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## **Tagline Public Service Advertising Anniversary Bone (HJB) During the Covid-19 Pandemic R. Barthes Semiotics Analysis**

***Fatimah***

Institut Agama Islam Negeri Bone Fakultas Ushuluddin dan Dakwah Program Studi  
Komunikasi dan Penyiaran Islam.

Email : [fatimah.stainwatampone@gmail.com](mailto:fatimah.stainwatampone@gmail.com)

### ***Abstract***

*This study aims to determine the meaning and ideology contained in the PSA tagline contained in twibbonize and banners made by the Regional Government of Bone and society in general. The 690th and 691st HJB celebrations were different from the previous year in that year's HJB celebrations coincided with disasters that hit the world. Therefore, the celebration of HJB is mostly done virtually. This research belongs to the category of qualitative descriptive research by describing the 690th and 691st HJB PSA taglines. The data source is taken from the 690th and 691st HJB taglines. The data collection methods in this study were recording techniques and note-taking techniques. The data were analyzed using Roland Barthes' semiotic theory to find out the meaning and ideology contained in the tagline. The results showed that the ideology of the 690th HJB PSA tagline was "uddani bali uddani" (longing for longing). The message contained in the PSA is that the celebration of HJB during the covid-19 lockdown requires citizens not to gather and attend crowds so that what happens is longing for the HJB event. For Bone residents who are overseas cannot return home. While the 691st HJB's tagline is "ya tutu upe, ya capa ya cilaka" the translation is who is careful will be lucky or safe, who is negligent will be harmed". The tagline is very relevant to the new normal period of the covid-19 pandemic. The ideology contained is that every citizen, especially the residents of Bone, applies health protocols in all their activities. The principle of being careful "yes tutu" must be applied in order to be safe from the covid-19 virus. The ideology carried is an appeal to all members of the Bone community to always protect themselves, their families and the environment from the covid 19 pandemic.*

***Keywords:*** Ideology; PSA; Pandemic Covid-19; Semiotics; Tagline.

### **INTRODUCTION**

The anniversary of Bone (HJB) is a routine agenda that must be celebrated by the regional government of Bone with all SKPD in the Bone district, not to mention the community in general welcomes the joy of HJB whose peak event is held on April 6 every year. For the local government and the ranks of the HJB, the implementation of self-evaluation for one year is the responsibility of carrying out the people's mandate. It is different with the community, HJB is always longed for to rejoice with a series of activities

to enliven HJB which is awaited once a year. At HJB various cultural rituals such as *mattompang Arajang*, parades, sports activities, artistic activities adorn the day leading up to HJB.

Since the covid 19 virus hit Wuhan at the end of 2019 and was declared to be in Indonesia in February 2020 (WHO, 2020), HJB, which was originally a mandatory ritual every year, has not been implemented. However, virtual celebrations are still being held. Banners are still busy adorning the offices of government agencies and state-owned enterprises, including in the corners of the city. Not if the crowd is on social media of government and private agencies. In fact, the community was very enthusiastic about making greetings in banners, posters and even twibbonizing with the HJB tagline which was distributed on their respective social media. There is no direct celebration, but virtually the celebration is very excited. PSA always develop in accordance with community civilization, technology and problems that occur in society (Pujiyanto, 2013: 12).

The tagline HJB 690 *uddani ri bali uddani* is busy decorating all government offices and all schools from elementary to tertiary levels. Likewise, in 2021 the commemoration of HJB 691 with the tagline *"ya tutu ya upe, ya capa ya cilaka"* is still busy adorning all government and private offices. So directly the celebration of HJB is not even limited to complying with the health protocol, keep your distance, avoid crowds so that the covid 19 virus does not easily infect the community.

Basically, the HJB 690 and 691 taglines are filled with signs that need to be given meaning and what ideology they contain so that it is interesting to analyze. Therefore, Roland Barthes' semiotic theory is a very appropriate way of analysis to answer the existing signifiers and signifieds. Related to this, then what is the ideology contained in the tagline. the author is interested in conducting research on the HJB tagline made by the local government of Bone Regency and BUMN Bone Regency.

## **RESEARCH METHODS**

This research method is descriptive, namely by describing in detail the tagline data for the anniversary of Bone (HJB). The data source is the HJB tagline for 2020 and 2021. The basis for determining the data is because that year felt the era of the COVID-19 pandemic in Indonesia and the world in general. Based on the year of the HJB celebration, there are automatically two HJB tagline data, namely the HJB 690 tagline in 2020, *uddani ri bali uddani* and the HJB 691 tagline in 2021, *ya tutu ya upe, ya capa cilaka*. The two tagline data were analyzed using Barthes' semiotic approach, so that the meaning and ideology contained in the HJB tagline could be found.

## RESULTS AND DISCUSSION

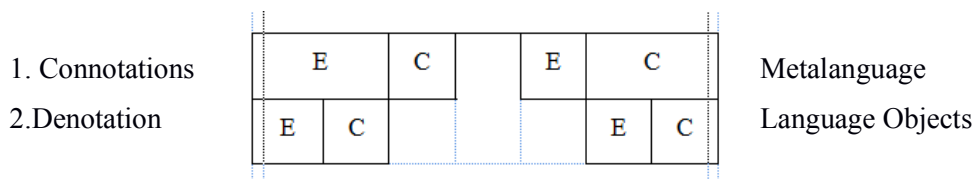
### Public Service Advertisement (PSA)

Public service advertising (PSA) according to the Indonesian advertising term dictionary is a type of advertising carried out by the government, a commercial or non-commercial organization to achieve social or socio-economic goals, especially to improve people's welfare (Nuradi, 1996: 36).

Public service advertisements (PSA) are advertisements that are used to convey information, invite or educate audiences where the ultimate goal is not to gain economic benefits, but social benefits. The social benefits in question are the emergence of additional knowledge, awareness of attitudes and changes in people's behavior towards the problems advertised, as well as getting a good image in the eyes of the public. Normatively, increasing knowledge, having awareness of attitudes and changing people's behavior is very important for the quality of life of the community itself. Generally, the message material conveyed in this type of advertisement is in the form of public information to inspire the audience to do something good that is normative (Widyatama, 2007: 100).

### Roland Barthes Semiotics

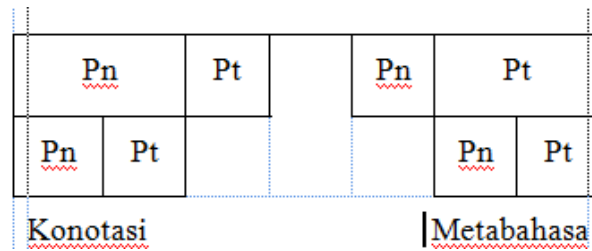
Linguistics distinguishes the level of expression (E) and level of content (C) which are both connected by a relation (R). The unity of these levels and their relationships forms a system (ERC). Such a system can, in itself, be a simple element of a second system which consequently extends it. Referring to Hjelmslev, Barthes agrees that the language system can be divided into two points of articulation thus (Barthes, 1983: 28).



Metalanguage and Connotation Theory, Barthes 1957

(in Kurniawan 2001: 67)

In the first articulation (left), the primary system (ERC) constitutes the expression level for the second system: (ERC)RC Here system one corresponds to the denotative level and system two to the connotation level. At the second articulation (on the right), the primary system (ERC) constitutes the content level for the second system: the ER (ERC). Here system one corresponds to language objects and system two to metalanguage



Barthes' Metalanguage Theory (Kurniawan 2001: 68)

So, we can say that a connotation system is one whose field of expression (E) or its signifier (Pn) is itself that is constituted by the signification system. Connotation markers (connotators) are built from signs from the denotation system. Usually several denotative signs can be grouped together to form a single connotator, while connotation signs are characterized as general, global, and scattered. This sign can also be called an ideological fragment. This sign has a very close communication with culture, knowledge and history and through the world the environment invades this system. We may say that "ideology" is a form of connotation marker and "rhetoric" is a form of connotation (Barthes, 1967 in Kurniawan, 2001: 68).

Connotation consists of the signifier, the signified, and the process that unites the signifier and the signified (called signification), the three elements that must first be found in every system. Connotative signifiers by Barthes are termed connotators, formed by signs (the union between the signifier and the signified) of the denotation system. A number of denotative signs can be grouped to form one connotator as long as the latter has a connotative sign. In other words, the units in the connotation system are not necessarily the same as the units in the denotation system. One unit in the connotation system can be formed from a number of units in denotative discourse (example: text, which is drawn from many words, but only refers to one signifier. Although 'straddled' by connotations, denotation will never run out, there is always something that connotation" (otherwise there is no discourse) and connotation in the end is always a discontinuous sign and spread here and there, and can only be explained, grounded, with the denotative language that carries it (Barthes, 2012: 93).

## Analysis

### The meaning and ideology of the Bone Anniversary tagline (HJB) 690



HJB 690's tagline "*uddani bali uddani*" which means "longing for longing" in an expression or denotation meaning meaning reciprocated longing means missing each other not one-sidedly. The feeling of longing for Bone residents who are overseas is felt the same by relatives in their hometown in Bone district.

From the content aspect, the HJB 690 tagline "*uddani bali uddani*" contains several meanings, namely, first, the longing that makes someone do according to their power and effort to achieve the desired expectations. Second, the longing that makes someone do a relationship to strengthen the sense of togetherness among the people of Bone. <http://bone.go.id/2020/02/06/tema-dan-makna-logo-hjb-690-tahun-2020/>. The HJB commemoration is usually used as an opportunity to carry out returning home in addition to Eid al-Fitr and Eid al-Adha. Third, the longing that brings the people of Bone overseas back to their ancestral lands. A big budget is not thought of for the sake of happiness after meeting with relatives, relatives, at home. However, due to the Covid 19 pandemic, it could not be realized and I can only say *uddani bali uddani*.

The ideology contained in the HJB 690 tagline "*uddani bali uddani*" is that Bone residents who are overseas and Bone residents who are in their hometown miss each other, understand each other, synergize with each other, maintain each other's dignity, mutual self-inspection. The existence of an unexpected disaster, covid 19, can add to the feeling of sharing the same fate and strengthen unity and integrity so that they can live life and get true happiness. The ideals of the founding fathers of a just and prosperous society can be fully achieved.

#### The meaning and ideology of the Bone Anniversary tagline (HJB) 691



The HJB 691 tagline which is celebrated on April 6, 2021 reads *ya tutu ya upe ya capa ya cilaka* means those who are careful who are lucky (congratulations) those who are negligent will be harmed. The HJB 691 warning ILM tagline is very appropriate with the current situation. During the Covid-19 pandemic, all citizens without exception must comply with health protocols. Mothers issued by the government by staying at home, wearing masks

when traveling, regularly washing hands or using hand sanitizers, avoiding crowds to avoid the very dangerous covid virus.

The denotation meaning of the tagline *ya tutu ya upe ya capa ya cilaka* is the one who is careful who is lucky (survivors) who is negligent who will be harmed is the one who is careful will be saved. Associated with the celebration of HJB 691 is very relevant because the celebration can already be carried out but on a small scale in terms of the internal scope of the service or institution.

The ideology found in the tagline *ya tutu ya upe ya capa ya cilaka* can be used as a principle of life today. The people of Bone are expected to always adhere to the precautionary principle before acting, not to neglect the government's recommendations regarding health protocols. Someone who is careful is more likely to survive than someone who is careless. Therefore, during the current covid pandemic, the HJB ILM tagline is very appropriate.

## **CONCLUSIONS AND RECOMMENDATIONS**

### **Conclusion**

During the Covid-19 pandemic, the ILM HJB 690 tagline "*uddani bali uddani*" and the HJB 691 ILM tagline "*ya tutu ya upe, ya capa ya cilaka*". The ideology contained in the HJB 690 tagline "*uddani bali uddani*" is that Bone residents who are overseas and Bone residents who are in their hometown miss each other, understand each other, synergize with each other, maintain each other's dignity and self-introspection. Therefore, it is very relevant today. Meanwhile, the ideology found in the tagline *ya tutu ya upe ya capa ya cilaka* can be used as a principle of life today. The people of Bone are expected to always adhere to the precautionary principle before acting, not neglecting the government's recommendations regarding health protocols. Someone who is careful is more likely to survive than someone who is careless.

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