Qualitative Study on the Hidden Ideologies influencing Public Relations Practitioners Fashion Choice

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Article Info	ABSTRACT
	The current study is aimed at uncovering the dominance of hidden ideology in the practice of fashion by public relations practitioners in Indonesia. The study employs a qualitative method to explore prejudice towards public relations practitioners' fashion choices (lookism). The data are gathered using data retrieval techniques, in-depth interviews, and documentation. The informants are 29 public relation practitioners in Indonesia, recruited through convenient sampling technique. Using a critical approach, researchers investigated the motives and ideologies influencing public relations practitioners' fashion choices from the feminist perspective. The results indicate that Indonesian public relations practitioners' fashion choices are influenced by Indonesian culture, eastern perspectives, patriarchal culture, and capitalism. Many of Indonesian public relation practitioners tend to use ingratiation strategy as a presentation of self-image to gain public attention. Besides, fashion is also used to represent the organization's (positive) image and simplify communication practice. At the same time, public relations practitioners in Indonesia also prefer fashion deemed to reflect Indonesian cultures such as traditional clothes, kebaya (Javanese blouse), batik, as well as reflecting the values of politeness and nationalism. The recent rise of hijab fashion trends signifies a paradigm shift from sexual appeal prioritization to what considered to be more "polite" fashion choice.

INTRODUCTION

Lookism is a social phenomenon that makes a person's appearance as a benchmark of success or a form of discrimination against humans who are influenced by local culture (Ghodrati, Joorabchi, & Muati, 2015; Simorangkir, 2013). In short, lookism theory considers "the better your

appearance, the more successful you will be in life" (Hendraningrum & Susilo, 2008; Finaliawati, 2011).

Job criteria based on physical attractiveness (lookism) become a standard form of attractiveness that can result from differences in sex. However, often, these different forms of attractiveness occur in women (Cavico, Muffler, & Mujtaba, 2012). The attractiveness of women is considered to have more influence on the practice of public relations (Simorangkir, 2013; Grunig et al, 2013). The reason, women are considered more talkative than men, more attractive, easy to establish relationships, multitasking, and skilled negotiating, (Juliano, 2015; Gregory, 2005; Putra, 2008).

Despite having many virtues, based on research often the position of public relations is not in a high hierarchy. This is also evident from the PR Reporter survey which showed 81% of public relations practitioners were women (Wrigley, 1999). However, in the age group of 40 years and over, the number of men outperformed the number of women (Wilcox, Ault, & Agee, 2011).

After examining 50 public relations practitioners and 125 public relations academics, Simorangkir found that lookism was strongly indicated in the practice of public relations in Indonesia (Simorangkir, 2013). If the physical aspect is still the main thing, this indicates the strength of patriarchal practices in Indonesia. Indonesian women are still constrained by Javanese feudal customs and old-fashioned patriarchal culture (Muchoiyyaroh, 2014). Public relations are perceived by the public as the foremost figure using short skirts, loafers, high heels, and makeup (Simorangkir, 2013).

The word short skirt seems to make public relations practitioners, especially women, valued only as physical objects. In fact, the opening of democracy should provide space for gender diversity, especially women in Indonesia (Noerdin, 2013). In addition, based on data from 80% of PR companies both registered and not led by women (Putra, 2008). Likewise, the organization of the Public Relations Association (PERHUMAS) was once led by women, namely Prita Kemal Gani. That is, women's public relations should be more than mere sex objects.

However, although the role of women in the era of democracy has been better in terms of managerial (Noerdin, 2013; Putra, 2008) in fact based on preliminary interviews researchers still found fashion styles of public relations practitioners who are hegemony by patriarchal culture, capitalism, and hedonism as the influence of advertising and social media (Interview with Umar, DA, 2016; Farhatiningsih, L., 2017; Sahib, WN, 2017; Saerang, S., 2017). Public relations practitioners refuse to be influenced by physical and sexual patriarchal culture, but the researchers assume that the fashion used still reflects the patriarchal culture.

This research then aims to uncover the virtual reality or pseudo-reality that exists to sensitize public relations practitioners, especially women. The next agenda of emancipation is to free women from their prison of conscience, reminding women that they are in the grip of men, that they live in a male-dominated world (Cassidy & Fitch, 2013). If the first assumption of the researcher is proven, then this research can make public relations practitioners aware that the idea of making public relations a managerial role is still plagued with the existence of a large ideology that is concerned with the appearance of a public relations.

Lookism public relations refers to one's personal appearance. Personal appearance includes body condition, style or fashion, and grooming (Cavico et al., 2012). Fashion is one of the factors that confirm lookism. Someone who does not have a beautiful or handsome physique can even look attractive as long as using the right fashion. "While everyone is not tall, slim, or white, a person could still be attractive as long as he or she wears the 'right' clothes." (Simorangkir, 2013).

Fashion as part of lookism is considered as a cultural phenomenon to construct and communicate identity (Budiati, 2011). Clothing or fashion according to Hendaningrum and Susilo (2008) is not just a body covering and decoration, more than that it also becomes a communication tool to convey personal identity.

This research focuses to find out the fashion used by public relations practitioners in Indonesia as an effort to strengthen lookism. Fashion is one of the artifactual messages that can be expressed through the appearance of the body, clothing, and cosmetics (Littlejohn, 2009). Public relations in Indonesia does not yet have a standard of appearance (Simorangkir, 2013; Umar, D.A, personal communication, 28 October 2016). During this time, public relations in Indonesia is considered too much to follow American fashion styles such as wearing a suit and blazer but not balanced with adequate competence and capability (Priandono, 2014).

Indonesia has many influences on the principle of public relations from America and Europe (Simorangkir, 2013). So often the perspective that emerges and becomes the philosophical foundation of theory development is a western perspective and is considered universal (Kriyantono & McKenna, 2017). Although many public relations theories refer to the western perspective, Indonesia as an eastern country has cultural differences from a western country.

Cultural differences will affect effectiveness in communication (Maulana & Gumelar, 2013). Public relations is basically a communication activity. Then referring to opinions (Maulana & Gumelar, 2013), culture can also be said to influence public relations activities. Thus, Indonesia may have the characteristics of fashion according to the eastern perspective. Fashion is needed by public relations practitioners to make an impression. "Impression management is very suitable for increasing the understanding of public relations because impression management and public relations involve strategic control for certain communication" (Sallot, 2015).

Impression management or making a positive impression of public relations as an individual has a role in influencing other people's impressions of the organization or company (Morissan, 2010; Kriyantono, 2017). Public relations has the power to build an image and has a motive to show something (Ariani & Tigartanti, 2016). If fashion is a part of lookism, researchers assume that the fashion used by public relations practitioners in performing impression management is still influenced by patriarchal culture. The body in feminist studies is always a problem (Barker, 2000). Fashion that is used by public relations practitioners is a pseudo-reality that is actually constructed by a certain ideology.

Capitalism is considered to have a large role in the process of objectivization of women and also plays an important role in making women's body image (Finaliawati, 2011). Women are still considered property (Junaidi, 2012). In addition to the hidden ideology that influences the fashion of public relations practitioners, fashion can also be constructed through advertising or social

media (Barker, 2000; Cassidy & Fitch, 2013). In addition to the hidden ideology that influences the fashion of public relations practitioners, fashion can also be constructed through advertising or social media (Cavico et al., 2012; Ghodrati et al., 2015; Muchoiyyaroh, 2014; Simorangkir, 2013).

This is proven by the existence of attractive and female criteria for public relations in Indonesia, the existence of the glass ceiling phenomenon, and the perception of women's public relations as mere sex objects. (Gregory, 2005; Simorangkir, 2013; Wrigley, 1999). However, although the role of women in the era of democracy has been better in terms of managerial (Noerdin, 2013; Putra, 2008) in fact based on preliminary interviews researchers still found fashion styles of public relations practitioners who are hegemony by patriarchal culture, capitalism, and hedonism as the influence of advertising and social media (Umar, 2016; Farhatiningsih, 2017; Sahib, 2017; Saerang, 2017).

Public relations practitioners refuse to be influenced by physical and sexual patriarchal culture, but researchers assume that the fashion used still reflects the patriarchal culture. Researchers assume that public relations practitioners are truly in pseudo-reality and do not realize that the fashion used has been influenced by ideology big, including patriarchy, capitalism, and hedonism. Fashion used as a form of public relations impression management strategy is an effort to form positive feedback and image and one of the things that reinforce lookism (Morissan, 2010; Ariani & Trigartanti, 2016; Simorangkir, 2013). Sadly, women are still regarded as property and nothing more than commodities worn by lipstick, clothing, and others (Barker, 2000; Junaidi, 2012).

Fashion public relations practitioners are still regarded as being full of exploitation. The criteria of physical attractiveness (lookism) become a standard form of attraction that can result from sex differences (Cavico, Muffler, & Mutjaba, 2012). In Indonesia, the criteria for physical attractiveness (lookism) found in hundreds of public relations job advertisements indicate feminism (Simorangkir, 2013). Public relations is still required to use fashion that is full of makeup, heels, and grooming for professional reasons.

Research on fashion public relations has never been done (Cassidy & Fitch, 2013). This research then aims to uncover virtual reality or reality that is all there to make public relations practitioners, especially women, aware. The next agenda of emancipation is how to free women from their prison of conscience, reminding women that they are in the clutches of men, that they live in a world ruled by men (Cassidy & Fitch, 2013). If the first assumption of the researcher is proven, then this research can make public relations practitioners aware that the idea of making public relations a managerial role is still plagued with the existence of a large ideology that is concerned with the appearance of a public relations.

Next, the researchers build a second assumption. Based on several pieces of literature, such as Priandono (2014), Simorangkir (2013), it is known that many Indonesian practitioners have adopted the principles of American public relations, including fashion. However, it is possible for practitioners not to leave the cultural aspect. Not all American theories or appearances fit the Indonesian eastern perspective (Simorangkir 2013; Kriyantono & McKenna, 2017). Indonesia has a different culture from America, so the researchers assume that Indonesia can have the characteristics of a fashion style of public relations in accordance with an eastern perspective

(Cassidy & Fitch, 2002; Simorangkir, 2013). Thus, even though American influence is large, such as public relations using suits and blazers (Priandono, 2014). However, it is possible for practitioners not to leave the cultural aspect. Not all American theories or appearances fit the Indonesian eastern perspective (Simorangkir 2013; Kriyantono & McKenna, 2017). Indonesia has a different culture from America, so the researchers assume that Indonesia has the characteristics of a fashion style of public relations in accordance with an eastern perspective (Cassidy & Fitch, 2002; Simorangkir, 2013).

Both of these assumptions lead to the curiosity of the researchers and raises the urgency of research. First, researchers want to know and prove that fashion public relations in Indonesia, especially women, are still marginalized in fashion selection. If it is true, this research is important to make public relations practitioners especially women aware that the fashion style used unconsciously is still influenced by patriarchal culture. Second, the researchers want to formulate the characteristics of fashion public relations for impression management strategies that are in line with Indonesia's eastern perspective. To answer these research questions, the researchers feel interested and important to conduct research on fashion & public relations. This current research contributes to enrich public relations study and practice in the context of Indonesia since this country still lacks public relations studies as a scientific method (Kriyantono & McKenna, 2019). Therefore, the researchers aim to interview several practitioners in this current research to confirm some assumptions.

METHODS

The approach used in this study is a critical approach. Based on L'etang (2009); Kriyantono (2015); Tyma (2008); Motion (2005) it is known that critical studies are developing in public relations studies. Bronner & Kellner (in Tyma, 2008) explains that a critical approach forms a non-dogmatic perspective, meaning that researchers are not allowed to be fanatical about one teaching. Critical research has provided alternatives for public relations studies (L'etang, 2009). Critical studies in public relations have developed since the last decade (L'etang, 2009). Researchers use a critical paradigm to be more skeptical of the existing reality. Bronner & Kellner (in Tyma, 2008) explains that a critical approach forms a non-dogmatic perspective, meaning that researchers are not allowed to be fanatical about one teaching. Critical research has provided alternatives for public relations studies (L'etang, 2009).

The critical paradigm shapes the researcher into an intellectual who is able to free his mind in order to be more sensitive to the actual reality. Departing from a critical approach, researchers, therefore, use qualitative research methods. Qualitative research to gather information using in-depth interviews and documentation (taken from Bachri, 2010). The question and answer were conducted by two parties namely the interviewer (interviewer) who asked the question and the interviewer (interviewer) who provided the answer to the question (Moleong, 2012). Researchers use semi-structured interviews by asking open questions but still guided by the interview guidelines (Herdiansyah, 2013). In this current research, the researchers apply interviews to ask public relations practitioners.

This research uses the paradigm of feminism. The study of feminism in public relations practices according to Aldoory (2005) started from research that shows that 70% of public relations

practitioners are women. According to (Ilma, 2016) feminism is influenced by the philosophy of deconstruction, male logocentrism in binary opposition tries to be seen critically. Researchers in qualitative research has a role in obtaining holistic data that is systematic and integrated (Miles, Huberman & Saldana, 2013). Qualitative research tends to be unstructured, the concepts used can be concepts that have not yet obtained a definition and are spelled out strictly (Kriyantono, 2014). Neuman also explained that qualitative data analysis is indeed useful for finding patterns from data, such as repetitive behavior, objects, or knowledge (Neuman, 2006).

The focus of the research discussion is to dismantle "virtual reality" which is considered right by public relations practitioners in Indonesia in fashioning using a feminist perspective by linking patriarchal theory and capitalism; The researcher builds the criteria for Indonesian public relations fashion in accordance with Indonesia's eastern perspective; Researchers formulated an impression management strategy through fashion that is practiced by many public relations practitioners in Indonesia; Impression management focuses only on the front stage of public relations which refers to public relations activities in fashion informal, semiformal, and non-formal conditions.

The researchers make public relations practitioners in Indonesia as objects of research. The object of research comes from formal and informal public relations organizations. Researchers succeeded in getting 29 informants consisting of 24 members of the Indonesian Ministry of Public Relations, 1 member of the Indonesian Hotel & Restaurant Association (PHRI), two members of the Indonesian PR community, and two members of the Public Relations Institution Association (IPRA Humans). Research informants were chosen because they have credibility in the field of public relations and have been public relations for more than five years. The researchers chose the practitioners who have been working for at least five years.

Data collection techniques in this study were through in-depth interviews and documentation. The researchers act as research instruments. Informants in this study amounted to 29 people consisting of 11 men and 18 women. Researchers use convenient techniques when selecting informants. Convenient is the selection of samples based on the ease of data owned by the population (Kriyantono, 2014). Miles Huberman, and Saldana (2014) explain that this sampling technique is possible for reasons of data accessibility. Qualitative research can be done online to ease distance (Wimmer & Dominick, 2013). Researchers used email and WhatsApp applications to conduct interviews with informants. The number of informants in qualitative research is easy to change (increase and decrease) depending on the availability of data in the field. The concept of saturation explains that a researcher can end a data search if the researcher feels that there is no more new information obtained from data searching activities (Kriyantono, 2015).

Through data analysis techniques from Miles, Hubberman & Saldana (2014), researchers conducted data analysis in four stages. The four stages include the activities of data collection, data presentation, data condensation, and drawing conclusions. In qualitative analysis to avoid saturation in reading data, then the presentation of data can be made in the form of matrices, graphs, diagrams, and networks. (Miles, Hubberman, & Saldana, 2014). Test the validity of the data conducted by researchers through the principle of trustworthiness which includes authenticity and triangulation. Trustworthiness means testing the truth and honesty of the subject in expressing reality (Kriyantono, 2014).

RESULTS AND DISCUSSION

Based on the dialogue between data, each informant has a different assessment of fashion but has the same effort to impress the public. There are 22 out of 29 public relations practitioners state that fashion is part of the impression management process or making a good impression. Meanwhile, 7 out of 29 public relations practitioners feel the use of fashion is not to attract attention or impressions from the public, but rather to give self-esteem. Individuals in interacting with people try to present themselves in front of others in order to get certain judgments (Meinarno, Widianto, & Halida, 2011).

Public relations practitioners are dominated using ingratiation strategies by trying to show their fashion as best as possible to please others and get a positive image. Ingratiation tactics aim to make someone more likable and attractive to others (Purnamasari, 2013). The purpose of this tactic is to make other people interested in themselves (Hardaway, 2010) in which 25 practitioners used the ingratiation strategy, two people used exemplification, and two people used the self-promotion strategy. Then, fashion is used as the main stage called Goffman and nonverbal public relations self-presentation.

The appearance, including clothing and hairstyles and other equipment such as watches, glasses, shoes, and bags will give a strong impression of who we are (Mulyana, 2008). In general, the fashion used by public relations practitioners is still very much influenced by Indonesian culture. Public relations practitioners are influenced by Indonesian culture and eastern values. There are 11 of the 16 public relations practitioners whose communication backgrounds admit batik as the mainstay of fashion. Meanwhile, five out of 16 public relations practitioners with a communication background mentioned jeans, shirts, blazers, cardigans, blouse, traditional clothes, suits, and scarves. There were 10 practitioners who claimed to use blazers, four practitioners claimed to often wear suits, and one practitioner mentioned a tie. However, it turns out that the number is no more than 16 of 29 practitioners of public relations who chose batik as its flagship fashion. Then, three practitioners named traditional clothing as formal attire such as kebaya or ikat.

It can be said that fashion as a part of local culture that could be found in the form of physical objects (artifacts). It can be described that local wisdom (local-wisdom or local genius) is local thoughts or ideas that contain wise values, wisdom, kindness, which are hereditary (inherited). These values are believed to contain the truth so that it is followed by members of the community. This local wisdom is commonly called the noble values (*adi luhung*) of society which functions as the foundation of a philosophy of good behavior towards harmonization.

Some of the opinions of the practitioners of pubic relations expressed their disapproval of patriarchal practices in the public relations profession, however, even though many public relations practitioners refuse to use patriarchal standards that are recognized by public relations, for example, they still use lipstick, grooming, which does not have become an effort to spoil men's eyes. Fashion is one of the artefactual messages displayed through clothing, body appearance, and cosmetics. Our efforts to shape body image with clothing, and cosmetics (Simorangkir, 2013).

It can be stated that gender is formed by many different factors including individual and collective, biological and social factors. In practice, people often talk about biological and sociological differences between men and women. Differences between sexes and gender sometimes provide benefits when the community will distinguish male and female characters without having to worry about their biological aspects.

Based on data on differences in educational backgrounds, it is known that public relations with a background in communication mention more batik than blazers or shirts. There are 12 of the 16 public relations practitioners with more communication backgrounds use batik, three of them may use jeans and three of them mention blazers. On the other hand, public relations practitioners with non-communication backgrounds mention blazers and shirts more than batik. From interviews, five out of 10 people mention blazers, only four people mention batik and four people mention jeans. In conclusion, public relations practitioners who have a communication background prefer batik because it looks formal and has Indonesian cultural values and tends not to suggest jeans as fashion. Meanwhile, public relations practitioners with non-communication backgrounds tend to prefer using jeans because they look more relaxed and prefer to use a blazer than batik.

No	Descriptions	Frequency
1	Batik with jeans	3
2	Batik with blazers	3
3	Jeans	4
4	Blazers	5

Table 1:   dress code

Of the 12 names mentioned by 29 public relations practitioners, three of them are fashionistas in the field of hijab, 12 names in question, namely: Ria Miranda, Zaskia Adya Mecca, Rani Hatta, Piece Bronson, Victoria Beckham, Bob Sadino, Sukarno, John F Kennedy, and Joop Ave. Based on these types of images, most public relations regards fashion as an organizational attribute so that it becomes part of a plural image. But also explained that company attributes including uniforms and the appearance of professional figures are one of the multiple image-makers. So it is clear, fashion practitioners in public relations are trying to form a compound image of the organization and the image of performance (Datuela, 2013).

In the past, the work environment forbade a woman from wearing the hijab. The reason for the hijab is that it is considered old-fashioned, closed, and impedes activities, especially for career women (Pakuna, 2014). Hijab fashion in Indonesia is no longer considered a minority, but a majority. At present, it is no longer difficult to find Muslim women wearing headscarves in the work environment (Pakuna, 2014). Clothing is communication, namely that by looking at the way someone dressed can show the personality of the person, both in terms of religiosity, formal, eccentric and fashionable (Nungki, 2013).

From the data above, it can be said that fashion is part of lookism (Simorangkir, 2013). Lookism is a social phenomenon that makes a person's appearance as a benchmark of success or a form of discrimination against humans who are influenced by local culture (Ghodrati et al., 2015; Papadopoulos, 2010; Simorangkir, 2013). Physical attractiveness (lookism) as a benchmark for the success of public relations in Indonesia are still influenced by patriarchal culture and feudal

Indonesian thinking (Simorangkir, 2013; Ghodrati et al, 2015; Hendraningrum & Susilo, 2008; Finaliawati, 2011; Cavico et al., 2012, Muchoiyyaroh, 2014). This is proven by the existence of "attractive" and "female" criteria for public relations in Indonesia, the existence of the glass ceiling phenomenon, and the perception of women's public relations which are mere sex objects (Simorangkir, 2013; Wrigley, 1999, Gregory, 2005).

Feminism is defined as "a doctrine that supports equal social and political rights for women" (Chornelia, 2013). "Although feminism is a movement that grows and develops in Europe and America, in Indonesia, it is also noted that it has experienced the development of this movement" (Surwati, 2011). Feminism is defined as a doctrine that supports equal social and political rights for women (Chornelia, 2013).

Unconscious exploitation also occurs because of capitalist interests. Don't be surprised if the cosmetics industry and the beauty and body care business become big business. The media construct ideal criteria about body, beauty, self-appearance, and personality that are oriented to the ideology of the capitalist market (Ibrahim, 2011). In addition to strata differences that cause public relations to be judged only by physical appearance, the creation of women's ideal body shape can be influenced by capitalism. Capitalism is a structure that forms the boundary between an individual and the production process, products that are processed with other people, and separates the individual (Kriyantono, 2015). Capitalism also plays a role in shaping the ideal body image of women, and finally, the evaluation of the opposite sex is also very influential on the formation of the ideal body even though the assessment is sexual assessment (Finaliawati, 2011).

Clothing or dress style is a material for a person's initial assessment (Hendariningrum & Susilo, 2008). Fashion can be used as a medium of communication and strategy for public relations to make an impression (Hendraningrum & Susilo, 2008; DeVries, 1998). When interacting, individuals try to manage certain impressions when presenting in the eyes of their audience (Kriyantono, 2017). Self-image theory is often used by leaders to give a good impression on their external parties (Westphal & Graebner, 2010). In this study, it can be stated that the type of presenting self-image is ingratiation because the individual tries to be considered a pleasant individual by looking for face or licking other parties (Wulani, 2014).

Public relations are expected to give the impression to represent the image of the organization through fashion. The image is formed from the identity of the organization or corporation (Prida, 2007). If the image formed is not what the organization wants, they can change it through public relations (Phillipson, 2008). The company's image is a corporate character that was formed to get an impression from the public (Datuela, 2013). Adler and Rodman (Samovar, Porter, McDaniel, 2010) state that clothing can be used to display economic status, education, social status, moral standards, athletic abilities and/or interests, belief systems and levels of satisfaction.

Fashion helps someone recognize the economic status, self-image, values, and color the message someone displays (Irama, 2013). Appearance, including clothing and hairstyles and other equipment such as watches, glasses, shoes, and bags will give a strong impression of who we are (Mulyana, 2008). Moreover, the modern era of public relations is given greater strategic responsibility in representing domestic organizations as well as across countries and cultures

(Manley & Valin, 2016). The image of a company can begin to be implanted by the way they display physical or non-physical factors they have.

From the description of the results above, the researcher formulated several propositions. All of 29 practitioners admit that the fashion used by practitioners of public relations in Indonesia aims to make impression management. Public relations practitioners tend to use ingratiation strategies, which are licking strategies or trying to attract attention through fashion that is worn; The characteristics of fashion used by public relations practitioners in Indonesia are influenced by Indonesia's eastern culture and perspective. Public relations practitioners tend to maintain the results of Indonesian culture such as batik, then maintain and apply the values of politeness and the values of nationalism so that the fashion used tends to be closed. Although many public relations practitioners get influenced by Western culture, in fact, public relations practitioners in Indonesia prefer Indonesian culture such as traditional clothes, kebaya, batik, etc; The fashion used by practitioners of public relations in Indonesia is influenced by patriarchal culture and capitalism. Through the view of feminism, it is known that although the dominance of public relations denies the existence of patriarchal practices and gender differences in this profession, in fact, there are still found fashion motifs to satisfy the desires of vision of men; Hijab fashion used by public relations practitioners in the era of democracy has changed the paradigm of public relations practitioners who prioritize sexual appeal. Although the hijab fashion of women public relations practitioners is not open, it is still exploited with capitalism; Research findings argue that public relations must look beautiful or handsome. However, the tendency of informants said that public relations must look good (good looking); Fashion that is used by public relations practitioners is used as an effort to enhance the company's positive image, especially one of the factors forming the organization's compound image. Public relations through fashion gets a performance image; Public relations with a communication education background tends to look tidier and more formal compared to practitioners with a non-communication background.

CONCLUSION

It can be concluded that the current research answers the research problem that there is the dominance of hidden ideology in public relations practitioners' fashion choices in Indonesia. For theoretical implication, this study confirms previous research that lookism is still a perspective that determines the practice of public relations. Female public relations are still seen from the aspect of physical attractiveness in the activities of establishing relations with the public. This research also confirms that public relations are a gendered profession, which means that women do dominate this profession, but the role of patriarchal culture is still very dominant so that it subordinates the strategic roles of female public relations. For the practical implication, the research enforces the practitioners to use dress code for a tool to manage impression since the dress is a symbol for creating images.

Based on the results and discussion of fashion as an effort to manage the self-image of a public relations in the perspective of feminism, the researchers are able to conclude that the fashion used by public relations practitioners in Indonesia is influenced by Indonesia's eastern culture, patriarchal culture, and capitalism. Although public relations practitioners claim that patriarchy has not happened again in the practice of public relations, in fact, the practice is still found in various fashion efforts by public relations practitioners.

The characteristics of fashion used by public relations practitioners in Indonesia are influenced by Indonesian culture and eastern perspectives. The fashion used by practitioners of public relations in Indonesia aims to make impression management. Public relations practitioners tend to use ingratiation strategies, strategies to attract attention through fashion that is worn. Hijab fashion used by public relations practitioners in the era of democracy has changed the paradigm of public relations practitioners who prioritize sexual appeal. Although the hijab fashion of women public relations practitioners is not open, it is still exploited with capitalism.

For further research in the future, it is recommended that survey research measure the effectiveness of public relations activities between male and female practitioners, if both are positioned as public relations managers. Comparisons can be made between government agencies or business institutions, and between government and business institutions. In addition, qualitative research needs to be done to explore in detail the communication patterns related to how this self-image is built by public relations practitioners in establishing relationships. These communication patterns not only cover the use of fashion but also include other non-verbal languages and verbal languages, especially in the context of interpersonal communication.

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