Fighting Covid-19 with Song "KLO PRIP" in Aceh Province: A Semiotic Analysis

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ABSTRACT : This research aims to analyze the lyrics of the Acehnese reggae song "Klo Prip" and how people in the Islamic sharia implemented province, Aceh, react to it. Drawing on Saussure's and Morris' semiotics method framework, this study analyzed the text based on the signifier (sound captured by the mind) and signified (meaning or message). This study used content analysis to analyze the song and survey to garner people's reactions to it. Even though the surveys were randomly sent to more than 110 respondents, only 103 submitted their responses. The results show that only half of the respondents admitted that they have listened to the song before. Among 103 respondents, more than half of them like the reggae song, and most of them (67 or 66.3%) regard the song as entertaining and functions as a medium that reminds them of the health protocol campaigned by the government during the pandemic (81 or 80.2%). They did not regard the song as only for fun (47 or 46.6%), useless (74 or 73.3%), or mockery (64 or 63.3%). It has two functions of the song: entertaining and reminding people to comply with the health protocol. In short, the reggae song is acknowledged in the Islamic sharia implemented province of Indonesia and has two functions: entertaining and reminding them of the health protocol.

KEYWORDS: Klo Prip song, semiotics, Covid-19, protocol, Acehnese people.

I. INTRODUCTION

Covid-19 hitting the world in 2019 has caused many tremendous negative impacts on all aspects of human life all over the world. They include poverty (Suryahadi et al., 2020; Bukari et al., 2021) and socioeconomic impacts (Supriatna, 2020). Many predicted that the pandemic could cause a global recession (Suryahadi et al., 2020). Therefore, many national-wide efforts or measures have been devised and tried out to anticipate the various unexpected effects, ranging from social distancing to self-isolation in many countries. In Indonesia, a task force, Satgas Covid-19, handles the prevention and control of covid-19, comprising a government component and elements of society. The task force works hierarchically with provincial and regency/municipality governments throughout Indonesia, including calling on the public to comply with health protocols (i.e., social distancing, washing hands, wearing masks, not leaving the house, and independent isolation for those returning from other areas). Besides, they work to regulate the implementation of worship, a clean and healthy lifestyle; stop school activities as a precautionary measure to prevent the spread of Covid-19, and learning and teaching activities at schools are replaced with learning activities at home through online learning, and implement large-scale social restrictions during the transition period to a healthy, safe and productive society. In addition, they regulate the socialization of covid-19 prevention and sanctions for those who violate the protocol. However, such interventions result in a positive impact on society and negative ones. It has been reported that self-isolation and lockdown during the pandemic have led to severe negative mental health deteriorations such as loss of hope, increased anxiety, stress, depressive symptoms, and sleep disturbance (Hansen, 2021; Hossain et al., 2020; Tsamakis et al., 2021; Vindegaard & Benros, 2020), and caused neurotropic effects (Rogers et al., 2020). These affect those who have been affected by COVID-19 and those who have not (Hansen, 2021). Therefore, as suggested by Hansen et al. (2020), it is urgent to have effective, widely accessible, and lockdown-compatible psychological coping strategies to deal with mental health and well-being deterioration. Among them is using songs (Gupta, 2020).

Songs have been used during the pandemic as a coping strategy by half of the general population (Cabedo-Mas et al., 2021; Fink et al., 2021; Linnemann, Ditzen, Strahler, Doerr, & Nater, 2015; Martínez-Castilla et al., 2021; Ogembo, Anudo, & Kodak, 2021; Pelletier, 2004; Sameer et al., 2020). Music was used to convey public health messages (Ogembo, Anudo, & Kodak, 2021). Pelletier (2004) has carried out a meta-analytic review of research articles using music to decrease arousal due to stress and found that music alone and music-assisted relaxation techniques significantly decreased arousal. Other studies have also reported the effects of songs in dealing with the creating pandemic (e.g., Gupta, 2020; Hansen, 2021; Nancy, 2020; Negrete, 2020; Serafini & Novosel,

2020; Thoma et al., 2013; Ulfstjerne, 2020). Songs can help reduce tensions or distress (Thoma et al., 2013). Some songs created is to support each other in dealing with the distress due to the lockdown during the pandemic (Linnemann et al., 2015; Serafini & Novosel, 2020; Ulfstjerne, 2020; Vidas, Larwood, Nelson & Dingle, 2021), and as a therapy for those who have affected (Gupta, 2020), and obey the health protocol (Bai, 2020). Some of the coronaviruses' songs provide hedonic pleasure and eudaemonic meanings for the people (Hansen, 2021). The government of Argentina, for instance, involved cultural figures, artists, and cultural organizations in socializing the lockdown program (Serafini & Novosel, 2020). In a province of Indonesia, Aceh, a reggae-genre song named Klo Prip was created during the outbreak of coronaviruses to remind people of the danger of the deadly viruses. The song created and sung by an artist from Pulo Aceh, Aceh Besar District, Indonesia, has gained immense popularity during the pandemic in the province. It has been published on YouTube: https://www.youtube.com/watch?v=2_Su3POjaM4 and radio Megah Fm 95.30; Radio Panglima Polem FM 104.00 since May 2020. The song's lyrics Klo Prip are comedic nuances conveyed in firm sentences in each of the song's lyrics to keep the Acehnese people adhering to health protocols. The lyrics of this song are packaged humorously, using the Aceh Island dialect to attract listeners and tend to re-sing. This language game takes the form of vocal play, language style, and deviation in the meaning of words and is strengthened by the use of melodies and musical notations adjusted to the song's lyrics. In this way, listeners are increasingly carried away with what the author says (Fitri, 2017). The songwriter has collaborated with the Banda Aceh Municipality Government to use the song for socializing the health protocol in the Banda Aceh City Health Office in May 2020. By December 2020, the song's lyrics had reached 2.96 thousand subscribers.

However, in Aceh province, where Islamic sharia has been implemented for over twenty years, the song is not a commonly used measure for dealing with any pandemic. Acehnese people prefer hearing the preaching of Islamic ulama to listening to the songs. Even some Muslims regard music or song as prohibited. Therefore, it is essential to know how people react to the Acehnese song Klo Prip in dealing with the COVID 19 pandemic in Aceh. This study intends to fill the void by analyzing the song using the semiotic theory developed by Ferdinand de Saussure and Charles Morris. Through the study of the meaning of the Klo Prip song, it can be traced that the true meaning of the message conveyed to the community, especially the people of Aceh Besar, makes it easier for people to understand and comply with the government's appeal regarding the pandemic.

II.   LITERATURE REVIEW

The song as a communication tool : Many existing studies demonstrate that music helps educate or disseminate information about public health crises (Thompson, Nutor, & Johnson, 2020). Amu (2001) posits that music can be used to communicate messages and as a source of entertainment, resulting in its multifarious role in many societies. However, it depends on how the people understand the meanings of the music. Therefore, it needs to see the song based on the semiotic theories proposed by experts. This study is framed by the semiotic theory proposed by Ferdinand de Saussure, and Charles Morris. Both semiotics and semiology refer to the same thing, that is, the science of the signs. However, semiotics was introduced by linguist Ferdinand de Saussure in France and semiology by philosopher Charles Sander Peirce in the United States of America. Both of them have followers, such as Charles Morris, the follower of Peirce (Bogdanović, 2019). However, in this study, we only focus on Saussure's semiotics and Morries' in understanding the meanings of the song Klo Prip and people's reaction to the funny Acehnese song.

de Saussure's semiotics and Morris' semiology : Ferdinand de Saussure, in a book developed by his students' notes of his lectures, Course in General Linguistics (Phillips & Tan, 2005), describes language as a system of signs to which we respond predictably. It expresses structural ideas that reveal in the sign system (symbol). He interprets the sign system linguistic sign as something formed from two related parts integrally, significant or signified or signified or signified. The signifier is a sound image that arises in the mind human, like the sound of a car burnt. Meanwhile, signified is understanding or an impression of meaning in the human mind, such as the sound of azan or the call to prayer at the mosque, which means that it is time for prayer (Hasibuan, 2015). Saussure also uses different terms to define them: "Concept" and "Sound Pattern," as depicted in Vignette 1 below. It needs to combine these two concepts in mind to produce understanding (Joseph, 2015). The sign within the Saussurean is the whole that results from the association of the signifier with the signified. This emphasizes two essential properties of language: first, language as a linguistic sign is an arbitrator because there is no relationship between sign and signifier. Second, language is a sign of a meaning system that has acquired its significance (understanding). Besides the two concepts, de Saussure (see Phillips & Tan, 2005) also proposes two other concepts: langue and parole. Langue is a notion in the French language that denotes the abstract systematic principles of a language, without which no meaningful utterance (parole) would be possible. Langue is also a notion in French, which means a language as a system that contains rules and has become a convention.

It is a set of conventions that we accept and are ready use from previous speakers. Therefore, language can be researched because it is an agreed language sign device collective. On the other hand, parole designates the acts, statements, and utterances by individuals, events of language use manifesting each time a speaker's ephemeral individual will through his combination of concepts and the formal aspects of the utterance. Language sign is physical (sound-image) that can be seen or heard, which usually refers to an object or aspect of the reality to be communicated. These objects are known as "referents." In communicating, someone uses a sign to transmit the meaning of an object to others, and that other person will interpret the sign. Furthermore, Morris (in Pattinasarany, 1996) argues that the study of semiotics deals with attitudes and behaviors that can be observed and can be understood as reactions to stimuli (signs/language).Unlike Ferdinand de Saussure, Charles Morris agrees with Peirce's thesis regarding the triadic nature of the sign. However, for Morris, "this triadic nature consists in relations in whom it stands 1) to objects 2) to persons or interpreters and 3) to other signs" (Bogdanović, 2019, p. 111). He sees the relationship between signs and community responses that interpret these signs. The meaning of a sign is understood by its convention and understood based on knowledge and experience (Pattinasarany, 1996). According to Morris, the object of semiotic study is attitudes and behaviors that can be observed as a reaction to stimuli (signs/language). The workings of Morris's semiotic analysis are classified into:

➤ *Syntax analysis deals with the procedures for arranging thoughts with language signs (words) to form a meaningful phrase, clause, or sentence.*
➤ *Semantic analysis deals with language signs (words) that refer to references (references) and the stimuli provided by language recipients as a reaction to their understanding.*
➤ *Pragmatic analysis deals with the use and consequences of using language signs (words) in real behavior.*

III. METHOD

This study uses a semiotic method, namely analyzing the text of the Aceh song, entitled Klo Prip, on the 'signifier' and 'signified' markers. The semiotic method is a type of qualitative-interpretative method, which analyzes the text and language codes contained in the Aceh song entitled "Klo Prip" which has been popular in society. As explained previously, de Saussure's semiotic method divides signs into two entities, namely signifier, marker/text, and signified meaning/reference (Piliang, 2004.) Signs, according to Saussure, are a combination of a concept and a sound image that cannot be separated. The relationship between the signifier and the signified is arbitrary. There is no definite logical relationship between the two, thus making the text or sign interesting and problematic simultaneously (Berger, 1998). This study used a survey to determine the Acehnese people's reactions to the song Klo Prip. The survey contains participants' demography, the YouTube link of the song, and seven questions in the Likert's Scale questionnaire regarding the song "Klo Prip." The survey was then sent to respondents randomly selected through the WhatsApp application. The criteria for selecting the respondents are native Acehnese people living in Aceh, fluent in Acehnese, and mentally healthy. This is by the research objectives, namely to find respondents' answers regarding their understanding of the contents of the song lyrics of the Klo Prip song; and how they respond to the song's lyrics as the tool to remind people to obey the health protocol.The data analysis was by sorting the lyrics of the Klo Prip song into 16 lines, and each line was analyzed for its signifier and signified by using the semiotic method. Signifiers are meaningful sounds or scribbles (material aspects), namely what is said and written or read. A signifier is the meaning or message that is caught (Hoed, 2011). Signified is a mental image, namely thoughts or concepts of mental aspects of language (Fanani, 2013). According to Ferdinand De Saussure, a sign is a word, a sentence whose meaning is convention. A signifier is something that is reflected in someone's cognition. A sign (signified) is an understanding of the meaning or its interpretation. The survey data analysis used frequency and percentage to see people's reactions tendency to the song.

IV. RESULTS AND DISCUSSION

Sign, Signifier, and Signified Klo Prip Song : The song Klo Prip has a semiotic meaning, as stated by Ferdinand De Saussure (Hoed, 2011). Saussure describes a sign as an inseparable unit of two fields, namely the signifier to explain "form" or "expression"; and a field of sign (signified) to explain a "concept" or "meaning". Saussure describes the relationship between the signifier and the signified as a coin that cannot be separated between the two sides. Such is the unity between the signifier and the concept of meaning behind it. The song Klo Prip as a media for entertainment and communication protocols for health during the Covid-19 pandemic, compiled as Acehnese poetry and disseminated to the public, has a semiotic meaning as messages that can be received by the people of Aceh Besar and Banda Aceh City through signifier and signified. The message was accepted by sign users socially (social convention) among Acehnese speakers. One word has a specific meaning

because of social agreement among the language-user community (Culler, 1976 Piliang, 2004). The semiotic analysis of the Klo Prip song lyrics is in Table 1 below.

Table 1. Results of the Semiotic Analysis of the Song "*Klo Prip*"

No.	Sign	Signifier	Signified
1.	*Bek klo prip, bek bangai, bek lokgong*	Don't be naughty, don't be stupid, don't be stubborn.	Do not go against government policies on health protocols for the Covid-19 epidemic.
2.	*Bek meutamon bak warong kupi*	Don't crowd at the coffee shop.	Don't crowd around coffee shops and restaurants.
3.	*Watee geutham bandum geuyoe lockdown*	When prohibited (leaving the house), everyone is to lockdown.	People are asked to keep quiet, don't leave the house.
4.	*Beutadeungo muda ngon mudi*	Obey, young men and women.	Obey the health protocols, young men and women.
5	*Aneuk mitcut geupupré sikula*	The children are dismissed from school.	Children are dismissed from school during the Covid-19 pandemic.
6.	*Han geubri jak bak tempat rekreasi*	Going to recreational areas is prohibited.	Children are prohibited from going to entertainment and recreation areas.
7.	*Nyang meukat nyan beutajaga-jaga*	Those selling should be on the alert.	Traders must be careful and always be on the lookout.
8.	*Kadang virus na dari pembeli*	Maybe the viruses are there from the buyers.	It is possible that the virus has been contracted from the buyers.
9.	*Tajaga simete paleng toe*	Keep distance at least one-meter away.	Keep the distance between each other the closest one meter.
10.	*Supaya tanyoe bek keunong corona*	So that we are not exposed to the corona virus.	So that we avoid the corona virus.
11.	*Tarah jaroe sabe beklah tuwoe*	Don't forget to always wash your hands.	Don't forget to wash your hands.
12.	*Peulom banlheuh tamat peu-peu nyang na*	Especially after holding something.	After handling something, always wash your hands.
13.	*Meunyoe nyang woe dari lua nanggroe*	If you just returned from abroad.	Anyone who just came back from out of town.
14.	*Peuet blah uroe payah isolasi*	Fourteen days of isolation.	fourteen days must do self-isolation.
15.	*Supaya virus bek menular sahö*	So that the virus does not spread anywhere.	If there is a virus in that person it will not be transmitted to other people.
16.	*Makajih geuyue diam diri*	That's why we are told to stay at home.	That's why they are told to stay in their respective homes.

The table above shows 16 lines, which we call signs in this context. The opening line: "Bek Klo Prip, Bek Bangai, Bek Lokgong" consists of three phrases that contain harsh words, such as "Bek Klo Prip," "Bek Bangai," and "Bek Lokgong." These expressions, such as "Bek Klo Prip," is usually used for a stubborn person(s) who disobey the social norms in a society, whereas "Bek Bangai" is usually used to remind people not to be stupid and "Bek Lokgong" not to be sternly erratic. All the expressions have negative meanings, which are used to ask people to comply with the health protocol set by the government.

This lyric is an Acehnese term that means negative but humorous. The general public usually uses the term. By convention, the term's meaning warns people not to carry out activities or do something that violates the rules, deviates from their habits, or deliberately goes against the government. The lyrics sound firm but comedy. The choice of words in the song lyrics is inseparable from how the songwriter feels and thinks, which is related to the situation during a pandemic. Upon hearing the song's lyrics, the people are reminded of health protocol, use masks, not crowd, and shake hands. People who forgot to wear a mask felt offended by the lyrics of this song but were not angry, even laughed shyly.Meanwhile, from line 2 to line 16 of the lines of the song are the rules of the health protocol. "Bek meutamon bak warong kupi" is a prohibition of being crowded in the coffee shops.

This sentence has no metaphorical meaning, but it has a straightforward meaning. The responses that appear are not double meaning and are easy to understand. However, it is recognized by the community that the conditions of the coffee shop often occur in crowds. This sentence arises because of the habits of the Acehnese people who carry out various social, cultural, economic, business, friendship, and political activities in coffee shops throughout Aceh. Coffee shops have become second homes for men in Aceh. An array of songs related to coffee shops can touch listeners to comply with health protocols. People realize if it is inevitable to come to a coffee shop, if we have to come to a coffee shop for business and social matters, they still wear a mask, do not shake hands, wash their hands, and sit far apart. Each coffee shop is also given a warning not to sit close together. At a table of a coffee shop, four people usually surround, it is now advisable to only two people. The coffee shop also provides handwashing stations equipped with soap and makes banners appealing to use masks and keep our distance.

Line no 3, "Watee geutham bandum geuyoe lockdown," is also a government's regulation to lockdown, followed by line no 4, "Beutadeungo muda ngon mudi," to be obeyed by the young generations. Similarly, line 5, "Aneuk mit cut geupupré sikula," is about the rule for school-aged people not to go to schools as they are closed to reduce the viruses spreading. Line no 6, "Han geubri jak bak tempat rekreasi," is also the government's rule that prohibits people from going to recreational places as it can affect or be affected by the deadly viruses. Lines no 7, "Nyang meukat nyan beutajaga-jaga," and line no 8, "Kadang virus na dari pembeli" are also the government's rule for the business owners to be careful when being in their shops where viruses can affect everyone. Line no 9, "Tajaga simete paleng toe," informs how people should keep their social distancing, which is one meter away. Line no 10 is also part of lines 7, 8, and 9 that inform people to be watchful not to be affected. Lines no 11, "Tarah jaroe sabe beklah tuwoe," and no 12, "Peulom banlheuh tamat peu-peu nyang na," are also a rule of living during the pandemic because it needs to wash hands because hands have touched many things. Lines 13, 14, 15, and 16 are also the government's rule that requires everyone arriving from a foreign country to wash hands and self-isolation for two weeks not to affect other people if they have been affected. In conclusion, all parts of the song lyrics reflect the government's rules, except the first line created and used by the singer.

Public Responses to Klo Prip
Respondents' demography : 103 respondents participated in this study, and mostly 57 (55.9%) were males, and 45 (44.1%) were female. 16 (15.5%) of the respondents were aged 11-20 years, 35(34%), 21-30 years, 18(17.5%) 31-40 years, 8 (7.8%) 41-50 years, and 26 (25.2%) 51 years and over. This means that most of the responses are males' perceptions. All of them were ethnically Acehnese—all the respondents like music, except one person who does not. Moreover, 98 (95.1%) of them identified they like music, and only 5 (4.8%) did not. However, only 101 out of 103 respondents responded the questions 3 to 7.

People's reactions to the song

Table 2. Reactions to the song

No	Questions	Options				
		1	2	3	4	5
1	Have you ever listened to the song *"Klo Prip"*?	Rarely	Seldom	Never	often	Very often
		24 (23.3%)	24 (23.3%)	37 (35.9%)	13 (12.6%)	5 (4.9%)
2	I like the song *"Klo Prip."*	Really don't like it	don't like it	Neutral	like	like it very much
		2 (2%)	12 (11.9%)	28 (27.7%)	51 (50.5%)	8 (7.9%)
3	The song *"Klo Prip"* is really entertaining.	Strongly disagree	disagree	Neutral	Agree	Strongly agree
		2 (2%)	9 (8.9%)	23 22.8%	57 (56.4%)	10 (9.9%)
4	The song *"Klo Prip"* is a mockery.	Strongly disagree	disagree	Neutral	Agree	Strongly agree

		Strongly disagree	disagree	Neutral	Agree	Strongly agree
		18 (17.8%)	46 (45.5%)	24 (23.8%)	12 (11.9%)	1 (1%)
5	The song *"Klo Prip"* brings a serious message to obey the health protocol.	Strongly disagree	disagree	Neutral	Agree	Strongly agree
		2 (2%)	1 (1%)	17 (16.8%)	56 (55.4%)	25 24.8%
6	The song *"Klo Prip"* is just for fun.	Strongly disagree	disagree	Neutral	Agree	Strongly agree
		12 11.9%	35 (34.7%)	31 (30.7%)	20 (19.8%)	3 (3%)
7	The song *"Klo Prip"* is useless.	Strongly disagree	disagree	Neutral	Agree	Strongly agree
		23 (22.8%)	51 (50.5%)	24 (23.8%)	1 (1%)	2 (2%)

Table 2 shows that the majority of the respondents have heard the song "klo Prip," and 37 respondents (35.9%) never listen. However, more than half of them (59 or 58.4%) like it, as indicated in Question number 2. And more than half of them agree that the song is really entertaining (67 or 66.3%) and functions as a medium that reminds them of the health protocol campaigned by the government during the pandemic (81 or 80.2%). They also regarded the song as not only for fun (47 or 46.6%), useless (74 or 73.3%), and mockery (64 or 63.3%). In short, the survey comes up with two functions of the song: entertaining and reminding them of the health protocol. The findings of the analysis of the "Klo Prip" song lyrics based on the semiotic methods by Saussure and Morris and the Acehnese people's reactions to the song based on the survey show an alignment of the meanings of the lyrics to the people's understanding and reactions to it. The findings show that the song Klo Prip has different intentions from that of other music songs that other scholars in many countries have researched (e.g., Gupta, 2020; Hansen, 2021; Nancy, 2020; Negrete, 2020; Serafini & Novosel, 2020; Thoma et al., 2013; Ulfstjerne, 2020). While these songs in these research findings aimed at dealing with distress during the pandemic, Klo Prip was intended to remind people in Aceh to live that comply with the health protocol.

V. CONCLUSION

This study has examined the song "Klo Prip" to understand the meanings based on the pragmatic semiotic framework and the Acehnese people's reactions to this song. The findings conclude that the people in the sharia deem the song "Klo Prip" helpfully implemented province both as the tool for entertaining and for reminding them of the health protocol for dealing with the COVID-19 outbreak. Hence, Muslim people in the western part province appreciate the messages of the song as useful. Even though the data for research is small (n = 103), it has provided insights from the Aceh context that Muslim people are not allergic to music as a tool for living. This study has some limitations, such as the respondents are mostly those who have emails in responding to the survey via Google Form. Hence, the responses are less representative of the Acehnese people who have no email address. Therefore, further studies are open to doing that involve people of all social statuses in the province.

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