) the statement that direct interaction with the community is an important strategy to attract sympathy and build strong relationships with voters. According to Ikhwan (2023) emphasizing the people's side is important for building the image of political actors.

In the context of social interaction, the act of kissing on the cheek has a symbolic meaning that reflects the social and emotional relationship between individuals (Puppel & Rozpendowska, 2021). Siti Atikoh uses this gesture to build her image as a warm figure who is not distant from the community. The uploads that seem natural show that Siti Atikoh does not place herself above the people as a 'presidential candidate's wife', but rather on an equal footing with the community. This nonverbal action is an effective political communication strategy in building emotional closeness with voters. According to Senior et al. (2022) an approach that only focuses on words in understanding political figures is not enough.

In addition to kissing on the cheek, embracing is also a symbol of emotional intimacy between individuals (Retnoningtias et al., 2024). During the campaign period, it is not uncommon to see political actors embracing the community. According to Salvadó et al. (2021), during the election, politicians who embrace citizens are often interpreted as a way to represent the closeness between the candidate for leader and the community. In this context, Siti Atikoh's upload on Instagram showing embracing is used to build a narrative of closeness and emphasize that the Ganjar-Mahfud pair are figures who are close to the people. Embracing shows an emotional bond of brotherhood that transcends social strata. Siti Atikoh is seen as willing to "*nyedulur*" with anyone. In the context of Javanese culture, it means treating others like siblings regardless of social status. In addition, Siti Atikoh's smile shows sincerity and warm self-expression. Thus, embracing is one of the nonverbal communication strategies that strengthens the emotional relationship between political actors and the community.

Siti Atikoh also shows her support for the community through narratives constructed in the form of hashtags on each of her Instagram posts. Hashtags are a form of support for the visual signs displayed by Siti Atikoh in her posts about her closeness to the community, while also emphasizing the message she wants to convey. These hashtags are consistently used, especially in content that displays her involvement in campaign activities.

Table 7. Supporting Narratives Side with the Community

Hashtags	*#IbuBersama #IbuBergerak #IbuBersamaRakyat #TuanKuYaRakyat*

Source: Researcher Processed Data

The hashtags in Table 7 are supporting elements that strengthen the visual signs in Siti Atikoh's uploads, especially in building her image as a woman who is present as a candidate for first lady who is active, caring, and close to the community. These hashtags represent a narrative of siding with the community from a "motherly" perspective. The use of the word "*bergerak*" builds a meaning with positive connotations, because it leads to constructive or beneficial actions (Chaer & Muliastuti, 2014).

Meanwhile, the hashtag *#IbuBersama* means that Siti Atikoh is a mother for everyone, not someone who only represents a group. Thus, the hashtag *#IbuBersamaRakyat* presents Siti Atikoh as a figure who embraces, is willing to fight with the people, and creates a warm impression of leadership. Moreover, the hashtag *#TuanKuYarakyat* specifically emphasizes the ideological position that the highest power lies in the hands of the community. Thus, the hashtag used becomes part of the symbolic construction to show that her involvement in Ganjar Pranowo's politics is based on the intention to accompany, mobilize, and serve the community.

Analysis of signs on Instagram content @atikos.s

Siti Atikoh consistently uploads activities that show her involvement in Ganjar Pranowo's political campaign. In her uploads, there are visual signs and hashtags that she uses to form a political communication narrative. These two elements act as symbols and representational tools in conveying messages, values, or ideas of political candidates. As stated Hall (1997), representation is not only about something being depicted, but also how meaning is formed through language, symbols, and cultural practices. In this context, representation is an active process that involves the production of meaning through signs, including images and text.

In the content uploaded by Siti Atikoh through her personal Instagram account, many messages are implicitly formed through the use of visual signs. Signs in the images, such as interacting with women with disabilities, UMKM actors, and closeness to the community during the campaign, are forms of visual representation that imply certain meanings. For example, when Siti Atikoh shows her closeness to local craftswomen, she is representing herself as a figure of a "candidate for first lady" who is close to the people. According to Hall et al. (2005) these signs it is not natural, rather, they are a construction of meaning formed through certain social and cultural processes to achieve ideological effects. This means that these images do not stand alone, but there are elements to construct a visual narrative about her as an extension of Ganjar Pranowo's vision that is oriented towards the people.

In addition to visual signs, the use of hashtags is an important element to strengthen a narrative. Agree with Kress & Leeuwen (2021) the fact that language and visuals complement each other in creating meaning. The hashtags used by Siti Atikoh, such as *#PerempuanBergerak*, *#IbuBersama*, *#UMKM*, *#Mandiri*, *#TuanKuYaRakyat*, and others, explicitly show the partisanship and values that she wants to emphasize in each upload. The hashtags in Siti Atikoh's uploads can be seen as a form of "language" that represents a certain discourse. These hashtags not only construct the identity of the content but also build political and ideological meaning. For example, the hashtag *#TuanKuYaRakyat* conveys a populist narrative that power is in the hands of the people, while #IbuBergerak strengthens the role of women in social change. The hashtags used by Siti Atikoh reflect the discourse of Ganjar Pranowo's program.

The main function of visual signs and hashtags is to strengthen the message in building a narrative. Visual signs provide a strong emotional and symbolic context, while hashtags function as a supporting narrative for the visual signs. Thus, the combination of the two creates a strong representational effect, where the audience can see Siti Atikoh's activities and construct the message she conveys.

Hall et al. (2005) explain that the production of meaning through media follows the encoding and decoding model, where the sender encodes certain values or messages into the content. The audience carries out the decoding process based on their social, cultural, and ideological backgrounds.

In this case, Siti Atikoh, as the sender of the message, encodes certain values into her content, which are then decoded through the Javanese socio-cultural framework inherent in the figure of Siti Atikoh.

This decoding process is also influenced by the subjective experience and ideology of Ganjar Pranowo, who is known as a populist nationalist leader. This is also inseparable from his political affiliation with the PDI-P, a party known as the "*wong cilik*" party, which adopts a people's nationalist ideology based on Pancasila and Soekarno's thoughts (*trisakti* and *marhaenism*). This ideology prioritizes social justice, people's sovereignty, and siding with oppressed groups as its political struggle.

Conclusions

Instagram has become a strategic medium for political figures, including campaign aides, to build an image, establish emotional closeness with the audience, and influence public perception through uploaded content. Research findings show that visual elements in Siti Atikoh's Instagram content are a symbol of active involvement that effectively builds the image of the Ganjar-Mahfud candidate pair as figures who are close to the people. This finding emphasizes the importance of visual elements in political communication because visuals in images can strengthen the meaning of a message.

In addition to images, the use of language in the form of hashtags is also an important instrument in compiling and conveying the meaning of the message that Siti Atikoh wants to convey to the audience. This shows that signs and language in campaign content on Instagram also play a role in constructing political messages to the public. The representation process formed from encoding-decoding Siti Atikoh's content carries certain social, cultural, subjective experiences, and ideological values.

Siti Atikoh uses her personal Instagram (@atikoh.s) not only as a medium for political image building but also as a space to convey information, provide education, and influence the audience through the role model displayed in the content. Siti Atikoh is represented as a warm, simple figure who cares about social issues.

The values raised in each content are a reflection of subjective experiences, the influence of the inherent Javanese social and cultural environment, and the political ideology of the PDI-P, which sides with the common people, equality, and social justice. Thus, this representation process is not artificial, but rather forms an authentic narrative rooted in consistent personal and political identity.

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