

TABLE OF CONTENTS

TABLE OF CONTENTS i

LIST OF FIGURES iii

LIST OF TABLES iv

PREFACE v

ACKNOWLEDGEMENT..... vi

CHAPTER 1 INTRODUCTION

1.1 Background 1

1.2 Formulation of the Study 2

1.3 Aim of the Study 3

1.4 Method of Investigation 3

1.5 Clarification of Related Terms 4

1.6 Organization of the Papers 5

CHAPTER 2 THEORETICAL FOUNDATION

2.1 Semiotics 6

2.2 Semiotic Models 7

 2.2.1 Ferdinand de Saussure 7

 2.2.2 Charles Sanders Peirce 9

 2.2.3 Louis Hjelmslev 12

 2.2.4 Roland Barthes 13

 2.2.5 Umberto Eco 14

2.3 Online Communication 15

2.4 Emoticon 16

2.5 *Kaskus, the Largest Indonesian Community* 23

2.6 Previous Studies 25

CHAPTER 3 RESEARCH METHOD

3.1 Research Method 27

3.2 Stages of Research 28

3.3 Data Collection 28

 3.3.1 Sources of Data Colletion 29

 3.3.2 Procedures of Data Collection 30

3.4 Data Analysis 31

CHAPTER 4	FINDINGS AND DISCUSSION	
4.1 Findings		33
4.2 Discussion		62
CHAPTER 5	CONCLUSION AND SUGGESTION	
5.1 Conclusion		74
5.2 Suggestion		75
REFERENCES		76

LIST OF FIGURES

Figure 2.1 Saussure’s Model of the Sign7
Figure 2.2 Concept and Sound Patterns 8
Figure 2.3 Semiotic Triangle (Peirce) 9
Figure 2.4 Semiotic Triangle (Ogden & Richards) 10
Figure 2.5 Orders of Signification 13

LIST OF TABLES

Table 2.1 Substance and Form	18
Table 2.2 Color and Connotation.....	25
Table 2.3 Descriptions of Facial Muscles and other Nonverbal Behaviors	27
Table 3.1 List of Emoticons	30
Table 4.1 “ <i>Ngakak</i> ” Emoticon.....	33
Table 4.2 “ <i>Bata</i> ” Emoticon	34
Table 4.3 “ <i>Berduka</i> ” Emoticon	36
Table 4.4 “ <i>Bingung</i> ” Emoticon	37
Table 4.5 “ <i>Cape Deh</i> ” Emoticon (Yellow).....	38
Table 4.6 “ <i>Cape Deh</i> ” Emoticon (Blue)	39
Table 4.7 “ <i>Cendol</i> ” Emoticon	40
Table 4.8 “ <i>Hammer</i> ” Emoticon	41
Table 4.9 “ <i>Maho</i> ” Emoticon.....	42
Table 4.10 “ <i>Hoax</i> ” Emoticon	43
Table 4.11 “ <i>I Love Indonesia</i> ” Emoticon	44
Table 4.12 ” <i>I Love Kaskus</i> ” Emoticon.....	45
Table 4.13 “ <i>Kiss</i> ” Emoticon	46
Table 4.14 “ <i>Malu</i> ” Emoticon	47
Table 4.15 “ <i>Marah</i> ” Emoticon	48
Table 4.16 “ <i>Mata Belo</i> ” Emoticon	49
Table 4.17 “ <i>Mewek</i> ” Emoticon.....	50
Table 4.18 “ <i>Najis</i> ” Emoticon	51
Table 4.19 “ <i>Repost</i> ” Emoticon (Blue)	52
Table 4.20 “ <i>Repost</i> ” Emoticon (Yellow)	53
Table 4.21 “ <i>Selamat</i> ” Emoticon	54
Table 4.22 “ <i>Shake Hand</i> ” Emoticon.....	55
Table 4.23 “ <i>Sorry</i> ” Emoticon	56
Table 4.24 ” <i>Sundul</i> ” Emoticon.....	57
Table 4.25 “ <i>Takut</i> ” Emoticon.....	58
Table 4.26 “ <i>Toast</i> ” Emoticon	59
Table 4.27 “ <i>Thumb Up</i> ” Emoticon	60
Table 4.28 “ <i>Two Thumbs Up</i> ” Emoticon	61

PREFACE

Kaskus (the largest Indonesian online forum) emoticons have been used widely in cyber, whether in *Kaskus* forum or blogs and other *Instant Messengers (IMs)*. The use of emoticons in the forum is believed to be the latest, most effective and practical way in communication among the members of the community. In most cases, emoticons do not use a single sign, but a combination between verbal and non verbal signs. However, even when nonverbal signs are not employed, various signifiers are used to signify meanings such as colour, shapes, and other iconic signs. The present paper is aimed at analyzing the significance of *Kaskus* emoticons in *the Lounge* forum at the site since the use of the emoticons is a way to interact. The data were 28 *Kaskus* emoticons which were taken from five threads selected in the related forum. The study used a qualitative descriptive approach framed in semiotic analysis, particularly Roland Barthes' orders of signification to examine the significance of each emoticon. The findings reveal that the significance of those *Kaskus* emoticons was found based on their characteristics such as names, colors and emotions which have meaning and function as a way to communicate, particularly in the online forum. *Kaskus* emoticons serve as a means of (visual) communication between users to emphasize the statement in online communication. Moreover, it also portrays mood of the users to show their thoughts. Emoticons are created for covering complex function in online communication, especially *Kaskus* emoticons in *Kaskus* forum. Using emoticons, online users could express their feelings more effectively and more powerfully. In short, resorting to an emoticon is a way of resolving time and space constraints faced by online forum users.

ACKNOWLEDGEMENT

First of all, I would like to thank *Kaskus* online which has made the present study possible. *Kaskus* in which many emoticons are employed by its users has inspired me to pursue this study. *Kaskus* has also provided rich and ample emoticon signs to analyze so that a valid and reliable conclusion can be drawn. I thank also all *Kaskus* users who have also helped me in interpreting the emoticons as they use them in their daily communication. Without their valuable shared meanings, my interpretations concerning the emoticons used in *Kaskus* could be misleading.

As this paper is the final project of my bachelor degree program, I thank my first supervisor and also my co-author of this paper, Dr. Didi Sukyadi, who has given me valuable supports and suggestions starting from the idea cultivation, theory development, method of analysis, grammar and mechanic correction and final proofreading of my work including the whole preparation of manuscript for this publication. With his encouragement, help, all out efforts and patient, the main findings of this paper have appeared in *K@ta Journal*, an nationally accredited journal which is indexed by *Proquest*. I also thank *K@ta Journal*, especially Mr. Satya Limanta, who has permitted me to publish my paper.

Last but not least, I thank my second supervisor, Ms. Sri Setyarini, MA who has given me valuable feedback during the writing of this paper. Finally, thanks to all of my classmates who have left me sweet memories starting from the time when we were freshmen until we could all finally finish our study.

CHAPTER 1

INTRODUCTION

This is an introduction of this paper which explains the nature of the study. It begins with background of the study from which research question and aim of the study formulation are based. Furthermore, the method of investigations employed is also included in this chapter. There are a number of concepts related to the study to clarify the relation of the data analysis within certain scopes. This chapter ended with the organization of the paper as a general description of the research paper's outline.

1.1 Background

Nowadays, Internet has developed into an effective and global media as a communication tool. Instant messaging, chat rooms, and personal Web sites increase its occurrences in cyber; making it a medium where people can keep in touch with others around the world and get information and entertained. One of the most crucial elements in cyber is images. The nature communication on the internet allows people to express their thoughts and feelings by using an image that represents their mood or facial expression. The image is called emoticon, which is often used for stressing the statement particularly in online communication and alerting the responder to the tone or mood of the statement makers.

Cyber emoticon which is widely used nowadays is *Kaskus* emoticon. *Kaskus*, along with its slogan—*the Largest Indonesian Community*, is an Internet forum site which has grown to be one of the most popular websites in Indonesia and has been considered as the largest Indonesian online community since its members reach over one million in April 2010. This online forum is a community containing many people with various background, different occupations, gender and age who share their idea and opinion in the site.

Noticed from the official website on <http://www.kaskus.us/>, *Kaskus* has two main forums on it; namely custom forum and trading forum. Each forum has its own sub-forums with its typical characteristic, from ordinary thing until the extraordinary one. The custom forum is divided into several sub-forums where the user—which is called “*kaskuser*”, shares everything. Based on observation in the field, the most popular forum is *CAS-CIS-CUS*. The *kaskusers* there can share anything, from the latest news and gossips even their problems. Since it had reached the highest rank for the most visited forum in *Kaskus* thus the study focused on *the Lounge* forum which is part of the *CAS-CIS-CUS* forum.

The Lounge is a forum which shares jokes, stories, news and information about everything. In *the Lounge*, the communication between *TS* (*Thread Starter*, the one who create the topic) and other users varies in many ways, from praising, teasing, mocking to insulting. Their communication is not only through language but also through images, in this case the typical emoticons that make the forum interesting to follow.

In *Kaskus*, the available emoticons are different from those in other forums. They have their own characteristics and the members of forum use them mostly as a language of communication. Today, *Kaskus* emoticons are used not only in *Kaskus* forum but also in some blogs and in other instant messengers due to their simple installation. On the other hand, many of the users employ *Kaskus* emoticons to show how proud they are of being Indonesians because *Kaskus* emoticons are originally made by Indonesians.

However, the use of *Kaskus* emoticon is a phenomenon that happens at almost *every time* either in *Kaskus* or in other forums. Online forum users believe that anything can be used as a language just like the *Kaskus* emoticons does in the forum. The employed emoticons function as a means of communication to interact among each other. Therefore, this kind of interaction is called a visual communication. Broadly speaking, the communication takes place in two ways, verbal and non-verbal or with and without language. Thus the visual communication is included into the non-verbal communication because they do not use language. In this case, it is inferred that emoticon is a language that takes the form of images. It is considered that image is also a sign and can be interpreted as something else. Semioticians indicate that a sign is something that stands for something else and that anything can be a sign as long as human beings interpret it as a sign; hence in this study *semiotics* or *semiology* is applied to explore the meaning behind things.

Thus the study undertaking is aimed at exploring the significance of *Kaskus* emoticons in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*. It involved 28 emoticons taken from five threads selected from *the Lounge* forum and employed Roland Barthes' orders of signification to discover the meaning as well as functions of those emoticons.

1.2 Formulation of the Study

Based on the reasons that have been mentioned before, the present study attempts to reveal the following question:

“What is the significance of *Kaskus* emoticons on *The Lounge* forum at *Kaskus, the Largest Indonesian Community* based on semiotic analysis?”

1.3 Aim of the Study

The study is aimed at investigating the significance of *Kaskus* emoticons in *the Lounge* forum at *Kaskus, the Largest Indonesian Community* based on semiotic analysis. In other words, the present study tries to reveal the characteristics and features of the emoticons used in *Kaskus* and how they are used to express feelings, emotions, appreciations, and comments in an online communication.

1.4 Method of Investigation

This study was conducted using a descriptive qualitative method. Commonly, the descriptive method is used to describe the phenomenon that happens as it is (Sutedi, 2009). Meanwhile, the qualitative study is designed to be consistent with the assumptions of a qualitative paradigm (Creswell, 1994).

Additionally, the qualitative paradigm plays a crucial role as borderline and point of view as well as beliefs in which the methods within—in this case; the qualitative method are utilized. The data sources employed in the qualitative study is well-grounded, rich descriptions and explanations of processes in identifiable local contexts. In addition, the researcher can also preserve chronological flow to obtain a fruitful explanation. A good qualitative data are likely to lead to serendipitous findings and to new integration; they help researchers to get beyond initial conceptions and to generate or revise conceptual frameworks (Miles & Huberman, 1994). Therefore, this method is the best method for this study to analyze the significance of *Kaskus* emoticon based on semiotic analysis.

The data collected were the *Kaskus* emoticons which appeared in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*. The study was focused on *the Lounge* forum because it had reached the highest rank for the most visited forum in the site. Since not all emoticons were used in *the Lounge* forum at *Kaskus*, the present study chose 28 *Kaskus* emoticons discovered from five threads that were taken based on the contexts or topics that have been frequently brought and discussed in the forum.

Then, the data were gathered and analyzed using semiotics theory to investigate the significance of the emoticons. The employed theory was Roland Barthes' theory called orders of signification which consists of first order signification, second order signification and myth to discover the meaning behind the

emoticons. Later, the first order signification described elements of the selected emoticons. Shifted to second order signification, the selected emoticons elaborated connotation attached to it. Last, myth then was discovered from how the connotation is naturalized. Thus, these would be the sequence of the methodology of the study.

1.5 Clarification of Related Terms

- Semiotics can be simply described as a study of sign. Umberto Eco (in Chandler, 2002) states “semiotics is concerned with everything that can be taken as a sign”. It involves the study not only of what we refer to as ‘sign’ in everyday speech, but of anything which ‘stands for’ something else (as cited in Chandler, 2002).
- Roland Barthes’ *semiology* is usually used to analyze the significance of the sign by using the proposed method of *orders of signification*. It consists of *denotation*, *connotation* and *myth*. Denotation is the "literal or obvious meaning" or the "*first-order of signification*". Connotation refers to "*second order of signification*", additional cultural meanings that are also found from the image or text. For Barthes, myth is a second order in semiotic system which is built on the principle of connotation. It is a way of coding the meaning and social value (which essentially arbitrary or connotative) as something natural.
- *Kaskus, the Largest Indonesian Community* is an online forum site in Indonesia which has been considered as the largest Indonesian online community since its members reach over one million in April 2010. It is established in 1999 by three Indonesian students in the United States. The forum members consist of people from different background, occupation, gender and age.
- *The Lounge Forum* is a sub-forum at *Kaskus, the Largest Indonesian Community*. It is a sub-forum of *Cas-Cis-Cus* forum where the users can share information, latest news and gossips or just sharing stories. It is known from a survey the researcher has conducted that *The Lounge* Forum is the most visited sub-forum in *Cas-Cis-Cus* (the most crowded forum in *Kaskus* which contains *The Lounge* as the sub-forum of it).
- Emoticon, based on *Oxford Advanced Learner’s Dictionary* 7th ed. (Hornby, 2005: 499), is “a short set of keyboard symbols that represents the expression of somebody’s face, used in email, etc., to show the feelings of the person sending the message. For example, :-) represents a smiling face”. According to

Wikipedia, emoticon is a textual expression representing the face of a writer's mood or facial expression. Emoticons are often used for stressing the statement particularly in online communication in order to alert the responder to the tone or mood of the statement makers. Emoticon derives from two separate words which are *emotion* and *icon*. Emotion refers to tendency for having special feeling when it is faced with particular object in an environment (James in Wedge, 1995 cited in Sobur, 2003), whereas icons are signs whose signifier bears a close resemblance to the thing they refer to. According to Peirce (in Chandler, 2002) icons are the only means of directly communicating an idea.

1.6 Organization of the Paper

The paper is divided into five chapters as follows:

- Chapter I **Introduction**, this chapter explains about the background of the study, formulation of the problems, aims of the study, method of investigation, clarification of the related terms and organization of the paper.
- Chapter II **Theoretical Framework** contains about some theory related to the study. Since it is a research with a semiotic analysis, then it focuses on the theory of semiotics as a basic theory, and theory of communication and visual communication, media communication and also some explanation about the previous research.
- Chapter III **Research Method** explains about the method used in the study, stages of the research, data collection and data analysis.
- Chapter IV **Findings and Discussions** contains the analysis of the data obtained in this study, together with some *Kaskus* emoticons collected and its interpretation based on the semiotic analysis employing Barthes' orders of signification.
- Chapter V **Conclusion and Suggestion** for the next study, explain about the conclusion of the analysis done and suggestion for further study in other related areas.

CHAPTER 2 THEORETICAL FRAMEWORKS

This chapter discusses theories related to the current study. The related theoretical foundations reviewed in this chapter are theories of semiotics as a tool to analyze, which has been developed by some experts in current field. This chapter will also give details about online communication. Then it clarifies the emoticon, particularly the *Kaskus* emoticon as a focus of the study. Some previous research are gathered and discussed to give references about the present study.

2.1 Semiotics

Semiotics can simply be defined as a study of sign. However, according to Eco (1976) cited in Chandler (2002: 2) “semiotics is concerned with everything that can be taken as a sign”. The signs can be anything; words, images, sounds, acts and even objects as long as it is understood as a sign. Chandler (2002) states that semiotics involves the study not only of what we refer to as ‘sign’ in everyday speech, but of anything which ‘stands for’ something else. A word, an object, a colour, a smile, a fist, a close up photo, and others can be signs if they are produced or interpreted as signs.

Semiotics or *semiology* actually has similar meaning. The difference between those lies in their creators. For Ferdinand de Saussure, a Swiss linguist, *semiology* was a science which studies the role of signs as part of social life (Saussure 1983: 15 cited in Chandler 2002: 6). While for Charles Sanders Peirce, an American philosopher and logician, the term *semiotic* was the formal doctrine of signs, which was related to the logic (Peirce 1931-58: 2.227 in Chandler 2002: 6). Both Saussure and Peirce are widely considered as the co-founders of what is now known as *semiotics*. The two major theoretical traditions, Saussure’s term ‘*semiology*’ refers to the Saussurean tradition while ‘*semiotics*’ (with the added ‘s’) refers to the Peircean tradition. The term then is different from the way each creator generates their theories. As a linguist, Saussure sees language as a sign system which relates linguistics and semiotics in a straight line. Nevertheless, Peirce as a philosopher and logician claims that the sign triggers human beings to think and give meaning to what is being appeared (Istanto: 2000).

Studying semiotics can help us to become more aware of the signs and codes that present around us. It teaches not to take reality as something objective but it could be depending on human interpretation. Becoming aware of such signs and

codes would increase our understanding since these signs and codes are usually translucent and disguise us in reading them.

2.2 Semiotic Models

This part explains how the experts conceptualize their theories about semiotics. The semiotic models that will be clarified are Ferdinand de Saussure, Charles Sanders Peirce, which is further developed by Ogden & Richards, Louis Hjelmslev, Roland Barthes, and Umberto Eco.

2.2.1 Ferdinand de Saussure (1857-1913)

Ferdinand de Saussure is a Swiss linguist who brought the term *sémiologie* from a manuscript that he wrote in 1894. In the manuscript, he stated that the study of sign formed as part of social psychology and therefore it was called *semiology* (from the Greek *sēmeîon*, sign). Thus, he offered a ‘dyadic’ or two-part model of the sign as follows:

- A ‘signifier’ (*signifiant*): the form of the sign,
- The ‘signified’ (*signifié*): the concept.

According to him, the sign is the whole that results from the association of the signifier with the signified (Saussure, 1983: 67; 1974: 67 as cited in Chandler, 2002: 19). The relationship between the signifier and the signified is referred to as ‘signification’, and this is represented in the Saussurean diagram by the arrows. The horizontal line marking the two elements of the sign is referred to as ‘the bar’. Saussure conceptualizes that the relation between signifier and signified is like two sides of a coin. One will not exist without another; signifier will be meaningless without signified and vice versa. In other words, when we think of a signifier, we will automatically think about its relevant signified and when we think of a signified our mind will recall its relevant signifier from our memory.

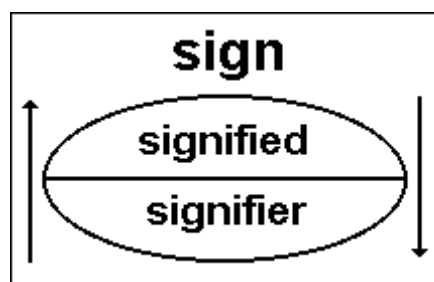


Figure 2.1 Saussure's Model of the Sign
(Saussure, 1974)

Sukyadi (2005: 37) notes that Saussure explains that a linguistic sign does not unite the thing with a name, but it combines a concept with a sound pattern. The sound pattern is not a physical thing yet it is the hearer's psychological impression of a sound which can be recognized when try to memorise a poem or songs without even moving the lips. For Saussure, both the signifier (sound pattern) and the signified (concept) were purely 'psychological' not physical (Saussure 1983: 12, 14-15, 66 in Chandler 2002: 18).

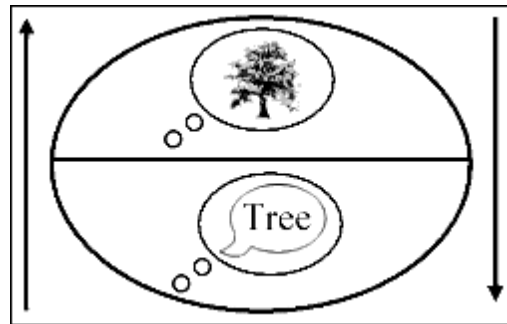


Figure 2.2 Concept and Sound Pattern

The concept and its sound pattern have a powerful and inseparable relationship. When trying to find the meaning of word 'tree' for the concept 'tree', one can find the reality meant by ignoring other concepts that would probably pass over in his mind. The word 'tree' is used to represent a plant with a stem, branch, twig and leaves so that when the word is said the one that is expected is the 'tree' concept, not vegetables or grass (Sukyadi 2005: 37-38). Now, it is known that the signifier 'tree' can be seen as the material form of the sign, while the signified 'tree' is the concept in our mind.

A sign must have both a signifier and a signified. One cannot have a totally meaningless signifier or a completely formless signified (Saussure 1983: 101 in Chandler 2002: 19). Saussure notes that the chosen term signifier and signified help to indicate 'the distinction which separates each from the other' (Saussure, 1863: 67 as cited in Chandler, 2002: 21). He stresses that both signifier and signified are inseparable just like two sides of a page which were intimately linked by an associative link.

Saussure stresses the arbitrariness of the sign, more specifically the arbitrariness of the link between the signifier and the signified (Saussure, 1983: 67, 78 in Chandler 2002: 26). According to him, arbitrariness means that there is no natural relation between the signifier and its signified. We do not have any reason

why the signifier “table” is used to represent the concept TABLE or why the signifier “train” is used to represent “an object moving along the rail to transfer passengers or things from one place to another”. We use those two signifiers to represent their signifieds because we agree to have them in that way; or because we are accustomed to using them as they are.

2.2.2 Charles Sanders Peirce (1839-1914)

Another figure in semiotics besides Saussure is Charles Sanders Peirce who offered two triadic (three-parts) models; the following is the first triad:

- The *representamen*: the form which the sign takes. It corresponds with Saussure's *signifier*.
- An *interpretant*: the sense made of the sign or in other words the representation of an object by a sign. It is closely related with Saussure's signified.
- An *object*: to which the sign refers.

Here, the differences between Saussurean and Peircean concept about sign can be observed. The main difference between them lies on the object (*referent*) present in Peirce's theory. Another difference is the concept of *interpretant*. It has a similar meaning to the *signified*, but actually it is a representation of a sign in the interpreter's mind. In Peirce's conception, interpretant could become a new representamen that has its own interpretant and object, creating unlimited interpretants.

The variation of Peirce's triadic models is often called as a semiotic triangle. The figure below describes how it works. A, a sign vehicle refers to the *sign*, B refers to the *interpretant* and C refers to the *object*. ‘*Sign vehicle*’ is different from the ‘*sign*’ from the way the term employed. It can be referred as *signifier* in Saussurean framework and *representamen* in Peircean model while the latter is wider than simply forms. In other words, the *sign vehicle* is the form which the sign takes and the *sign* itself is the whole meaning.

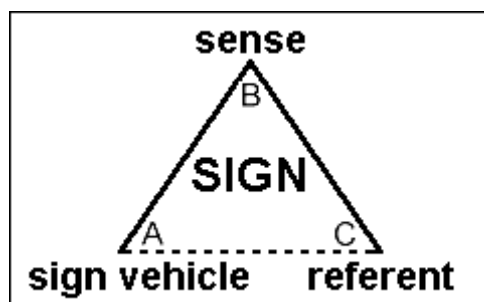


Figure 2.3 Semiotic Triangle

From the figure, it can be seen that the *sense* is a media between the *sign vehicle* and the *referent*. The dotted-line illustrates that there is no relation between the *sign vehicle* and the *referent*. In other words, the dotted-line describes an arbitrary relation between sign vehicle or signifier and its object. The *sign vehicle* takes form as spoken or written form of a word, for instance. Then it is interpreted as something which represents an *object* in which the sign refers. The interpretation made of the sign which represent the referent is thus called *interpretant*.

Peirce' triadic model of sign is further developed through the semiotic triangle of Ogden and Richards with almost similar triangle but using different terms. Ogden and Richards in Sukyadi (2005: 46) use the terms symbol for representamen, thought & reference for interpretant, and referent for object. What is new in this semiotic triangle is that these two scholars explain the nature of the relation among the three components of sign. They claim that the relation between symbol and thought & reference is a causal relation. Our choice of a sign is influenced by what we are thinking about (concept), while the symbol we encounter will recall certain meaning or concept in our mind. The relation between thought & reference and referent can be direct like when we are looking at a colourful surface or indirect like when we try understand a past event or object like Napoleon or Hitler from printed documents. Symbol and object do not have any relevant relation except an indirect relation through a habit or convention.

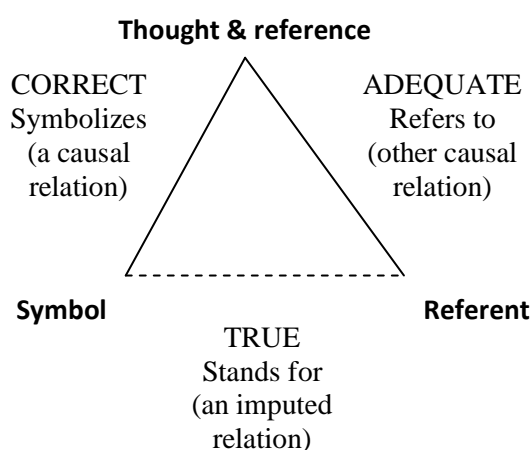


Figure 2.4 Semiotic Triangle (Ogden & Richards, 1923:9 in Sukyadi, 2005: 46)

The second triad or Peirce's classification of signs:

- iconic signs (resemble the object or person that they signify)
- indexical sign (gives some concrete reference to the signified object)
- symbolic signs (are completely arbitrary)

Icon, index and symbol are often referred as the classification of the sign because the signs basically appear in these three forms. An icon is a sign that resembles the object it represents. According to Peirce, in Sukyadi (2005: 43), “icon is a representation whose representative quality as a firstness of it as a first”. Meaning that the sign refers to the object it refers to is solely for factual and existential relation between signifier and the signified. An example of an icon is the picture of animal and the animal drawn. The first (the picture) represents the second (the animal) since the picture resembles the animal. Icon may duplicate the principles according to the object it refers to and may share certain qualities of the object referred; for instance a portrait. All pictures that represent the object it refers to then are identified as the iconic signs. Moreover, Peirce notes ‘*every picture (however conventional its method)*’ is an icon (Chandler 2002: 39).

An index is a mode in which the signifier is not arbitrary but is directly connected in some way (physically or causally) to the signified – the link can be observed and inferred (Chandler, 2002: 37). Indexes lie between icons and symbols. An index is a sign whose signifier is associated with a particular signified, e.g. smoke is an index of 'fire', while a thermometer is an index of 'temperature'.

A symbol is a mode in which the signifier does *not* resemble the signified but which is fundamentally *arbitrary* or purely conventional - so that the relationship must be learnt: e.g. language in general (plus specific languages, alphabetical letters, punctuation marks, words, phrases and sentences), numbers, Morse code, traffic lights, national flags (Chandler, 2002: 36). It is “conventional”; meaning it is defined by social convention.

Sukyadi (2005) notices that Peirce divides icon into three: *image*, *diagram*, and *metaphor*. *Image* is icon whose signifier in some occasion resembles its signified (yet not always visual) such as photograph, sculpture, music program, and onomatopoeia. *Diagram* is a systematic series of signifier in which the relation between them reflects relation of the signified; and *metaphor* is an icon which has functional similarity between its signifier and its signified. On websites, icon has been used widely to help users use the application. Cardenas (2010) states that “there has been a reliance on icons to represent tasks on the web that have not been uniform on implementation due to the wide range of uses for the web”. It is probably because most people tend to remember what they see rather than read. For example in Yahoo.com, icon ‘*envelope*’ is intended to be used as application for sending and receiving message or letter called email or electronic mail. By seeing the icon, someone can infer what the sign

‘envelope’ refers to, which is sending or receiving message. It is interpreted so since the use of ‘envelope’ as a common feature is for covering letters we are sending. Semiotics, then can be applied in such condition where the sign resembles the object it refers to, not always physically but also perceptively.

2.2.3 Louis Hjelmslev (1899-1965)

After Saussure era, linguistics theory which often appears, particularly which is related to semiotics, is the theory of Louis Hjelmslev, who established the Copenhagen School. Saussurean influence is still emerging in his work: *communication semiology* (Istanto: 2000). He offered ‘planes’ of expression and content (Saussure’s signifier and signified) and enriched the model. He acknowledged that “there can be no content without an expression, or expressionless content; neither can there be an expression without a content, nor content-less expression” (Hjelmslev 1961: 49 in Chandler 2002: 53). His contribution was to suggest that both expression and content have substance and form.

Table 2.1 Substance and Form

	Substance	Form
Signifiers: plane of expression	Substance of expression: Physical materials of the medium (e.g. photographs, recorded voices, printed words on paper)	Form of expression: Language, formal syntactic structure, technique and style.
Signified: plane of content	Substance of content: ‘Human content’ (Metz), textual word, subject matter, genre.	Form of content: ‘semantic structure’ (Baggaley and Duck), ‘thematic structure’ (including narrative) (Metz)

Source: Based on Tudor, 1974 (Chandler 2002: 54)

Semiotics has taken a great many concepts from Hjelmslev. His framework allows us to analyze texts according to their various dimensions and give each of these the potential for signification. Although his work might not be easy to

understand, and this is due to the refined theory with some brand new terms, learning the theoretical dimension of semiotics is increasingly appealing.

2.2.4 Roland Barthes (1915-1920)

Roland Barthes is a French literary critic and social theorist who extended Saussurean *semiology* to all fields of contemporary mass media, especially popular culture. The current paper thus focuses on his signification system due to the media being figured out, the Internet. In the first instance, Barthes had developed staggered system which is likely to create multilevel meaning which is called *order of signification* that consists of denotation and connotation.

“In semiotics, denotation and connotation are terms describing the relationship between the signifier and its signified, and an analytic distinction is made between two types of signifieds: a denotative signified and a connotative signified. Meaning includes both denotation and connotation.”(Chandler 2002: 140)

Outside its literal meaning (denotation), almost every sign, in this case—text or image has its connotation (figurative language). It is different at the level of the signified. In semiotics, the dichotomy is used to describe the relationship between the sign (signifier) and its concept (signified). Denotation is treated as definitional, ‘literal’, ‘obvious’, or ‘commonsense’ meaning of a sign, while connotation refers to additional cultural meanings found from the image or text.

Denotation as the *first order of signification* contains a signifier and a signified, meanwhile connotation is *the second order of signification* which uses denotative sign as its signifier and relates it to additional signified. This makes denotation as the basic and primary meaning of a sign.

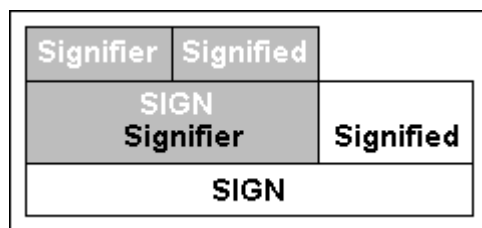


Figure 2.5 Orders of Signification

According to Barthes, in the level of denotation, the existing social codes are explicit, meaning that the significance of codes is seen on its surface based on the relationship of the signified and the signifier. On the other hand, at the level of connotation the codes are implicit and hidden. This hidden meaning lies in the area called *ideology* or *mythology*, as he claimed (Piliang, 2003). Mythology or *myth* sees meaning in deeper rate yet much more conventional. On his viewpoint, myths help to make sense of experiences within a culture. They express and serve the ideological function of naturalization. Their function is to make dominant cultural and historical values; attitudes and beliefs seem entirely “natural”, “normal”, self-evident, timeless, obvious “common-sense” - and thus objective and “true” reflections of “the way things are” (Chandler, 2002: 145). Barthes (1957) proposed that myth is a second order in semiotic system which is built on the principle of connotation. It is also applied to “naturalize” the messages in denotational level as a vehicle for connotational meaning. For him, further, myth is a way of coding the meaning and social value (which essentially arbitrary or connotative) as something natural.

There is one example that Barthes offered which is a photograph of black soldier gave salute to “*tricolor*” (France flag which has three colors) published in Paris-Match magazine. As first-order signification in semiotic system, the photograph contains of *signifier* (the image of black soldier gave salute to France flag). For Barthes, as a French citizen, the photograph means a lot. It signifies that France is a great Empire so that all its citizens, without any race discrimination, would still respect the flag (Sunardi: 2002). The myth obtained from the photograph is the greatness of France. Schematically, the signification is described as: *signifier* (the photograph of black soldier), *signified* (the greatness of France) and the *signification* (the whole sign system of France greatness). Barthes defines the myth of the photograph as a way to show the greatness of France.

Thus the implication of Barthes’ order of signification, based on structuralist point of view, is that any form of denotative signification must contain ideological meaning and signification. But then, he changes this framework, giving a priority to connotation and suddenly claims that connotation is not merely a second order of signification or an ideology yet it is *a starting point of a code* (Piliang 2003).

Another basic concept that Barthes proposed is about codes and message. In this lives, people constantly send messages that consist of different signs. These messages (basically anything from making a phone call, waving hands or the clothes they wear) are based on codes, culturally defined systems of relationships. Living in a certain environment internalizes sets of codes that affect the semiotic behavior,

whether it is recognized or not. Barthes claims that there is only one exception to the rule "*no message without a code*": the photographic image, because it shows us something reproduced without human intervention (by means of a mechanical-chemical process) has its own code. This idea has been much criticized, particularly after the breakthrough of digital photography (Barthes 1977: 17, Chandler 2002: 163).

2.2.5 Umberto Eco

The Italian writer Umberto Eco was much more influenced by Peirce. However, he disagrees with Peirce definition of sign as *something which stands to somebody for something in some respects or capacity* specifically in the ‘some respects or capacity’ part. He much more agrees with Morris who states that something is a sign only because it is interpreted as a sign of something by some interpreters (Sukyadi 2005: 52-53).

For Eco, a sign is “something standing for something on the grounds of a previously established social convention.” Semiotics, for Eco, means that the meaning of signals or signs is not always determined by the objects (i.e. things or events) to which they refer, and is as well a refusal of the notion that ‘iconic’ signs must be ‘like’ their objects. It should also include a theory of how signs may be produced and interpreted which deals with the social convention he noted previously. For instance, when walking in the dark and see something moving, first question on mind must be “What is it?” When we apparently know that the thing was a cat, it is known that it is *the cat* because people have seen other cats. The social convention leads us to recognize it as *cat*, not dogs or other animals (Sukyadi: 2005).

As cited in [<http://www.angelfire.com/md2/timewarp/eco.html>] Eco also explains that a system of signification may include not only syntactic rules (i.e. rules for the combination of signs) but semantic rules (i.e. rules for the signification of signs) and behavioral rules (i.e. rules for the coordination of syntactic and semantic rules, so that proper understanding of a given array of signs may produce a corresponding behavioral response). In other words, Eco’s theory of semiotics completes other semiotics models who proposed earlier concept. In addition, Eco states that “an iconic signs is any sign which is similar in some respects to what it denotes” (Sukyadi, 2005: 53) meaning that there is no sign which identical with its referent unless they have the same perception or relation.

2.3 Online Communication

Online communication is the use of communication technologies to pass and receive information online; meaning that it uses computer networks to transmit and receive data. Effendy (2003) states that communication could occur if there is a similar means about message delivered between communicator and receiver, meaning that the meaning could only be revealed when people interact, exchange information and interact with another. Communication takes place whenever two or more human beings come into contact with each other and express their ideas, thoughts and feelings with the purpose of achieving understanding among the interlocutors.

Internet is one of the media of communication which is used by human beings nowadays. It has developed into an effective and global communication tool. It is cheaper and more practical to use. The internet, which is also known simply as the net or less precisely as the web, is a more interactive medium of mass media. Specifically, it is a worldwide, publicly accessible network of interconnected computer networks that transmit data by packet switching using the standard Internet Protocol (IP) (Wikipedia).

Internet is getting much easier to access, covering a complete forms—texts, pictures (still and moving), photographed, drawn, animated, and created by means of computer graphics), and sound (spoken and music). People now prefer surfing the net for having information to buying some newspapers or magazines. The Internet is also a place for them to keep in touch each other through social-networking site which is everywhere, making them not autistic. The internet is very fascinating, especially because of its simplicity and its fascinating contents. Thus, the next explanation will be about the emoticon which is one of the content on the Internet and the focus of the study.

2.4 Emoticon

The nature communication on the internet allows people to express their thoughts and feelings using image that represents their mood or facial expression. In cyber, it is called emoticons. According to *Oxford Advanced Learner's Dictionary* 7th edition (Hornby, 2005: 499), is “a short set of keyboard symbols that represents the expression of somebody's face, used in email, etc., to show the feelings of the person sending the message. For example, :-) represents a smiling face”. Wikipedia defines emoticon as, “... a textual expression representing the face of a writer's mood or facial expression”. Emoticons are often used for stressing the statement

particularly in online communication in order to alert the responder to the tone or mood of the statement makers.

Based on Wikipedia and sherv.net, the first emoticons were found in transcription of Abraham Lincoln's speech written in 1862. The form “;)” found in the transcription then was argued either as the legitimate punctuation or emoticon. Then the first emoticons published were formed as typographical art which were first published in Puck Magazine, U.S. on March 30, 1881. Scott Elliott Fahlman, a Professor of Computer Science in Carnegie Mellon University introduced first emoticon used in the Internet on September 19, 1982. In his message, Professor Fahlman originally suggested the use of this emoticon :-) after funny and humorous posts on the message board and the use of this emoticon :-(for everything else that was not meant to be funny and all serious remarks. The frowning face emoticons used today are meant as an indication of anger and sadness. Here is a copy of his original post:

```
<19-Sep-82 11:44 Scott E Fahlman :)>  
From: Scott E Fahlman <Fahlman at Cmu-20c>
```

I propose that the following character sequence for joke markers:

:-)

Read it sideways. Actually, it is probably more economical to mark things that are NOT jokes - given current trends. For this, use

:-(

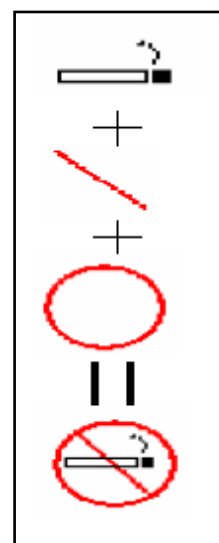
Western style emoticons are written from left to right, with eyes on the left followed by the nose and mouth. It can be seen by tilting head towards left shoulders. Asian style emoticons use other symbols to create faces such this emoticon (*_*) to show surprise. The asterisks indicate the eyes; the central character, commonly an underscore, the mouth; and the parentheses, the outline of the face. Two separate studies, in 2007 at Hokkaido University and in 2009 at Glasgow University, showed that Japanese and other East Asians read facial expressions by looking mainly at the eyes, and the researchers noted that this is reflected in East Asian emoticons which

put emphasis on the eyes, compared to Western emoticons which emote mainly with the mouth (Wikipedia).

Emoticon is derived from two separate words ‘*emotion*’ and ‘*icon*’. Emotion refers to tendency for having special feeling when it is faced with particular object in an environment (James in Wedge, 1995 in Sobur, 2003). Whereas, icons are signs whose signifiers take a close resemblance to the thing they refer to. According to Peirce, icons are "the only means of directly communicating an idea." There are numerous emoticon meanings and the most commonly used emoticons are for expressing smiling face and frowning expression. Emoticons, similar to their names, are a simple and easy way to convey emotions which would be difficult to portray through the written word. The emoticon then is seen as iconic sign since it resembles the object it represents particularly the implication of the face expression showed. For instance smiling emoticon “:)” represents happiness nevertheless the emoticon itself does not possess physical properties like the object, such as mouth drawn back at corners and raised cheek (just like a smiling man). This is in line with Eco’s statement “iconic signs do not possess the same physical properties as do their objects but they rely on the ‘same’ perceptual structure, or on the same system of relation.” (Sukyadi, 2005: 54)

It is noted before that the sign takes three forms; icon, symbol and index. Icon has a close resemblance with the object referred to; symbol shall mean what they mean and there is no natural relationship between them and their meanings; and index lies between icon and symbol. An index is a sign whose signifier is associated with a particular signified. Take an example the “NO SMOKING” sign.

The “NO SMOKING” sign usually contains the image of cigarette, a diagonal bar, and a circle drew round the cigarette. The image cigarette has a close resemblance with the (real) cigarette. Therefore, it is called an iconic cigarette. A red diagonal bar means that “you cannot do this”. It has been learnt that every sign which has a red diagonal bar means that it must not be done. Hence, the diagonal bar is called as the indexical bar. Red circle as symbolic sign is used as the medium of the whole sign. As explained before, there is no relationship between the sign and the meaning; thus it is called a symbolic sign. Consequently, this kind of pictorial sign is also included as icon in some cases.



Although almost all emoticons referred as genderless emoticon, in some cases, there are still some emoticon forms representing women. In Kaskus, for instance,

there are two to three emoticons drawn as women. These emoticons are used as a way to express girly things such as emoticons “:kiss” and “:peluk” (“peluk” is translated in English as “hug”). Things such as hugs and kisses are usual things commonly girls do. Logically, people tend to assume that men and women are diverging from their biological difference. The biological matter itself is a language and cultural classification system; where men are perceived as dominant and powerful, while women are care and loving (Barker, 2000).

Emoticons vary from their characteristics such as colors and emotions. What follows are the further explanations about related issues.

2.4.1 Colors

Emoticon is one of the visual texts used in online communication which takes form as an image. The signs in online communication occur as images, texts, and sounds. However, the current study only takes images (*emoticon*) as a focus of the analysis. Visual text—in this case, the images, is a crucial part in semiotic analysis. Image is the central element in visual communication. Furthermore, color could be one of the main crucial things in images.

Color is a complement of image which also connotes psychological condition of its creator. Cited in [<http://www.colormatters.com/symbolism.html>], color conveys meanings in two primary ways - natural associations and psychological (cultural) associations. It represents connotative meaning and symbols in order to express one’s emotion, identities and certain objectives (Wilfred: 1962, Sekarwangi: 2006).

Table 2.2 Color and Connotation

Color	Connotation
Red	Aggressive, active, strong, hot, brave, sexy, evil, revolution, passion, anger, violence and danger
Dark red	Friendly and aristocrat
Pink	Feminine, love, romantic, sympathy
Dark blue	Wisdom, honesty, intensity, power, constructive, sincerity, cooperative, and integrative
Light blue	Peace, spiritually calm, young, sportive, depression, introvert, delicacy and firm
Yellow	Tolerance, light, fast, inspiration, happiness, hope, gold, cheeriness, cowardice, illness and deceit

Green	Natural, affection, emphatic, young, peace, envious, poison, fresh, wickedness
Orange	Energetic, happiness, friendly, active, creative, warm and bright
Purple	Royalty, feminine, expressive, young, sensitive, hope, spiritual obsession and richness
Black	Formality, darkness, magic, mystery, grief, artist and elegance
White	Pureness, naïve, peace and goodness
Grey	Independent, stability, seriousness and critical
Brown	Fertility, old, wealthy, melancholy and depression

Almost all colors symbolize natural and cultural associations. For instance, green's natural association is related to natural and fresh. On the other hand, green is associated with *Ied* celebration (for Muslims) as symbol of heaven and luck (in US and Ireland).

2.4.2 Emotions

Emoticon is commonly used for expressing the writer's mood and feelings, making it as a signal to represent his frame of mind. Naturally, all human beings have emotion in themselves. Happy, sad, annoyed, and mad feelings are parts of emotion. Having emotion, according to Jalaluddin Rakhmat is not always bad because the emotion adds color to our lives; without it the life would be poor and barren (Sobur, 2003: 400). Every emotion basically involves body change which can be visible or hidden such as heart beat, blood pressure, pale, tremble, and even distress. Yet the most fundamental body change must be facial expression.

By the 1980's, psychologists claim that the face is the key to understanding emotion, and emotion is the key to understanding the face (Russell and Fernández-Dolz, 1997: 3). It means that face can explain what is being felt. Facial expression refers to movements of the mimetic musculature of the face. The facial musculature is fairly unique. They include the only somatic muscles in the body attached on one side to bone and the other to skin; thus facial movements are specialized for expression. The face is also one of the few places in the body where some muscles

are not attached to any bone at all e.g., *orbicularis oculi*, the muscle surrounding the eyes; *orbicularis oris*, the muscle in the lips (Ekman & Matsumoto, 2010).

The notion that emotions are linked discretely with facial expressions has roots in the work of Charles Darwin. He claims that facial expressions are the remaining actions of more complete behavioral responses, and occur in combination with other bodily responses – vocal, postural, gestural, skeletal muscle movements, and physiological responses. Facial expressions, then, are elements of a coordinated response involving multiple response systems. The following table lists the descriptions of the facial muscles involved in each of the emotions Darwin considered universal (Russell and Fernandez-Dolz, 1997).

Table 2.3 Descriptions of Facial Muscles (and Other Nonverbal Behaviors) Involved in the Emotions Darwin Considered Universal

Emotion	Darwin’s Description (Non-Facial Elements in Parentheses)
Anger	nostrils raised, mouth compressed, furrowed brow, eyes wide open, head erect, (chest expanded, arms rigid by sides, stamp ground, body sways backwards/forwards, tremble)
Contempt	lip protrusion, nose wrinkle, partial closure of eyelids, turn away eyes, upper lip raised, (snort, body expiration, expiration)
Disgust	lower lip turned down, upper lip raised, expiration, mouth open, spitting, blowing out protruding lips, clear throat sound, lower lip, tongue protruded
Fear	eyes open, mouth open, lips retracted, eye brows raised, (crouch, pale, perspiration, hair stands on end, muscles shiver, yawn, tremble)
Happiness	eyes sparkle, skin under eyes wrinkled, mouth drawn back at corners
Joy	<i>zygomatic</i> , <i>orbicularis</i> , upper lip raised, <i>naso</i> labial fold formed (muscle tremble, purposeless movements, laughter, clapping hands, jumping, dancing about, stamping, chuckle/giggle)

Sadness	corner mouth depressed, inner corner eyebrows raised (low spirits)
Surprise	eyebrows raised, mouth open, eyes open, lips protruded, (expiration, blowing/hissing, open hands high above head, palms toward person with straightened fingers, arms backwards)

Darwin (in Russell and Fernandez-Dolz, 1997) claimed that all people, regardless of race or culture, possess the ability to express some emotions in exactly the same ways through their faces. However, Paul Ekman, an expert on expression believes that expression and gesture are socially learned and culturally varied (Ekman, 2003). Some tests are conducted to prove Darwin's theory and they conclude that there have been many other judgment studies around the world that have demonstrated convincingly that a small set of facial expressions are universally recognized (Matsumoto, 2001). And, many other studies have demonstrated that when emotions are aroused, the same facial expressions of emotion are reliably produced by people all around the world and from all walks of life (Matsumoto, Keltner, O'Sullivan, & Frank, 2007).

Paul Ekman (2003) explains five emotions that human beings commonly express. The description will be explained below.

- a. Sadness and agony are unhappy emotions caused by a great loss of something or someone. Agony deals actively with the cause which makes it sort of suffering; meanwhile, sadness is more passive feeling that lasts longer than agony. The facial expression can be seen as mouth open, corners of lips down, raised cheek, eyes look downward and upper eyelids droop.
- b. Anger is the face of attack or violence caused by disappointment, frustration, revenge, or when someone hurts physically either to himself or to other that he or she cares the most. The facial expression can be seen as eyebrows pulled down, eyes wide-open, hard-staring and lips pressed.
- c. Surprise and fear often come in sequence. Surprise lasts only a few seconds then merges into fear, amusement, relief, anger, disgust and so forth. It is commonly caused by the threat of harm either physically or psychologically. The facial expression of surprise is eyes wide open, eyebrows raised and jaw drops open. While in fear, eyebrows are raised, jaw drops open, upper eyelids are raised and straight staring.

- d. Disgust and contempt are quite similar emotion but differ in intention. Disgust is a feeling of aversion, not only to tastes, smells, touches or thought, but also actions and appearance of people or even ideas. The facial expressions seen as the representation of disgust are nose wrinkling, upper lip raised and eyebrows pulled down. Contempt is related to disgust but in a lighter intention. The expression is on one side of the face in which the corner of lip is tightened and slightly raised.
- e. Enjoyable emotions such as pleasure, amusement, excitement, relief, wonder and ecstasy are indicated by an expression of cheek pushes up, mouth drawn back at corners and wrinkled skin under the eyes.

2.5 *Kaskus, the Largest Indonesian Community*

Kaskus is an Indonesian online forum site established on November 6th 1999. It is created by Andrew Darwis and two other friends of him in United States to unite Indonesian people all over the world in one forum. A year later, November 6th 2000, *Kaskus* was launched. Based on Wikipedia, the term *kaskus* is actually stands for “*kasak-kusuk*” which is translated to “chat” or “discuss” in English. The administrator of the site has chosen the name so that people can enjoy sharing knowledge and information in the community. Along with the slogan in the name site, *Kaskus, the Largest Indonesian Community*, has been widely considered as the largest Indonesian online community since the members reach over one and half million in April 2010.

The *Kaskus* user which is called ‘*kaskuser*’ must have registered as a member of the forum so that they have more privilege to leave comments, post a thread, and get involved in the trading forum and also access more than twenty sub-forums on it. *Kaskus* contains an adequate amount of sub-forum related to almost everything, from sharing info to trading. Basically, *Kaskus the Largest Indonesian Community* is divided into two main forums, *Forum Jual Beli* (trading forum) and custom forum, each forum is thus categorized into particular types. The trading forum is categorized into the stuffs being sold such as books, cameras, fashion, watch and jewelry, electronics, and so on. In the meantime, the custom forum is divided into four main sub-forums which are categorized into several sub-forums. The four main sub-forums are: *LOEKELOE*, *CASCISCUS*, *KASKUS CORNER* and *REGIONAL*.

LoeKeLoe is a forum where users can find their suitable community based on their hobbies, lifestyle and the likes. “*LoeKeLoe*” means “from you to you” since “*Loe*” has the same meaning as “you” in Indonesian slang language and “*Ke*” has the

same meaning as “to”. The categories such as design, computers, movies, music, gadget and games are available in this forum. The sub-forums are *All About Design*, *AMH*, *Arsitektur* (architecture), *Computer Stuff*, *Cooking Men-cooking + Restaurant Guide*, *Fitness & Health Body*, *Gadget & Gizmo*, *Games*, *Handphone & PDA*, *Ilmu Marketing* (marketing science), *Health & Medical*, *Lifestyle*, *Model Kit & R/C*, *Movies*, *Music*, *My Pet*, *Otomotif* (automotive), *Outdoor Adventure & Nature Clubs*, *Photography*, *Sports*, *Supranatural*, *Tanaman* (plants), *Travellers*, *Wedding & Family* and *Activity & Hobby*.

The second is *Kaskus Corner*, a forum where users can update information from social service, gathering, seminar, and promotion held by *Kaskus* which also involves users. The next forum is *Regional*, a forum where users in the same area can gather in one sub-forum. *Kaskuser* from Indonesia, USA, Australia, Europe, Asia, and other regional can get together from other *kaskuser* in their location. The last forum is *CasCisCus* which is probably the most crowded forum in *Kaskus* the Largest Indonesian Community. This forum is made for *kaskusers* to share any information, the latest trend and lifestyle, hottest news and gossips, or even stories from *kaskuser* themselves. The *CasCisCus* sub-forums are *Welcome to Kaskus*, *The Lounge*, *Surat Pembaca* (letter to the editor), *Berita & Politik* (news and politics), *Business Board*, *Can You Solve This Game*, *Debate Club*, *Disturbing Picture*, *Education*, *English*, *Girls & Boys Corner*, *Heart to Heart*, *Jokes & Cartoon* and *Event from Kaskuser*.

Nowadays, *Kaskus*, the Largest Indonesian Community is known everywhere. Everyone can join and participate in the forum without any payment. In August 2005 and September 2006, *PC Magazine Indonesia* voted *Kaskus* as The Best Indonesian Community. The achievement shows that *Kaskus* has developed successfully in its first ten years.

2.5.1 Kaskus Emoticon

As explained in the previous chapter, *the Lounge* has the highest rank of the most visited forum in *CasCisCus*. It is also mentioned that *the Lounge* shares news, gossips, and information which are interesting to follow. The pictures and emoticons also play important role in *Kaskus*. Therefore, the present study focuses on the emoticons emerging in *the Lounge* forum.

Kaskus emoticon has its own characteristics compared to other custom emoticons. First, *Kaskus* emoticon is made by Indonesian. It is still unknown the real person who made it, but it is certainly made by an Indonesian who is one of the

kaskuser. This has made other *kaskusers* feel proud to use it as a way to appreciate Indonesian products.

Second, on other site or forum, if one types “:-)” then it is automatically change into ☺. Yet in *Kaskus*, the emoticon available could only appear if one types the name of the emoticon. The name itself is different from that of other sites. Emoticon such as “*ngakak*”, “*ngacir*”, “*hammer*”, or “*maho*” are the examples. The emoticon “*ngakak*” is translated to “*Laugh Out Loud*” in English. The emoticon is commonly used to poke fun at something or emphasize funniness, particularly to the story and comment posted. The emoticon “*ngacir*” which is translated to “*flee or run*” is intended to be used in a situation where a *kaskuser* wants to go to the address referred or even go away from the thread forum. “*Hammer*” emoticon is often used to show “*silliness*”, and “*maho*” emoticon which stands for “*manusia homo*” or “*gay*” in English is frequently used to affront someone either *kaskuser* or *non-kaskuser*.

Finally, *Kaskus* emoticons have some colors. Compared to other custom emoticons (or smileys) which use yellow as the basic color, in *Kaskus*, the emoticon has various colors with funny designs. Last, *Kaskus* emoticons portray facial expression which resembles the original one. For example, sad emoticon such as “*berduka*” or “*mewek*” is described as a sad face with tears, descend lips and down eyes.

2.6 Previous Research

There has been some studies conducted using semiotic analysis, particularly in the media. The research conducted to analyze icon on media has been carried out by Mulyanah (2010) who observed the Yahoo Messenger’s icon based on its physical form and meaning. The paper discusses four out of fifty eight Yahoo Messenger’s icons that indicate emotion on it. The results are: (1) the icons with face, hand movement and gestures are easier to understand; (2) the icons with face and various color needs cultural knowledge to be understood.

Cardenas (2010), a student of University of Illinois, who also conducted a research to find common iconic vocabulary on the web, found out that there has been a reliance on icons to represent tasks on the web that has not been uniform in implementation due to the wide range of use for the web. However, he explains that although iconic vocabulary has been used widely, there are still many difficulties that occur due to the ambiguity of such icons. There was no standardization of symbols on cyber and this situation can be seen in some sites such as amazon.com, bn.com, bust.com and yahoo.com. It indicates lack standards on the web.

Sundari (2008) in her paper entitled *Analisis Semiotika Iklan Coca Cola (Semiotic analysis on Coca Cola Advertisement)* discovered the meaning of Coca Cola advertisement using Barthes *semiology*. The icons then are analyzed based on its first and second order of signification. Finally, she pointed out that the icons in the advertisement shows that Coca Cola is a freshened drink that will always make us happy and cheerful. The drink also brings joyfulness and friendship. That is because the advertisement is referred to teenage society that loves to gather around with their fellows.

There was also Sukardani (2010), who identified visualization of Surabaya's icon through the pattern in *Batik Tulis Surabaya*. Batik is considered as a media which has visual construction from combination of patterns and colors used to communicate typical local culture. The essential message in *batik* is communicated in the *Batik Tulis Surabaya*. The main purpose of the study is to describe visual texts and symbols shared in the pattern and color of *Batik Tulis Surabaya* and analyze it in socio-cultural context of Surabaya. She figured out that apparently pattern of *Batik Sawunggaling* and *Batik Sura ing Baya* is made based on the icon of the city, Surabaya. *Batik Sawunggaling* is a pattern of fighting-cock and *Batik Sura ing Baya* is a pattern with *Sura* (a kind of shark) *Baya* (crocodile). Both animals are the icon of Surabaya. Meanwhile, the bright color of *Batik Tulis Surabaya* reflects the brave characters of Surabaya's people.

The next chapter explains the methodology of the study which focuses on objectives of the study, data sources, procedure for collecting data, and data analysis.

CHAPTER 3

RESEARCH METHOD

This chapter focuses on the methodological aspects of the current research. It starts with the explanation of the research method and design followed by stages of the research procedure. Furthermore, the data collection will be elucidated together with the data analysis.

3.1 Research Method

The study was conducted based on the qualitative descriptive data. The descriptive method was used to describe the phenomenon that happens as it is (Sutedi, 2009). Meanwhile, the qualitative study is designed to be consistent with the assumptions of a qualitative paradigm (Creswell, 1994: 1). Qualitative method used in this study was aimed to analyze the significance of *Kaskus* emoticons based on semiotic analysis.

Maxwell (1996) states that there are five levels of comprehension in conducting a research: description, interpretation, theory, generalization, and evaluation. The first three is appropriate for qualitative method, while the rests risk precisely. Description is used for questioning the phenomenon observed; interpretation is used to question the meaning of related phenomenon; and theory is applied to question of why and how the phenomenon explained (Alwasilah, 2002).

There are several things why the present study was examined using qualitative approach. First, qualitative method is a multimethod research that uses an interpretative, naturalistic approach to its subject matter (Denzin & Lincoln, 1994). Interpretation, according to Miles & Huberman (1994), is applied when a human discourse and action could not be analyzed with the methods of natural and physical science. Conceptual perspective is then used to discover layers of meaning expressed in data collected. Creswell (1994) also states that qualitative research is seen as interpretative research since such biases, values, and judgment of the researcher become stated explicitly in the research report. Second, the qualitative research emphasizes primarily on process. The data sources employed in the qualitative study are well-grounded, with rich descriptions and explanations of processes in identifiable local contexts. In addition, the researcher can preserve chronological flow to obtain a fruitful explanation (Miles & Huberman, 1994). Third, qualitative research is inductive, meaning that the researcher builds abstractions, concepts,

hypotheses and theories from details emerging of the data collected (Creswell, 1994: 145).

Along these lines, this study which is based on the semiotic analysis would tend to be interpretative as it is aimed to analyze the significance of *Kaskus* emoticons specifically in *the Lounge* forum. The present study employed Roland Barthes' concept of orders of signification to analyze the emoticons. According to Barthes, order of signification is divided into first order signification (denotation) and second order signification (connotation). Denotation is treated as definitional, 'literal', 'obvious', or 'commonsense' meaning of a sign, while connotation refers to additional cultural meanings that is found from the image or text (Chandler, 2002).

3.2 Stages of Research

This research was conducted through the stages as follows:

- a. Preparing investigation. The writer conducted investigation for what she tried to explore; in this case it was the significance of *Kaskus* emoticons. This early observation required information, especially about *Kaskus* forum and semiotics; therefore the writer consulted library research from relevant resources such as books and the Internet.
- b. Collecting the data to be analyzed. The data of this study were the emoticons which were taken from five threads in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*.
- c. Analyzing and interpreting the data based on Barthes' orders of signification. The analysis was focused on the characteristics of first order signification that mentions the description of each emoticon and second order signification that elaborates it in relation to the local and global meaning of the emoticons selected. Myth then is discovered from how the connotation is naturalized, meaning that it is interpretation of how each emoticon is used either in *Kaskus, the Largest Indonesian Community* forum or globally in daily life.
- d. Drawing conclusion and suggestions. The conclusion was obtained from the data findings and discussions, while the suggestion was delivered for the interest of further studies.

3.3 Data Collection

Data collection comprises two sections, data sources and procedures of data collection. Both will be explained below.

3.3.1 Sources of Data Collection

The data collection was the *Kaskus* emoticons which appeared in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*. The study was focused on *the Lounge* forum because it had reached the highest rank for the most visited forum in the site. Since not all emoticons were used in *the Lounge* forum at *Kaskus*, five threads were taken based on the contexts which were frequently brought into this forum. As mentioned before, *the Lounge* forum contained many things such as jokes, sad stories, tips and sharing, and also information that could lead to various responses. In addition, those threads were:

- a. “*Wow, Vokalist Paramore Pakai Baju Buatan Indonesia, Gan... (No Hoax)*” (Paramore’s Vocalist Wears Shirt Made in Indonesia (No Hoax)). This thread was about Hayley Williams, a vocalist of a band named Paramore, who wore a t-shirt made of Indonesian hardcore band, *Throughout*. Mostly, other *kaskuser* responded that they were proud because of this.
- b. “*Orang Super Konyol Sedunia*” (The World’s Silliest Man). It was a thread about the silliness of a man who wanted to fix an Air Conditioner (AC) and descended upon it. The thread also included the picture of his act. Many people would laugh at this man and said that this man was an idiot, because he did not need to descend upon the AC only for repairing it.
- c. “*Pikir-Pikir Dulu sebelum Berlangganan Internet*” (Think First before Subscribing the Internet Services). The thread shared a bittersweet experience of using various modems and Internet services. Moreover, in this thread, *kaskusers* gave information about Internet services they have used, the speed and the price.
- d. “*Gunakan 35 Detik Saja Untuk Membaca Ini, Mungkin Dapat Merubah Dirimu...*” (Use 35 Seconds to Read This, It may Change Your Life...). This thread was a sad story about a girl who died after asking her boyfriend to love her forever.
- e. “[*HOT GAN*] *Liat Gan, Apa yang di Jual Minimarket di China*” ([*HOT DUDE*] Let’s See What They Sell in China’s Minimarket). The thread shares information about things being sold in China’s minimarket. The result was frightening. There was an intact shark sold in the minimarket. “Gan” in [*Hot Gan*] is an address term commonly used in *Kaskus* community to show respect to the thread starter, with the meaning similar to Mr., Ms., Sir, or dude in English.

To conclude, there were 28 emoticons discovered in those five threads. The selected emoticons can be found solely in *Kaskus, the Largest Indonesian Community*. The typical emoticons were divided into big and small emoticon. Since the small one is similar to the big one, this study employed only big emoticons which appeared in five threads chosen in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*. Most of the emoticons were in the form of animated GIF (Graphics Interchange Format). It is a bitmap image format that was introduced by CompuServe in 1987 and has come into widespread usage on the World Wide Web due to its wide support and portability (Wikipedia). GIF is one of the first image formats commonly used on web sites and nearly all emoticons are animated.













Furthermore, the emoticons were analyzed through Barthes' orders of signification in which denotation, connotation, and myth were determined to discover the meaning behind the emoticons.



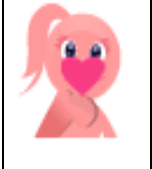













3.3.2 Procedures of Data Collection

The following steps were employed to obtain the data:

- a. Deciding five threads which had the typical context of *the Lounge* forum in *Kaskus*.

Table 3.1 List of Emoticons

Emoticons			
 :ngakak	 :mewek	 :cendolbig	 :najis
 :batabig	 :matabelo	 :iloveindonesia	 :2thumbup
 :berduka	 :hoax	 :malu	 :ilovekaskus

 :marah	 :repost	 :kiss	 :toast
 :maho	 :cd	 :takut	 :hammer
 :selamat	 :cd:	 :sup:	 :repost:
 :sorry	 :shakehand2	 :bingung	 :thumbup

- b. Selecting the typical emoticons observed in five threads taken from *the Lounge* forum at *Kaskus, the Largest Indonesian Community*. The emoticons were the primary data of this study which was aimed at discovering the significance of *Kaskus* emoticons. As mentioned before, the 28 emoticons discovered in the five threads were analyzed in the study. The selected emoticons were presented in table 3.1.
- c. Library research. The relevant theories related to this study were consulted to other *kaskusers* to acquire information, especially about the terms and related emoticons.

3.4 Data Analysis

According to Miles and Huberman (1994) data analysis consists of three concurrent flows of activities: data reduction, data display, and conclusion drawing/verification. Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions. Data display helps to understand what is happening and to do something—either analyze further or take action—based on that understanding. Up to these stages, the “final” conclusion can be drawn and verified. Through this view,

qualitative data analysis is a continuous activity. Issues of data reduction, data display and conclusion drawing come into a set of analysis that follows each other.

Semiotics was applied as a way to analyze the significance of *Kaskus* emoticons in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*. The emoticons were a means of communication in the forum. Each emoticon was analyzed using Barthes' *semiology* called orders of signification which consist of first order signification, second order signification and myth. First orders signification mentions the description of each emoticon; second order signification elaborates the emoticon's description related to the local and global meaning; and myth was encountered from how the connotation is naturalized.

The next chapter will explain the result of the analysis discussed together with the interpretation of the data based on the related theory, Barthes' orders of signification.

CHAPTER 4

FINDINGS AND DISCUSSIONS

The chapter discussed the data analysis using Roland Barthes’ orders of signification. To begin with, the results of the emoticons analyzed will be explained one by one based on the first order signification followed by the second order signification. Furthermore, the significance of those emoticons will be discussed along with its role in communication.


4.1 Findings

There were 28 emoticons found from five threads selected. These emoticons were analyzed using Barthes’ order of signification. The analysis would be explained from the first order signification that mentions the description of each emoticon and shifted to the second order signification that elaborates it in relation to the local and global meaning. Myth then is discovered from how the connotation is naturalized, meaning that it is interpretation of how each emoticon is used either in *Kaskus, the Largest Indonesian Community* forum or globally in daily life. Those emoticons are depicted as follows.

4.1.1 “Ngakak” Emoticon

Ngakak is translated as *laugh* or *laugh out loud* or a *lively laugh*. It can be meant as making the sounds and movements of face that show happiness or think that something is funny. In Indonesia, the use of *ngakak* is basically applied in a situation where someone laughs over excitedly about something or someone. Below are the explanations of “*ngakak*” emoticon based Barthes’ orders of signification.

Table 4.1 “Ngakak” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :ngakak	Verbal: <i>Ngakak</i> (translated as <i>laugh out loud</i> or <i>over excited laugh</i> in English); make the sounds and movements of your face that show you are happy or think that something is funny.	<i>Ngakak</i> is synonymous with laugh, but in hard way. It is used to laugh at something or someone over excitedly.

	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Orange ▪ Facial expression: big grin and closed eyes. ▪ Non-facial expression: hands open 	<ul style="list-style-type: none"> ▪ Orange color represents energetic, happiness, friendly, active, creative, warm and bright. ▪ Facial and non-facial expression shows happiness and joy
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In the first order signification, the emoticon portrays a man in orange color with big grin and closed eyes. Orange is one of the three secondary colors which are formed by mixing red and yellow color. This color also generates another level meaning in mind. Naturally, the orange color is similar to the color of sunshine in the summer which cheers up the day. Sunshine then relates to holidays and happiness. This is in line with Wilfred (1962) and Sekarwangi (2006), that orange color connotes happiness, as the facial expression of *ngakak* emoticon.

In *Kaskus, the Largest Indonesian Community*, specifically in the *Lounge* forum, the emoticon *ngakak* has been used widely. It is known that *the Lounge* contains of almost every kind of news, gossips, and stories. Moreover, there are many funny things shared in the posts, which make other users laugh. *Kaskuser* who wants to share something fun, such as jokes usually use this emoticon. Additionally, the emoticon is used to emphasize a great joy of the jokes or to the story posted.

4.1.2 “Bata” Emoticon

What follows are complete explanation of “*bata*” emoticon based on Barthes’ orders of signification.

Table 4.2 “Bata” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 <p>:batabig</p>	<p>Verbal: <i>Batabig</i> (translated as <i>big brick</i> in English); baked clay used for buildings.</p>	<p><i>Batabig</i> or <i>big bata</i> (big brick) is used to punish users who annoy others with unpleasant posts or comments. <i>Bata merah</i> (red brick) is given to</p>

	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Blue ▪ Facial expression: red-eyed wide open, eye-brows raised, visible fang. ▪ Non-facial expression: hand throwing a red brick ▪ Red brick 	<p><i>kaskuser</i> as a bad reputation.</p> <ul style="list-style-type: none"> ▪ Blue color represents wisdom, honesty, intensity, power, masculinity, constructive, sincerity, cooperative, and integrative. ▪ Facial and non-facial expression shows great anger he wanted to throw something, in this matter the brick. ▪ Red brick is a bad reputation given to <i>kaskuser</i>.
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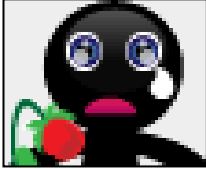
In first order signification, “*bata*” emoticon describes a man in blue color who is because of anger wanted to throw a *bata* (translated as *brick* in English). *Bata* is a baked clay used for buildings. In *Kaskus* forum, *bata* is a punishment given to *kaskuser* who annoys others with unpleasant posts or comments. It is also the worst reputation for *kaskuser*, so whoever gets *bata*, he is no longer reputable in the forum. *Bata* is chosen to be a punishment and bad reputation considering that it is a heavy material that would give a severe attack which makes everyone regret or being disappointed for having it.

Blue color is one of the three primary colors. In this emoticon, blue color connotes honesty and power to express anger by throwing a *bata*. This is in line with the term *blue blooded*, which refers to aristocratic families that usually rule the empire. The anger feeling is frequently triggered when someone feels irritated because of someone else, something, or psychological condition (Sukyadi, 2006). In such condition, someone might use his or her power to effuse his anger; for example by taking a brick and throw it somewhere or to someone.

4.1.3 “*Berduka*” Emoticon

“*Berduka*” is translated as *condolence* in English which is used to show condolence and sorrow. The following analysis shows further explanation.

Table 4.3 “Berduka” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :berduka	Verbal: “berduka” (translated as <i>condolence</i> in English); expression of sympathy.	“berduka” is used to show condolence and sorrow.
	Visual: <ul style="list-style-type: none"> ▪ Black ▪ Facial expression: eyes open full of tears, upper lip descend ▪ Tear drops ▪ Wilted red rose 	<ul style="list-style-type: none"> ▪ Black color represents formality, darkness, magic, mystery, grief, artist and elegance. ▪ Facial expression shows sadness and sorrow. ▪ Tear drops shows crying. ▪ Red rose used for giving empathy (especially in the funeral). Wilted red rose shows a great loss and sadness.

In the first order signification, the emoticon “berduka” portrays a man in black color with tears and wilted rose. The visual descriptions of the man in black color with opened-eyes, full of tears and upper lip descend show a sad expression. In the meantime, tear drops shows crying and wilted red rose shows a great loss and sadness. Red rose is used for giving empathy—especially in funeral, while the wilted red rose indicates a great sorrow like a red rose which gets weaker and wilt.

The black color itself represents grief. It is believed so because in many countries, particularly in Western, black color is usually used in funeral. In contrast, Chinese assume that black denotes strength and authority; it is considered to be a very formal, elegant, and prestigious color. And the black color is the Emperor’s unique color of the clothes; the common people are not allowed to wear the black clothes (He, 2009).

In *Kaskus, the Largest Indonesian Community*, specifically in the *Lounge* forum, “berduka” emoticon is commonly used to show and emphasize sympathy and sorrow particularly in posts about miserable stories. To conclude, this emoticon

describes someone who gave sympathy or condolence by crying and holding a wilted red rose.

4.1.4 “*Bingung*” Emoticon

Below are the explanations of “*bingung*” emoticon based on Barthes’ orders of signification.

Table 4.4 “*Bingung*” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
<div data-bbox="156 640 373 826" data-label="Image"> </div> <p data-bbox="169 891 304 929">:bingung</p>	<p data-bbox="432 629 555 667">Verbal:</p> <p data-bbox="432 680 863 824"><i>Bingung</i> (translated as <i>confused</i> in English); unable to think clearly.</p> <p data-bbox="432 898 544 936">Visual:</p> <ul style="list-style-type: none"> <li data-bbox="443 949 576 987">▪ Yellow <li data-bbox="443 1218 871 1308">▪ Facial expression: rounded mouth, eyes shaped “X” <li data-bbox="443 1375 687 1413">▪ Question mark 	<p data-bbox="927 680 1358 875"><i>Bingung</i> is used to show confusion, probably because one does not know about related matters.</p> <ul style="list-style-type: none"> <li data-bbox="938 949 1390 1196">▪ Yellow color represents tolerance, light, fast, inspiration, happiness, hope, gold, cheeriness, cowardice, illness and deceit. <li data-bbox="938 1218 1326 1361">▪ Facial expression shows confusion and the questioning look. <li data-bbox="938 1375 1326 1464">▪ Question mark indicates questions.

“*Bingung*” emoticon (or translated as *confused* in English) is an emoticon used to show confusion because of unknown matters. In its first order signification, this emoticon describes a yellow man with a question mark and a questioning look. Yellow color is one of the three primary colors that usually represents happiness. However this emoticon employs yellow color to signify cowardice. It is decided so as when someone does not know anything, he will feel tiny, cowardice and weak.

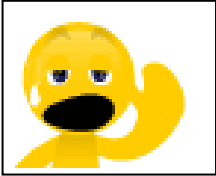
Then, the facial expression shows a rounded mouth and eyes shaped as “X”. This expression relates to the Asian style emoticons that emphasize on eyes. The “X” illustrates closed eyes (seen when head tilted towards left shoulder). It is believed so because when someone feels so confused, his face looks like passionate so that the

eyes closed passionately. Question mark indicates questions being asked. Almost every question is followed by a question mark; this is how it works; to emphasize the questioning look. However, in *Kaskus*, the use of this emoticon by all means is to show and highlight confusion.

4.1.5 “Cape Deh” Emoticon (Yellow)

The following are the analysis of “*cape deh*” emoticon (yellow) based on Barthes’ orders of signification.

Table 4.5 “Cape Deh” (Yellow) Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :cd	<p>Verbal: Cd (stands for “<i>Cape de...</i>” is translated as a way for stating something petulantly.</p>	<p>The term is used to emphasize unimportant thing and is usually followed by sigh.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Yellow ▪ Facial expression: upper lip raised, mouth open, eyes turned down. ▪ Non-facial expression: hand touches forehead. 	<ul style="list-style-type: none"> ▪ Yellow color represents tolerance, light, fast, inspiration, happiness, hope, gold, cheeriness, cowardice, illness and deceit. ▪ Facial and non-facial expression indicates heave sigh.


There is no exact phrase which is suitable with “*cape deh*” term in English. However, it may be translated as a way for stating something petulantly. In the first order signification, the emoticon depicts a man in a yellow color with peevish face and hand touches forehead. In Indonesia, the term *cape deh* is always accompanied by gestures such as hand touches forehead and heave sigh. This act indicates that something is not really worthy to be thinking about. Nevertheless, in other countries,

the term is not familiar to be used. Yellow color signifies tolerance in this emoticon, and it is regarded as a means to give tolerance for the unimportant things shared in the forum. As final point, *cape deh* emoticon is commonly used in the forum to stress that something is unimportant, likewise the term itself exactly means.

4.1.6 “Cape Deh” Emoticon (Blue)

What follows is complete explanation of “*cape deh*” emoticon (blue) based on Barthes’ orders of signification.

Table 4.6 “Cape Deh” Emoticon Blue

Iconic Signification	First Order Signification	Second Order Signification
 <p data-bbox="245 1151 304 1182">:cd:</p>	<p data-bbox="432 786 555 817">Verbal:</p> <p data-bbox="432 837 884 1093"><i>Cd</i> (stands for “<i>Cape de...</i>” is translated as a way for stating something petulantly. The English phrase that might be compatible is “<i>Ooh my...</i>”)</p> <p data-bbox="432 1111 544 1142">Visual:</p> <ul style="list-style-type: none"> <li data-bbox="443 1167 539 1198">▪ Blue <li data-bbox="443 1435 884 1570">▪ Facial expression: upper lip raised, mouth open, eyes turned down. <li data-bbox="443 1592 810 1624">▪ Bubble: <i>CAPE deeeee!</i> 	<p data-bbox="963 837 1406 981">The term is used to emphasize unimportant thing and usually followed by sigh.</p> <ul style="list-style-type: none"> <li data-bbox="975 1167 1401 1413">▪ Light blue color represents peace, spiritually calm, young, sportive, depression, introvert, delicacy and firm. <li data-bbox="975 1435 1401 1518">▪ Facial expression indicates heave sigh. <li data-bbox="975 1541 1353 1675">▪ The bubble implies that someone said “<i>Cape deee!</i>”

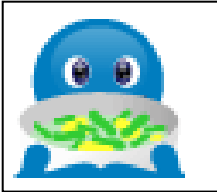
This emoticon is basically similar to the previous emoticon. The difference barely lies in the color of each emoticon. In the first order signification, it describes a man in light blue color heave sigh. The light blue color which signifies light intention of saying *cape deh*, gives a light approach for suggesting that the posts or comments are unimportant. Additionally, light blue is commonly used in corporate websites

because calmness and introvert represented by this color (<http://jurusgrafis.com/artikel/psikologi-warna-desain-grafis/>).

4.1.7 “Cendol” Emoticon

The following analysis shows further explanation about “cendol” emoticon based on Barthes’ orders of signification.

Table 4.7 “Cendol” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :cendolbig	<p>Verbal: <i>Cendol</i>, an Indonesian beverage made of flour (usually green colored), combined with brown sugar syrup and coconut milk.</p>	<p><i>Cendol</i> is usually served cold, makes it a fresh and tasty beverage. In Kaskus, <i>cendol</i> is a good reputation given to <i>kaskuser</i>.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Blue ▪ Facial expression: eyes open, ▪ Non-facial expression: hands offering <i>cendol</i>. ▪ A bowl of <i>cendol</i>. 	<ul style="list-style-type: none"> ▪ Blue color represents wisdom, honesty, intensity, power, masculinity, constructive, sincerity, cooperative, and integrative. ▪ Facial expression shows smiling face. ▪ Non-facial expression: giving the highest achievement. ▪ <i>Cendol</i> is a good reputation given to <i>kaskuser</i>.

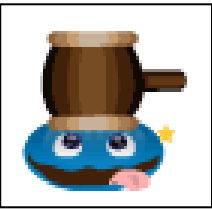
The emoticon describes a blue man who holds a bowl of *cendol* in the first order signification. *Cendol* as the highest achievement in *Kaskus* is obtained by posting 2000 posts on the forum (labeled as ISO). By achieving ISO level, a *kaskuser* can throw a *bata* or send *cendol* to other *kaskuser* unconditionally. In the real life,

cendol is a traditional beverage made of flour (usually green-colored), combined with brown sugar, coconut milk and cold served. In *Kaskus* forum, *cendol* is the highest achievement and a good reputation given to a *kaskuser*. *Cendol* is chosen to be so because it gives pleasure for the freshness and tastiness. The color of *cendol*, which is green, also signifies wealth likewise the color of money. In Indonesia we have an expression “lihat uang matanya langsung ijo”, or in English “seeing money, hisor her eyes look green”. The blue color of the emoticon represents honesty and power for giving the *cendol*. In the meantime, the facial expression of a smiling face connotes happiness.

4.1.8 “Hammer” Emoticon

Deeper analysis of “*hammer*” emoticon shows below. It employs Barthes’ orders of signification.

Table 4.8 “Hammer” Emoticon


Iconic Signification	First Order Signification	Second Order Signification
 <p data-bbox="178 1361 316 1397">:hammer</p>	<p data-bbox="432 1003 555 1039">Verbal:</p> <p data-bbox="432 1055 847 1196">Hammer; tool with a heavy metal head, used for hitting nails, etc.</p> <p data-bbox="432 1272 547 1308">Visual:</p> <ul style="list-style-type: none"> <li data-bbox="443 1323 539 1359">▪ Blue <li data-bbox="443 1592 874 1733">▪ Facial expression: rolled eyes, tongue stick outward, mouth open. <li data-bbox="443 1749 600 1785">▪ Hammer <li data-bbox="443 1854 651 1890">▪ Little star(s) 	<p data-bbox="922 1055 1390 1249">Usually used as symbol of silliness, therefore the hammer that hits head is intended to re-awaken someone’s mind.</p> <ul style="list-style-type: none"> <li data-bbox="933 1323 1385 1576">▪ Blue color represents wisdom, honesty, intensity, power, masculinity, constructive, sincerity, cooperative, and integrative. <li data-bbox="933 1592 1326 1675">▪ Facial expression shows silliness. <li data-bbox="933 1749 1347 1832">▪ Hammer is used to hit the head. <li data-bbox="933 1854 1369 1937">▪ Little stars shows dizziness because of hammer-blow.

In the first order signification, *hammer* emoticon portrays a man hit by a hammer. However, in *Kaskus* forum, *hammer* emoticon is commonly applied after a statement intended to be a joke. Nevertheless, the statement is not even funny, that is why it is supposed to be silly. Consequently, the hammer-blow is used to bring back consciousness because hammer is a heavy tool for hitting nails. The blue color relates of how honest the emoticon in saying their thoughts. The term *hammer* indicates the tool which is used in this emoticon to hit someone’s head. After being hit by a big hammer, there are some little stars that designate dizziness.

4.1.9 “Maho” Emoticon

The following are the analysis of “*maho*“ emoticon based on Barthes’ orders of signification.

Table 4.9 “*Maho*” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :maho	<p>Verbal: <i>Maho</i> (stands for <i>manusia homo</i> or <i>gay</i> in English); homosexual person.</p>	<p>The term <i>maho</i> is dedicated to an annoying person. It can be used to affront someone either <i>kaskuser</i> or non <i>kaskuser</i>.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Green ▪ Visual appearance: big eye lashes, thick pink lips, and pink blushed cheek. 	<ul style="list-style-type: none"> ▪ Green color represents natural, affection, emphatic, young, peace, envious, poison, fresh, wickedness. ▪ The visual appearance shows over make-up face that causes a feeling of disgust.


Maho stands for *manusia homo* (translated as *gay* in English). In *Kaskus*, this term is dedicated to an annoying person or someone whose appearance looks like a gay. In the first order signification, this emoticon depicts a man in green color and over make-up face. Being a gay or a homosexual person in Indonesian culture is unacceptable and illegal. A gay person may imitate the appearance of his opposite sex, for example by using make up and this appearance causes a feeling of disgust to

most people and arouses *maho* (gay) impression. Although many countries consider gay as normal, Indonesian culture sees it as a contradictive, and that most people would judge it despicably and poisonous. This impression reflected from the green color of this emoticon. This is in line with Wilfred (1962) and Sekarwangi (2006) saying that green color connotes poison and wickedness.

4.1.10 “Hoax” Emoticon

What follows are the analysis of “hoax” emoticon employing Barthes’ orders of signification.

Table 4.10 “Hoax” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :hoax	Verbal: Hoax; false information given.	Hoax is mostly used for stating that something is unreal and falsehood. Particularly when there is no evidence to prove it.
	Visual: <ul style="list-style-type: none"> ▪ Green ▪ Visual appearance: wide open eyes, big eyelashes, and thick lips. ▪ Sign: HOAX 	<ul style="list-style-type: none"> ▪ Green color represents natural, affection, emphatic, young, peace, envious, poison, fresh, wickedness. ▪ The visual appearance shows over make-up face that causes a feeling of disgust. ▪ HOAX’s sign indicates that something is a hoax or untrue.


Hoax emoticon portrays a *maho* character that brings a sign written HOAX. The term *hoax* means false or untruth information. It has been used widely in cyber for stating falsehood. In the first order signification, this emoticon uses *maho* character that is holding a sign written “HOAX”. *Maho* character is chosen as a means to connote that *hoax* is as disgusting and poisonous as *maho*. Both verbal sign and emoticon are used in a post to tell about something unreal. Without real evidence such as related sources, pictures or videos, no one would believe the information

given on the forum. This is similar to the idiom “NO PICTURE=HOAX” which is often shared in the forum.

4.1.11 “I Love Indonesia” Emoticon

The following analysis describes further explanation about “*iloveindonesia*” emoticon based on Barthes’ orders of signification.

Table 4.11 “I Love Indonesia” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :iloveindonesia	<p>Verbal:</p> <p>I Love Indonesia; a statement that indicates a strong feeling of adoration about Indonesia.</p>	<p>The term I Love Indonesia shows nationalism.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Grey ▪ Facial expression: eyes open, mouth drawn back at corners. ▪ Non-facial expression: hands hold Indonesian flags. ▪ Two Indonesian flags. ▪ Little pink heart. 	<ul style="list-style-type: none"> ▪ Grey color represents independent, stability, seriousness and something important. ▪ Facial expression shows smiling face. ▪ Non-facial expression shows nationalism of Indonesia. ▪ Indonesian flags show great nationalism. ▪ Little pink heart shows love and adoration.


I love Indonesia is a term which is commonly used to show nationalism. It is a statement that indicates a strong feeling of adoration about Indonesia. The emoticon, in its first order signification, is described as a grey man holding two Indonesian flags. The grey color of this emoticon signifies stability and seriousness. Furthermore, smiling face represents happiness for Indonesia. This emoticon, in

Kaskus, particularly the *Lounge* forum, is commonly used to show nationalism in post related to Indonesia.

4.1.12 "I Love Kaskus" Emoticon

What follows are the expanded explanation of "ilovekaskus" emoticon based on Barthes' orders of signification.

Table 4.12 "I Love Kaskus" Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 <p data-bbox="204 1160 392 1196">:ilovekaskus</p>	<p>Verbal: I Love <i>KASKUS</i>; a statement that indicate a strong feeling of adoration about <i>Kaskus</i>.</p>	<p>The term I Love <i>KASKUS</i> shows admiration to <i>Kaskus</i>.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ A person in grey ▪ Facial expression: corner mouth pulled, eyes open. ▪ I <heart icon> <i>KASKUS</i> 	<ul style="list-style-type: none"> ▪ Grey color represents independence, stability, seriousness and importance. ▪ Facial expression shows smiling face. ▪ Read as I Love <i>KASKUS</i>, shows admiration to the forum.

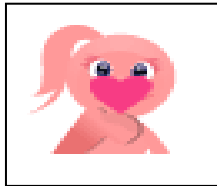
I Love Kaskus indicate a strong feeling of admiration about *Kaskus*. The character of this emoticon is the same as the character in *I Love Indonesia* emoticon. In the first order signification, this emoticon uses the character because it signifies seriousness and stability as shown by the grey color. If *I Love Indonesia* shows a man with two Indonesian flag hoist, then *I Love Kaskus* emoticon presents a man holding a board depict letter "I", a big pink heart and *Kaskus* logo. The picture can be read as "I Love *Kaskus*" and it can be a way for showing love towards *Kaskus* forum.

This emoticon is usually used to praise good posts and tell that a high-grade post must be kept being posted. It implies that every *kaskuser* has responsibility for the betterment of this forum.

4.1.13 “Kiss” Emoticon

The following analysis describes further explanation about “kiss” emoticon based on Barthes’ orders of signification.

Table 4.13 “Kiss” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :kiss	Verbal: Kiss; touch given with the lips.	Kiss is usually given to show love and affection. <ul style="list-style-type: none"> ▪ Pink color represents feminine, love, romantic, sympathy. ▪ Ponytail indicates the sex of the emoticon, which is a woman. ▪ Pink heart shows love.
	Visual: <ul style="list-style-type: none"> ▪ Pink ▪ Non-facial expression: giving long kiss. ▪ Ponytail ▪ Pink heart 	

Kiss emoticon is an emoticon with a special character because it involves female as the main figure. In the first order signification, the emoticon portrays a woman in pink color who is giving a long kiss and a big heart in front of the face. It is known to be a figure of a woman owing to ponytail appearing upon the head. The pink color, which is formed by mixing red and white, also emphasizes the womanhood of this emoticon. Pink color represents feminine and love, precisely like woman’s characteristics.


This emoticon then portrays a woman who gives a long kiss to demonstrate love and affection. Kiss is a usual thing women do; therefore this emoticon uses a woman figure to highlight womanhood. Moreover, when woman feels happy and excited (especially for something good) they could show it by kissing. It is a normal overwhelming reaction for woman. In *Kaskus*, specifically in *the Lounge* forum, the use of this emoticon is not simply for saying kiss or showing love. Most of the time *kaskuser* uses this emoticon for stressing and declaring female gender.

4.1.14 “Malu” Emoticon

The following table and its explanation elaborate deeper description about “malu” emoticon based on Barthes’ orders of signification. *Malu* is translated as

ashamed in English. It is when someone feels shame and embarrassed for something he or she has done, particularly because of doing something wrong or confounded things. In the first order signification, this emoticon describes embarrassment in the man’s face. Bashful face is shown as blushed cheek as well as when someone gets shy, his cheek turns reddish because the blood rushes to the face. In *Kaskus*, especially *the Lounge* forum, this emoticon is commonly used for stating embarrassment or tolerance, aligned with the meaning of yellow color employed.

Table 4.14 “Malu” Emoticon


Iconic Signification	First Order Signification	Second Order Signification
 :malu	<p>Verbal: <i>Malu</i> (translated as <i>shy</i> or <i>ashamed</i> in English); feeling shame or embarrassment for something you have done.</p>	<p>Doing something wrong or confounded things could cause a feeling of shame.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Yellow ▪ Facial expression: eyes down, blushed cheek, corner mouth pulled. ▪ Non-facial expression: hands open. 	<ul style="list-style-type: none"> ▪ Yellow color represents tolerance, light, fast, inspiration, happiness, hope, gold, cheeriness, cowardice, illness and deceit. ▪ Facial and non-facial expression shows embarrassment.

4.1.15 “Marah” Emoticon

Marah is translated as anger in English, which means a feeling that makes people want to quarrel or fight. Below are the explanations of “*marah*” emoticon based on Barthes’ orders of signification.

In the first order signification the emoticon portrays a red person with red-eyed wide open, eye-brows raised, visible fang, and smoke come out of the nose. This facial expression shows anger. Red color and the smoke connote anger. It is chosen in consideration as when someone gets mad, his face was usually reddish and hot as if it burnt.

Table 4.15 “*Marah*” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 <p>:marah</p>	<p>Verbal: <i>Marah</i> (translated as <i>anger</i> in English); feeling that makes people want to quarrel or fight.</p> <p>Visual:</p> <ul style="list-style-type: none"> ▪ Red ▪ Facial expression: red-eyed wide open, visible fang, eye-brows raised. ▪ Non-facial expression: hands open ▪ Smoke come out from the nose 	<p><i>Marah</i> usually comes out when someone feels irritated by someone else or something.</p> <ul style="list-style-type: none"> ▪ Red color represents aggressive, active, strong, hot, brave, sexy, evil, revolution, passion, anger, violence and danger. ▪ Facial and non-facial expression shows anger. ▪ The smoke emphasizes great anger.


Sukyadi (2006) notes that anger can be caused directly by others e.g. being offended, insulted and unappreciated. Frustrated, revenge, resentment and dislike may also trigger anger. In *Kaskus*, specifically *the Lounge* forum, the emoticon *marah* is usually used when someone feels irritated over someone or something. The emoticon is mostly used to show anger about someone or something which is posted in a thread. It is also a way to show anger to the TS (thread starter, the one who creates a topic) and other *kaskusers*.

4.1.16 “*Mata Belo*” Emoticon

The following analysis shows further explanation of “*matabelo*” emoticon based on Barthes’ orders of signification. *Mata belo* comprises two separate words, *mata* (translated as eyes in English) and *belo* (means big rounded eyes). *Mata belo*, which is translated as *wide open eyes*, is a condition where eyes are open widely

because of either surprise or other reasons. This emoticon is named as a description of its first order signification, which describes someone who gets so surprised and raptures over something that his eyes are open widely, similar to the facial expression of the emoticon. Blue color of this emoticon connotes honesty for stating such condition. In *Kaskus*, especially *the Lounge* forum, the use of this emoticon is commonly arbitrary, but it is mostly used to show rapture feelings as well as wondering something.

Table 4.16 “Mata Belo” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
	<p>Verbal: <i>Mata belo</i> (translated as <i>wide open eyes</i> in English)</p>	<p><i>Mata belo</i> is commonly used to show rapture feelings as well as wondering something.</p>
<p>:matabelo</p>	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Blue ▪ Facial expression: wide open eyes, rounded mouth ▪ Non-facial expression: hands open 	<ul style="list-style-type: none"> ▪ Blue color represents wisdom, honesty, intensity, power, masculinity, constructive, sincerity, cooperative, and integrative. ▪ Facial and non-facial expression shows wondering expression.


4.1.17 “Mewek” Emoticon

The following analysis describes deeper explanation about “*mewek*” emoticon based on Barthes’ orders of signification.

The term *mewek* is synonymous with *menangis* (translated as *cry* in English); meaning as producing tears from the eyes because of hurt and unhappy. *Mewek* hails from local dialect of Sundanese and Javanese that has been used widely for stating the term *cry*. That is why the emoticon, in the first order signification, illustrates a

person with a want-to-cry expression. Nevertheless, the term *mewek* does not merely accompany sadness in the sense that it is meant to be cry. It can be applied both in sad or happy situation as Ekman (2003) states that tears are not unique to sadness or grief, but they can also occur during intense joy, and in bouts of laughter. However, in *Kaskus*, specifically in *the Lounge* forum, *mewek* emoticon emphasizes cry rather than just sadness. It highlights how a *kaskuser* is touched by something or someone so that he wants to cry.

Table 4.17 “Mewek” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :mewek	<p>Verbal: <i>Mewek</i> (translated to <i>cry</i> in English); produce tears from the eyes because you are unhappy or hurt.</p>	<p>The term <i>mewek</i> is similar to <i>menangis</i> (cry). This term hails from local dialect and has been used widely for substituting the latter word.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Orange ▪ Facial expression: eyes filled with tears, mouth descend and depressed face. ▪ Non-facial expression: hands open. 	<ul style="list-style-type: none"> ▪ Orange color represents energetic, happiness, friendly, active, creative, warm and bright. ▪ Facial expression shows want-to-cry expression and sadness.


4.1.18 “Najis” Emoticon

What follows are the analysis of “*najis*” emoticon employing Barthes’ orders of signification.

In the first order signification, *najis* emoticon employs *maho* character as it is used in *hoax* emoticon for stressing the intention of disgusting feeling. *Najis*, translated as *disgust* in English, is an Islamic term originated from Arabic which means as things or persons regarded as ritually unclean. In Indonesia, dirty things,

words and even persons are usually considered as *najis*. For this reason, the emoticon displays *maho* character who is throwing up. This combination is used to express hatred feeling toward something or someone in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*.

Table 4.18 “Najis” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 <p data-bbox="209 853 288 891">:najis</p>	<p>Verbal: <i>Najis</i> (translated as disgust in English); things or persons regarded as ritually unclean.</p>	<p><i>Najis</i> is a term which usually used as a way for expressing hatred feeling toward something or someone.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Green ▪ Visual appearance: big eyelashes, thick pink lips. ▪ Non-facial expression: vomit 	<ul style="list-style-type: none"> ▪ Green color represents natural, affection, emphatic, young, peace, envious, poison, fresh, wickedness. ▪ The visual appearance caused a feeling of disgust which could lead into throw up.


4.1.19 “Repost” Emoticon (Blue)

The following analysis describes further analysis of “*repost*” emoticon (blue) based on Barthes’ orders of signification.

In the first order signification *repost* emoticon is described as a person who says REPOST followed by dung on his head. *Repost* is used to show that the post shared in the forum has been shared before; therefore, it is called as re-post. In *Kaskus*, specifically *the Lounge* forum, repost emoticon is frequently used in comments as announcement that the post is reposted. Blue color in this emoticon signifies honesty for clarifying reposted story. On the contrary, posts that have been

reposted cannot be determined because forum keeps changing and developing. However, publishing a reposted story/article is not fair in this forum; that is why it is equal with dung, which represents bad things.


Table 4.19 “Repost” Emoticon (Blue)

Iconic Signification	First Order Signification	Second Order Signification
 :repost	Verbal: <i>Repost</i> ; re-announce something publicly or officially.	<i>Repost</i> shows that the post shared has been published before; therefore it is called as “ <i>re-post</i> ”
	Visual: <ul style="list-style-type: none"> ▪ Blue ▪ Facial expression: eyes opened, lips descend. ▪ Bubble : REPOST ▪ Dung 	<ul style="list-style-type: none"> ▪ Blue color represents wisdom, honesty, intensity, power, masculinity, constructive, sincerity, cooperative, and integrative. ▪ Facial expression shows aversion. ▪ REPOST bubble indicates that someone says “repost” ▪ Dung illustrates bad things.

4.1.20 “Repost” Emoticon (Yellow)

Repost, as explained before, is intended to show that the post that has been published before. The following analysis shows further explanation about “*repost*” emoticon (yellow) based on Barthes’ orders of signification.

Table 4.20 “Repost” Emoticon (Yellow)


Iconic Signification	First Order Signification	Second Order Signification
 :repost:	<p>Verbal: <i>Repost</i>; re-announce something publicly or officially.</p>	<p><i>Repost</i> shows that the post shared has been published before, therefore called as “<i>re-post</i>”</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Yellow ▪ Facial expression: eyes opened, lips descend, eyebrows raised. ▪ Sign : REPOST 	<ul style="list-style-type: none"> ▪ Yellow color represents tolerance, light, fast, inspiration, happiness, hope, gold, cheeriness, cowardice, illness and deceit. ▪ Facial expression shows aversion. ▪ REPOST’s sign indicates that something is re-posted.

This emoticon has similar objective as the previous one. Both have the same name, repost; which means re-announcing something publicly or officially. The difference lies on the color and the expression of the emoticon. From the facial expression, this emoticon has much more intention for saying REPOST. The yellow man looks angry with eyes opening widely, raising eyebrows and descending lips. Different from the blue repost, the color of this emoticon indicates tolerance for the reposted material. To sum up, this yellow repost gives heavier impression for asserting reposted things.

4.1.21 “Selamat” Emoticon

This term has been used frequently in *Bahasa Indonesia* to celebrate someone for achieving his or her success. The following analysis shows further explanation of “*selamat*” emoticon in Barthes’ orders of signification.

Table 4.21 “Selamat” Emoticon


Iconic Signification	First Order Signification	Second Order Signification
 :selamat	<p>Verbal: <i>Selamat</i> (translated as <i>congratulation</i> in English); used to tell somebody that you are pleased about his or her success or achievement.</p>	<p><i>Selamat</i> is a term used to congratulate someone. It is usually followed by another term depending on the occasions.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Orange ▪ Facial expression: cheeks puffed up, half eye glimmered ▪ Party attributes: hat and trumpet. 	<ul style="list-style-type: none"> ▪ Orange color represents energetic, happiness, friendly, active, creative, warm and bright. ▪ Facial expression shows someone blows a trumpet. ▪ Party attributes indicates there is a party.

Selamat is translated as congratulation; which is used to congratulate someone for their success and achievement. In the first order signification the emoticon portrays someone who congratulates someone else in a party, with a hat and a trumpet. It is mostly because party is a place where people celebrate everything, such as birthday, wedding, etc. In Indonesia, *selamat* is usually followed by another terms depending on the occasions. For example, the phrase “*selamat*” is followed by *ulang tahun*” (birthday) as a statement for wishing happy birthday. In *Kaskus*, particularly *the Lounge* forum, this emoticon is applied to congratulate someone for his or her success and achievement in something.

4.1.22 “Shake Hand” Emoticon

What follows are further explanation about “*shakehand*” emoticon based on Barthes’ orders of signification.

Table 4.22 “Shake Hand” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :shakehand2	<p>Verbal: <i>Shake hand</i>; take somebody’s hand and move it up and down as greetings.</p> <p>Visual:</p> <ul style="list-style-type: none"> ▪ Orange and blue ▪ Two people shaking hands ▪ Facial expression: eyes opened, lips descend. 	<p><i>Shakehand</i> is not only used as greetings but it also indicates a way for congratulating and agreement between people.</p> <ul style="list-style-type: none"> ▪ Orange color represents energetic, happiness, friendly, active, creative, warm and bright. While blue color represents wisdom, honesty, intensity, power, constructive, sincerity, cooperative, and integrative. ▪ People shaking hands as a way for congratulating ▪ Facial expression: two people are happy.


Shake hands is done by taking somebody’s hand and moving it up and down as greetings. It is mostly used as greetings; however, in some culture, shake hand is applied as a way for congratulating and agreeing between people. This emoticon, in its first order signification, is described as there are two men shaking hands happily. It represents how happy they are for the achievement reached. Moreover, the colors of the men signify happy—as orange color; and cooperative—for the blue one.

In *Kaskus*, specifically *the Lounge* forum, this emoticon is generally used for congratulating and agreeing something. Shaking hands also connotes a fair play, where everyone must be sportive, in the forum, by leaving good comments and rating the post.

4.1.23 “Sorry” Emoticon

The following analysis shows deeper explanation of “*sorry*” emoticon based on Barthes’ orders of signification.

Table 4.23 “Sorry” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :sorry	Verbal: <i>Sorry</i> ; feeling sad and sympathetic.	<i>Sorry</i> is normally used to apologize because of doing something wrong.
	Visual: <ul style="list-style-type: none"> ▪ Yellow ▪ Facial expression: eyes down, lips descend. ▪ Non-facial expression: hand wipes lower eyes. 	<ul style="list-style-type: none"> ▪ Yellow color represents tolerance, light, fast, inspiration, happiness, hope, gold, cheeriness, cowardice, illness and deceit. ▪ Facial and non-facial expression show regrets.


Sorry is normally used to pronounce apology because of doing something wrong or feeling sad and sympathetic. At the same time, apology intends to state that someone is regretting what he has done, heard or seen. For example, when someone has made mistakes, seen foul things, and heard bad matters.

In the first order signification, the emoticon portrays a man in yellow color who is wiping his eyes with a sad expression. Similar to its name, this emoticon emphasizes apology for doing something wrong, expressing sad feelings or wanting to be sympathetic. In this matter, the emoticon can be used to say sorry for sharing a reposted post. The expression of this emoticon represents how a man looks remorseful, with eyes down and lips descend. Moreover, hand wiping lower eyes shows that he is wiping tears that come through his eyes. It presents how miserable he is for doing such things.

4.1.24 "Sundul" Emoticon

Further analysis of "sundul" emoticon based on Barthes' orders of signification is explicated below.

Table 4.24 "Sundul" Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 <p>:sup:</p>	<p>Verbal: <i>Sundul</i> (translated as <i>up</i> in English); towards or in a higher position.</p>	<p><i>Sundul</i> and up has similar meaning which is to go high. It is used to make the post go up to the beginning pages in the forum.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Yellow ▪ Facial expression: big grin, eyes closed, blushed cheek ▪ Sign: SUNDUL LAGI AH! UP! UP! 	<ul style="list-style-type: none"> ▪ Yellow color represents tolerance, light, fast, inspiration, happiness, hope, gold, cheeriness, cowardice, illness and deceit. ▪ Facial expression shows happiness and joy. ▪ The sign shows what the character says.

In the first order signification, *sundul* emoticon is described as a man in yellow color who is smiling under the sign written "Sundul Lagi Ah! Up! Up!" This emoticon is translated as *up* in English considering its function to make the post up to the early pages in the forum. Beforehand, *sundul* is a movement in football to nudge ball with the head. Because this movement involves jump, which is intend to be going up, *sundul* emoticon has similar meaning to raise the thread to the early pages in the forum in *Kaskus*. Threads in the initial pages have the bigger opportunity to be visited.


The use of this emoticon is commonly applied in trade forum, because almost every thread in trade forum is aimed at selling things, so they need to be in the beginning pages. However, in *the Lounge* forum, *sundul* emoticon is employed when

the thread is regarded to be a good thread, especially when it involves valuable information. A high-quality thread must have triggered the *kaskusers* to share it to others; therefore that *sundul* emoticon exists.

4.1.25 “Takut” Emoticon

The following analysis describes further explanation of “*takut*” emoticon based on Barthes’ orders of signification.

Table 4.25 “Takut” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 :takut	<p>Verbal: <i>Takut</i> (translated as <i>frightened</i> in English); feeling or state of fear.</p>	<p><i>Takut</i> designates state of fear, especially after seeing horrifying things.</p>
	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Blue ▪ Facial expression: eyes wide open, grind teeth ▪ Non-facial expression: hands biting. ▪ Vertical lines. 	<ul style="list-style-type: none"> ▪ Blue color represents wisdom, honesty, intensity, power, masculinity, constructive, sincerity, cooperative, and integrative. ▪ Facial and non-facial expression shows frightened expression. ▪ Vertical lines behind the back indicate the shake of the body because of frightened.

In the first order signification the emoticon portrays a man in blue color who looks terrified about something. *Takut* is translated as frightened in English; a feeling or state of fear. It is a reaction appears after seeing or hearing horrifying things. This emoticon is basically used to show how frightened someone because of something, particularly horrifying things such ghosts or bad things. This emoticon also describes other characteristics when these feelings aroused such as trembling, fast heartbeat, pale and shiver. Vertical lines behind the blue character show shiver. Moreover, the


blue character looks like he is biting his hand as a way for showing state of anxiety. As a result, chattering teeth is known to be a reaction for being frightened.

In *Kaskus*, particularly *the Lounge* forum, the emoticon is basically used to emphasize a state of fear because of horrifying things such as ghosts as well as bad and scary stories. *Kaskusers* often use the emoticon not only for expressing their moods and feelings but also for stating fear and replacing the word “*takut*”.

4.1.26 “*Toast*” Emoticon

Proposing a toast is commonly used for wishing happiness and success. Therefore toast connotes joy and happiness. The following analysis shows more about “*toast*” emoticon.

Table 4.26 “*Toast*” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
 <p>:toast</p>	<p>Verbal: <i>Toast</i>; act of a group of people wishing somebody’s happiness, success, etc. by drinking a glass of something, especially alcoholic drinks.</p> <p>Visual:</p> <ul style="list-style-type: none"> ▪ Blue ▪ Facial expression: eyes open, grinning. ▪ Non-facial expression: hands offering <i>cendol</i>. ▪ A glass of <i>cendol</i>. 	<p><i>Toast</i> usually uses alcoholic drinks, but in this forum, the beverage which is used is <i>cendol</i>. As mentioned before, <i>cendol</i> is the highest achievement and good reputation in <i>Kaskus</i>.</p> <ul style="list-style-type: none"> ▪ Blue color represents wisdom, honesty, intensity, power, masculinity, constructive, sincerity, cooperative, and integrative. ▪ Facial and non-facial expression shows happiness. ▪ <i>Cendol</i> as good reputation given to a <i>kaskuser</i>.

In the first order signification the emoticon describes a man in blue color who proposes a toast (with *cendol* as the drink). *Toast* emoticon has a similar function as


cendol emoticon. The beverage is also the same, which is *cendol*. As explained before, this beverage symbolizes the highest achievement in *Kaskus* forum. Whoever *kaskuser* gets a *cendol*, he has a great power for throwing *bata* (the bad reputation) or sending *cendol* (good reputation) to other *kaskusers*. Giving *cendol* can be interpreted that *kaskuser* believes that the post is a good one. That is why *cendol* is given to a high-quality thread posted by a good *kaskuser*.

Cendol and toast emoticon are used randomly by *kaskusers* because both have the same function aims at emphasizing *cendol* or the highest reputation. Here, proposing toast (or *cendol*) connotes happiness for giving such a refreshing drink. Furthermore, akin to other emoticons, toast emoticon is also used for substituting the word *cendol*.

4.1.27 “Thumb Up” Emoticon

The following analysis shows more about “*thumbup*” emoticon based on Barthes’ orders of signification. *Thumb up* is used to show that something has been accepted and it is good. In the first order signification the emoticon describes an orange character grinning with one thumb up for showing a good thing. *Thumb up* is similar to *two thumbs up* but in a lighter intention. It is because of the total thumbs used. In this emoticon, one thumb up shows that it is good, but not best. However, the use of the term thumb up has been widely applied as global use for showing a good or accepted thing. And so does this emoticon in *Kaskus*, specifically in *the Lounge* forum. *Kaskusers* use this emoticon to show that they agree with the TS or just to affirm that something is very good particularly the content of the thread.

Table 4.27 “*Thumb Up*” Emoticon


Iconic Signification	First Order Signification	Second Order Signification
 :thumbup	Verbal: <i>Thumb up</i> ; used to show that something has been accepted and it is good.	<i>Thumb up</i> is a term which referred as a way for agreeing something or stating that it is good. For greater intention, <i>two thumbs up</i> can be used.
	Visual: <ul style="list-style-type: none"> ▪ Orange 	<ul style="list-style-type: none"> ▪ Orange color represents energetic, happiness,

	<ul style="list-style-type: none"> ▪ Facial expression: closed eyes, big grin. ▪ Thumb up. 	<p>friendly, active, creative, warm and bright.</p> <ul style="list-style-type: none"> ▪ Facial expression shows happiness. ▪ Thumb up indicates a good thing.
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4.1.28 “Two Thumbs Up” Emoticon

What follows are further explanation about “*2thumbup*” emoticon based on Barthes’ orders of signification.

Table 4.28 “Two Thumbs Up” Emoticon

Iconic Signification	First Order Signification	Second Order Signification
	<p>Verbal: <i>Two thumbs up</i>; used to show that something has been accepted and it is really good.</p>	<p><i>Two thumbs up</i> is a term which is referred to as a way for agreeing something or stating that it is very good. It has a greater intention than <i>thumb up</i>.</p>
:2thumbup	<p>Visual:</p> <ul style="list-style-type: none"> ▪ Orange ▪ Facial expression: eyes open, corner mouth drawn back. ▪ Two thumbs up. 	<ul style="list-style-type: none"> ▪ Orange color represents energetic, happiness, friendly, active, creative, warm and bright. ▪ Facial expression shows smiling face. ▪ Two thumbs up indicate a very good thing.

The emoticon “*2thumbup*” is usually used as a way for stating and agreeing that something is very good. It portrays a happy and friendly face as well as the situation when someone is pleased for something good. In the first order

signification, this emoticon is the same as the previous *thumbup*. It describes a man who is smiling and raising his two thumbs up. *Two thumbs up* is similar to the *thumb up*, yet in greater intention because of the total thumbs used is two. Consequently, *two thumbs up* is used more frequently—not only in *the Lounge* forum but also universally—to emphasize agreement and something very good. In addition, it stresses dashing things so that people recurrently replace the word two to four, in correlation with the number of thumbs in someone's body.

4.2 Discussion

This sub-chapter discusses the analysis result of this study. It is used as the basis of making arguments needed to draw conclusion and to obtain information about the significance of *Kaskus* emoticon specifically in *the Lounge* forum. Analyzing the significance of the emoticons would not be perfect without explaining the contexts of those emoticons as well as its role in communication. For that reason, the following is the analysis of the emoticons and the five threads selected based on type of thread context which frequently appears in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*.

4.2.1 The Emoticons

Emoticons are the focus of this study. It is a textual expression representing the face of a writer's mood or facial expression which is often used for stressing the statement particularly in online communication in order to alert the responder to the tone or mood of the statement makers (Wikipedia). Emoticon derives from 'emotion' and 'icon' as it expresses the writer's mood in form of image that bear close resemblance of the reality. Images, as a way in communication—visual communication—has a greater intention because its complexity rather than solely the verbal one. It means that by using visual communication, one can grasp more information. Emoticon, eventually, is not only used to express feelings but also to share things the words cannot be written down.

There are 28 emoticons analyzed in this research: *ngakak, bata, berduka, bingung, capedeh* (yellow), *capedeh* (blue), *cendol, hammer, maho, hoax, iloveindonesia, ilovekaskus, kiss, malu, marah, matabelo, mewek, najis, repost* (blue), *repost* (yellow), *selamat, shakehand, sorry, sundul, takut, toast, thumbup*, and *2thumbup* emoticons. Those emoticons have their own characteristics such as various names—usually in Indonesian, colors and facial expressions. Indonesian is chosen as

the name for some of those emoticons because *Kaskus* forum, along with the slogan: *Kaskus, the Largest Indonesian Community*, is a forum of Indonesian community of all genders, location and age. It is also exceedingly comfortable for *kaskusers* to use Indonesian as it is their daily language.

Colors and emotions hold essential part in *Kaskus* emoticons. The colors of 28 emoticons analyzed are discussed below followed by emotions.

4.2.1.1 Colors

The colors employed in the 28 emoticons in this present study are blue, light blue, yellow, green, orange, pink, red, grey and black. Each color signifies another level of meanings as it is described by Wilfred (1962) and Sekarwangi (2006). They propose that almost every color denotes symbols in order to express one's emotion, identities and certain objectives that somehow relates to the cultural beliefs.

4.2.1.1.1 Blue

Blue color is one of the three primary colors. It is employed in *cendol*, *bata*, *matabelo*, *repost*, *toast*, *takut*, *hammer* and *shakehand* emoticons. Naturally, blue color symbolizes the color of sky and ocean. Wilfred (1962) and Sekarwangi (2006) state that blue represents wisdom, honesty, intensity, power, constructive, sincerity, cooperative, and integrative. However, blue color in the emoticons analyzed signifies power, honesty and cooperative. Blue as power has been used linguistically, such as in the phrase *blue blooded* for aristocratic families (Allan, 2009). It is not that the family had been contaminated by peculiar blood, but it is originated in the blueness of the veins of people of fair skin as compared with those of dark one. Blue as honesty and cooperative is represented by pharmaceutical products and corporate logos that use it as the basic color. Honesty gives trust that creates a cooperative response of the product.

4.2.1.1.2 Light Blue

Light blue is born of the blue color. It is formed by mixing blue and white colors. This color is used in *capedeh* emoticon in *Kaskus* forum. It basically has similar connotation with the blue one; however, Wilfred (1962) and Sekarwangi (2006) state that it connotes peace, spiritually calm, young, sportive, depression, introvert, delicacy and firm. The *capedeh* emoticon which uses light blue color gives a light approach for honestly suggesting that the posts or comments are unimportant. Additionally, light blue is commonly used in corporate websites because calmness

and introvert are represented by this color (<http://jurusgrafis.com/artikel/psikologi-warna-desain-grafis/>). The emoticon that uses this color will give an implication as sportive as its connotation.

4.2.1.1.3 Yellow

Yellow color is one of the three primary colors that usually represent happiness. It is employed in *malu*, *capedeh*, *sundul*, *repost*, *sorry* and *bingung* emoticons. Yellow color connotes tolerance, light, fast, inspiration, happiness, hope, gold, cheeriness, cowardice, illness and deceit (Wilfred, 1962; Sekarwangi, 2006). However, the color connotes differently in each emoticons. In *malu*, *capedeh*, *repost*, and *sorry* emoticon, yellow connotes tolerance for expressing such condition. While in *sundul* emoticon, yellow signifies cheeriness.

Nevertheless, *bingung* emoticon employs yellow color that signifies cowardice. It is considered to be so because when someone does not know anything, he will feel tiny, cowardice and weak. The term *yellow* or *yellow-bellied*; which means cowardly and craven is frequently believed to insult others in US in the 19th century and is perhaps derived from the link between fear and the color yellow (Allan, 2009).

4.2.1.1.4 Green

Green is formed by mixing blue and yellow together. The emoticons that employ this color are *maho*, *hoax* and *najis* emoticon. Green color in all three emoticons signifies poison and wickedness. The green character in those emoticons implies a disgusting feature of something bad and lies. This is in line with Wilfred (1962) and Sekarwangi (2006) who state that green connotes natural, affection, emphatic, young, peace, envious, poison, fresh, wickedness. Some villains in superhero cartoons are characterized with the green color such as *Green Goblin* in *Spiderman* and *Buto Ijo* (Green Giant) in Javanese legend.

Naturally, green relates to the natural environment; hence, a successful gardener has *green fingers*. However, Westerners often relate biliousness, fear and anger with green. Therefore there is a term *green-eyed*, which is usually followed by jealousy (originated from Shakespeare's *Merchant of Venice*).

4.2.1.1.5 Orange

One of the three secondary colors which was formed by mixing red and yellow is orange. Wilfred (1962) and Sekarwangi (2006) state that orange connotes energetic, happiness, friendly, active, creative, warm and bright. Naturally, orange color symbolizes bright and warm sunshine in the summer which cheers up the day.

The sunshine then relates to holidays and happiness. This notion is aligned with the fact that orange color is frequently used in the Kaskus emoticons, particularly in *ngakak*, *thumbup*, *2thumbup*, and *selamat* emoticon that connotes happiness.

On the contrary, orange color is used in *mewek* emoticon which shows a want-to-cry emoticon. This is in contrast with the connotation such as energetic and happiness. This color was probably chosen for *mewek* emoticon in consideration that orange is similar to the color of autumn where leaves are falling down indicating a sign that winter is coming.

4.2.1.1.6 Pink

Pink is formed by mixing red and white. This color is usually correlated with woman's characteristics. In *Kaskus* forum, pink color is employed in *kiss* emoticon. Wilfred (1962) and Sekarwangi (2006) propose that pink represents feminine, love, romantic, sympathy. Women are characterized with pink color since they were born. Parents oftentimes distinguish girls from boys by wearing them with pink stuffs and boys by the blue one. Using pink for girls and blue for boys is a habit that developed after the 1930s; in earlier times, the color for boys was hunting pink. It is possible that the swap came about because the blue uniforms of the navy, air force and police put a macho annotation on blue while the Nazi marking of homosexuals with pink triangles made that color seem effeminate (Allan, 2009).

4.2.1.1.7 Red

Red is one of the three primary colors. The color has connotation such as aggressive, active, strong, hot, brave, sexy, evil, revolution, passion, anger, violence and danger (Wilfred, 1962; Sekarwangi, 2006). Along with the color's characteristics, red is employed in *marah* emoticon. In this emoticon, red color signifies strength and anger. Being the color used by traffic control systems in stop signs and traffic lights, red is connoted to be strong and powerful. While anger is signified by the color for when people are described as *turning red*; in this case others see red – as blood rushes to the face.

However, Chinese assume that red has happiness and joyous meaning. It is the color of good luck and is used for decoration and wedding dressing; the brides always wear a red *Qi Pao* or a red wedding dress at wedding ceremony because the color stands for propitious sign (He, 2009).

4.2.1.1.8 Grey

Grey is a color mixed of black and white. It connotes independent, stability, seriousness and critical (Wilfred, 1962; Sekarwangi, 2006). The color is used in *iloveindonesia* and *ilovekaskus* emoticons. To those emoticons, the color signifies a stable color because it was formed by two neutral colors, black and white. The color also signifies seriousness considering that it is the color of ‘grey-beard’. In addition, grey connotes dull weather and gloomy states of affair similar to overcast (Allan, 2009).

4.2.1.1.9 Black

Black color in *Kaskus* forum is only used in *berduka* emoticon. The color in the emoticon represents grief. Black is a color which is characterized by the absence of light and therefore denotes darkness, mystery, grief, sorrow and melancholy. It is associated to Western culture that uses black in funeral clothes and other matters considering to death. Literarily, the phrase *black mood* supports this statement. Simultaneously, it also has the connotation of formality and stateliness; the black suit and dress are both the favorite traditional clothes for the Westerners. This interpretation is in line with Wilfred (1962) and Sekarwangi (2006) who state that black connotes formality, darkness, magic, mystery, grief, artist and elegance.

In contrast, Chinese assume that black denotes strength and authority; it is considered to be a very formal, elegant, and prestigious color. The black color is the Emperor’s unique color of the clothes; the common people are not allowed to wear the black clothes (He, 2009). On serious occasions, the celebrities all like the black clothes; all the members of the symphony orchestra are all in black suit to show the respect to the audience which then it emphasize the elegance of the color.

4.2.1.2 Emotions

Emoticons describe reality of one’s feeling and expression so that they are called as ‘emotion-icon’. It bears a close resemblance of one’s feeling by portraying the facial expression of one’s feeling for instance angry, happy and sad. The facial expressions are explicated based on Darwin’s theory (1872) and that of Ekman (2003) about how people have the ability to express some emotions in exactly the same ways through their faces which are socially learned and culturally variable.

The analyzed emoticons are built from five basic emotions proposed by Ekman (2003) below.

4.2.1.2.1 Sadness and Agony

Sadness and agony are expressions employed on *berduka*, *mewek*, and *sorry* emoticons. Sad characteristics such as lips descend, eyes look downward, upper eyelids droop and tears fall down are seen in those emoticons which represent sorrow. Sadness and agony are unhappy emotions caused by a great loss of something or someone. In those emoticons, they represent a feeling of sympathy and state of regrets because of sad story posted in the forum or to apologize if the story has been posted previously. The existence of tears signifies cry, which is also usually correlated with sadness.

4.2.1.2.2 Anger

Anger is strong emotion expressed on *marah* and *bata* emoticons. As Sukyadi (2006) states anger can be caused directly by others e.g. being offended, insulted and unappreciated. Frustrated, revenge, resentment and dislike may also trigger anger. Facial expression such as eyebrows pulled down, eyes wide-open, hard-staring and lips pressed are conveyed in those emoticons. Although not all expression are seen in the emoticons but, the emoticon is categorized to be anger because it covers anger's characteristics.

4.2.1.2.3 Surprise and Fear

Surprise is an emotion that comes out nearly a few seconds and usually followed by fear. The expression such as eyes wide open, eyebrows and upper eyelids raised, jaw drops open and straight staring are signified in *takut* emoticon. In addition, *takut* emoticon also shows nails biting to emphasize state of fear. All those characteristics in the emoticon signify fear emotion.

4.2.1.2.4 Disgust and Contempt

Disgust and contempt are expression seen in *repost* and *capedeh* emoticons. This emotion signifies a feeling of aversion, not only to tastes, smells, touches or thought, but also to actions and appearance of people or even ideas. The facial expression in both emoticons portrays this emotion. However, in *maho*, *najis* and *hoax* emoticons, it is not the emoticons which represent this feeling. Because the appearance of the three emoticons gives a feeling of disgust when people see it, then this emotion is not within the emoticons. Conversely, it implies in the reader's mind.

4.2.1.2.5 Happy

Happy is an enjoyable emotion which can be seen in almost all emoticons analyzed in this study. This emotion is usually expressed by grin and smile because of pleasure, amusement, excitement, relief, wonder and ecstasy. The facial expressions such as mouth drawn back at corners, eyes sparkle, cheek pushes up, and skin under eyes wrinkled signify enjoyable emotion (Darwin, 1872). *Ngakak, cendol, iloveindonesia, ilovekaskus, kiss, malu, selamat, sundul, shakehand, toast, thumbup* and *2thumbup* emoticons expresses happy emotion.

Prominently, the findings share the meaning and functions of the 28 Kaskus emoticons in this study based on Barthes' orders of signification. Those emoticons, as have been examined earlier, variations are rooted in each emoticon, its color and emotions, the context of the thread, and how it emphasizes the intention of each emoticon in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*. Additionally, those emoticons are also applied as a way for stating something. For instance, TS usually wrote this in his thread:

“*Sorry, Gan kalo repost*” (Sorry for the repost, dude!)

However, instead of writing the sentence, he made it simple by stating this way:

“ *gan kalo*  ”

It is obvious that the “*sorry*” and “*repost*” emoticons are read as “*sorry*” and “*repost*” clearly show that the emoticons are useful for substituting the words and *saying* something.

4.2.2 The Threads

There are several types of thread in *the Lounge* forum at *Kaskus, the Largest Indonesian Community*. As a forum where everyone can share anything, the Lounge usually put forwards gossips and information as well as stories and jokes. Those threads are presented in this study. Consequently, the threads presented explain the context of the 28 *Kaskus* emoticons analyzed previously.

4.2.2.1 “Wow, Vokalist Paramore Pakai Baju Buatan Indonesia, Gan... (No Hoax)”

This thread tells about Hayley Williams, a vocalist of a band named Paramore, who wears a t-shirt made of Indonesian hardcore band, *Throughout*, which is originally from Yogyakarta, Indonesia. For this reason the thread entitled as “Wow, Vokalist Paramore Pakai Baju Buatan Indonesia, Gan...(No Hoax)” (translated as *Paramore’s Vocalist Wears Shirts Made in Indonesia (No Hoax)*). The thread also includes a photo of Hayley Williams wears the t-shirt. For this photo, TS attaches link from where the photo has been taken.

Nevertheless, other *kaskusers* responded that they were proud because of this. As a huge band, Paramore has raised Indonesian name by using a t-shirt made by Indonesian. It means that the vocalist, Hayley Williams, appreciates Indonesian product. In such a way, the emoticon that mostly appears in the thread can be predicted as “*iloveindonesia*” emoticon for showing national pride about Indonesia.

However, there are 12 emoticons in this thread: *cendol*, *bata*, *mewek*, *iloveindonesia*, *2thumbup*, *najis*, *selamat*, *bingung*, *repost* (blue), *hammer*, *thumbup* and *ngakak* emoticon. As it is noted before, almost every emoticon is used randomly and unconditionally but as long as it has appropriate context, then it is employed as it is supposed to be. *Cendol* (or *toast*, as they have similar intention) and *bata* emoticons are used at the beginning of the thread as a means for stating that TS expects to be given *cendol* and to refuse *bata*. This thread somehow tells that the TS has been given *bata* that makes him sad. For this situation, he uses *mewek* emoticon. The thread end up as TS puts *iloveindonesia* and *ilovekaskus* emoticons after stating “*cintailah produk-produk indonesia*” (loves Indonesian products).

Thumbup and *2thumbup* emoticons are used to show that it is great to see Hayley, a vocalist of a huge band Paramore, wearing Indonesian products. *Selamat* emoticon is also used to congratulate. Furthermore, there is a *kaskuser* who might not be aware about Paramore, asking “*what is Paramore?*” with *bingung* emoticon as the addition. *Najis* emoticon in the thread is used as a means to highlight hatred feeling and affront a country that has been a foe for Indonesia. Other emoticons used are *ngakak* and *hammer* posted by a *kaskuser* who is joking that Hayley might be Yogyakarta’s graduate. Last but not least, *repost* emoticon tells that the thread with similar content has been posted previously.

4.2.2.2 “*Orang Super Konyol Sedunia*”

It is a thread that tells about the silliness of a man who wanted to fix Air Conditioner (AC) by descending upon it. The thread also includes the picture of his act. Many people would laugh at this man and say that this man is an idiot because he does not need to be lying upon the AC only just to repair it. Therefore, the thread entitled “*Orang Super Konyol Sedunia*” (translated as *The World’s Silliest Man* in English). In *the Lounge* forum at *Kaskus*, many *kaskusers* responded to this thread as an amusing picture as well as a joke. As a result, *ngakak* emoticon is widespread over the thread.

There are eight *Kaskus* emoticons in this thread: *cendol*, *bata*, *2thumbup*, *maho*, *ngakak*, *malu*, *matabelo* and *thumbup* emoticons. Some of them have been clarified earlier such as *cendol*, *bata*, *2thumbup*, *thumbup* and *ngakak* emoticons because they have the same purposes. Furthermore, *maho* emoticon is used to offend someone; in this case, *maho* is dedicated to the man who descends upon the AC. A *kaskuser* even claim that he probably a Spiderman who could climb walls which is impossible that it is truly exist. *Malu* emoticon is then used as an expression of a *kaskuser* who declares that TS posted a reposted story. In the meantime, *matabelo* is used to show amazement of a *kaskuser* who marveled and wonder-stricken all at once because of the man’s act.

4.2.2.3 “*Pikir-Pikir Dulu sebelum Berlangganan Internet*”

This thread translated as *Think First before Subscribing the Internet Services* in English. Along with the title, it shares a bittersweet experience of using various modems and Internet services. Moreover, in this thread, *kaskusers* give information about Internet services they use, the speed and the price. Almost all *kaskusers* who commented in this thread share their experience with a number of internet services. It can be seen from the spoiler that TS presented. In Indonesia, there are several Internet providers shared, such as IM2, Telkomsel Flash, Smart, AHA, Three and Speedy.

TS himself, shares some information about Internet providers that he has ever used and puts information about other providers. Since this thread shares information as well as an experience, it employs many emoticons such as *najis*, *hoax*, *berduka*, *ngakak*, *ilovekaskus*, *cendol*, *bata*, *takut*, *2thumbup*, *kiss*, *maho*, *marah*, *capedeh* (blue), *iloveindonesia*, *thumbup*, and *capedeh* (yellow). *Najis*, *hoax*, *maho* and *marah* emoticons are used to show that most of the providers have deceived about the services. It leads to a state of anger because for a customer, the sort of deception is harmful. In other words, *hoax* guides to state of anger (*marah*) that leads someone to

affront something (for example, *najis* and *maho*; emphasize a hatred feeling over something).

Capedeh emoticon, either in blue or yellow one, is used to show disappointment of using some providers. When user declares his disappointment, others responded by putting *berduka* emoticon as a way for showing condolence. On the contrary, *2thumbup*, *thumbup*, *ngakak*, *kiss* and *iloveindonesia* emoticons are used to show that the Internet providers they are using are quite satisfying. While *cendol*, *bata*, *ilovekaskus* and *takut* are the emoticons used in the post to show that TS expects *cendol* but not a *bata* because he or she is too scared (*takut*) to be given a *bata*. TS also states that the thread is not intended to disfigure any sides yet only to submit descriptions of Internet providers in Indonesia. It is solely for the betterment of the forum, thus *ilovekaskus* emoticon is used.

4.2.2.4 “Gunakan 35 Detik Saja Untuk Membaca Ini, Mungkin Dapat Merubah Dirimu...”

It is a thread that tells a sad story about a girl who died after telling her boyfriend for not to forget and would love her forever. The thread implies that a girlfriend or a boyfriend is someone who deserves great care and attention. It also entails a message that someone may not ignore others' care, not only girlfriend or boyfriend but also parents and friends. Therefore, the thread entitled “*Gunakan 35 Detik Saja Untuk Membaca Ini, Mungkin Dapat Merubah Dirimu...*” (translated as *Use 35 Seconds to Read This, It may Change Your Life...in English*) is used.

The thread we talk about in this section contains 12 *Kaskus* emoticons: *repost* (yellow), *takut*, *berduka*, *toast*, *bata*, *mewek*, *2thumbup*, *kiss*, *capedeh* (yellow), *cendol*, *sundul*, and *ilovekaskus*. The story in this thread is actually taken from *Facebook*. It begins with the appearance of a *repost* emoticon as an opening. Afterwards, TS shares his opinion about the story that had been posted. He feels scared and miserable after reading it so that *takut* and *berduka* emoticons are used. Furthermore, as usual, *bata* and *toast* (also *cendol*) lie at the beginning of the thread. Other *kaskusers* responded that the story is heartwarming that makes them want to cry; as a result *mewek* emoticon appears frequently in the thread.

Kiss emoticon in this thread is used several times, which is mostly used to declare female gender and happiness. However, *capedeh* emoticon in this thread is used when a *kaskuser* says that his girlfriend has a tremendous attention toward him. *Sundul* and *ilovekaskus* emoticons are used to show adoration about *Kaskus* and how

sundul emoticon can raise the thread up to be a hot or trending-thread. Last, *2thumbup* is used to confirm that the thread is good and worth two thumbs up.

4.2.2.5 “[HOT GAN] Liat Gan, Apa yang di Jual Minimarket di China”

This thread entitled “[HOT GAN] Liat Gan, Apa yang di Jual Minimarket di China” (translated as [HOT DUDE] Let’s See What They Sell in China’s Minimarket). It shares information about things being sold in China’s minimarket. The result is frightening. There is an intact shark sold in the minimarket. The thread put forward some pictures of the shark, which portray sharks’ head and the rest meat all at one place.

Intact sharks’ head are terrifying things to see, particularly in a minimarket. Thus the TS and other *kaskusers* responded that they are horrified for the pictures. The first emoticon appearS in the thread is *takut* emoticon which describes a state of fear. It also illustrates the whole thread, which contains information about unusual things that leads to a state of fear. Additionally, other emoticons are *iloveindonesia*, *shakehand*, *sorry*, *repost* (yellow), *cendol*, *matabelo*, *ilovekaskus*, *2thumbup* and *najis* emoticons. *Shakehand* emoticon is used to show as a suggestion that a good *kaskuser* leave comments and rate the thread. It is then considered as quite considerate as being agreed in *Kaskus* code of conduct. Moreover, TS apologizes if the information is reposted using *sorry* and *repost* (yellow) emoticons. *Cendol* emoticon follows after that to show that TS expects *cendol* for the post he shares.

Iloveindonesia emoticon is used by a *kaskuser* who commented in the thread. He adds the information that sharks are also sold in Indonesia, generally in fish market. *Matabelo*, as noticed before, is used to show rapture feeling. On the contrary, *najis* emoticon in this thread is used to express disgust feeling because of the sharks’ head. The remaining *ilovekaskus* and *2thumbup* emoticons are used to show that the thread is good because it shares new information.

To be brief, the threads have explored the significance of *Kaskus* emoticons based on Barthes’ orders of signification along with its context in the threads. By all means, the significance of *Kaskus* emoticons in *the Lounge* forum is intended to serve as a means of communicating among users to emphasize the statement in online communication. The characteristics such as colors and expressions are used to support the meaning and objectives of each emoticon. *Kaskus* emoticons are also used as replacement for some words as well as expressing writer’s mood. In other words, emoticons are used as a language to communicate something the same way as someone communicates to others without directly faced with. It is in line with

Saussurean concept that sees semiology as a science which studies the role of signs as part of social life and how he stresses the arbitrary nature of the sign as the first principle of language.

However, the use of those 28 *Kaskus* emoticons is not limited only to its context, because emoticons can be used unconditionally within the discretion of a user him or herself. One can use, for instance *toast* emoticon instead of *cendol* emoticon, for showing that he wants to be granted for his achievement (*cendol*). One of the threads also presents *kiss* emoticon as a means to show gender (because it portrays female gender and its characteristics) instead of showing kiss and love, as the emoticon described.

It is also shown that in almost every thread, there are one or two emoticons that prominently exist. It is commonly due to its context. As it is formerly observed, *the Lounge* comprises of everything as jokes, sad stories, sharing things (tips and information), gossips and news. Furthermore, every post in the forum leads to particular responds such as pride, amusement, anger, etc. Such responses are illustrated wholly in simple emoticons. For example, the prominent emoticon in jokes thread is *ngakak* emoticon. To end with, there are some emoticons that *must* always be present in the thread as *cendol* and *bata* emoticons. Both are usually used as an opening in a post to affirm that TS is expecting *cendol* other than *bata* for the post.

This chapter has explained the results of the study that aimed to explore the significance of 28 *Kaskus* emoticons in *the Lounge* forum at *Kaskus, the Largest Indonesian Community* based on Barthes' orders of signification. It discusses the characteristics as well as the use of those emoticons in online communication. The next chapter will present the conclusion of the research conducted and suggestion for further research.

CHAPTER 5

CONCLUSION AND SUGGESTION

This chapter presents conclusions of the research that has been conducted. This collects the essence of the result of analysis and constructs them in a conclusion that might be useful for those seeking information about the significance of *Kaskus* emoticons in *the Lounge* forum at *Kaskus, the Largest Indonesian Community* based on semiotic analysis. This chapter ends with suggestions for further research.

5.1 Conclusion

Derived from the results of analysis, the writer concludes that the significance of 28 *Kaskus* emoticons taken from five threads in *the Lounge* forum in the site has meaning and function as a way to communicate, particularly in the online forum. The 28 emoticons which has been analyzed in this study are *ngakak*, *bata*, *berduka*, *bingung*, *capedeh* (yellow), *capedeh* (blue), *cendol*, *hammer*, *maho*, *hoax*, *iloveindonesia*, *ilovekaskus*, *kiss*, *malu*, *marah*, *matabelo*, *mewek*, *najis*, *repost* (blue), *repost* (yellow), *selamat*, *shakehand*, *sorry*, *sundul*, *takut*, *toast*, *thumbup*, and *2thumbup* emoticons. Those emoticons vary based on its typical characteristics such as names, colors and facial expressions.

Based on Barthes' orders of signification, it is noticed that most of the names of those emoticons employ Indonesian term as the name. It means a great deal to the users, because *kaskusers*—almost all are Indonesian, would feel more comfortable since it is their daily language. The colors of those emoticons designate symbols in order to express one's emotion, identities and certain objectives that somehow relates to the cultural beliefs. Furthermore, the facial expressions of those emoticons take a close resemblance of one's feeling by portraying the facial expression of one's feeling such as angry, happy and sad. The threads also contribute to the significance of those emoticons owing to the context of related threads. Barthes' concept has explored these findings through his orders of signification, relating its literal meaning and how it is used globally in daily life.

In short, *Kaskus* emoticons in *the Lounge* forum serve as a means of (visual) communication among *kaskusers* to emphasize the statement in online communication. It shows mood of one's state of feeling so that others can easily acquaint his thoughts. Furthermore, it is treated as alteration for some words which are associated with linked circumstance. In other words, emoticons are used as a language to communicate something the same way as someone communicates to

others which they do not directly face with. In such a way, emoticons then play a crucial role in communication, especially the visual one.

However, the use of each emoticon is unconditional and within the discretion of the user himself. On the other hand, some emoticons are applied as *obligate* emoticons that usually come as an opening or closing of a post such as “*cendol*” and “*bata*” emoticons. There are also some prominent emoticons which present at a particular thread due to its context. For instance “*berduka*” and “*mewek*” emoticons which could appear in a sad story. In the end, almost every post in the forum leads to a particular response such as pride, amusement, anger, etc. Such responses are illustrated wholly in simple emoticons. In brief, the emoticons cover a complex function in communication.

5.2 Suggestion

Semiotics as study of sign is ordinarily applied to discover meaning within something, including emoticons in an online forum. As noticed before, the presence of emoticons in *the Lounge* forum plays important role, especially as a means to communicate among users of *Kaskus*. After being analyzed using semiotic frameworks, specifically Barthes’ orders of signification, and found its significance, the writer hopes that this study will help to explore deeper about the significance of *Kaskus* emoticons specifically in *the Lounge* forum in the site.

Further research is unmistakably needed because *Kaskus* and other similar forums are media that always change roughly in its every second. *Kaskus* itself has more than twenty forums on it. The emoticons in *the Lounge* forum are merely a little part of the site which means that any inquiries could be conducted to observe another part of the forum. In addition, as a *moving* media, an online forum is an object analysis which is interesting to explore. Online forum might be one of the materials found in cyber. Other things such as websites, blogs, social networks, and e-magazines are also fascinating to investigate.

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