



## DIGITIZING THE MEANING OF ENTHUSIASM IN #generasiberanipahit THROUGH MORRIS SEMIOTICS

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### Abstract

*The development of communication patterns carried out in virtual spaces is currently increasingly widespread. The various benefits that have been proven in various studies on digitalization efforts are driving more parties to do the same. The use of a hashtag in giving messages and impressions through digital media is one thing that should be considered. The message used needs to be structured with the right communication strategy so the series of signs, symbols, and verbal words that are used will convey the desired meaning. The hashtags of generasi berani pahit (#generasiberanipahit) used by Jamupedia are dissected by basing the research on the constructivist paradigm and the semiotic tradition. The analytical method used is the semiotics of Charles W. Morris, which in this study focuses on the syntactic, semantic, and pragmatic dimensions. This qualitative research uses data from various scientific study literature in order to dissect and explain in detail the meaning of #generationberanipahit based on Impression Management Theory and Computer Mediation Communication Theory to get an enthusiastic attitude as a result of the meaning-making. It is also related to the philosophy of the jamu tradition, which has become the cultural wealth of Nusantara since long time ago. The enthusiastic attitude that is described by the courage to try or survive the bitter taste of jamu is also associated with the philosophy of jamu, which tells the value of life with various events that provide good and bad experiences. Good experiences are a picture of good taste, and bad experiences are the opposite.*

## INTRODUCTION

A number of parties in society have experienced changes when the world entered the digital era. Communication is a part of human life that also gaining the influence of digital, in fact it is an area that is experiencing very rapid development and brings up many novelties as a result of innovation. Open access to the internet network brings people's habits to communicate using alternative media; one of them is social media (Muliawanti, 2018). Improving the quality of community resources is marked by the development of social and cultural conditions of the community, followed by changes in needs and lifestyles, especially for people living in big cities. Increasingly sophisticated technology is able to answer the needs of modern humans in all areas of the world, thereby driving increased purchasing behavior of devices that allow people to connect and communicate.

Based on the results of research conducted by one of the platforms that provides various research data, analysis, training, consulting, and digital resources and works with selected partners to deliver relevant content to digital readers in Asia, under the name DIGITAL IN ASIA, it is known that more than three of the 7.5 billion people worldwide every month use internet networks, mainly social media, in their lives (Teguh & Ciawati, 2020). Individuals or organizations use the internet to generate attention and move others,

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and it can also be used as a medium to convey the promotion of these activities. This internet is also often used by communities or social organizations that aim to provide inspiration to invite the public to do the same activity (Lumampauw et al., 2020).

The Indonesian government has imposed restrictions on community activities during the COVID-19 pandemic. This provision is enforced with the aim of restraining the increase in the spread of the corona virus. All parties are asked to implement social distancing because social distancing has the benefit of providing a safe space in order to suppress the transmission of COVID-19. However, apart from being useful, social distancing has other effects; people who are asked to stay at home and carry out activities from home, on the other hand experience an increase in individualism (Marta et al., 2021). Working from home, schooling from home and several other routine activities that are attempted to be carried out only from their respective homes, have the impact of losing an individual's sense of closeness and attachment to friends or relatives.

As we know, various business actors in Indonesia make a number of efforts to keep their business alive during this pandemic. In recent times, the most effective efforts have always been related to digital technology, although without ruling out conventional things (Yopi & Wahid, 2020). Most of the activities related to the digital world and Internet technology, such as online news and broadcasts, information retrieval, and social media, are new media. This situation refers to large-scale changes in media production, distribution, and the use of technological, textual, conventional, and cultural media (Habiba Makarim et al., 2020).

The digital era is becoming increasingly powerful, particularly as social media crowds have become a conduit for communication between business actors and their consumers. Fuller and Jacobs explain that social media's ability to mediate and socialize mass communication and its ability to capture a large and heterogeneous market (Khasanah, 2020). Social media is widely used by business actors to convey the advantages of their products or services. Products or services from newly initiated companies can use social media to introduce their business to the public through the media that is most widely used by the public today. In addition, social media has become the target of various parties who seek to increase market enthusiasm for the brands they manage.

The situation created by the COVID-19 pandemic is one of the factors that significantly impact how people live their lives and progress toward digitalization. Several people-based groups have great potential to develop the Indonesian economy in the Industrial Revolution 4.0 era, one of which is Micro, Small, and Medium-Sized Enterprises (MSMEs), due to their ease of providing employment and adaptability (Yasir et al., 2020). One of the superior values of this business group is its closeness to the community so that it is able to present a choice of products and services that can be easily found by consumers. The business processes used are also relatively simple so that they are able to anticipate changes and adapt to digital-based processes in order to facilitate interaction with each customer.

The form of regional cultural wealth in Indonesia that is believed to have many health and beauty benefits for children to the elderly is *Jamu*. The natural wealth on Indonesian soil is also very abundant so that it becomes the habitat for 30,000 species of the 40,000 plant species that exist throughout the world (Alqamari et al., 2017), (Setiawan & Turangga, 2019). Among those, around 9,600 medicinal plants have been known, which can then be processed as essential ingredients for *Jamu* making (Wijayaputri & Tjahjadi, 2019).

The tradition of consuming *Jamu*, which is known as a Javanese tradition and several regions in Indonesia, has become a daily habit carried out by people from generation to generation to maintain health, stamina, and body fitness and strive for beauty and self-appearance (Erlyana, 2018). Javanese society has a strong tradition, including rules and ways of doing in daily life (Astuti, 2017). The community uses the practice of *Jamu* to teach the

goodness of nature and a healthy lifestyle. Therefore, *Jamu*, which was initially a drink specifically intended for members of the royal family in the past, has turned out to be the way of choice for people to stay healthy.

An understanding of the digital world also impacts *Jamu* business actors, making *Jamu* activists see it as an excellent opportunity to develop what they have built. However, the acceptance of information that has been conveyed in the digital realm has various assumptions and responses that need to be studied further.

Today, humans create new things through technology and innovations that are useful and facilitate human life in various ways. Technological progress is inseparable from the increasing use of communication methods and media in human efforts to share information (Inderasari & Oktavia, 2019). Various people's activities today rely on technology and digital media, such as people's activities when shopping, providing an overview of activities carried out while on vacation, or even telling the audience about new dishes or drinks that are being enjoyed. More formal activities such as business processes, or a series of activities for scientific research as well as music concert events, can now be held online using technology and digital media.

Technological advancements have, in a shift in communication patterns, toward virtual communication that is immediate or instantaneous and transcends spatial and regional boundaries. Face-to-face interactions have been supplanted by relationships built on social media (Prasanti, 2016). Many benefits of changes in communication technology are accepted and enjoyed by the wider community, ranging from family units to residents of a particular area. Digital communication media is an option that is in great demand by the public because this media allows the communication process to take place between parties in any region of the world. Every individual who is connected to internet technology is able to explore widely available sources of information in cyberspace, including interacting with individuals who are in countries that have time differences with their own locations.

Communication done digitally via the internet allows individuals to present themselves, provide and receive information, and interact with other individuals in a network or often called online (Nuswantara, 2019). You can imagine the breadth of opportunities for individuals to build relationships with other individuals around the world quickly. One way that can be used to make it easier to find information on social media is hashtags which are often circled as hashtags.

The first hashtag feature is used to group information on social media, including Twitter, Instagram, and Facebook (Durrah et al., 2020). Hashtags on social media can be used as a way to convey attention and participation to current issues. In the process of political communication, social media users who mention certain hashtags in their accounts will be grouped as supporters of the issue or political group.

Information about hashtags obtained by researchers through other scientific articles stated that hashtags were used as markers in social media along with the presence of the Delicious site in 2003; which later became increasingly known after the social media Twitter began on June 1, 2009 linking words starting with hash marks to other links with the same hashtag. Since then, hash marks or hashtags have functioned as a messenger sign system in the development of culture in the cyber world (Nuswantara, 2019). It is further explained that hashtags are markers used in virtual spaces. This relates to the understanding that each individual communicates not just giving a message but also has the intention to introduce meaning in the mind of the recipient of the message.

**Figure 1.** Website of Jamupedia.com  
Source: <https://jamupedia.com/>



Various parties in Indonesia, from academics, traditional medicine practitioners, *Jamu* industry players, and many government institutions, are fighting for *Jamu* to increasingly provide a national identity in the world's eyes and become the host in their own country (Ubaidillah, 2017). One of the perpetrators of the *Jamu* tradition in Indonesia who has a vision of providing a friendly and interesting means of education and information for the current generation is Jamupedia.

Jamupedia's target audience is the general public, which dictates the content about *Jamu* and medicine in the archipelago, which is packaged in plain language and attractive images (Skripsiadi, 2019). Jamupedia presents comprehensive content about various types of *Jamu* and traditional medicine via several social media channels, including Instagram, Facebook, Twitter, and YouTube, all of which are integrated with the official Jamupedia website. Jamupedia is a brand of a platform that provides information about *Jamu* and traditional medicine. A brand is a form of identity of a product or service, just like a human appearance style, so each person captures a different image from each brand display (Latukolan et al., 2021). The Jamupedia brand used by the website account owner was chosen because it has a uniqueness that distinguishes it from other platforms. Therefore, audiences are able to differentiate Jamupedia from similar platforms and make it easier for them to remember the brand.

Jamupedia.com utilizes the hashtag *Generasi Berani Pahit* (#generasiberanipahit) in their various social media channels it manages along with hashtags followed by other words related to the content of *Jamu* and traditional medicine in Indonesia. We can see on Jamupedia.com website, #generasiberanipahit is written at the top of the banner. In contrast, on the Instagram @jamupedia social media channel, this hashtag is written at the end of the description or information submitted and posted regularly. The same hashtag is also used on the JamupediaTV YouTube channel and the Jamupedia.com Twitter channel.

In the era of digitalization, humans communicate via the internet and reach an extensive network. The interaction that is formed is a form of exchange that is almost the same as interactions in the real world that involve individuals with a desire to present themselves and possible in front of other parties. In 1959, Erving Goffman explained that individual representation is related to how impression management is made or more often called impression management (Alim, 2014). Recently, either in the real and online life people need to manage on how others' impression. Controlling all the information needed in real life, it goes to tango in social media life. It was further explained that in carrying out the

functions of each individual's duties, especially in tasks related to the general public, a good quality image or image became one of the success factors (Dharmawan & Fitriani, 2020).

Impression management to build a good image, further explained by Goffman in Dharmawan & Fitriani, 2020, is carried out by various efforts or techniques. The first is Defensive Attributes and Practices, which is a preparation individuals make before displaying self-image successfully. The second is Protective Practices. At this stage, awareness is needed to be careful in determining words, messages, and actions. The third is Tact Regarding Tact, the attitude of accepting input from other parties that do not necessarily follow what is desired and, if necessary, can be responded to properly while maintaining a good image.

Erving Goffman makes a case for impression management as a critical aspect of individual representation. Initially, impression management was used to refer to how individuals attempt to control their perceptions of others by utilizing publicly available information. Jones & Pittman introduced five techniques for impression management: self-promotion, intimidation, supplication, exemplification, and ingratiation (Satrio, 2017). This impression management technique is applied by every individual because he wants himself to have a good image in front of others and requires a response that is in accordance with his ideal self or desires. Individuals can play a role and present themselves the way they see themselves or the way they want others to see them.

In the last decade, social media has become a critical tool for individuals and businesses alike to create an impression and establish a positive image. Many social media platforms include regulatory mechanisms that allow businesses to communicate their ideal selves (Willecke, 2020). Companies can use the platform to develop their online presence and market and advertise their products or services subject to restrictions set by institutions related to their form of business. The information conveyed in order to build an image needs to be maintained and ensured in accordance with real conditions so that consumers are able to use this information as a basis for decision making.

Social media in the last decade has become very important not only for individuals, a group, even within a line of business. The use of hashtags in social media is not merely a sign and symbol in the digital world; it is a powerful tool that should be used because it makes an object's information easily identifiable (Marbun & Girsang, 2019). In this study, hashtags in social media resulted in the management of impressions being related to one another. The use of hash marks followed by the words daring and bitter generation is also evident in the writing of information about Jamupedia.com's Kredo Jamupedia section. Speaking on behalf of the Jamupedia editorial team, the author provides a brief description of Jamupedia and invites readers to pay attention and contribute to the site's quality development (Skripsiadi, 2019). After the report, it reads, "Greetings from #generasiberanipahit"; of course, the hash mark for the brave and bitter generation conveys the message that the manager of the official website Jamupedia.com wishes to convey and becomes an intriguing subject for researchers to pursue further research on.

Researchers have gathered a variety of information from past studies in order to improve the overall quality of the study process. The first study examines the use of hash marks, more commonly referred to as hashtags, in calculating the electability of two presidential candidates during the 2019 presidential election campaign period, using prominent hashtags used by supporters of both parties on social media (Durrah et al., 2020). In this study, the Markov Chain Analysis method used to analyze the level of electability in social media through the use of hashtags demonstrates that the method is able to provide a predictive picture whose results are stated even though they differ from the results of the Presidential Election, but that this method is able to be an effective and low-cost option in the

future. The need to immediately get an overview of the results of calculations in leader election activities can place the use of hashtags in social media as an option.

In another study, researchers used the interview approach to examine the effort made to implement digital technology to boost citizens' trust in government services. A result of the digitization project that was carried out in Lengkong District, Bandung City, the conclusion was reached that to run public services digitally, service managers must have competence in the field of leadership and a willingness to serve based on an understanding of the general public's needs, namely in the form of practical and economical services (Yunaningsih et al., 2021). Technical capabilities in the required fields along with leadership qualities are an important combination in order to form an ideal public servant figure, including when the service is carried out through digital technology.

The next research is research conducted to examine the efforts of Sharia SMEs in dealing with the effects of opportunities as well as opposition due to the COVID-19 pandemic, one of which is carried out by using digital technology in the business process (Arifqi, 2021). The results of this study are almost similar to the research previously mentioned that in an effort to implement digitalization in Sharia SMEs, several components are needed, namely compliance with applicable micro and national regulations; the intelligence and skills to get buyers to pay attention and be interested in a product or service without feeling compelled; put openness and honesty in the transaction process as the main thing; prioritizing customer satisfaction, and no less important is to strive for customer satisfaction. The application of this digitalization effort must continue to be developed by Sharia MSMEs by ensuring the application of Sharia principles.

Another study was conducted to analyze the tactics of one singer who was the artist with the most followers at the time; Agnes Monica applied impression management tactics through 45 photos posted on her Instagram social media account for three months in 2014 (Alim, 2014). Based on the Impression Management Theory that proposed by Goffman, this research finds that Agnes Monica in 2014 applies impression management tactics and mostly uses ingratiation and self-promotion as an effort to form a good and attractive impression.

Charles Morris's semiotic analysis method has also been used in research examining FORD vehicle advertisements. This study aims to understand the semantic, syntactic, and pragmatic ads displayed in digital Arabic newspapers (Chafidzoh, 2020). The results of this study indicate that the text contains a denotative meaning that explains the benefits of promotional offers provided by advertising at the semantic level; while the use of words and images is chosen based on their suitability to each other at the syntactic level. So from this study we can learn there is a relationship between sign and meaning at the pragmatic level.

Next is netnographic research methods which used in the subsequent investigation, which examines how virtual communities can act as message and opinion makers in a tourism platform and how this can play an essential role in people making decisions or making choices when seeking information before traveling (Gunarso et al., 2020). Some theories were used in this research, including the Computer-Mediated Communication (CMC) theory, which is concerned with communication mediated by technology and involves using a symbolic representation system. The findings of this study reveal that reviews submitted by members of the TripAdvisor community in the form of text messages on the site garner greater trust from other members of the community and the general public than messages given by officers from specific. Prospective tourists get useful information in determining the choice of destinations or lodging locations in the intended tourist area.

Based on the description that has been submitted, including some research that has been carried out previously, this research sees the urgency to understand how the meaning is formed from the use of the hashtag of *generasi berani pahit* (#generasiberanipahit) used by

Jamupedia and analyzed using the Charles Morris Semiotics method with reference to two theories, Impression Management Theory and Computer-Mediated Communication Theory.

## RESEARCH METHOD

Various points of view on studies in the digital era allow researchers to see from all aspects. In this study, the constructivist paradigm is used to elevate social experience and development of thought, making it easier for researchers to see the existence of a process of an event. Tradition in communication research is a fundamental concept for researchers in viewing an event. In the use of hashtags, the author sees a sign that is used to represent the message to be conveyed. Therefore, from the explanation above, the author chooses the semiotic tradition to see the hashtag's meaning used as a stimulus for the communicant's perception. The semiotic research method from Charles Morris can be carried out using semantic, syntactic, and pragmatic analysis (Chafidzoh, 2020).

The results of data presentation will be carried out informally in the form of explanations in words or descriptions. The syntax definition refers to the relationship between the signs used, the rules understood logically, and what governs these signs. Semantics is the relationship between symbols and their objects. It can also be considered from their meanings and propositions. Pragmatics explains how the beginning, usage, and goals of the sign used based on the understanding of the sign researcher (Chafidzoh, 2020) Various dimensions of Charles Morris' semiotics in research can be studied more deeply in the world of psychology related to the use of signs. These considerations have a strong connection with the theory of symbolism (Tandiangga, 2021).

## RESULT AND DISCUSSION

In this section, the discussion is presented in several sections showing the data collection and analysis results using the Charles Morris semiotics method on the hashtags of the *generasi berani pahit* (#generasiberanipahit) used by Jamupedia on the official website and the various social media it manages.

Morris argues that it is permissible to expect a unified sign science for all specifics, but it is by no means easy to determine which science is indeed signed science (Bogdanovic, 2020). In semiotics, Morris divides into three dimensions: the semantic dimension, the syntactic dimension, and the pragmatic dimension. All these dimensions do not stand alone but are interrelated with one another (Tandiangga, 2021). The meaning of a sign must be the totality of all aspects of meaning (Zhang, 2016). Semiotic resources from sign readers produce each interpretation to become different and unique to the sign conveyed by the object. The results of the sign's meaning as a result of interpretation are then exchanged between the readers of the sign so that a new, different meaning is formed (Januarti & Wempi, 2019).

The semantic dimension is a semiotic dimension that is used to understand the relationship between the sign and the object that is the reference. This dimension studies the sign's meaning before the sign is used in speech (Tandiangga, 2021). Furthermore, it was also conveyed in other similar research that semantics is a process to form an understanding of what is represented or represented by the sign (Monica & Utomo, 2021).

The sign used in #generasiberanipahit has several components, namely a hash mark and three words consisting of the words "generation", "brave," and "bitter". The hash mark is one of the symbols used, one of them on the telephone. This sign is in the form of a combination of two lines made in a horizontal and vertical position so that it looks like a fence to limit certain areas or areas of land. Reporting from one of the news in digital media, the hash mark is a sign that Bell Laboratories patented in 1973 under the name Octothorpe. This name corresponds to the number of line endings which are eight (Satria, 2012).

Communication between individuals in social media involves many signs that have various forms. One of them is as stated in a study conducted in 2019 regarding the political discourse on Presidential Candidates after implementing a debate between candidates, which caused various comments in the virtual space (Fitriana P et al., 2020). Social media that becomes a space for discussion and exchange of opinions with meanings and messages that support or weaken the opposing party are conveyed by each supporter of each candidate. One of the symbols used is a hash sign or called a hashtag. Words or phrases that begin with hashtags are used to convey opinions or themes of conversation. If delivered with high frequency and in a short time, they are considered to have popularity or are often referred to as trending topics.

The next dimension is the syntactic dimension used in studying the relationship between one sign and another (Monica & Utomo, 2021). Syntactic is an arrangement that links signs or words into an arrangement or series of signs or sentences. Often the syntactic dimension is understood as a sign system or grammar (Monica & Utomo, 2021).

The syntactic dimension refers to the formal relations that appear between one sign and another. This dimension can also group various kinds of signs based on the sign's relationship to the thing or object it represents. It can also be a sign that gives a feature that shows a plurality and is combined with a sign that states or limits its application (Tandianga, 2021). It was further stated that the syntactic dimension is a sign processing process to achieve order, as a collection of language forms, visual systems and visual styles. For example, the layout used in daily newspapers, although using different content every day, continuously forms a spatial pattern or rubric for its readers (Sungkar et al., 2020).

**Figure 2.** One of Content Posted in @jamupedia  
Source: Instagram Social Media of @jamupedia



Jamupedia uses #generasiberanipahit on the front page of its official website and writes it down in content posted on social media Instagram @jamupedia. The hashtag for the brave generation of bitterness is placed at the end of the content created by Jamupedia, which contains various materials about *jamu* and traditional medicine in Indonesia. Apart from @jamupedia, researchers also obtained data that #generasiberanipahit was also written by several other Instagram social media account managers.

The hashtag followed by the text of the brave generation of bitterness is written as #generasiberanipahit and placed at the top of the front page of the official Jamupedia website.

In addition, #generasiberanipahit is also used in several Jamupedia content on Instagram @jamupedia social media. The order of signs and words used consistently in #generasiberanipahit becomes a marker for Jamupedia readers. They are expected to be remembered and easily recognized by those who use the information provided by Jamupedia.

The communication built between Jamupedia and the parties who are readers or viewers of the material content presented are a social interaction in a virtual space. The message conveyed through #generasiberanipahit is related to information and data about *jamu* and traditional medicine in Indonesia. This is an effort to provide a marker that when #generasiberanipahit is used, both by Jamupedia and other parties, the information and data or issues presented are related to *jamu* and traditional medicine.

The interaction carried out by the sender of the message and received by the recipient of the message and mediated by computer technology is a discussion put forward by Ferris and is called the theory of Computer-Mediated Communication (CMC) (Effendi, 2010). Communication that occurs through computer technology will form interactions in text and symbols. The cross-border process and time exchange between the administrator and the viewers and readers, whoever lists #generasiberanipahit, means communication through digital media and social media between parties who have the same interests and concerns. Aspects of other elements of the virtual context in *jamu* also need to be considered in interpreting a hash sign (#) pragmatically. Release of aspects elements of this virtual context will make interpretations the meaning or meaning of pragmatics is not so clear or even becomes vague (Rahardi, 2020).

The pragmatic dimension in Charles W. Morris's semiotics focuses on the relation of the hash sign (#), the verbal text contains the word generation, bold and bitter, and the essence contained in the hash and the text. The combination of hash marks and text with visible (visual) elements combined with various uploaded posts creates the reader's meaning. At the pragmatic level, symbols and texts combine and produce a meaning that should be a message. Most of the widely known herbs have a taste that is dominated by a bitter taste. This is often an unpleasant experience for the current generation. *Jamu* may also be known for its flavor that is not liked by some in the older generation. However, the use of this quite confrontational hashtag is considered by the author to be a good thing. It can bring changes to the stigma of society in understanding the taste of *jamu*. The meaning that is the main focus of the use of this hashtag seems to be able to build the enthusiasm of *jamu* activists, both those who have been users for a long time and the millennial generation who are now eager to encourage drinking *jamu*.

In #generasiberanipahit, researchers see how meaning is contained, namely a group of people who have the same characteristics and are in a relatively similar period with attitudes that describe enthusiasm. The impression formed in #generasiberanipahit characterizes that anyone who has the guts to deal with something unpleasant related to the bitter taste of *jamu*, then that person is an enthusiastic generation. This is also described in the Jamupedia upload on the website, which positions #generasiberanipahit on the main page.

The use of #generasiberanipahit in the digital world is also seen in the official Instagram social media from @jamupedia. Every time you upload to Instagram's social media and post content to @jamupedia, the administrator routinely uses #generasiberanipahit. This activity is expected to improve the awareness and build the enthusiasm of the generation who also likes *jamu* itself or the generation who dares to try bitter *jamu*.

Generation in the use of #generasiberanipahit refers to a group of people who are not only millennial children but all groups who make *jamu* an essential thing in their lives. This generation depicts people who like *jamu* and become as if they are connected to each other by using the hashtag *generasi berani pahit*. The word "dare" in #generasiberanipahit explains that drinking bitter herbs is a strength that all people can do. Dare to choose to take

something that is not completely 'tasty' and 'tasty' but can get good results in the future. The word "bitter" contained in #generasiberanipahit means that some aspects of *jamu* are normal. In this case the word bitter means that bitter taste is also part of the journey of life when we have a problem. The bitter taste that exists both in *jamu* and in life does not last long and will surely pass when faced and resolved. Thus, at the end of the struggle process, the bitter taste will pass and be replaced with another, more pleasant taste.

Furthermore, #generasiberanipahit becomes a meaning not only for a *jamu*, but has a broad symbolization even in life. The action of Jamupedia which took a big step in launching #generasiberanipahit on all social media it manages should be considered a good step.

In conjunction with the impression management model, several proven tactics are most widely used to construct meaning. Of the five strategies in the impression management model, the researcher saw that there were only two carried out by Jamupedia, namely ingratiation and self-promotion. Ingratiation refers to routinely done things to illustrate that the object is attractive (Satrio, 2017). The method used can be seen from a person or party who uploads good things about himself, uploads about someone else with words of praise, and even cares about everything related to the object. Ingratiation is divided into four patterns, namely favor doing, self-enhancement, other enhancements, and opinion conformities.

The favor doing action taken by Jamupedia is when #generasiberanipahit is placed on content that contains Jamupedia's concern with traditional *jamu* sellers whose profiles have been uploaded several times on Instagram social media and Jamupedia's official website. The warm feeling that is felt in every Jamupedia upload by including #generasiberanipahit is shown in the content about traditional *jamu* sellers, Nusantara herbalists, and even the icon of the hashtag itself.

The community that mentions #generasiberanipahit is also considered a group that can embrace *jamu* enthusiasts always to carry out activities wholeheartedly, as is the case with the philosophy of *jamu* which comes from the words "djampi" which means prayer and "usadha" which means health. Self-enhancement refers to when Jamupedia with #generasiberanipahit shows some medicinal properties. The benefits of *jamu* that all people may not know are the basis for Jamupedia through #generasiberanipahit to educate the public. This is done by uploading various knowledge and tutorials about the benefits and value of *jamu* as necessary in health.

In other enhancements, Jamupedia with #generasiberanipahit shows its concern for those who contribute to public health by covering several doctors and *jamu* entrepreneurs and using their stories as a form of support among one another. This shows that Jamupedia plays a role and is an important player in the development of *jamu* traditions in Indonesia and in the world. Furthermore, opinion conformities refer to Jamupedia, including various doctors and scientific studies in the #generasiberanipahit action. Community leaders also confirmed their participation by including this hashtag. Jamupedia appointed one of the legendary national art figures in Indonesia, namely Didi Kempot to become an icon of #generasiberanipahit.

The self-promotion shown by Jamupedia in #generasiberanipahit is implemented in several uploads so that readers can see that the hashtag has competence and gives a good impression. Detailed explanations are carried out to show that the *generasi berani pahit* has abilities that can benefit many people. This self-promotion is also present in how #generasiberanipahit is presented in almost every event regarding *jamu* traditions. This is useful for introducing the younger generation who are new to *jamu* to be closer and familiar with *jamu* from the historical aspect, the development of traditions, benefits, and the potential possessed by the Nusantara *jamu* culture. This description is the purpose of making the Jamupedia platform. Competence is also seen from Jamupedia with #generasiberanipahit in collaboration with the Research and Development Agency for Medicinal Plants and

Traditional Medicines from the Ministry of Health of the Republic of Indonesia. The series of activities can be seen on Instagram, social media, and the official Jamupedia website.

## CONCLUSION

Based on the research results described previously, the researchers concluded that the efforts to form meaning through digital technology and social media that were built by Jamupedia, using the hashtag of the brave generation of bitter, can be seen as quite significant. The syntactic dimension describes the use of hash marks combined with verbal text. A hash mark is depicted by crossing two horizontal lines and two vertical lines, combined with a verbal text consisting of three words, namely “generation”, “brave,” and “bitter”. The semantic dimension in this study explains the continuity of the use of signs and symbols by Jamupedia to build meaning by including #generasiberanipahit on all social media it manages. Based on the theory of Computer-Mediated Communication (CMC), communication built as an interaction between Jamupedia and its viewers and readers uses symbols and signs that reveal similarities in characteristics and attention to the content presented by Jamupedia for those who include #generasiberanipahit in their uploads on social media. The impression management model in the pragmatic dimension is another pillar that can slice the series of signs and symbols used by Jamupedia. This series can build the enthusiastic meaning of a group of herbal medicine activists who have the power to develop herbal medicine. In a broad sense, it raises the spirit and courage in living life.

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