

Ganjar Pranowo's Image Politics through TikTok Content Videos

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Abstract

The internet penetration rate in Indonesia reached 77.02% in the first quarter of 2022. The internet and social media are suitable media for the process of communication and political campaigns. With the growing number of users, social media TikTok becomes a new strategic tool for politicians to drive political narratives. One of the Indonesian politicians and state officials who use TikTok social media is Ganjar Pranowo, who is currently serving his second term as Governor of Central Java (2013-2023). Ganjar Pranowo was selected for review because of his electability in the top three positions in June 2022. This article aims to: 1) find out and analyze the politics of Ganjar Pranowo's image on the TikTok account @ganjarpranowofc by exploring the meaning of the messages contained in it; and 2) interpret the political image it displays through the impression received by the audience. This article was compiled using a descriptive qualitative method with a semiotic analysis approach model from Roland Barthes on the video content of the @ganjarpranowofc TikTok account. The results found: that video content was uploaded as a strategy for shaping Ganjar Pranowo's political image. The messages in the video show Ganjar Pranowo's charm who is close to the people, does actual work, balances world life with spirituality, shows social empathy, is friendly to the issue of diversity-child-women and is responsive to up-to-date issues. The uploaded videos also show the figure of Ganjar Pranowo, who enjoys his job as a governor who serves the community. The visual strategies used include 1) biographical strategy, 2) incumbent strategy, and 3) the strategy of the Head of Kagama. TikTok account @ganjarpranowofc is also managed professionally from pre-production to post-production.

Keywords: Ganjar Pranowo; Social Media; Image Politics; TikTok; Content Video.

Introduction

The advancement of internet technology and digital transformation in Indonesia has increased significantly. Based on data from the Indonesian Internet Profile released by APJII on June 9, 2022, Indonesia's internet penetration rate reached 77.02% in 2021-2022. During the pandemic, there were only 175 million internet users, which increased by 20% in 2022 to 210 million.

As stated by Johnson (2017), today, the internet has become a suitable medium and container for the process of communication and political campaigns. Political actors are currently using social media as a means of political communication, such as campaigning, socializing, building an image/brand, absorbing aspirations, and other two-way communication activities with constituents. Political actors must be able to convey their political message to their

supporters, either directly or through intermediaries.

Based on data released by Kepios, Indonesia ranks second in the world's TikTok users. Until April 2022, 99,072,000 smartphone users were using TikTok social media as a medium to express their creativity and innovation. This number represents 51.1% of the Indonesian population aged 18 years and over, of which 66% are female and 34% are male.

With the number of users continuing to grow, TikTok has become a new strategic tool for political actors and their media teams to drive political narratives during the general election period. According to Nurianti (2022), TikTok provides a unique feature that allows political propaganda actors to reach a wider audience because of its relatively new content-sharing model compared to other social media platforms, where it does not rely on the number of followers but focuses on the content itself. Anyone who can create "quite interesting" content can open "for your page", which will open doors of opportunity for political opportunists to push political narratives by creating engaging audio-visual content. Through this system, radical propaganda messages can encourage fanatical followers because TikTok will push similar content to users. This model can create a bubble of information that users will receive and affect their point of view.

TikTok social media has various advantages over other social media. Content videos uploaded in TikTok are easily integrated with other social media such as Instagram and YouTube to broaden the audience reach. The format of the content packaged in TikTok is also different because it uses storytelling. The comments and likes are also a medium for interpersonal communication and convey two-way political aspirations so that the closeness of political actors with the audience is more pronounced.

In the context of political communication, storytelling can be used to emphasize messages during the campaign period to be conveyed to prospective voters. Messages are conveyed by telling stories about various personal and institutional matters. Hunt (2015) states that political rhetoric activities inevitably depend on storytelling.

According to Brian McNair (2011), there are four types of political public relations activities: media management, image management, internal communication, and

information management. These four activities are carried out to manage issues and the media in such a way as to maximize profitable coverage and minimize losses to political actors and organizations.

According to Goffman (1956), imaging is a person's effort to express himself in such a way in front of others so that the desired self-image of the individual is achieved. Goffman divides imaging into two main points: front stage and backstage. Each individual who practices image management is like an actor performing on a play stage, so it is known as the concept of dramaturgy.

Discussions related to political public relations (PR) activities on TikTok social media were deliberately chosen because the number of users in Indonesia continues to grow. In addition, the use of TikTok's social media has shifted from content self-expression content to more weighty content such as delivering educational materials.

One of the Indonesian politicians and state officials who use TikTok social media as a medium for amplifying political aspirations is Ganjar Pranowo, Governor of Central Java (2013–2018 and 2018–2023). Ganjar Pranowo uses TikTok to showcase his activities as a governor who works for real. Engagement with the audience is done by responding quickly to aspirations in the comment's column. When this article was written, the TikTok account @ganjarpranowofc recorded 3 million followers, uploaded 944 videos, and amassed 56.4 million likes.

The figure of Ganjar Pranowo was chosen because, based on the results of a survey released by 3 institutions, his electability is in the top three positions (Kompas, 15/07/2022). The Charta Politica survey in Central Java on June 24-30, 2022, showed that Ganjar's electability was 71.5%. Meanwhile, at the national level, a survey from the Indopol Survey and Consulting Institute (held from June 24 to July 1 2022) showed Ganjar's electability at 24.55%. The National Survey Institute (LSN) on 10-24 June 2022 showed Prabowo Subianto in first place with 29.5% of the vote, and in second place was Ganjar Pranowo with 20.9%, and Anies Baswedan in third place with 18.5% of the vote.

This article aims to: (1) find out and analyze the political image of Ganjar Pranowo on the TikTok account @ganjarpranowofc by exploring the meaning of the messages; (2) interpret the political image performance by

Ganjar Pranowo through the impression received by the audience.

Theoretical Framework

Harold Lasswell (1927), in his publication of political propaganda in the *American Political Science Review*, explains the effects and influences of mass communication. According to Gun Gun Heryanto and Irwa Zarkasy (2012), political public relations is a new applied science in public relations studies due to three factors: (1) the emergence of modern political phenomena; (2) technology as the new media approach (online media); (3) the freedom of expression in a democratic era, both orally and in writing.

Political image management is an image or reputation related to a political party or a political career that the wider community perceives. Each established party has its image. Furthermore, this image can be used as a strategy in winning the voting contestation (Putra, 2015).

In addition, Nimmo (2010) also explains that both the voice attribute and perspective do not determine the voters' choices. However, voters selectively perceive parties, candidates, issues, and events in the campaign, assign meaning to them and, based on that, determine to vote. Through an interpretive process, they not only consider their attributes and developments, namely the long-term image, but also construct a short-term image of the campaign object.

Political image management is related to political socialization because the political image is formed through a political learning process, either directly or through practical experience (Ardianto, 2004). The political image includes several things: (1) All political knowledge of a person, whether it is right or wrong; (2) All preferences (affections) attached to a particular stage of a fascinating political event; (3) All the expectations people have about what might happen if they behave in alternating ways.

Sukma Alam (2021), social media can impact the public by uploading content in the form of videos, photos and infographics as well as exciting captions so that the public will respond to the content (feedback).

Riyanto et al. (2021), shows that Ganjar Pranowo uses all impression management strategies and even combines the use of one or more strategies. Ganjar Pranowo excels in utilizing the ingratiation strategy on his Twitter. The superior characteristic uses other-enhancement tactics, which include giving praise, motivation, congratulations, and grief. It

can also be concluded that Ganjar Pranowo maintains a good self-image as a governor to be liked by the public.

Roland Barthes (2007) created a systematic model of two-order signification to understand and analyze the meaning of signs. The first stage of signification is known as "language", showing the relationship between the signifier and the signified contained in a sign, which aims to reveal the meaning of external reality. At this stage, Barthes calls it denotation. In denotation, the meaning obtained is denotative, literal, cognitive, explicit, referential, and propositional. Sobur (2006) emphasizes propositional meaning related to factual information or statements.

In denotation, the meaning of a word is obtained as objective, conceptual, ideational, unbiased, direct, closed, and definite. In terms of objective reality, denotation is a definite and genuine meaning, then socially and collectively experience can be mutually agreed upon. The agreement can undoubtedly reduce the semantic debate if it is related to a noun or verb. A word or phrase will be understood in its language or essential meaning in this first stage.

The second stage of signification is carried out connotatively. Connotation is a term used by Barthes to indicate the existence of an open, implicit meaning, opening a gap between multiple interpretations, thus opening up the possibility of other interpretations and novelty of meaning. The open meaning is carried out indirectly and uncertainly, thus opening up opportunities for semantic debate, from a word (noun and verb) to a phrase.

The second meaning that results from connotation can be obtained visually, as when interpreting something denotative. The difference between visual and denotation is that connotation comes from visualizing the second reality or artificial reality. Some visual appearances can produce connotative effects from mimetics, imitation, poses or attitudes that have been arranged, dramaturgy of official events, objects, photo taking techniques, aesthetics (photo composition), photo setting (photos where the object of taking has been arranged), a set of grammatical rules on words or clauses in forming sentences. A word or phrase will be understood in the second stage of significance, in terms of the meaning of the term, but according to the scope of one's knowledge. Signs are worked or obtained in the second stage of significance related to

connotative content, even received through myths (myth). Myth is a personal/collective/communal cultural or cultural involvement used to explain, interpret or understand several aspects of reality, social signs, and natural phenomena. Myths do not just appear suddenly but are the product of a social class that already has domination. The elite social class or the aristocratic class usually has a myth to maintain power by making stories about the origin of their power from gods or powers beyond human control.

Now myths can be created by being remade in the age of social media or given new meanings. This denotative myth is no longer created by the dominant culture of a high social class but can be created anonymously until finally agreed upon orally.

Material and Methodology

This article was compiled based on the research using descriptive qualitative methods. The approaching model used is a semiotic analysis of the content of the TikTok @ganjarpranowofc video account. Roland Barthes' semiotic analysis is carried out to understand the message's meaning, both denotative and connotative. Then the results of the meaning are connected with the social context/reality that occurred when the message/video content was created.

This research area focuses on the video content of the TikTok account @ganjarpranowofc, which was uploaded from January 1, 2022, to May 31, 2022. The author then sorts the videos and groups them into two display images: governor and personal images.

After being grouped based on the images displayed, six videos of content with the most viewers were selected (three videos from the governor's image group and three videos from the personal/civil image group). Semiotic analysis was carried out on the six selected content videos.

In order to get a complete picture of the image of politics carried out during this period, the author also quantifies video content and categorizes the political images displayed by Ganjar Pranowo, both in his image as a governor and as a civilian. Liebhart & Bernhardt (2017) has used a similar method in research on political storytelling on Instagram, and Iqbal (2021) on digital political storytelling marketing on Instagram.

To strengthen the impression of the political image displayed by Ganjar Pranowo, the

author conducted in-depth interviews with the audience who interacted (commented or liked). One audience was chosen randomly for each video.

Result and Discussion

Ganjar Pranowo was born on 28 October 1968, in Karanganyar, Central Java. Ganjar Pranowo started his higher education at the Faculty of Law, Gadjah Mada University (UGM). His interest in politics emerged after meeting the late Prof. Dr Cornelis Lay, M.A, Professor of the Faculty of Social and Political Sciences, Gadjah Mada University (Fisipol UGM), a senior politician of the Indonesian Democratic Party of Struggle (PDIP). At that time, Ganjar Pranowo joined the PDIP and became a member of the Indonesian House of Representatives from 2004 to 2013.

His political career continued as a candidate for governor in the Central Java General Election (Pilgub) in 2013. He was paired with Heru Sudjatmoko nominated by PDIP. With a total vote of 48.82%, the Ganjar-Heru pair won and officially became governor from 2013-2018. Ganjar Pranowo was re-elected as governor for the second term from 2018 to 2023 with 58.78% of the vote. In the second Pilgub, Ganjar Pranowo was paired with Taj Yasin Maimoen, a member of the Central Java Provincial Legislative Council (DPRD) from the United Development Party (PPP) faction for the 2014-2019 period.

During his tenure, Ganjar Pranowo received awards including Satyalancana Pembangunan (2014), Bintang Jasa Utama (2015), and Satyalancana Karya Bhakti Praja Nugraha (2015).

Ganjar Pranowo is active on various social media, such as Instagram with the account name @ganjar_pranowo (official account), Twitter with the @ganjarpranowo account (official account), Facebook with the Ganjar Pranowo account (official account), and TikTok with the @ganjarpranowofc account. The TikTok account @ganjarpranowofc was first active and uploaded video content on January 27, 2020, featuring Ganjar Pranowo dancing with a group of people on Tokopedia.

This article limits the analysis of content videos uploaded in January - May 2022. During this period, 252 content videos with viewing intensity ranging from 55,800 views to 20,700,000 views. At the same time, the number of video likes went up from 1,217 likes to 2,300,000 likes.

The high number of shares shows that managing issues and packaging messages in video content has succeeded in inspiring the audience, so it is considered attractive and essential to be disseminated (worth sharing).

Quantification of the number of views, likes, favourites, shares and comments can be seen in Table 1.

Table 1. TikTok Content Video Quantification @ganjarpranowofc January - May 2022

	January	February	March	April	May	Total
Number of Videos	58	44	45	58	47	252
Total Views	71.764.300	29.994.500	25.800.200	60.426.900	64.667.500	252.653.400
Total Likes	5.751.297	2.343.901	1.758.585	5.441.026	5.307.719	20.602.528
Total Comments	141.641	64.525	29.642	62.518	46.977	345.303
Total Favorites	89.202	32.686	18.859	81.567	118.134	340.448
Total Shares	85.075	36.161	30.307	56.575	120.427	328.545

Source: Research primary data 2022

The uploaded video content outlines the two sides of Ganjar Pranowo's role: views related to his position as Governor of Central Java; and appearances related to his capacity as a civilian, including as the General Chairman of the Gajah Mada University Alumni Family (KAGAMA). Based on the analysis, from January-May 2022, there were 186 content videos featuring the governor's image and 66 content videos featuring personal/civic images.

From the 252 video content analyzed, 20 political images were successfully grouped. The 20 groups of images include:

(1) Close to the people: visual image showing Ganjar Pranowo interacting with the community, indicated by intimacy and jokes;

(2) Interaction with children: visual image showing Ganjar Pranowo interacting and having a direct dialogue with children;

(3) Violence against children and women: visual images show Ganjar Pranowo emphasizing the issue of violence against children and women and campaigns to prevent it;

(4) Aspirations and dialogue forums: the visual image that show the process of dialogue with the community to accommodate people's aspirations and complaints;

(5) Diversity: visual images that depict Ganjar Pranowo getting involved in other cultural and religious activities;

(6) Emergency response: a visual image showing Ganjar Pranowo responding to an emergency, such as seeing the location of a disaster, providing assistance, visiting refugees, and mitigating disasters;

(7) Social empathy: the visual image that shows empathy for others, such as making donations and helping those in need;

(8) KAGAMA: visual image that depicts the activities of Ganjar Pranowo as the General Chairman of KAGAMA;

(9) Family: a visual image that depicts Ganjar Pranowo's activities with his family, such as travelling, gathering, or showing past photos;

(10) Daily life: a visual image that depicts Ganjar Pranowo's daily activities that have nothing to do with his role/job as Governor;

(11) Motivation: a visual image that shows Ganjar Pranowo giving advice or motivation to the audience;

(12) Political views: visual images that show Ganjar Pranowo's political views are usually conveyed in speeches and interviews/dialogues;

(13) Development achievement: a visual image that shows development achievements in Central Java Province;

(14) Protocol: a visual image that shows Ganjar Pranowo as Governor, attending special events;

(15) Meeting: a visual image that shows Ganjar Pranowo is chairing a meeting or attending a meeting in his capacity as the governor;

(16) Celebrities: visual images that show Ganjar Pranowo's interactions with celebrities, such as having lunch together, interviews, podcasts, or video memes with world celebrities;

(17) Arts, music, and sports: visual images that show Ganjar Pranowo's support for arts, music and sports, both in his capacity as a civilian and the Governor;

(18) Inspection: a visual image that shows Ganjar Pranowo as the Governor conducting impromptu inspections (sidak) of

activities, projects, events, and aid distribution without being noticed by the inspection target;

(19) Spiritual: a visual image that depicts Ganjar Pranowo as the Governor and a civilian carrying out spiritual activities such as pilgrimages, giving lectures, listening to

studies, and keeping in touch with religious leaders;

(20) MSMEs: visual images that depict support, promotion, and program information related to MSMEs (UMKM). The quantification of the political image can be seen in Figure 1.

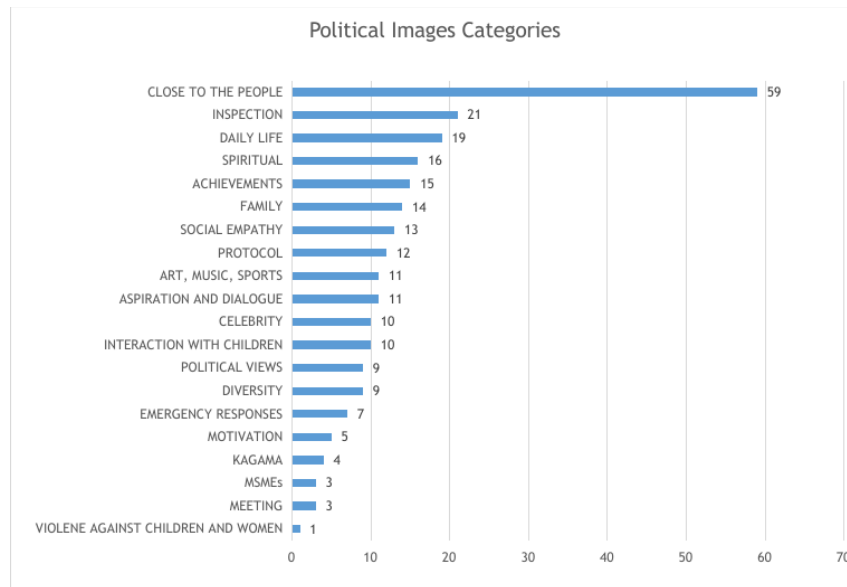


Figure 1. Quantification of the Political Image Category in Video Content January - May 2022
Source: Research primary data 2022

The political image of being close to the people that dominates @ganjarpranowofc video content is in line with the goal of political PR planned by the social media Team, which is to introduce the figure of Ganjar Pranowo to a broader audience. In addition, the political image of inspections, daily activities, and development achievements are also selected and packaged to show the charm of Ganjar Pranowo as a governor who does honest work. The video content on the account is accompanied by music that is currently popular and is dominated by Javanese music and dangdut koplo. The music is to suit the TikTok audience, who enjoys audio-visual

entertainment. The music usually reinforces messages in the video, both in text or lyrics and the rhythm of the music.

A total of 252 videos were analyzed to explore the meaning of the political image formed in the TikTok account. The videos are ranked based on the number of views; then, 3 videos representing the governor's image are selected, and 3 videos representing personal images with the highest views. The selected videos can be seen in Table 2.

The uploaded content videos have issues related to previous events, so in interpreting the political image, the content also displays the issues and related events.

Tabel 2. Selected Videos for the Meaning of Political Image Ganjar Pranowo

Code	Date	Image Category	Theme	Views
Governor Image				
G.1	30 January 2022	Inspection	Building inspection	20,700,000
G.2	10 May 2022	Meeting	Meeting with teachers	16,100,000
G.3	6 April 2022	Close to the people	Blusukan (visit) to the residents' house	15,900,000
Personal Image				
P.1	21 February 2022	Celebrity	Lunch with Reza Rahadian	9,000,000
P.2	30 January 2022	Daily life	Enjoying the view	8,600,000
P.3	19 May 2022	Art, music, sport	MU Fans	7,600,000

Source: Research primary data 2022

Meaning is done by reading signs, signifiers, and signified of video content, including visually visible, written text, video captions, and accompanying music. The description of the reading of signs, signifiers, and signified is based on Barthes's view of signification which links the relationship between the signifier and the signified. Furthermore, an interpretation is given in the meaning of denotation as Signifier 1 and

Signified 1. Then the connotative meaning is described as Signifier 2 and Signified 2.

In each video analyzed, interviews were also conducted with audiences who commented on the TikTok @ganjarpranowofc comment column. This interview was conducted to capture the impression felt by the audience about Ganjar Pranowo's political image in the video content.

The meaning of the selected video content can be seen in Table 3 below.

Table 3. The Meaning of the Video Content of the Governor's Image Code G1

Code	Theme	Visible Symbols	Video text	Video Caption	Sound
G.1	Building inspection	Kicking, angry, checking, photographing the damages with a cell phone.	<i>Sidak Pembangunan SMAN Tawangmangu. Dikira tembok ternyata palsu.</i>	<i>parah benar, sekali gajul langsung jebol #ganjarpranowo</i>	<i>Panik Gak (Paniklah Masa Nggak) - Noka AXL</i>
Signifier 1	Check by kicking with casual shoes until two holes are formed.	Photographing a hole in the wall.	Photographing a hole in the wall.	<i>Parah benar dan Sekali gajul langsung jebol</i>	<i>Dangdut koplo with cheerful music.</i>
Signified 1	Med Dogs jacket, red T-shirt, to casual shoes show the check was done as a surprise inspection or imaging.	Personally documenting the inspection results shows that this is not only a matter for him as a governor but also personally disagrees with the actions of rogue contractors.	The contractor tried to trick the hardboard into being looked like a wall.	The comments confirming the inspection proved the existence of a rogue contractor.	Showing high spirits, Ganjar Pranowo made a surprise inspection
Signifier 2	Med Dogs jackets and all physical appearances that do not indicate structural positions.	Expressions and speech in surprise inspections.	The wall was broken with only one unpowerful kick.	<i>Parah benar dan Sekali gajul langsung jebol</i>	The title as well as the lyrics of <i>dangdut koplo</i> .
Signified 2	Not a protocol activity or official event.	Spill out anger and frustration.	The wall is very fragile or does not meet the specifications.	The diction "Severe really" confirms that the building is in terrible condition. Comments "Only with one gajul (kick) immediately broke" indicates the walls are made of very thin or low-quality material.	The background music is aptly satirical of a rogue contractor caught building a fake wall.

Source: Video <https://vt.tiktok.com/ZSRJMwKVU/?k=1>

In video G.1, Ganjar Pranowo inspects the construction project site for SMAN Tawangmangu, Karanganyar Regency. He

came to the high school without showing any symbols of himself as the Governor of Central Java. The inspection is one of the imaging

efforts related to the declaration of Bureaucratic Reform. He believes that imaging attempts to show a person's political image. This political image is shown by directly proving the existence of irregularities in the project. The proof does not use specific tools to ensure the quality of the building according to specifications. Ganjar Pranowo just kicked the hardboard and formed two holes. The contractor polished the hardboard to look like a wall.

This action proved the existence of a fake wall made of hardboard, then followed up by calling the contractor directly. The efforts are reaping results, as reported in www.jatengprov.go.id, Friday 15 April 2022, with the title "Ganjar Re-inspect SMAN Tawangmangu, Building Looks Better". Ganjar Pranowo also showed a video about the school building, which he considered suitable, on his TikTok account on 16 April 2022.

On the official website, there is a quote about the building that Ganjar Pranowo

investigated three months ago. Like the sentence "Several reports have already come to me. The top part, which was a mess at first, has now been levelled, and the pasting stone has been given a coating. So it is better. Everything is corrected. So that the work is neater than before." The website reported that Ganjar Pranowo received a report that the details found to be problematic during the inspection last January had been corrected.

The audience with the initials IS, captured the impression of the video as a good image because it did not appear to be engineered. "Unintentionally Pak Ganjar kicked it, and it turned out to be hollow. It was unexpected. So it looks like he has a team ready to document everything and post it immediately, making it unique and interesting for his Tiktok viewers."

Furthermore, the meaning of the G.2 video can be seen in Table 4 below.

Table 4. The Meaning of the Video Content of the Governor's Image Code G2

Code	Theme	Visible Symbols	Video text	Video Caption	Sound
G.2	Meeting with teachers	Joking, getting acquainted.	GP: <i>Dari mana ini?</i> G: <i>Dari Fakultas Matematika dan Ilmu Pengetahuan Alam</i> GP: <i>Matematika. Nah, ini. Ini ilmu yang paling saya suka... kalau gurunya tidak masuk. Hahaha</i>	<i>ada yang sama?</i> #ganjarpranowo	Real voice: Ganjar Pranowo
Signifier 1	A female teacher is welcoming, and the others are sitting in the meeting room.	Ganjar got acquainted by asking about the teacher's educational background.	" <i>Dari mana ini?</i> "	Caption, " <i>ada yang sama?</i> "	Real voice
Signified 1	Ganjar's presence has been conditioned or through prior notification.	He tried to reduce the formal situation created by the rigid forum atmosphere in the meeting room.	A brief greeting indicates a hierarchy. The impression of hierarchy will be reduced if Ganjar Pranowo asks questions by mentioning the profession and greeting, "Ma'am."	Ganjar asked other audiences if there was anything similar to what happened to him, namely that he likes it when the mathematics teacher does not teach.	Ganjar Pranowo sounded familiar in greeting, although the hierarchy was still shown by the teacher who answered.
Signifier 2	The position of female teacher bowed to	Jokes.	" <i>Matematika.</i> " " <i>Nah, ini. Ini ilmu yang paling saya suka...</i> "	" <i>ada yang sama?</i> "	Clear voice and

	welcome Ganjar.		<i>kalau gurunya tidak masuk. Hahaha."</i>		humorous response.
Signified 2	Respect or show a higher hierarchy of rewards formally.	Ganjar often does this method to lighten the mood.	A joke commonly appears among social people when they meet the exact sciences.	Could there be video viewers who immediately remember the many complicated and challenging to understand formulas when they hear the words of mathematics?	Ganjar very quickly changed the atmosphere from stiff to fluid and fun.

Source: Video <https://vt.tiktok.com/ZSRJrSEX2/?k=1>

In video G.2, Ganjar Pranowo is seen having a meeting with the teachers. Unlike the SMAN Tawangmangu building inspection, his presence on that day had been conditioned through advance notification. The teachers were already waiting in the meeting room, including a teacher who had been prepared to welcome them. There were no crucial issues that Ganjar Pranowo said about the teachers. Teachers also do not express certain opinions or complaints. The video only shows the self-image of Ganjar Pranowo, who is sociable and humorous even though they just met. The context of Ganjar Pranowo's meeting with the teachers is unknown because a complete video was not included, and no news sites were found that reported it.

The audience with the initials DRU saw the video's impression that Ganjar Pranowo portrayed him as a humble person and closed to the community. *"I am very amused. Tik Tok is not made for fun, but watching Pak Ganjar's activities during his time as a governor, is so entertaining because of his jokes. Humble with the community, interacting with the community, this is cool too! After seeing the video, it was clear that I immediately liked it. Moreover, videos that include jokes, or agree with Pak Ganjar's opinion about something like that, will definitely like it immediately."*

Furthermore, the meaning of the G.3 video can be seen in Table 5 below.

Table 5. The Meaning of the Video Content of the Governor's Image Code G3

Code	Theme	Visible Symbols	Video text	Video Caption	Sound
G.3	Blusukan (visit) to the residents' house.	Dialog, jokes, familiar.	Dialog in Javanese, Text in Bahasa Indonesia G: Sekolah di mana? A: SMA 12 G: SMA 12? Oh... Negri? Di mana itu? A: Di Gunung Pati itu, Pak. G: Oh Gunung Pati. Bayar atau tidak sekolahnya? A: Gratis G: Oh ya sudah benar. Hahaha.. Ya kalau SMA Negeri bayar tak tutuki gurunya. Only Text: Semua SMA/SMK Negeri di Jateng gratis SPP	<i>Semoga sedikit meringankan beban para ortu #ganjarpranowo #sekolahgratis</i>	Ganjar's real voice & music Tansah Kelingan
Signifier 1	Ganjar Pranowo doing blusukan by wearing	Dialogue with students in Javanese and	<i>"Bayar atau tidak sekolahnya?"</i>	#ganjarpranowo #sekolahgratis	Ganjar's real voice

	batik clothes and ID card.	Bahasa Indonesia.			
Signified 1	Ganjar Pranowo is doing work and formal visits.	The use of mixed languages in people's homes makes it easier to receive messages.	This question is to determine whether the answer is following the Governor's policy which exempts the payment of tuition fees.	These two hashtags indicate that during Ganjar's tenure, no public school fees were allowed.	Ensuring policies are implemented in schools.
Signifier 2	Ganjar is asking the students directly.	Jokes and familiar.	Free.	" <i>Semoga sedikit meringankan beban para ortu</i> "	<i>Tansah Kelingan</i>
Signified 2	Ensure to get critical information about the condition of students.	Ganjar's humorous impression lightens the mood.	Students' answers show that the school imposes no payment on students.	There are no fees that parents must bear in the context of tuition fees.	Ganjar's words, " <i>tak tutuki gurunya.</i> " and the song's meaning <i>Tansah Kelingan</i> (always remember) shows that everyone always remembers that all of Central Java is free from all education financing (SPP).

Sumber: Video <https://vt.tiktok.com/ZSRJM7Lxe/?k=1>

In video G.3, Ganjar Pranowo visited a resident's house and met a student from SMA 12 Gunung Pati, Semarang. This *blusukan* (impromptu visit) was carried out according to the governor's protocol, as seen in the batik clothes and the ID card. This formal activity is related to a program to eliminate school fees for state high school (SMA), vocational school (SMK), and special school (SLB) students with a budget of Rp 860.4 billion. At a press conference reported by www.jatengprov.go.id on 27 December 2019, Ganjar Pranowo said, "*Next year we will free education fees for state high school, vocational school, and special school students. Hopefully, with this program, efforts to create high-quality human resources in Central Java will soon be achieved.*"

Ganjar Pranowo's dialogue with the student emphasized the program's implementation, such as the question, "*Do you pay for the school?*" When the student said it was free, Ganjar Pranowo responded by

laughing, "*Oh, that is right.*" Even to emphasize how much he oversees the success and smooth running of a program that costs more than eight hundred billion rupiahs, Ganjar Pranowo said, "*Yes, if SMA Negeri pays, I'll blame the teacher.*" In the news on the official website of the Central Java Provincial Government, Ganjar Pranowo's words were read, "*We will monitor the program, do not let it, the tuition is free, but the school still asks for other fees.*" This statement indicates that there are no burdensome levies on the parents of students.

The audience with the initials HW caught the impression from the video that Ganjar Pranowo tried to portray himself as a figure who fought for the right to education. However, according to HW, it is a common thing, while there are still many other educational problems that must be resolved. "*I think the video is okay. He brought it short, concise, clear meaning. I emphasize that Pak Ganjar wants to fight for a free public high school. However, on the*

ground, that's not the only problem. We know state schools are free. What I have heard of, there are cost for books, uniform, activities. Well, I mean, it would be better if that was also one of Mr. Ganjar's concerns, so that we can go to public schools with minimal costs. Many people vented this problem through their social media. So I think to make it better, try adding the program."

The audience with the initials HW also understood that the video was made as an image, had undergone several editing processes, and only displayed messages that needed to be shown. "Then also the video. It should be made in one frame or there is a certain explanation why they have to sit far apart. Because it can lead to misunderstandings that they are not taking the video at the same time, but at different times. Because if you look at the background itself, you can see the little different. Pak Ganjar stood in front of the stone wall, while the student was in front of the bedroom door. Well, if you look more closely, people will think that this is actually political imaging. Because this video looks like it was made in two different time segments, with two different time settings, it is constantly being edited, combined into one. So, if that's the case, the impression will be lack."

In the three tables above, the image of Ganjar Pranowo as Governor is more visible in Table 3 and Table 5. In Table 3, the inspection

of the construction of SMAN Tawangmangu has a positive effect due to better changes in school buildings. This inspection gives the impression that the firm action taken by Ganjar Pranowo as supervisor has made progress on development programs and is free from corruption.

Table 5 shows that Ganjar Pranowo ensured that the school tuition-free program was going well, as evidenced when visiting residents' homes. The answer or response given by a student show that the program is successful in the field. The uniqueness of this program is the refund of tuition fees to students who have already made payments. As reported by www.seputarmuria.com, on 15 January 2020, SMAN 3 Pati returned 232 students' tuition fees. The total money returned reached Rp75,155,000. "There has been an instruction from the education office regarding this return. Therefore, we immediately implement it based on the direction of the Governor and the instructions of the Head of Service," said the principal.

Tables 6, 7, and 8 relate to Ganjar Pranowo's personal image. Tables 6 and 8 are not of public interest, as they relate only to celebrities and fans of a football club. Table 5 is still a sequence of events with an inspection at SMAN Tawangmangu. Furthermore, the meaning of video P.1 can be seen in Table 6 below.

Table 6. The Meaning of the Video Content of the Governor's Image Code P1

Code	Theme	Visible Symbols	Video text	Video Caption	Sound
P.1	Lunch with Reza Rahadian	Dialog, jokes, familiar.	Dialog without text: G: Jadi mas Aris.. RR: Ah Bapak... duh... Dari tadi saya sudah senang-senang lho Pak, gak ada embel-embel itu lho Pak. Bapak lagi yang ngomong... Aduuuh (tertawa geli)	<i>Kenapa nggak boleh nyebut ya?</i> #rezarahadian #ganjarpranowo	Ganjar's real voice & music <i>Enakeun - incu gangsters</i>
Signifier	Lunch with Reza Rahadian	Dialog	"Jadi mas Aris ..."	Caption " <i>kenapa nggak boleh nyebut ya?</i> "	Ganjar's real voice
Signified 1	Familiar with top celebrities.	The choice of words shows the superiority of Ganjar in the dialogue.	Mas Aris is the nickname that Reza has because he played that character in the Layangan Putus.	It shows Ganjar's understanding of the "Layangan Putus" series, in which Reza plays Mas Aris.	The incident was experienced directly by Ganjar.

Signifier 2	Ganjar is still wearing a mask on a lunch.	Jokes and familiar.	"Jadi mas Aris ..."	Caption "kenapa nggak boleh nyebut ya?"	Music: <i>Enakeun</i>
Signified 2	Ganjar prioritizes health protocols, even though the other three people are no longer wearing masks.	Ganjar is flexible in choosing the subject of the conversation.	Reza showed his refusal by calling Mas Aris, even though he said it while laughing.	Ganjar wants to know or see firsthand why the name Mas Aris is a scourge for Reza.	The utterance 'enakeun', used in the song's title, insinuates Reza does not feel 'enakeun/nice/comfortable' because women (<i>ibu-ibu</i>) hate the figure of Mas Aris he plays.

Source: Video

In the P.1 video, Ganjar Pranowo shows the impression of being familiar with and close to national celebrities, as well as being up to date with issues that are currently hype. When the P.1 video was uploaded, there was a trend for a film series entitled "Layangan Putus" starring Reza Rahadian. This film became viral, and the jargon used in it became common in society. The figure of "Mas Aris" became very attached to Reza Rahadian, so that when they saw "Reza Rahadian," people saw the figure of "Mas Aris."

One of the audiences with the initials IR was happy and surprised to catch the

impression of the video. "Wow, it turns out that he followed the kite series breaking up too. Maybe he is the same as me, a member of officialpilarez. Ha ha ha."

Ganjar Pranowo took advantage of the momentum of the film Layangan Putus, and the video managed to attract the audience's response with a high number of views, likes, and shares. This video helps boost the popularity of the content of the @ganjarpranowofc TikTok account on the internet.

Furthermore, the meaning of the P.2 video can be seen in Table 7.

Table 7. The Meaning of the Video Content of the Governor's Image Code P2

Code	Theme	Visible Symbols	Video text	Video Caption	Sound
P.2	Enjoying the view	Located in Segoro Ijo Resto, Spranten Hamlet, Kemuning Village, Ngargoyoso District, Karanganyar. Ganjar looks enjoying the view.	Saying the word "mesakke opo?" then laughing.	<i>Urip kudu urup, full senyum</i> #ganjarpranowo #mesakkeopo	Ganjar's real voice. Music: Mbasyee
Signifier 1	Smile while enjoying the view.	Sitting and smiling near the "paragliding display," in the same incident session in the following video, Ganjar sat on the paragliding.	"mesakke opo?"	<i>Urip kudu urup, full senyum</i> #ganjarpranowo #mesakkeopo	

Signified 1	The atmosphere of relief after inspecting the construction of SMAN Tawangmangu.	Ganjar offers views of the tea gardens.	A famous saying in Semarang. "Mesakke" means pity.	The motto in Javanese describes the spirit in Ganjar and the residents of Kemuning Village.	
Signifier 2	"Med Dogs" jacket, red T-shirt, to casual shoes.	In the same session in the following video, Ganjar's statement, "In that village, there is no unemployment, because everyone works, because of tourism." □	"Mesakke opo" (what's bothering you?) asked Ganjar. Then the answer came from a fragment of the lyrics of the <i>Ojo Nangis</i> song, namely "mesakke atiku" (pity my heart).	The motto 'Urip Kudu urup' (Life must be lit) and full of smiles.	
Signified 2	Visits to tourist sites are not carried out formally.	Tourism Village Excellence.	The words "mesakke opo" and "mesakke atiku" show that Ganjar is quite familiar with the latest slang. It could also mean what else should be troubled, and all residents work and earn.	Life must be filled with work, keep moving, passion burning, and a better life. In addition, all must be faced cheerfully. The context of this meaning is following tourist conditions.	

Source: Video

Video P.2 is still a sequence of events with an inspection at Tawangmangu Senior High School (video G.1). After carrying out the inspection, Ganjar Pranowo took the time to visit Kemuning Village, which was proclaimed as a tourist village. As reported by www.jatengprov.go.id, 30 January 2022, Ganjar Pranowo visited Kemuning Village with the Bandiyem Group Motoran motorcycle club.

In that village, Ganjar Pranowo received information directly from the Head of Kemuning Village, Widyoko. Since 2014, the village government, together with young people in Kemuning village, have been mapping and identifying village potentials that can be developed. From the results of the mapping, an idea emerged to develop tourism. The beginning of the tour made by residents was cruising the river using old tires or tubing.

At that time, efforts were also made to prevent people from throwing waste into the river.

For the successful efforts to establish a tourist village, which is an initiative of local youth, Ganjar Pranowo expressed his appreciation. Ganjar invites other village heads to follow Widyoko's successful steps. "If you want to develop your village, you can learn village management here. Making beautiful village tours and promoting joint collaboration for community's prosperity."

The audience with the initials FI caught the impression of Ganjar Pranowo as a humble person. "I feel happy because I like him. I can only see him on TikTok. Hopefully, he is humble in his daily life, not because of video a content."

Furthermore, the meaning of the P.3 video can be seen in Table 8

Table 8. The Meaning of the Video Content of the Governor's Image Code P2

Code	Theme	Visible Symbols	Video text	Video Caption	Sound
P.3	MU Fans	Photo with MU Fans.	Dialog text: O: Pak, foto, Pak. MU, Pak. G: Halah... MU kalah O: foto, Pak. Juara lho,	Curcol pendukung MU #ganjarpranowo #manchester united	Real voice: Ganjar Pranowo

			<i>Pak G: Juara kapan? TVmu rusak apa gimana? Dari kemarin MU kalah terus kok. Menurutmu sebagai... pendukung MU apa tidak stress begini?</i>		
Signifier 1	MU Fans approaching Ganjar Pranowo	MU Fans asking for Wefie (A photographic group portrait) with Ganjar Pranowo	<i>"Juara kapan? TVmu rusak apa gimana? Dari kemarin MU kalah terus kok."</i>	<i>"Curhat colongan" pendukung MU</i>	Real voice: Ganjar Pranowo
Signified 1	Ganjar is known as an MU fan.	Although not related to a special meeting with MU fans, Ganjar was happy with the invitation to take pictures.	Ganjar is very easy to display jokes and humorous sensations, and even the jokes are made spontaneously.	"Curhat colongan," which means MU fans, complained about the defeat of the mainstay team, even though it was not conveyed in a sad face.	Ganjar did not object or refuse to take pictures with MU fans. Even though at that time, the atmosphere was not exercising.
Signifier 2	MU fans wore jerseys, and Ganjar wore batik.	Ajakan berfoto sambil berkata, "juara lho Pak!" □	<i>"pendukung MU apa tidak stress begini"</i>	<i>#ganjarpranowo #manchesterunited</i>	Original voice: Ganjar Pranowo, who performs a dialogue or talks while walking.
Signified 2	Fellow fans, there are no barriers.	The fans did not feel inferior even though MU lost. Ganjar made the fan figure a joke.	Ganjar joked about the MU supporters, who still looked as cheerful as asking Ganjar to take pictures, even though Liverpool had just beaten MU.	The two hashtags mean that Ganjar is indeed a MU supporter and does not intend to move to become a Liverpool fan, the winner.	Ganjar shows a relaxed impression and enjoys being met by MU fans for a "curcol".

Source: Video

Like the P.1 video, this P.3 video shows the impression of being close and close to the community, taking up-to-date issues, and having the most supporters in Indonesia (in 2013, it was estimated that there were 40 million Manchester United fans in Indonesia). The video also managed to attract an audience response with a high number of views, likes, and shares. The video helps boost the popularity of the content of the @ganjarpranowofc TikTok account on the internet.

The audience with the initials HP captured the impression of Ganjar Pranowo as a person who is brilliant at joking. "This is a proof that Mr. Ganjar can have a joke with people. In the last season, MU seemed like a

clown in the English league, and often laughed at the game. And Mr. Ganjar can bring out those jokes, and people can accept and laugh. Pak Ganjar is a person who is brilliant at joking and knows enough about trends, he knows that MU is always losing."

From observations of 252 video contents uploaded to the account, several videos are an attempt to counter opinion on issues that hit Ganjar Pranowo, such as the issue of "Wadas" and "Central Java's poverty rate." By showing a video during a dialogue and dealing directly with the demonstrators, Ganjar Pranowo wanted to dismiss the issue that he did not care about the problems of the people in Wadas, and as an effort to stop hoax news about "the number of poverty rates." Efforts to counter

opinion by bringing up other facts as a comparison is one of the digital literacy efforts to the audience/community. In line with what was stated by Febriansyah and N.N. Muksin (2020), the spread of hoax news in the community can be anticipated with three essential approaches: institutional approaches, technology, and literacy.

In line with what was conveyed by McNair (2011), political actors must be able to use each device efficiently, up to date, and technology literate. From the analysis of the TikTok account @ganjarpranowofc, it can be seen that the account is managed professionally. All issues presented in the video content of his account are not only random videos but are also presented in the form of a visual diary. The media team manages issues before the video content is produced (pre-production), then pictures are taken directly during Ganjar Pranowo's activities (production) and post-production (editing and adding music).

As Liebhart & Bernhardt (2017) in their research, from the video content, analyzed in this article, it was found a visual strategy in the image politics of the @ganjarpranowofc account as follows:

(1) Biographical strategy: Ganjar Pranowo uses his background of personal qualities, competencies, and experiences. Ganjar Pranowo shows his past by displaying photos from his childhood, youth, and college days. Ganjar Pranowo also shows his respect for the ancestors who inspired his current personas, such as visiting the graves of his family ancestors, as well as the footsteps of President Soekarno and Gus Dur. This motif is also used to form public opinion that Soekarno's figure and thoughts are very attached to Ganjar Pranowo as a Soekarnoiist.

(2) The incumbent strategy: in the video content on the account, Ganjar Pranowo shows his competence in running the wheels of government in Central Java for two periods. He tries to show actual work by conducting inspections, meetings, confirmations, and dialogues with the community and government executives. He also demonstrated the success of development in Central Java.

(3) KAGAMA Chairperson's Strategy: Ganjar Pranowo takes advantage of his status as KAGAMA Chair to introduce and get closer to audiences outside Central Java. The use of the attribute of the Head of KAGAMA is

considered neutral and can traverse the zone of his working area.

Conclusion

Departing from the understanding that visual images' production, selection, and distribution can shape a political image, this article analyzes the use of TikTok social media in Ganjar Pranowo's image politics. The center of the discussion in this article is the meaning of messages for selected content videos on the TikTok account @ganjarpranowofc. The message's meaning is done by the semiotic analysis of the video visualization, the text on the video, the video caption, and the song displayed.

Video content uploaded to the TikTok account @ganjarpranowofc is one of the strategies for shaping Ganjar Pranowo's political image. The messages in the video are packaged in such a way as to show Ganjar Pranowo's charm who is close to the people, does actual work, balances world life with spirituality, shows social empathy, and is friendly to the issue of diversity-child-women, and is responsive to up-to-date issues. The uploaded videos also show the figure of Ganjar Pranowo, who enjoys his job as a governor who serves the community.

Visual images in video content can give different meanings to their audiences. The audience interprets Ganjar Pranowo's performance as a political communicator who works, appears as is and is not artificial (spontaneous), up-to-date, is good at joking, and is open. Ganjar Pranowo makes followers comfortable and unafraid to respond and interact through the comment's column. The things that cause differences in meaning by the audience are not discussed in this article, so further research is needed.

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