

SEMIOTIC ANALYSIS OF HUMAN BEHAVIOR IN FUFUFAFA ACCOUNT X

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Abstract

This research is a literature study so that no special location is needed for research because the object being studied is a literary manuscript (text), namely tweets in the x Fufufafa account. The data obtained from this study are secondary data that researchers obtained from direct tweets from the fuffafa account. The data were analyzed by stages of data collection, data selection, data reduction, and drawing conclusions with a comprehensive explanation. The result in this article show the owner of the Fufufafa account, whoever it is, has bad human behavior because the sentences made in the account allude to non-substantive personal problems. The account owner cannot be categorized as a critical person because the object of criticism is not public policy and common problems but personal problems. Therefore, the researcher concludes that the human behavior of the Fufufafa account has a bad direction.

Keywords: *Fufufafaf, Human Behavior, Account X*

1. INTRODUCTION

Literary science covers a wide field. It includes literary theory, literary history and literary criticism. The three parts of literary science are interrelated. This interconnectedness causes interdependence . A literary work cannot be understood and appreciated, let alone interpreted and assessed perfectly without the help of the three fields of literary science. Literary theory will never be perfect without the help of literary history and literary criticism. In general, literary theory moves on four paradigms, namely writing, readers, reality and the universe. To fulfill the four paradigms, theories about literary works are formulated or created (Van luxemburg 1992).

One of these theories is the semiotic theory. Etymologically, the term semiotic comes from the Greek word Semeion which means sign. The sign is defined as something that based on previously established social conventions can be considered to represent something else (Wibowo 2013a). Signs were initially interpreted as something that indicates something else. (Teeuw 1984) defines semiotics as a sign as an act of communication and is then refined into a literary model that accounts for all factors and essential aspects for understanding literary phenomena as a unique communication tool in society. Semiotics is a language that reflects aesthetic, systematic literary language and has a plurality of meanings when read by readers in providing an understanding of literary texts.

The semiotic approach is a kind of further development of the structural approach criticism, in analyzing the formal elements of literary works. While its relationship with semiotics, the scope of discussion is further, not only questioning the use of language, but also covering the system of signs or symbols related to literature (Wibowo 2013b). In the activity of semiotic criticism or study, the problem to be highlighted is the uniqueness, the distinctiveness of a

literary work, so that the reviewer must be observant in seeing the symbols and literary codes that form the system and the whole of the literary work. The three types of literature (poetry, fiction and drama) have their own nature, because all three must be assessed in their respective contexts by highlighting their respective symbol and code systems (Wiyatmi 2006).

According to semiotics is divided into three concepts, namely: Semiotics is divided into three concepts, namely (Yuwono 2004): 1. Syntactic semiotics, is a combination of signs without regard to their meaning or relationship to the behavior of the subject. 2. Semantic semiotics, is a sign in the "meaning" that is conveyed 3. Pragmatic semiotics, is related to the origin of the sign, the usefulness of the sign in the application, and the effect of the sign for those who interpret it. This pragmatic semiotics is within the limits of object behavior.

When viewed from the history of the growth and development of literature, semiotics is also closely related to pragmatics and semantics, the relationship between them is that pragmatic semiotics describes the origin of signs, the use of signs by those who apply them and the effects of signs for those who interpret, within the limits of subject behavior. In language, semantic semiotics is a review of the sign system that can be in accordance with the meaning conveyed (Zaimar 2014). The results or manifestations of language are the manifestation of the meaning that the speaker wants to convey and is conveyed through the expression of its form. This form will be reinterpreted as a result of perception by the listener. The manifestation of the meaning of a language can be said to be successful if the meaning or 'meaning' that the speaker wants to convey through his speech can be understood and accepted correctly by his listeners, if the expression that the speaker wants to convey is the same as the perception of his listeners (Barus 1997).

Meanwhile, semantic semiotics describes the meaning of a sign according to the meanings conveyed. Semantic semiotics is a review of the sign system that can be in accordance with the meaning conveyed. In language, semantic semiotics is the manifestation of the meaning that the speaker wants to convey and is conveyed through the expression of its form (Restianty 2018). This form will be reinterpreted as a result of perception by the listener. The manifestation of the meaning of a language can be said to be successful if the meaning or meaning that the speaker wants to convey through his sentences can be understood and accepted correctly by his listeners, if the expression that the speaker wants to convey is the same as the perception of the listener (Pelangi 2020).

Peirce was born into an intellectual family in 1839. His father, Benjamin, was a professor of mathematics at Harvard University. Peirce thrived in his education at Harvard. In 1859 he received his BA, then in 1862 and 1863 he received his MA and BSc from Harvard University respectively (Kader 2021). Understanding semiotics certainly cannot be separated from the influence and role of two important people, namely Charles Sander Peirce and Ferdinand de Saussure. Both laid the foundations for the study of semiotics. Peirce is known as the most original and multidimensional argumentative thinker and American philosopher. Peirce's followers often distinguish between semiotics and semiology. They call semiotics for Peirce's school and semiology as typical of Saussure's school. Regarding this, Saussure paid attention to the social aspects behind the marking, while Peirce was more focused on "the logic of general meaning". Therefore, even though Saussure and Peirce did not know each other because they were on different continents, they started from different points with different approaches (Mihajat 2024).

The central point of Peirce's semiotics is a basic trichotomy regarding the "stand for" relationship between a sign and its object through an interpretant, as stated by Peirce in the trichotomy formula or grand theory (Sopianah 2010). The theory is representamen, object, and interpretant. According to Charles S. Peirce, representamen is something that for someone

represents something else in some way or capacity. That something else, by Peirce is called an interpretant, called the interpretant of the first sign which in turn will refer to a certain object (SURYANI 2017). Thus, according to Peirce, a sign or representamen has a direct "triadic" relationship with its interpretant and object (Akbar 2022). What is meant by the process of "semiosis" is a process that combines an entity (in the form of representamen) with another entity called an object. This process by Peirce is called signification (NOVIANTI 2023).

Based on the explanation above, this article aims to semiotically analyze the tweets in the Fufufafa Twitter account which are more directed towards specializing in human behavior, whether it is positive or negative.

2. RESEARCH METHODS

Based on the explanation above, it can be concluded convincingly that this article aims to analyze semiotically the tweets in the fufufafa account (Lexy J. Moleong 2018). In the semiotic analysis, researchers can ultimately determine the behavior of a person who has a fufufafa account, no matter who the person is (Imam Gunawan 2014). This research is a literature study so that no special location is needed for research because the object being studied is a literary manuscript (text), namely tweets in the x Fufufafa account (Jonathan Sarwono 2016). The data obtained from this study are secondary data that researchers obtained from direct tweets from the fuffafa account (Nartin et al. 2024). The data were analyzed by stages of data collection, data selection, data reduction, and drawing conclusions with a comprehensive explanation (Rukin 2019).

3. RESULT AND DISCUSSION

Semiotic

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Semiotic Analysis Of Human Behavior In Fufufafa Account X

Figure 1
Fufufafa Account Tweets



Based on the tweets from the image above, the researcher argues that the owner of the Fufufafa account, whoever it is, has bad human behavior because the sentences made in the account allude to non-substantive personal problems. The account owner cannot be categorized as a critical person because the object of criticism is not public policy and common problems but personal problems. Therefore, the researcher concludes that the human behavior of the Fufufafa account has a bad direction.

4. CONCLUSION

Based on the tweets from the image above, the researcher argues that the owner of the Fufufafa account, whoever it is, has bad human behavior because the sentences made in the account allude to non-substantive personal problems. The account owner cannot be categorized as a critical person because the object of criticism is not public policy and common problems but personal problems. Therefore, the researcher concludes that the human behavior of the Fufufafa account has a bad direction.

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