

**SEMIOTICS PICTURE ESSAY ON THE INSTAGRAM ACCOUNT OF
RIDWAN KAMIL**

SKRIPSI

*Submitted In Partial Fulfillment of the Requirements
For the Degree of Sarjana Pendidikan (S.Pd.)
English Education Program*

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UNIVERSITY OF MUHAMMADIYAH NORTH SUMATERA
MEDAN**

2017

ABSTRACT

Auliana, Weni, 1302050195 “Semiotics Picture Essay on the Instagram Account of Ridwan Kamil”. Skripsi, English Education Program Faculty of Teachers Training and Education. University of Muhammadiyah Sumatera Utara, Medan, 2017.

This research was aimed to described the semiotics sign on the pictures and essay (captions) in the instagram account of Ridwan Kamil. The objectives of this research were to find out the types of semiotic of each pictures in Ridwan Kamil’s picture essay. This research was applied descriptive qualitative method. The source of the data was taken from Instagram account of Ridwan Kamil by captured the pictures, it took fifteen pictures of Ridwan Kamil’s instagram account to analyze the semiotic, which focussed to pictures and essay (captions) that published on December 2016 until January 2017. The findings of this research were found the types of semiotic signs, they were icon, index and symbol on the pictures and captions in the instagram account of Ridwan Kamil. Every pictures in the instagram account of Ridwan Kamil have different messages.

Keyword: *Semiotics, Pictures, Essay (captions), Instagram Account, Ridwan Kamil, Messages*

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ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the most gracious and the most merciful, firstly the researcher would like to deliver her thanks to the almighty Allah SWT, who blessed researcher in finishing this study. Secondly, blessing and peace by upon our prophet Muhammad SAW, who has guided human are being from the darkness to the brightness era.

Thirdly, the researcher would like to thank to her beloved parents, **H. Hasanuddin Hrp** and **Hj. Dermawan Sitompul** for their prayers and support both morally and materially during her academic years in completinng her study at UMSU, may Allah SWT always bless her mother and and put her father in heaven.

In writing this study, the researcher has faced some difficulties dealing with collecting the data and the analysis of the data. She had spent much time to accomplish it. She asked some people's some ideas to help her carry out the writing of this research. The researcher would like to extend her sincere gratitude to some people who have given her guidance, comments during the preparation of this research as the following:

1. **Dr. Agussani, M.AP.**, the Rector of University of Muhammadiyah Sumatera Utara who has given recommendation and permission to her carry out the research at the library of UMSU

2. **Dr. Elfrianto Nasution, S. Pd., M. Pd.**, the Dean of FKIP UMSU who has given recommendation and permission to her to carry out the research at the library of UMSU
3. **Mandra Saragih, S. Pd., M. Hum.** and **Pirman Ginting, S. Pd., M. Hum.**, the Head and Secretary of English Education Program of FKIP UMSU who have allowed and guided the researcher to carry out the at the library of UMSU
4. **Dr. H. Muhizar Muchtar, MS.**, Advisor who has given her guidance and valuable suggestion and advice her valuable thoughts in teaching english during her academic year at FKIP UMSU
5. **Drs. Ali Amran, M. Hum.**, the researcher's reviewer and Academic Advicer who had given suggestion, advice and comment for the researcher.
6. **All of lecturers FKIP UMSU**, especially those of English Education Department from whom the researcher got the valuable instruction well as information during her academic year at FKIP UMSU
7. **The librarians of UMSU** that has provided the researcher many references
8. My beloved sister and brother **Herlin Vilona, S. P.**, and **Surya Saputra, SKM.**, that had given instruction, advice and support both morally and materially, no exception my sister **Debby Yuliana, S. Pd.**, the inspirator who had given inspiration, may Allah SWT put her sister in heaven
9. My brother in law **Kopda Ahmad Saleh Simamora** that had given support and my niece and nephew **Avika Nailah Simamora** and **Aufa Hamdi Simamora** who had given happiness and entertainment, and addition my

aunty **Nurkayama Sitompul** that had given attention and service during her academic year at FKIP UMSU

10. **Selvi Mariati Gultom** and **Devi Rahmawita Sitompul, S. Pd.** that had given some ideas to find title and support

11. My best buddies **Sofia Wahyuni, Indah Melin Nofitri, Tika Damayanti** who had given support and participation

12. My beloved friends **Siti Aisyah, Siti Kamalia, Ulfa Zahara, Annisa Ayunda Citra, Sri Utari, Putri Wahyuni, and Bagus Melin Perdana, S.**

I. Kom.

13. **All of my old friends** who had given support and pray

14. **All of my friends D-Morning class** English education program who had given information and support to her.

Finally, the researcher hopes that her research will be useful for the readers, especially the students of English education Program who want to do similar research and also for the researcher herself. Hopefully Allah SWT bless them all. Amin

Medan, March 2017

The Researcher

Weni Auliana

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CHAPTER I

INTRODUCTION

A. Background of the Study

Language is a system of communication, it is useful to compare with other system of communication. For instance, humans communication not just through language but through such means as gesture, art, dress, and music. As a system of sign used as an instrument of communication and an instrument of the expression of thought, language is a social phenomenon of a special sort, which can be called a *semiotic* phenomenon. (The word *semiotics* is derived from Greek *semeion*, 'sign'). The study of communication system has its origins in semiotics, a field of inquiry that originated in the work of Ferdinand de Saussure in a series of lectures published in *A Course in General Linguistics*. Principles of Saussure's theory that language is a sign system, and every sign is composed of two parts, namely the signifier and signified. Meaning in semiotic system is expressed by signs, signifier and signified.

Nowdays, images have become tools used to elicit specific and planned emotional reactions to the people who see them. What we see has a profound effect on what we do, how we feel, and who we are. According to scientists, psychologists, great thinkers and researchers from around the world talking with pictures (visual images) is one of the fastest ways to communicate with and motivate people. Visual images are more communicative and memorable and are digested faster than text. More importantly, pictures instantly evoke an emotional

response, which is proven to significantly influence all decision making. Roland Barthes in *Rhetoric of the Image*, 1964 attempts to submit the image to a spectral analysis of the messages it may contain by turning to the advertising image, an image which, he argues, draws from signs are full, formed with a view to the optimum reading”, and which therefore is more frank and explicit in the information it conveys. Barthes wishes to use this clarity to move toward a clearer conception of how the image (and its linguistic attendants) produces signification.

Pictures have a role no less important, because it can evoke an emotional towards the viewer. One of good images attached to the photos, which can expose a thousand languages. In fact, the images alone can explain and do not need to provide necessary information to present the photo with the words. Pictures can be used as a symbol and can be used to build rhetorical arguments. Visual elements were able to present the concept, abstraction, action, metaphor and description, all that can be combined in complex arguments (Severin & Tankard, 2007).

Visual semiotics deconstructs the communicative visuals in its attempt to attain the meaning. Most signs operate on several levels-iconic as well as symbolic and/or indexical, which suggests that visual semiotic analysis may be addressing a hierarchy of meaning in addition to categories and components of meaning.

Beyond the most basic definition as ‘the study of signs’, there is considerable variation among leading semioticians as to what semiotics involves. One of the broadest definitions is that of Umberto Eco, who states that ‘semiotics

is concerned with everything that can be taken as a sign' (Eco, 1976: 7). Semiotics involves the study not only of what we refer to as 'signs' in everyday speech, but of anything which 'stands for' something else. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects. Contemporary semioticians study signs not in isolation but as part of semiotic 'sign-systems' (such as a medium or genre). While for the linguist Saussure 'semiology' was 'a science which studies the role of signs as part of social life', to the philosopher Charles Peirce the field of study which he called 'semeiotic' (or 'semiotic') was the 'formal doctrine of signs', which was closely related to logic (Peirce, 1931: 58). Logic, in its general sense, is only another name for semiotic which we observe the characters of such signs as we know. And Peirce offers triadic models which consists of representamen, interpretant, and object. Which representamen divided into qualisign, sinsign, and legisign. Based on its object, sign is divided into icon, index, and symbol. Based on interpretan, sign is divided into rheme, dicisign, and argument.

Instagram is an online mobile photo-sharing, video-sharing, and social networking service that enables its users to take pictures and videos, and share them either publicly or privately on the app, as well as through a variety of other social networking platforms, such as Facebook, Twitter, Tumblr, and Flickr. As social media that focuses on photography, it has many users an account instagram such as figures or public figures, including the mayor of Bandung's Ridwan Kamil. In addition to upload pictures and make caption to an account instagram, there are also comments in communication interactions on account instagram. In

fact, the picture can explain and do not need to give explanations were presented the pictures with words. Sometimes, the reader or viewer does not understand the meaning of the picture sign only see without knowing the meaning of it.

Researchers hope that the viewers are able to determine the type of semiotic and interpret the images contained in the upload of picture to find out the meaning and reduce misunderstandings. Interpret the pictures are also based on the perception of each individual. The meaning is arbitrary.

Based on the description of the background of this study, so that the study will be described verbal and nonverbal meaning in the picture essay of Ridwan Kamil's Instagram account according to semiotic analysis, and will be analyzed the semiotic signs in the picture essay of Ridwan Kamil Instagram account.

B. The Identification of the Problem

Based on the background of the study above, the problems were formulated as follows:

1. The semiotic sign will find out on the picture and caption in the Instagram account of Ridwan Kamil
2. Type of semiotic used in the picture
3. The message conveyed by picture and caption in the Instagram account of Ridwan Kamil

C. Scope and Limitation

The study focused on semiotics approach. The limitation of this research were on the picture and essay or caption in Ridwan Kamil's an account Instagram.

The researcher used Pierce's theory. According to Pierce, object divided into icon, index and symbol.

D. The Formulation of the Problem

The problem of this study were formulated as the follows:

1. What types of semiotic are used in Ridwan Kamil's an account instagram?
2. What messages are conveyed in Ridwan Kamil's picture essay?

E. The Objectives of the Study

The objectives of the study were:

1. To find out the types of semiotic of each pictures in Ridwan Kamil's an account instagram
2. To describe the message conveyed in Ridwan Kamil's picture essay

F. Significances of the Study

The significance of this study could be viewed from both theoretical and practical point of view as described below.

1. Theoretically
 - a. For future researcher would benefit from this study on semiotics signs in an account of instagram for language learner.
 - b. The study would provide the fact needed to compare their study during respective time and usability in understanding a picture on an account of instagram.

2. Practically

a. For the teacher

The teachers were expected to improve and maximize the students' achievement in understanding semiotic sign in a picture on an account of instagram.

b. For the students

The students were expected to increase their confidence in understanding many sign in a picture on an account of instagram.

c. For the readers

To give someone contribute to the readers who are interested in studying semiotics in English.

d. For the other researchers

To increase knowledge to analyzed the semiotic form in English.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Definition of Semiotic

Semiotics is the study of signs. Semiotics involves the study not only of what we refer to as ‘signs’ in everyday speech, but of anything which ‘stands for’ something else. According to Vera (2014: 2) defines the study of how a society produces meanings and values in a communication system is called semiotics from the Greek term *semion*, “sign”. Semiotics is often employed in the analysis of texts (although it is far more than just a mode of textual analysis). Here it should perhaps be noted that a ‘text’ can exist in any medium and may be verbal, non-verbal, or both, despite the logocentric bias of this distinction. The term *text* usually refers to a message which has been recorded in some way (e.g. writing, audio- and video-recording) so that it is physically independent of its sender or receiver. A text is an assemblage of signs (such as words, images, sounds and/or gestures) constructed (and interpreted) with reference to the conventions associated with a genre and in a particular medium of communication. In a semiotic sense, signs take the form of words, images, sounds, gestures and objects. According to Eco in Chandler (2007: 2) defines semiotics is concerned with everything that can be taken as a sign.

Applying the notion to semiotic systems in general rather than simply to language, the distinction is one between system and usage, structure and event or

code and message. According to the Saussurean distinction, in a semiotic system such as cinema, for instance, individual films can be seen as the parole of an underlying system of cinema 'language'. Saussure focused on langue rather than parole. To the Saussurean semiotician, what matters most are the underlying structures and rules of a semiotic system as a whole rather than specific performances or practices which are merely instances of its use. Saussure's approach was to study the system 'synchronically' as if it were frozen in time (like a photograph) – rather than 'diachronically' – in terms of its evolution over time (like a film). Some structuralist cultural theorists subsequently adopted this Saussurean priority, focusing on the functions of social and cultural phenomena within semiotic systems. Theorists differ over whether the system precedes and determines usage (structural determinism) or whether usage precedes and determines the system (social determinism) (although note that most structuralists argue that the system constrains rather than completely determines usage).

According to Chandler (2007: 13) state signs take the form of words, images, sounds, odours, flavours, acts or objects, but such things have no intrinsic meaning and become signs only when we invest them with meaning. Anything can be a sign as long as someone interprets it as 'signifying' something – referring to or standing for something other than itself.

2. Definition of Sign

The two dominant contemporary models of what constitutes a sign are those of the Swiss linguist Ferdinand de Saussure and the American philosopher Charles Sanders Peirce.

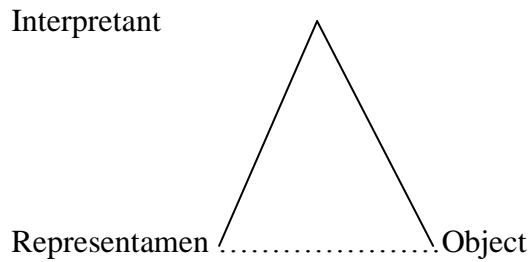
Saussure's model of the sign is in the dyadic tradition. Prior advocates of dyadic models, in which the two parts of a sign consist of a 'sign vehicle' and its meaning. Focusing on linguistic signs (such as words), Saussure defined a sign as being composed of a 'signifier' (signifiant) and a 'signified' (signifié). Contemporary commentators tend to describe the signifier as the form that the sign takes and the signified as the concept to which it refers. Saussure makes the distinction in these terms: A linguistic sign is not a link between a thing and a name, but between a concept (signified) and a sound pattern (signifier). The sound pattern is not actually a sound; for a sound is something physical. A sound pattern is the hearer's psychological impression of a sound, as given to him by the evidence of his senses. This sound pattern may be called a 'material' element only in that it is the representation of our sensory impressions. The sound pattern may thus be distinguished from the other element associated with it in a linguistic sign. This other element is generally of a more abstract kind: the concept. Within the Saussurean model, the sign is the whole that results from the association of the signifier with the signified.

Saussure focused on the linguistic sign and he 'phonocentrically' privileged the spoken word. He referred specifically to the signifier as a 'sound pattern' (*image acoustique*). Saussure argued that signs only make sense as part of a formal, generalized and abstract system. His conception of meaning was purely *structural* and *relational* rather than *referential*: primacy is given to relationships rather than to things (the meaning of signs was seen as lying in their systematic relation to each other rather than deriving from any inherent features of signifiers

or any reference to material things). Signs refer primarily to each other. Based on Saussure in Chandler (2007: 18) state within the language system, ‘everything depends on relations’. No sign makes sense on its own but only in relation to other signs. Both signifier and signified are purely relational entities. Saussure’s argument is that its meaning depends on its relation to other words within the system (such as ‘bush’). What Saussure refers to as the ‘value’ of a sign depends on its relations with other signs within the system. A sign has no ‘absolute’ value independent of this context. The sign is more than the sum of its parts. According to Chandler (2007: 20) defines while *signification* – what is signified – clearly depends on the relationship between the two parts of the sign, the *value* of a sign is determined by the relationships between the sign and other signs within the system as a whole.

Theoretical work was also in progress as the pragmatist philosopher and logician Charles Sanders Peirce formulated his own model of the sign, of ‘semeiotic [*sic*]’ and of the taxonomies of signs. In contrast to Saussure’s model of the sign in the form of a ‘self-contained dyad’, Peirce offered a triadic (three-part) model consisting of:

1. The *representamen*: the form which the sign takes (not necessarily material, though usually interpreted as such) – called by some theorists the ‘sign vehicle’.
2. An *interpretant*: not an interpreter but rather the *sense* made of the sign.
3. An *object*: something beyond the sign to which it refers (a *referent*).



The three elements that make up a sign function like a label on an opaque box that contains an object. At first the mere fact that there is a box with a label on it suggests that it contains something, and then when we read the label we discover what that something is. The process of semiosis, or decoding the sign, is as follows. The first thing that is noticed (the *representamen*) is the box and label; this prompts the realization that something is inside the box (the *object*). This realization, as well as the knowledge of what the box contains, is provided by the *interpretant*. ‘Reading the label’ is actually just a metaphor for the process of decoding the sign. The important point to be aware of here is that the object of a sign is always hidden. We cannot actually open the box and inspect it directly. The reason for this is simple: if the object could be known directly, there would be no need of a sign to represent it. We only know about the object from noticing the label and the box and then ‘reading the label’ and forming a mental picture of the object in our mind. Therefore the hidden object of a sign is only brought to realization through the interaction of the representamen, the object and the interpretant.

To qualify as a sign, all three elements are essential. The sign is a unity of what is represented (the object), how it is represented (the representamen) and how it is interpreted (the interpretant). The broken line at the base of the triangle

is intended to indicate that there is not necessarily any observable or direct relationship between the sign vehicle and the referent.

The broken line at the base of the triangle is intended to indicate that there is not necessarily any observable or direct relationship between the sign vehicle and the referent. Note here that semioticians make a distinction between a sign and a 'sign vehicle' (the latter being a 'signifier' to Saussureans and a 'representamen' to Peirceans). The sign is more than just a sign vehicle. The term 'sign' is often used loosely, so that this distinction is not always preserved. In the Saussurean framework, some references to 'the sign' should be to the *signifier*, and similarly, Peirce himself frequently mentions 'the sign' when, strictly speaking, he is referring to the *representamen*. It is easy to be found guilty of such a slippage, perhaps because we are so used to 'looking beyond' the form which the sign happens to take. However, to reiterate: the *signifier* or *representamen* is the *form* in which the sign appears (such as the spoken or written form of a word) whereas the *sign* is the whole meaningful ensemble. The representamen is similar in meaning to Saussure's signifier while the interpretant is roughly analogous to the signified. However, the interpretant has a quality unlike that of the signified: it is itself a sign in the mind of the interpreter.

Something that is used so that the sign can function called ground by Peirce. Consequently, there is always the sign or representamen in triadic relationship, namely ground, object, and interpretant. Signs associated with ground divided into qualisign, sinsign, and legisign. According to Sobur (2009: 41) defines qualisign is owned by far the quality of the mark. Said hard, rough and

weak shows the quality mark. For example, loud noises indicating the person is upset or is there something to be desired. Signs that mark by its nature is called qualisign. For example, the nature of red color is qualisign, because it can be used to indicate the sign of love, danger, or ban. Sinsign is the actual existence of objects or events that exist on the sign, such as blurred or cloudy words that exist in the word order turbid river water which indicates that there is the rain on the head of the river. It can also be said, sinsign are signs that a sign based on the shape or apparently in reality and can be a sign without sinsign based code. For example, voice screams, can mean wonder, pleasure, or pain. A person can be recognized the way he walked, the way he laughed, tone of voice and the way he cleared his throat. According to Vera (2014: 24) defines each sinsign contain properties that also contains qualisign. Legisign is the norm contained by markings, for example, traffic signs indicating the things that may or may not be human.

Based on the object, Peirce divided signs into icon, index, and symbol. Icon is a sign that the relationship between signifier and signified is simultaneously a natural form. In other words, the icon is a sign that resembles the represented object or a mark which use similar or same characteristics with what was intended. For example, the similarity of a map with the geographic area it represents, photos, and others. Icon may also comprise a data onomatopoeic, images (diagrams, charts, etc.). The index is a sign that shows the natural relationship between the sign and signified that is causal or causal relationship, or a sign that directly refers to the fact. For example, the smoke as a sign of fire.

Symbol is a sign that shows the natural relationship between the signifier with the signified. Arbitrary relationship between them, a relationship based on conventions of society. According to Arthur Asa Berger in Vera (2014: 25) defines symbols are classified into three types follows:

1. Conventional symbols are words that stand or there to replace anything.
2. Accidental symbol is a more personal nature. For example, the man who had fallen in love in Surabaya, then for him Surabaya is a symbol of love.
3. Universal symbol is something that is rooted in the experience of everyone and people understand a symbol because it has the same experience.

Based on the interpretant, the sign is divided into rheme, dicent sign or decisign, and argument. Rheme is a sign that lets people interpreted by choice. For example, the red eyes can only signify that the man had been crying, or eye disease, or insects to enter the eye, or wake up, or want to sleep. Decisign is a sign to reality. For example, if on a frequent road accidents, then roadside traffic signs posted stating that there is often an accident. Argument is a sign that immediately give a reason about something.

Both of these types of ‘natural’ signs (respectively iconic and indexical) as well as ‘conventional’ (symbolic) signs feature in Charles Peirce’s influential tripartite classification. Here then are the three modes:

1. **Symbol/symbolic:** a mode in which the signifier does *not* resemble the signified but which is fundamentally *arbitrary* or purely *conventional* – so that this relationship must be agreed upon and learned: e.g. language in general

(plus specific languages, alphabetical letters, punctuation marks, words, phrases and sentences), numbers, morse code, traffic lights, national flags.

2. **Icon/iconic:** a mode in which the signifier is perceived as *resembling* or imitating the signified (recognizably looking, sounding, feeling, tasting or smelling like it) – being similar in possessing some of its qualities: e.g. a portrait, a cartoon, a scale-model, onomatopoeia, metaphors, realistic sounds in ‘programme music’, sound effects in radio drama, a dubbed film soundtrack, imitative gestures.
3. **Index/indexical:** a mode in which the signifier is *not arbitrary* but is *directly connected* in some way (physically or causally) to the signified (regardless of intention) – this link can be observed or inferred: e.g. ‘natural signs’ (smoke, thunder, footprints, echoes, non-synthetic odours and flavours), medical symptoms (pain, a rash, pulse-rate), measuring instruments (weathercock, thermometer, clock, spirit-level), ‘signals’ (a knock on a door, a phone ringing), pointers (a pointing ‘index’ finger, a directional signpost), recordings (a photograph, a film, video or television shot, an audiorecorded voice), personal ‘trademarks’ (handwriting, catchphrases).

According to Peirce in Chandler (2007: 38) defines symbolic signs such as language are (at least) highly conventional; iconic signs always involve some degree of conventionality; indexical signs ‘direct the attention to their objects by blind compulsion’. *Indexical* and *iconic* signifiers can be seen as more constrained by referential *signifieds* whereas in the more conventional *symbolic* signs the *signified* can be seen as being defined to a greater extent by the *signifier*. Within

each form signs also vary in their degree of conventionality. Other criteria might be applied to rank the three forms differently.

While a photograph is also perceived as resembling that which it depicts, Peirce noted that it is not only iconic but also *indexical*: ‘photographs, especially instantaneous photographs, are very instructive, because we know that in certain respects they are exactly like the objects they represent. But this resemblance is due to the photographs having been produced under such circumstances that they were physically forced to correspond point by point to nature. In that aspect, then, they belong to ‘the class of signs by physical connection (the indexical class)’. So in this sense, since the photographic image is an index of the effect of light, all *unedited* photographic and filmic images are indexical (although we should remember that conventional practices are always involved in composition, focusing, developing, and so on). Such images do of course ‘resemble’ what they depict, and some commentators suggest that the power of the photographic and filmic image derives from the iconic character of the medium. However, while digital imaging techniques are increasingly eroding the indexicality of photographic images, it is arguable that it is the indexicality still routinely attributed to the medium that is primarily responsible for interpreters treating them as objective records of reality. Peirce in Chandler (2007: 44) observed that a photograph, owing to its optical connection with its object, is evidence that appearance corresponds to a reality. Of the three modes, only indexicality can serve as evidence of an object’s existence. In many contexts photographs are indeed regarded as evidence, not least in legal contexts. As for the moving image,

video-cameras are of course widely used 'in evidence'. Documentary film and location footage in television news programmes exploit the indexical nature of the medium (though of course they are not purely indexical). However, in one of his essays on photographic history, John Tagg, wary of 'the realist position', cautions that 'the existence of a photograph is no guarantee of a corresponding pre-photographic existent. The indexical nature of the photograph – the causative link between the pre-photographic referent and the sign, can guarantee nothing at the level of meaning'. Even prior to digital photography, both 'correction' and montage were practised, but Tagg in Chandler (2007: 44) argues that *every* photograph involves 'significant distortions'.

Whether a sign is symbolic, iconic or indexical depends primarily on the way in which the sign is used, so textbook examples chosen to illustrate the various modes can be misleading. The same signifier may be used iconically in one context and symbolically in another: a photograph of a woman may stand for some broad category such as 'women' or may more specifically represent only the particular woman who is depicted. Signs cannot be classified in terms of the three modes without reference to the purposes of their users within particular contexts. A sign may consequently be treated as symbolic by one person, as iconic by another and as indexical by a third. Signs may also shift in mode over time. For instance, a Rolls-Royce is an index of wealth because one must be wealthy to own one, but social usage has led to its becoming a conventional symbol of wealth.

3. Picture essay

According to Vera (2014: 59) defines photography comes from two words, are “photos” and “graphoo”. in the Greek language, *photos* meaning light and *graphoo* means writing or painting, so that “photography” can be interpreted as “painting with light”. As a term generally, photography is an activity of making pictures with the lens and film sensitive to light. Priatna in Vera (2014: 59) defines the film is a plastic translucent coated with silver halide emulsion salt. To make photos, it takes the camera, lens, and movies as well as sufficient light. in producing a good photograph also requires a balanced composition. Composition is simply defined as a way of arranging elements in the picture, these elements include line, shape, form, color, light and dark. The most important aspect is the composition produces a visual impact that is an ability to convey the feelings you want to express in the photo. Photography divided into several types, including fashion photos, photo art, still photographs and photojournalism. Photojournalism divided into several categories, namely single photo / feature and photo essays.

News photos or photojournalism has filmed material is very diverse, ranging from a seedy village to a glittering reception in the magnificent building. photograph is presented in the form of photographs. can as a companion paper, can also be singly with minimal writing companion.

Picture essay is meant here is the pictures with captions to help provide information to the picture.

4. Biography of Ridwan Kamil

Mochamad Ridwan Kamil, S.T, M.U.D born in Bandung, West Java, October 4, 1971; 45 years of age is the mayor of Bandung period 2013-2018. Before becoming a public official, the man nicknamed Kang Emil has a career as an architect and part-time lecturers at the Institute of Technology Bandung. Emil is the son of the couple Atje Misbach Muhjiddin and Tjutju Sukaesih. In 2013 Emil from professionals nominated by the PKS and Gerindra as provost of Bandung, assisted by Oded Muhammad Danial as a candidate for vice provost. In the Plenary Meeting of the General Election Commission of Bandung on June 28, 2013, the pair winning a landslide of seven other pairs so that the pair Ridwan Kamil and Muhammad Danial Oded set to be a winner in the general election the mayor of Bandung in 2013.

S2 After graduating from the University of California, Berkeley, Ridwan Kamil continuing professional work as an architect in various firms in the United States. Previous Ridwan Kamil career start operation in America shortly after graduating S1, but only about four months he had stopped working because it affected the monetary crisis that hit Indonesia at the time. Did not immediately return to Indonesia, he survived in America before finally getting a scholarship at the University of California, Berkeley. While taking S2 at the University of Ridwan Kamil worked part-time at the Department of State Perencanaan Berkeley. In 2002 Ridwan Kamil return to his homeland Indonesia and two years later founded the Urbane, a company engaged in consulting services planning, architecture and design. Ridwan Kamil is now actively serving as Principal PT.

Urbane Indonesia, Lecturer of Architectural Engineering Bandung Institute of Technology and SOM Senior Consultant Urban Design, EDAW (Hong Kong & San Francisco) and SAA (Singapore).

Urbane is a company founded by Ridwan Kamil in 2004 along with his friends like Achmad D. Tardiyana, Reza Nurtjahja and Irvan W. Dervish. International reputation they have built by working on projects outside of Indonesia as Syria Al-Noor Ecopolis in Syria and the country's Financial District Suzhou China. Urbane team consists of young professionals who are creative and idealistic thinking to find and create solutions on the issue of environment and urban design. Urbane also has a community-based project in Urbane Community Project in which the vision and mission is to help people in an urban community to donate and skills in improving the surrounding area.

Urbane has been awarded many awards from international media such as BCI Asia Awards three years in a row in 2008, 2009 and 2010 and also BCI Green Award in 2009 on project design Bottle House (from bottles). Urbane also often enter the competition in the field of desian architecture national level as first design competition Tsunami Museum in Nangro Aceh Darrussalam 2007, first Place design competition campus 1 Tarumanegara University in 2007, 1st Place design competition of the Faculty of Humanities at the University of Indonesia in 2009, champion 1 studio design competition Nagari in Baru Parahyangan city in Bandung Regency West and champion one design competitions Arts Center and the School of Arts at the University of Indonesia in 2009.

5. Definition of Instagram

The "Explore" tab of the Instagram app allows members to search for user accounts to follow or find user photos by following hashtags. From the "Home" tab, Instagram users can view photos from accounts they follow in a format similar to that of Facebook's newsfeed. From this view, users are permitted "like" and comment on photos. Either way, Instagram might be something worth familiarizing yourself with. Instagram's official description is "It's a fast, beautiful and fun way to share your photos with friends and family." That's it, it really is that simple, I won't waste my time trying to over explain it because it can't be. Think of it as a Twitter spin off with no words, just pictures. Once images are uploaded, users have the ability to "like" and comment as they please, they can even "mention" others in their posts.

As of late, Facebook who purchased Instagram for a nice penny has released a new killer feature to the list, no longer is Instagram all about pictures, it now has the ability to record and view short videos. Clearly going after Twitter's hit app "Vine," Instagram's new video feature seems to be an instant hit.

B. Conceptual Framework

Semiotics is important because it can help us not to take 'reality' for granted as something having a purely objective existence which is independent of human interpretation. It teaches us that reality is a system of signs. Studying semiotics can assist us to become more aware of reality as a construction and of the roles played by ourselves and others in constructing it. It can help us to realize

that information or meaning is not 'contained' in the world or in books, computers or audio-visual media. Meaning is not 'transmitted' to us - we actively create it according to a complex interplay of codes or conventions of which we are normally unaware. Becoming aware of such codes is both inherently fascinating and intellectually empowering. We learn from semiotics that we live in a world of signs and we have no way of understanding anything except through signs and the codes into which they are organized. Through the study of semiotics we become aware that these signs and codes are normally transparent and disguise our task in 'reading' them. Living in a world of increasingly visual signs, we need to learn that even the most 'realistic' signs are not what they appear to be. By making more explicit the codes by which signs are interpreted we may perform the valuable semiotic function of 'denaturalizing' signs. In defining realities signs serve ideological functions. Deconstructing and contesting the realities of signs can reveal whose realities are privileged and whose are suppressed. The study of signs is the study of the construction and maintenance of reality. To decline such a study is to leave to others the control of the world of meanings which we inhabit.

In this current study, it deals with the use of semiotics in the written object particularly on instagram. This study explores the types of semiotic signs on pictures and captions (essay) in the instagram account of Ridwan Kamil and then it tries to describe the message of picture and caption in the instagram account of Ridwan Kamil.

CHAPTER III

METHOD OF RESEARCH

A. Research Design

This study used descriptive qualitative in this research. Qualitatif method is a research procedure of research that outcome the data of descriptive such as written or spoken words from people and the act which can be observed (Bogdan and Taylor, in Moleong, 2014: 4).

This study tried to give a complete semiotic analysis based on picture-essay of Ridwan Kamil's instagram account. The library had been conducted to collect the data which are relevant to the subject matter that supported the reading and writing to find out some data.

B. Source of Data

The data of this study taken from instagram account of Ridwan Kamil. It consists of pictures that the research took fifteen pictures of Ridwan Kamil's instagram account to analyze the semiotic.

C. The Techniques of Data Collection

In collecting data, both library and online research applied. The techniques for collecting the data were

1. Find out the data from social media of instagram
2. Select the interesting pictures by viewer and capture the data

3. Print out the data from instagram account of Ridwan Kamil
4. Observe pictures to understand the meaning of the sign and caption (essay)

D. The Techniques of Data Analysis

The data analyzed based on the theory applied in this study. The theory that used was the teory of semiotics by Charles Sanders Pierce. The techniques of analyzing the data were as follows

1. Identifying the semiotics
2. Classifying the types proposed to the Pierce
3. Analyzing the presentation of semiotic sign in instagram account of Ridwan Kamil
4. Applying semiotic analysis to the picture of instagram account of Ridwan Kamil

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data Collection


The data was taken from instagram account of Ridwan Kamil in December 2016 up to January 2017. There were many pictures, but the researcher only took a few picture to analyze types of semiotic and meaning in the picture of Ridwan Kamil.


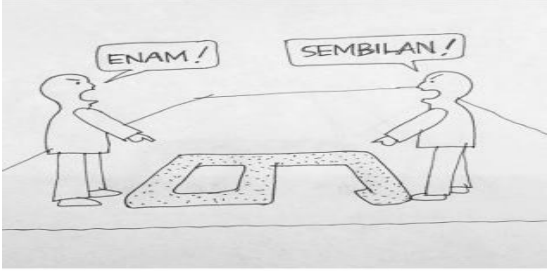



B. Data Analysis

1. Semiotic signs found in the instagram account of Ridwan Kamil



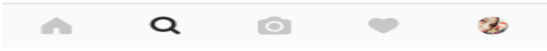


All 15 picture found in the instagram account of Ridwan Kamil was analyzed semiotically by using Pierce's theory about semiotic. The data analyzed as follows

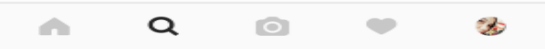




Table 4.1
Semiotic Signs of Pictures

| No | Sign Pictures in the Instagram Account of Ridwan Kamil | The types of Semiotics | | |
|----|---|------------------------|-------|--------|
| | | Icon | Index | Symbol |
| 1. |  | √ | √ | √ |


| | | | | |
|-----------|--|----------|----------|----------|
| | <p>♥ 186.258 suka ridwankamil Hey para suami, Gunakan tips seperti ini jika di Mall. Terlihat erat romantis, padahal ekonomis. Agar pasangan kita tidak belok2 keluar masuk toko. Lihat semua 3844 komentar bdgsociety Romantis 😍 dwitasaridwita ❤️❤️❤️❤️❤️ 11 DESEMBER 2016</p>  | | | |
| <p>2.</p> | <p>Foto</p> <p>ridwankamil</p>  <p>♥ 124.888 suka ridwankamil Kadang perselisihan dan kebencian datang dari perbedaan sudut pandang. Mari buka ruang hati untuk tukar posisi perspektif dan dialog. Nuhun. Lihat semua 1484 komentar nina_tresnalevia Termasuk soal keimanan nya kang ichamono om telolet om 19 DESEMBER 2016</p>  | <p>√</p> | <p>√</p> | <p>√</p> |
| <p>3.</p> | <p>Foto</p> <p>ridwankamil</p>  <p>♥ 139.045 suka ridwankamil Bersama Surabaya, Badung (Bali), Denpasar dan Rembang, Hari ini Kota Bandung meraih Award untuk Kota Terbaik Nasional dalam Pemberdayaan Perempuan dan Perlindungan anak. Diserahkan oleh Bpk Wakil Presiden. *Yang nulis Om Telolet Om, semoga jomblo selamanya. Nuhun. Lihat semua 11522 komentar ichamono hahahaha duh kebaca uyyy @wiedyali dwitasaridwita ❤️❤️❤️❤️❤️ 21 DESEMBER 2016</p>  | <p>√</p> | <p>√</p> | <p>√</p> |


| | | | | |
|-----------|---|----------|----------|----------|
| <p>4.</p> |  <p>61.630 suka ridwankamil Indonesia dipilih PBB sebagai 1 dari 10 negara yang diminta membela kesetaraan kaum perempuan dengan program "He for She". Alhamdulillah bersama Mendagri dan Gubernur Jateng, saya dipilih Bpk Presiden sebagai duta "He4She" Indonesia alias duta Pembela Perempuan. Semoga para lelaki gentleman mau bergabung dalam gerakan ini, karena perempuan wajib dibela lahir batin tidak hanya oleh sesamanya tapi oleh kami kaum lelaki. *Tag lelaki keren yang kamu anggap cocok sebagai aktivis #pembelaperempuan. mantanmu juga gak apa2. Nuhun. Lihat semua 1886 komentar nadya_azka_momz @budy4680 gubernur jabar mah kang emil duluu atuh dwitasaridwita</p> | <p>√</p> | <p>√</p> | <p>√</p> |
| <p>5.</p> |  <p>144.993 suka ridwankamil Ketika apapun postingannya, jawabannya "om telolet om". Lihat semua 4374 komentar naymegawaty Tos teu usum kang, usumna "a halalin aku a" nadya_azka_momz @ridwankamil</p> | <p>√</p> | <p>√</p> | <p>√</p> |
| <p>6.</p> |  | <p>√</p> | <p>√</p> | <p>√</p> |

| | | | | |
|-----------|---|----------|----------|----------|
| | <p>♥ 168.108 suka ridwankamil Bersama 3 polwan single berhijab yang menjaga keamanan ibadah Natal di GKI Van de Venter. Inilah indahnya mengIndonesia. Mohon maaf menang banyak. Nuhun. Lihat semua 1487 komentar nadya_azka_momz Mantap jiwa kang @ridwankamil 🤔🤔🤔 toleransi dan telolet dwitasaridwita Mau juga dong foto sama kamyu :3 24 DESEMBER 2016</p>  | | | |
| <p>7.</p> | <p>Foto</p> <p>ridwankamil</p>  <p>♥ 101.817 suka ridwankamil Untuk melawan pemotor yang sering tidak taat aturan dengan melewati zebra cross untuk pejalan kaki, maka di Kota Bandung didesain ragam crossing yang lebih komunikatif. Untuk keselamatan dunia akherat, sebelum menyebrang para pejalan kaki agar selalu menengok ke kiri/kanan bukan menengok masa lalu, Insya Allah selamat. Nuhun. foto: @dudisugandi Lihat semua 2232 komentar asepkembali Itu yg zebra cross kayak uler tangga nyebrangnya lama banget donk, hahaha. Bisa balikan lg nyebrangnya.... hahahaha dwitasaridwita ❤️❤️❤️❤️❤️ 27 DESEMBER 2016</p>  | <p>√</p> | <p>√</p> | <p>√</p> |
| <p>8.</p> | <p>Foto</p> <p>ridwankamil</p>   | <p>√</p> | <p>√</p> | <p>√</p> |

| | | | | |
|------------|--|----------|----------|----------|
| | <p>♥ 137.017 suka ridwankamil Di Kota Bandung, saat ini sudah mulai dipasang Smart Bike sharing di 30 lokasi di pusat kota, seperti halnya kota2 progresif dunia yang makin mengedepankan sepeda mengurangi mobil/motor. Semoga kota kami makin sehat dan manusiawi. Nuhun. *btw, saya sdh tau lah apa yg akan kalian tanyakan wahai jejak tunasmara. Lihat semua 5384 komentar nadya_azka_momz @toko_mama_una yuuppp 😊😊😊😊😊 dwitasaridwita ❤️❤️❤️❤️❤️ 27 DESEMBER 2016</p>  | | | |
| <p>9.</p> | <p>← Foto</p> <p>ridwankamil</p>  <p>♥ 141.390 suka ridwankamil Latihan bila pensiun dari walikota. spesialisasi: Kopi rasa itu-pernah-ada. Pait banget. Location: @blue_doors Lihat semua 1366 komentar dwitasaridwita ❤️❤️❤️❤️❤️❤️❤️❤️ nadya_azka_momz Depresso,life begin after coffe</p>  | <p>√</p> | <p>√</p> | <p>√</p> |
| <p>10.</p> | <p>← Foto</p> <p>ridwankamil</p>  <p>♥ 141.390 suka ridwankamil Latihan bila pensiun dari walikota. spesialisasi: Kopi rasa itu-pernah-ada. Pait banget. Location: @blue_doors Lihat semua 1366 komentar dwitasaridwita ❤️❤️❤️❤️❤️❤️❤️❤️ nadya_azka_momz Depresso,life begin after coffe</p>  | <p>√</p> | <p>√</p> | <p>√</p> |

| | | | | |
|------------|--|----------|----------|----------|
| | <p>♥ 154.338 suka ridwankamil "Bandung rasa Eropa". "Livable city is walkable city". #1. Apresiasi untuk pemilik bangunan yang nurut pada nasehat walikotanya untuk mendedikasikan ruang depannya untuk manusia dan ruang publik bukan parkir mobil. Semua ini adalah cicilan agar Bandung makin manusiawi bukan mobilwi. Parkirnya dibuang ke samping dan basement saja. lokasi: de paviljoen, Jalan Riau. *model foto: istri sendiri, karena paket hemat. Lihat semua 2487 komentar dwitasaridwita ♥♥♥♥♥♥♥♥ dnrhmh lh depan sekolah :v 1 JANUARI</p>  | | | |
| <p>11.</p> | <p>Foto</p> <p>ridwankamil</p>  <p>♥ 151.112 suka ridwankamil Mulai 2017 ini, kelompok lansia di kota Bandung akan diurus kegiatan2 rutinnya spesial oleh satu kantor khusus. Agar menua di kota tercinta ini bisa bahagia lahir batin. *bagi yg kepo, itu sepatu merek Kehed & Co Lihat semua 1921 komentar dudisugandi Wilujeng 5juta followernya kang @ridwankamil dwitasaridwita ♥♥♥♥♥♥♥♥ 2 JANUARI</p>  | <p>√</p> | <p>√</p> | <p>√</p> |
| <p>12.</p> | <p>Foto</p> <p>ridwankamil</p>  | <p>√</p> | <p>√</p> | <p>√</p> |

| | | | | |
|------------|---|----------|----------|----------|
| | <p>♥ 129.642 suka ridwankamil Merayakan 5 juta followers IG bersama kru Film "Cek Toko Sebelah" . Film keren sekali, melepas tawa untuk kita yang tiap hari banyak stress. Karya Koh @ernestprakasa bareng @dionwiyoko . Jangan lupa untuk selalu komit mendukung karya2 kreatif dan film-film Indonesia, baru yang lainnya. kenapa? karena...👉👉 harta yang paling berharga 👉👉 adalah keluarga👉👉 Lihat semua 834 komentar dionwiyoko Terima kasih banyak atas apresiasi dan dukungan utk ekonomi kreatif khususnya dunia perfilman Indonesia. Mantab, Pak! dwitasaridwita aaaa banyak CoSiCu. Cowok Sipit Lucuw :3 3 JANUARI</p> | | | |
| <p>13.</p> |  <p>♥ 111.779 suka ridwankamil "Jangan tinggikan suaramu, tapi tinggikan argumen dan pengetahuanmu" *tag temanmu yg gampang ngambekan Lihat semua 2254 komentar dwitasaridwita ♥♥♥♥♥♥♥♥♥♥ imsyefira Tah etaa 4 JANUARI</p> | <p>√</p> | <p>√</p> | <p>√</p> |
| <p>14.</p> |  <p>♥ 111.779 suka ridwankamil "Jangan tinggikan suaramu, tapi tinggikan argumen dan pengetahuanmu" *tag temanmu yg gampang ngambekan Lihat semua 2254 komentar dwitasaridwita ♥♥♥♥♥♥♥♥♥♥ imsyefira Tah etaa 4 JANUARI</p> | <p>√</p> | | <p>√</p> |

| | | | | |
|------------|---|----------|----------|----------|
| | <p>♥ 66.120 suka ridwankamil Yth Bonek Persebaya dari Surabaya dan Jatim, selamat datang di Bandung. Mohon jaga ketertiban dan kebersihan selama kongres PSSI di sini. Untuk tempat berteduh, kami siapkan di GOR Pajajaran dan GOR Takraw Lodaya. Selamat memperjuangkan Persebaya nya. Syaratnya satu dari saya: Jangan lupa sholat biar alright. *juga hati-hati jangan keaget, nanti jika ada 5 mojang Bandung lewat, biasanya yang cantiknya ada 10. Lihat semua 1582 komentar dwitasaridwita Pak, jangan lupa saksikan #FilmPromise di bioskop kesayangan Bapak. Tapi, jangan terlalu sayang, ya, plis. Yang terlalu sayang biasanya ninggalin dengan alasan "Kamu terlalu baik buat aku." :) dwitasaridwita ♥♥♥♥♥♥♥♥ 6 HARI YANG LALU</p> | | | |
| <p>15.</p> |  <p>♥ 125.473 suka ridwankamil Sekarang, semua batas Kota Bandung ditandai dengan monumen batas berbentuk tekstual grafis bukan arsitektural. Ini tipe di lahan sempit dengan .BDG. Di lahan luas dengan kata lengkap "BANDUNG". Nuhun. Lihat semua 1718 komentar nadya_azka_momz Bagus juga buat selfie ebel ya pa @ridwankamil 😂😂😂😂😂😂 dwitasaridwita Monumennya membiru kayak hati yang membiru liat dia jalan sama yang lain :-(5 HARI YANG LALU</p> | <p>√</p> | <p>√</p> | <p>√</p> |

2. The messages conveyed in Ridwan Kamil’s picture essay

Applying semiotic analysis of the pictures of instagram account of Ridwan Kamil to get messages convey.

Table 4.2
Semiotic Analysis of Picture 1

| No | Types of semiotics | Sign |
|----|--------------------|---|
| 1. | Icon | Image of Ridwan Kamil, image of his wife |
| 2. | Index | Hold his hand wife, Ridwan Kamil to look away, His wife to look at him |

| | | |
|----|--------|--|
| 3. | Symbol | Hey para suami, gunakan tips seperti ini jika di Mall. Terlihat romantis, padahal ekonomis. Agar pasangan kita tidak belok2 keluar masuk toko. |
|----|--------|--|

Hi, husbands. If you are in the Mall, use the tips like the picture. It looks romantic, actually it looks economic. So that, our partners are not enter-exit the shops more than one. Based on the picture and caption, interpretation is to saving. Holding the wife's hand with the purpose to saving. So the wife did not visited the shop. The other word is shopping.

With holding the wife's hand which is going to mall, it's look romantic. In the fact, the main purpose of the husband is to saving. The wife or partner did not extravagance, not spent money.

Table 4.2.1
Semiotic Analysis of Picture 2

| No | Types of semiotics | Sign |
|----|--------------------|---|
| 1. | Icon | Image of someone in right, image of someone in left, image of numeral |
| 2. | Index | Directions finger, mouth wide open |
| 3. | Symbol | Kadang perselisihan dan kebencian datang dari perbedaan sudut pandang. Mari buka ruang hati untuk tukar posisi perspektif dan dialog. Nuhun |

Sometimes, fight and hate come from different view. Lets open your heart for exchange perspective position and dialogue. Thank you. Based on the caption, interpretation is respect, everybody have different point of view. Creatures have

own thoughts, free to use depend on their daily. Because of the human also can manage our mind set to tolerance, participation and respect the human's opinion. Word thank you, it means respect.

Table 4.2.2
Semiotic Analysis of Picture 3

| No | Types of semiotics | Sign |
|----|--------------------|---|
| 1. | Icon | Image of mother in law, image of his wife, image of daughter, image of Ridwan Kamil, image of award, image of other people, image of Vice of President |
| 2. | Index | Smile face, while thumbs up |
| 3. | Symbol | Flag of Indonesia. Bersama Surabaya, Bandung (Bali), Denpasar dan Rembang. Hari ini kota Bandung meraih Award untuk Kota Terbaik Nasional dalam Pemberdayaan Perempuan dan Perlindungan Anak. Diserahkan oleh Bpk Wakil Presiden. *Yang nulis Om Telolet Om, semoga jomblo selamanya. Nuhun. |

With Surabaya, Bandung (Bali), Denpasar and Rembang. Today Bandung City get Award for The Best Nasional City in Women's empowerment and child protection (PPPA). Submitted by the Vice of President. *Written by Om telolet Om, may be single forever. Thank you. Based on the picture and caption, interpretation is the reward for the city which defend the women and child. Based on the context, the mayor change the position of picture related with it. The up picture, there is his mother in law, wife, and daughter, which reflect the icon of women and children.

The left picture, there is the mayor with smile face, while thumbs up and the other hand is holding the award. This expression showed that he was very proud to get the award. This award showed this successful as the mayor who can increase the progress of city. In some cities is proposed, Bandung city was gotten the successful. The other side of picture, there is the Vice of president and mayor of Bandung. The Vice of president was talking and given this award to the mayor of Bandung. Word thank you, it means respect.

Table 4.2.3
Semiotic Analysis of Picture 4

| No | Types of semiotics | Sign |
|----|--------------------|--|
| 1. | Icon | Image of Ridwan Kamil, image of Minister of Home Affairs, image of Governor of central Java, image of President |
| 2. | Index | Smile face, bakground |
| 3. | Symbol | Logo Peringatan Hari Ibu, Deklarasi He for She, Kesetaraan perempuan dan laki-laki untuk mewujudkan Indonesia Bebas dari Kekerasan terhadap perempuan dan anak, perdagangan orang dan kesenjangan akses ekonomi terhadap perempuan. Indonesia dipilih PBB sebagai 1 dari 10 negara yang diminta membela kesejahteraan kaum perempuan dengan program “He for She”. Alhamdulillah bersama Mendagri dan Gubernur Jateng, saya dipilih Bpk Presiden sebagai duta “He4She” Indonesia alias duta Pembela Perempuan. |

| | |
|--|--|
| | <p>Semoga para lelaki gentlemen mau bergabung dalam gerakan ini, karena perempuan wajib dibela lahir batin tidak hanya oleh sesamanya tapi oleh kami kaum lelaki. *Tag lelaki keren yang kamu anggap cocok sebagai aktivis #pembelaperempuan. Mantanmu juga gak apa2. Nuhun.</p> |
|--|--|

Indonesia chosen by PBB as 1 from 10 countries which asked to defend women's equality with program "He for She". Graceful with Minister of Home Affairs and Governor of central Java, I was chosen by President as the ambassador of He for She Indonesia or the ambassador of women defend. With the men want to join in this declaration, because women must be defend body and soul not only by the women but the men. *Tag the cool men who you consider appropriate as activist. #defendwomen's. Your exboyfriend are nothing. Thank you. Based on the picture and caption, interpretation is defenders of women and child protection. With the program of He for She made by the PBB, which select 10 countries to defend women's equality. Ridwan Kamil chosen by President to be ambassador of Indonesian women defenders. The program was hold to commemorate Mother's Day. Logo of the icons of women and men that has pink and black colours. It means the colour the colour pink synonymous with women which are soft hearted and black synonymous with men, which are brave. The logo incorporated into two side-related, which is means the men are responsible for women, not only that men should protect women and to equalize the rights of

women, and even protect children. Ridwan Kamil hope and invite men to join the movement of the He for She or Defenders of women.

The way of invite is unique. With said “Tag the cool men who you consider appropriate as a activist of defender women, and your exboyfriend are nothing”. Word of thank you is always he deliver in last sentences as a courtery, or to reespectt each other.

Table 4.2.4
Semiotic Analysis of Picture 5

| No | Types of semiotics | Sign |
|----|--------------------|---|
| 1. | Icon | Image of Ridwan Kamil |
| 2. | Index | Hand on chin, ayes look down |
| 3. | Symbol | Ketika apapun postingannya, jawabannya “om telolet om”. |

When anything is post, the answer is om telolet om. Based on the picture and caption, its interpreetant is he confused of opinions who said “Om telolet om”. The mean of it’s caption is if to stressed of desire for realizing follwers so they did not give the comment “Om telolet om”. These word for allude followers.

Table 4.2.5
Semiotic Analysis of Picture 6

| No | Types of semiotics | Sign |
|----|--------------------|--|
| 1. | Icon | Image of Ridwan Kamil, image of policewomen |
| 2. | Index | Smile face, thumbs up |
| 3. | Symbol | Bersama 3 Polwan single berhijab yang menjaga keamanan ibadah Natal di GKI Van de Venter. Inilah indahnya menIndonesia. Mohon maaf |

| | | |
|--|--|-----------------------|
| | | menang banyak. Nuhun. |
|--|--|-----------------------|

With 3 hijab policewomen are single who keep safety of chrismast pray in GKI Van de Venter. This is pretty Indonesia. Sorry, I am lucky. Thank you. Based on the picture and caption, interpretation is tolerance to the other human, eventhough different religion. There are 3 muslim policewomen guarding the security of worship Christmas, they show tolerance towards their fellow human beings and appreciate every religion in Indonesia.

Cooperation and resspensible in performing their duties, impartially or not underestimated. Police were fair, wise and prudent.

Table 4.2.6
Semiotic Analysis of Picture 7

| No | Types of semiotics | Sign |
|----|--------------------|---|
| 1. | Icon | Image of people on motorcycles, image of car, image of open bus, image of crosswalk |
| 2. | Index | Background, zebra cross, image of snakes |
| 3. | Symbol | Text of Kurangi kecepatan, text of tengok kanan, text of tengok kiri, texxt of Hormati hak pejalan kaki, Untuk melawan pemotor yang sering tidak taat aturan dengan melewati zebra cross untuk pejalan kaki, maka di Kota Bandung didesain ragam crossing yang lebih komunikatif. Untuk keselamatan dunia akherat, sebelum menyebarang para pejalan kaki agar selalu menengok ke kiri/kanan bukan menengok masa lalu. Insy Allah selamat. Nuhun. |

To resist the rider who are violate the rule with escape the zebra across the pedestrian, so in Bandung make new crossing design more communicative. For the safety in after life, before crossing the pedestrian always look right and left. Not look the past. InsyaAllah safety. Thank you. Based on the picture and caption, interpretation is a zebra design is unique, creative and communicative to safety.

Showing concern for the safety of pedestrians and users of transport in the design of a wide crossroads creative and communicative. With the design so road users will be more interested and compliant. The design is an emphasis on road users to obeyed and prefer that all road users safely reach the destination.

Table 4.2.7
Semiotic Analysis of Picture 8

| No | Types of semiotics | Sign |
|----|--------------------|--|
| 1. | Icon | Image of girl, image of tub or box, image of bicycle, image of bicycle parking |
| 2. | Index | Finger presses the button, pull the bike, parked the bike |
| 3. | Symbol | Shape of bicycle and the letter B logo, Di kota Bandung, saat ini sudah mulai dipasang Smart Bike sharing di 30 lokasi di pusat kota, seperti halnya kota2 progresif dunia yang makin mengedepankan sepeda mengurangi mobil/motor. Semoga kota kami makin sehat dan manusiawi. Nuhun. *btw, saya sdh tau lah apa yg akan kalian tanyakan wahai jejak tunasmara. |

In Bandung City, now it starts to use smart bike sharing in 30 location in central city, like the progressive cities which is more priority the bicycle decrease car or motorcycle. Whish our city is more healthy and human. By the way i has been known what will you ask, O singleman. Based on the picture and caption, interpretation is a healthy young man/woman. There was a girl seemed to be introducing and practicing how to use Smart Bike Sharing. Ranging from early stage is push a button to fill the biodata or bike rental. After that, bike can be used. Visible from the second side image, a woman put out a bike from bike parking. Then on the last side image, after using a bicycle from Smart Bike Sharing returned to the parking lot. A bicycle of Smart Bike Sharing provided in Bandung to cultivate a healthy life for the citizens of Bandung.

Smart Bike Sharing is provided at 30 locations in the city center. Smart Bike Sharing program is provided as the cities of developed countries that cultivate bikes than cars and motorcycles. It was done so that the environmentally friendly.

A sentence like “By the way, I has been known what will you ask, O singleman”. It is a sentence to entertain followers especially men singles. Because the model is a beautiful girl in the picture.

Table 4.2.8
Semiotic Analysis of Picture 9

| No | Types of semiotics | Sign |
|----|--------------------|---|
| 1. | Icon | Image of Ridwan Kamil, images of three men, image of a cup of coffee, image of packs of coffee. |
| 2. | Index | Smile face, a cup of coffee in hand of Ridwan |

| | | |
|----|--------|--|
| | | Kamil, thumbs up, clothing cook. |
| 3. | Symbol | Text of Despresso, text of Life Begins ater Coffee, Latihan bila pensiun dari walikota. Spesialisasi: Kopi rasa itu-pernah-ada. Pait banget. Location: @blue_doors |

Practice if I retirement from provost. Specialization: Coffee taste-ever-existed. Most bitter. Based on the picture and caption, interpretation is one of the fields in the preferred Ridwan Kamil outside of office as mayor. It can be seen from the picture, Ridwan Kamil and a few young men who opened a special shop or cafe coffee lovers. Image of a cup of coffee likens the needs of men, drink coffee is one requirement that men should consume or enjoy.

A commodity that causes men dependence on coffee. Looks of the words “Life Begins after Coffee”. The coffee drinks are highly sought after men, si it can be one of the promising venture for the economy, especially young people coffee lovers can open this business as a side job for independent living.

Sentence of specialization: coffe taste it-ever-existed. Very bitter. It is an entertainment sentence. Entertain youngsters more heartbreak, confusion. It means that the flavor ever be with it if remembered can make the hurt, upset and do not deserve to be remembered, because really bitter.

Table 4.2.9
Semiotic Analysis of Picture 10

| No | Types of semiotics | Sign |
|----|--------------------|--|
| 1. | Icon | Image of woman, images of chairs and tables, image of the street, image of car, image of the tree. |

| | | |
|----|--------|--|
| 2. | Index | The position of woman was sitting, neat clothing, wear sunglasses |
| 3. | Symbol | “Bandung rasa Eropa”. “Livable city is walkable city”. #1. Apresiasi untuk pemilik bangunan yang nurut pada nasehat walikotanya untuk mendedikasikan ruang depannya untuk manusia dan ruang publik bukan parkir mobil. Semua ini adalah cicilan agar Bandung makin manusiawi bukan mobilwi. Parkirnya dibuang ke samping dan basement saja. Lokasi: de paviljoen, Jalan Riau. *model foto: istri sendiri, karena paket hemat. |

Bandung like Europe. Livable city is walkable city. Appreciate for the owner building which obey to provost’s advice for dedicated the front room for human and public space not for parking area. This is a part for Bandung more humanity not for car park. The parking is beside and basement. Location: de paviljoen, Riau street. *picture: hiswife, because saving packet. Based on the picture and caption, interpretation is Bandung sense Europe. Looked a building which dedicates space to the car park. This design was suggested by the mayor to the owners of buildings that make culinary business or the other business so that people can relax, rest and enjoy the surrounding scenery.

This is one of the goals Ridwan Kamil as mayor to make the city of Bandung become a healthy city and cultivate healthy living.

Table 4.2.10
Semiotic Analysis of Picture 11

| No | Types of semiotics | Sign |
|----|--------------------|------|
|----|--------------------|------|

| | | |
|----|--------|---|
| 1. | Icon | Image of Ridwan Kamil, images of grandmother, image of woman, image of wheelchair, image of sidewalk. |
| 2. | Index | Shaking hands, smile face |
| 3. | Symbol | Mulai 2017 ini, kelompok lansia di kota Bandung akan diurus kegiatan2 rutinnnya special oleh satu kantor khusus. Agar menua di kota tercinta ini bisa bahagia lahir batin. *bagi yg kepo, itu sepatu merek Kehed & Co |

Start from 2017, ederly group in Bandung will treat their special activity by the special office. So they enjoy in the love city and happiness. *For to know it's shoes is Kehed & Co. Based on the picture and caption, interpretation is concerned about the elderly. Start from 2017, created a program for the elderly in the Bandung city with regular activities to be undertaken by the elderly who are governed by a special office.

This post is uploaded to notify followers who care for the elderly, especially the residents of Bandung. From the picture appear concern Ridwan Kamil as mayor to its citizens, not just thinking of the young, but he is also concerned about the lives of the elderly so that their lives can be happy.

For followers who prefer to ask or who are curious about the objects used Ridwan Kamil, he immediately reinforce the brand of shoes that he used in the picture, to facilitate the stalker and do not ask what brand anymore.

Table 4.2.11
Semiotic Analysis of Picture 12

| No | Types of semiotics | Sign |
|----|--------------------|--|
| 1. | Icon | Image of Ridwan Kamil, images of comedian Ernest, image of actor Dion, images of some actors and actresses, background. |
| 2. | Index | Smile face, thumbs up, laugh face, background. |
| 3. | Symbol | Text of Cek Toko Sebelah, Merayakan 5 juta followers IG bersama kru Film “Cek Toko Sebelah”. Film keren sekali, melepas tawa untuk kita yang tiap hari banyak stress. Karya Koh @ernestprakasa bareng @dionwiyoko. Jangan lupa untuk selalu komit mendukung karya2 kreatif dan film-film Indonesia, baru yang lainnya. Kenapa? Karena.. ~harta yang paling berhargaa~adalah keluarga~ |

Celebrate 5 million followers of Instagram with the cast movie “Cek Toko Sebelah”. The best movie, koose the laugh for we who stressed everybody. Create by @ernestprakoso with @dionwiyoko. Do not forget to support the creative art and Indonesia movie, etc. Why? Because ...the valuable worth is family. Based on the picture and caption, interpretation is Ridwan Kamil activities to celebrate its 5 million followers the instagram. Ridwan Kamil celebrate 5 million followers the instagram with the positive and entertaining. Looked out of the picture, he looks happy, loved and supported works and films of the nation. The smile face of Ridwan Kamil and the entire film crew of Cek Toko Sebelah to signify they are welcomed and accepted by the peaceful and happy about their films and signifies

an invitation to the audience or the Indonesian nation to watch and love the works or films owned by Indonesia.

Table 4.2.12
Semiotic Analysis of Picture 13

| No | Types of semiotics | Sign |
|----|--------------------|--|
| 1. | Icon | Image of someone gaping wide mouthed, image of someone gaping small mouthed |
| 2. | Index | Mouth gaping, gaping small, hands in front, black and white background. |
| 3. | Symbol | Jangan tinggikan suaramu, tapi tinggikan argumen dan pengetahuanmu *tag temanmu yg gampang ngambekan |

Do not load your voice, but your high argument and knowledge. *tag your sulk friend. Based on the picture and caption, interpretation is positive thought and humble. For everyone and especially followers of instagram to prevent rapid emotional or angry in a high voice and even act rashly without thinking of the consequences.

Positive thinking and arguing will make life more beautiful and comfortable coupled to explore the science more.

Table 4.2.13
Semiotic Analysis of Picture 14

| No | Types of semiotics | Sign |
|----|--------------------|--|
| 1. | Icon | Image of maps, image of house, image of street |
| 2. | Index | |
| 3. | Symbol | Text of name of street, |

| | |
|--|--|
| | Yth Bonek Persebaya dari Surabaya dan Jatim, selamat datang di Bandung. Mohon jaga ketertiban selama kongres PSSI di sini. Untuk tempat berteduh, kami siapkan di GOR Pajajaran dan GOR Takraw Lodaya. Selamat memperjuangkan Persebaya nya. Syaratnya satu dari saya: Jangan lupa sholat biar alright. *juga hati-hati jangan kaget, nanti jika ada 5 mojang Bandung lewat, biasanya yang cantiknya ada 10. |
|--|--|

Dear the support ball of Persebaya from Surabaya and East Java, welcome to Bandung. Please keep discipline and clean for congress PSSI. For rest area, we are already in Gor Padjajaran and Gor Takraw Lodaya. Goodluck Persebaya. The first requirement from me: do not forget to pray. *Also becareful and do not panic, if there are 5 women Bandung past, usually, the beautiful is 10. Based on the picture and caption, interpretation is welcome to ball or Bonek Persebaya of Surabaya and East Java. Providing services as a map to Bonek Persebaya so that easy to get to know a place in Bandung area and to enjoy services such as a gymnasium for shelter and fight for Persebaya.

Table 4.2.14
Semiotic Analysis of Picture 15

| No | Types of semiotics | Sign |
|----|--------------------|---|
| 1. | Icon | Image of monuments, images of trees, image of street. |
| 2. | Index | Image of monuments direction |
| 3. | Symbol | Logo "BDG", text of Selamat Datang di Kota, |

| | |
|--|---|
| | <p>Sekarang, semua batas Kota Bandung ditandai dengan monumen batas berbentuk tekstual grafis bukan arsitektural. Di lahan luas dengan kata lengkap 'Bandung'. Nuhun.</p> |
|--|---|

Now, the all point of Bandung City are marked by the line monument shape graphic textual not arsitecture. This is the narrow place with BDG in the large space with 'Bandung'. Thank you. Based on the picture and caption, interpretation is the Bandung boundary monument shaped graphic textual "BDG" and "BANDUNG" to welcome visitors of Bandung city and signifies the arrival of visitors in the area of Bandung.

BDG monument made in the narrow land and shaped monument BANDUNG made in a large area. It was made taking consideration the circumstances and condition.

C. Research Finding

From the data above, the researcher concludes, there were types of semiotic signs were found on the pictures and captions in the instagram account of Ridwan Kamil. They were icon, index and symbol. In every pictures, there were icon. And caption could be a symbol. The types of semiotic signs could be a sign and appear a mean or message. The pictures uploaded by Ridwan Kamil generally are the pictures relating to his activities as mayor, because the task of mayor are to regulate and protect the public, it often relating activities that appear in the picture with his followers in the instagram account. The pictures related duties as mayor,

there are in the pictures 3, 4, 7, 8, 10, 11, 14, 15. And the other pictures are pictures of motivation.

The pictures related duties as mayor, he uploaded so that people and followers can be informed and know the development of the city. Start of the award, a special commeration day, the programs conducted, and others, so that the public or instagram followers can enjoy and do programs that are provided by the mayor. The pictures motivation uploaded by Ridwan Kamil for public and followers. In addition to providing tangible facilities, it also provides motivation or the other knowledgement.

CHAPTER V

CONCLUSIONS AND SUGGESTION

A. Conclusions

Based on an analysis of the pictures and captions on the instagram account of Ridwan Kamil in the previous chapter, the conclusion could be drawn as the following:

1. There were types of semiotics signs were found on the pictures and captions in the instagram account of Ridwan Kamil. They were icon, index and symbol.
2. The message conveyed on the pictures and captions in the instagram account of Ridwan Kamil are showed in the table below.

Table 5.1

The message conveyed of this pictures in the instagram account of Ridwan Kamil

| No. | Picture | The message conveyed by in the pictures |
|-----|-----------|---|
| 1. | Picture 1 | Invites followers to downsize. |
| 2. | Picture 2 | Reminded followers that human beings have a different viewpoint or perspective and persuade followers to appreciate each other. |
| 3. | Picture 3 | Show appreciation Bandung as the best city in the national women's empowerment and child protection. |
| 4. | Picture 4 | Invites followers and all the men to take part in the movement of He for She or defenders of women and children protection. |
| 5. | Picture 5 | Describe how he dislike the followers responded with "Om telolet om" every post has nothing to do with the bus. |
| 6. | Picture 6 | Show tolerance towards their fellow human beings, and no matter what the religion, and invites followers to respect all religions in Indonesia. |
| 7. | Picture 7 | Encourage road users to obey traffic rules and show concern for the safety of road users by designing zebra creative and communicative. |

| | | |
|-----|------------|---|
| 8. | Picture 8 | Invites followers and citizens of the Bandung city for healthy living with a bicycle with Smart Bike Sharing program. |
| 9. | Picture 9 | Provides insights or ideas for youth hobby or favorite to something into employment. |
| 10. | Picture 10 | Invite and appreciate Bandung residents who have business buildings culinary or other business to dedicate a room next to humans relax not for car parking areas. |
| 11. | Picture 11 | Care for the elderly. |
| 12. | Picture 12 | Appreciate the amount of instagram followers and invites Indonesia residents to love the works or films of the nation. |
| 13. | Picture 13 | Motivate and persuade followers or everyone to be a knowledgeable person, positive minded and humble, and be able to control emotions or anger. |
| 14. | Picture 14 | Welcome and appreciate the arrival of the ball Persebaya of Surabaya and East Java to Bandung. |
| 15. | Picture 15 | Shows the monument boundary Bandung. |

B. Suggestion

In relation to conclusion, suggestion were staged as in the following.

1. It was suggested to the readers to read, find and understand the types of semiotics signs in the picture and caption.
2. It was suggested for other researcher to read and understand the types of semiotics sign from many references and then choose simple one to start the research.
3. It was suggested to the English student in studying about sign in semiotics and to see that there were correlation between sign and language.

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Medan, March 2017

The Researcher

Weni Auliana

 ridwankamil



♥ 125.473 suka

ridwankamil Sekarang, semua batas Kota Bandung ditandai dengan monumen batas berbentuk tekstual grafis bukan arsitektural. Ini tipe di lahan sempit dengan .BDG. Di lahan luas dengan kata lengkap 'BANDUNG'. Nuhun.

Lihat semua 1718 komentar

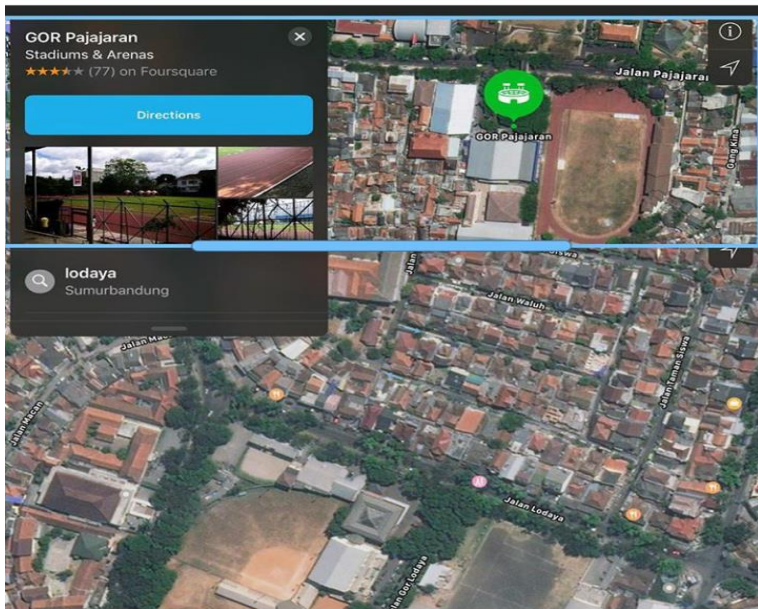
nadya_azka_momz Bagus juga buat selfie ebel ya pa @ridwankamil 🤔🤔🤔🤔🤔🤔

dwitasaridwita Monumennya membiru kayak hati yang membiru liat dia jalan sama yang lain :(

5 HARI YANG LALU

← Foto

 ridwankamil



♥ 66.120 suka

ridwankamil Yth Bonek Persebaya dari Surabaya dan Jatim, selamat datang di Bandung. Mohon jaga ketertiban dan kebersihan selama kongres PSSI di sini. Untuk tempat berteduh, kami siapkan di GOR Pajajaran dan GOR Takraw Lodaya. Selamat memperjuangkan Persebaya nya. Syaratnya satu dari saya: Jangan lupa sholat biar alright. *juga hati-hati jangan kaget, nanti jika ada 5 mojang Bandung lewat, biasanya yang cantiknya ada 10.

Lihat semua 1582 komentar

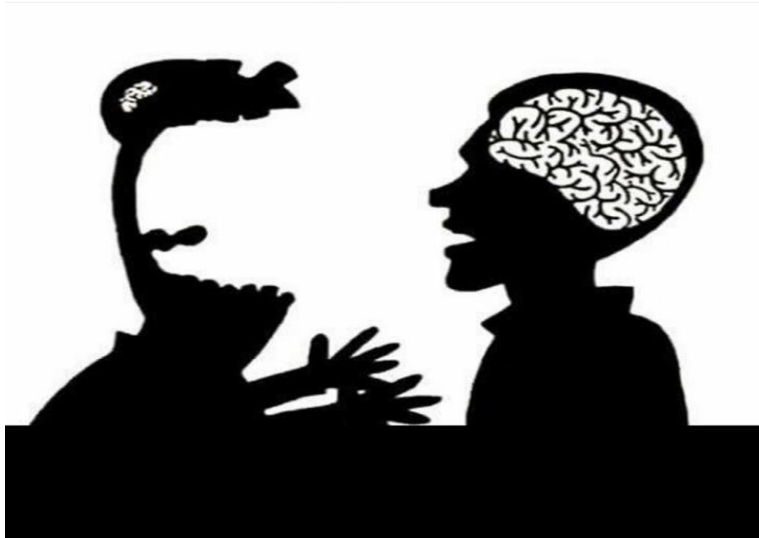
dwitasaridwita Pak, jangan lupa saksikan #FilmPromise di bioskop kesayangan Bapak. Tapi, jangan terlalu sayang, ya, plis. Yang terlalu sayang biasanya ninggalin dengan alasan "Kamu terlalu baik buat aku." :')

dwitasaridwita ❤️❤️❤️❤️❤️❤️❤️

6 HARI YANG LALU



ridwankamil



♥ 111.779 suka

ridwankamil "Jangan tinggikan suaramu, tapi tinggikan argumen dan pengetahuanmu" *tag temanmu yg gampang ngambekan

Lihat semua 2254 komentar

dwitasaridwita ❤️❤️❤️❤️❤️❤️

imsyefira Tah etaa

4 JANUARI

← Foto

 ridwankamil



♥ 129.642 suka

ridwankamil Merayakan 5 juta followers IG bersama kru Film "Cek Toko Sebelah" . Film keren sekali, melepas tawa untuk kita yang tiap hari banyak stress. Karya Koh @ernestprakasa bareng @dionwiyoko . Jangan lupa untuk selalu komit mendukung karya2 kreatif dan film-film Indonesia, baru yang lainnya. kenapa? karena.. 🎵🎵 harta yang paling berhargaa 🎵🎵 adalah keluarga 🎵🎵

Lihat semua 834 komentar

dionwiyoko Terima kasih banyak atas apresiasi dan dukungan utk ekonomi kreatif khususnya dunia perfilman Indonesia. Mantab, Pak!

dwitasaridwita aaaa banyak CoSiCu. Cowok Sipit Lucuw :3

3 JANUARI

← Foto

 ridwankamil



♥ 151.112 suka

ridwankamil Mulai 2017 ini, kelompok lansia di kota Bandung akan diurus kegiatan2 rutinnya spesial oleh satu kantor khusus. Agar menua di kota tercinta ini bisa bahagia lahir batin. *bagi yg kepo, itu sepatu merek Kehed & Co

Lihat semua 1921 komentar

dudisugandi Wilujeng 5juta followerna kang @ridwankamil

dwitasaridwita ❤️❤️❤️❤️❤️❤️❤️

2 JANUARI

ridwankamil



154.338 suka

ridwankamil "Bandung rasa Eropa". "Livable city is walkable city". #1. Apresiasi untuk pemilik bangunan yang nurut pada nasehat walikotanya untuk mendedikasikan ruang depannya untuk manusia dan ruang publik bukan parkir mobil. Semua ini adalah cicilan agar Bandung makin manusiawi bukan mobilwi. Parkirnya dibuang ke samping dan basement saja. lokasi: de paviljoen, Jalan Riau. *model foto: istri sendiri, karena paket hemat.

Lihat semua 2487 komentar

dwitasaridwita ❤️❤️❤️❤️❤️❤️

dnrhmh lh depan sekolah :v

1 JANUARI

← Foto



ridwankamil



♥ 141.390 suka

ridwankamil Latihan bila pensiun dari walikota.
spesialisasi: Kopi rasa itu-pernah-ada. Pait banget.
Location: @blue_doors

Lihat semua 1366 komentar

dwitasaridwita ❤️❤️❤️❤️❤️❤️❤️❤️

nadya_azka_momz Depresso,life begin after coffe



← Foto

 ridwankamil



♥ 137.017 suka

ridwankamil Di Kota Bandung, saat ini sudah mulai dipasang Smart Bike sharing di 30 lokasi di pusat kota, seperti halnya kota2 progresif dunia yang makin mengedepankan sepeda mengurangi mobil/motor. Semoga kota kami makin sehat dan manusiawi. Nuhun. *btw, saya sdh tau lah apa yg akan kalian tanyakan wahai jejak tunasmara.

Lihat semua 5384 komentar

nadya_azka_momz @toko_mama_una yuuppp 🤗🤗

dwitasaridwita ❤️❤️❤️❤️❤️

27 DESEMBER 2016

← Foto

 ridwankamil



♥ 101.817 suka
ridwankamil Untuk melawan pemotor yang sering tidak taat aturan dengan melewati zebra cross untuk pejalan kaki, maka di Kota Bandung didesain ragam crossing yang lebih komunikatif. Untuk keselamatan dunia akherat, sebelum menyebrang para pejalan kaki agar selalu menengok ke kiri/kanan bukan menengok masa lalu, Insya Allah selamat. Nuhun. foto: @dudisugandi
Lihat semua 2232 komentar
asepkembali Itu yg zebra cross kayak uler tangga nyebrangnya lama banget donk, hahaha. Bisa balikan lg nyebrangnya.... hahahaha
dwitasaridwita ❤️❤️❤️❤️❤️❤️

← Foto

 ridwankamil





♡ 💬 ➦

♥ 168.108 suka
ridwankamil Bersama 3 polwan single berhijab yang menjaga keamanan ibadah Natal di GKI Van de Venter. Inilah indahnya mengIndonesia. Mohon maaf menang banyak. Nuhun.


Lihat semua 1487 komentar
nadya_azka_momz Mantap jiwa kang @ridwankamil 😂😂😂 toleransi dan telolet
dwitasaridwita Mau juga dong foto sama kamyu :3

24 DESEMBER 2016

← Foto

 ridwankamil 



♥ 144.993 suka
ridwankamil Ketika apapun postingannya,
jawabannya "om telolet om".
Lihat semua 4374 komentar
naymegawaty Tos teu usum kang, usumna "a halalin
aku a" 😞
nadya_azka_momz 💋💋💋💋💋💋💋💋💋💋
@ridwankamil



61.630 suka

Indonesia dipilih PBB sebagai 1 dari 10 negara yang diminta membela kesetaraan kaum perempuan dengan program "He for She". Alhamdulillah bersama Mendagri dan Gubernur Jateng, saya dipilih Bpk Presiden sebagai duta "He4She" Indonesia alias duta Pembela Perempuan. Semoga para lelaki gentleman mau bergabung dalam gerakan ini, karena perempuan wajib dibela lahir batin tidak hanya oleh sesamanya tapi oleh kami kaum lelaki. *Tag lelaki keren yang kamu anggap cocok sebagai aktivis #pembelaperempuan. mantanmu juga gak apa2. Nuhun.

Lihat semua 1886 komentar

nadya_azka_momz @budy4680 gubernur jabar mah kang emil duluu atuh 😂😂😂

dwitasaridwita ❤️❤️❤️❤️❤️

22 DESEMBER 2016

← Foto

 ridwankamil

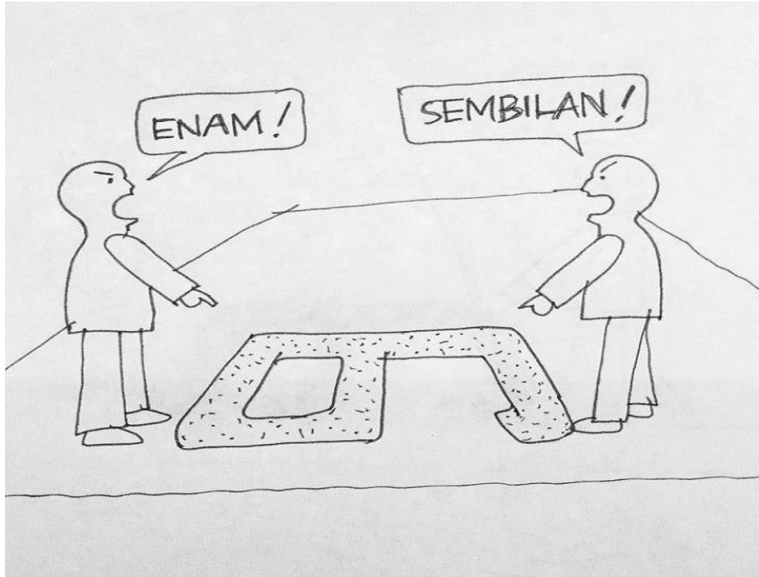


♡ 💬 ➔

♥ 139.045 suka
ridwankamil Bersama Surabaya, Badung (Bali), Denpasar dan Rembang, Hari ini Kota Bandung meraih Award untuk Kota Terbaik Nasional dalam Pemberdayaan Perempuan dan Perlindungan anak. Diserahkan oleh Bpk Wakil Presiden. *Yang nulis Om Telolet Om, semoga jomblo selamanya. Nuhun.
Lihat semua 11522 komentar
ichamono hahahaha duh kebaca uyyy @wiedyali
dwitasaridwita ♥♥♥♥♥
21 DESEMBER 2016

← Foto

 ridwankamil



♥ 124.888 suka

ridwankamil Kadang perselisihan dan kebencian datang dari perbedaan sudut pandang. Mari buka ruang hati untuk tukar posisi perspektif dan dialog. Nuhun.

Lihat semua 1484 komentar

nina_tresnalevia Termasuk soal keimanan nya kang ichamono om telolet om

19 DESEMBER 2016

APPENDIX

