

# Meaning Of Characteristics In Cartoon: Semiotic Review

Komang Andri Sani, Made Budiarsa, I Ketut Darma Laksana, I Wayan Simpen

**Abstract:** Cartoons "speak" through interesting visual lines. The exploration of cartoon discourse moves from verbal and nonverbal texts that strengthen the structure of ideology. The meaning of a word is not enough just to be interpreted with verbal meanings but must be strengthened by nonverbal. Verbal and nonverbal meanings really help communicate the intent of a message contained in a cartoon discourse. This study used a cartoon created by Nuriarta, an Indonesian cartoonist, as the research object. It (1) describes the macro and microstructure of expressions contained in Nuriarta's cartoon discourses and (2) describes the meaning of expressions using Barthes's theory in Nuriarta's cartoon discourse. The conclusions of this article are (1) the meaning of the verbal cartoon expression, at the level of denotation and connotation is not the same. Denotation means literal meaning that is direct and definite. The connotation meaning is the development of denotation meaning. It still contains denotation elements. (2) The ideology of expressions in the verbal cartoon develops through the semiology of myth which a connotation meaning is believed to be a truth. Researchers suggest that cartoonists as producers of cartoon discourse can make meaningful contributions to visual texts by using verbal and nonverbal elements appropriately so that readers can grasp the meaning and signs contained in the cartoon discourse.

**Index Terms:** expressions, cartoon, discourse, Barthes's theory, macro-structure, micro-structure, ideology.

## 1. INTRODUCTION

Now, the development of the human mindset is a form of development that underlies the formation of an understanding that refers to the formation of meaning. When we observe, our lives today are never separated from meaning, perception, or understanding of whatever we see. Now we see objects that are around us. Very often we without thinking about the shape and shape of the object we can already know what the name of the object is. Why the symbol is interpreted in such away. Scientific studies that examine the symbols or signs and constructs of meaning contained in these signs are called Semiotics. Semiotics is one of the studies that has even become a tradition in communication theory. The semiotic tradition consists of a set of theories about how signs represent objects, ideas, conditions, situations, feelings and conditions outside the signs themselves. One of the semiotic theories developed by Roland Barthes, in his theory, developed semiotics into two levels of signification namely the level of denotation and connotation. Denotation is the level of signification that explains the relationship of signs and markers to reality, producing explicit, direct, and definite meanings. The connotation is the level of signification that explains the relationship between signs and markers in which it operates meaning that is not explicit, indirect, and uncertain. Semiotic aims to find out the meanings contained in a sign or interpret the meaning so that it is known how the communicator constructs the message.

The concept of meaning is inseparable from certain ideological perspectives or values and cultural concepts that become the realm of thought in the community in which the symbol was created. The cultural code which is one of the factors of construction of meaning in a symbol becomes an important aspect to know the construction of the message in the sign. This semiotic research will culminate to the analysis of ideology. As one of the studies of thought in cultural studies, semiotics certainly sees how culture becomes the basis of thought for the formation of meaning in a sign. Semiotics studies systems, rules, conventions that allow these signs to have meaning. If it is associated with expression (idiom), of course it can be explored more deeply in the meaning of the expression so that we are able to achieve a construction of final meaning in the form of ideology from the expression. Expressions are used as markers to express expressions of feelings by using objects (objects) that are conventional (agreed upon) by the community. The existence of expressions (idioms) in Indonesian is specifically used to regulate expressions in the form of signs and markers so that the expression needs to be understood as something that truly represents a deep meaning in each sentence. Therefore, the expression is used as an object to be explored more deeply related to the meaning that is in the expression itself. Next, this study is useful for the contribution of the semiotic theory which in it at the same time there are other sciences that contribute namely discourse and semiotic. This research is believed to be able to reveal, explain, and analyze cartoon discourses by Nuriarta in expressing the intentions of the message that the cartoonist wants to convey to the reader. This research will be a reference to add to the understanding and application of macro and linguistic theory in the field of visual text in the form of cartoons so that a combination of linguistics and visual science can be truly applied in a cartoon discourse. Furthermore, This research is expected to be useful for the development of science, especially in the field of semiotics. Semiotic studies contained in discourse have relevance to other fields of science namely discourse and pragmatics so that this research contributes to the development of science in the field of semiotics. This research is expected to be a reference for new theories that should be understood by cartoonists to produce cartoon discourses that not only display the meaning of humorous expressions through signs and

- KOMANG ANDRI SANI FIRST AUTHOR/CORRESPONDING AUTHOR
- PhD Candidate of Linguistics in Udayana University, Denpasar, Indonesia. e-mail address: [andrisani1986@gmail.com](mailto:andrisani1986@gmail.com)
- MADE BUDIARSA CO-AUTHOR/PROFESSOR OF LINGUISTICS IN UDAYANA UNIVERSITY, DENPASAR, INDONESIA. E-MAIL ADDRESS: [MADE\\_BUDIARSA@YAHOO.COM](mailto:MADE_BUDIARSA@YAHOO.COM)
- I KETUT DARMA LAKSANACO-AUTHOR
- PROFESSOR OF LINGUISTICS IN UDAYANA UNIVERSITY, DENPASAR, INDONESIA. E-MAIL ADDRESS: [DARMALAKSANA27@YAHOO.COM](mailto:DARMALAKSANA27@YAHOO.COM)
- I Wayan Simpen
- co-author
- Professor of Linguistics in Udayana University, Denpasar, Indonesia. e-mail address: [i.wayan.widana.bali@gmail.com](mailto:i.wayan.widana.bali@gmail.com)

meanings as well as to lead readers to better understand a cartoon discourse.

## 2 MATERIAL AND METHOD

### 2.1 Concept

According to Badudu (in Eriyanto 2001: 2), a discourse has two meanings, namely (1). A series of related sentences, which connect one proposition with the other propositions, form a unity, so that a harmonious meaning is formed between the sentences; (2). The most complete and highest unity of language above sentences or clauses with continuous high coherence and cohesion, capable of having a real beginning and end, delivered orally or in writing. In connection with this, in linguistic terms, discourse is a unit of language that is larger than the sentence (Eriyanto, 2001: 3). Text is a series of sentences that only have a macro structure (Van Dijk: 1980).

### 1. Expression of Cartoon Discourse

An expression is a combination of words whose meanings are united and are not interpreted with the meaning of the elements that make them up. Idioms or also called expressions are a combination of words that form a new meaning which is not related to the basic word. The expression is a combination of two or more words that a person uses in certain situations to explain something. The expression is formed by a combination of two or more words. This combination of words if there is no accompanying context has two possible meanings, namely actual meaning (denotation) and non-true meaning (figurative meaning or connotation). Therefore, to find out whether the combination of words includes expressions or not, there must be a context for the accompanying sentence. Thus the cartoon discourse expression intended in this study is the use of the Indonesian phrase used to express the lingual unit in a cartoon discourse.

### 2. Cartoon Discourse Ideology

According to Darma (2017) ideology is the main ideas of a text maker reflected in the text. The ideology comes from Greek and is a combination of two words, that is 'eidos' which means ideas or concepts and 'logos' which means knowledge. The definition of ideology, in general, is a collection of ideas and ideas, beliefs and beliefs that are comprehensive and systematic. In a broad sense, ideology is a normative guideline that is used by all groups as a basis for ideals, basic values and upheld beliefs. The birth of the ideology was because of the results of human thought which was poured in the form of a systemic concept that became the basis or principle of the theory that provided direction and purpose for human survival. The view of life basically has elements, namely ideals, virtues, efforts, faith/beliefs. These four elements constitute an inseparable set of entities. Ideals are what you want that might be achieved by effort or struggle. The goal to be achieved is virtue, which is all good things that make people prosperous, happy, and peaceful. Effort or struggle is hard work based on faith / beliefs. Faith / beliefs are measured by the ability of reason, physical ability, and trust in God.

### 3. Cartoon Discourse Actions

Speech acts are individual psychological symptoms, and their survival is determined by the speaker's language ability in dealing with certain situations. In the speech event seen in the

purpose of the event, but in the speech act more attention to the meaning or meaning of the action in his speech. Locus speech acts are speech acts that state something in the sense of "saying" or speech acts in the form of meaningful and understandable sentences. Illocutionary speech acts are speech acts that are usually identified with explicit performative sentences. This illocutionary act is usually related to granting permission, expressing gratitude, giving offers, and promising. Perlocution speech acts are speech acts that are related to the presence of other people's remarks in relation to non-linguistic attitudes and behaviours of others. Thus the speech acts used in this research concept are all forms of speech that want an action. This action aims to make the reader move as desired by what is created by the speech whose meaning is in the cartoon discourse.

### 4. Cartoon Discourse Icon and Iconic

Pierce states that the icon is the relationship between the sign and the reference in the form of a similarity relationship. Iconicity as a semiotic thing refers to natural similarities or analogies between forms (signifier) and concepts (signified) that are referred to in the world or in our perceptions of knowing the world..

### 2.2 Theoretical Review

#### Roland Barthes's Semiotic Theory

Roland Barthes's Semiotic Theory Etymologically, the term semiotic comes from the Greek word semeion which means sign. The sign itself is defined as something that is based on social conventions that were built before, can be considered to represent something else (Eco in Sobur, 2004: 95). Morris (in Trabaut, 1996: 2) said semiotics is the science of signs, both human and animal, related to a particular language or not, contains elements of truth or error, is appropriate or not appropriate, is reasonable or contains elements that are made- make it Semiotic tradition focuses on signs and symbols. According to Littlejohn (2005: 35) semiotic is a stimulus that signifies something outside the sign itself. It can be concluded that semiotic analysis is a way to analyze and provide meanings to symbols that have a package of symbols or messages (Pawinto, 2008: 155). Semiotic studies until now have distinguished two types of semiotics, namely communication semiotics and semiotic significance (Sobur, 2006: 15). The first emphasizes the theory of sign production, one of which assumes six factors in communication, namely the sender, the receiver of the code (sign system), message, communication channel and reference (things discussed). The second puts pressure on sign theory and its understanding of the communication process. In the second type, there is no question about the purpose of communicating. Instead, the priority is in terms of understanding a sign so that the process of cognition in the recipient of the sign is more concerned than the communication process. Hegel (in Trabaut, 1996: 9) recognizes the Journal of Communication Studies, Volume 3, Number 3, 2015: 301 - 310 304 chain markers / markers on denotation systems to be markers, and so on relating to other markers on the higher signaling chain. Basically there is a difference between denotations and connotations in general terms with denotations and connotations understood by Barthes. In a general sense, denotations are usually understood as literal, "true" meanings, sometimes even confused with references or references. This significance

process traditionally referred to as denotation usually refers to the use of language with meanings that are in accordance with what is spoken. However, in the semiology of Roland Barthes and his followers, denotation is the first level of significance system, while the connotation is the second level. In this case the denotation is more associated with the closure of meaning thus, censorship or political repression. As the most extreme reaction against the opacity of this oppressive denotation, Barthes tried to get rid of it and reject it. For him there is only a mere connotation. In Barthes's framework, the connotation is identical to the operation of ideology, which he calls "myth", and serves to express and provide justification for the dominant values that apply in a given period. In the myth there are also three-dimensional patterns of markers, markers, and signs, but as a unique system, myths are built for a pre-existing chain of meaning or in other words, myth is also a system of meaning in the second level. Barthes understands ideology as a false consciousness that makes people live in an imaginary and ideal world, even though the reality of their lives is not. Ideology exists as long as culture exists, and that is why Barthes says that connotation is a cultural expression. Culture manifests itself in texts thus, ideology manifests itself through various codes that seep into the text in the form of important markers, such as characters, settings, points of view, and so on. Roland Barthes's semiotic model discusses the meaning of the sign by using the significance of two stages of significance, namely searching for denotative and connotative meanings, namely the real meaning and figurative meaning. Conceptual definition is a limitation of the notion of a concept or understanding, this is the main element of a study. Roland Barthes's stages: (1) signifier (marker), meaningful sound or meaningful graffiti. So, a marker is a material aspect of language that is what is said or heard and what is written or read. (2) Signified (sign), this concept sees that meaning arises when there is a relationship that is an association that is marked (signified) and which marks (signifier). (3) Denotative sign (denotative sign) is the unity of a form of marker (signifier) with an idea or sign (signified). In other words, markers are mental images, thoughts, or concepts. (4) Connotative signifier without connotations means nothing and is therefore not a sign. Conversely, a marker cannot be delivered or captured from a marker, a sign or a sign that it is a sign of its own and thus is a linguistic factor. (5) Connotative signified (connotative markers) Sign and markers are a unity like two sides of a piece of paper, basically semiology wants to learn how humanity (things) mean things (things). To signify in this case cannot be confused with communicating (to communicate). (6) Connotative sign (meaning connotative) means that objects do not only carry information from the objects to be communicated, but also compile a structured system of signs. One important area that Barthes encroached on in his study of signs was the reader.

### Discourse Analysis of Van Dijk Theory

The theory of discourse analysis used in this study is the theory of discourse analysis Teun A. Van Dijk. Teun A. Van Dijk treats discourse as a structured entity, because the approach offered also stems from an examination of the three levels of discourse structure, namely: supra structure, macrostructure, and microstructure (Rosidi, 2007: 10). The supra structure refers to the framework of discourse or schematics, such as the prevalence of conversation or writing that starts from the introduction, followed by the main content, followed by

conclusions, and ends with closing. Which parts take precedence, and which parts are returned, will be arranged in the interests of the discourse maker. Micro structure refers to local meaning of a discourse. This can be explored from the aspects of semantics, syntax, stylistics, and rhetoric. Macro structure refers to the overall meaning (global meaning) which can be observed from the theme or topic raised by the use of language in a discourse.

### 2.3 Research Method

The method used in this study is Content Analysis. Content analysis is research that is an in-depth discussion of the content of written information or printed in the mass media. The pioneer of content analysis was Harold D. Lasswell, who pioneered the symbol coding technique, which is to record symbols or messages systematically, then given interpretations. Then this study uses the Roland Barthes model, which focuses on the idea of the two-order notion of signification. The first stage of significance is the relationship between the signifier (signatory) and signified (sign) in a sign of external reality. Barthes calls it denotation, which is the most obvious meaning of the sign. Connotation is the term used by Barthes to show the significance of the second stage. On the significance of the second stage relating to content, the sign works through mythology. Ideology is how culture is agreed upon as a result of thought, a work that is also implemented as a shared and living entity in society. The type of data in this study is qualitative data in the form of written language. Sudaryanto (1993: 3) limits the data as research material. The source of the data in this study is the Nuriarta cartoon discourse uploaded on social media and published in Kompas Newspaper, Radar Bali and Bali Post from 2018 which was published in the Cartoon Column section with various news titles ranging from politics, environment, health, education and culture depends on the context of the actual news situation in the community that is published regularly. The charge of printed mass media consists of two groups, namely facts and opinions. Both of these contents are conveyed verbally, visually as well as a combination between the two. Among the visual expressions of opinion is a picture of humor that conveys a critical message called cartoon's editorial. The documentation method is one method of data collection used in social research methods. This method of data collection aims to explore historical data because most of the facts and social data are stored in the material in the form of documentation Bungin (2003). Documentation method is a way of obtaining data information from various written sources or existing documents, the form can be in the form of primary documents. The documentation method is used to collect data relating to the analysis of discourse structure, and ideological functions in the cartoon by Nuriarta. The documentation method will be equipped with clipping techniques, download techniques (download), screenshot techniques, then the last note technique. The clipping technique was conducted by clipping all the data obtained through Kompas, Jawa Post and Bali Post newspapers. The clipping technique intended in this study is an activity or activity whose work is to cut certain parts in the newspaper to be affixed to paper or A4 paper. The clipping technique is carried out to obtain a number of important data relating to the formulation of this research problem, namely relating to data acquisition of discourse structures, forms of implicature, implicature functions contained in cartoon discourses by Nuriarta. The purpose of

clipping itself is to collect and combine information in certain



themes that originally came from various sources for the purpose of collecting research data. Next, screenshot technique was carried out as a continuation in the clipping technique stage. The screenshot technique is taking screenshots on an Android phone. This technique is used to take pictures of cartoon discourses uploaded in the media mail. Download techniques The connotation to collect data on social media via the Google chrome internet network. This download technique is done to obtain data relating to the formulation of the third and fourth problems, namely the form and function of the implicature. The download technique will be carried out to download a number of stories that are the context of Nuriarta's cartoon discourse. The Typing Technique is the last step taken to collect data that has been obtained and then typed back so that the data will be collected and provide the code and number according to the year of the Nuriarta cartoon discourse data.

### Data Analysis Methods and Techniques

The data analysis method that will be used in this research is deductively-inductively. Data analysis is a continuous process that requires continuous reflection on the data, asks analytical questions, and writes brief notes throughout the study and involves open data collection, which is based on general questions, and analyzes information from participants and requires understanding to consider and describe the text, so that we can answer the form of Creswell's research questions (2018). Data analysis that will be carried out in this research is divided into several stages. The first is identifying and describing data (specifying data). At this stage, the researcher reads and understands in depth from each of the titles and contents of the cartoon discourse by Nuriarta. The description at this stage develops a careful and comprehensive description of the phenomenon being investigated. Second, classification of data is the basis for building new relationships between categories. At this data classification stage, researchers have linked the data in the study unit to the problem to be analyzed. Data classification is done to sort out any data contained in Nuriarta's cartoon discourse and ensure that unused data will be discarded and removed. Third, analyzing the data based on the theory that has been formulated, namely analyzing the text at the level of the discourse structure, the meanings and signs contained in Nurira's cartoons, forms of implicature and ideology. At this stage the data is selected and re-integrated to be achieved in the analysis of qualitative data, namely analyzing the meaning behind information, data, and the process of a social phenomenon. In data analysis, there are several steps in doing so. First, select data into clauses and sentences.

Second, give the serial number in each sentences in Nuriarta's cartoon discourse to facilitate sampling sentences in accordance with the related issues. Third, analyze the data in accordance with related theories that have been explored in the subsection of the theoretical framework. Fourth, interpret and formulate Nuriarta's cartoon discourse in accordance with these theories. As the data of this study are qualitative data, then to get a more comprehensive understanding of the interpretation of the text is logical and imaginative.

### Data Presentation Methods

The method of presenting the results of data analysis in this study from beginning to end, is compiled and presented descriptively. The results of data analysis are presented in a combination of formal methods and informal methods. According to Sudaryanto 1993: 57 there are two methods and techniques for presenting data analysis, namely formal and informal methods. Formal method is a method of presentation using statistics in the form of numbers and tables, while informal methods are methods of presentation using strands of ordinary words to appear detailed and decompose. This study using the application of formal methods and informal methods. The application of formal methods aims to present the results of data analysis using images (visual) and to present the results of the analysis using images, symbols and signs. While the informal method in presenting the results of data analysis is realized by using strands word, sentences and technical terms to formulate and explain each research problem. The presentation of formal and informal methods in the presentation of the results of data analysis is done because the presentation of the results of data analysis making all the descriptions in this study easier to be understand.

## 3 RESULT AND DISCUSSION

In this section, the detail the semiotic meanings of Nuriarta's cartoon, verb and nonverbal discourse, are discussed using the theory of Van Dijk's Discourse Analysis and Roland Barthes's Meaning Theory.

### Micro Structure of the Text of the Verbal Cartoon Expression

#### 1. Text of the Verbal Cartoon Expression

Example:

Rejecting the divide et impera

#### a. Syntactic elements mean imperative sentences

Sentences that contain commands or persuasions to someone so that someone wants to carry out the order or persuasion. This sentence is also called the imperative sentence. The characteristics of this sentence are: Using exclamation words like let's go, don't, and the like. Invocation command sentence: is a sentence that contains an invitation to do something. Sentence ban command (prohibited imperative sentence): is a sentence that contains a prohibition to do something. Stylist element; the use of expressions and the variety of languages is not standard.

#### b. Reject Divide et imperaing consists of rejecting and fighting sheep is a figurative word (expression). The word reject and sheep fighting, if combined, will become a refuse to fight sheep; circumstances which confirm the request to reject the dispute.

#### c. Divide et imperaing means; making disputes, fighting between parties who agree. Basically "We don't want to be punished Brow".

Sentences that contain commands or persuasions to someone so that someone wants to carry out the order or persuasion. This sentence is also called the imperative sentence. The characteristics of this sentence are: Using exclamation words like let's go, don't, and the like. Invocation command sentence: is a sentence that contains an invitation to do something. Sentence ban command (prohibited imperative sentence): is a sentence that contains a prohibition to do something. The Basics We Don't Want To Be Punished Brow is a condition that confirms the demand for resistance to dispute.

### Macro Structure of Verbal Cartoon Text

#### 1. Meaning of Speech

Its function is imperative. For example: "Refuse the Sheep Fight" and "Basically We Don't Want To Be Pole Browsing ...". It has illocution meaning. Illocutionary acts are utterances that refer to asking "reject" and "Don't".

#### 2. Sign meaning

Verbal markers "Reject the Divide et impera" has contained meaning: Basically, We Don't Want To Be Combined. Nonverbal Markers:

##### a. Sheep

The Sheep icon is a symbol of moderate Islam and tolerance

##### b. Cumbersome

The Bagong (Balliness Man) icon is a symbol of an ignorant and easily incited person.

#### Denotation meaning

##### a. Verbal Marker

E1 ---- C1

Reject the Divide et impera

Reject Adu Sheep by refusing to fight sheep can prevent someone from doing something that hurts one another.

Basically, We Don't Want To Be Combined Brow

The point is that we do not want to be pitted unwillingly pitted can minimize division (disputes).

##### b. Nonverbal Marker

E1 ---- C1

Lamb ---- sheep is something that is used to symbolize moderate Islam and tolerance.

Bagong ---- something that is used to symbolize a person who is easily incited by irresponsible people.

#### The meaning of connotation

##### a. Verbal Marker

E2--- (E1 + C1) C2

### Reject the Divide et impera

Being refuse to fight a sheep engan by refusing to fight a sheep can avoid someone from the hostility that caused a split by refusing to fight the peace and the interfaith union will minimize the ongoing conflict of the unitary citizens of the

Republic of Indonesia. The sentence 'Basically, We Don't Want To Be Combined' means that the community does not want to be pitted so as not to divide interfaith unity. Ini This suggestion aims to remind the whole community that sheep fighting is a negative attitude for irresponsible individuals to open up gaps in disputes and disputes.

##### b. Nonverbal Marker

Lamb -- Tolerance

Bagong -- Easily incited

The relationship between verbal and nonverbal signs: Verbal markers in expressions function as suggestions or appeals and invitations namely to guide and direct the community in interpreting nonverbal signs in expressions.

#### Ideology

Invitation to foster a sense of togetherness (unity).

### 1. The Micro Structure of the Text of the Verbal Cartoon Expression

#### a. Text of the Verbal Cartoon Expression

Example:

... just enough black boxes don't look for me, please

Syntactic elements mean imperative sentences. Sentences that contain commands or persuasions to someone so that someone wants to carry out the order or persuasion. This sentence is also called the imperative sentence. The characteristics of this sentence are: Using exclamation words like let's go, don't, and the like. Invocation command sentence: is a sentence that contains an invitation to do something. Sentence ban command (prohibited imperative sentence): is a sentence that contains a prohibition to do something.

Stylist element; the use of expressions and the variety of languages is not standard. The scapegoat is meaningful; a person or something that is blamed for an event even though he was not proven guilty. In another meaning, the meaning of the Black Goat is the person who made the foundation of the error of an event.

### Macro Structure of Verbal Cartoon Text

#### Meaning of Speech

Its function is imperative. For example: "..... enough black boxes don't look for me, please". Meaning: Illocution. Illocutionary acts are utterances that refer to asking for "not to do".

#### 2. Sign meaning

Verbal Markers:

"..... .. enough black boxes don't look for me, please"

Nonverbal Markers: The scapegoat is meaningful; a person or something that is blamed for an event even though he was not proven guilty. In another meaning, the meaning of the Black Goat is the person who made the foundation of the error of an event.

#### Denotation meaning

##### c. Verbal Marker

E1 ---- C1

"..... just enough black boxes don't look for me, please" with a statement with enough black boxes, don't look for me, please (statement) to refuse to avoid someone from blaming someone else on an issue.

##### Nonverbal Marker

E1 ---- C1



Scapegoat --- person or something blamed for an event even though he was not proven guilty. In another meaning, the meaning of the scapegoat is the person who made the foundation of errors for an event.

The meaning of connotation

c. Verbal Marker

E2--- (E1 + C1) C2

"..... .. enough black boxes don't look for me, please". Statement "..... enough black box don't look for me, please" with a statement just enough black box, don't look for me, please emphasize to avoid someone from the risk of being



blamed in a dispute with black box search minimizing conflict over presumption of innocence the culprit has triggered a continuing dispute so that the blame is not detrimental to many parties.

d. Nonverbal Marker

Scapegoat --- person or something blamed for an event even though he was not proven guilty. In another meaning, the meaning of the scapegoat is the person who made the foundation of errors for an event.

The relationship between verbal and nonverbal signs. Verbal markers in expressions function as suggestions or appeals and invitations namely to guide and direct the community in interpreting nonverbal signs in expressions.

Ideology

The invitation not to make other people the foundation of mistakes for a problem. Micro Structure of the Text of the Verbal Cartoon Expression

a. Text of the Verbal Cartoon Expression

Example: Action to prevent corruption in phrase "I am clean" or "I do not believe". Syntactic elements mean imperative sentences. Sentences that contain commands or persuasions to someone so that someone wants to carry out the order or persuasion. This sentence is also called the imperative sentence. The characteristics of this sentence are: Using exclamation words like let's go, don't, and the like. Invocation command sentence: is a sentence that contains an invitation to do something.

Stylist element; the use of expressions and the variety of languages is not standard.

b. Action prevents corruption from being meaningful; invitation to take action against corruption

c. I am clean meaningful; people who have never been involved in a case

d. I do not believe meaningfully; disagree statement

Macro Structure of Verbal Cartoon Text

a. Meaning of Speech

Its function is imperative

Example: "Prevent corruption"

Meaning: Illocution.

Illocutionary acts are utterances that are intended to "ask".

b. Sign meaning

Verbal Markers: Action to prevent corruption

"I am clean"

"I do not believe"

Nonverbal Markers:

a. Shadow of a mouse

Shadows of rodents, including the Muridae tribe, are harmless pests, both at home and in the fields, hairy, long tailed, with a pair of chisel-shaped incisors, generally black and gray, but some are white.

b. Old Men Tie

Icon of Old man tie is a symbol of people (officials) who commit corruption

c. Semar

Semar icon is a symbol of an honest person

Denotation meaning

d. Verbal Marker

E1 ---- C1

"Prevent corruption"

"Action to prevent corruption 'by inviting acts to prevent corruption can prevent someone from doing something that is detrimental to many people (society).

I am clean --- with my statement clean can avoid someone from actions that harm many people (society).

I do not believe --- with a statement that I do not believe is a statement of personal mistrust that raises the suspicion that there are actions that harm many people (the community).

e. Nonverbal Marker

E1 -- C1

Mouse shadow angan Shadows of rodents, including the Muridae tribe, are harmless pests, both at home and in the fields, hairy, long tailed, with a pair of chiseled incisors, generally black and gray, but some colored white.

The meaning of connotation

e. Verbal Marker

E2--- (E1 + C1) C2

"Prevent corruption"

Acting to prevent corruption "by taking action to prevent corruption can prevent someone from being greedy (corrupt) By preventing corruption, the welfare of the Indonesian people and the progress of the nation's economy can be optimized.

I am clean --- with my statement clean can avoid someone from doing something that is detrimental to many people (the community) engan with my statement clean then the harming

harming the community will not be done. I do not believe -- with a statement that I do not believe is a statement of someone's mistrust that raises suspicion that there is an act that harms many people (the community) --- with this disbelief needs to be proven so that the presumption of innocence raises new conflicts.

f. Nonverbal Marker

Mouse shadow at rodents, including the Muridae tribe, are harmless pests, both at home and in the fields, hairy, long tailed, with a pair of chisel-shaped incisors, generally black and gray, but some are white. The relationship between verbal and nonverbal signs: Verbal markers in expressions function as suggestions or appeals and invitations namely to guide and direct the community in interpreting nonverbal signs in expressions.

Ideology

Invitation to prevent corruption in the country



Micro Structure of the Text of the Verbal Cartoon Expression

b. Text of the Verbal Cartoon Expression

Example:

KPU keeps sending PKPU nominations. Syntactic elements mean imperative sentences. Sentences that contain commands or persuasions to someone so that someone wants to carry out the order or persuasion. This sentence is also called the imperative sentence. The characteristics of this sentence are: Using exclamation words like let's go, don't, and the like. Invocation command sentence: is a sentence that contains an invitation to do something. Sentence ban command (prohibited imperative sentence): is a sentence that contains a prohibition to do something.

Stylist element; the use of expressions and the variety of languages is not standard. Mice are meaningful; Rodents, including the Muridae tribe, are harmless pests, both at home and in the fields, hairy, long tailed, with a pair of chisel-shaped incisors, generally black and gray, but some are white.

Macro Structure of Verbal Cartoon Text

a. Meaning of Speech

Its function is imperative. "KPU still sends PKPU nominations". Meaning: Ilocution. Illocutionary action is a speech which is intended to confirm a statement.

Sign meaning

Verbal Markers:

KPU keeps sending PKPU nominations

Nonverbal Markers:

a. Rat

Rat icons are rodents, including the Muridae tribe, which are harmless pests, both at home and in the fields, hairy, long tailed, with a pair of chisel-shaped incisors, generally black and gray, but some are white.

f. Verbal Marker

E1 --- C1

KPU keeps sending PKPU nominations

KPU keeps sending PKPU nominations "with the KPU statement still sending PKPU the nomination proves that the KPU still runs its tugs well.

Nonverbal Marker

E1 --- C1

Mice at rodents, including the Muridae tribe, are harmless pests, both at home and in the fields, hairy, long-tailed, with a pair of chisel-shaped incisors, generally black and gray, but some are white.

The meaning of connotation

g. Verbal Marker

E2---- (E1 + C1) C2

Acting KPU keeps sending PKPU nomination "with the KPU statement still sending PKPU the nomination proves that the KPU continues to carry out its procedures well □ the attitude of the KPU continues to carry out its duties well aim to reduce the negative impact of party corruption so that it will minimize ongoing conflict of Republic of Indonesia unity citizens .

Nonverbal Marker

Mice at rodents, including the Muridae tribe, are harmless pests, both at home and in the fields, hairy, long-tailed, with a pair of chisel-shaped incisors, generally black and gray, but some are white.

The relationship between verbal and nonverbal signs: Verbal markers in expressions function as suggestions or appeals and invitations namely to guide and direct the community in interpreting nonverbal signs in expressions. The ideology is the invitation not to commit corruption is detrimental to the people.

4 CONCLUSION

Having discussed in the previous section, the authors concludes several conclusions as follows.

a. The meaning of verbal cartoon expressions

Denotation and connotation have the different meaning. The connotation meaning is a development of denotation meaning so that it still contains denotation elements in it.

b. The ideology of verbal cartoons

Ideology develops through myth semiology which is a connotation meaning that is believed to be a truth. The ideology gained includes the ideology of the invitation to foster a sense of togetherness (unity), the ideology of unity and unity, the ideology of religious tolerance, and in general the ideology that is stretched namely Bhineka Tunggal Ika ideology.

**REFERENCE**

- [1] Barthes, Roland. (2012). *Elemen-elemen Semiotika*. Yogyakarta: Jalasutra.
- [2] Cummings, L. 2007. *Pragmatik Sebuah Perspektif Multidisipliner*. Yogyakarta: Pustaka Pelajar.
- [3] Creswell. J.W. 2018. *Research Design, Qualitative, Quantitative and Mixed Methods Approaches*, (Edisi ke-4). Thousand Oaks, CA: Sage. Penerjemah Achmad Fawaid dkk. Yogyakarta: Pustaka Pelajar.
- [4] Eliza, T. (2019). Pragmatic transfer in apology employed by English education students of Islamic state university (UIN) Raden Fatah. *English Review: Journal of English Education*, 7(2), 151-158. doi: 10.25134/erjee.v7i2.1631.
- [5] Gazdar, Gerald. 1979. *Pragmatics: Implicature, Presupposition, and Logical Form*. New York: Academic Press.
- [6] Grice, H.P. (1975), "Logic and Conversation", dalam Cole, P., Morgan, J.L., *Syntax and Semantics Vol. III: Speech Acts*, New York: Academic Press
- [7] Huang, Yan. 2007. *Pragmatics*. Oxford: Oxford University Press.
- [8] Helmut Dahm. "The Function and Efficacy of Ideology,". *Journal of Studies in East European Thought*, Volume 21, Number 2 / May, 1980, p.109-118
- [9] Kaelan. 2017. *Filsafat Bahasa Semiotika dan Hermeniotika*. Yogyakarta: Paradigma
- [10] Leech, Geoffrey. 1983. *The Principles of Pragmatics*. London: Longman.
- [11] Mey, Jacob L. 1993. *Pragmatics An Introduction*. Oxford: Blackwell.
- [12] Ogden, C. K. and I.A. Richards. 1989[1923]. *The Meaning of Meaning*. San Diego: Harcourt Brace Jovanovich. (Original published London: Kegan Paul.)
- [13] Ononye, C. F., & Nwachukwu, N. J. (2019). Metalinguistic evaluators and pragmatic strategies in selected hate-inducing speeches in Nigeria. *Indonesian Journal of Applied Linguistics*, 9, 48-57. doi: 10.17509/ijal.v9i1.13602
- [14] Philips, J. Loise dan Marianne W. Jorgensen. 2007. *Analisis Wacana Teori dan Metode*. Yogyakarta: Pustaka Pelajar.
- [15] Searle, John. R. 1977. *Speech Acts*. Cambridge University Press.
- [16] Teun A. van Dijk, "Ideological Discourse Analysis" dalam *New Courant*, Edisi 4.
- [17] (Helsinki: University of Helsinki, 1995) p.135-161.
- [18] Yule, George. 2014. *Pragmatik*. Yogyakarta: Pustaka Pelajar.
- [19] Yule, George. 1996. *Pragmatics*. Oxford: University Press.