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"COVID-19" MEME IN SOCIAL MEDIA:

STUDY OF ROLAND BARTHES SEMIOLOGY

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ABSTRACT

The objective of this research is to reveal the meaning of Covid-19 memes in social media using study of Roland Barthes semiology. In addition, this research also explains the social representation in Covid-19 memes. The method of the research is qualitative descriptive using technical analysis of Roland Barthes semiology. The technique of collecting data is based on two resources. The primary data are collections of memes about Covid 19 in some social media, such as Instagram, Facebook, and Web Blog. The secondary data are references supporting the topic of the research. In validity technique, the primary data are collected based on the topic of the discussion. After that, the data are processed descriptively by explaining, and comparing the information gained from many resources. Then, the data are reduced and presented. The result of the study shows that the creators tried to reveal social condition through Covid-19 memes. The social conditions were presented in some types of memes, namely critical memes, parodist memes, and motivational memes. In relation to meaning presentation, some social problems were revealed Covid-19 memes. Those social problems include the increase of jobless numbers, the change of life routine, the change of education management, the closing of public access, and social distancing.

Keywords*:* *Meme, Covid-19, Social Media, Roland Barthes Semiology*

INTRODUCTION

The development of information technology which is more sophisticated becomes the main factor of the creativities of making memes in social media. Meme is a form of expressing idea, thought, or behavior from one person to others. Memes spread on the internet in forms of pictures, hyperlinks, videos, websites, or hastags. The making of memes becomes popular because it can be used as jokes, satires, and expressions of feeling of the virtual users. Juditha

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(2015:3) states that the development of memes in Indonesia is influenced by universal language in social media web. It gives change to the users to express their ideas in form of memes. The memes frequently become media of discourse war or opinion war by the users of social media. Fadly (2020:2) stated that mass media often become references and "weapons" to strengthen some arguments in social media. Hartini (2017:23) states that meme pictures in social media are back grounded by individual or group business, and people's understanding toward definition of meme based on the topic of the meme, patterns or parts, discourse forms, and the language.

The presence of this visual game has been consumed massively by virtual society. Moreover, social media are discussing the case of Covid-19. Many visualizations pictures or memes related to Covid-19 rise in social media. Generally, Covid 19 memes contain pictures or sentences inform of

quotes and satires for the society. These memes are aimed to educate the society to prevent the spread of Covid-19 virus. As everybody knows, all over the world, including Indonesia, try to stop the spread of Covid-19 virus. As a preventive step, the creators with all of their creativities try to create funny memes. Hopefully, the society will understand the policy of WFH (Work and Worship from Home) and going-home prohibition stated by government.

The creators intentionally combine creativities, arts, messages, and humors in order to be understood by the society. But, sometimes, the expressions do not obey the norms. They freely use sarcastic language; satirize certain group, without thinking the effect. Most of memes about Covid-19 are satirizing the societies that disobey the government's rules. The society's cultures, such as going-home, disobeying physical distancing, gathering at the restaurants, and

inviting many people to the party, cannot be changed instantly.

Containing satires to those problems, the existence of Covid-19 memes could attract attention of social media users. It can be shown from the numerous uses of Covid-19 memes in many social media, especially Facebook, Instagram, and web blog that everyone can read them, especially the millenials. But, we should know that the Covid-19 memes tent to focus on parodist aspects with hyperbolic language so it needs deep thinking to understand. The languages used in memes also vary from Indonesian to traditional languages. The chosen language construction has symbolic power. The creators intentionally wrapped such a way so it can be criticized, not taken for granted.

In order to reveal the meaning of messages in every meme related to Covid-19, the researchers use semiotic theory by Roland Barthes. Barthes (2012:100) states that semiotics in Barthes's term is semiology, that is

reconstruction focused on giving meaning to sign rather than language which is especially used in structural activity based on process. In further development, Roland Barthes semiotics refers to sign system resulting meaning; and describes the meaning of some pictures of Covid-19 memes in social media and the social representation in them.

The term meme comes from an old Greek word "mimeme" which means something imitating or similar. Another similar word is "meme" which means memory. Based on historical note, the term meme was firstly introduced by genetics expert from Oxford University, Richard Dawkins. In "The Selfish Gene", Dawkins shortened the word "mimeme" into "mem" because it needs synonym which rhyme to the word "gen". Meme is a cultural transmission in form of thought, idea, inspiration, habit, song or fashion which construct certain cultural patterns (Dawkins, 2018:215).

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Meanwhile, Shifman (2013:15) states that internet memes are indicators of active digital culture and relevant to research related to the society's participation. Among the memes, there are some memes which have information content and format which enable them to reach maximal transmission process. These memes spread and stay strong in culture. In relation, Piliang (2010:383) explained that semiotic memes compete to attract human's attention. New signs, pictures, or symbols empower human's mind, defeating the old one, because it is more interesting, stronger, more stylish, more efficient, more sensual, or cheaper.

In revealing the symbolic meanings in Covid 19 memes, the researchers used semiology theory by Roland Barthes. (Sobur, 2013:15) stated that semiotics according to Roland Barthes is a method and science used to analyze a sign. Semiotics or semiology is basically a science about how humans study and gives meanings to everything around them. Therefore, giving meaning to those cannot be mixed together with how to communicate them. Giving meaning means everything about the object, not only giving information or about the object which will communicate, but also constitutionalize about the structure of a sign itself.

Signs are everywhere and used daily by humans. Signs can be linguist sign or non-linguist sign. Sign also refers to something. On the other word, sign represents or become reference of something so it produces meaning. Sign not only brings but also produces meaning (Ida, 2016:63). In this case, meaning is not an absolute and static concept which has been packed in a process of delivering message or in a message. Semiotics experts use vocabularies such as like, creation, production, or negotiation (Fiske, 2016:66). So, an expert to be will conclude that giving meaning is an active process. Meanwhile, Semiotics

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according to Roland Barthes in meaning level can be developed as follow.

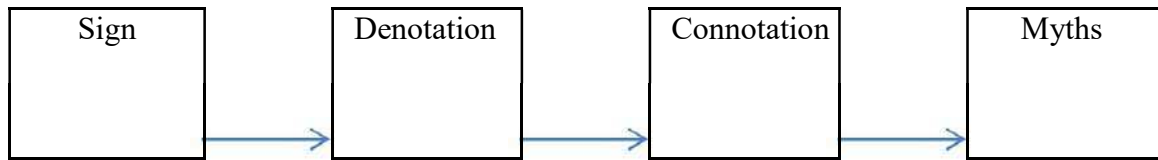| Sign | Denotation | Connotation | Myths |

Chart 1. The Level Meaning of Roland Barthes

Sign is resulted from whole signifier and signified, and sign should have signifier and signified. Sign includes message in form of text, spoken message, and other representation such as picture of advertisement, discourse text, film show, as well as social media. Sign brings the world around us to our mind that is our mental world that becomes real in scope of referent limited by sign (Barthes, 2012:15). Denotation is a signifier explaining about how signifier and signified relate in reality, that is about specific meaning in a sign which is called signified picture (real), in giving meaning, denotation uses clear and objective language.

Connotation is a signifier explaining how signifier and signified relates to inexplicit, indirect, and uncertain meaning, or it can be called meaning aspect one or some texts based on feeling in scope of speaker and listener; Connotation has subjective meaning related to someone's emotion.

In Roland's explanation, connotative meaning is used to explain the works of three signs in structure and step of connotative meaning, namely connotative meaning, myths and symbol. Connotation describes how interaction happens when someone meets other, if he uses feeling or emotion, in its use and cultural values. For Roland, there is an

important factor in connotative meaning that is signifier in the first

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structure of Roland Barthes map as follows

Tabel 1. Map Sign Roland Barthes

Signifier	Signified	
Denotation signifier		
Connotation signifier		Signified Connotation
Connotation Sign		

The table explains that denotation is also signifier and signified meaning, denotation is Connotation signifier, in Roland's map concept, sign Connotation not only has additional meaning but Connotation also contains two parts of sign which will underlie its existence, that is from the meaning of sign denotation (Sobur, 2013:69).

Connotation works in a subjective level so the existence of the connotative meaning is unexpected. Sign Connotation not only has additional meaning but Connotation also contains two parts of sign that contains denotative meaning to check

the reality. Using connotative meaning, the readers will get a text that can be understood by using figurative language that cannot be done by using denotation. For Roland, this semiotics is a theory to understand sign system, that is why giving meaning to sign is a social phenomenon that can be interpreted as meaningful sign (Barthes, 2018:112).

Myth can be defined as the origin of many metaphysic events directly related to human life. As an example, in human culture, myth has function in the theory related to world problem therefore through the existence of culture we can know

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where it comes from. The meaning of myth is formed by majority power which give certain Connotation to certain thing consistently so in a long time it becomes cultural meaning (Halik, 2012:47). Related to that point, the researchers will describe the symbolic meaning in some Covid 19 memes in social media. The meaning interpretations are based on semiology study by Roland Barthes including sign, Connotation, and denotation. In addition, social representation is also represented in memes. If so is the case, this research is hoped to help society in understanding and interpreting the symbolic meanings in Covid-19 memes.

Although the existence of memes in social media is a new phenomenon, there have been some researches about the topic. One of which was conducted by Astuti (2017) entitled "Konstruksi Perempuan dalam Media Baru: Analisis Semiotik Meme Ibu-Ibu Naik Motor di Media Sosial" (Woman Construction in New Media:

Semiotic Analysis on Memes of Woman-riding-motorcycle in Social Media). Astuti's research showed that memes of woman-riding-motorcycle had "sign" aspects or pictures showing how indiscipline women rode the motorcycles bravely and emotionally that it became a threat on the road. The other research was conducted by Aulia (2019) about the social meaning of the meme #savetianglistrik (#savetheelectricalpole) using semiotic analysis. Based on the research, the meme #savetianglistrik was netizen's and creator's reaction toward the case of Setyo Novanto's accident of when he hit the electrical pole.

On the other hand, the research using memes in social media as the objects conducted using Roland Barthes's semiology had been discussed in the journal of *Jurnal Metabasa* entitled "Wajah Kota Bekasi pada Meme dalam Media Sosial Facebook: Kajian Semiotika Barthes" (The Face of Bekasi City in Memes in Social Media of Facebook: Study of

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Barthes's Semiotics). In the analysis, the memes containing theme of Bekasi City tented to show the satire or had negative meaning toward Bekasi City. It is showed from the data that were analyzed using study of Roland Barthes's semiology (Handayani, 2019).

Based on some researches that had been conducted, the researchers had difference in revealing the symbolic meaning of memes in social media. While Astuti and Aulia used study of Charles Sander Pierce's semiotics, this research uses study of Roland Barthes's semiology. Although both have the same objective in interpreting the meaning, they had different point of views. Charles Sander Pierce focused on *sign*, *object*, and *interpretation*, while Roland Barthes's semiology referred to denotative and connotative signs, as well as myths, in revealing meanings. In addition, Handayani focused on data from social media of Facebook, while this research covers wider social media

such as Instagram, Facebook, and Web Blog.

Other researchers also discussed about Roland Barthes's semiology and memes. They were Syakur, et al (2018); Sitanggang (2020); Grundlingh (2018); Dewi (2019); and Sudarsono (2019). Researches conducted by Syakur, et al (2018) and Sitanggang (2020) discussed about the meaning in the commercial advertisement of A Mild in Mataram City and commercial advertisement of 'Aqua Life' based on perspective of Roland Barthes's semiology. While researches conducted by Grundlingh (2018) and Dewi (2019) discussed about the concept of the memes in social media. A research conducted by Sudarsono (2019) discussed about the representation of Indonesia in memes. Based on some views of those researches, this research has different object, namely Covid-19 memes. The topic of Covid-19 memes has become an actual discussion recently and there

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has not been research about the topic. Therefore, this research is needed to conduct. In this context, the researchers try to reveal the symbolic

METHOD

This research uses descriptive qualitative approach with semiology analysis method. Nurhadi (2017:44) explained semiotic a method to give meaning to signs and to persuade others using the sign meaning. The analysis tool used in this research is theory of semiology by Roland Barthes. Roland Barthes Semiology focuses on the parts of sign, Connotation, denotation, and myth because the focus of data analysis includes sign (picture, image, form, color in Covid 19 memes), Connotation (subjective meaning of text), denotation (objective meaning of text), and myth (how the message is sent).

The technique of collecting data consists of two sources. The primary

meanings using analysis of Roland Barthes based on visual and verbal signs in memes.

data primer is a group of memes about Covid 19 in many social media, namely Instagram, Facebook, and Web Blog. Those media are chosen because there are many trending memes about Covid 19. There are 12 memes taken randomly from many social media as primary source. Hand phone is used as instrument using method of *capture* or copy, listen and note. Meanwhile, the secondary data are gained from study and literature related to the discussed topic, such as text books, scientific articles, etc.

To get validity of the data, the collected primary data is selected based on the topic discussion. Then, data are processed descriptively by explaining and comparing the information got from many sources. The last step is data reduction and data display.

RESULTS AND DISCUSSION

The data found in social media show that generally Covid-19 memes contain social criticism, parody, and motivation. In revealing the messages, the researchers use semiology study by Roland Barthes which includes sign, denotative, and connotative meanings.

Critical Meme of Covid-19

Generally, critical memes are used by the creators to express their thought about social gap in the society. Ilham (2017:82) states that type of critical memes combined picture and satiric text in order to criticize or remind. In social media, there are some Covid-19 memes that aimed to criticize or remind about social condition, such as the following memes.

Picture 1 (Source: Instagram)

Picture 1 a picture of a tomb differ doing his duty. Denotatively, the picture represents that tomb diggers are mostly men. It can't be denied that digging tomb is always related to death. When it is related to verbal sign "*Kalian di rumah aja, atau saya tunggu di sini*" (You stay at home or I'll wait you here), the visual is emphasized. The verbal sign emphasized that everybody should stay at home because going outside can increase the number of patience of Covid-19. As we know, government has stated *social distancing* to cut the spread of Covid-19 virus. But, most of

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the society disobeys the rule. They keep going to public places. Concerning that the regulation does not run well, the meme tries to criticize and remind the society who neglects government's regulation.

Picture 2 (Source: Instagram)

Picture 2 shows two children talking on the phone. The picture shows two parallel panels. On the left panel, a girl is talking on the phone. On the right panel, a boy is talking on the phone. Both holds the phone and put them on their ears. Visually, the picture explains that the two children are talking about specific topic. It is emphasized through the following verbal signs.

Girl: *"Gimana rasanya di belajar rumah"*, (How is your studying at home?)

Boy: *"Aku tak sanggup lagi mamaku lebih galak dari Ibu guru di sekolah bawaannya marah-marah melulu".* (I can't stand any longer. My mom is more fierce than my teacher at school. She always gets angry)

This verbal sign explain the pandemic condition of Covid-19, all students should study at home. It requires the parents (especially mother) to guide their children. But, the reality is that not all parents have patience to guide their children while studying. Unfortunately, they express their annoyance to the children in form of anger.

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Sekarang status ODP (Ora Due penghasilan) Semakin meningkat pesat menjadi PDP (Positif Dadi Pengangguran)

Picture 3 (Source: Facebook)

Picture 3 does not show human visual or other things but a sentence "*Sekarang status ODP (Ora Duwe Penghasilan) semakin meningkat pesat menjadi PDP (Positif Dadi Pengangguran)*" (The status of "not-getting-income" improves into "positively jobless"). The verbal sign describes the recent condition, especially Indonesian society affected by *lockdown* that they cannot earn for living. The job requires them to go outside and meet many people but it is now prohibited by government. As the result, the numbers of jobless or unemployed increase. Meanwhile, they who work as labor in some factories are also fired because of the weakening economic condition.

Responding to the condition, the government has given packages of basic needs for the society affected by lockdown, free electric charge until July, relief of installment payment, etc. These regulations are taken to overcome the Indonesia social problems.

Picture 4 (Source: Web blog)

Picture 4 shows a figure of traveler driving a car but she is stopped by a cop. The visual sign is completed with dialog between the driver and the cop.

Cop: "Mau kemana, Bu" (Where are you going, Mom?)

Driver: "Mudik, Pak", (Going home, Sir)

Cop: "Gag boleh mudik, Bu" (You should not go home)

Driver: "Maaf Pak! Kami bukan mudik" (I'm sorry, Sir. I'm not going home)

Cop: "Trus" (So?)

Driver: "Pulang kampung" (I'm visiting my family in my hometown)

Cop: "Kalau begitu, silahkan jalan" (OK, then. Please, go on.)

The visual and verbal signs are related to President Joko Widodo's statement that going home and visiting hometown are two different things. Mudik or going home is done on Idul Fitri, while visiting hometown can be done whenever without certain limitation. This statement is confirmation to the prohibition of going home or Mudik in 2020 because of the spread of Covid-19 virus. But, in fact, the statement is controversial that

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going home and visiting hometown have similar meaning. The Indonesian Great Dictionary (KBBI) V explains that going home or visiting hometown is an activity of returning to hometown. So, both have same meaning but different context. This condition shows that in political activity, word meaning in dictionary is meaningless. It means that politician can freely define the meaning of certain word on the sake of governmental or political need.

Parodist Meme of Covid-19

Parodist memes are created to give message to the readers in form of satire. Piliang (2011:183) explained that parody is a visual imitation that contains irony.. Here are some parodist meme about Covid-19 in social media

Picture 5 (Source Facebook)

Picture 5 shows a man sleeping on the bed. Denotatively, it shows that sleeping is a condition of taking a rest for body and also mind. When it is connected to verbal sign "*1 hal positif yang bisa kita dapat di tengah maraknya virus corona adalah cukup rebahan di rumah saja kita sudah bisa berkontribusi buat bangsa and negara*" (1 positive thing we can do in the pandemic virus is that by lying down at home we can give

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contribution to our country and nation), it will emphasize certain meaning. The verbal sign is related to the problem faced by all countries around the world. As we know, all countries have applied *lockdown* system for their people. All activities including studying, working, and worshiping, should be done at home.

Related to this, the verbal sign "*cukup rebahan di rumah saja kita*

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sudah bisa berkontribusi buat bangsa and negara" (by lying down at home we can give contribution to our country and nation) tries to persuade the society to stay at home. The message represents the millennial who likes lying down. In the past, contribution to the country was done by joining the battle but now by lying down at home

Picture 6 (Source: Web Blog)

Picture 6 shows a sleeping woman with big body. The visual symbolizes the denotative meaning that big body is caused by too much sleeping. But, when it is combined with the verbal sign "*Efek dari takut keluar rumah karena virus corona, di rumah cuma makan dan tidur melulu*"

(The effect of being afraid of going outside due to corona. All we have to do are eating and sleeping), both have related meaning. The sentence represents that Covid-19 virus causes the increase of the body weight. It is because all activities are done at home so the activities change ino eating and

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sleeping. This context represents those home who gain weight because of staying at

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Picture 7 (Source: Web Blog)

Picture 7 shows a man working with laptop. The picture consists of two parallel panels. The left panel shows a man working with tidy suit, while the right one shows a man working while cooking in the kitchen wearing sarong. The picture is completed with verbal sign "*expectations*" and "*reality*". From the meaning, the visual and verbal signs the man's condition caused by WFH (*Work from Home*) policy. As we know, the pandemic Covid-19 virus forces all activities to be done at home, including working. It is not as easy as what we. Most of people could not manage the time between working and doing domestic activities. The focus is confused between finishing the job and domestic need. Moreover, the duty of guising the children to study at home give more burdens. This meme is a parody of condition of WFH (*Work from Home*).

Picture 8 (Source: Instagram)

Picture 8 shows visual of empty road, none is passing by. The condition is completed with verbal sign *"Tibak'e Lockdown Dijukuk Teko Boso Jowo (ternyata Lockdwon diambil dari bahasa Jawa), Lungguh nang omah (duduk di rumah), ora usah keluyuran (jangan berkeliaran), cukup meneg'ae (cukup diam), kumpul ambek keluarga (kumpul sama keluarga), dipepeh awak'e (dijemur baandnya), olahraga sing cukup (olahraga yang cukup), wijik sing resik (cuci tangan yang bersih), ndungo sing wakeh (berdoa yang banyak)"* (The word lockdown is taken from Javanese term: sit down at home, don't go around, stay still, gather with family, sun bath, enough exercise, wash the hand thoroughly, and pray more). As we know, the spread of Covid-19 virus has reached villages and urban.

Seeing this, the creator intentionally uses Javanese language. This is aimed that Javanese society understands the way of preventing the virus. But, not all of the society is aware of the importance of healthy living and *social distancing* because the culture of *gotong royong* (working together) in the society is very strong. That is why; local approach is needed by understanding their habits. The habits shown in the meme actually have been done by the society long before the pandemic Covid-19 virus, because their living is gardening. The job has represented the obligation of *dede* (sun bathing) and exercising.

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Picture 9 (Source: Instagram)

Picture 9 shows two men in the town. Seen from the building, it is located somewhere abroad. The two men are doing different things. The man with orange suit is spreading liquid on the road. The one wearing blue shirts is lying on a building, folding his hands. The visual sign emphasizes they are in the same town. The man in the blue shirt is representing Indonesian people, while the one in orange is representing the medical workers in that town.

The lingual or verbal sign *"Hah corona di Indonesia?, sorry Bro, sekarang gua lagi di Wuhan, China"* (What? Corona is in Indonesia? Sorry, Bro, I'm in Wuhan). The context of the sentence is related to the visual because the place pictured is Wuhan, China, the town where the Covid-19 virus comes from and spread all around the world. The death in Wuhan caused by Covid-19 increased. But, at the middle of the spreading of Covid-19 virus, China stopped *lockdown* policy for their society because no more people infected by Covid-19. Knowing this, the creator intentionally compares the situation in Indonesia where the case of Covid-19 virus increases. The meme describes Indonesian goes to Wuhan, China because it is free from pandemic Covid-19. It is different from Indonesia where the case increases and uncontrolled, especially in the capital city Jakarta.

Picture 10 (Source: Web blog)

Picture 10 shows visual of medical workers with self-protection tools. The tools are used from shoes to head shield. The pattern of the tools are different, and also in different colors such as pink, yellow, brown, and blue. The visual sign symbolize that the self-protection tools are used to protect the body from Covid-19 Virus physical contact with patience who is Positive Covid-19. On the other hand, the variety of the self-protection tools symbolize that all medical workers all around the world are fighting to take care of the patients who positive Covid-19.

The picture is completed with verbal sign "baju lebaran 2020" (2020 Lebaran suit). Related to the social context, the Muslims is now having Ramadan fasting. But, Ramadan this year is different from the previous year. The previous Ramadan was full of social activities such as reciting Koran together, breaking fast together, I'tikaf in the mosque, attending the preaching, having sahur with the orphans. Now, all of the activities are prohibited by the government and those who disobey will be punished. It is not easy for the society to eliminate those social activities. They are forced to do fasting and tarawih prayer at home. Related to this condition, the creator intentionally creates meme that represent the lebaran suit in 2020. Due to the closing of all access, the culture of buying new clothes on Lebaran

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could not be done. The one left is self-protective tool.

Motivation Meme

Motivation meme is aimed to give motivation to the society in doing positive activities. In Covid-19 meme, the form of motivations are as follows

Picture 11 (Source: Facebook)

Picture 11 shows a doctor at the hospital wearing his uniform and stethoscope. He also wears mask. Denotatively, it emphasizes that the doctor is working to cure patients at the hospital. The verbal sign *"Kami tetap di rumah sakit demi Anda, Tolong Anda tetap di rumah demi kami"* (We stay at the hospital for you so please, stay at home for us) shows that the doctor gives a suggestion. The suggestion is in form of message that the society should stay at home and apply healthy living in accordance to

government suggestion. It should be done in order that the numbers of patients of Covid-19 could decrease because the capacity of the hospital is not enough. Nowadays, public facilities such as hotels and athletes house are functioned as hospital to take care the patients of Covid-19. Seeing this condition, the medical workers as front-liners of the case of Covid-19 virus hope that the society has high synergy to stop the spread of Covid-19 virus by staying at home.

Picture 12 (Source: Facebook)

Picture 12 shows public figures, two officers who are recording for video. The picture shows two persons, a man and a woman wearing official uniforms. On the other side, a videographer is recording the video. Denotatively, the visual sign symbolizes officers making video helped by a videographer. The verbal sign *"Kepada para sedulur (saudara) demi kemaslahatan bersama jangan mudik. Cukup transfer lalu kirim Khong Guan saja"* (Dear pals, on the sake of our goodness, please don't go home. Transfer the money and send the Khong Guan) has meaning related to the recent condition.

Based on the analysis of the visual and verbal meaning in Covid-19

Through the meme, the creator tries to educate the society about policy of prohibition of going-home stated by government. The lingual sign *"cukup transfer and kirim khong guan saja"* (Transfer the money and send the Khong Guan) emphasizes that giving gift in form of cookies can be delivered or sent. Then, the money for the family can be transferred. This policy is issued in order that the spread of Covid-19 virus will not reach the hometown because recently the government has effort to stop the spread of Covid-19 virus. Therefore, it is hoped that the society obeys the government regulation.

memes can be concluded that the creators create the memes in many

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types and objectives, namely critical memes, parodist memes, and motivation memes. Critical meme is related to expression of social gap caused by pandemic Covid-19 virus. The gaps are in form of the increase of jobless, high death rate, and going-home regulation issued by the government. In parodist meme of Covid-19, the creators try to send the messages of preventing the spread of Covid-19 virus using satire. This satiric forms are lying down at home gives contribution to the nation, the pandemic virus increase the body weights, etc. there are many parodist memes in social media because the aspect of parody will encourage the readers to understand the content messages sent. Motivation memes of Covid-19 are revealed by showing positive activities during this pandemic era. Many positive activities to do are by trying to get good achievements and words from home. Moreover, the moslems are fasting so they should do worship at home.

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Social Representation in Covid-19 Memes

The social representation can be described in memes. Nasrullah (2015:125) stated that a meme is a part of culture reflecting offline reality using interesting visual. Memes become aspiration media for the creators to express their ideas about the actual issues, especially Covid-19. Generally, memes in social media such as Instagram, Facebook, Web blog about Covid-19 are mostly parodist and satiric. Many negative meanings and criticisms are expressed with unique and specific visual and verbal signs. The social, economic, and political problems are symbolically expressed in many kinds of memes, including critical, motivation, and parodist memes. Based on the analysis of the meaning of every meme in social media about Covid-19, it can be described abut some topics of social problems caused by the pandemic Covid-19 virus, as follows.

1. The Increase of the Number of Jobless People

The problems expressed in Covid-19 memes are related to the phenomena of the increasing numbers of the jobless people. The *lockdown* policy weakens the economic condition so that many workers are fired. They who are fired no longer have source of living because the source of their living only comes from their job place. Government with all of their strategies tries to overcome the condition by giving packages of basic needs and others. It is done in because the Indonesian people's prosperity is the government's main focus. The government does not want the problems spread to other fields.

2. The Change of Pattern of Life

It cannot be denied that the spread of Covid-19 virus is able to change the society's life pattern. They formerly were used to do outdoor activities but now they have

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to do everything at home. There are many kinds of parodies in Covid-19 memes about the change of the routine, such as the increasing body weight, working while doing domestic jobs, and also doing Ramadan fasting at home. This condition demands hard adaptation. For those who cannot adapt well, it would bring bad psychological impact. Therefore, maintaining psychological health is important in this pandemic Covid-19 virus. In addition, the society needs to apply healthy living pattern based on government's suggestion, such as washing hands thoroughly, doing exercises, and eating nutritious food.

3. The Change of Educational Management

The high rate of the spreading of the Covid-19 virus weakens some activities in many fields of life, especially education. Recently, the government has issued a regulation for educational institution from elementary levels to universities to change the teaching-learning system. Face-to-face teaching-learning activities are changed into online ones. But, in fact, the teachers give burden tasks to the students to change the face-to-face teaching-learning activities. It is not relevant to the government's suggestions about online learning. The successes of the teaching-learning processes are measured from the tasks done by the students. As the result, the duty of teaching becomes the parents' duty although they do not have educational background. They are demanded to be able to guide the children. From the memes in social media, creators create visual of a child who complains about his parent who is fiercer than the teacher. It represents that there should be synergy between teachers and parents in guiding the children while studying at home.

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4. The Closing of Public Access

Pandemic Covid-19 virus forces government to close all public access. The closing is due to the increasing numbers of patients of Covid-19 every day. Recently, the closing of the public access has been done in many places such as in Jabodetabek (Jakarta, Bogor, Tangerang, Bekasi) where the government closes the access to and out of the area. It is also elated to the policy of prohibited going-home in 2020 which has been stated by President Joko Widodo, especially for the red zone area of pandemic Covid-19. Government will prohibit the people not to go home and to keep staying at home. Hopefully, it can decrease the spread of Covid-19 virus.

5. Social Distancing

To prevent the spread of Covid-19 virus, the government regulates *social distancing* system. This regulation is conducted by preventing the public, keeping the physical distance, especially with those who come back from a trip. Therefore, the government regulates the Indonesian citizen to isolate themselves for 14 days after having from red zones. On the other hand, they have to report their health condition to health institution and check their condition. When they get symptoms referring to Covid-19 virus infection, they have to isolate themselves in the place chosen by the local government. The social distancing decreases the intense of gathering with family and friends. However, it must be done as an effort of control in order that the pandemic Covid-19 will end soon and everything can run normally.

The social representation can be described in memes. Nasrullah (2015:125) stated that a meme is a part

CONCLUSION

Pandemic Covid-19 virus has become actual topic for he the society aaround the world. The existence of social media as communication tools makes the topic wide spread to all people, especially the meme creators. Recently, Covid-19 memes widely spread in many social media, such as Instagram, Facebook, and Web Blog. Based on the data analysis about meaning in Covid-19 meme using study of Roland Barthes semiology, it shows that the creators try to reveal the social conditions trough memes.

The social condition is expressed in many types and goals, namely critical meme, parodist meme, and motivation meme. Critical meme is related to the expression about social gap caused by pandemic Covid-19 virus. The gaps are in form of the increasing of the number of jobless people, the high rate of death, and going-home policy issued by the government.

Meanwhile, through the parodist meme of Covid-19, the creators try to bring the messages to prevent the spread of Covid-19 virus with satiric aspect. The form of satires are lying at home gives contribution to the nation; the pandemic virus increases the body weight, etc. while motivation meme of Covid-19 is expressed by the motivation of doing positive things during this pandemic era. The positive things can be done by keep trying to get good achievement and work from home. Moreover, recently the moslems are fasting so they should do worship at home.

The revealing meaning gained from the description about social problems expressed through Covid-19 memes. The problems include the increase of the number of jobless people, the change of life pattern, the change on educational system, the closing of public access, and social distancing. All of the problems are represented in visual

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and verbal signs in Covid-19 memes in many social media.

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