VISUAL AND VERBAL TEXTS ANALYSIS ON INSTAGRAM OF INDONESIAN MUSLIMAH ARTIST'S FASHION: SEMIOTIC ANALYSIS



BY:

NIRA DILA KIRANA

REG. NUMBER: A73216124

ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
UIN SUNAN AMPEL SURABAYA
2020

DECLARATION

I am the undersigned below:

Name : Nira Dila Kirana

NIM : A73216124

Department : English Literature

Faculty : Arts and Humanities

Truly state that the thesis I wrote is really my original work, and not a plagiarism/fabrication in part or whole.

If in the future it is proven that this thesis results from plagiarism/fabrication, either in part or in full, then I am willing to accept sanctions for such actions in accordance with the applicable provisions.

Surabaya, 11th May 2020 Who make the statement

Nira Dila Kirana

APPROVAL SHEET

VISUAL AND VERBAL TEXTS ANALYSIS ON INSTAGRAM OF INDONESIAN MUSLIMAH ARTIST'S FASHION: SEMIOTICS ANALYSIS

By Nira Dila Kirana Reg. Number: A73216124

Approve to be examined by the Board of Examiners, English Department, Faculty of Art and Humanities, UIN Sunan Ampel Surabaya

Surabaya, May 14^{th,} 2020 Thesis advisor

Murni Fidiyanti, M. A. NIP. 198305302011012011

Acknowledged by: The Head of English Department

Dr. Wahju Kusumajanti, M. Hum. NIP. 19700205199902002

EXAMINER SHEET

This thesis has been approved and accepted by the Board of Examiners, English Department, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya on July 22, 2020.

The Board of Examiners are:

Examiner 1

Examiner 2

Murni Fidiyanti, M. A. NIP. 198305302011012011

Dr. Dzo'ul Milal, M. Pd NIP. 196005152000031002

Examiner 3

Examiner 4

Raudlotul Jannah, M. App. Ling NIP. 197810062005012004

Suhandoko, M. Pd NIP. 198905282018011002

TERL Scknowledged by:

of Kaculty of Arts and Humanities

Ampel Surabaya

Dr. Agus Aditoni, M. Ag NIP. 196210021992031001

iii



KEMENTERIAN AGAMA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA PERPUSTAKAAN

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300 E-Mail: perpus@uinsby.ac.id

LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

Sebagai sivitas akademika UIN Sunan Ampel Surabaya, yang bertanda tangan di bawah ini, saya:

O	1 , , , ,
Nama	: NIRA DILA KIRANA
NIM	: A73216124
Fakultas/Jurusan	: ADAB DAN HUMANIORA/ SASTRA INGGRIS
E-mail address	: dilakirana.n@gmail.com
UJN Sunan Ampo	ngan ilmu pengetahuan, menyetujui untuk memberikan kepada Perpustakaan el Surabaya, Hak Bebas Royalti Non-Eksklusif atas karya ilmiah : ☐ Tesis ☐ Desertasi ☐ Lain-lain () VERBAL TEXTS ANALYSIS ON INSTAGRAM OF INDONESIAN TIST'S FASHION: SEMIOTICS ANALYSIS
Perpustakaan UI mengelolanya d menampilkan/me akademis tanpa p	t yang diperlukan (bila ada). Dengan Hak Bebas Royalti Non-Ekslusif ini N Sunan Ampel Surabaya berhak menyimpan, mengalih-media/format-kan, alam bentuk pangkalan data (database), mendistribusikannya, dan mpublikasikannya di Internet atau media lain secara <i>fulltext</i> untuk kepentingan berlu meminta ijin dari saya selama tetap mencantumkan nama saya sebagai dan atau penerbit yang bersangkutan.
	ak menanggung secara pribadi, tanpa melibatkan pihak Perpustakaan UIN Sunan segala bentuk tuntutan hukum yang timbul atas pelanggaran Hak Cipta dalam ini.
Demikian pernyat	aan ini yang saya buat dengan sebenarnya.

Surabaya, 30 Agustus 2020 Penulis

(NIRA DILA KIRANA)

ABSTRACT

Kirana, D. N. (2020). Visual and Verbal Texts Analysis on Instagram of Indonesian muslimah Artist's Fashion: Semiotics Analysis. Eglish Department, UIN Sunan Ampel Surabaya. Advisor: Murni Fidiyanti, M. A.

Key words: visual text, verbal text, syntagmatic relation, paradigmatic relation, denotation, connotation and context.

This study discusses semiotics study about texts. The researcher conducted this study about visual and verbal texts in Indonesian muslimah artists Instagram posts. There are three theories used by the researcher; the first is syntagmatic and paradigmatic relations by Ferdinand de Saussure, the second is denotation and connotation by Roland Barthes, and the third is context by Hymes. There are three problems of this study to be solved, namely: (1) How are the syntagmatic and paradigmatic relations on visual and verbal texts in Indonesian muslimah artists post on Instagram, (2) What are the denotation and connotation on the visual and verbal text in Indonesian muslimah artists post on Instagram, (3) what are the context of Indonesian muslimah artists post on Instagram. The aim of this study to show the meaning and the purpose of the Indonesian muslimah artists post on Instagram.

This study uses descriptive qualitative approaches to describe findings and results. In the syntagmatic and paradigmatic relations, the researcher analyzing the syntagmatic components in visual and verbal texts then substitute one of the components in the same category. Then, the researchers analyze the visual and verbal texts, in denotation and connotation, in order to gain the literal and real meaning of the texts. Lastly, the researcher examined the context of visual and verbal texts in Instagram posts using the SPEAKING model. The data were collected by screenshotting the Instagram post of 10 Indonesian muslimah artists Instagram accounts.

The results of this study are the first is the syntagmatic and paradigmatic relations of the visual text is there are some Indonesian muslimah artists fashion style is not following Islamic rules of dressing, there are several components of the style is must be changed. The syntagmatic and paradigmatic relations of the verbal text is there are some grammatical error in the caption wrote by Indonesian muslimah artists. The second is the denotation and connotation of the visual text is the Indonesian muslimah artists post their picture Instagram is to show their happiness. It is shown on their smile. The denotation and connotation meaning of the verbal text is the Indonesian muslimah artists wrote a caption related to the picture and mentioned others Instagram account use tag and hashtag related to the theme and the connotation meaning of the verbal text is to promote the brand that they wear or service that they use. The last is the context of the Instagram post of Indonesian muslimah artists to promote something such as product, clothes, or service.

ABSTRAK

Kirana, D. N. (2020). Analisis Teks Visual dan Verbal pada Instagram Busana Artis Muslimah Indonesia; Analisis Semiotika. Program Studi Sastra Inggris, Universitas Islam Negeri Sunan Ampel Surabaya. Pembimbing: Murni Fidiyanti, M. A.

Kata kunci: teks visual, teks verbal, hubungan sintagmatik, hubungan paradigmatik, denotasi, konotasi, dan konteks.

Penelitian ini membahas studi semiotika tentang teks. Peneliti melakukan penelitian pada teks visual dan teks verbal dalam postingan Instagram Muslimah Indonesia menggunakan tiga teori yaitu: hubungan sintagmatik dan paradigmatik, denotasi dan konotasi, dan konteks. Adapun teori yang digunakan oleh peneliti yaitu yang pertama teori sintagmatik dan paradigmatik oleh Ferdinand de Saussure, yang kedua teori denotasi dan konotasi oleh Roland Bathes, dan yang ke tiga teori konteks oleh Hymes. Terdapat tiga rumusan masalah yang harus dipecahkan dalam penelitian ini, yaitu: (1) Bagaimana hubungan sintagmatik dan paradigmatik pada teks visual dan verbal dalam postingan Muslim Indonesia di Instagram, (2) Apa denotasi dan konotasi pada teks visual dan verbal postingan Muslim Indonesia di Instagram, (3) Apa konteks postingan Muslimah Indonesia di Instagram. Tujuan dari peneltian ini untuk menunjukkan makna dan tujuan postingan Muslimah Indonesia di Instagram.

Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk menggambarkan temuan dan hasil. Dalam hubungan sintagmatik dan paradigmatik, peneliti menganalisis komponen sintagmatik dalam teks visual dan verbal kemudian mengganti salah satu komponen dalam kategori yang sama. Kemudian, para peneliti menganalisis teks visual dan verbal, dalam denotasi dan konotasi, untuk mendapatkan makna literal dan makna sesungguhnya. Terakhir, peneliti memeriksa konteks teks visual dan verbal dalam posting Instagram menggunakan model SPEAKING. Data dikumpulkan dengan screenshotting posting Instagram dari 10 akun Instagram Muslimah Indonesia.

Hasil dari penelitian ini adalah yang pertama adalah hubungan syntagmatic dan paradigmatik dari teks visual yang banyak gaya busana muslimah Indonesia tidak mengikuti aturan berpakaian Islami, ada beberapa komponen gaya yang harus diubah. Hubungan syntagmatic dan paradigmatik dari teks verbal adalah ada beberapa kesalahan tata bahasa dalam tulisan yang ditulis oleh Muslimah Indonesia. Yang kedua adalah denotasi dan konotasi teks visual adalah Muslimah Indonesia memposting gambar mereka Instagram untuk menunjukkan kebahagiaan mereka. Itu ditunjukkan pada senyum mereka. Makna denotasi dan konotasi dari teks verbal adalah Muslimah Indonesia menulis keterangan yang berhubungan dengan gambar dan menyebutkan tag akun Instagram lainnya dan tagar yang terkait dengan tema dan makna konotasi teks verbal adalah untuk mempromosikan merek yang mereka kenakan atau layanan yang mereka gunakan. Yang terakhir adalah konteks posting Instagram Muslimah Indonesia untuk mempromosikan sesuatu seperti produk, pakaian, atau layanan.

TABLE OF CONTENTS

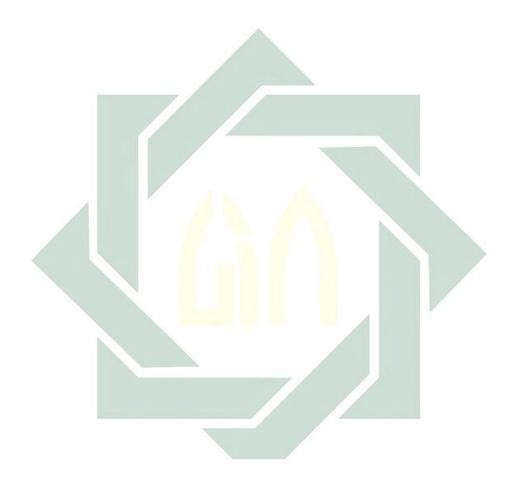
Cover	i
Declaration	i
Approval Sheet	i
Examiner Sheet	ii
Abstract	v
Abstrak	vi
Table of Contents	
List of Tables	ix
List of Figures	X
CHAPTER I	1
1.1 Background of The Study	1
1.2 Research Problem	6
1.3 Research Objectives	6
1.4 The significance of the Study	6
1.5 Scope and Limitation	7
1.6 Definition of Key Terms	7
CHAPTER II	8
2.1 Semiotics	8
2.2 Syntagmatic and Paradigmatic	. 10
2.3 Connotation and Denotation	. 13
2.4 Context	. 14
2.5 Instagram	. 15
2.6 Muslimah	. 16
CHAPTER III	. 19
3.1 Research Design	. 19
3.2 Data Collection	. 19
3.3 Data Analysis	. 22

CHAPTER IV	29
4.1 Findings	29
4.2 Discussion	131
CHAPTER V	139
5.1 Conclusion	
5.2 Suggestion	140
REFERENCES	141

LIST OF TABLES

Tables

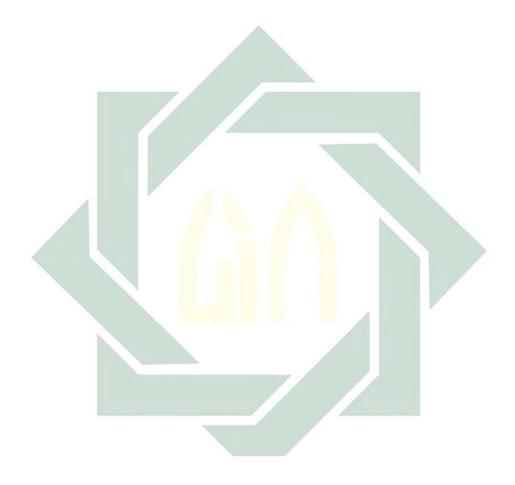
3.1 List of Codes	22
3.2 Categories of Codes	24



LIST OF FIGURES

Figures

2.1 Definition of Sign by Saussure	9
2.2 Chandler's the Two Structural of Syntagmatic and Paradigmatic	1



CHAPTER I

INTRODUCTION

This chapter explains the background of the study, research problem, research objectives, significance of the study, and definition of the key term.

1.1 Background of The Study

Nowadays, there are many ways to promote an item. In the past, people sold products through posters, brochures, or offers to people around them, but now only through sharing products on social media. According to Dyer (cited in Agustini et al. 2017, p 35), advertising means attracting attention and notifying or telling anyone or anything. Through social media, sellers only need to make a good picture or send their merchandise to the artist or influencers and provide an interesting caption.

In an advertisement, there are two essential elements, namely verbal and visual signs (Agustini, et al. 2017 p. 35). In semiotic studies, it can be categorized by verbal and visual texts. The visual text refers to pictures, comics, fashion, theatre, television, movies, dance art, sculptures, architectures, and urban plannings While the verbal text refers to oral text and written text (Pialang 2004, p. 190). The semiotic text examines the text as a product of language use which forms the combination of signs includes a system of sign (syntagmatic and paradigmatic relation), sign level (connotative and denotative), myth and the ideology (Piliang, 2004 p.189).

As one of the parts of semiotics text study, Paradigmatic relation is a relation that holds between elements of the same category, i.e. elements that can

be substituted each other and Syntagmatic relations characterize potential combinatory outcomes; the relations between elements that will take part in an arrangement. So, syntagmatic is an arrangement of several components that become one. For example, in a sentence consisting of subject, verb, and object "Rudi read the magazine". While paradigmatic is when one of the components in an arrangement is replaced, for example, in a sentence, "Rudi read the magazine" Rudi as the subject can be replaced with *He, Boy, Man* or another subject (Saussure 1958, p. 123). This theory was popularized by one of the well-known experts in the field of semiotics, Ferdinand de Saussure.

Besides Saussure, there is another expert of semiotic he is Roland Barthes. Barthes in the study of semiotics is famous for his theories about denotation, connotation, and myth. According to Chandler (2007, p. 248), denotation is the relationship between signifier and the signified. While connotation is a sign that contains signifier and signified of denoted system (Barthes 1967, p. 91). So, it can be concluded that denotation is the real meaning of the sign while connotation is meaning behind the meaning of the sign. For example, in the sentence "Lucy is like a tomato", the denotation of that sentence is Lucy looks like a tomato, but in connotation, Lucy is angry. Tomato can refer to angry or shy. It depends on the context.

There have been several studies that examine semiotics such as syntagmatic and paradigmatic in *Paradigmatic, Syntagmatic, And Contextual Relation In Araby* by Emrullah Seker (2013), denotation and connotation in *denotative and connotative analysis on the advertisement of new axe provoke even*

goddesses will fall version by Ariyadi (2014), verbal and visual signs in Semiotic study on visual and verbal signs of Taylor Swift's music video "you belong with me" and it's song lyrics by Darmayanti, Sudipa, and Widiastuti (2016), and Instagram as data of a study in Representasi Fashion Culture Dalam Digital Media Hypebeast by Putri (2018),

The first previous study is *Representasi Fashion Culture Dalam Digital Media Hypebeast* by Putri (2018). This study aimed to describe the representation of fashion culture through digital media Hypebeast. The meaning of digital media in this study is Instagram, especially in Hypebeast Instagram account. The methodology used by the researcher was descriptive-qualitative. This study used John Fiske theory about representation. The result of this study is Instagram Hypebeast's visual images were inspired by Afro-American culture. The lack of this study is the researcher only presented 4 data, and it can not be concluded that Hypebeast inspired by Afro-American culture.

The second is *Paradigmatic, Syntagmatic, And Contextual Relation In*Araby by Emrullah Seker (2013). The purpose of this study is to examine the famous short story *Araby* in syntagmatic and paradigmatic relation of language.

Data of this study is from a short story entitled *Araby*. The methodology used by the researcher is qualitative. The syntagmatic relation in this study examined the set of words or sentences while the paradigmatic relation is the researcher look at the word choices. The result of this study, the short story is highly symbolic, and the role of syntagmatic and paradigmatic relation is to help get the message of the

short story easier. In this study, the researcher focused on using syntagmatic and paradigmatic relation in the structure of sentences.

The third is *Semiotic study on visual and verbal signs of Taylor Swift's music video "you belong with me" and it's song lyrics* by Darmayanti, Sudipa, and Widiastuti (2016). This study aimed to identify the elements of visual and verbal signs in Taylor Swift's music video and it's lyrics. The researchers use Dyer's theory of analyzing visual elements while analyzing the verbal elements the researchers use Leech's theory. The result of this study is the visual sign contained in the music video are age, eye contact, attitude, gender, and so on and the verbal sign. There are three kinds of meaning; conceptual, and effective. The lack of this study is the researcher give own interpretation. For example, in the visual analysis of age, the researcher just concluded that the age of the model is around 17-25 years old but not give an explanation of why the researcher conclude it.

The fourth is *denotative and connotative analysis on the advertisement of new axe provoke even goddesses will fall version* by Ariyadi (2014). This study aims to reveal the meaning behind the sign. The data of this study is an advertisement of new axe provoke even goddesses will fall version. The result of this study is the first level of the denotative sign of this advertisement is producer influences, and the second level of the connotative sign is offering the reward.

From all of the previous studies, researchers combine existing components such as syntagmatic theory and paradigmatic relations, visual and verbal texts, connotation and denotation, context, and the use of Instagram as a source of data

in current research and complement the deficiencies existed in previous studies. In this study focuses on the Indonesian muslimah artists's post on Instagram account.

In a fashion style, every woman has different tastes such as how they mix and match their dress, the combination of colour in their dress, what the accessories that should be wear and so on. It is also applied to Muslim women, especially in the way they wear their veil. For example in Indonesian muslimah artists, Laudya Cynthia Bella, the way to veil is to fold the rectangular veil into a triangle, then connect the right and left sides of the veil under the neck with a safety pin. But different from Maria Alia, American Muslimah, she is wearing a turban. It is a hijab but only covers the hair.

The researcher is interested in fashion style because of the differences of the Muslimah style where they have the same rules in terms of covering aurat and use of clothing as a sign of someone's identity, especially Indonesian artists. Besides, the theory of linguistics is used for another field of linguistic, extralinguistic. The researcher takes data from ten accounts of Indonesian muslimah artists on Instagram as the focus of the study, because Instagram is a social media that is very often used today. This study contrast is analyzing system sign in the visual and verbal texts using semiotic approached by Ferdinand de Saussure and Roland Barthes.

The aim of this study is the researcher complement the shortcomings in some previous studies, especially in the role of syntagmatic and paradigmatic relations and the application of syntagmatic and paradigmatic relations in fashion style and knowing the representation of the wearer of the fashion style. The

researcher also explains clearly the relation of the symbol in visual and verbal texts.

1.2 Research Problem

- 1. How are the syntagmatic and paradigmatic relations on visual and verbal texts in Indonesian muslimah artists post on Instagram?
- 2. What are the denotation and connotation on the visual and verbal text in Indonesian muslimah artists post on Instagram?
- 3. What are the contexts of Indonesian muslimah artists post on Instagram?

1.3 Research Objectives

- 1. To know the syntagmatic and paradigmatic relations on visual and verbal texts in Indonesian muslimah artists post on Instagram
- To know the denotation and connotation on the visual and verbal text in Indonesian muslimah artists post on Instagram
- 2. To find the context of Indonesian muslimah artists post on Instagram.

1.4 The significance of the Study

This study expects to provide theoretical and practical significance. The theoretically significant means that this research expects to develop the scope of scientific linguistics, especially in the semiotic field of syntagmatic and paradigmatic relations. Then practical significance means that this research can develop linguistic research, especially in the analysis of semiotic signs in culture.

1.5 Scope and Limitation

This study focuses on the semiotic signs that exist in visual and verbal texts, connotation and denotation meaning and context, especially in Indonesian muslimah artists's picture and caption on Instagram post. The visual study the researcher focuses on the Muslimah style, expression and gestures. The verbal text the researcher focuses on the structure, the replacement of the sentence, the literal and the real meaning of the sentence. The object of this study is on the Instagram post from Indonesian muslimah artists determined by the researcher.

1.6 Definition of Key Terms

- a. Instagram is an application used to share experience and to promote something through pictures, videos, or stories
- b. Semiotics is a study of sign
- c. The verbal text is a text in the form of writing or speech.
- d. The visual text is a text in the form of image.
- e. Syntagmatic relation is an arrangement of several components, word or style, that become one, sentence or style.
- f. Paradigmatic relation is the replacement of one component of sentence or style in sentence or style with the same category.
- g. Denotation is the literal meaning of the picture or the text
- h. Connotation is the real meaning of the text or picture delivered by the addresser
- i. Fashion is a combination of clothes

CHAPTER II

REVIEW OF LITERATURE

This chapter explains about the theory of semiotics, syntagmatic and paradigmatic relations, denotation and connotation, conetxt, instagra, and Muslimah.

2.1 Semiotics

The basic definition of semiotics is the study of a sign. Umberto Eco (cited in Chandler 2007, p. 2) semiotics is concerned with everything that can be taken as a sign. The theory of semiotic has appeared explicitly in John Locke's *Essay concerning human understanding* in 1690 (Chandler 2007, p. 2).

Ferdinand de Saussure called semiotic as semiology in his book *Course In General Linguistics*. It published 3 years after his death in 1916 (Chandler 2007, p. 2). In Chandler (2007, p. 2-3)'s books, Saussure declared that: "semiology studies the role of signs as part of social life. It would investigate the nature of signs and the laws governing them. The laws which semiology will discover will be laws applicable in linguistics" (Saussure 1983, pp. 15-16)

It concluded that Saussure defines semiology is the study of the role of a sign as part of social life. Saussure (1958, p. 66) defines the sign itself in his book consists of a sound image and a concept. Then he develops the definition of the sign itself become the signifiers (sound image) and signified (a concept). There is no significant difference between the explanations of Daniel Chandler and Saussure. Saussure explains about the sign consists of sound image and concept. Chandler (2007, p. 2) developed the definition of the sign itself. In his

book *the basics semiotic* he explains more about what kind of the sign itself such as words, images, sounds, gestures, and objects.

Saussure explanation about semiotic can be drawn in the figure below:

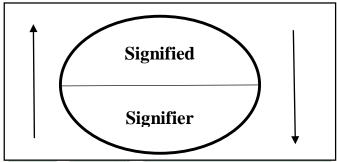
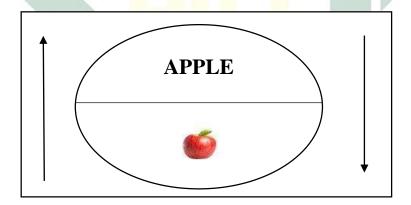


Figure 2.1 Definition of sign by Saussure

From the picture above, it can be concluded that the signified and the signifier is related. Let's take an example; an apple, the signified (concept) of apple is a fruit, coloured red, the taste is sweet. Then the signifier of an apple is the real object of apple.



There is another philosopher, besides Saussure, who discussed semiology, Peirce. Charles Sanders Pierce is an American logician, mathematician, philosopher, and scientist. He is a contribution to philosophy, mathematics, logic, and semiotics. If Saussure explained semiotic consisting of signified and

signifier, Peirce explains a sign consisting of symbol, index, and icon (Buchler 1955, p. 102).

The icon is a sign of an object based on its character, regardless of whether any such Object exists or not. In other words, the icon is an imitation of an object. For example, a smile icon, it can be presented with a two-point image depicting the eye and a semicircle showing a smiling lips ③. Symbol is a sign that has been agreed upon by people. For example, a symbol of stopping, it was drawn by a circle coloured red and there is a white stripe. While the index is a sign that indicates the object itself. For example, the sun is an index of the sunny weather. Signs can be one, two, or all three of these at once.

2.2 Syntagmatic and Paradigmatic

The syntagmatic and paradigmatic concepts introduced by Ferdinand de Saussure. He defines "Paradigmatic relations are the resistances between components that can supplant one another...Syntagmatic relations characterize combinatory potential outcomes; the relations between components that may join in an arrangement" (Lee 2006, p. 79). So, The meaning of syntagmatic relation is a structure, and the paradigmatic is a system.

According to Rohman, syntagmatic shows the interrelationship between text and time dimension as the sequence of events in the story (2016). In other words, syntagmatic must be sequential and not be arranged together. Two aspects of linguistics can be examined for syntagmatic and paradigmatic relations; intralinguistic (phonology, morphology, and syntax) and extralinguistic.

Take a look in syntagmatic relation in phonology lies in the sequence of phonemes like /b,o,o,k/. The sequences are sorted to have sounds and meanings. If it is not sorted correctly, the collection of phonemes will have a different meaning or even no meaning. In other words, syntagmatic is the arrangement of several components which become one unit and have meaning. Like in the example above, the arrangement of alphabet b, o, o, k is one unit that becomes a word that has meaning "book". The word does not have a meaning if the alphabets arrange incorrectly like k, o, b, o "kobo"

Syntagmatic view of the composition of the components. It is different from the paradigm where the paradigmatic view of the substance. Paradigmatic relation is the relationship between the elements contained in a speech with similar elements that are not found in the said speech (Rohman, 2016). Chandler (2007, p. 84) distinguishes syntagmatic and paradigmatic in two structural 'axes'. Horizontal as syntagmatic and vertical as paradigmatic. In other words, paradigmatic is the replacement of an element with another element that still has a relation. For example, in a sentence, "he is the best athlete". The subject "he" can be replaced with another subject such as Henry, William, Herry, Jackson and so on.

The two structural of syntagmatic and paradigmatic according to Chandler in figure below:

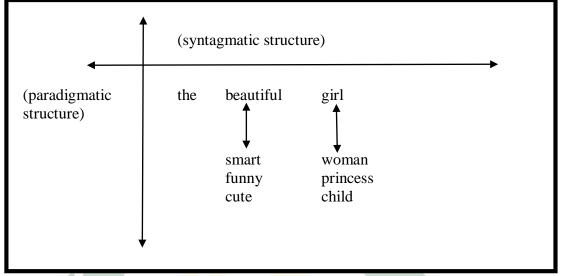
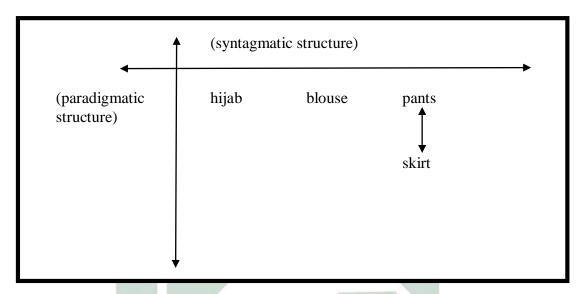


figure 2.2 Chandler's the two structural of syntagmatic and paradigmatic

Barthes, in his book *the language of fashion*, mentioned the use of the syntagmatic and paradigmatic relation in fashion. Syntagmatic and paradigmatic relations in fashion style used to understand the structure of the clothes to help create meaning (Barthes 2013, p. 39). The use of synatgmatic and paradigmatic relations not only can apply in the fashion but also in food menus, architecture, paintings, films, advertisements, and literary works (Rohman, 2016).

The application of syntagmatic and paradigmatic relations in fashion style in Chamdler two structural shows below:



From the syntagmatic relation of the example above consists of hijab, blouse, and skirt. The paradigmatic relation of the example above applies on the pants beacause the pants is not following the Islamic rules of dressing. The use of pants is resemble man. So, woman is not allowed to dress like the opposite sex. The change of the components of the style or application of paradigmatic relation occur depends on the range of status, moments, or circumtances (Barthes 2013, p. 45).

2.3 Connotation and Denotation

Barthes is a Saussurean, following the approach of Saussure. He was a French literary critic, literary and social theorist philosopher, and semiotician who develop the Saussure's linguistic models (A'la 2011, p. 7). His famous theory of semiotic is about connotation and denotation concept. According to Zuhdah and Alfain (2020, p. 105), denotative meaning is the first order meaning that can be assigned to symbols as an objective, while connotation is known when a word implies something else, the added significance or sense of a word. In other words,

denotation is the literal meaning of the phenomenon of the real thing and connotation is the real meaning. Barthes used photography to explain his concept. Barthes used photography to clarify his idea. The photo denotes what was before the camera when the picture was caught. Be that as it may, who the picture is shot, and what unique qualities might be related with the resultant picture, and are a matter of meaning. A photo of a face signifies that face, however, what is suggested will rely upon the class of photography and on elaborate control of structure, shading, and so on. It is the same face can mean criminal, excellence, and supermodel.

Another concept of Barthes about connotation and denotation is a myth. It is a cultural construction but it cannot seem to be the universal truth that ever existed. The meaning of this concept is the meaning of naturalized signs that can be accepted by people. Apart from these three concepts, Barthes uses the concepts of syntagmatic and paradigmatic to explain cultural phenomena (Rohman, 2016).

For example, in a sentence, *the lost heart*. The meaning of word *lost* is taken away. The meaning of the word *heart* is a human organ in the chest. So, the denotation meaning is the heart is taken away. The connotation of the data above is far away from God. The meaning of *lost* in the data means far away from God. While the word *heart* is related to God, which reminds us to always remember God in our hearts.

2.4 Context

According to H. G. Widdowson (cited in Song 2010, p. 876) context as aspects of the use of language that are considered relevant to the meaning. In other

words, context is a thing that reveals the meaning of the use of language. Study of context in a branch of linguistic not only in pragmatics but also explained in semantics and discourse. Context has a relationship with co-texts. According to Nurhidayati (n.d) in her research said that context is an extension of co-text. Halliday and Hasan (1985, p. 5) said that context is something accompanying the text. The word *something* in Halliday's opinion refers to a cultural or social.

Hymes (cited in Wardhaugh 2006, p. 247) express an ethnographic framework that would take into account the different factors involved in the speech. Hymes define the situational context in an acronym SPEAKING. They are Setting and Scene, Participant, Ends, Act Sequences, Key, Instrumentalities, Norms of Interaction and Interpretation, and Genre.

Each component has own meaning: Setting and Scene refers to the situation, place and time. Participants refer to the actor, it can be speaker or hearer, writer or reader, address or addressee. Ends refer to the purpose of the speech act. Act Sequences refers to sequences of the event. Key refers to regardless of whether the circumstance is formal or not. Instrumentalities refer to the kind of language used by the actor. Norms of Interaction and Interpretation refers to the rules of interaction accepted by social. Genre refers to the way to deliver the message.

2.5 Instagram

Instagram is a social media that famous in the last decade together with facebook. According to Berstrom and Backman (cited in Ting et al. 2015, p. 16) social media is a "central tool in personal lifestyle and organizational activity". It was evidenced in the Pew Research in 2018 there were almost 70% adults in

America having at least one social media account (Trifiro 2018, p. 1). The founders of Instagram are Kevin Systrom and Mike Krieger. There are some features on Instagram used by the user such as posting a photo or video, stories, messages, and editing photos.

2.6 Muslimah

Muslimah is an Arabic word for women who adhere to Islam and fulfil all of the obligations and commands of God in the Islamic religion. As a Muslimah, they are required to cover their Aurat. According to Zuhaily (cited in Ardiyansyah 2014), aurat is a member of the body that must be covered and forbidden to see him. Aurat is not only for women but also for men. The Aurat of Muslimah is all of part of the body except face and the palm. There are some verses mentioned the obligation to cover Aurat (al-Jarullah 2004, p. 58). They are in the thirty-first verse of surah An-Nur and fifty-nine verse of surah Al-Ahzab.

The first is the thirty-first of surah An-Nur, the meaning of the verse "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment ..." (QS. 24:31). The verse means that women are not only protecting their vision but also their Aurat, wearing a hijab for their chest cover, not permissible to show the jewelry. The jewelry refers to the something that should be cove such as anklet (al-Jarullah 2004, p. 60).

The second is according to verse fifty-nine of Surah Al-Ahzab, Allah ordered Prophet Muhammad to order Muslim women to cover their nakedness using the hijab. The meaning of the verse reads "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." (QS. 33:59). The meaning of *bring down over* refers to the hijab. According to Rohim (2015, p. 28), meaning of hijab in arabic is veil or wall, it is also used with the meaning of the word protector of Islamic women from the view of men.

Besides, in a hadith history of Al-Bukhari and Muslim (cited in al-Jarullah 2004, p. 64), it reads "let her sister (fellow Muslim) put her hijab on her". Hadith means that the Prophet's orders to Muslim women to wear the hijab to cover their Aurat.

Abdullah bin Jarullah al-Jarullah, in hak dan kewajiban wanita muslimah menurut Al-Qur'an dan As-Sunnah, concludes the six criteria for veiling according to the quran and hadith. The first is hijab should cover the Aurat or all of part of body. It is based on the verse fifty-nine of surah Al-Ahzab that reads "...and the women of the believers to bring down over themselves [part] of their outer garment..."

The second is the clothes must not transparent. It explained in a hadith history of Muslim/2128. The hadith reads "The two (types of humans) of hell experts that I haven't seen now are; those who carry the whip like a cow's tail...and women who are clothed but naked..." the hadith mentioned that women who wear transparent clothes are the same as being naked. The third is The color or shape of the clothes are not striking so they attract attention. This criteria is based on the verse thirty-

one of surah An-Nur. The verse reads "...and not expose their adornment except that which [necessarily] appears...". According to al-Jarullah (2004, p. 76), if a hijab becomes a adorment then it should not be worn and it cannot be called a hijab because the meaning of hijab is something that is used to cover jewelry.

The fourth is clothing must be loose so it does not shows the shape of the body. The fifth is not allowed use perfume that can attract men. It is supported by a hadith history of as-sunan. The hadith reads "indeed a woman, if she uses a fragrance and then walks past a people with the intention that they can smell it, that means she is an adulterer." It means that women who wear perfume is an adulterer. The last is the clothes does not resemble the opposite sex. The last criteria is supported by a hadith history of Abu-Dawud. The hadith reads "From Abu Hurairah said that the Messenger of Allah has cursed men who wear women's clothes and women who wear men's clothing" the hadith means that women who wear clothes like a man, Allah will curse her.

CHAPTER III

RESEARCH METHODS

This chapter clearly explains the procedures for performing this research.

This chapter consists of research design, data collection, instruments,
techniques of data collection, and data analysis.

3.1 Research Design

This study used a descriptive qualitative methodology. The researcher chose the methodology is to get a detailed explanation of the findings and the result of the data. According to Suryana (2010, p. 16), the descriptive methodology is used to find the criterions, elements, and phenomenon features. While the qualitative method is a method to explain the data using words or sentences (Arikunto 1998, p. 193). The purpose of this study intended to find a sign in verbal and visual texts on the Indonesian muslimah artists Instagram account. The researcher used this method because the researcher interpreted the visual and verbal texts in the Instagram account of Indonesian muslimah artists in depth.

3.2 Data Collection

This part explains the data, dara sources, research instruments, and technique of data collection.

3.2.1 Data and Data Sources

The data of this study was in the form of verbal and visual texts. The text of the visual data of this study was the image, while the verbal data text was in the form of the caption. The data source of this research is pictures from

Instagram post https://www.instagram.com/?hl=id. The researcher took 100 photos of 10 Instagram accounts of the most follower of Indonesian muslimah artists. The researcher selected the Indonesian muslimah artists Instagram account for at least 2 million followers, Moslem, and has verification on Instagram. They are Alyssa Soebandono (@ichasoebandono), Citra Kirana (@citraciki), Dewi Sandra (@dewissandra), Laudya Cynthia Bella (@laudyacynthiabella), Shireen Sungkar (@shireensungkar), Zaskia Sungkar (@zaskiasungkar15), Dian Pelangi (@dianpelangi), Natasha rizky (@natasharizkynew), Vebby Palwinta (@vebbypalwinta), Ryana Dea (@ryana_dea). To get the data, the researcher used the researcher's Instagram account. Then, pictures screenshotted by the researcher.

3.2.2 Research Instruments

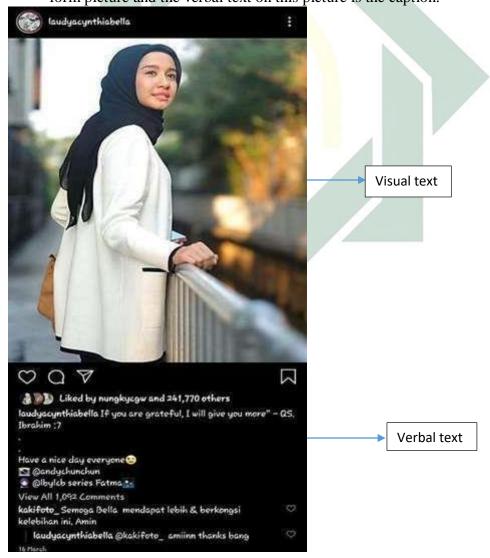
According to Arikunto (2006, p. 126) instrument is the device used by the researcher for data collection. The main instrument in this study was the researcher because the researcher has an important role to collect and analyze the data. Another instrument was an Instagram account to find the data https://www.instagram.com/?hl=id.

3.2.3 The technique of Data Collection

According to Creswell (2013, p. 146) it is process involves a series of overlapping activities that gather information in order to respond to emerging reserach problem. The research data was taken from components in the Instagram feed containing photos and captions. There are some steps that the writer applied to collect the data:

- a. Opened researcher's Instagram account
- b. Found the 10 Indonesian muslimah artists accounts that match the criteria
- c. Chose some posts from each account that use English caption
- d. Screenshot the Instagram post, included the picture and the caption, of10 Indonesian muslimah artists accounts on Instagram (100 posts).

Example: in the picture below, in an Instagram account of Indonesian muslimah artists, Laudya Cynthia Bella, consist of the visual text in the form picture and the verbal text on this picture is the caption.



3.3 Data Analysis

According to Prasetyo (2008, p. 184) data analysis is claimed to be a continuation of data processing in order to see how data are to be interpreted, accompanied by the analysis of data from the subsequent data processing. After collecting the data, the researcher analyzed the data. Some steps should the researcher do; identifying, classifying, and interpreting.

1) Identifying

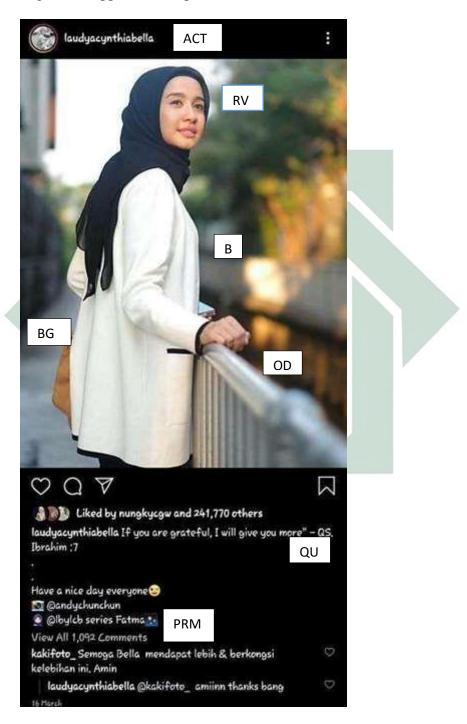
In this part, the researcher identified and given code to the component of the data. The researcher provided the codes for each image indicated by Muslim women.

Table 3.1 List of Codes

J	JEANS	В	BLOUSE	
C	CULOTTES	T	TUNIC	
S	SKIRT	CG	CARDIGAN	
P	PANTS	В	BLAZER	
JP	JOGGER PANTS	CT	COAT	
SS	SKINNY SKIRT	TS	T-SHIRT	
SP	SKINNY PANTS	SW	SWEATER	
TT	TUTU	BG	BAG	
FS	FLAT SHOES	PC	POUCH	
BT	BOOTS	EG	EYEGLASSES	
SN	SNEAKERS	SG	SUNGLASSES	
STL	STILETTO	ID	INDOOR	
W	WEDGE	OD	OUTDOOR	
THB	THIGH HIGH	ACT	ACTRESS	
	BOOTS			
M	MULES	INF	INFLUENCER	
SO	SLIP-ON	PRM	PROMOTION	
RV	RECTANGULAR	QU	QUOTES	
	VEIL			
TB	TURBAN	CAP	CAPTION	
PS	PASHMINA	WRT	WRITTEN	
-				

PRV	PROVERB	ORL	ORAL
SRC	SARCASTIC	FRM	FORMAL

The coding can be applied in the picture below:



2) Classifying

After identifying the data, the researcher classified every component of the style based on their category.

Table 3.2 Categories of Codes

Types of texts	Cetegories of texts	Types of categories	Number of the data
Visual texts	Pants/ Skirt	J	
		С	
	7/1	S	
		P	1, 4,
		JP	
		SS	
		SP	
	/ A L	TS	
		LG	2, 3,
	Clothes	В	_, _,
		T	1, 3, 6, 7,
		CG	2,
		B	
		CT	3, 5,
		TS	3, 5,
		LD	4, 5,
		SW	1, 3,
	Veil	RV	1, 2, 3, 4, 5, 6, 7
	VCII	T	1, 2, 3, 1, 3, 0, 7
		PS	
	Shoes	FS	6,
	Shoes	SN	3,
		HH	4,
		W	т,
		BT	1, 2,
		SO	1, 2,
	Acessories	BG	1 2 4 5 6
	Acessories	PC	1, 2, 4, 5, 6,
		EG	
		SG	1 2 2
	Setting	ID	1, 2, 3, 4, 5, 6, 7,
	Setting	OD	
	Circumtances	F	1,2, 3,
	Circumances	NF	
	Dortioinant	ACT	1, 2, 3, 4,
	Participant	ACI	1, 2, 3, 4, 5, 6, 7

		INF	
Verbal texts	QU		
	CAP	1, 2, 3, 4, 5, 6, 7	
	SRC		
	PRV		
	WRT		
	OR		

3) Interpreting

In this research, the researcher interpreted the pictures and captions' data. The first researcher identified the visual text contained the style, gestures, expression, setting, scene, and so on. Next, the researcher identified the verbal text that included caption, quotes, sarcastic, and proverb. To answer the first question, the researcher analyzing the component of visual text and structure of the verbal text using syntagmatic and paradigmatic relation theory. Then substitute one component with others if the component is not following Islamic rules of dressing (visual text) and replace one word of the sentence with the other word in the same category (verbal text). To answer the second question the researcher analyzed the literal meaning and the real meaning of gestures and expression (visual text) and caption (verbal text). Lastly, the researcher analyzing the components of the SPEAKING model contained in the first and second questions. The researcher gave the answers in the order.

For example:



The syntagmatic and paradigmatic relation in visual text. The syntagmatic relation of the data above consists of hijab, blazer, and bag. The style of the data above is not following Islamic rules of dressing because the model of hijab is not covering her chest. According to the meaning of the thirty-first verse of surah An-Nur Muslimah should wear hijab that cover their chest. the meaning of the verse is "...and to draw their veils over their bosoms..." (QS. 24:31). The paradigmatic relation of the data above is applied to the model of hijab. It can be replaced with lower the front side of the hijab to cover her chest. syntagmatic and paradigmatic relation of the verbal text will explain below.

The syntagmatic and paradigmatic relation in verbal text. "if you are grateful, I will give you more." The structure of the data is complex sentence. According to Milal et al., complex sentence is a sentence that consists of main

clause and sub-clause (2013, p. 107). The main clause of the data above is "I will give you more", the sub-clause is "you are grateful", and the word "ff" is the subordinate conjunction. The application of paradigmatic relation of the data is applied in the word "I". It can be changed with the word "God" or "Allah" because the term "I" refers to God. It shows in the caption that the data is a quote from Al-Qur'an. The denotation and connotation meaning of the data above will explain below.

Denotative and connotative in visual text. Laudya Cynthia Bella is looking at her right side. It shows in the way she turning his head to the right. The connotation meaning of the data above is Laudya Cynthia Bella feels happy. It shows on her smile. According to Boulogne (2017, para. 16) in BBC.com, the expression of happiness is when tugging at the corners of the mouth and then the zygomatic major in the cheeks, pulls the cheeks up. The denotation and connotation of the verbal text will explain below.

Denotative and connotative in verbal text. The data above, the meaning of word *grateful* based on Oxford Dictionary is an expression that shows thanks (2008, p. 194). While the meaning of word *give* is an action to offer something to someone (oxford dictionary 2008, p. 186). So, the denotation meaning in the data above is if someone thankful for what he/she has God will give more what she/he needs. The pronoun I in the data above refers to God because the caption is a quote from the Qur'an surah Ibrahim verse 7. The connotation meaning of the data above remains her followers to be grateful for what they have because Allah will give them more than what they need. The word *if* in the data is declared a

supposition refers to the Muslims and the word *I* refer to Allah who will give the Muslims. The meaning of *more* refers to something more than we need.

The context of the data above is to promote the hijab that wear by Laudya Cynthia Bella. It shows on the caption. She mentions the account of the brand "@lbylcb" and showing the series of hijab "series fatma". The verbal text on the data above is not only promoting the Laudya Cynthia Bella's hijab brand but also remind her followers to always grateful with what Allah give for us. It shows on the meaning of Qur'an surah Ibrahim verse 7.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the analysis of the finding is presented by the researcher. The researcher focuses on the semiotic, according to Ferdinand de Saussure theory examined the visual and verbal texts on Indonesian muslimah artists. Instagram post. The researcher presents the results of the study in certain stages, which are described in data analysis involving visual and verbal texts consisting of the Instagram post by Indonesian muslimah artists. These are discussed below:

4.1 Findings

To analyze the results, the researcher presents the findings. The researcher finds visual and verbal texts in the Indonesian muslimah artists Instagram posts. The visual text in the Indonesian muslimah artists Instagram posts consists of the component of the Indonesian muslimah artists fashion style such as the hijab, the dress, the shoes and so on. While the verbal text in the Indonesian muslimah artists Instagram posts is the caption on it. To get the meaning of the visual and verbal text on the Instagram post, the researcher finds denotation and connotation meaning. The researcher presents all findings in three points based on the statement of the problem. The first is the syntagmatic and paradigmatic relations on visual and verbal texts in Indonesian muslimah artists on Instagram posts.

Syntagmatic and paradigmatic relations is a theory created by Ferdinand de Saussure. Syntagmatic relation is a combination of several components together.

and predicate. While paradigmatic relation is the substitute of a component with other components.

The second is the denotation and connotation on the visual and verbal texts in Indonesian muslimah artists on Instagram posts. Denotation and connotation are Roland Barthes's theory. Denotation is the literal meaning of the phenomenon, while connotation is the abstract meaning. The last is the contexts of Indonesian muslimah artists on Instagram posts. Context is the background of language use. It has a relation with co-text, which is context is the extension of the co-text.

Definition of context, according to Hymes (cited in Wardhaugh 2006, p. 247) is in an acronym SPEAKING. They are Setting and Scene, Participant, Ends, Act Sequences, Key, Instrumentalities, Norms of Interaction and Interpretation, and Genre.

DATA 1



Syntagmatic relation of the visual data above consists of hijab and long dress. The paradigmatic relation of the visual data is applied to the model of hijab. It can be replaced with other models such as lower the front side of hijab until cover her chest. According to the meaning of thirty-first verse of Qur'an surah An-Nuur, "...and to draw their veils over their bosoms..." (QS. 24:31). Verbal text of the data above is "blue emotion". The syntagmatic relation of the data is a noun phrase. According to Milal, Swasono, Dinuriyah, and Fidiyanti, noun phrase consists of determiner, modifier, and noun (2013, p. 9). On the data, noun phrase only consists of modifier and noun. The modifier is "blue", and the noun is "emotion". The application of the paradigmatic relation on the data above is in the word *emotion*. It can be substituted with feeling or passion. The denotation and connotation meaning of the data will discuss in the paragraph below.

The denotation meaning of the visual text, Blue hijab, is a blue fabric worn by Ichasoebandono on her head. The blue-white long dress pattern is the clothes wore by Ichasoebandono. Smile is a facial expression on Ichasoebandono face—the connotation meaning of the visual text. Hijab is a fabric should wear by Muslim women that cover head and chest. It used to show the identity of Muslim women. According to verse fifty-nine of surah Al-Ahzab, "... that is more suitable that they will be known and not be abused..." (Q.S. 33:59). Based on the meaning of the verse, hijab not only showing the identity but also to protect them. The Blue-white long dress pattern is clothes worn by Ichasoebandono to cover the top until the bottom of her body. It also represents the style of Muslim women who should be. According to Ardiansyah (2014, p. 267), Muslim women clothes must

not show the shape of the body. Smile is a sign of happiness. According to Allan and Barbara Pease (2004, p. 69), smile and laugh are considered as a signal of happiness. The smile on the Ichasoebandono's face is a tight-lipped smile.

According to Allan and Barbara Pease (2004, p. 75), the meaning of light lipped smile is smiler has a secret or rejected opinion attitude they won't share. The characteristic of the tight-lipped smile is the lips are tightly stretched across the face, and the teeth are hidden.

The denotation meaning of the verbal text, Blue emotion. In

@khanaan_official for Indonesia Sharia Economic Festival 2019. - Styled by

@wanda_haraa Hijab by @awanisaw - #WandaharaProject. Blue emotion is the
caption of the picture. In @khanaan_official for Indonesia Sharia Economic

Festival, 2019 is the dress brand that she wore in the event attended by

Ichasoebandono. Styled by @wanda_haraa is the information about her fashion

stylish. Hijab by @awanisaw is the information of her hijab

stylish. #WandaharaProject is a metadata tag of her stylish fashion project. The

connotation meaning of the verbal text. Blue emotion is Ichasoebandono's

emotion is like the colour blue. The meaning of "blue" in the caption of the post,
according to Claudia Cortes (cited in Nijdam n.d, p. 3) the colour blue is

represented as a confident feeling. In @khanaan_official for Indonesia Sharia

Economic Festival 2019 is promoting the brand of the dress and the event. Styled

by @wanda_haraa Hijab by @awanisaw is to promoting fashion stylish and hijab

stylish. The context of the data is posted by Ichasoebandono will explain below.

The context of the post is to promote the dress that she wears by @khanaan_official in Indonesia Sharia Economy Festival. She directly mentions the Instagram account of the brand. Ichasoebandono promotes not only the dress that she wears but also her fashion and hijab stylish. She mentioned @wanda_haraa (fashion stylist) and @awanisaw (hijab stylish). The dress promoted by Ichasoebandono is to represent how dressing correctly in Islam.

According to Fauzi, clothes must cover Aurat, loose, and not transparent (2016, p. 43). The command of closes the Aurat already mentioned in the Al-Qur'an in surah An-Nur ver thirty-one "and tell the believing women to reduce (some) their vision and guard their private parts and not expose their adornment...". Other explanation will explain below.

DATA 2



The syntagmatic relation of the visual data above consists of hijab, long blazer, long-dress, belt, and bag. The way she wears her hijab is following the

rules, cover the chest, but the way she wears her outer is made her style not appropriate with Islamic rules. It is because the long-dress and the belt are showing the shape of her body. According to Ansharullah, Muslimah clothes must be closed, not too tight, which shows the shape of the body (2019, p. 70). The paradigmatic relation of the data above can be applied to the dress or the way she wears the outer. Zaskia Sungkar can wear the outer properly to cover the shape of her body or change the dress with loose ones. Syntagmatic and paradigmatic relation of the verbal data will explain below.

The verbal data of the data above is "every problem is a gift.. without problems we would not grow". The syntagmatic of the verbal text, every problem is a gift, is following the structure of a simple sentence. According to Milal et al., a simple sentence at least consists of subject and predicate (2013, p. 91). The subject of the data is "every problem"; the predicate of the data is "is", the object of the data is a gift. The application of paradigmatic of the data above can be applied in the object of the data, gift. It can be substituted with word present, prize, or reward. The substituted words have similar meaning is something given (oxford dictionary 2008, p. 186, 347, 350, and 379). The meaning of the visual and verbal data will explain below.

The denotative meaning of the visual text of the data above is black hijab is worn by Zaskia Sungkar. The long black dress is worn by Zaskia Sungkar as the basis of her style and tagging @verawanggang. The gold belt on her waist.

Patterned blazer is worn by Zaskia Sungkar inappropriately. Handbag brought by Zaskia Sungkar in her right hand. The connotative meaning of the visual text.

Similar to the previous data, the meaning of hijab is a fabric should wear by

Muslim women that cover head and chest. The black dress worn by Zaskia

Sungkar is worn as the basis of her style, but it is tight. So, the dress is
inappropriate with Islamic rules of dressing. The patterned blazer is worn to cover
the shape of her body. Handbag, in her right hand, is good to store his belongings.

The tag on her dress is to promote the product of the designer.

The verbal data of the data above is every problem is a gift.. without problems we would not grow. Dress: @verawanggang Outer: @khanaan_official. The sentence every problem is a gift.. without problems we would not grow is the caption of the picture. The meaning of the word problem, according to the Oxford Dictionary, is a difficult thing that needs to be solved (2008, p. 350). The meaning of "gift" is something given freely (oxford dictionary 2008, p. 186). So, the denotation of the caption above is "every difficult situation" is a gift". Dress: @verawanggang is the information about the designer of her dress. *Outer*: @khanaan_official is the information of the brand of the outer. The connotation meaning of the caption above is every problem that we get is a blessing from God. Every problem given by God is a sign that God loves his servants. In a verse of Ali-Imran tells that Allah loves his servant in trust (al-Qur'an, Ali Imran 159). The meaning of trust is when we already do our best and pray a lot to Allah for the problem given by Him. So, it can be concluded that from the problem, God shows his love for his servant. Dress: @verawanggang Outer: @khanaan_official is to promote the dress and the outer using metadata tag. Context of the Instagram post will explain below.

The context of Instagram on the data above is to promote the outfit that Zaskia Sungkar wear. It is shown on the picture and caption. She gives a tag and mentions the account of the designer of her dress @verawanggang and @khnaan_official. Besides, the caption is written to remain the followers that they should be grateful for every problem because it makes them grow to remain them how Allah loves His followers/servants. According to verse seven of surah Ibrahim, "... if you are grateful, I will surely increase you (in favour)..." (QS. 14:7), when we are thankful for the gifts, Allah will increase our favour. Other explanation will explain below.

DATA 3



The syntagmatic relation of the visual data above consists of hijab, shirt, skirt, and heels. It is in accordance with Islamic rules of dressing. The style is not tight, transparent, the hijab covers her chest, and she wears socks to cover the top of her feet. The verbal data of the data above is "sometimes less is more". The

syntagmatic of the data is following the structure of a simple sentence. According to Milal et al., a simple sentence at least consists of subject and predicate. The object is needed when the verb is a transitive verb, and the adverb is optional (2013, p. 91). On the data, the sentence consists of a subject, predicate, object, and an adverb at the beginning of the sentence. The word "less" is a pronoun as a subject, the predicate is *is*, the word *more* is a pronoun as an object, and the adverb is *sometimes*. The paradigmatic of the data above can be applied to the word *more*. It can be replaced with words that have a similar meaning, a large number or amount of, like big, extra, and higher. The meaning of the visual and verbal texts will explain below.

The denotation meaning of the visual text. Zaskia Sungkar is smiling on her skirt. Soft-pink hijab is a fabric worn by Zaskia Sungkar on her head coloured soft pink. Plaid shirt and pleated blush pink metallic skirt are dress worn by Zaskia Sungkar. The connotation meaning of the visual text. Similar to the explanation before, hijab is an identity of Muslimah. It used to cover the head until the chest. Plaid shirt and pleated blush pink metallic skirt are pieces of fabric for sun protection, warmth, or religious reasons. The meaning of Zaskia smile is a signal of her happiness. According to Alan and Barbara (2004, p. 69), smiling and laughing are a signal of happiness. The type of her smile is the drop-jaw smile. It is a smile that someone lowering their jaw to give the impression that they are laughing or playful (Pease and Pease 2004, p. 77). So, it can be concluded that Zaskia Sungkar happy with her skirt.

The verbal text of the data is *<*sometimes less is more>. Shop @kiabyzaskiasungkar's blush pink metallic skirt @kiabyzaskiasungkar aaand SOLDOUT X MasyaAllah thankyou. The denotative meaning of the verbal text, <sometimes less is more>, is the caption of the picture. The meaning of less is a smaller amount of something (oxford dictionary 2008, p. 252) and the meaning of more is a large number or amount of something. So, the denotative meaning of the caption is something small can be something big. Shop @kiabyzaskiasungkar's blush pink metallic skirt @kiabyzaskiasungkar aaand SOLDOUT X is an information product of Zaskia Sungkar brand. MasyaAllah is Latin of the Arabic language used to show admiration. "Thankyou" is an utterance used to show thankfully. The connotative meaning of the verbal text. < sometimes less is more > is remain us to appreciate anything even if it is small. Shop @kiabyzaskiasungkar's blush pink metallic skirt @kiabyzaskiasungkar aaand SOLDOUT X is to inform her follower that the skirt of her brand is sold out. MasyaAllah thank you is to show her thankful feeling. The context of the Instagram post will explain below.

The context of post-Instagram by Zaskia Sungkar is to announce that the product of her brand is soldout. It is proven on the caption of the post. Besides, the caption of the data is to tell us to always grateful for anything. According to the seventh verse of Surah Ibrahim "and (remember) when your Lord proclaimed," if you are grateful, I will surely increase you (in favour); ..." (QS 14:7). So, if we are grateful with anything even if it is a little thing, God will increase your favour. Other explanation of the data will explain below.

DATA 4



Syntagmatic relation of the visual data above consists of hijab, coat, skirt, and boots. Zaskia Sungkar's style on the data above represents that she following Islamic rules of dressing. The syle is not tight, transparent, and her hijab is cover her chest. The paradigmatic of the data above can be applied to the colour of the hijab. It can be replaced with other colours like the stripe in her coat, orange. The combination of the dark colour and bright colour is called complementary colour combination (Meilani 2013, p. 334). The verbal data of the data above is *there is a beauty in being rejected, unseen, misunderstood by people.. it teaches you to rely on Allah for everything.* The syntagmatic relation of the data above is passive voice structure that begins with expletive construction. The word *there is* on the data is an expletive construction. According to Haerman (2008, p. 4), expletive construction is a word used to indicate existence. According to Thomas (2015, p. 188), passive voice is a grammatical voice that describes the relationship between subject and verb, the subject of the sentence as the agent. The subject of the data

is a beauty, the verb is being rejected, unseen, misunderstood, and the by an agent is by people. The meaning of the data will explain below.

The denotation of the visual text above shows that Zaskia Sungkar is smiling and leaning on the stone. She is wearing a dark-green hijab, plaid coat, black skirt, and leather boots. The connotation of the visual text. The hijab is a fabric to cover the head and the chest from not their relatives (Muhrim). It is already mentioned in the meaning the verse thirty-one of surah An-Nur "...not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women ..." (QS. 14: 31). The meaning of adornment of the meaning of the verse is the hair. Hijab is also the symbol of Muslimah. The plaid coat is a piece of fabric to keep Zaskia Sungkar warm. According to the visual text, the weather shown on the data is snowy. The black skirt worn by Zaskia Sungkar is women's clothes used to cover the lower part of her body coloured black. The leather boots are used as footwear. The connotation of the smile is to show her happiness. According to Thought Catalogue, an online magazine, the characteristic of facial expression of happiness is the corner of the mouth is rise.

The verbal text on the data above is there is a beauty being rejected, unseen, misunderstood by people.. it teached you to rely on Allah for everything #lahawlawalaquwwataillabillah. The meaning of beauty is a state of being beautiful, the meaning of rejected is refused by something or somebody, the

meaning of unseen is not seen, the meaning of "misunderstood" is fail to understand, and meaning of "rely" is dependent on somebody (oxford dictionary 2008, p. 33, 282, 371, and 372). #lahawlawalaquwwataillabilla is the metadata tag of the post. So, the denotation meaning of the data above is sometimes beauty is not seen, understood, and rejected by somebody, but it is the time to depend on God. The connotation meaning of the verbal data is not all good things are accepted by people, but at that time is our time to back to

Allah. #lahawlawalaquwwataillabilla is Latin of An Arabic language that reminds the power of God. The context of the data above will explain below.

The context of the post represents the Islamic style correctly in the winter season. It is shown in style following the rules, the hijab is covering her chest, and the clothes are not tight and transparent. The caption of Instagram is to remain us that Allah will accept the way we are, even though the people did not. It is shown on the meaning of the caption. It is also supported with the hashtag used by Zaskia Sungkar #lahawlawalaquwwataillabilla. The meaning of the hashtag is the is neither power nor ability save by Allah. In other words, it shows the power of Allah. Other explanation of the other data will explain below.

DATA 5



The syntagmatic relation of the data above consists of hijab, blazer, skirt, and bag. The style of the data above is following the Islamic rules of dressing.

The clothes are not showing the shape of her body, and the hijab is covering her hijab. According to Meilani, the style of Zaskia Sungkar is called a combination of neutral colour (2013, p. 334). The neutral colours are black, white, grey, brown, gold, and silver. The verbal data of the data above is "mirror mirror on the wall..

why so serious". The data is two famous dialogues from snow white and joker the dark knight. The syntagmatic relation of the data consists of a subject and adverb.

"Mirror" is a noun as the subject of the data. The adverb of the data is on the wall. It is an adverb of place that shows the place of the mirror. The meaning of the data will explain below.

The denotation meaning of the data above is Zaskia Sungkar look at herself in front of the mirror. Wearing black h hijab, plaid blazer, black skirt, bring a handbag in her right hand. The right hand is holding the left hand. The

connotation meaning of the data above is Zaskia Sungkar feels unconfident with herself and tries to keep believing in herself. The feeling unconfident shows on her right hand holding her left hand. According to Rothe and Wabner (n.d, para 22), holding one hand shows that the person feels insecure and helps in a difficult situation. While the way she looks at her reflection in the mirror shows that she is trying to keep believing in herself. The black hijab is worn by Zaskia Sungkar is to cover her adornment as the rules of Islam. The blazer and the skirt are to protect her body from the sun and show the represent the Muslimah style correctly. The verbal text of the data is "mirror mirror on the wall.. why so serious". The denotative meaning of the verbal text, "mirror mirror on the wall", above is calling to a mirror likes in the show white scene. According to Dictionary.com, the meaning of why so serious is a phrase that is usually said to a somber person in a joyful situation. It means that the phrase is spoken to not take something bad in a good situation. The connotation meaning of the verbal data remains us to see the reflection back of herself and do not take the bad one into a good situation. According to Johnson (2017, para. 1), the mirror is a sign reflected back. Context of the data will explain below.

According to the meaning of the visual and verbal texts, the posts of the data 5 is to remain us to always reflecting what we have. It is shown on the meaning of the mirror and the reflection of Zaskia Sungkar. Other explanation of the data will explain below.

DATA 6



The syntagmatic of the visual data above consists of hijab, dress, legging, flat shoes, bag, and hat. The Dian Pelangi style of the data above is not following Islamic rules. Hijab wore by Dian Pelangi is cover the chest, but the dress and sleeves are not long enough, and the top of her foot is not covered. The paradigmatic relation of the visual data can be applied to the dress. It can be replaced with another longer dress and cover her foot with socks. The verbal data of the data above is *the leaves are in the process of reminding us that in order for new life to begin, something must end.* The syntagmatic relation of the verbal data is following the structure of a complex sentence. According to Milal et al. (2013, p. 107), a complex sentence is a sentence that consists of at least one main clause and one sub-clause. The main clause *in order for new life to begin something must*

end, and the sub-clause is "the leaves are in the process of reminding us". The application of the paradigmatic relation of the verbal data can be applied to the word begin. It can be substituted with "start". The both of words, begin and start, has a similar meaning "getting started" (oxford dictionary 2008, p. 34 &434). The meaning of the data will explain below.

The denotation of the visual data is Dian Pelangi holding her hat and look the right of her side. The connotation meaning of the data above is Dian Pelangi According to Oxford Dictionary, the meaning of *leaves* is part of plant coloured green (2008, p. 250). The word "*reminding*" means to make someone remember about something they have overlooked or maybe forgotten (oxford dictionary 2008, p. 372). The word "*begin*" means something to start or exist (oxford dictionary 2008, p. 34). While the meaning of the word *end* is the last part of something (oxford dictionary 2008, p. 147). So, the denotation of the data above is every leaf that exists will surely fall. The connotation meaning of the data above is our life starts from our birth and the end when we die. The leaves on the data above are imagery to make us remain that something that is alive will die. In other words, there is a beginning, and there is an end in our life. The context of the data will explain below.

The context of the data is Dian Pelangi want to remain us that our life is like a leaf. It means that there is a start and ends like born and death.

DATA 7



The syntagmatic relation of the verbal data consists of hijab, inner hijab, blouse, inner clothes, and culotte. The Dian Pelangi's style of the data above is not appropriate with Islamic rules of dressing. The way she wears her hijab is showing the shape of her neck, and the blouse is also showing the shape of her body. So, the paradigmatic relation on the visual data is applied to the blouse and the model of hijab. It can be replaced with another loose blouse. The verbal text of the data above is "jawdropping architecture, interiors, details at Dolmabahce Palace, Istanbul. @caravan_tourturki exactly knows what a fashion designer wants. Inspiration! Thank you for bringing us here @pelangiasmara #AnatoliaSeries". The first sentence of the verbal text on the data above, "jawdropping architecture, interiors, details at Dolmabahce Palace, Istanbul", is following the structure of a noun phrase. The word "jawdropping" on the data is

as a modifier, and the words "architecture, interiors, detail" s is the noun. The words "at Dolmabahce Palace, Istanbul" of the first sentence is an adverb of place. It has a similar meaning like amazing The syntagmatic of the data is following the structure of a simple sentence. According to Milal et al. (2013, p. 91), simple sentence at least consists of subject and predicate. The subject of the data is "@caravan_tourturki". The word "knows" is a transitive verb as a predicate. The sentence after the word "knows" is an object to explain the transitive verb. The denotation and connotation meaning of the data above will explain below.

The denotation of the visual text on the data above is Dian Pelangi standing in front of a big window. The face looks to the bottom right, and her foot is crossing. The connotation of the visual text on the data above is Dian Pelangi feels comfortable with the place, and it makes her remember something. The way she stands her legs is crossing, it shows that she is comfortable or she does not want to leave from the place. According to Pease and Pease (2004, p. 215), the meaning of crossing legs gesture intends that the person is want to stay. While the way she looks the bottom right indicates that she remembers something.

According to Pease and Pease (2004, p. 187), when the person looks at her bottom right means that the person recalls a feeling. The verbal text on the data above is jawdropping architecture, interiors, details at Dolmabahce Palace,

Istanbul. @caravan_tourturki exactly knows what a fashion designer wants. Inspiration! Thank you for bringing us here @pelangiasmara

#AnatoliaSeries. The denotation meaning of the verbal text is Dian Pelangi

amazed by the architecture, interiors, and details at Dolmabahce Palace, Istanbul. The @caravan_tourturki knows whats she wants. She also thanks the @pelangiasmara who bring her there. The hashtag is the metadata tag. The meaning of <code>jawdropping</code> is an expression that the jaw of the person is simply dropped down. It refers to the amazing feeling. The connotation of the verbal text on the data above is Dian Pelangi promoting the tour travel that she uses when she is in Turkey. It is proven by the way she mentions the Instagram account of the tour travel, @caravan_tourturki, and she also mentioned how satisfied she is, <code>knows what a fashion designer wants</code>. The context of the data above will explain below.

Context of the data above is Dian Pelangi promotes the tour travel that she uses in Turkey. It shows on the caption on the data. She mentioned @caravan_tourturkey and told how satisfied she is. As a fashion designer, the travel agent knows what she wants. The post is not only promoting the tour agent but also the brand that she wears. It is shown on the tags @pelangiasmara. The Instagram account is a collaboration of Dian Pelangi and Barli Asmara. The visual text on the data shows a beautiful place appointed by the travel agent. Other data will explain below.

DATA 8



The syntagmatic relation of the visual data above consists of hijab, blouse, outer, pants, and bag. The blouse of the data shows the shape of her body but is covered by the outer. The hijab is not lowering enough. So, it shows the shape of her chest. The paradigmatic relation of the data above can be applied to the pants and model of hijab. The pants can be substituted with a long skirt, and the side of the hijab can be lowered to cover her chest. The verbal data of the data above is *somewhere between living and dreaming, there's New York.* There is expletive construction on the verbal data, *there's New York.* Expletive construction is a word that expresses an existence (Hartman 2008, p. 2). The expletive word consists of *there*, and *it* and the structure of the expletive construction are *there/is + main verb + expletive co-occur.* The word *there* on the data is the

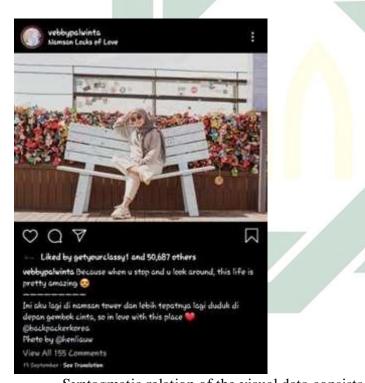
expletive word, the main verb is *is*, and the expletive co-occur is *New York*. The syntagmatic relation of the data above is following the structure of a complex sentence. The main clause of the data is *there's New York*, and the sub-clause is *somewhere between living and dreaming*. The paradigmatic relation can be applied to the word *dreaming*. It can be replaced with word *imagining*. Both words, dreaming and imagining, have a similar meaning, something in mind. The denotation and the connotation of the data above will explain below.

The denotation of the data above is Dian Pelangi walk forward and look at the left of her side. The connotation of the data above is the meaning of the visual text on the data above is Dian Pelangi interesting with the sound that she ever heard. According to Pease and Pease (2004, p. 187), the meaning of looking at the left side is the person recalls a sound. The way she is stepping forward means that she is going to begin something. According to Pease and Pease (2004, p. 214), the meaning of step forward shows someone's intension or interest to begin something. The verbal text on the data above is somewhere between living and dreaming, there's New York. @wardahbeauty #WardahForNYFW2019 #WardahFashionJourney. The denotation of the verbal text is, New York is a place between living and dreaming. According to dictionary.com, the meaning of *living* is having or being the life, and the meaning of *dreaming* is having a dream or imagining something. The connotation of the verbal text on the data above is Dian Pelangi tells that New York is a place that makes your dream come true. It is shown on the way that in the place you can life and dream. The context of the data above will explain below.

The context of the data above is Dian Pelangi want to show what New York is. The data Dian Pelangi is also promoting Indonesia cosmetics,

@wardahbeauty, and it is shown on the tags of the verbal text. The hashtags used by Dian Pelangi also proven the promotion. The meaning of #WardahForNYFW2019 is Wardah contribution in New York fashion week 2019 and #WardahFashionJourney is the theme that used to the product. Other data will explain below.

DATA 9



Syntagmatic relation of the visual data consists of hijab, sweater, baggy pants, sneakers, and sunglasses. The style of the data above is not following Islamic rules of dressing because the pants is showing the shape of her feet and the hijab is not cover her chest. The paradigmatic relation of the data above can be applied to the pants and the model of hijab. The baggy pants can be changed with a skirt or wide pants. The model of hijab can be changed with lower the side of

hijab to cover the chest. Verbal data of the data above is *because when u stop and u look around, this life is pretty amazing*. The syntagmatic relation of the data above is following the structure of a complex sentence. According to Milal et al. (2013, p. 107), a complex sentence at least consists of one main clause and one sub-clause connected by a subordinate conjunction. The main clause of the verbal data is *this life is pretty amazing*. The sub-clause is *when u stop and u look around*. The subordinate conjunction of the data is the word "because". Application of paradigmatic relation is in the word *amazing*. It can be replaced with *awesome*, *incredible*, *or wonderful*. Those words have a similar meaning. The denotative and connotative meaning of the visual and verbal texts will explain below.

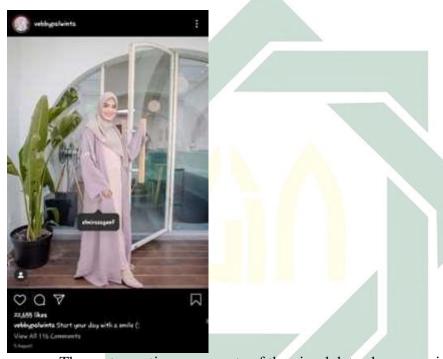
The denotation and connotation meaning of the visual text. The denotation meaning of the visual text on the data above is Vebby Palwinta sitting on the long chair and cross her legs. She is wearing a brown hijab, brown sweater, cream baggy pants, Gucci sneakers, and wearing sunglasses. The connotation meaning of the visual text on the data above is Vebby Palwinta shows her relax feeling. According to Morris (1994, p. 153), the meaning of legs cross (ankle-knee) is assertively relaxed. The hijab worn by Vebby Palwinta is as a symbol of Muslimah. It is already mentioned in the verse fifty-nine of Surah Al-Ahzab. The verbal text on the data above is *because when u stop and u look around, this life is pretty amazing. Ini aku lagi di namsan toew dan lebih tepatnya lagi duduk di depan gembok cinta, so in love with this place.* @backpackerkorea. Photo by @henliauw. The first sentence of the verbal text on the data above, because when

u stop and u look around, this life is pretty amazing, is the caption. The meaning of stop does not move (oxford dictionary 2008, p. 438). Meaning of look is to turn the eyes in a particular way (oxford dictionary 2008, p. 260). The period between birth and death is the meaning of *life* (oxford dictionary 2008, p. 254). The meaning of *pretty* is something almost. Meaning of *amazing* is an adjective that shows something greatly (oxford dictionary 2008, p. 12). So, the denotative meaning of the first sentence of the caption is when we do not move and turn our eyes around, our life is almost great. The second sentence of the caption is the information about the place in Bahasa Indonesia. The translation is "this is me at Namsan Tower and, more precisely, sitting in front of a love lock". The denotation meaning of so in love with this place is Vebby Palwinta fall in love with Namsan Tower. The @backpackerkorea is the Instagram account of tour travel. Photo by @henliauw is the information of someone who took a picture of Vebby Palwinta. The connotation meaning of the verbal text on the data. Because when u stop and u look around, this life is pretty amazing is to remind us how wonderful our lives are when we look around. The connotative meaning of *Ini aku* lagi di namsan tower dan lebih tepatnya lagi duduk di depan gembok cinta, so in love with this place is to show her feeling of the place. While the connotation meaning of @backpackerkorea. Photo by @henliauw is to promote the tour travel and photographer that she uses. The context of the data will explain below.

The context of the data above is to promote the tour travel and photographer services used by Vebby Palwinta when she is a vacation in South Korea. It is proven by the tags of the caption on the data

above, @backpackerkorea Photo by @henliauw, and the gesture of her photo. It shows how she is enjoying the services. Besides, she also reminds us to look around to know how great our life. Other explanation of another data will explain below.

DATA 10



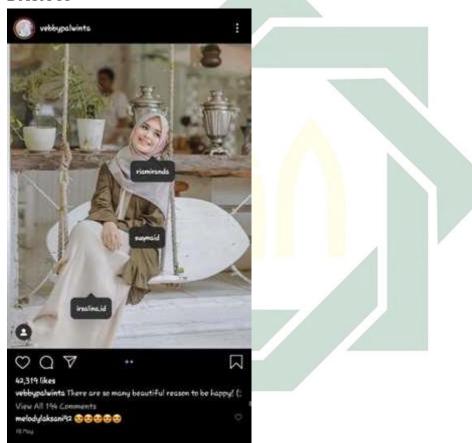
The syntagmatic components of the visual data above consists of hijab, long-dress, socks, and flat shoes. Vebby Palwinta's style on the data above is following the Islamic rules of dressing. The loose, not transparent, and the hijab is cover her chest. So, the substitute for the component of the visual data above is not needed. The verbal data of the data above is "start your day with a smile". The syntagmatic structure of the verbal data is following the structure of an imperative sentence. It is a sentence used to get someone to do something, and it begins with a verb (Eastwood 2002, p. 21). The base verb of the data is "start". The paradigmatic relation of the data can be applied to the word start. It can be

replied with word *begin* because it has similar meaning with the word *start*, starting something (oxford dictionary 2008, p. 34). The denotation and connotation meaning of the data above will explain below.

The denotation meaning of the visual text on the data above is Vebby Palwinta smiling beside a door. Her foot gesture is stepping forward. She is also tagging Elmirasageef on the picture. The connotation meaning of the visual text is Vebby Palwinta is happy when she is going to do something. It is proven by her smile and foot gesture. According to Pease and Pease (2004, p. 214), the meaning of step forward shows someone's intension or interest to begin something. While, the smile is referred to the happiness. According to Pease and Pease (2004, p. 69), smile and laugh are considered as a signal of happiness. The connotation meaning of the tag on the data above is to inform and promote the dress that she wears. It is shown on the position of the tags, on the dress. The verbal text on the data above is "start your day with a smile". The denotation meaning of the verbal text is Vebby Plawinta tells her followers that she begin her day with a smile. It also represents the caption on the picture. The meaning of *start* is something begin (oxford dictionary 2008, p. 434), the meaning of "day" is a time between sunrise until sunset (oxford dictionary 2008, p. 113), and meaning of *smile* is a facial expression with mouth corners turned up (oxford dictionary 2008, p. 418). Then the connotation meaning of the data above is Vebby Palwinta reminds her follower to always start their day with a smile. It is shown on the word "your". The word "your" refers to her 2,5 million followers. Context of the data above will explain below.

The context of the data above is Vebby Palwinta promotes the dress that she wears, it is shown on the tags of the visual text. Vebby is tagging @elmirasageef, The Instagram account of the dress brand. Besides, Vebby also remind her followers to start their day with a smile. It is shown on the caption of the post. The other data will explain below.

DATA 11



Syntagmatic relation of the visual data above consists of hijab, tunic, and skirt. The Vebby Palwinta's style in this data is following the Islamic rules of dressing. The skirt and tunic are not tight and transparent. The hijab is covering her chest. As if data 11, data 12 does not need to substitute the component. The verbal data of the data above is "there are so many beautiful reason to be happy". The syntagmatic relation of the verbal data above is following expletive

structure. It consists of *there* construction, *main verb*, and *expletive co-occur* (Hartman 2008, p. 1). The word "there" of the data is a *there construction*, the main verb is *are*, and the expletive co-occur is *reason to be happy*. The paradigmatic relation of the data can be applied to the word *happy*. It can be replied with word *glad or pleased*. The denotative and connotative meaning of the data above will explain below.

The denotation of the visual text on the data above is Vebby Palwinta sitting on a swing, crossing her legs, and lean on the rope. She is wearing a patterned hijab, green blouse, and cream skirt. Vebby Palwinta tagging @riamiranda on her hijab, @suqmaid on her blouse, and @irsalina.id on her skirt. The connotative meaning of the visual text is Vebby Palwinta promoting the outfit that she wears and showing her relax feeling wearing the outfit, but she interesting in the other things. The promotion of her outfit is proven by the tags on each part of her style. The relax feeling wearing the outfit is proven by the way she sits. She is sitting on the swing and twining her legs. According to Morris (1994, p. 154), the meaning of twining legs is slinkily relaxed. Vebby Palwint eyes are sideways glance showing that she is interesting to the other thing. According to Pease and Pease (2004, p. 179), the meaning of the sideways glance is used to communicate interest. The verbal text on the data above is "there are so many reason to be happy!". The meaning of the word "beautiful" based on the Oxford Dictionary is something pretty or attractive (2008, p. 33). The word reason means a cause or explanation about something (oxford dictionary 2008, p. 366). While the meaning of "happy" is an expression of human feeling pleasure (oxford dictionary 2008,

p.202). So, the denotation meaning of the data above is so many causes to be happy. The connotation meaning of the data above is the reason to be happy is not about have a lot of money, wearing branded stuff, and travel to the entire world. The data mention *there are so many beautiful reason* is that today some people measure their happiness with the matter such as good health, good salary, and good house (Cybriwsky 2016, p. xv). While a smile can make us happy or we give a little thing to the others can make them happy. The context of the data above will explain below.

The context of the data above is Vebby Palwinta promoting the outfit that she wears from head to toe. It is proven by the way she is tagging each Instagram account of the brand of the product such as @riamiranda, @suqma.id, and @irsalina.id. Besides, Vebby Palwinta tells to her follower that there are a lot of reasons to be happy. According to Cybriwsky (2016, p. xv), the reason to be happy is not only about the matter, but also it can be simple things such as having someone to love and to be loved or having a close relationship with God. Have a close relationship with God means that we follow all the rules. According to verse one hundred and twenty-three of Surah Thaha, if someone following God's warning, they will be happy. The meaning of the verse is "(Allah) said, ... and if there should come to you guidance from Me- then whoever follows My guidance will neither go astray (in the world) nor suffer (in the Hereafter)". Other explanation the visual and verbal texts will explain below.

DATA 12



Syntagmatic relation of the visual data above consists of hijab, over-size tunic, skirt, and bag. The hijab of the data above is not cover the chest but, the over-size tunic covers the shape of the chest. So, the syntagmatic relation of the data above is following the Islamic rules of dressing. The paradigmatic relation of the data above can be applied to the colour of hijab. The black hijab can be changed with other colours like red or blue, matching with the colour of the pattern of the tunic. The verbal data of the data above is "the key of being happy is knowing you have the power to choose what to accept and what to let go"—the syntagmatic relation of the verbal data following the structure of present continuous tense. According to Azar (2002, p. 13), the form of the present continuous tense consists of noun + be + Ving + complement. The noun of the

verbal data is *the key of being happy*. The to be of the data is "*is*". The verb-ing is *knowing*. The complement is *you have the power to choose what to accept and what to let go*. Paradigmatic relation of the verbal data can be applied to the word *key*. It can be substituted with word clue, guide, or sign. Those words have meant giving part of the information.

The denotation meaning of the visual text on the data above is Vebby Palwinta wearing black hijab, patterned tunic, black skirt, and bringing a sling bag. She is also tagging @vivizubedidaily and @vivizubedi. Her facial expression is She smiling to the right of her side. The connotation meaning of the visual text is Vebby Palwinta promoting her patterned tunic. It is proven by she tagging the designer and the brand designer Instagram account on her picture post. The verbal text of the data is tap! The key of being happy is knowing you have the power to choose what to accept and what to let go. The meaning of tap is hit something with finger or hand (oxford dictionary 2008, p. 453). Meaning of word key on the data above is something which helps you to undress or accomplish something (oxford dictionary 2008, p. 242). The meaning of "knowing", according to the Oxford Dictionary, has information about something (2008, p. 254). Meaning of power is a skill to control something or someone (oxford dictionary 2008, p. 344). The meaning of "choose" is an action to decide what you want from two things or more options (oxford dictionary 2008, p. 71). While the meaning of the word "go" is leave (oxford dictionary 2008, p. 189). So, the denotation meaning of the verbal text on the data above is Vebby Palwinta commands her follower to hit the picture of the post using the finger to show the tag of the picture. The

denotation meaning of the other caption is Vebby Palwinta tell the followers that something that makes you happy is having the ability to choose what to accept and what to let go. Then the connotation meaning of the verbal text on the data above is Vebby Palwinta want to promote the tunic that she wears by command her follower to tap the picture of the post. Besides, she wants to tell her followers that someone who has the ability to choose what we want and let something let go will be happy. The context of the data will explain below.

The context of the data above is to promote the tunic that she wears. It is shown on the tag of the picture on the data and the command on the caption. The tunic promoted by Vebby Palwinta on the visual text above is showing the clothes that Muslimah should wear because, the tunic is not tight, not showing the shape of her body, and not transparent. The hijab is not covering the chest, but the loose tunic closes the shape of her chest. Other explanation will explain below.

DATA 13



Syntagmatic relation of the visual text on the data above consists of hijab, set of pyjamas, sneakers, waist bag, and sunglasses. The visual text of the data above is not following Islamic rules of dressing. The hijab is not cover the chest. The pyjamas is showing the shape of her legs. Colour of her pyjamas is flashy, red. According to Ardiyansyah (2014, p. 286), Muslimah should not wear striking (colour and model) clothes, so that attracts attention. According to Meilani (2013, p. 331), Red is a kind of very prominent colour. The paradigmatic relation of the visual text on the data can be applied to the pants of the pyjamas. It can be changed with a white skirt that matches the colour of the pattern of the pyjamas. The model of the hijab can be changed by lowering the side of the hijab. Verbal data of the data above is *don't be afraid to change*. The syntagmatic relation of the verbal text is following the structure of the imperative sentence. According to Eastwood (2002, p. 28), an imperative sentence used to get someone to do something. On the data, the aim of the text is Vebbypalwinta expects to her follower to do something. The form of an imperative sentence begins with a verb. According to the data, the sentence starts with a verb do. The denotative and connotative meaning of the data above will explain below.

The denotative meaning of the visual text on the data above is Vebby Palwinta standing in the corner of a place. She is wearing polka-dot pyjamas coloured red, brown hijab, sneakers, and sunglasses on her head. The connotation meaning of the visual text above is Vebby Palwinta showing relax, youthful, and cool vibes. It is shown on the way she put her sunglasses on her head. According to Pease and Pease (2004, p. 275-276), People wearing sunglasses considered

suspicious, secretive, and uncertain, but they feel relaxed, young, and cool when put in their heads. The verbal text on the data above is *don't be afraid to change*. *You may lose something good but you may gain something better*. The meaning of *afraid* is feeling scared of something or someone (oxford dictionary 2008, p. 7), *change* is make something different (oxford dictionary 2008, p. 66), *lose* is something taken away (oxford dictionary 2008, p. 261), *good* is something that has a high quality (oxford dictionary 2008, p. 191), the word *gain* is get something that you want or need (oxford dictionary 2008, p. 180), and *better* is a higher standard (oxford dictionary 2008, p. 36). So, the denotative meaning of the verbal text on the data above is a warning to not scared to be different because you can lose something but get something better. The connotation of the verbal text is Vebby Palwinta ask her followers to out of their comfort zone even though they may losing something, but they will get the better one. The context of the data above will explain below.

The context of the data above is to promote her pyjamas brand, @mysleepwear.co. It is shown on the tag on the verbal text. Vebby Palwinta promotes not only her brand but also the stuff that she wears, such as the sneakers (@vans) and the waist bag (@gucci). The Vebby Palwinta's style on the data above is showing her identity as Muslimah. It shows on her hijab but, the style is inappropriate with Islamic rules of dressing. Other data will explain below.

DATA 14



According to the visual text of the data above, the syntagmatic relation of the visual text is not following the Islamic rules of dressing. The style is not tight and not transparent. The application of paradigmatic relation of the data can be applied to her model of hijab. It can be replaced with other hijab that covers the shape of her neck. According to Ardiyansyah (2014, p. 267), clothes should not be showing the shape of the body. The data above is showing the shape of Cutratumeyriska's neck because of the neck part of the body. Verbal text of the data above is *happy day!!*. The syntagmatic relation of the verbal text is following the structure of the noun phrase. According to Eastwood (2002, p. 175), the noun

phrase is a combination of words. It consists of determiner, modifier, and noun. According to the data, it only consists of modifier and noun. The word *happy* is the modifier and the word *day* is the noun. Paradigmatic relation of the data can be applied to the modifier of the noun phrase. It can be changed with word amazing, wonderful, or awesome. The denotation and connotation of the visual and verbal texts of the data will explain below.

The denotation meaning of the visual text above is Cut Ratu Meyriska is a photoshoot with her fiance. The concept of the photoshoot is the sky, it shows on the imitation of the cloud that they bring, and the background of the picture is blue, like the colour of the sky. They are wearing a pink costume. The connotation of the visual text above is showing that they are fall in love like a fly in the sky. According to Cerrato (2012, p. 5), the colour pink is a sign of love, romance, and friendship. While, the setting concept refers to the sky. According to the oxford dictionary, meaning of colour blue is a clear sky (2008, p. 42). The verbal text on the data is happy day!! Prewedding of @cutratumeyriska @rogerojey. Photo by @riomotret @riomotretofficial. Styled by @erichalamin. Make up by @rama_jee. Wardrobe by @fatadeofficial. Decoration @kk_bakeshop. #riomotret #Riomotret2019 #riocelebritybeautypotrait #IndonesiancelebritybyRIOMOTRET #riomotretprewedding #ROGERCHIKAJOURNEY. The denotation meaning of the verbal text above is Cut Ratu Meyriska tell her happiness about her prewedding with Roger. The tags Photo by @riomotret @riomotretofficial. Styled by @erichalamin. Make up by @rama_jee. Wardrobe by @fatadeofficial. Decoration @kk_bakeshop is the information about the services that she uses. The

hashtag #riomotret #Riomotret2019 #riocelebritybeautypotrait

#IndonesiancelebritybyRIOMOTRET #riomotretprewedding

#ROGERCHIKAJOURNEY is the metadata tags of the project. The connotation

meaning of the verbal text on the data above is Cut Ratu Meyriska announce that

she will be married to Roger. Besides, the tags and hashtags used by her are to

promote the services. The context of the data above will explain below.

According to the meaning of the visual and verbal texts, the data, the context of the post is to announce that Cut Ratu Meyriska will be married. Besides, she mentioned the services that she uses because it is to promote the services. In Islam, prewedding is not allowed because of the association of men and women who are not Mahram. According to Helmi (2016, p. 13), prewedding is Haram because of there are ikhtilat and khalwat. The meaning of ikhtilat is a situation where men associate with women who are not mahram and the meaning of khalwat is khalwat is a lone (*berdua-duaan*) behavior between a man and a woman. It shows on the data above, Cut Ratu Meyriska and Roger is not mahram and they are pair up and hold hands.

In the verse thirty-two of surah Al-Isra' mentioned that Muslim and Muslimah is prohibited from approaching adultery. The verse reads "and do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" (QS. 17:23). According to the verse, Allah forbids his followers to approach adultery because it is an immorality and a bad thing. Helmy (2016, p. 27) explains the ikhtilat and khalwat are the meaning of approaching adultery. Other data will explain below.

DATA 15



The syntagmatic relation of the visual text on the data above consists of hijab and long-dress. Cutmeyriska style on the data above is following Islamic rules of dressing. Even though the hijab is not cover her chest, but the dress is loose. So, it is covering the shape of her chest. Paradigmatic relation of the data above can be applied to the hijab. This can be replaced with a hijab or scarf pattern to get rid of the plain impression. The verbal text of the data above is "*i am in original "giulia dress"*. Syntagmatic relation of the data above consists of noun, verb, and adverb. The noun is *I*, the verb is *am*, and the adverb is *in original "guilia dress"*. Paradigmatic relation of the verbal text can be applied to the word *I*. It can be replaced with Cutratumeyriska, the person who wears the dress. The denotative and connotative meaning of the data above will explain below.

The denotation meaning of the visual text on the data above is Cut Ratu Meyriska smiling when she wears the white dress. She is also tagging Barli Asmara and barliasmara.id on the visual text. The connotation meaning of the visual text on the data above is Cut Ratu Meyriska is happy when she wears the white dress made by Barli Asmara. Happiness is shown in her smile. The smile of the visual text on the data above is including the drop-jaw smile. According to Pease and Pease (2004, p. 77), the drop-jaw smile is a smile to offer the impression that the person is laughing and playful. The verbal text on the data above is I am in original "giulia dress", means adorable dress which the best seller of barliasmara.id product. Please kindly check the barli asmara's web store or you can purchase easily line@ (@barliasmara). The denotative meaning of the verbal text on the data above is Cut Ratu Meyriska wear the new Giulia dress, the best seller product by barliasmara.id, please check the online store or buy in line@ (@barliasmara). The meaning of original is newly created (oxford dictionary 2008, p. 308), adorable is easy to love (oxford dictionary 2008, p. 6), the word "dress" is a piece of woman's clothes made to cover part of her body (oxford dictionary 2008, p. 137), "check" is find something (oxford dictionary 2008, p. 68), "web" is a place connected with internet (oxford dictionary 2008, p. 503), "store" is place to selling (oxford dictionary 2008, p. 438), "purchase" is buy something (oxford dictionary 2008, p. 357). The connotation meaning of the verbal text is Cut Ratu Meyriska wearing a new dress created by Barli Asmara in barliasmara.id brand and tell her followers to see the online store or but it by line@. The context of the data above will explain below.

The context of the data above is Cut Ratu Meyriska is promoting the dress product by barliasmara.id. It is shown on the visual text she tagging the Instagram account of the designer and the brand product and her pose showing the detail of the dress. The verbal text on the data she mentioned that the dress is adorable and ask her followers to check the online store or the line@ to see or purchase the dress. Other data will explain below.





Syntagmatic relation of the visual text of the data above consists of hijab, sweater, jeans, and sunglasses. The hijab and sweater are following Islamic rules of dressing, but the jeans is not. It is tight and showing the shape of her foot. So, the paradigmatic relation is applied to the jeans. It can be changed with a long skirt or wide pants with the same colour. According to Ardiyansyah (2014, p. 267), tight clothes are the same as being naked. The verbal text of the data above is "if I had a flower for every time i thought of you.. I could walk through my garden forever". The syntagmatic relation of the verbal text is following the

structure of a complex sentence. Form of a complex sentence consists of at least one main clause, one sub-clause, and connector (Milal, Swasono, Dinuriyah, & Fidiyanti 2013, p. 107). The main clause of the verbal text is *I could walk through my garden forever*, the sub-clause is *I had a flower for every time i thought of you*, and the connector is *if.* The paradigmatic relation of the verbal text can be applied to the word *I*. It can be changed with Alfred Tennyson, who write the quote or Cut Ratu Meyriska, who made the caption. The denotation and connotation meaning of the data above will explain below.

The denotation of the visual text on the data above is Cut Ratu Meyriska wearing a cream hijab, red sweater, cream pants, and sunglasses. The connotation meaning of the visual text on the data is showing the combination Muslimah style and the something trend in 2020. The hijab on the data shows the identity of Cut Ratu Meyriska that she is Muslimah. According to the verse fifty-nine of surah Al-Ahzab, "... that is more suitable that they will be known and not be abused..." (Q.S. 33:59). The phrase of will be known on the meaning of verse refers to the identity. The sunglassed worn by Cut Ratu Meyriska refers to the trend in 2020. According to an online magazine, vogue, the sunglass one of the best summer sunglass. The verbal text on the data above is if I had a flower for every time i thought of you. I could walk through my garden forever—Alfred Tennyson-. The denotation meaning of the data is if Cut Ratu Meyriska thinking about someone will get a flower, she could walk in her garden forever. The connotation meaning of the verbal text on the data above is someone who Cut Ratu Meyriska thinks always makes her happy. According to Armanwansyah (2016, p. 29), the flower is

not only a symbol of beauty but also refers to something that makes happy. The context of the data above will explain below.

The context of the data above is Cut Ratu Meyriska shows someone who makes her happy is @Rogerojey. It shows in the visual text she is tagging the Instagram of Roger. She also mentioned flowers as the thing that she gets when she thinks about someone, it means that she is happy when she thinks about him. The meaning of the flower itself already explains the explanation above. Other data will explain below.

DATA 17



DATA 18



The syntagmatic relationship based on Islamic rules in the visual text above is not appropriate. It is shown in the use of the pants used by Natasha Rizky. Focus on data 18, the fashion style wore by Natasha Rizky is more like a man. It can be seen in its components such as wearing a shirt as an outer, slightly tight pants, and coupled with wearing sneakers. Wearing a shirt as an outer is a

style of clothing that is commonly worn by teenage boys today. Whereas in data 19, the fashion style worn by Natasha Rizky is more feminine than data 18. It is shown in the use of blouse and heels. Therefore the application of paradigmatic relations is needed in data 18 and 19. It can be applied to the pants used (on data 18 and 19), shirts (on data 18), and hijab style (on data 18 and 19). Pants on both data can be replaced with an A-line skirt to get a feminine impression or an accordion skirt to get a stylish impression. The shirt on data 18 can be replaced with a blouse to get a feminine look while the hijab style on both data can be replaced by further lowering both ends of the hijab to cover her chest. The syntagmatic and paradigmatic relation of the verbal text on data 18 and 19. The syntagmatic of the verbal text on the data 18 is "always dress like its the best day of you life". The components of the verbal text on the data 18 are adverb (always), verb (dress), conjunction (like), subject (it), verb (is), noun phrase (the best day), and prepositional phrase (of you life). There is a grammatical error in the verbal text on the data 18. The word you on the data above is as subject pronoun but, it is should be a possessive adjective. So, the paradigmatic relation of the verbal data on the data 18 applied to the word you. It replied with the word "your". It is used to get the correct meaning. The verbal text on data 19 is the long and winding road. The syntagmatic relation of the verbal text on data 19 is following the structure of a noun phrase. A noun phrase consists of determiner, modifier, and noun (Eastwood 2002, p.3). The determiner of the data is "the", the modifier of the data is *long and winding*, and the head (noun) of the data is "road". The paradigmatic relation of the verbal text on the data 19 can be applied

to the word *road*. It can be replied with *track*, *route*, or *way*. Denotation and connotation of the data above will explain below.

The denotation of the visual text on the data 18 is Natasha Rizky shows that she feels happy while wearing the bag. It is shown in her smile while she wears the bag. The connotation meaning of the data above is Natasha Rizky promoted the bag by Coach. It shows in the tags. The meaning of her body gesture is impatient. It shows on her foot is rhythmically tapped on the floor like someone that she wants to run. In other words, her gestures show that she excited about the new collection of the Coach. The denotation of the visual text on the data 19 is Natasha Rizky sit on the chair, and her hand is on her laps. She is also tagging @alurcerita on the visual text. The connotation meaning of the data above is Natasha Rizky shows her personality through the way she sits and promotes the hijab that she wears. According to an online article, *littlethings.com*, people who sit and the hands-on laps show that the person is thinking. The tagging @alurcerita on the data above shows the promotion of the hijab.

The denotation and connotation of the verbal text on the data 18, *always* dress like its the best day of you life @coach #CoachIndonesia #CoachNYC, is Natasha Rizky always dressing like that day is the best day of her life. The meaning of dress on the data is wearing clothes (oxford dictionary 2008, p. 137), best is the superlative word of good (oxford dictionary 2008, p. 36), "day" is a time between sunrise until sunset (oxford dictionary 2008, p. 113), and Period between birth and death is the meaning of life (oxford dictionary 2008, p. 254). @coach, #CoachIndonesia, and #CoachNYC are metadata tag of the brand

account. The connotative meaning of the verbal text on the data 18 is when she is dressing, she will dress perfectly and promoting the bag that she wears using tags and hashtag. The denation and connotation of the verbal text on data 19, *the long and winding road*. The meaning of word *long* is extending over a significant distance. The meaning of word *winding* has a curved track or a spiral shape. While, the meaning of the word "*road*" is route or way. So, the denotation meaning of the data above is the track is curved and extended over. The connotation meaning of the data above is life is not easy. The meaning of *road* can be related to life while *the long and winding* is the way to live. The long represents a time of life start from birth and end with death. It needs a long time. The winding represents a problem in our life. Context of the data will explain below.

The context of both data is to promote a product. The data 18 is promoting the brand of a bag, @coach. Natasha Rizky using tags on the visual vernal text. She also uses hashtags to made her followers easy to find the product of Coach. Data 19 is promoting @alurcerita. It is a hijab brand by Natasha Rizky. The Natasha Rizky style on the data above is inappropriate with Islamic rules of dressing. The pants on both data should be changed with a skirt because pants usually used by man. According to a hadith (cited in Ardiyansyah 2014, p. 267), "From Abu Hurairah said that the Messenger of Allah had cursed men who wear women's clothes and women who wear men's clothing. "(Narrated by Abu Dawud)". It means that women who dress like a man God will curse her. Other explanation of another data will explain below.

DATA 19



The syntagmatic relation of the visual text of the data above consists of hijab, sleeveless top, inner clothes, and pants. Based on the visual text, the inner clothes, the model of hijab, and the pants are not following the Islamic rules of dressing because the inner clothes is too tight, the hijab is not covering her chest, and the pants is showing the shape of her legs. Paradigmatic relation of the data above can be applied to the lack of the style such as the inner clothes can be changed with the loose ones, the model of hijab can be changed with lowering the side of hijab, and the pants can be replaced with a skirt. The verbal text of the data above is *each morning we are born again*. The syntagmatic relation of the data following the form of the nominal simple present tense, the structure consists of *a subject, to be, and complement*. The subject of the data is *we*, the to be is *are*, and the complement is *born again*. The paradigmatic relation of the data can be

applied to the tense of the sentence, such as the change to the past or future tense. The change is occurring on the *to be*. It becomes *was* (past) or *will* (future). The denotation and connotation meaning of the data above will explain below.

The denotation of the visual text on the data above is Ryana Dea standing in front of a building by herself. She wearing a blue hijab, dark blue sleeveless top, blue inner clothes, grey baggy pants, and her head is up. The connotation meaning of the visual text on the data above is Ryana Dea shows her confidence in what she thinks. The blue colour of her sleeveless top shows her confident. According to Cerrato (2012, p. 11), blue is a symbol of confident, trust, loyalty, intelligence, faith, truth, and heaven. Her head up shows her fearless. According to Pease and Pease (2004, p. 233), the head-up is signals of fearless, superiority, and arrogance. The verbal text on the data above is each morning we are born again. What we do today is what matters most. Good morning. Head to toe wearing @meccanismofficial. The meaning of the word morning is an early part of the day (oxford dictionary 2008, p. 285). The meaning of the word born is starting to exist (oxford dictionary 2008, p. 45). The meaning of matters is the present situation (oxford dictionary 2008, p. 272). So, the denotation meaning of the data is the early part of the day is a new life and what we do today is something important. Besides, she is also informing her followers the brand that she wears from head to toe is from @meccanismofficial. The connotation meaning of the data above is every day is new history because what we do in our life is important. The meaning of born again is starting a new day or its the beginning of the day when we open our eyes. While the end of the day when we close our eyes

to sleep. Every day we find or do something new, that is why every morning we are born. The aim of mention @meccanismofficial on the data above is to promote the product. The context of the data above will explain below.

The context of Ryana Dea posting the data above on Instagram is to promote the product that she wears from head toe. She mentions the Instagram account of the brand in the caption of the post, @meccanismofficial. The model of hijab, tie the side of hijab to the neck, shows the detail of the sleeveless top but, it is inappropriate with Islamic rules of dressing. The shape of her body is still visible in this outfit, it is called dressed but actually naked. Other data will explain below.

DATA 20



The fashion style applied in data 20, based on syntagmatic relations, it consists of a rectangular hijab, long black dress as an inner, tunic as an outer, sneakers, and a handbag. It is following Islamic regulations of dressing in which the black inner dress worn by @ichasoebandono is used to cover the arms, and the length of the tunic is lacking. Besides, the hijab covers her chest. The application

of paradigmatic relations on the data above is in her sneakers, it can be replaced with flat shoes to get feminine look, kitten heels for a formal event, or slip-on shoes to get a casual look. Other applications of paradigmatic relation can be applied in her tunic. It can be replaced with other outer such as knit outer for a casual style or batik outer for a formal event. The verbal text of the data is *a proud mom of two children*. The verbal data contain a noun phrase, *a proud mom*. A noun phrase consists of determiner, modifier, and noun (Eastwood 2002, p.3). The determiner of the data above is "a", the modifier of the data is *proud*, and the noun is *mom*. The application of the paradigmatic relation in the data above shows in the word children and mom. Word *children* can be replaced with baby, son, kid, and offspring whilst word *mom* can be substituted with mommy or mother. Word "children" in the data 20 refers to Alyssia Soebandono's sons, Rendra and Malik. The denotation and connotation meaning of the data will explain below.

The denotation of the visual text on the data above is Icha Soebandono wearing a blue hijab, black inner dress, tunic as outer, and white sneakers. The Icha Soebandono's gestures of the visual text on data above shows like stepping forward and look at the other side. The connotation meaning of the data above is she is happy and confident in her intention. According to Cerrato (2012, p. 7 & 11), the yellow colour is a symbol of happiness, while the meaning of colour blue is confident. The intention of the visual data above is shown on her gestures like stepping forward. According to Pease and Pease (2004, p. 214), the meaning of step forward shows someone's intension or interest to begin something. Point the lead footstep into what our mind wants to go, and this place looks like the

individual begins to go. The verbal text on the data above is *a proud mom of two children*. The meaning of *proud* is feeling confident to do something good (oxford dictionary 2008, p. 354), *mom* is a female parent (oxford dictionary 2008, p. 286), *children* are a son or daughter (oxford dictionary 2008, p. 70). So, the denotation meaning of the verbal text on the data above is Icha Soebandono confident have her two sons, Malik and Rendra. The connotation of the verbal text on the data above is she does not shame having two children at her young age. The context of the data above will explain below.

The context of the data above is Icha Soebandono tells her followers how happy and proud she is a young mother. The colour of her dress shows her feeling, and her gestures show her intention. It is shown on the meaning of the visual and the verbal text. The other data will explain below.

DATA 21



Syntagmatic relation of the visual text of the data above consists of hijab, inner hijab, and clothes. Ichasoebandono's style of the data above represents the Muslimah hijab style should be. The inner hijab wore by Ichasoebandono is to cover hair that comes out above the forehead. The verbal text of the data consists of some sentences, "here she goes. Drift away from the reality. Dance in a field full of flowers. Smell the harmonization of innocent and lively floral scents; until the dreams disperse and disappear, on a breeze of sweety musk. Hello, a powdery piece of beautiful new fragrance of @jomalonelondon's". One of them showing the syntagmatic structure of a simple sentence, here she goes. The data above shows a simple sentence that consists of an adverb, subject, and predicate. The word *here* as the adverb, *she* as the subject of the sentence while the word *goes* as the predicate of the sentence. The subject "she" of the sentence refers to @ichasoebandono, and adverb of the sentence refers to the place of the subject. The paradigmatic relation of the word "she" can be replaced with word girl, women, or @ichasoebandono. The denotation and the connotation meaning of the data above will explain below.

The denotation of the visual data above is Icha Soebandono smiling and holding a perfume by Jo Malone. The connotation of the visual text on the data above is Icha Soebandono happy when she is promoting Jo Malone's perfume. The happiness shows on her smile. According to Pease and Pease (2004, p. 69), Smiling and laughing are all seen as signs that a person is happy. The verbal text on the data above is a poem wrote by Icha Soebandono. The denotation of the verbal text on the data above is the poem describes the scent of the perfume that it

is a combination of harmless and flowers smell. It shows on the fourth line of the poem. The meaning of *harmonization* is bring something into harmony (oxford dictionary 2008, p. 203), *innocent* is harmless (oxford dictionary 2008, p. 229), *floral* is adjective of flowers (oxford dictionary 2008, p. 170), *scents* are pleasant to smell (oxford dictionary 2008, p. 392). The connotation of the data above is Icha Soebandono introducing the new perfume from @jomalonelondon. It is shown on the last line of the poem. She wrote word *hello*. It is usually used to welcome somebody. The context of the data above will explain below.

The context of the data above is Icha Soebandono promoting the new perfume from @joemalonelondon. It is shown on the way she held the perfume on the visual text. She also mentioned the scent of the perfume and the tag of the Instagram account in the verbal text. According to Islamic rules, women are not allowed wearing perfume. It already mentioned in a hadith (cited in Ardiyansyah, "From Abu Musa al-Asy'ari said: The Messenger of Allah said: "Whoever a woman uses a fragrance, then she passes by men so that they can get her scent, then she is an adulterer." (HR. Tirmidhi)." From the hadith can be concluded that a woman will be said to be an adulterer if she wears perfume then walks past a man. Other data will explain below.

DATA 22



Syntagmatic relation of the visual text on the data above consists of hijab, inner clothes, kimono outer, pleated skirt, and heels—the style of the data above following the Islamic rules of dressing. The hijab covering the chest and the outer is covering the shape of the body. The paradigmatic relation of the data above can be applied to the hijab. It can be changed with other hijab patterns that are green. Verbal text of the data above is "what is your perfect accessory? A smile". The syntagmatic relation of the sentence is in accordance with the form of question form based on Azar consists of question word, helping verb, subject, and object (2002, p. A10). The question word of the data above is "what". The helping verb is "is", the subject is yours, and the object is "perfect accessory". The paradigmatic relation applied in the data 22 is in the word "smile", it can be

replaced with beam, grin, laugh, and smirk. The substitutes of word *smile* with those words are following how to make a smile that is by raising the corner of the mouth. The denotative and connotative meaning of the visual and verbal on the data above will explain below.

The denotation meaning of the data above is Icha Soebandono wearing a yellow patterned hijab, green outer, white inner clothes, and white pleated skirt. She is smiling and looking at the front. The connotative meaning of the data above is Icha Soebandono is happy. The smile shows her happiness. According to Pease and Pease (2004, p. 69), Smiling and laughing are all seen as signs that a person is happy. According to Boulogne (2017, para. 16) in BBC.com, the expression of happiness is when tugging at the corners of the mouth and then the zygomatic major in the cheeks, which surrounds the eye of the orbicular oculi, pulls the cheeks up, contribute to the typical winkling eyes. The verbal text on the data above is "what is your perfect accessory? A smile". The meaning of word accessory, according to the Oxford Dictionary, is an extra thing that is useful but not necessary (2008, p. 3), while the meaning of the word *smile* is an expression that shows happiness (oxford dictionary 2008, p. 419). So, the denotation meaning of the data above is smile is the perfect expression (on face). The connotation meaning of the data above is the perfect accessory that we wear in our body is not branded stuff but a smile. Like the meaning, the meaning accessory related to something worthwhile. Context of the data above will explain below.

The context of the data above is Icha Soebandono shows her dress styled by @wanda_haraa and promotes her. It is shown on the verbal text. She is mentioned in Wanda Hara's Instagram account. Besides, the visual text shows that Islam's rules can be chic or fashionable. The components of Icha Soebandono styles on the data above is following Islamic rules of dressing. The others data will explain below.



Syntagmatic structure of the visual data above consists of hijab and clothes. According to the data, the hijab covering the chest and the clothes are not tight and transparent. So, Citra Kirana style is following the Islamic rules of dressing. The paradigmatic relation of the visual data can be applied to the hijab or the clothes. Those can be changed with other plainclothes or plain hijab. Verbal data of the data above is "Hi guys, good news! Today magic date 11.11 where you can get any Citra product in @shopee id is discount up to 35%!" The first

sentence of the data, *Hi guys, good news!* is greeting. The second sentence of the data is a declarative sentence. According to Kuswoyo (2014, p. 118), a declarative sentence is a sentence used to giving information, and the pattern consists of subject and predicate. In the second sentence the subject of the declarative sentence is "*Today magic date 11.11 where you can get any Citra product in @shopee_id*", the predicate is "*is*", and "*discount up to 35%!*" is a compliment. The paradigmatic relation of the data above can be applied to the word *you*. It can be changed with *consumer* or *follower*. Those substituted words refer to the people who use the product. The denotation and connotation meaning of the data above will explain below.

The denotation of the visual text on the data above is Citra Kirana happy with Citra event 11.11. It shows on she smailing at the logo of Citra. The connotation meaning of the data above is Citra Kirana promoting Citra's event of special deals 11.11 it shows when she is raising hands and showing two point-fingers shows the number "eleven" that represented Citra's Special deals 11.11. She put a Duchenne smile to show that she is happy with the event. According to Pease and Pease (2004, p. 67), the character of Duchenne smile is the smiles are managed by two sets of the zygomatic major Musculatures running on the facial side and connecting to the mouth corners and the eyes pulling back orbicularis oculi. The verbal text on the data above is *Hi guys, good news! Today magic date* 11.11 where you can get any Citra product in @shopee_id is discount up to 35%! The denotation meaning of the verbal text on the data above is Citra Kirana tells her followers that 11 November get any Citra product in @shopee is discount

up to 15%. The meaning of 11.11 on the data is 11 November. The meaning of "get" is received something (oxford dictionary 2008, p. 184), "discount" is price decrease (oxford dictionary 2008, p. 127). The connotation meaning of the data above is all Citra product in @shopee is get decrease price until 15%. The context of the data above will explain below.

The context of the data above is Citra Kirana promoting Citra event on 11 November. The visual text shows the logo of the event and the brand, Citra. The pose is showing her both index finger. It is referred to the 11.11. In the verbal text shows what the event is. She uses declarative sentence to inform that there is a discount of Citra product in @shopee. Other data will explain below.

DATA 24



Syntagmatic relation of the visual text on the data above consists of hijab, long dress, heels, and pouch bag. According to the data, Citra Kirana's style is not following Islamic rules of dressing. It is shown on the hijab is not covering her

chest, and the tie of her dress is tight. So, it is showing the shape of her chest and waistline. The paradigmatic relation of the data above can be applied to the hijab and the tie of the dress. Those can be changed with the lowering side of the hijab and loosen the waist of the dress. Verbal text of the data above is "wearing this beautiful dress from @miaaassegaf". The syntagmatic relation of the verbal text consists of adjective, pronoun, noun phrase, and prepositional phrase. The adjective is wearing, the pronoun is this, the noun phrase is "beautiful dress", and the prepositional phrase is "from @miaaassegaf". According to Milal et al. (2013, p. 10 & 39), noun phrase consists of modifier (adjective) and head (noun) while prepositional phrase consists of preposition and noun. The modifier of the noun phrase on the data is beautiful, and the head is "dress", and the preposition of the preposition phrase on the data is "from" and the noun is "@miaaassegaf". The paradigmatic relation of the verbal data above can be applied to the word beautiful. It can be replaced with word pretty, nice, or wonderful. The replacement of the word beautiful is following the category, adjective. The denotation and connotation meaning of the data above will explain below.

The denotation meaning of the data above is Citra Kirana take a picture in front of the mirror. It is shown on her gesture holding her phone. The connotation meaning of the data above is Citra Kirana showing her outfit when she is attending an event. It shows when she is showing all of the stuff that she wears in detail, such as she showing the right shoes and showing her pouch that she brings. Verbal text of the data above is *wearing this beautiful dress from @miaaassegaf*. The denotation meaning of the verbal text is the dress from @miaaassegaf

beautiful. Meaning of *beautiful* is the quality of something that is very pretty or interesting (oxford dictionary 2008, p. 33). The connotation of the data above is Citra Kirana likes the dress she wears. It is shown the way she praises the dress that the dress is beautiful. The context of the data above will explain below.

The context of the data above is to promote the items that she wears. Citra Kirana mentioned @miaaassegaf, who made the dress and @elzattahijab that the brand of her hijab. On the visual text, Citra Kirana is showing the design of the dress. The design of the top and bottom of the dress is a different fabric. Other data will explain below.

DATA 25



The data 26 is appropriate with Islamic rules of dress in syntagmatic relation. The syntagmatic relation of the style consists of a rectangular hijab, long dress, flat shoes, and sling bag. In this style, Citra Kirana just needs to wear socks

to cover her feet. In the hijab, it is possible to apply paradigmatic relations. It can be substituted with a hijab pattern to eliminate the plain impression. The verbal text of the data above is "have a nice day all! Dress by

@hijabhayuriofficial". The syntagmatic relation on the verbal data consists of an imperative sentence "have a nice day all!" of the data is an imperative sentence used to good wishes (Eastwood 2002, p. 22). Besides, syntagmatic relation of the data, dress by @hijabhayuriofficial, consists of a noun and prepositional phrase. The noun is "dress", and the prepositional phrase is "by @hijabhayuriofficial", "by" as a preposition and "@hijabhayuriofficial" as the noun. Paradigmatic relation of the data above can be applied to the day. It can be replied with words weekend, holiday, or dream. The word change has similar meaning about wishes. The denotation and connotation meaning of the data will explain below.

The denotation meaning of the visual data above is Citra Kirana is smiling and stepping forward. She is also wearing a dark-cream hijab, brown long-dress, and bring a handbag. The connotation of the visual data above is Citra Kirana is happy with something that she is going to do. The smile refers to her happiness. According to Pease and Pease (2004, p. 69), smile and laugh are considered as a signal of happiness. According to Pease and Pease (2004, p. 214), the meaning of step forward shows someone's intension or interest to begin something. The verbal text on the data above is "have a nice day all! Dress by @hijabhayuriofficial". The denotation of the verbal text is Citra Kirana tells her followers to have a good day and inform about the dress that she wears. The connotation meaning of the verbal text on the data above is Citra Kirana giving

good wishes to her followers and promoting the dress. She mentioned the Instagram account of the brand of the dress. Context of the data above will explain below.

The context of the data above is Citra Kirana shows her happiness and promotes her dress. The Citra Kirana's happiness shown on her smile. She is also mentioning @hijabhayuriofficial on her caption to promote the dress, and it is also to make her follower easy to find the Instagram account of the brand. Other data will explain below.

DATA 26



The syntagmatic relation of the visual text on the data above consists of white hijab and white clothes. This style cannot be categorized as following the rules of Islam in dressing because the data does not show the style in detail. But, the paradigmatic relation can be applied to the hijab or the clothes. It can be

changed with other pattern hijab or clothes to remove the plain impression. Verbal text of the data above is "eyes talk". The syntagmatic relation of the verbal text above is following the structure of a simple sentence that at least consists of subject and predicate (Miall, Swasono, Dinuriyah, and Fidiyanti 2013, p. 91). The subject of the data above is eyes, and the predicate of the data is "talk". The paradigmatic relation of the data can be applied to the subject of the data. It can be replaced with other parts of the body like hand or mouth. The denotation and connotation meaning of the data above will explain below.

The denotation meaning of the visual text on the data above is Citra Kirana in white and staring at something. The connotation meaning of the data above is Citra Kirana inform about her photographer, fashion stylist, and makeup artist in her photoshoot. Another meaning of Citra Kirana's post is the concern on her eyes. It means that eyes can talk anything. According to a popular proverb (cited in Frautman et al. 2012, p. 147), "eyes are the window of/to the soul". It means that eyes can show the character of someone. The verbal text on the data above is "eyes talk". The denotation meaning of the verbal text is the eyes is talking. The meaning of eyes is part of the body used to see (oxford dictionary 2008, p. 157) and meaning of talk is speaking to offers detail (oxford dictionary 2008, p. 453). The connotation meaning of the data above is from the eyes we know everything as the explanation from Frautman. The context of the data above will explain below.

The context of the data above is to promoting the services used by Citra Kirana in her photoshoot session and giving information to her followers that from eyes we will know everything. Other data will explain below.

DATA 27



inner hijab, and long-dress. Dewi Sandra's style of the data above is not accordance in Islamic rules of dressing. It is shown on the way she wears her hijab because it is not cover her chest. Paradigmatic relation of the data above can be applied to the model of hijab. It can be changed by lowering the side of the hijab. The verbal text of the data above is "even if it is a whisper.. Allah listen". The syntagmatic of the verbal text is following complex sentence structure. According to Milal et al. (2013, p. 107), a form of a complex sentence consist of the main

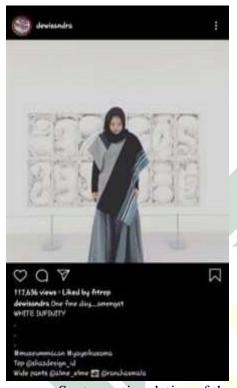
clause, sub-clause, and subordinate conjunction. The main clause of the verbal text is "Allah listen". The sub-clause is "it is a whisper". The subordinate conjunction is "if". The word "even" is an adverb. The paradigmatic relation of the verbal text can be applied to the word listen. It can be changed with word hear or notice. The meaning of those words is to pay attention to something. The denotative and connotative meaning of the data above will explain below.

The denotation meaning of the visual text on the data above is Dewi Sandra is smiling and twirling when she is wearing her white hijab and dress. The connotation meaning of the data above is Dewi Sandra shows her happiness in her white outfit. The smile shows her happiness. As the explanation on the data 23 smile is a sign of happiness. The smile on the data above shows a genuine smile. According to Pease and Pease (2004, p. 69), a genuine smile is shown if the eye cover fold -goes down, and the eyebrow is slightly dipped. The verbal text on the data above is "even if it whisper... Allah listen. Meskipun dalam sebuah bisikan, Allah Maha Mendengar. Wearing @ikyk2011 outer & @mono.indonesia #jumatberkah #alkahfi". The meaning of word whisper based on the Oxford Dictionary is an action that produces a small and low voice (2008, p. 507). Then the meaning of word *listen* is an action to pay attention to something or people (oxford dictionary 2008, p. 258). According to the Cambridge Dictionary, in an online dictionary, word *listen* is an action to pay attention to someone or something to listen to. So, the denotation of the data above is no matter how small your voice God still listens. The meaning of Wearing @ikyk2011 outer & @momo.indonesia is to inform the outfit that she wears and the

hashtags, #jumatberkah #alkahfi, is a metadata tag of the post. The connotation meaning of the data above shows the marvel of God that contained in the 99 names of Allah meaning "The Hearing". It is because of how small our voice to pray God always listens to it. The Indonesian caption on the data above is the meaning of the English caption. The connotation meaning of the caption Wearing @ikyk2011 outer & @momo.indonesia is to promoting the outfit and the hashtags are to find a post that uses similar hashtags. The context of the data above will explain below.

The context of the data above is to promote the outfit worn by Dewi Sandra. It shows in the caption. She is mentioned Instagram accounts @ikyk2011 and @mono.indonesia. Both of the Instagram accounts is a clothing brand. Besides promoting, Dewi Sandra also made a caption that reminds her followers about Allah power, The Hearing. It is Allah will listen to everything, even the sound is so small. The Hearing is one of ninety-nine Allah's names. Other data will explain below.

DATA 28



Syntagmatic relation of the visual text on the data above consists of a rectangular hijab, clothes, wide pants, and inner clothes. Dewi Sandra's style is not quite in accordance with Islamic rules of dress. It is because the hijab is not cover her chest, and her inner cloth shows the curve of her arms. The paradigmatic relation of this style is the change in the style of her hijab and replace her inner clothes with a bigger one. The verbal text of the data above is *one fine day.. amongst WHITE INFINITY*. The syntagmatic relation of the data consists of adverb and prepositional phrase. The adverb of the data is *one fine day*. It belongs to the adverb of time category. The prepositional phrase of the verbal text is *amongst white infinity*. According to the Milal et al. (2013, p. 38), prepositional phrase consists of a preposition, modifier, and noun. Preposition of the data is *amongst*, the modifier is *white*, and the word *infinity* is the noun.

Paradigmatic relation of the verbal text can be applied to the preposition *amongst*. It can be replaced with a word *between* because they have a similar meaning. The denotation and connotation meaning of the data above will explain below.

The denotation meaning of the data above is Dewi Sandra looked down in front of the white background. She is wearing patterned clothes and wide pants. Connotation of the data above is there is negativity among the purity. According to Cerrato (2012, p. 14), white colour is showing purity, while the Dewi Sandra's head gesture shows negativity. According to Pease and Pease (2004, p. 235), the meaning of head down is a signal of negative, judgemental, or aggressive attitude. The verbal text on the data above is "one fine day.. amongst WHITE INFINITY #museummacan #yayoikusama top @shazdesign_id wide pants @alme_elme emoticon camera @ranchasmala". "one fine day.. amongst WHITE *INFINITY*" of the data is a caption. The meaning of white is colour like milk, snow, or bone (oxford dictionary 2008, p. 507). While according to Merriam Webster dictionary, the meaning of infinity is time, place, and quantity limitless. So, the denotation meaning of the data is a day between all of the things are white. #museummacan #yayoikusama top @shazdesign_id wide pants @alme_elme emoticon camera @ranchasmala is the metadata tags of the post. The connotation meaning of the data above is one day in a limitless of goodness, or it can be referred to other depending on the context. According to Herman Cerrato (2012, p.14), the colour white is associated with goodness, purity, light, and innocence. Meaning of the metadata tags of the data above is to make the

followers easy find similar tags. It is also used to promote the outfit that she wear and the place. Context of the data above will explain below.

The context of the data above is to promote museum Macan. It shows on the visual text on the data Dewi Sandra took a picture in front of Yayoi Kusama work. She uses #museummacan #yayoikusama to promote the place, museum Macan. Besides, Dewi Sandra is also promoting the brand of her outfit. She is tagging the Instagram account of her outfit brand, top @shazdesign_id wide pants @alme_elme. Other data will explain below.

DATA 29



Syntagmatic relation of the visual text on the data above consists of hijab, tunic, and skirt. Dewi Sandra style on the data above is not in accordance with Islamic rules of dressing because her hijab is not covering her chest. So, the paradigmatic is applied in her hijab. It can be changed with other models like

lowering both sides of her hijab or lowering one side of her hijab and pin it on her shoulder like in the Citra Kirana style on the data 26. The verbal text of the data above is *addicted to black*. The text is ungrammatical because there is no subject of the sentence. It should be *I*, or *Dewi Sandra addicted to black* if the sentence following the grammatical structure of the sentence, the subject of the data is *Dewi Sandra or I*. The word "*addicted*" is the verb phrase as a single word and the word "*black*" of the data as a prepositional phrase. The paradigmatic relation of the data can be applied to the word *addicted*. It can be replaced with word *obsessed* or *absorbed*. The denotation and connotation meaning of the data above will explain below.

The denotation of the data above is Dewi Sandra standing alone and wearing a black outfit from head to toe. The connotation meaning of the data above is Dewi Sandra shows her elegance. Her elegance is shown in the colour of her dress. According to Cerrato (2012, p. 15), black colour is connected with elegance, power, formality, death, mystery, and evil. The verbal text on the data above is "addicted to black. Wearing @ikyk2011 @anandiaputri #IKYK #IKYKSS19 #JFW2019". The denotation meaning of the verbal text on the data above is Desi Sandra can not stop wearing black. The meaning of "addicted" is can not stop taking or using something (oxford dictionary 2008, p. 5). The caption wearing @ikyk2011 @anandiaputri is to inform the dress and the founder of the dress brand. The hashtags, #IKYK #IKYKSS19 #JFW2019, is metadata tags of the post. The connotation meaning of the verbal text on the data above is Dewi Sandra love colour black so much. The Instagram account tags on the caption are

to promote the dress that she wears. While the hashtags used by Dewi Sandra on the data above is to make her followers find a similar theme or content. The context of the data above will explain below.

The context of the data above is to promote the brand of Dewi Sandra dress. It is shown on the verbal text. She mentioned the brand Instagram account and its founder, @ikyk2011 @anandiaputri. Dewi Sandra not only uses tag @ but also use hashtags, #IKYK #IKYKSS19 #JFW2019 to promote the brand. Meaning of #IKYK #IKYKSS19 refers to the clothing brand, and the #JFW2019 refers to a fashion event, Jakarta Fashion Week 2019. The other data will explain below.

DATA 30



Syntagmatic relation of the visual text of the data above consists of hijab and long-dress. The style on the data above is not following Islamic rules of dressing because the hijab is not covering her chest. So, the paradigmatic relation

of the data above is applied to the hijab. It can be replaced with other models like lowering one side of her hijab and pin it on her shoulder. The verbal text of the data above is "one more from last night... just because... i think i can twirl in this dress forever". The words "one more from last night" and "just" on the data is as adverb. The word "because" is the conjunction. The last sentence is "i think i can twirl in this dress forever" as a simple sentence. The syntagmatic relation of the last sentence following the structure of a sentence that consists of a subject, predicate, and complement. The subject of the data is "I", the predicate of the data is "think" but the predicate on the data is a transitive verb, and the complement is "I can twirl in this dress forever". The complement of the data is a sentence to explain the verb or what the subject does. Paradigmatic relation of the verbal text on the data can be applied to word dress. It can be replaced with clothes, attire, or costume. The denotation and connotation meaning of the data above will explain below.

The denotation of the visual text on the data above is Dewi Sandra on the runway showing her outfit in a fashion show event. The connotation of the visual text on the visual text on the data above is Dewi Sandra introducing and promoting the brand of her dress. According to Wijayanto (2017, p. 16), the aim of a fashion show is to introduce the work of the designer. The verbal text on the data above is "one more from last night... just because... i think i can twirl in this dress forever. Dress by @khanaan_official #wardahinstaperfect #wardahdays2018 #modestfashion #islamfashion". The meaning of "night" is a dark time from one day to the next (oxford dictionary 2008, p. 295), "think" is an

opinion about something (oxford dictionary 2008, p. 461), "twirl" is a person's behaviour that once spins around (oxford dictionary 2008, p. 480), "dress" is a piece of woman's clothes made to cover part of her body (oxford dictionary 2008, p. 137), forever is an adverb of time shows something never-ending (oxford dictionary 2008, p. 174). So, The denotation of the text is Dewi Sandra thinks that she can twirl in the dress forever. The denotation of "Dress by @khanaan_official" is the information about the dress. the denotation of #wardahinstaperfect #wardahdays2018 #modestfashion #islamfashion is metadata tags from the post. The connotation of the verbal text on the data above is Dewi Sandra really loves with the dress. It is shown on the caption that she can twirl in the dress for a long time. The connotation meaning of Dress by @khanaan_official is to promote the brand of the dress and the metadata tags of the verbal text on the data above is a tag used to find a similar theme or content. Those hashtags refer to the event. The context of the data above will explain below.

The context of the data above is Dewi Sandra promoting the brand of the dress and the event. It is shown on the visual text, the background of the Dewi Sandra picture. There is a screen that mentions "wardahinstaperfect x khanaan". In the verbal text, Dewi Sandra also mentions the Instagram account of the brand of her dress, @khanaan_official. Unforgettably, she also uses those hashtags related to the event, #wardahinstaperfect #wardahdays2018 #modestfashion #islamfashion. Other data will explain below.

DATA 31



The syntagmatic relation of Dewi Sandra's style consists of a long dress, kimono blazer, rectangular hijab, and high heels. It is not quite appropriate with Islamic rules of dress because the way of hijabed and the blazer fit in the body and the sleeves that are too tight. Wearing a tight dress is the same as not wearing clothes. It is already explained in the hadith history of Imam Muslim Sahih Al-Alamiyah version no. 3971 (cited in Rista 2019, o. 38). In that hadith tell that women who wear a tight dress are prevented them from entering heaven. In the paradigmatic relation of the Dewi Sandra's style are replace the blazer with the bigger one and loosen the sleeve of the dress. Moreover, she has to change the model of the hijab because it has to cover her chest. Verbal text of the data above is "how to enjoy Mondays? Simply S.m.i.l.e. ok now.. lets do this". The syntagmatic relation of the question of the data consists of question word (how),

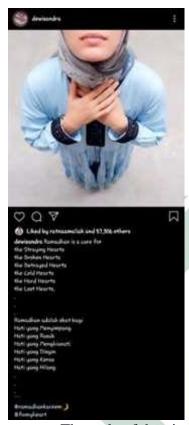
"to" infinitive (to), verb (enjoy), and the subject (monday). The answer of the data consists of adverb (simply) and verb (smile). The last sentence "ok now... lets do this" is an imperative sentence. According to Eastwood (2002, p. 21), the use of an imperative sentence is to get someone to do something. The form of an imperative sentence using lets is let's + base form of the verb express a suggestion. Based on the data, after the word lets is a base form of the verb express a suggestion, do. On the data, Dewi Sandra gets the follower to do something. The denotation and connotation of the data above will explain below.

The denotation meaning of the visual text above is Dewi Sandra wearing a brown hijab, and cream patterned dress combining with outer. She is laughing and crossing her legs. On the visual text on the data above, Dewi Sandra is tagging @kamiidea. The connotation of the visual text above is Dewi Sandra is happy and comfortable with the dress. The Dewi Sandra's happiness is shown on her smile. According to Pease and Pease (2004, p. 69), smiling and laughing are a signal of happiness. While the comfortable is shown the way she is crossing her legs. According to Pease and Pease (2004, p. 215), a woman sends two messages when she poses like scissors and the single-leg-cross; first is she wants to stay or not leave, and second is she refuses. On the data shows the first message because she crosses her legs with laughing. The verbal text on the data above is "how to enjoy Mondays? Simply S.m.i.l.e. ok now.. lets do this. Bismillah. Wearing @kamiidea #latepost #backstage #jakartamodestfashionweek2018". The denotation meaning of "how to enjoy Modays? Simply S.m.i.l.e. ok now.. lets do this" is Dewi Sandra is asking and answering a question to her followers how to enjoy free time, it is

just smiling. She also askes her followers to do it. She is also informed about the dress to her followers with the caption "Wearing @kamiidea". Meaning of "Bismillah" is the romanization of Arabic. The hashtags are the metadata tags of the post. The connotation meaning of the verbal text on the data above is Dewi Sandra suggest her followers to enjoying the free time with a smile and starting with bismillah. Bismillah usually used to start something. Besides, Dewi Sandra Promoting the brand of her dress it is shown on the caption that she mentions the Instagram account of the brand of the dress. The hashtags are used to find a similar theme or content of the post. The context of the data above will explain below.

The context of the post is to promote the dress that Dewi Sandra wear. It is shown on the visual text she giving a tag on the dress, @kamiidea. Dewi Sandra also mentions the account on the visual text (caption). The post is not only promoting the brand of the dress but also promoting the event. It is shown on the hashtag <code>jakartamodestfashionweek2018</code>. Other data will explain below.

DATA 32



The style of the visual text on the data above is not following Islamic rules of dressing. It shows on the hijab that it is not cover her chest. Syntagmatic relation of the visual text consists of hijab and long-dress. The paradigmatic relation of the data can be applied to the model of hijab. It can be changed by lowering both sides of the hijab or lowering one side of her hijab and pin it on her shoulder. It is to cover the shape of her chest. Verbal text of the data is *Ramadhan* is a cure for the straying hearts, the broken hearts, the betrayed hearts, the cold hearts, the lost hearts. The syntagmatic relation of the data is following the structure of a simple sentence. According to Milal et al. (2013, p. 91) at least consists of subject and predicate, the object of the sentence is compulsory, and the adverb of the sentence is optional. The subject of the data is "Ramadhan", the

predicate is "is", the object is "a cure for the straying hearts, the broken hearts, the betrayed hearts, the cold hearts, the lost hearts". The verbal text is also following form of the nominal simple present. It shows on the verb of the sentence, is. The paradigmatic relation of the data can be applied to the change of the tense. It occurs on the word is. It can be replaced with the word was in the simple past tense and will in the simple future tense. In the past tense, the verb will change become cured. The denotation and connotation of the data above will explain below.

The denotation meaning of the visual text on the data above is Dewi Sandra crossing her two palms and put on her chest. The connotation meaning of the data above is surrender to God. According to Morris (1994, p. 23), the meaning of chest across shows that a swear. Related to the data, how the women surrender to God is by swearing. It means she will do something good. The verbal text on the data above is "Ramadhan is a cure for the straying hearts, the broken hearts, the betrayed hearts, the cold hearts, the lost hearts". The meaning of "Ramadhan" is a time to fasting for a month for Muslims, "cure" is return someone to health (oxford dictionary 2008, p. 109), "stray" is switching away from the right direction (oxford dictionary 2008, p. 439), "broken" is damaged or split into pieces (oxford dictionary 2008, p. 48), "betrayed" is expose something to the enemy by someone (oxford dictionary 2008, p. 36), "cold" is unfriendly (oxford dictionary 2008, p. 80), and "lost" is have something taken away (oxford dictionary 2008, p. 261). So, the denotation meaning of the data above is

the cold hearts, the lost hearts to be good. The connotation of the verbal text is Ramdhan is a cure for every heart problem. It is shown by many problems of the heart, such as lost, broken, betrayed, and so on. The context of the data above will explain below.

The context of the data above is Dewi Sandra is to remind her followers to increase their worship because Ramadhan is a cure for every heart problem. The visual text on the data above shows an action like protecting the heart. It refers to the kinds of heart problem mentioned in the verbal text. According to the verse, one hundred eighty-five of Surah Al-Baqarah, Ramadhan is a time when Al-Qur'an was revealed (QS. 2:185). It shows that Ramadhan is a guidance for the people who has problems because Al-Qur'an is guidance for Muslims, and it is a month of forgiving.

DATA 33



The syntagmatic and paradigmatic relation in the visual text. The syntagmatic relation of the data above consists of hijab, blazer, and bag. The style of the data above is not following Islamic rules of dressing because the model of hijab is not covering her chest. According to the meaning of the thirty-first verse of surah An-Nur, Muslimah should wear hijab that covers their chest. The meaning of the verse is "...and to draw their veils over their bosoms..." (OS. 24:31). The paradigmatic relation of the data above is applied to the model of hijab. It can be replaced with lower the front side of the hijab to cover his chest. The syntagmatic and paradigmatic relation in verbal text. "if you are grateful, I will give you more." The structure of the data is a complex sentence. According to Milal et al., a complex sentence is a sentence that consists of a main clause and sub-clause (2013, p. 107). The main clause of the data above is "I will give you more", and the sub-clause is "if you are grateful". The application of paradigmatic relation of the data is applied in the word "I". It can be changed with the word "God" or "Allah" because the term "I" refers to God. It shows in the caption that the data is a quote from Al-Qur'an. The denotation and connotation of the data will explain below.

Denotative and connotative in a visual text. Laudya Cynthia Bella is looking at her right side. It shows in the way she turned his head to the right. The connotation meaning of the data above is Laudya Cynthia Bella feels happy. It shows on her smile. According to Boulogne (2017, para. 16) in BBC.com, the expression of happiness is when tugging at the corners of the mouth and then the zygomatic major in the cheeks, pulls the cheeks up. Denotative and connotative in

Oxford Dictionary is an expression that shows thanks (2008, p. 194). While the meaning of the word "give" is an action to offer something to someone (oxford dictionary 2008, p. 186). So, the denotation meaning in the data above is if someone thankful for what he/she has God will give more what she/he needs. The pronoun I in the data above refers to God because the caption is a quote from the Qur'an surah Ibrahim verse 7. The connotation meaning of the data above remains us to be grateful for what we have because Allah will give us more than what we need. The word *if* in the data is declared a supposition refers to the Muslims and the word *I* refer to Allah who will give the Muslims. The meaning of *more* refers to something more than we need.

The context of the data above is to promote the hijab that wears by Laudya Cynthia Bella. It shows on the caption. She mentions the account of the brand "@lbylcb" and showing the series of hijab "series fatma". The verbal text on the data above is not only promoting the Laudya Cynthia Bella's hijab brand but also remind her followers to always grateful with what Allah give for us. It shows the meaning of Qur'an surah Ibrahim verse 7. Other data will explain below.

DATA 34



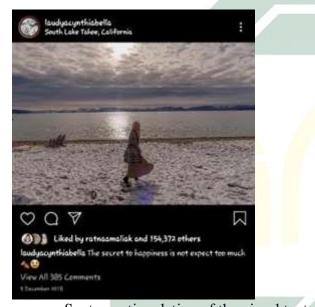
The syntagmatic of the visual text of the data above consists of hijab, blouse, batik skirt, heels, and bag. Laudya Cynthia Bella's style of the data above is following Islamic rules of dressing. It is shown on the way she wears her hijab, the blouse and the skirt is not tight or transparent. According to Ardiyansyah (2014, p. 264), Aurat of women based on Madzab Hanafi, is the whole body except the face and palms. On the data, Laudya Cynthia Bella is also wearing socks to cover the top of her foot because it is part of Aurat. The verbal text of the data above us "walk through life with smile in your face and Allah in your heart". The syntagmatic relation of the data is following the structure of an imperative sentence. Rules of the imperative sentence begin with the base form of the verb (Eastwood 2002, p. 21). The base form of the verb of the sentence on the verbal text is walk. Paradigmatic relation of the verbal text on the data above can

be applied to the word *smile*. It can be replaced with word *smirk* or *grin*. The denotation and connotation of the data above will explain below.

The denotation of the visual text on the data above is Laudya Cynthia Bella walks by herself to go somewhere. This is shown in the data that she is stepping forward and her gaze is straight ahead focused on the road. The connotation meaning of the data above is Laudya Cynthia Bella is confident in what she is going to do. The meaning of step forward on the data above, according to the Cambridge Dictionary is something will be done. While her confident show on her chin up and her eyes look forward (McNew, n. d, p.3). Verbal text on the data above is walk through life with smile in your face and Allah in your heart. The meaning of "walk" is move or go, putting one of the foot on the ground in front of other (oxford dictionary 2008, p. 497), "life" is the condition of living as a human being (oxford dictionary 2008, p. 254), "smile" is a facial expression with mouth corners turned up (oxford dictionary 2008, p. 418), "face" is part of the body that shows an expression (oxford dictionary 2008, p. 157), "Allah" is Muslim's God (oxford dictionary 2008, p. 11), and *heart* is a core of the feeling of a human (oxford dictionary 2008, p. 206). So, the denotation meaning of the data above is when we walk, we should always smile and remember Allah. The connotation of the verbal text on the data above is Laudya Cynthia Bella reminds her followers to always smile when they walk and always remember Allah in every step. It is also representing the picture of the post. The context of the data above will explain below.

The context of the data above is Laudya Cynthia Bella reminds her followers to always smile and remember Allah in every step. She not only wrote on the caption but he also described it on the photo. According to the verse, one hundred and fifty-two of surah Al-Baqarah, if we remember Allah in every step, Allah will remember us (QS. 2: 152). Other data will explain below.

DATA 35



Syntagmatic relation of the visual text on the data above consists of hijab, coat, skirt, socks, and boots. The syntagmatic components of the visual text is following Islamic rules of dressing. The hijab is covering her chest, the coat is covering the shape of her body, and the skirt is not tight or transparent.

Paradigmatic relation of the data above can be applied to the colour of the hijab. It can be replaced with other colours following the colour of the pattern of her coat such as brown or black. Verbal text of the data above is "the secret of to happiness is not expect too much". Syntagmatic relation of the verbal data on the data above is following simple sentence structure. The subject of the data above is

"the secret to happiness", the predicate of the data is "is", the object of the data is "expect too much", the word "not" of the data showing the negative form of the sentence. Paradigmatic relation of the data above can be applied to the word "expect". It can be replaced with other words like hope or wish. The meaning of those substitute words is feeling want something. The denotation and connotation meaning of the data above will explain below.

The denotation of the visual text on the data above is Laudya Cynthia Bella laughing and shaking her skirt. The connotation of the visual text on the data above is Laudya Cynthia Bella is happy when she finishes something. Happiness is shown on her laugh. According to Pease and Pease (2004, p. 69), Smiling and laughing are all seen as signs that a person is happy. While the way she shakes her skirt shows that she is finishing something. According to Morris (1994, p. 36), shaking the clothes is a symbol of cleansing themselves of relationship. The word cleansing it can be referred to as finishing. The verbal text on the data above is "the secret of to happiness is not expect too much". The meaning of the word "secret", according to the Oxford Dictionary, is kept something of others (2008, p. 397). The meaning of the word "happiness" does not worry (oxford dictionary 2008, p. 202). While the meaning of word *expects* is thinking or believing something is going to happen (oxford dictionary 2008, p. 154). So, it can be concluded that the denotation meaning of the data above is the key to happiness is realistic. The connotation meaning of the data above remains us to be realistic. The meaning of *not expect too much* can be defined as something unrealistic or something impossible. We can get happiness if we expect something that depends

on the measure. The measure can be defined as our efforts. The context of the data above will explain below.

The context of the date above is Laudya Cynthia Bella shares her happiness and tell her followers about the secret of happiness. She said that the secret of happiness is not to expect too much. According to verse eight of surah Al-Insyirah, we should only hope in Allah not in what he created. The verse tells "And to your Lord direct (your) longing" (QS. 94:8). It is also supported by hadith history of Imam Syafi'i (cited in dalamislam.com, para 3), if you hope too much to someone, Allah will puts upon you the pain of hope. It is because Allah is very jealous of those who hope in someone other than Him. Other data will explain below.

DATA 36



Components of syntagmatic relation on the visual text of the data above consists of hijab, long-dress, socks, and slipper. The Laudya Cynthia Bella style of the data is not following the Islamic rules of dressing. The long-dress is not long enough. It shows her foot. She wears socks to cover the skin, but the shape of the foot is not. The foot is not an exception in Aurat. So, paradigmatic relation of the visual text on the data above is applied to the long-dress. It can be replaced with the longer ones or add a long skirt to cover her foot. Verbal text of the data above is "today's *gonna be my last day working here before going back to my daily routine and support my hubby*". Syntagmatic relation of the data above is following the structure of future tense. Structure of the future tense is *subject* + *be* + going + to + vI + C (Azar 2002, p. 2). There is a grammatical error on the verbal text of the data. The verb after the modal, *be going to*, should use verb one, not verb+ing. So, paradigmatic relation of the verbal data is applied to the word *working*. It replaced with word *work*. The denotation and connotation of the data will explain below.

The denotation of the visual text on the data above is Laudya Cynthia Bella stepping forward on the edge of the pool and smiling. The connotation of the visual text on the data above is interest and happy to begin something. It is shown on the gesture of stepping forward. According to Pease and Pease (2004, p. 214), the meaning of step forward shows someone's intension or interest to begin something. The smile is conducting the drop-jaw smile. It is a smile that gives the impression that the person is laughing or playful (Pease and Pease 2004, p. 77). The verbal text on the data above is "today's *gonna be my last day working here*"

#ironmanlangkawi2018 #suamikuironman. Im wearing Lfashion @lbylcb Hijab
L'fatma". The denotation meaning of the data above is Laudya Cynthia Bella's
work is going to end, and she will start her daily routine and support her husband.
The meaning of "work" is a job performed by a human (oxford dictionary 2008,
p. 513), "routine" is a constant way to do something (oxford dictionary 2008, p.
385), "support" encourages someone (oxford dictionary 2008, p. 446), "hubby" is
a husband. The hashtags on the caption are the metadata tags. The sentence, "Im
wearing Lfashion @lbylcb Hijab L'fatma", is the information of hijab brand. The
connotation of the verbal text on the data above is Laudya Cynthia Bella inform
her followers about what she is going to do and promote the hijab. The
connotation meaning of the hashtags on the verbal text on the data above is to
makes her followers easy find a similar theme or content. Context of the data
above will explain below.

The context of the data above is Laudya Cynthia Bella is promoting the hijab that she wears, it is shown on the last sentence of the caption, "Im wearing Lfashion @lbylcb Hijab L'fatma". Besides, she is also informed to her followers what she is going to do. It is shown on the meaning of the caption, going back to my daily routine and support my hubby. The word "going back to" means that she is interesting to begin her usual thing. It is also proven by the meaning of her gesture. Support the husband as well as being obedient to the husband. The advantage of obedient to the husband will be guaranteed to go to heaven. It is already mentioned on the hadith history of Tirmidzi no. 1161. The hadith reads

"Whichever woman dies and her husband is pleased with her, she will go to heaven". Other data will explain below.

DATA 37



The syntagmatic relation of the visual text above consists of rectangular hijab, blouse, skirt, coats, socks, and flat shoes. The data style does not comply with the Islamic dress code because the hijab does not cover the chest, the sleeve of the coat does not completely cover her hands, and the skirt is not long enough. The paradigmatic relation of the data above can be applied to complete the lacks of the style such as the front of the hijab can be lowered to cover his chest, unroll the collar sleeve, and replace the skirt with a longer one. Verbal text of the data above is "every day is a fresh start". Syntagmatic relation of the verbal text of the data above is following the structure of a simple sentence. According to Milal et al. (2013, p. 91), simple sentence at least consists of subject and predicate. The subject of the data is a noun phrase, "every day". The predicate of the data is "is".

the data can be applied to the word *day*, and it can be replied with word *week*, *month*, or *year*. The denotation and connotation meaning of the data above will explain below.

The denotation meaning of the visual text on the data above is Laudya Cynthia Bella is standing in the middle of the road. The gestures are the foot stepping forward, and her eyes look at the road. She is also tagging @lbylcb on the picture. The connotation of the visual text on the data above is Laudya Cynthia Bella is recalling a feeling of going to do something new. The eyes look at the down is a signal of recalling a feeling (Pease and Pease 2004, p. 187). The meaning of stepping forward on her gestures refers to something that she is going to do. The tags on the picture are referring to her hijab brand, @lbylcb. The verbal text on the data above is every day is a fresh day #bismillahirahmanirahim #newproject #Lbylcb.. The meaning of "day" is a time between sunrise until sunset (oxford dictionary 2008, p. 113) and "fresh" is something new. So, the denotation meaning of the verbal text is every time between sunrise and sunset is a new day. The hashtags on the verbal text on the data above are metadata tags of the post. The connotation meaning of the verbal text on the data above is every day is a new day. The meaning fresh day is starting a new day or its the beginning of the day when we open our eyes. While at the end of the day is when we close our eyes to sleep. So, every day we find or do something new in our life. The hashtags on the data above are used to find the similar content or theme. The context of the data above will explain below.

The context of the data above is Laudya Cynthia Bella is promoting the new project of her clothing brand. It is shown on the tags on the visual text of the data. The verbal text on the data is related to the context of the post. Fresh day refers to the new project. The meaning of the hashtags #bismillahirahmanirahim is romanized of the Arabic language. It is used

by Muslims in every start something. Meaning of *bismillahirahmanirahim* is "in the name of God, most Gracious, most Compassionate". The meaning of *#newproject #Lbylcb* refers to the new project of the clothing brand. The other data will explain below.

DATA 38



The data above is from Shireen Sungkar's Instagram account. The components of syntagmatic relation in the Shireen's style are rectangular hijab,

long dress, socks, flat shoes, and sling bag. The style is following Islamic rules of dressing. It shows on the hijab cover her chest, the dress is not tight, and cover the top of her foot with socks. The application of the paradigmatic relation of this style can be applied in the hijab. The plain hijab can be replaced with a patterned hijab or change the colour with the brighter one. Verbal text on the data above is a smile is the prettiest thing you can wear. Syntagmatic relation of the verbal text on the data above consists of a noun as subject, predicate, and complement. The data above is following the structure of a simple sentence that at least consists of subject and predicate (Milal et al. 2013, p. 91). The subject of the data is a "smile", the predicate is "is", and the complement is "the prettiest thing you can wear". Compliment of the data contained a noun phrase, the prettiest thing. According to Milal et al. (2013, p. 9), noun phrase consists of determiner, modifier, and head (noun). The determiner of the noun phrase is "the", the modifier is "prettiest", and the head is "thing". The paradigmatic relation of the verbal data above can be applied to the modifier of the noun phrase, "prettiest". It can be replied with the most beautiful. The denotation and connotation of the data above will explain below.

The denotation of the visual text on the data above is Shireen Sungkar smiling in the behind of the door. Her foot gesture is stepping forward. The connotation of the data above is Shireen Sungkar is happy when she is going to do something. It is proven by her smile and foot gesture. According to Pease and Pease (2004, p. 214), the meaning of step forward shows someone's intension or interest to begin something, while the smile refers to happiness. According to

Pease and Pease (2004, p. 69), smile and laugh are considered as a signal of happiness. The verbal text on the data above is *a smile is the prettiest thing you can wear. Pleats dress by @kiabyzaskiasungkar*. The meaning of "*smile*" is an expression that shows happiness (oxford dictionary 2008, p. 419), "*prettiest*" is an adjective pleasing and attractive (oxford dictionary 2008, p. 348), "*thing*" is an unnamed object (oxford dictionary 2008, p. 461), and "*wear*" is have something in our body (oxford dictionary 2008, p. 502). So, the denotation meaning of the data above is smile is something the most attractive thing that we can wear. *Pleats dress by @kiabyzaskiasungkar* of the data is the information of the dress. The connotation meaning of the verbal text on the data above is something that we can do is more pretty than something we can buy because a smile is the most beautiful and free. The *pleats dress by @kiabyzaskiasungkar* is Shireen Sungkar is promoting the dress that she wears. The context of the data above will explain below.

The context of the data above is to promote the dress that she wears. The dress is from @kiabyzaskiasungkar. Besides, Shireen Sungkar tells her followers to always smile because it is the prettiest thing that we can wear. According to an online article, *pesma.uinsby.ac.id*, *a* smile is a type of charity. It already mentioned in a hadith History of Tirmidzi. The hadith reads "Rasulullah SAW said, "Your smile before your brother (fellow Muslim) is (valuable) alms to you." (HR at Tirmidzi (no. 1956), Ibn Hibban (no. 474 and 529) and others, from Abu Dzar r.a.)". Another data will explain below.

DATA 39



Syntagmatic relation of the visual text above consists of khimar, clothes, skirt, sneakers, and bag. According to Orami Parenting, online magazine, khimar is long hijab that covers head until waist or more. According to the data, Shireen Sungkar style is appropriate with Islamic rules of dressing. The hijab is cover not only her chest but also her body. So, the paradigmatic relation of the data above is not needed. Verbal text on the data above is there is always more to thank for than to complain about "alhamdulillah". The syntagmatic relation of the verbal text should follow the structure of an expletive sentence, but, there is a grammatical error on the verbal data above. According to the structure section book by pusat bahasa Unair (n.d, p. 42), there is a noun phrase after to be in there, and it sentences. According to the data, after the to be is an adverb, always, not a noun phrase. Paradigmatic relation of the verbal data can be applied to the word

"complain". It can be replaced with word *criticize* or *disagree*. The denotation and connotation of the data above will explain below.

The denotation of the visual text on the data above is Shireen Sungkar wearing brown khimar and dress. She is also smiling, and her gesture is stepping forward. On the visual text, Shireen Sungkar is tagging two Instagram accounts, @ysl and @geraihawa. The connotation of the visual text on the data above is Shireen Sungkar is promoting the bag and the outfit that she wears. It is shown on the tagging of the picture. The meaning of her expression and gesture is similar to the previous data. The verbal text on the data above is "there is always more to thank for than to complain about "alhamdulillah". Btw ini frenchkhimar set by @geraihawa". The denotation of the verbal text is there are many things to thank than to complain. The meaning of "thank" is telling someone about something you're grateful for (oxford dictionary 2008, p. 459), "complain" is tell that you are upset about something. The connotation of the verbal text is Shireen Sungkar reminds her followers to always grateful. It is shown on the word "alhamdulillah". It is an Arabic expression used to convey gratitude. Besides, the caption is also promoting the outfit that Shireen Sungkar wear. The context of the data above will explain below.

The context of the Instagram post above is to promote the outfit that Shireen Sungkar wear. It is proven by the tags on the visual text and the written on the verbal text. The post is not only for promoting but also it is to remind the followers to always grateful with everything. It is shown on the meaning of the caption. Other data will explain below.

DATA 40



Syntagmatic relation of the visual text of the data above consists of hijab, blouse, transparent long dress, skirt, socks, slip-on shoes, and bag. The transparent long-dress wore by Shireen Sungkar is combining with a skirt to cover the lower of her body. So, the style is following the Islamic rules of dressing. Paradigmatic relation of the visual text above can be applied to the hijab. It can be replaced with pattern hijab with the same colour. The verbal text of the data above is "visited @ysl pop-up store at senayan city last nite, btw it's only available until the end of november". The syntagmatic structure of the verbal text of the data above should follow the structure of the simple sentence, but, there is a grammatical error on the data. There is no subject of the first sentence on the data. It is because the subject of the data is Shireen Sungkar itself, the Instagram user. The denotation and connotation of the data above will explain below.

The denotation of the visual text on the data above is Shireen Sungkar in front of YSL store. She is leaning on the wall, crossing her foot, and tilting her head. The connotation of the visual text on the data above is Shireen Sungkar is comfortable with the attractive YSI store. The way she is crossing her legs shows a comfort. According to Pease and Pease (2004. P. 215), crossing legs send a message that the person intends to stay. It means that the person is comfortable with the place or situation, while the attractive side is shown on the way she titled her head. According to Pease and Pease (2004, p. 234), the meaning of head tilt is to show interest. The verbal text on the data above is "visited @ysl pop-up store at senayan city last nite, btw it's only available until the end of november". The denotation of the verbal text is Shireen Sungkar come to the YSL store in Senayan city last night and inform that the store only opens until 31 November. The meaning of "visited" is come to the place in period time (oxford dictionary 2008, p. 495), "pop-up" is something that comes quickly (oxford dictionary 2008, p. 341), and available is something that you can find or buy (oxford dictionary 2008, p. 25). So, the connotation of the data is Shireen Sungkar promote YSL pop-up store in Senayan City. It is shown on the caption and the picture. She is mentioning the Instagram account of Ysl. The context of the data above will explain above.

The context of the data above is Shireen Sungkar promoting YSL's pop-up store in Senayan City. It is shown on the tags of the verbal text. In the background of the picture, there is a big logo of YSL. Shireen Sungkar is not only promoting the brand but also she is showing how the Muslimah should dressing. The dress

that she wears is transparent. So, she is combining the dress with a denim skirt.

The style shows that veiled and dressed according to existing provisions, do not prevent being fashionable. Other data will explain below.

DATA 41



Syntagmatic relation of the visual text of the data above consists of hijab, tunic, pleated skirt, shoes, and bag. The components of the Ichasoebandono's style is following Islamic rules of dressing. The hijab is cover her chest, and the dress and the skirt are not tight or transparent. Paradigmatic relation of the visual text of the data above can be applied to the hijab. It can be replied with other pattern hijab with the same colour as the skirt or the tunic. Verbal text of the data above is "at the end of a storm, there is a golden sky". The data above is a quote from a musical theatre Carousel song by Rodger and Hammerstein. The quote on

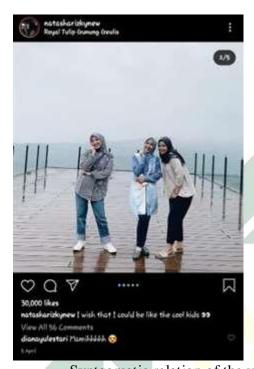
the data above is a sentence which is contained an expletive construction, noun phrase, and prepositional phrase. According to Haermant (2008, p. 4), the expletive in a sentence is a word used to indicate an existence. The expletive in the data above is there is. The noun phrase of the data above is a golden sky while the prepositional phrase of the data above is at the end of a storm. The noun phrase of the data above consists of determiner "a", the modifier "golden", and noun "sky". The syntagmatic relation of the noun phrase of the data above is in accordance with the component of the noun phrase that consists of determiner, modifier, and noun. The prepositional phrase of the data above is also in accordance with the structure that consists of the preposition "at" and object of the preposition "the end of a storm". The application of paradigmatic relation of the data above can be applied in the modifier of the noun phrase golden. It can be replaced with blue, red, orange, and so on. The substituted of the colour of the sky is depending on the usual colour of the sky such as blue when sunny, red when the sun goes down. The denotation and connotation of the data above will explain below.

The denotation of the data above is Icha Soebandono wearing bag in her back and holding the camera in her hand. She is smiling and posing like walking. The connotation of the data above is Icha Soebandono happy with something that she is going to do. The meaning of the gestures is similar to data 40 by Shireen Sungkar. The verbal text on the data above is "at the end of a storm, there is a golden sky" photographed by @dude2harlino. The meaning of word storm, according to the Oxford Dictionary, is extreme weather, or it is related to angry

emotion or related to negative meaning like a problem (2008, p. 438). While the meaning of word *golden* is something that coloured gold (oxford dictionary 2008, p. 190). According to the Cambridge Dictionary, online dictionary, the word *golden* can be mean as special, successful, or opportunity. So, it can be concluded that the denotation meaning of the data above is good weather after a storm like a rainbow after the rain. The tag on the caption, *photographed by* @dude2harlino, is the information of the photographer. She also informs the photographer of the picture is her husband, @dude2harlino. The connotation meaning of the data above is After something bad there is something good. In the data, *storm* refers to something bad it can be a problem. While the *golden sky*, it can be a good thing, such as success. She also informs the photographer of the picture is her husband, @dude2harlino. The context of the data above will explain below.

The context of the data above is Icha Soebandono showing the picture taken by her husband, @dude2harlino. She also tells her followers that after something bad, there is something good. It also shows that everything will be pass because Allah gives trials according to the ability of his people. According to the two hundred and eighty-six verse of surah Al-Baqarah, Allah will not give tests beyond the limits of ability. The verse also reads "Allah does not charge a soul except (with that within) its capacity..." (QS. 2:286). Other data will explain below.

DATA 42



Syntagmatic relation of the visual text on the data above consists of hijab, shirt, pants, shoes, and slippers. The three people on the data have the same style. Natasha Rizky style on the data is not following Islamic rules of dressing. It is shown on the way she wears the pants. Women are not allowed to wear pants because it resembles men, and Allah condemns it. It already explained in a hadith history of Imam Bukhari no. 5435 in Shahih Al-Alamiah version (cited in Rista 2019, p. 40). Usually, the style used by Natasha Rizky is similar to man style. So, paradigmatic relation to the data above is applied to the pants. It can be replaced with a long skirt. Verbal text on the data above is "i wish that i could be like the cool kids". The syntagmatic relation of the verbal text on the data above consists of a subject, predicate, and an adjective clause as the object. The subject of the data is "i", the predicate of the data is "wish", and the object of the data is 'that i could be like the cool kids". According to Milal et al. (201, p. 67), the adjective

clause is a clause used as an adjective. There is relative pronoun contained on the adjective clause such as that, whom, who, and which. On the data above the relative pronoun is *that*. The denotation and the connotation of the data above will explain below.

The denotation of the visual text on the data above is Natasha Rizky smiling when she takes a picture with her friends. The Natasha's gesture is her hand resting on her cheek, and her legs are apart. The connotation of the data above is Natasha Rizky bored with her friends but still showing her happiness.

The boredom shows on the way she took her hand on her cheek. According to Pease and Pease (2004, p. 155), if the hand support her head, it is a signal of boredom. While her smile and legs, gestures shows her happiness and her solidarity. According to Pease and Pease (2004, p. 212), the legs apart is a signal that the person shows solidarity, or it shows a comfort. The verbal text on the data above is "I wish that i could be like the cool kids". The meaning of wish is want something to happen (oxford dictionary 2008, p. 511). While, the meaning of cool kids, according to urbandictionary.com, refers to sadistic people. So, the denotation meaning of the verbal text on the data is Natasha Rizky want to be a sadistic person. The connotation meaning of the data above is Natasha Rizky shows that she have a bad side. The context of the data above will explain below.

The context of the data above is Natasha Rizky is showing a moment with her friend. Besides, the Natasha Rizky style on the data above resembles men. It shows on her jeans because it is usually worn by men. According to a hadith (cited in Ardiansyah, 2014), reads "From Abu Hurairah said that the Messenger of

Allah has cursed men who wear women's clothes and women who wear men's clothing." (Narrated by Abu Dawud). It can be concluded that women are not allowed to wear clothes that resemble men.

4.2 Discussion

This study has examined visual and verbal texts of the Instagram post in three theories; syntagmatic and paradigmatic relations, connotation and denotation, and context. The object of this study is the Indonesian muslimah artists Instagram post. This study is carried out to achieve the objectives of the study: a) to know are the syntagmatic and paradigmatic relations on visual and verbal texts in Indonesian muslimah artists post on Instagram. b) to know are the denotation and connotation on visual and verbal texts in Indonesian muslimah artists post on Instagram. c) to find the context of Indonesian muslimah artists post on Instagram. The finding shows the Indonesian muslimah artists fashion style, the real meaning of the caption, and the context of Instagram post.

In this study, the researcher used syntagmatic and paradigmatic relations theory, denotation and connotation theory, and the context in visual and verbal texts. In this research data, the syntagmatic relation in the visual text follows the rules of dressing in Islam in which there are some fixed laws. The guidelines are that it is illegal for women to wear tight clothing, not to use translucent or body form clothes and to cover the head to the chest using the hijab. The laws are valid. The Quran verse an-nur verse thirty-one clarified these laws.

Syntagmatic and paradigmatic relation of the visual text follows the rules of Islamic dressing. According to Ardiyansyah (2014, p. 267-268), there are five

rules of dressing; the first is the clothes should cover the Aurat, the second, the clothing is not transparent, the third is the clothes should be loose, the fourth is not resemble men, and the last is the colour or shape of the clothes are not striking that makes attract attention. Based on an analysis of the above-found evidence, there are three styles of Indonesian muslimah artists. The first is combination between hijab and long dress like in the data 1, 2, 10, 15, 20, 24, 25, 27, 29, 30, 31, 32, ,36, and 38. The second is combination between hijab, blouse, and skirt like in the data 3, 4, 5, 11, 12, 34, 35, 37, and 41. The third is combination between hijab, tops, and pants like in the data 7, 8, 9, 13, 16, 17, 18, 19, and 42.

Some Indonesian Muslim clothing components still do not comply with Islamic laws such as wearing clothes that show the shape of the body. The data 16 shows Cut Ratu Meyriska wear hijab, sweater, jeans, and sunglasses. The jeans that she wears is too tight. It shows the shape of her legs. Then the hijab is not cover the chest. The data 7, style of hijab and the blouse show the shape of the body. The Natasha Rizky's style on the data 18 is more like a man. Wearing jeans and a shirt as an outer is a style of clothing that is commonly worn by teenage boys today. The inappropriate style from the data above can be replaced with other component or model such as the model of hijab can be replaced with lower the side of the hijab, the tight jeans or pants can be replaced with a skirt, and the men style can be replaced with the feminine ones like a shirt as an outer can be replaced with a blouse.

According to Yanggo, in an interview, mentioned the development of Muslim clothing in Indonesia is quite good. Still, some things are not following

Islam, such as the hijab that is inserted into the collar (Dikarma 2016, para. 4). Kristanti (2017, p. 3) mentioned that the change of the Muslimah style because of current development because Muslim clothing is worn not for religious demands to cover Aurat, but as a means of fulfilling lifestyle.

The implementation of verbal texts of syntagmatic and paradigmatic relationships is close to that of visual texts of theory. The visual text focuses on fashion component relations while verbal text focuses on structure (syntagmatic relationships) and meaning in the text (paradigmatic relationships). The structure of the verbal text on the findings, most of Indonesian muslimah artists followed structure of simple sentence (data 2, 3, 7, 21, 26, 30, 32, 35, 37, 38, 40) and complex sentence (data 6, 8, 9, 16, 27, 33). As an example, in data 27 " even if it is a whisper... Allah listen". The syntagmatic of the verbal text is following complex sentence structure. According to Milal et al. (2013, p. 107), the form of a complex sentence consist of the main clause, sub-clause, and subordinate conjunction. The main clause of the verbal text is Allah listen. The sub-clause is it is a whisper. The subordinate conjunction is if. The word even is an adverb. The paradigmatic relation of the verbal text can be applied to the word "listen". It can be changed with word hear or notice. The meaning of those words is to pay attention to something.

There is some grammatical error in the verbal text above. It is shown on data 36, "today's gonna be my last day working here before going back to my daily routine and support my hubby". The verb after modal, be going to, should use verb one, not verb+ing. So, paradigmatic relation of the verbal data is applied

to the word *working*. It replaced with word *work*. It also happens in data 40. The grammatical error of the data has occurred because the user is used informal language.

Another theory used by the researcher is denotation and connotation. This theory is also applied in visual and verbal texts. In the visual text, the denotation of the picture explained how the picture is presented, such as the pose or the gesture of the Instagram user. While the connotation of the visual text is the meaning of the gesture itself according to psychology, such as step forward means showing a confident feeling. For example, on data 34, is Laudya Cynthia Bella is walked by herself to go somewhere. This is shown in the data that she was stepping forward and her gaze is straight ahead focused on the road. The connotation meaning of the data above is Laudya Cynthia Bella is confident in what she is going to do. The meaning of *step forward* on the data above, according to the Cambridge Dictionary is something will be done. While her confident show on her chin up and her eyes look forward (McNew, n. d, p.3).

The application of denotation and connotation in the verbal text explained the literal meaning of the data is according to the dictionary while the connotation meaning of the data is the real meaning of the caption that wanted to deliver by the user. For example, in data 11, The verbal text on the data above is "there are so many reason to be happy!". The meaning of word beautiful based on the Oxford Dictionary is something pretty or attractive (2008, p. 33). The word reason means a cause or explanation about something (oxford dictionary 2008, p. 366). While, the meaning of happiness is an expression of human feeling

pleasure (oxford dictionary 2008, p.202). So, the denotation meaning of the data above is so many causes to be happy. The connotation meaning of the data above is the reason to be happy is not about have a lot of money, wearing branded stuff, and travel to the entire world. The data mention *there are so many beautiful reasons* is that today some people measure their happiness with the matter such as good health, good salary, and good house (Cybriwsky 2016, p. xv). While a smile can make us happy or we give a little thing to the others can make them happy.

The use context of this study is to reveal the background of the user post the picture and use the caption. Most of the data of this study the background situation of the Instagram post is to promoting something such as services, clothes, or events. There is some way to promote the stuff such as using tag the Instagram account of the brand or the service provider on the picture or using hashtags of the brand. It is like in the data 28. Dewi Sandra uses #museummacan #yayoikusama to promote the place, museum Macan. Another way to promote a brand or services the user use a tag on the picture of the post. It is shown on data 39. Shireen Sungkar is tagging @geraihawa and @ysl on the picture of the post. Besides, the context of the Instagram post of the Indonesian muslimah artists not only for promoting brand or service but also it is used to remind their followers like in the data 32. In the data, Dewi Sandra reminds that Ramadhan is a cure for the straying hearts, the broken hearts, the betrayed hearts, the cold hearts, the lost hearts.

The differences between this research and previous research are this research, data, theory, and evidence vary from previous research. The previous

research only uses one text such as Emrullah Seker (2013) in his research,

Paradigmatic, Syntagmatic, And Contextual Relation In Araby, he only focused
on the verbal text. While Putri (2018), in her thesis, Representasi Fashion Culture

Dalam Digital Media Hypebeast, she only focused on the visual text. In this
research, the researcher was combining both the visual and verbal text. The
syntagmatic and paradigmatic relations in Seker research and this research is
similar. The researchers analyzed the structure of the sentence and the substitute
in the verbal text, but this research not only analyzing the verbal text but also the
visual text, especially the fashion style of the Instagram user.

Another previous study is *denotative and connotative analysis on the* advertisement of new axe provoke even goddesses will fall version by Ariyadi (2014). This research also uses denotative and connotative theory to analyze the data. In the previous research, the researcher only focused on the denotation and connotation meaning of the visual text. While in this study not only focused on the visual but also the verbal text. The differences of this study and the previous study are this the connotation meaning of the visual text is related to the psychological meaning of gestures. While the previous study, the connotation meaning of the data related to the context of the advertisement, such as the customers.

The previous study and this study discusses the visual and verbal text. The previous study is *Semiotic study on visual and verbal signs of Taylor Swift's music video "you belong with me" and it's song lyrics* by Darmayanti, Sudipa, and Widiastuti (2016). The previous study only mentioned the composition of the

visual and verbal text on the data without any supporting arguments. In this study, the researcher shows the meaning of the data from the dictionary to get literal meaning of the verbal text and use the psychological book of the meaning of gesture to reveal the meaning of the gesture.

From the findings and the discussion above this study, this research has some urgencies for the community. It will be able to help the public to understand the correct language structure and how to dress properly for Indonesian Muslim women. Besides this research can help the public to understand the images or expressions that the sender wants to convey. Finally, this research also reveals the purpose of posting Instagram not only for brand or service promotion but also for sharing experiences.

This study not only has the urgency to the common things but also in religious thing. It is proven in the syntagmatic and paradigmatic relation of the visual text on this study. The discussion of how to dress properly for Indonesian Muslim women is to help Muslimah to be a good one. The way Muslimah wear hijab properly shows their identity. It is already mentioned in Qur'an surah Al-Ahzab verse fifty-nine. The verse reads "... that is more suitable that they will be known and not be abused..." (Q.S. 33:59). From the verse hijab not only for showing the identity but also it is to protect them from abuse. Several captions of the data in the findings also teach us how to be a good Muslim. It is shown, for example, on the verbal text on data 2, "every problem is a gift.. without problems we would not grow". The caption is written to remain the followers that they should be grateful for every problem because it makes them grow to be good. It

also reminds them of how Allah loves His followers/servants. According to verse seven of surah Ibrahim, "... if you are grateful, I will surely increase you (in favor)..." (QS. 14:7), when we are thankful for the gifts, Allah will increase our favour.



CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

From the discussion above can be concluded that each of theory used by researcher has own purposes such as; The syntagmatic relationship is used to analyzing the component of the visual and verbal texts itself. Whereas the application of the paradigmatic relationship is used to substitute one component to others, changes occur in the composition of the fashion style (visual text) and sentence (verbal text). Thus, there are some Indonesian muslimah artists are still dressing less in compliance with the rules of Islam. It is shown on the pants, the model of hijab, and the size of the clothes of the components of the style. Those components can be replaced with skirt, lowering the side of hijab, or increase the size.

The denotation meaning of the visual text the researcher describe the picture of the post such as the gestures and the expressions. While the connotation meaning of the visual text is from the meaning of the gestures and the expression related to the psychology. Most of the visual text on the data, the Indonesian muslimah artists post their picture instagram is to show their happiness. It is shown on their smile. The denotation of the verbal text on the data the Indonesian muslimah artists wrote a caption related to the picture and mentioned others. Instagram account use tag and hashtag related to the theme. The connotation meaning of the verbal text is to share their experience and to promote the brand that they wear or service that they use. It is shown on the aim of tag and hashtag.

The context of Instagram post of Indonesian muslimah artists is to promote something such as product, clothes, or service. It is shown on the tag Instagram on the visual and verbal texts. Besides, the Indonesian muslimah artists the use of post of Instagram is to share their experience and to remind their followers. It is shown on the use of quote of Qur'an as the caption of the picture.

5.2 Suggestion

The researcher provide society and future researchers with recommendations on the basis of the findings. For the community, This inquiry is expected to help Muslimah to dress as good Muslim women in accordance with Allah's determinations. Furthermore, this study should also help the public to understand better the true meaning of the phrase or utterance and picture.

Then for future researchers, There are still many aspects that can be analyzed about visual and verbal texts in various theory and the result of this study may be used as early information to conduct further researches.

REFERENCES

- A'la, T. F. (2011). A semiotic analysis on the a-mild advertisements using Roland Barthes' theory. Syarif Hidayatullah State Islamic University.
- Agustini, N., Netra, I., & Rajeg, I. (2017). Semiotic analysis in maybelline lipstick advertisemnet. *Jurnal Humanis, fakultas ilmu budaya Unud.* 17, pp. 35-41
- Al- Jarullah, A. (n.d). Mas'uliyatul mar-ah al-muslimah. (Ghofar, M. A. Trans., 2015) Hak dan Kewajiban Wanita Muslimah Menurut Al-Qur'an Dan As-Sunnah. Jakarta: PT. Pustaka Imam Asy-Syafi'i.
- Al-Qur'an. https://quran.com
- Ardiansyah. (2014). Konsep aurat menurut ulama klasik dan kontemporer; suatu perbandingan pengertian dan batasannya di dalam dan luar shalat. Analytica Islamica. 3 (2). Pp. 258-273.
- Arikunto, S. (1998). *Prosedur penelitian suatu pendekatan praktek*. (4th. Ed) Jakarta: RhinekaCipta.
- Arikunto, S. (2006). Prosedur penelitian suatu pendekatan praktek. (6th. Ed). Jakarta: PT. Rineka Cipta.
- Ariyadi, A. (2014). Denotative and connotative analysis on advertisement of new axe provoke even goddesses will fall version. Maulana Malik Ibrahim State Islamic University of Malang.
- Armanwansyah. (2016). An anlysis of connotative meaning in selected Maher Zain's songs lyrics. State IslamicUniversity of Syarif Hidayatullah Jakarta.
- Barthes, R. (1967). *Elements of semiology* (Cape, J. Trans). New York: Hill and Wang. (Original work published 1964).
- Barthes, R.(1953). *Le Degre Zero de L'Ecriture* (Lavers, A & Smith, C, Trans. 1967). *Writing degree zero*. London: Jonathan Cape
- Brener, G. (2016). Your "smile" is the perfect accessory to get the guy you want!. Journal Frankfurt. Retrived on december 15th 2019 https://www.journal-frankfurt.de/journal_news/Panorama-2/Galia-Breners-column-Your-Smile-is-the-perfect-accessory-to-get-the-guy-you-want-28610.html
- Buchler, J. (1955). *Philosophical Writings of Peirce*. New York: Dover Publication, Inc.
- Cameron, D., McAlinden, F., & O'Leary, K. (1988). Lakoff in context: the social and linguistic functions of tag questions. *Women in their speech communities*, 74-93.
- Cerrato, H. (2012). The meaning of colours.
- Chandler, D. (2007). The basic semiotic (2nd. Ed). New York: Routledge.
- Creswell, J. W. (2013). Qualitative Inquiry & Research Design: Choosing among Five Approaches (3rd ed.). Thousand Oaks
- Cybriwsky, R. A. (2016) global happiness; a giuide to the most contened (and discontented) places around the globe. Colourado: greenwood.
- Darmayanti, N., Sudipa, I. & Widiastuti, N. (2016). Semiotic study on visual and verbal signs of taylor swift's music video"you belong with me' and its

- song lyrics. *Jurnal Humanis, Fakultas Ilmu Budaya Unud*, 17, pp.175-183.
- Dikarma, D. (2016). *Tren busana muslim jangan lupakan syariat*. Retrived on July 11, 2020, from https://republika.co.id/berita/dunia-islam/mozaik/16/08/04/oba2ej313-tren-berbusana-muslim-jangan-lupakan-syariat
- Eastwood, J. (2002). Oxford guide to english grammar. 7th ed. Oxford: oxford press university.
- Fass, M. (2020). Summer's best sunglasses trends are blast from the past. Vogue. https://www.vogue.com/vogueworld/article/shop-best-sunglasses-trends-spring-summer retrived on 4 june 2020.
- Florita, T. (2019, June 11). Yuk ketahui apa maksud dibalik 7 bahasa tubuh yang nggak kamu sadari ini. *Popbela.com*. Retrived february 10, 2020 from https://www.google.com/amp/s/www.popbela.com/career/inspiration/amp/titaflorita/bahasa-tubuh
- Gorvett, Z. (2017, April 10). There are 19 types of smile but only six are for happiness. *BBC.com*. Retrived february 10, 2020 from https://www.bbc.com/future/article/20170407-why-all-smiles-are-not-the-same
- Halliday, M.A.K. Hasan, R. (1985). Language, Context, and Text: Aspect of Language in a Social Semiotic Perspective. London: Oxford University.
- Hartman, J. M. (2008). Expletive in existentials. *English there and german da*. https://pure.uvt.nl/ws/files/1028014/hartmann08.pdf retrived on June 2nd 2020.
- Hartoyo, A. (2014). Denotative and connotative analysis on the advertisement of new axe provoke even goddesses will fall version. Universitas Islam Negeri Maulana Malik Ibrahim.
- Johnson, T. (2017). *Mirror mirror on the wall* .. *what is the meaning of it all?*. Huffpost. https://www.huffpost.com/entry/mirror-mirror-on-the-wall_12 b 9064704 retrived on june 1st 2020.
- Kristanti, K. (2017). Pengaruh tata cara berbusana muslim terhadap tingkat religius mahasiswa fakultas ekonimi dan bisnis islam di IAIN Tulungagung. Tulungangung: IAIN Tulungangung.

- Kuswoyo, H. (2014). Declarative sentence pattern in "laskar pelangi" and "the rainbow troops": a translation study of indonesian to english. *Advances in language and literary studies*. 5 (1). 117-121. Doi:10.7575/aiac.alls.v.5n.1p.117.
- Lee, H. (2006). The two principles of representation: paradigm and syntagm. Thesis. Kansai University.
- McNew, L. (n d). Schmoozing with McNew and Markowitz confident body language. Benedictine University
- Meilani. (2013). Teori warna: penerapan lingkaran warna dalam berbusana. *Humaniora*. 4 (1). Pp. 326-338).
- Milal, A. D., Swasono, E. P., Dinuriyah, I. S.,& Fidiyanti, M. (2013). *Structure 3*. Surabaya
- Morris, D. (1994). Bodytalk; a world guide to gestures.
- Nelson, J. (2018). *A list of emotions and facial expression*. Thought catalog. https://thoughtcalatog.com/january-nelson/2018/06/list-of-emotions/ retrived on June 1st 2020.
- Nijdam. N. (n.d). Mapping emotion to colour. University of Twente.
- Octama, C. (2018). Apa bedanya hijab, niqab, burqa, chador, dan khimar? Ini yang patut diketahui. Orami.

 https://parenting.orami.co.id/magazine/apa-bedanya-hijab-niqab-burqa-chador-dan-khimar-ini-yang-patut-diketahui?gclid=CjwKCAjw2uf2BRBpEiwA31VZjzcziDk7220nH0jAMaLpZsvziOGcHAe53GHGxfQMabXxZmNB-KyPdBoC918QAvD_BwE_Retrived on 4 june 2020.
- Oxford. (2008). Oxford learner's pocket dictionary. 4th ed. Oxford: oxford press university.
- Pease, A. & Pease, B. (2004). The definitive book of *body language*. *Australia: Mcpherson's Printing Group*.
- Piliang, Y. (2004). Semiotika teks: sebuah pendekatan analisis teks. *Mediator*. 2, pp. 189-198.
- <u>Prasetyo, B., & Jannah, M. (2008). Metode</u> penelitian kuantitatif: teori dan aplikasi. Jakarta: PT Raja Grafindo Persada.
- Rauthman, J.F., Seubert, C. T., Sache, P., & Furtner, M. R. Eyes as windows to the soul: gazing behavior is related to the personality. *Journal of Research in Personality*. 46. 147-156. Retrived on 10 February 2020 from https://www.researchgate.net/publication/233981225 Eyes as windo ws. to the soul Gazing behavior is related to personality/link/59e7 https://www.researchgate.net/publication/233981225 Eyes as windows to the soul Gazing behavior is related to personality/link/59e7 https://www.researchgate.net/publication/233981225 Eyes as windows to the soul Gazing behavior is related to personality/link/59e7
- Rista, R. (2019). Aurat wanita dalam Islam. Universitas Islam Negeri Raden Intan Lampung.
- Rohman, A. (2016). Simbol islam pada busana mahasiswa fakultas adab dan humaniora uin sunan ampel dalam perspektif roland barthes. State Islamic University Surabaya.
- Rothe, T. & Wabner, S. (n d). Sonamic: body language and social dynamics. Retriverd february 10, 2020 from http://sonamics.com/en/

- Satya, D. A., (2018). A semiotic analysis in music video of naughty boy's la la la. Universitas Sumatera Utara.
- Saussure, F. de. (1958). *A course in general linguistics*. Trans. W. Baskin. New York: McGraw-Hill.
- ŞEKER, E. (2013). Paradigmatic, syntagmatic, and contextual relation in araby. Akademik Bakiş Dergisi, 1-21. Retrieved from https://www.researchgate.net/publication/280039755 PARADIGMA
 TIC SYNTAGMATIC AND CONTEXTUAL RELATIONS IN A RABY/download
- Sofiyah, A. (2019). Semiotic analysis on fast food restaurant advertisement. State Islamic University Sunan Ampel Surabaya.
- Song, L. (2010). The role of context in discourse analysis. Journal of Language Teaching and Research. 1(6), pp. 876-879.
- Suryana. (2010). *Data, dan Jenis-Jenis Data dalam Penelitian*. Retrieved November 4, 2019 from: http://csuryana.wordpress.com/210/03/25/datajenis-data-penelitian/
- Syamsuriyanto. (2017). *Senyum: sedekah tanpa rupiah*. Pesma.uinsby.

 june 2020
- Ting, H., Wong. W. P. M., de Run, E. C., & Lau, S. Y. C. (2015). Beliefs about the use of instagram: an explanatory study. *International Journal of Business and Innovation*. Vol. 2 No. 2, pp. 15-31.
- Trifiro, B. (2018). *Instagram use and it's effect on well-being and self-esteem*. Bryant University.
- Tuasikal, M., (2014). *Istri Yang Taat Suami Dijamin Surga*. [online] muslim.or.id. Available at: https://muslim.or.id/23592-istri-yang-taat-suami-dijamin-surga.html retrived on 4 June 2020.
- Wardhaugh, R. (2006). *An introduction to sociolinguistics*. 5th ed. Oxford: Blackwell Publishing.
- Wijayanto, A. D. C. (2017). Design interior fashion centre di Surakarta dengan konsep modern industrial. University of sebelas maret surakarta.
- Yu, Y., Manikonda, L., & Kambhampati, S. (2014). What we instagram: a first analysis of instgram photo content and user types. Arizona State University.
- Zuhdah, D. R., & Alfain, S. N. I. (2020). An analysis of denotation and connotation in Chairil Anwar's poem. *E-journal of linguisics*. 14 (1). Pp. 103-112.