

# MORAL MESSAGE IN ADVERTISEMENT "لا ينسانا الله" BY ZAIN GROUP: ROLAND BARTHES SEMIOTIC ANALYSIS

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**Abstract:** The aim of this study is to describe the moral message contained in the advertisement entitled "لا ينسانا الله" by Zain Group in 2020 using Semiotic theory of Roland Barthes. This research is a qualitative descriptive study. Data collection was done by watching, taking notes. The researchers used persistence data triangulation, and discussion to test the data validity. The analysis took four scenes in the video and each scene had some slides respectively. The result of the study covers two stages of meaning. First, the meaning of denotation and connotation in each scene obtained from the symbols contained in the images and writings in the video advertisement. Second, the sign in the first stage will change its position to become a marker in the second stage of meaning, so that researchers can decipher the meaning of mythology which produces a description of the moral message. The moral message in this advertisement reflects the life of the world community today in the face of a new disease outbreak, COVID-19. Thus, this research can explain the audience about what is contained in it, and increase the audience's appreciation for seeing it.

**Keywords:** *Denotation, connotation, moral message, myth, semiotics*

## INTRODUCTION

The world has been shaken by one of the plagues that caused the restlessness all of mankind. The disease was subsequently named COVID-19 which is thought to have first appeared in China around the end of 2019. A few months the disease spread very quickly to various countries because of the

form of transmission that was very easy and quickly moved from one human to another.

The year 2020 is truly a historic year for all humans. How come? All humans became panicked and restless. After the COVID-19 disease spread quickly to all corners of the world, the speed of this disease moved faster than our knowledge to destroy COVID-19. Consequently, in 2020 WHO (World Health Organization) urges all countries exposed to the COVID-19 virus to prevent transmission by doing all activities from home (Work from Home), staying at home and reducing social contact with others (Physical Distancing).

For sure, all these appeals are new and difficult for people to adapt. As a result, the impact is very large and clearly visible to people's lives ranging from social activities, politics, education, especially economic problems concerning human survival. A few people feel down, become resigned, and hopeless because of the impact of COVID-19. Many workers are laid off, sales are declined, business are hampered, social contacts are minimal, and foods are hard to find.

Therefore, education must be able to be disseminated quickly and accurately regarding the handling of COVID-19 and how to overcome it. As time goes by, humans have to adapt to new conditions inevitably in order to continue doing regular activities. At least in this new normal era, all humans have to grow and have a high humanistic nature, neither are all not arise from each of them, nor will this virus continue to thrive and destroy our lives.

The needed education can be delivered in various forms, one of which is through social media in advertisement entitle "لا ينسانا الله". This advertisement was uploaded by Zain Group's official YouTube account as an advertisement in Ramadan 2020. Zain group is one of the leading telecommunications operators in the Middle East and Africa which often produces advertisements according to the circumstances. And in 2020, Zain Group created an advertisement entitle "لا ينسانا الله" as a description of the social conditions of the world community. This advertisement is not only intended for Arab countries but also for countries around the world.

The main function of advertisement is to carry out the information function, the persuasive function, and the reminder function (Lee, 2004, pp. 10-11). This advertisement contains all forms of conveying motivation and enthusiasm for life, both those exposed to the virus and are being affected. The advertisement entitled "لا ينسانا الله" describes the current condition of the world community which is packaged in a complete and ideal story. The advertisement tells the social conditions in facing a new disease outbreak. They are required

to adapt to unusual circumstances such as avoiding all the crowds. On the other hand, the advertisement also provides social education of social activities to adapt to new conditions. This educational value is very important for the morale of the world community to remain optimistic in facing this disease outbreak, so the advertisement entitled "لا ينسانا الله" is significant to study because it contains social conditions that are relevant to the current state of the world and describes a complete and ideal social story with today's world conditions.

This study reveals the moral message contained in the advertisement entitled "لا ينسانا الله". Understanding the moral message in advertisement requires the comprehension of the meaning of each sign and its correlation to the others. This object is very suitable to analyze through semiotic theory because it portrays how we understand a sign through two stages, namely the decomposition of denotative and connotative meanings and the decomposition of mythological meanings. Therefore, the meaning would be understood perfectly.

Roland Barthes' semiotic theory explains that the first stage is the semiological meaning in which a sign contains a textual denotative meaning and a contextual connotation. Then the results of connotation meanings can describe signs in mythology. Mythology explains the ideas of literary works in a form. It brings out to a natural form that shows the motivation of the moral message contained in the advertisement.

Studies with Roland Barthes' semiotics has been done on various objects. Sitanggang (2019) shows the construction of the meaning of "scientific". Tajibu and Syafriana. (2017) found the symbols interpreting the image of Muslim cosmetic products including the message of da'wah contained in the advertisement. This study aims to describe the moral message contained in the advertisement entitled "لا ينسانا الله" by Zain Group in 2020. To obtain a description of the moral message in advertisement, research can be carried out using Roland Barthes' semiotic theory to reveal terms of meaning.

## LITERATURE REVIEW

### Theory of Roland Barthes

To find out the moral message in the advertisement entitled "لا ينسانا الله" by Zain Group in 2020, this study uses Roland Barthes' semiotic theory. The description of moral messages in advertisement is done in two stages. The first

stage describes the meaning of semiology and the second stage explains the meaning of mythology.

The denotation meaning works as *first-level meaning* in explaining the symbols, so it has realistic and accurate properties with the visible object. The connotative meaning can be explained through symbols by referring to cultural values from the visible object. The meaning adapts to the actual situation. Myth, in the framework of Barthes's thinking about signs, shows the relationship of connotative meaning, which is identical to operate with ideology. While myth works as a *second-level meaning*, the sign in the first system, connotative meaning, which becomes a marker or signifier in the second system. Then, myth begins to interpret meanings containing value systems such as history, politics, morality, culture, etc. (Setiawan, 2014, p. 25).

Roland Barthes is the successor of Saussure's thinking. Saussure was interested in the complex way sentences, but less interested the same sentence which may convey different meanings to different people in different situations (Krisyantono, 2009, p. 270). Roland Barthes uses the characteristic of his theory in viewing and assessing a literary work by creating a perspective on how to read literary works related to real life (Setiawan, 2014, p. 25). In the end, Barthes considers that social life is a form of signification with the meaning that all forms of social life are a separate sign system that can be interpreted like language (Kurniawan, 2001, p. 53).

Because myths also plays a role in conveying messages, myths are also included in the semiological system. Myth in Barthes' view is different from myth in general, such as superstition or things that do not make sense. Myth has the meaning of a language defining a communication system and message. Therefore, Barthes said that the myth arose from the connotative meaning formed for a long time in a society. It already had social class products and had dominated (Pawito, 2007, p. 163).

## METHOD

The type of this research is descriptive qualitative. It is systematic, factual, and accurate regarding the facts and characteristics of the phenomenon under study (Indra & Cahyaningrum, 2019, p. 12). According to Creswell (2013), the qualitative research method is a theoretical understanding used in solving various problems both in the social and other spheres.

The data sources of this study used primary and secondary data. In qualitative research, these data are needed as complementary data and used to analyze the data. Primary data are research subjects (informants) relating to the variables studied, while secondary data are data obtained from other sources that support primary data (Siyoto & Sodik, 2015, p. 28). The primary data source is an advertisement entitled "لا ينسأنا الله" by Zain Group in 2020 obtained from social media You Tube. The secondary data sources in this study are some books, journals and theories that support and relevant to this research.

The data collection technique used the viewing and the note-taking technique. Data collection technique is a way for researchers to collect data for the success of a study (Bungin, 2005, p. 113). Data validation is used to strengthen the data obtaining accurate and true data. This step is used to explain the results of the research describing the real object. In this testing technique, it can be done in various ways, namely the extension of participation, persistence of observation, triangulation, and peer checking (Wijaya, 2019, p. 134). Researchers used validation techniques to increase persistence, triangulation, and discussions with expert friends and colleagues.

Data analysis techniques are the last step to analyze and produce the desired research results. The data analysis technique was carried out using the Miles and Huberman analysis model, namely data reduction, data presentation, and drawing conclusions. This is related both before and after the study (Salim, 2006, p. 22).

## FINDING AND DISCUSSION

Zain Group is one of the leading telecommunications operator across the Middle East and Africa. The advertisement not only intended for Arab countries but also for countries around the world. Roland Barthes' semiotics has two stages, namely the description of denotative and connotative meaning as the first stage, then the sign in the first stage can be analyzed as a signifier in the second stage. The second stage will produce the myth of the object. Myths are obtained from the representation of connotative meanings that become messages and inherent in society.

## Denotation and Connotation Meaning as the First Level Meaning

Based on data collected, researchers found denotation and connotation meaning and myth in advertisement entitled "لا ينسانا الله" by Zain Group 2020.

Table 1 Data analyzed using Barthes semiotics

Scene	Slide	Scene theme
Scene 1	4	Stay at home
Scene 2	5	The soared basic necessities
Scene 3	2	Mecca looked desolate because of the new regulation
Scene 4	3	Saying thank you to heroes of COVID

Based on table 1, four scenes in the advertisement show that in each scene containing the signs as a symbols such as images and texts in the video, then the researchers interpreted the signs. After grounding in the connotation meaning, the researchers developed the myth that contains messages or communication styles inherent in the community in advertisement. The following is a description of the data.

### Scene 1 (Stay at Home)



Figure 1. Slide 1

Table 2 Denotation meaning of scene 1 slide 1

Signifier		Signified
Visual	Narrative	
The paper taped to a glass wall with the words "Due to the Coronavirus, we are temporarily closed"	أين اختفى كل البشر؟	The paper pasted serves as information to the reader about the place/building

Connotative meaning: In slide 1, a child is asking to his mother "Where is everyone?" The child feels the streets are deserted and the world seems to have lost its inhabitants. It happened because of the government's recommendation to stay at home and work from home, in order to break the chain of spreading COVID due to interactions between humans. This slide is interpreted as a result of the COVID-19 outbreak increasing the spreading. Then the government came

up with many policies to break the spreading of COVID by closing the schools and other public places.



Figure 2. Slide 2

Table 3. Denotation meaning scene 1 slide 2

Signifier		Signified
Visual	Narrative	
An adult woman walking in with light blue dress and white coat and using mask covers her face partially	ردت ينسانا الشر...	A woman who works as a doctor is returning to her home after finishing her duty.

Connotative meaning: Slide 2 depicts a nurse as the mother of the child who asked to her. She is approaching the child feeling lonely and tries to comfort her by convincing "Bad will leave us". We must be optimistic that all will pass. Schools will reopen and other public places will back to normal.



Figure 3. Slide 3

Table 4. Denotation meaning scene 1 slide 3

Signifier		Signified
Visual	Narrative	
A paper held by a teenage woman reads لن ينسانا الله	لن ينسانا الله، سيؤتينا من الغيب أحلاه	The paper held by a woman is used to inform and remind others.

Connotative meaning: The researchers interpret slide 3 as someone's effort to give enthusiasm and optimism. The woman in the picture seems to give a message on her paper with the words "God will not leave us", meaning that we



do not need to worry. We must believe that God will not let his servants continue to suffer, there must be wisdom behind all events.



Figure 4. Slide 4

Table 5. Denotation meaning scene 1 slide 4

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> <li>- A grandpa is standing and a grandma is sitting while waving her hand</li> <li>- A grandpa dyes grandma's hair, and the two of them are laughing</li> <li>- A father and his son are playing in hazmat suit.</li> </ul>	<p>فينسينا ما قاسيناها... لن ينسانا الله</p>	<ul style="list-style-type: none"> <li>- Grandpa and grandma were relaxing on the balcony of the house while greeting their neighbors.</li> <li>- Happy grandpa and grandma were enjoying time together</li> <li>- Father and son are playing in a quiet place wearing hazmat suit because they comply with health protocol regulations</li> </ul>

Connotative meaning: There are 3 pictures showing the same intention, namely "God will make us forget our sufferings" by doing things that make you happy even though there are a lot of sufferings. The existence of a disaster does not mean that we have to be sad, even though this time of calamity requires us to avoid interacting with other people. It actually brings us closer to the people who are really devoted, such as spending time with family to relax, play, etc.

### Scene 2 (The soared basic necessities)



Figure 5. Slide 1



Table 6. Denotation meaning scene 2 slide 1

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> <li>- A man in a blue shirt is looking at a husband and wife in opposite directions</li> <li>- A husband and wife carrying a trolley while looking at an empty food shelf</li> </ul>	سألت الغد ماذا يجي	<ul style="list-style-type: none"> <li>- A man, who go to the cashier because he had finished shopping, was looking at a couple entering the store.</li> <li>- Couples want to shop for groceries but the supplies is over.</li> </ul>

Connotative meaning: Several slides appear the impact of COVID. slide 1 illustrates that many people have to buy food supplies and other necessities while staying at home. Because of that, most people take the initiative to shop in large quantities when there is an opportunity to go out. However, as a result, there are also most of them not getting basic necessities because the needed is increasing but the supply is not balanced.



Figure 6. Slide 2

Table 7. Denotation meaning scene 2 slide 2

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> <li>- A wife who was standing and holding a trolley saw her husband going to the food shelf</li> <li>- A husband facing his wife while spreading his arms</li> </ul>	<p>ما بعد العسر يسر؟ والقيمة الصفر؟</p>	<ul style="list-style-type: none"> <li>- The wife is waiting for her husband to check the rest of the food supply.</li> <li>- The husband turned to his wife as if to tell her that there was no more food stock left.</li> </ul>

Connotative meaning: The researchers interpret the impact that has been felt by the COVID outbreak. Everyone is scrambling to find basic necessities to stock up on food needs at home, resulting in many shops running out of food. A few people are suffering more because food supplies are scarce and expensive. If

there is no humanistic attitude, the world will be more destroyed. This is where our concern is put to the test.



Figure 7. Slide 3

Table 8. Denotation meaning scene 2 slide 3

Signifier		Signified
Visual	Narrative	
- A man wearing a blue shirt is putting some groceries into the trolley	ردت ينسان الفقر	- A man puts some of his groceries into a couple's trolley
- A woman with a blue shirt is putting food into the trolley		- A woman puts some of her groceries into a couple's trolley

Connotative meaning: The researchers interpret slide 3 as the answer to slide 1 and 2. This scene shows that there are still many good people around us, who care about us and want to help us. Their kindness seems to say "Forget about poverty", which means we do not have to worry thinking about our troubles, because in every difficulty there must be ease.



Figure 8. Slide 4

Table 9. Denotation meaning scene 2 slide 4

Signifier		Signified
Visual	Narrative	
A middle-aged woman sitting on a wheelchair and looking at people carrying cardboard	لن ينسانا الله, وسيغنيها به عن سواه	There is a person who gives a cardboard box containing basic necessities to the grandmother who is sitting on a wheelchair

Connotative meaning: This scene is an affirmation and strengthening the statement that "God will not leave us. He will give us more than what we need". There is no need to be afraid to face any problem, because God will certainly provide a solution in every problem, especially if it is only a matter of property. He is rich. We can ask Him while trying and praying.



Figure 9. Slide 5

Table 10 Denotation meaning scene 2 slide 5

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> <li>- Teenage girl is pointing with index finger up while smiling</li> <li>- Someone gives something to the man with green shirt while smiling</li> </ul>	<p>فلا نطلب إلا إياه، لن ينسانا الله</p>	<ul style="list-style-type: none"> <li>- A happy teenage girl is gesturing to us</li> <li>- A teenage boy was very happy because he got some gifts from someone</li> </ul>

Connotative meaning: The researchers see the act of helping each other. Because basic needs are running low, difficult to find and increasingly expensive, it has led to the initiative of good people to share and donate. Many people lost their jobs because of this pandemic. That way, Allah helps them through the intermediary of good people to share their food needs to people in need.

### Scene 3 (Mecca looked desolate because of the new regulation)



Figure 10. Slide 1

Table 11. Denotation meaning scene 3 slide 1

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> <li>- An adult man in white shirt is sitting on the sofa watching the TV and 2 children is approaching</li> <li>- An adult man and 2 children are sitting on the sofa and watching the Kaaba in TV</li> <li>- An adult male and 2 children (girl and boy) dressed in white were praying</li> </ul>	<p>والآن أعين الأطفال على الكعبة وفي القلب سؤال في بيت الله منى اللقاء؟</p>	<ul style="list-style-type: none"> <li>- 2 children come to their father and watch TV</li> <li>- A child was surprised and asked his father about the Kaaba which is deserted from worshipers</li> <li>- The father and his 2 children are praying in congregation</li> </ul>

Connotative meaning: In slide 3, the researchers saw the scene as some of the other impacts of the corona virus outbreak. Another problem that has a major impact on Muslims is the temporary ban on worshipping the Baitullah (Kaaba). The ban was carried out by the government of Saudi Arabia as a breaker for the chain of spreading COVID, considering that those who came to Kaaba were from various countries.



Figure 11. Slide 2

Table 12. Denotation meaning scene 3 slide 2

Signifier		Signified
Visual	Narrative	
A picture of a white mosque on the TV	قلت ينسانا الداء	A picture of a building that is part of the Kaaba mosque on the TV

Connotative meaning: In scene 2, the researchers interpret a message that everything will back to normal, but we must be patient. The narrative that says "Illness will stay away from us" is a positive thought to continue hoping to Allah that this pandemic will be ended and Muslims can worship at the Kaaba again.

#### Scene 4 (Thank you COVID's heros)



Figure 12. Slide 1

Table 13. Denotation meaning scene 4 slide 1

Signifier		Signified
Visual	Narrative	
-An adult man in a white shirt is holding a paper and 3 adult men clapping	ولا ينسانا الله، ستحط قلوب وجباه...	- A man is holding and lifting a paper giving a message in it and there are 3 men who are clapping while wanting to convey something
-An adult man dressed neatly in blue while he prostrates in the courtyard of the mosque		- A guard / security guard is praying in a deserted mosque yard
-An adult man dressed in an orange suit prostrating on the side of the road and an ambulance is behind him		- An ambulance driver is praying on the side of the road

Connotative meaning: Scene 4 is the culmination of the message the author wants to convey. The researchers saw that there were people staying home and expressing gratitude to the COVID heroes. The heroes took part in preventing the spread of COVID. They would like to thank the supervisors/security guards, ambulance drivers and others for their services in handling the existing COVID cases. By staying at home and reducing interaction with other people means that we are helping in their duties.



Figure 13. Slide 2

Table 14. Denotation meaning scene 4 slide 2

Signifier		Signified
Visual	Narrative	
<ul style="list-style-type: none"> <li>- 5 adults men wearing white and blue clothes are prostrating in a room</li> <li>- 3 adults men (2 unseen), have scars on their faces</li> <li>- 5 adults men in hazmat suit equipped with masks and face shields</li> </ul>	<p>.....على أرض شوقاً وصلاة...</p> <p>لا ينسانا الله</p>	<ul style="list-style-type: none"> <li>- 5 doctors/nurses are praying together in one of the hospital room</li> <li>- Injured face around the nose and forehead</li> <li>- 5 doctors/nurses in hazmat suit are getting ready to work again</li> </ul>

Connotative meaning: The researchers interpret slide 2 as the great struggle of the COVID heroes in dealing with existing cases. The most prominent role in this outbreak is all doctors and nurses. They are working all day to provide the best service. The struggle is illustrated by the wounds on their faces due to use of medical masks all day long. The doctors and nurses also prayed and asked to Allah that all of this would end soon, and by Allah's permission they could heal people suffering from COVID.



Figure 14. Slide 3

Table 15. Denotation meaning scene 4 slide 3

Signifier		Signified
Visual	Narrative	
There are many people standing on their balconies clapping their hands	There is an audio sound repeatedly, saying لا ينسانا الله....	People are standing on the house balcony clapping to say thank you with a happy smile

Connotative meaning: Researchers interpret that slide 3 as a form of hope as well as high gratitude to the COVID heroes who have fought all day night. In the picture, people are conveying enthusiasm to the heroes of COVID to keep fighting, through their adherence to health protocols. By not forgetting Allah, our hope will not be in vain. We must believe that cooperation and support each other in any form will be our way to end it all.



## The Moral Messages: Myth Analysis as a Second Level Meaning

In Roland Barthes' semiotic theory, myth has four points of view. First, myth is a social reflection created by events that exist in the social itself. Second, myth is a social, cultural, ideological and historical quality that becomes a natural thing and can be made natural. Third, contemporary myths are discontinuous which are present in the form of discourse and not in the form of a long narrative with a standard format. Fourth, myth is a speech that is part of the scope of semiology (Setiawan, 2014, p. 84)

The moral message in this advertisement reflects the current social condition of the world community in dealing with a new outbreak, COVID-19, and describes several social activities as a solution of life and effort to end this new disease outbreak. In the second stage, this research is able to help the audience in explaining the messages contained in the advertisement and increase the audience's appreciation for seeing it. The connotation meanings in each scene become a new marker for myth, so we can interpret the moral message from myth.

### Scene 1

The signifiers in scene one indicate the existence of social and ideological reflections that exist in society. The explanation is that the spread of COVID is very easy to happen if there is interaction between people suffering from COVID and other people. The problem is that we do not know the people around us are suffering from the disease or not, because the symptoms of COVID do not appear immediately after contacting it. With this incident, it is true that we must obey the government's advice as much as possible to do everything from home and keep our distance from each other. On the other hand, we must support and give positive energy to the others, because another way to stay healthy and avoid this COVID virus is to maintain our immunity and faith.

Belief in God will strengthen our faith to have a positive view of all events continuously, because behind what we see as negative, there must be positive values that we can take. That way, being with the closest people will make us happy, especially with family. The existence of this epidemic gives every family more time to enjoy time together.

The positive side of the COVID outbreak is getting more time to spend times with family. For a moment we also have more rest time because we stop from busy activities like before. We also have more time to get closer to our God, as a reminder for those who forget their Lord. With steadfast, patient, and



grateful we will be more calm and peace with ourselves. Therefore, it can be inferred that the moral message contained in the first scene is *fortitude, patience, and gratitude*.

## Scene 2

The signifiers in scene two indicate a social reflection in the form of social activities that can be proposed as a solution for the world community today during the face of disease outbreaks. The plague that afflicted many people was also a lesson for us to bear the burden together. The burden will feel lighter if we care for each other. We must realize that there are more difficult and suffering than out there. The pandemic teaches us not to be selfish. As long as we are able to help others, then do it. Do not focus too much on yourself because God teaches us to help each other, and it is a form of our efforts to make this pandemic pass quickly.

As human beings, we are advised not to be excessive in worrying because there must be help behind the difficulties given by Allah through any intermediary. God has promised not to let his servants suffer as long as they want to ask Him. Actually no one is really poor, in fact they will feel poor if they do not feel enough or not grateful for everything they have. Real poverty is seen from how much they surrender to their Lord. If we believe and rely on God, none of the troubles will drag on. Human beings were created as social creatures. As a social creature, we are destined to need help from others, because God also teaches us not only established good relationships with good but also with human beings.

This COVID outbreak caused several impacts. Most people lost their jobs and also the basic necessities are soaring. A few people have difficulty for their living. However, God is good, He helps us through the intermediary of good people to help each other by distributing groceries and donations to people in need. By caring for each other, the world will be reconciled. Thus, the moral message contained in the first scene can be implied, namely *helping and caring for each other*.

## Scene 3

The signifiers in scene 3 show the existence of a social ideology that develops and persists in every Muslim. We know that the fifth pillar of Islam is the Hajj pilgrimage to the *Baitullah*. However, during this pandemic the worship is prohibited and temporarily limited because it will cause crowds. All that will not last long, we are only required to be patient and steadfast in the

face of trials. Patience will pay off. If we are patient and accept the trials that happen to us, then God will help us.

When we are too busy worrying about the world, sometimes we forget that we shouldn't be too late in sadness. We as human believe must believe that God will not allow His servants to continue the suffering. In any case, we must pray and ask to Allah continuously, so that the problem we are facing now passes quickly. Allah has promised and said that in every difficulty there must be ease. For this reason, cooperation between human beings is needed, including obeying the rules that were made by the government. We must keep trying and praying in order all the problems going away quickly. Therefore, it can be inferred that the moral message contained in the third scene is *to keep praying and worshiping to Allah under any circumstances*.

#### Scene 4

The signifiers in scene four indicate the existence of social reflection, ideology, social quality and historicity. These markers show the complexity of the problem as well as the actions that have been carried out by the characters in the advertisement. In accordance with what is happening right now, we really need heroes who are willing to fight to help secure and heal the people suffering from COVID. Good cooperation will produce good too. If we obey the existing regulations, the problem will be resolved rapidly.

The characters in the advertisement are people who are very meritorious and have a big role in eradicating this disease outbreak. Thousands of medical professionals are needed to cure the people suffering from COVID. Likewise, ambulance drivers, security etc. have their respective roles. Reflecting on what is happening today, it contains the historic importance of figures having a big role in the current situation such as doctors, physicians, nutritionists, nurses, security guards, etc. They work all day long for our safety and healing.

Seeing this reality, we, as humans who have not been able to plunge in this condition, should say "thank you" by supporting the heroes of COVID to prevent the spread of COVID. We can do that support by complying with health protocols and maintaining immunity and faith. Keep spreading positive energy towards others. Do not scare each other, let alone making each other down.

The existence of a vaccine that appears today is one proof of their efforts to contribute helping all humans. We are all battling COVID. So, it is fitting that we also support each other with positive things. It helps us to go through the trials given by God. God does not give trials, but to elevate the degree of His

servants. Thus, a moral message can be found in the third scene, namely *gratitude and support for the COVID-19 heroes who are struggling*.

## CONCLUSION AND SUGGESTION

After the researchers analyzed the advertisement entitled "لا ينسانا الله" by Zain Group in 2020 using Roland Barthes' semiotic theory, the researchers find that there are four scenes with the theme of staying at home and working from home, the soared basic necessities, Mecca looked desolate because of the new regulation, and saying thank you to heroes of COVID. Each scene had 4,5,2, and 3 slides. The researchers found the denotation and connotation meanings in each scene as the first stage of the meaning system. The meaning is obtained and described from the symbols contained in the images and writings in the video advertisement.

Subsequently, the researchers conducted a second stage by using the sign in the first stage as a marker or signifier in the second stage. The second stage is the mythological deciphering meanings in advertisement reflecting the current condition of the world in facing a new disease outbreak, COVID-19. By using Roland Barthes' myth analysis in this study, researchers can reveal social discourse, cultural, social, ideological, and historical contexts in advertisement. What is contained in the advertisement contains the historicity of the state of the world community since the end of 2019 and is still ongoing today. This is also proof that a work cannot be separated from social reflection and we are able to understand one of them by interpreting the signs in it.

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