

Kontramitos in the Text of a Public Service Advertising in Bone Country: Roland Barthes Semiotics Analysis

Fatimah Fatimah^{1 *}, Tadjuddin Maknun², Ikhwan M.Said³, Muhlis Hadrawi⁴

¹*FUD IAIN Bone*

^{2,3,4}*FIB Universitas Hasanuddin*

**Corresponding author. Email: hj.fatimah@iain-bone.ac.id*

ABSTRACT

Public service advertising issued by the government and BUMN is generally aimed at inviting the public as their target to have a view so that they will act and do something following the expectations of advertisers. Behind the myth that will be conveyed, an advertisement contains an ideology that will be instilled in the community to be understood and received by the recipient of the message. However, the message of public service advertising (PSA) not infrequently conveys new myths that are not in line with the ideology of society, so that the message shows differences or counters with conventional ideology. This study examined existing public service advertising in Bone County by analyzing the *kontramitos* aspects behind PSA using Roland Barthes' semiotics theory. This research is qualitative descriptive. The study data is sourced from the text in the PSA in Bone Regency. The method of data collection in this study is a recording technique and a recording technique. The results showed that the development of myths into *kontramitos* has a positive impact on advertising agencies. The effect is that the ideology of PSA easily reaches the community because it is virally discussed.

Keywords: *semiotics, contramitos, ideology, and public service advertising (PSA).*

1. INTRODUCTION

With the development of communication media including advertising, the message it conveys can touch all social layers and spread widely indefinitely. Through advertising, people around the world can communicate with each other conveying messages and receiving messages. This happens because of various media that are used as a means of delivering messages.

Advertising can not be separated from human life in the global information age as it is today. Advertising can not be separated from human life in the global information age as it is today. Advertising jargon easily permeates the thinking nature of society in communicating. That's why Barthes [1] revealed that the language in advertising is used as a means of exchanging messages and becomes a means of communication between producers and consumers.

Through images or photos and words or text, an advertisement produces a sign in which it contains signifiers and signified signs. Which then forms a denotative meaning. Denotative meaning is meant to be nothing but the explicit meaning which is only the delivery of information and connotative meaning by involving feelings, emotions, and cultural values. This forms an important communication process as a means of marketing in the style of persuasive information.

Public service advertising (PSA) is a tool to convey social messages to the community. As a competitor to commercial advertising, this kind of information media is often used by the government and State-Owned Enterprises (BUMN) to disseminate their programs. For example, PSA made to succeed PLN postpaid program replaced with prepaid; PSA healthy living program with the jargon "let's succeed gernas" family planning program (KB); PSA traffic

safety program; and the PSA movement let's work. The category of PSA advertisements is an appeal of local governments that encourage the State Civil Apparatus (ASN) to take on the role of actual servants so that it has a positive impact on society, for example, they will be more productive working and so on.

The phenomenon of readable PSA generally presents signs with communicative messages. It is through these signs of communication that the message becomes meaningful as a concern for the subjects being referred to. It is clear to readers that the signs in the PSA, some mean denotation, some mean connotations. There is a meaning of PSA that has become a myth. Then from the myth, it became an ideology in the realm of the people's minds. It's just that sometimes there are myths that turn into *kontramitos*.

An interesting phenomenon in ILM Family Planning (KB) "LET'S JOIN KB 2 CHILDREN QUITE FAMILY GREAT Family Planning MAEGA ANA ' MAEGA SARA' 'many children, many burdens' made by the Office of Population Control and Family Planning of Bone Regency. The PSA is installed in each district city centre in Bone Regency. The PSA is based on a very simple visual design, but the tagline 'maega ana' maega sara' becomes *kontramitos* among the public. And finally, the PSA was virally discussed by internet users and society in general because it contained a different ideology – even contrary to the ideology of society.

The existing PSA is loaded with signs that need to be meaningful and analyzed. Therefore, semiotics theory is a very precise way of analysis to answer existing markers and signs. Related to this, the author is interested in researching advertising created by government agencies and state-owned enterprises of Bone Regency. The study will be reviewed from a semiotics perspective to uncover myths of *kontramitos* in PSA texts. Further studies will reveal the change of myths into *kontramitos* able to influence the behaviour of people who are targeted by information or messages from the PSA.

2. RESEARCH METHODS

This research is qualitatively descriptive. The data is sourced from the text of a community service ad in Bone Country. The amount of data obtained there are fifty text public service advertisement, out of fifty texts selected four samples purposively according to the needs of the study. Data collection techniques are

done with listening and recording techniques. Next, the data is analyzed with Barthes [1] semiotics approach, so that myths become *kontramitos* in the text of public service ads can be clearly explained.

3. ANALYSIS

3.1 Kontramitos in Community Service Advertising (PSA) in Bone Country

The success of an advertisement, especially public service advertising, if the text is there, can be a myth for the surrounding community. The change from myth to *kontramitos* will add added value to the PSA.

Public service advertising data (1):

To be healthy and safe, set the pregnancy distance.

- a. let's join KB 2 children enough
- b. Bone 3 times more
- c. Healthy-smart-prosperous



The text of the community service ad mentioned above is not entirely a myth for the community in Bone Country. As evidence, the majority of people who have an extreme understanding of Islam and are slightly radical will have children in large numbers.

On the other hand in an agrarian society, many children are a gift of human resources (HR). Farmers or fishermen need a lot of energy in carrying out their activities in rice fields or the sea or empang.

The fact that occurs in bone society, husband and wife working as a state civil apparatus (ASN), can still have seven children or even ten people. This reality becomes *kontramitos* in PSA "Family Planning two children is enough.

Community service advertising data (2):

LET'S JOIN KB 2 ENOUGH CHILDREN
Great Family Planning
MAEGA ANA' MAEGA SARA'
OFFICE OF POPULATION AND FAMILY CONTROL
PLAN KAB. BONE. (D18.6)

The myth "maega ana maega sara" means that many children are burdened at this time, not fully ideological by the Bone community. One of the

indicators of this myth that does not apply is the economic level of bone society which has increased from year to year (Bone HDI data in 2018). Most parents no longer think of many children as "sara" or a burden of trouble. The existence of a large number of children is even considered as a blessing/sustenance. In addition to increasing per capita income, understanding also plays a role to change the mindset of bone society, from maega ana maega sara to many children a lot of sustenance. Every child born has been appointed by Allah Swt.

In terms of the short term, many children have a lot of burdens but viewed from the long term, many children are like investments. Indeed, the condition of families who have many children can not be enjoyed the positive effect as soon as possible, but in terms of Islamic ideology that they believe will feel its blessings until the hereafter. They have the concept that if they have children, then the child will continue to send prayers that will be a reward to his parents in the grave. Depending on the way the parent is viewed if the child is considered a burden of responsibility (sara), so that whatever the number of children will be the burden of parents. However, if from the beginning parents understand that the child can later save his parents, increase the degree, then the perspective formed is that the child is trustworthy, god's trust can be a comfort to the soul (*qurrata ayyun*) towards his parents.

Based on the description above, categorized as *contramitos* is said as because bone society in terms of economics can be categorized as an established society. There is an alignment between the financial and religious understanding of bone society that is increasing, so the concept of many children is not a burden for them.

Community service advertising data (3):

DILAN 1990
 Don't be dissatisfied, you won't be strong.
 Dilan violated 2 articles,
 do not pack the same helmet completeness of the vehicle
 SATLANTAS POLRES BONE. (D3.13)



The above public service ad text (D3.13) belongs to the category of *contramitos*. DILAN 1990 is a film title released on January 25, 2018, played by Iqbal Ramadhan, a young actor icon of today's millennial children. The film is a reflection of reality, easily the scenes are imitated by the audience. The ideology of PSA occurs in *contramitos* with photos of actors who are idols who are loved by millennial teenagers with SATLANTAS POLRES BONE. Therefore, the police must make reinforcement that is *countermitos* by saying "do not imitate Dilan, you are not strong".

Community service advertising data (4):

Love your child, don't spoil. with motor vehicles.



In the PSA text mentioned above, there is a *contramitos* with the diction "love" but "do not spoil". The reality is, parents will spoil their children by gifting their favourite items.

4. CONCLUSION

Along with the development of the PSA text age will easily reach the audience if there is *contramitos* in the text. Data found in Bone ILM KB Regency "maega ana' maega sara", PSA police, Do not imitate Dilan, you are not strong, and Love our children do not spoil with motor vehicles is PSA *kontramitos* data. The development of myths into *contramitos* that have a positive effect on institutions/agencies of PSA makers, the effect is that PSA easily reaches the audience because it is viral / Much discussed.

REFERENCES

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