

## The Study of Japanese Women in the Facial Treatment Advertisement: A Semiotics Perspective of Pierce's Theory

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### ABSTRACT

*This study aims to reveal the beauty standards of Japanese women in the Facial Treatment Essence SK II advertisement and to describe the slogan "Rasakan kekuatan PITERA untuk kulit tampak sebening kristal" in the Facial Treatment Essence SK II advertisement so that it can influence consumers. Meanwhile, the beauty of cosmetic users is always physically visible, even the model to introduce this product is Imma, a virtual model girl created by CGI (Computer-generated Imagery). Some of the advantages in this product are visualized by Imma, namely bright and glowing white skin. Imma has become an icon for this product because the advantages that it offers are all seen in Imma, and the standard of beauty described by Japan and the way to be beautiful like this virtual model girl is to apply the Facial Treatment Essence SK II product. This research uses a qualitative descriptive method to analyze data which maps which include icons, indexes and symbols. The result of this research indicates that the Japanese beauty standards shown by this ad are like Imma and to have skin like her, the right skincare is Facial Treatment Essence SK II and according to its slogan, "Feel the power of PITERA for crystal clear skin"*

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### 1. Introduction

The development of the times and technological advances are increasingly making the lifestyle, mindset, attitudes and behavior of consumers in Indonesia change and become more advanced, especially in the field of marketing (Fanggidae, 2019). Nowadays consumers are getting smarter and more selective in buying a product, various products are offered to consumers ranging from primary, secondary and tertiary needs. The needs of every consumer are different, so manufacturers offer a variety of products in the market (Korgaonkar, et al., 1997). The effect of advertising on people who view it, in general, can increase knowledge and provide information, while especially after seeing the ad impressions, it is estimated that it will be directly affected so that you can understand the content of the message in the ad, and ultimately can give a positive response because of the frequent advertisements shown (Rahman, 2019). Public service advertisements that are broadcast on television are expected to be able to attract people's attention, and I also hope that the public can understand the content of the messages conveyed in the form of advertisements (Dwivedi, et al., 2015).

The benefits of advertising on products, is to bring the message the producer wants to convey to consumers. The attractiveness of advertisements is very important so that advertisements are able to communicate with consumers, can persuade and arouse and maintain consumers' memories of the products offered (Lopez-Gonzalez, et al., 2017). Advertising can be done through several media including: television media, radio media, print media, and others.

Currently, social media is the most favored by companies in advertising their products. Technological sophistication, especially communication technology, at the same time makes business competition very tight. In Indonesia, the skin care product business and commonly known as Skin Care, many foreign and domestic products and brands display advertisements with beautiful models or talents that match the criteria for the products being marketed, and in accordance with the role models of most consumers, especially women (Valaei, et al., 2016). This can be proven by the proliferation of branded Skin Care products on the market. The Skin Care industry is one of the most developed industries in every country, including Indonesia.

As a woman, of course you want to be beautiful. Beauty has many elements, but the most important thing is physical beauty. That's because physical beauty is the most visible thing with the naked eye, thus affecting self-assessment of others. Physical beauty is very closely related to women who are often associated with beauty myths. Beliefs about beauty as a feminine trait have their roots in a wider social system and are culturally programmed (Melliana, 2006: 12). Because it has been culturally programmed, the beauty myth that plagues women persists and is timeless. It forms the mindset of society to accept the truth of the myth about the female body. The standard of beauty varies by culture in a region (Sypeck, et al., 2006). This is also true in Japan, which has a standard of beauty by which women are judged.

Beauty standards in Japan are heavily influenced by cultural elements, one of which is the desire to have white, smooth and clear skin, such as the slogan of one of the Japanese skin care products, namely Facial Treatment Essence SK II which boomed in 2019 "Rasakan kekuatan PITERA untuk kulit tampak sebening kristal". This product is produced in Japan with PITERA-based ingredients. Pitera™ is a bio-natural ingredient containing more than 50 micronutrients that can help nourish and condition the skin's natural functions. One day they arrived at a sake brewery and noticed that the old sake brewers' hands still looked so young and soft.

With this accidental discovery, SK-II scientists have been inspired to research and develop cutting-edge skin care products. When they noticed the contrast between the skins on the faces and hands of sake brewers, SK-II scientists discovered that the secret lies in the fermented liquor of sake brewers often touch. After a decade of in-depth research on more than 350 types of yeast, SK-II scientists finally managed to find unique yeast that has a secret ingredient, which was later named Pitera™. This is the beginning of the beauty revolution towards crystal clear skin.

This crystal clear skin must be played by humans in the form of women who are white and clear, thereby convincing consumers that the product will indeed create crystal clear skin. But the model that is the main model of this product is Imma, Imma is a Japanese virtual model that is viral on Instagram. Imma is designed as a model that is adept at posing and walking like a professional model. Imma is the result of CGI (Computer-generated Imagery) which is displayed as if they actually live in the real world.

Melalui mata Imma, manusia virtual pertama dari Jepang dan wajah virtual pertama dari merek kami, bersama dengan elemen-elemen budaya pop seperti manga, musik, dan mixed reality, kami mampu mendorong batas kreativitas untuk menceritakan kembali kisah penemuan legendaris Pitera Dan kisah ini diceritakan dengan cara yang pada akhirnya, sangat manusiawi", said Sandeep Seth, Chief Executive Officer, Global SK-II.

When seeing an advertisement for a product, potential consumers tend to think that what is said is good, is what is imaged in the advertisement of the product. One reason is, because a product will display a positive image in advertising so that the product sells well in the market. The image is symbolized by certain icons as the messenger that will be analyzed from the point of view of semiotics.

Icons as messengers of a product form a signifying relationship that has meaning. Barthes (2010: 20) states that in the world of advertising, there is an intentional activity of signaling or infiltrating messages into images. This means that the image in the advertisement contains a message that is displayed strongly or intensely so that the message reaches consumers.

Likewise with the advertisement for beauty products from Japan, namely Facial Treatment Essence SK II and using Imma the virtual model who truly represents beauty standards in Japanese culture. The standard of beauty described in the advertisement is the desire to have white, bright and clear skin, pink hair like anime and expressive eyes, sensual lips or the ideal body shape for a woman.

The aims of this research are 1) to reveal the beauty standards of Japanese women in the Facial Treatment Essence SK II advertisement and 2) to describe the slogan "Rasakan kekuatan PITERA untuk kulit tampak sebening kristal" in the Facial Treatment Essence SK II advertisement so that it can influence consumers.

## **2. Literature Review**

### **2.1 Semiotics**

Semiotics or semiology is a branch of linguistics that specializes in studying signs. Berger (2005: 3) states that the systematic study of signs is called semiology. The word semi in semiology comes from the Latin term semeion which means sign. Semiology was developed to analyze signs. Apart from Berger's own statement, two other philosophers, such as Ferdinand de Saussure and Umberto Eco, also contributed to the idea of semiology (Tufenkjian and Lüders, 2012). Saussure called semiology as a science that studies the signs of life in society, which is understandable. While Umberto

Eco said that semiotics is related to things that can be interpreted from a sign, then in general the conclusion of semiotics or semiology is the study of signs (Harris, 1984). The sign is found in the words strung together in the language. One sign can have many meanings because the sign is arbitrary. Saussure (in Berger, 2005:13) defines signs as part of language, because language is a sign system that expresses ideas or ideas. Therefore the sign can be compared with the writing system, the letters of the deaf mute, religious symbols, rules of etiquette, and signs (Kull, 2019: Sukmawaty, et al., 2022).

In everyday life, consciously or not many signs are found. Signs are part of the words that make up the text. Thwaites, et al., (2002:112) mention that signs are intertwined together to form texts, where text is a combination of signs. Signs are found in the text, where the text is created because of activities in the social world (Keane, 2018). So it can be said that signs are everywhere, because signs are included in activities in the social world. If signs are included in all social activities carried out in society, humans are automatically producers of meaning, because all activities carried out are signs.

Signs are things that produce meaning, so that meaning can be interpreted as a means of communicating in the social world (Budhi, et al., 2021). In short, Thwaites, et al., (2002:13) gives the understanding that signs are things in the world, especially the social world, which not only conveys, but also produces more than one meaning, not one sign meaning.

The social world is a place where culture develops, so it does not rule out the possibility of signs in culture that are full of meaning. Thus, culture can be studied through semiotics, because in that culture there are signs where semiotics is the study of signs (Anriadi, et al., 2021).

A sign cannot be separated from the inherent signifier and signified elements. Markers can be interpreted as mental impressions that can leave marks on paper pages (Vinciguerra, 2012). The signified is a concept that arises due to the presence of a marker and refers to something. Thwaites et al. (2002:43) states that the marker is a sensory impression, an image that leaves a mark on a page of paper, while the signified is a concept that is raised by a sign. The relation between the signifier and the signified is arbitrary (Kull, 2000). This means that a sign cannot be tied to one sign alone, because words can have more than one meaning (Sukmawaty, et al., 2022).

The signifier does not have a natural relationship with the signified. There is no closely related reason that the mental impression of a sign necessarily gives rise to the general concept of the sign (Silverman, 2014). For example, the word "cat" does not always mean the name of an animal, but can also mean the name of a region. In other words, based on the nature of the sign does not have a single meaning, but many. In some cases, individually certain signifiers have been used in conjunction with a certain number of signifiers. It is as if made to be used as a representation (Gaines, 2007). For example, 'wild cat' which could be a metaphor for someone who likes to steal, or really the name of a type of cat. Although the relationship between the signifier and the signified is arbitrary, the signifier and the signified are two inseparable sides. The signifier and the signified always go together, Thwaites et al. (2002:46). Markers are mental impressions formed from actual sounds and graphic markers, while the signified is an abstract concept of the object. The sign is the conceptual embodiment of the other two embodiments (the signifier and the signified. There can be no sign without the signifier and the signified. The signifier and the signified are like one sheet of paper that has two sides, the sign always has its possible signifier and signified (Yakin and Totu, 2014).

## **2.2 Charles Sanders Peirce's Theory**

The signs described by Peirce in Indriani (2008:31-35) include 3 types, namely: icons, indexes and symbols

### **a. Icon**

An icon is an image in linguistic form or in the form of an image or image. This icon is a sign that contains a resemblance (resemblance) which can thus be recognized by the user. Within the icon, the relationship between the representamen and the object is manifested in common in some quality (Masitoh, 2021). So what is included in the icon can be a linguistic sign or a sign in the form of an image. For example, a map or painting has an iconic relationship with its object in so far as there are similarities between the two.

### **b. Index**

Index is a sign that has a phenomenal relationship between the representamen and the object. The nature of the relationship between the sign and its object is a cause-and-effect relationship. For example, footprints on the ground are an index of someone who has passed there. A knock on the door is an index of someone's presence. While an umbrella Wetness is an index of rain and rising smoke is an index of fire.

c. Symbol

A symbol is something that can symbolize and represent ideas, thoughts, things, however the reference to the object is not due to similarities or causal relationships but is social agreement. In this case, there is no natural relationship between the sign and the symbolized (Somadi, et al., 2022). Thus the symbol can represent something both spiritually (feelings, thoughts) or ideas, or outwardly (things and actions) (Dwiyanto and Wihardi, 2020). For example, if we see a yellow or white flag posted on a street corner, we understand that someone has died. A direct relationship between the yellow flag (which symbolizes) and someone dies (which symbolize) does not need to exist. The flag posted on the street corner and the color of the flag must be his yellow color is the result of an arbitrary convention (Wibowo, 2001:3-4). Thus the description of the theory above is very helpful in analyzing a sign relation with other visual elements and communication messages contained in the advertising card as because in the race card advertisements there are many interesting visualizations to be studied with the theory so that the meaning contained in the visualization can be known (Zakaria, et al., 2021).

### 2.3 Beauty Standards in Japan

Every country in the world has a different culture. Likewise regarding the beauty standards that apply, in each region there must be a difference. For example, Japan, where the majority of the population has fairer skin than other Asian countries, still craves brighter or whiter skin as a standard of beauty (Shimizu, 2007). The trend of blackening teeth (ohaguro) apart from being a social symbol, is also carried out to add a feminine impression, because there is an assumption that it is impolite for a woman to laugh by showing her teeth (Khalid and Quiñonez, 2015). However, over time, the tradition of blackening teeth began to be abandoned for reasons of hygiene and also blackening teeth showed more social status and age than a symbol of femininity (Fairuz, et al., 2022). As for some of the beauty standards that exist in Japan are as follows:

a. Skin

Although the skin of the majority of the Japanese population is brighter than some residents of other Asian countries, the dream of having white skin persists. It is recorded in ancient literature such as *The Tale of Genji* and also *Diary of Murasaki Shikibu*, mentioning the reference to powder which indicates the desire of women to have white skin, Chō (2012: 24). In addition, the literature on *The Tale of Genji* mentions the criteria for a beautiful woman to be white. As in the ukiyo-e painting which is included in the grain category by Goyō Hashiguchi (1880 - 1921) where in the painting it appears a woman who is applying powder to her body, indicating her desire to have whiteness skin (Ginsberg, 2000).

By looking at the criteria for beautiful women based on white skin in ancient literature, it can be concluded that the dream of having white skin has been going on since before the arrival of foreign nations in Japan (Syamsurrijal, et al., 2019). Japanese women increasingly crave white skin because they see Western women who are white. The dream of having white skin like the West is considered a form of modernization and a symbol of femininity. White skin in women is synonymous with femininity, chastity, purity, moral goodness and motherhood (*Skin Lightening and Beauty in Four Asian Cultures*, 2008). The high desire of women to have white skin makes the emergence of several special terms to refer to white skin. Among them mochi-hada, and also bihaku which means beautiful and whiteness. Whiteness skin is also identified with objects such as gems, snow and silk (Hussein, 2010).

b. Hair

In addition to longing for white skin as a standard of beauty, having black and long hair can be used as criteria for beautiful women (Harris, 2012). Long black hair that is meant is straight type. This is based on several depictions of women such as ukiyo-e which is included in the grain category, the figure of a beautiful woman is depicted with straight and long black hair. Likewise in the *Diary of Murasaki Shikibu* which mentions beautiful women are those with black hair. *The Tale of Genji* represents a beautiful woman who has long black hair, there are other literatures which also mention that the combination of black hair and white skin makes her look beautiful (Naito, 2014).

c. Eyes

Eyes are the initial focus when looking at someone. In addition, the eyes are the center of the face that can radiate the heart. Therefore, Japanese people believe that a woman's standard of beauty can be seen in her eyes (Kyo and Selden, 2015). Beauty standards based on the eyes, not judging from the shape or the lids, but more focused on eye expression that impresses. Japanese people know the term *suzushigena me* to express beautiful eyes Chō (2012:16).

d. Lips

Besides skin, lips also get attention in Japanese women's beauty standards. A woman is said to be beautiful if she has a small but sensual mouth. Around 1813 Edo women also started applying lip rouge. Red lips symbolize femininity as well as beauty, while smaller lips are considered more beautiful, Chō (2012:21). Some examples of images of beautiful women depicted as having sensual lips include Chobusai Eishi, a painter in the Edo period who depicted beautiful women in the form of oval faces and small, sensual lips in ukiyo-e seeds entitled "Beauty Under Blooming Sakura" (Takase, 2000).

e. Body

Unlike in European countries which once included fat women as criteria for beautiful women, in Japan they think that slim women are beautiful women. In Japan there is the term *hattoushin Bijin* which literally means "a beautiful woman eight heads tall" (Noviana, 2017). This means that body balance is expressed in a 1:8 ratio, with 1 representing a slim body and 8 representing body shape. The metaphor for calling the ideal body shape is a waist like a willow tree, which means a slim waist. In Japan, the term for slim is *yasebijin* which indicates that slim is beautiful, Chō (2012:29). Likewise in Edo, the most favorite body proportion is the one that has a ratio of 1:8. (Hayashi, et al., 2006).

After several opinions about theory that are able to support this research, the researcher also points out that previous researchers, there are several who have written about beauty including:

Syahrana, et al., 2022 also wrote about Japanese beauty entitled *Representasi Perempuan Jepang sebagai Standar dalam Iklan Shinzui Body Lotion Edisi Tahun 2015*. In their findings to determine the beauty standard of Shinzui body lotion advertisements which represent white skin like Japanese women are beautiful skin. Beauty standards are very interesting to examine from the true representation of beauty, especially what has been seen by Indonesian people today. The purpose of this study is to examine the meaning of denotation, connotation, and myth in the Shinzui body lotion advertisement. This study uses identity theory by using semiotic methods regarding the social production of meaning from the sign system from the Swiss linguist, Ferdinand de Saussure. This analysis is carried out through the advertisement signs from the cut scenes regarding how the beauty representation of the Shinzui body lotion advertisement is and discusses the tagline that reads "beautiful like a Japanese woman". Based on the results of the analysis, it is concluded that beautiful women are women who have bright white skin, soft, and fragrant. As advertised in advertisements, women tend to be feminine and elegant.

Larasati, et al., 2019 talked about advertising beauty products entitled *Hegemoni Kecantikan: Wacana Kecantikan Dalam Konten Beauty Vlogger Tasya Farasya Di Youtube*. This research aims to find out the process of beauty hegemony that occurs in Tasya Farasya's beauty vlogger content on YouTube to viewers. This study uses Antonio Gramsci's Hegemony Theory. In this theory there are four dimensions of hegemony, namely culture, ideology, intellectuals and the state. The research method used is a qualitative research method by conducting observations and documentation obtained from the object under study. This study also uses Sara Mills' critical discourse analysis technique to find the process of hegemony in the content under study. The analysis was carried out using three stages, namely: first, analysis of the position of the subject, second, analysis of the position of the object and third, analysis of the position of the audience. The results of the study show that in the beauty vlogger Tasya Farasya's content there is a beauty hegemony process that has both good and bad impacts. This can be seen from the consequences of the content on the audience or viewers. The process of beauty hegemony that occurs in the content of beauty vlogger Tasya Farasya creates a consumptive culture in the audience towards expensive cosmetic products to apply makeup for beauty purposes. From the results obtained, the researcher suggests that the parties involved in the hegemony process be wiser and understand the conditions that occur so that no party is harmed materially or non-materially.

The next finding is *Konstruksi Kecantikan Perempuan Pada Feature How To Do Di Kanal Beauty Fimela.Com* by Nawiroh and Dita 2020, explaining that this study aims to examine the construction of women's beauty and how existentialist feminism appears in the how to do feature on the Fimela.com beauty channel. The research method used is M.A.K Halliday's social semiotics. The beauty construction formed by Fimela.com refers to a healthy, clean, fresh body, glowing eyes, and a clean smooth face, free of black spots and has small pores, a glowing face, and does not have eye bags and acne scars. Beauty can be obtained in three ways, namely: the natural way, using makeup, and the instant way. Regarding existentialist feminism, women have not realized their right to be free and are still objects of patriarchy. Narcissism is seen in the feature with many women who consider physical beauty important to be recognized in the public sphere. Beauty care is very important for women. This is illustrated in the field of discourse: discussing beauty tips and

tricks, beauty steps that are obtained instantaneously, naturally, and makeup. Discourse participants: speakers who are presented from within and outside the country, have high credibility in their fields, are intelligent, and have positive inspiration for readers. Means of discourse: there are terms of beauty makeup and medical terms using semi-formal language.

Several previous studies have suggested about the symbol of beauty from various points of view and using a semiotic approach from various experts, while this research refers more to constructing advertisements for beauty products from Japan, namely Facial Treatment Essence SK II which uses Imma the virtual model which truly represents beauty standards in Japanese culture, with the slogan "Feel the power of PITERA for crystal clear skin" by using a semiotic approach by Charles Sanders Peirce's Theory.

## 2.4 Definition of advertisement

In simple terms, according to Rachmadi (1993:36) states that advertising is a message or offer of a product or service that is addressed to the public through the media. Advertisers use the message to gain advantage, namely by persuading potential consumers in such a way that potential consumers will do what advertisers expect, or buy products or services as offered (Sugianto, et al., 2022. Advertising is etymologically derived from the Arabic 'Ilan' which means 'notification'. Notification in this case means notification of goods or producers to the public (Rahmawati, 2019). (Liliweri 1992:17) explains that advertising comes from the Latin ad-verē which means 'passing thoughts and ideas to other parties'. Advertising is a paid form of non-personal communication from a known sponsor using the mass media to persuade or influence audiences (Wibowo, 2001:151).

## 3. Method

This study discusses the construction of Japanese women's beauty in the Facial Treatment Essence SK II advertisement. Women in this case are part of society in Japan. Therefore, the type of relevant research used in this study is qualitative research. Because qualitative research can be applied in the field of social science and highlights problems related to human behavior and roles, Strauss and Corbin (2014:2). Likewise, this research is also related to human behavior, especially women in Japan. The behavior of women in Japan is related to the concept of beauty constructed by the Facial Treatment Essence SK II advertisement.

## 4. Finding and Discussion

### 4.1 Reveal the beauty standards of Japanese women in the Facial Treatment Essence SK II advertisement

To have bright skin, there are several other standards as criteria for beautiful women. These beauty standards are based on descriptions of beautiful women in ancient literature such as The Tale of Genji and Diary of Murasaki Shikibu. In ancient literature, the figure of a beautiful woman is described as having a slim body, white skin, long black hair, and also small, sensual lips (Chō, 2012:20).

Imma is a virtual model created to represent standard Japanese beauty. Moreover, several women accompany Imma to advertise SK II Treatment Essence Products, and these women are based on the beauty of the virtual girl Imma. Imma also has a cute appearance typical of Japanese women, complete with pink hair. Now the figure of Imma is lined up to be SK-II's first virtual brand ambassador. Imma also appeared in the ad and reintroduced the main ingredient of the Japanese beauty care product, namely Pitera, with slogan "*Rasakan kekuatan PITERA untuk kulit tampak sebening kristal*".





**Figure 1.** PITERA advertisement image in the form of Facial Essence SK II Product

The figure above shows some pictures of women who represent icons, indexes and symbols in the Facial Treatment Essence SK II advertisement. The icon of this advertisement is a Japanese woman who introduces the Facial Treatment Essence SK II product. This pink-haired and beautiful girl named Imma has an attractive appearance with a slim body, fair skin, bright and shining. Therefore she is become a brand ambassador for this skin care product to attract people's attention, especially for women. Imma is the result of CGI (Computer-Generated Imagery) which is displayed as if it really lives in the real world.



**Figure 2.** Imma invites women to use the Facial Treatment Essence of Pitera

Apart from being seen from the icon, the study of advertising semiotics can also be studied through the index used. Every text and expression of advertising actress also has its own meaning. In this advertisement there are three signs that are included in the index. 1) Imma walked to the table containing the basic ingredients of pitera and placed both her palms on it, 2) the shining pitera, 3) the happy and amazed expressions of several women who had been introduced pitera by Imma by gluing their palms one by one the three women and automatically they followed Imma to the place where Pitera came from.



**Figure 3.** Figure 3 three women join together Imma

Furthermore, the symbol shown in this advertisement, namely bright fair skin, clear, and shining, accompanied by a slender body really represents the beauty of Japanese women, so it seems as if consumers who use the products in this advertisement will look like Imma the virtual girl who become a symbol of Japanese beauty standard.

#### 4.2 The iconicity on the Face of Imma

In addition to the beautiful images or visuals played by Imma, the virtual girl from CGI presented by this advertisement, the slogan and phrases given to persuade women are very interesting, while the slogan and phrases are presented as follows:

**Table 1.** these six slogans concept of PITERA

1	Rasakan kekuatan PITERA untuk kulit tampak sebening kristal (Feel the power of PITERA for crystal clear skin)
2	Tekstur tampak lebih halus (Texture looks smoother)
3	Kulit terasa kencang (Skin feels tight)
4	Menyamarkan kerutan (Disguise wrinkles)
5	Menyamarka noda (Disguise blemishes)
6	Tampak bercahaya (Looks glowing)

These slogans above explain the benefits offered by Facial Treatment Essence SK II by using Imma's visual as a virtual model to represent Japanese beauty standards. These six slogans concept are explained as follows;

a. Rasakan kekuatan PITERA untuk kulit tampak sebening kristal

This slogan really attracts people's attention, especially for women, and more uniquely the word pitera is a new thing and makes women curious about what the word means. Pitera makes women's facial skin clear like crystal, this is what makes them excellent among women. The bright skin that looks like crystal is very coveted by women, so the women think this is the most suitable product for them. This slogan combined with a visual model like Imma really represents the standard of beauty created by Japan today.

Most women want to have bright skin and it became a trend and even become a beauty standard in Indonesia, therefore a very attractive advertisement offer with an attractive model also makes the audience believe in the results offered by these products. Having a bright skin is a must for most of women in Indonesia, bright skin symbolizes cleanliness, goodness, beauty, elegance and true beauty. In accordance with the slogan "Rasakan kekuatan PITERA untuk kulit tampak sebening kristal" coupled with perfect visuals by Imma make this product the right choice.

b. Tekstur tampak lebih halus

Every woman really wants a smooth facial skin texture. Having smooth facial skin that has a rough texture, is very unsupportive of appearance and makes the results of makeup look untidy and messy, besides having a smooth facial skin texture that really supports appearance and it makes women more confident to live their day. For women, having skin with a smooth texture is perfection and makes them confident even without makeup. Imma's facial skin texture in the picture is very iconic to visualize the effect of this product. Imma's appearance is a perfect to be a human, and this is the representation of this product.

c. Kulit terasa kencang

Bright skin and smooth texture are not enough, for women tight skin is a must especially if they are in their thirties and above, saggy skin makes women look older, therefore some women are willing to do surgery on their faces so they have firm skin, for those who dare to do the procedure. Some women prefer to use their own skincare or to the clinic to do facial treatments to make their skin look firmer. The presence of Facial Treatment Essence SK II allows women to do their facial treatments at home, so they can use their time efficiently. In the previous picture of Imma's, her face looks very tight and this has become an icon of the Facial Treatment Essence SK II product, Imma always represents the advantages of this product.

d. Menyamarkan kerutan

Tight skin goes day by day and causes wrinkles. This happens to women who are in their thirties, various ways women will do to disguise their wrinkles. Looking wrinkled is synonymous with old age and the thing that most women avoid is aging. Imma's facial skin is very smooth and free from wrinkles, her face skin is the dream of most women. This is the beauty that is described by the Japanese people, the virtual model as a result of CGI was launched because the desired beauty has not existed as perfect as human being, so the birth of Imma is able to create a more perfect standard of beauty nowadays.

e. Menyamarka noda

Imma's facial skin in this advertisement is very iconic which represents perfect Japanese beauty, without blemishes. Apart from the ones mentioned earlier, camouflaging blemishes on the face is what most women dream of. Stains on the face are very uncomfortable and lack confidence, one of the causes of the appearance of blemishes on the face in general

is pimples that are squeezed and leave scars and there are also spots, these spots arise due to the age factor, so the older a woman gets the more symptoms of skin problems that appear.

f. Tampak bercahaya

Glowing facial skin is the dream of most women. Glowing skin is currently in great demand by most women, this has become a new trend nowadays, so that women must have beauty products that can make their facial skin glow with a crystal as the slogan said "Rasakan kekuatan PITERA untuk kulit tampak sebening kristal". The purpose of launching Imma from the CGI results is specifically to become an iconic beauty of this product, the superiority of this product can be seen in Imma as an icon of Japanese beauty standards and who is able to realize such beauty is the Facial Treatment Essence SK II product with the basic ingredient Pitera.

## 5. Conclusion

This paper tries to interpret the Facial Treatment Essence SK II advertisement by identifying the signs it contains, namely icons, indexes and symbols. This research is significant to examine the concept of Japanese beauty "Rasakan kekuatan PITERA untuk kulit tampak sebening kristal" in the work of Facial Treatment Essence SK II in skincare advertisements. The concept of being beautiful based on Facial Treatment Essence SK II, which launched a virtual model of CGI (Computer-generated Imagery) called Imma. Imma was created to visualize Japanese beauties introducing the Facial Treatment Essence SK II product in this advertisement. Some of the advantages in this product are visualized by Imma, namely bright and glowing white skin. Imma has become an icon for this product because the advantages that it offers are all seen in Imma, and the standard of beauty described by Japan and the way to be beautiful like this virtual model girl is to apply the Facial Treatment Essence SK II product.

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