

SEMiotic ANALYSIS VIDEOS ADAPTING TO NEW HABITS DURING THE COVID-19 PANDEMIC BY KAPPIJA 21 OFFICIAL

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ABSTRACT

Adapting to new habits is an act of implementing a new life order to maintain productivity during the COVID-19 pandemic by implementing behavior to prevent transmission of COVID-19. The theory used in this study is Roland Barthes' Semiotics which contains the meaning of denotation, connotation and myth. This research approach uses a qualitative approach with two types of data, namely primary and secondary data. After the researchers conducted a denotation and connotation analysis, the researchers found that the meaning of adapting new habits during the COVID-19 video was described as community compliance with new habits that the spread of Covid-19 could be caused by people's behavior that did not prioritize health protocols, especially when working outside the home. The adaptation of new habits also illustrates that the virus can be transmitted throughout daily activities. By describing several roles with different daily activities. Maintaining cleanliness is also an illustration of adapting new habits that are very important to do during this pandemic to avoid the transmission of the COVID-19 virus, such as washing hands, wearing masks, and also maintaining distance.

Keywords: adaptation of new habits, semiotics, animated video

ABSTRAK

Adaptasi kebiasaan baru merupakan tindakan menerapkan tatanan hidup baru untuk menjaga produktivitas selama masa pandemi COVID-19 dengan menerapkan perilaku pencegahan penularan COVID-19. Teori yang digunakan dalam penelitian ini adalah Semiotika Roland Barthes yang didalamnya terkandung makna denotasi, konotasi dan mitos. Pendekatan penelitian ini menggunakan pendekatan kualitatif dengan dua jenis data yaitu data primer dan sekunder. Setelah peneliti melakukan analisa denotasi dan konotasi, peneliti menemukan bahwa makna dari adaptasi kebiasaan baru di masa pandemi COVID-19 dalam video digambarkan sebagai kepatuhan masyarakat mematuhi kebiasaan baru bahwa penyebaran COVID-19 dapat disebabkan oleh perilaku masyarakat yang tidak mengutamakan protokol kesehatan, khususnya di saat beraktifitas di luar rumah. Adaptasi kebiasaan baru juga tergambar bahwa virus dapat menular melalui kegiatan sehari-hari kita. Dengan menggambarkan beberapa peran dengan beberapa kegiatan sehari-hari yang berbeda-beda. Menjaga kebersihan juga merupakan gambaran adaptasi kebiasaan baru yang sangat penting dilakukan di masa pandemi ini agar terhindar dari penularan virus covid-19 ini seperti mencuci tangan, memakai masker, dan juga menjaga jarak.

Kata Kunci: adaptasi kebiasaan baru, semiotika, video animasi





PRELIMINARY

The most important thing in life is health. But what is happening in Indonesia today is the rise of the COVID-19 disease caused by the corona virus which results in death. The 2019 Coronavirus Disease (COVID-19) pandemic is a real threat to Indonesia. The disease that emerged in Wuhan, Hubei Province, People's Republic of China (PRC) aka China, December 2019.

The situation of the COVID-19 pandemic has brought many changes to people almost all over the world. One of the changes that have occurred is that people are increasingly concerned about health and also personal and environmental hygiene, whose impact can be seen in the closest environment, namely family, especially those around us. One of the smallest unions that has a family head and in which there are several people who gather and depend on each other is called a family.

Corona virus is a virus that attacks the respiratory tract and causes high fever, cough, flu, shortness of breath and sore throat. The spread of this virus is so fast that it takes many lives in various countries. At first, only 2 Indonesians were affected by the corona virus, but the spread of this virus is so fast that every day there are people affected or infected with this virus.

The COVID-19 virus pandemic has had many impacts on the community both in terms of health, social, economy, education, politics and development. The impact is so great for the community when they have to limit themselves not to travel/active outside the house, not to gather, not to go to school and not being able to work to earn a living as usual.

Many changes have occurred throughout the world, which have made several changes occur in all organisms in the city caused by this COVID-19

Pandemic. For example, one of them is distance learning which suddenly must be applied to every education because in Indonesia the learning system dominates using conventional methods. Until now there is still no cure for this disease, so the corona virus that causes COVID-19 is still there and lives together in the human environment. Adaptation to the new normal is a way out to break the chain and transmission of COVID-19. The principle of the new normal is to be able to adapt to the pattern of life.

One way to overcome this is by breaking the COVID-19 chain by starting to get used to life through adaptation of new habits (IMR). The adaptation of this new habit is also a prevention strategy against the spread of the COVID-19 virus by following the 3 M steps, namely washing hands, wearing masks and maintaining distance (Margaretha, 2020).

The implementation of the New Habit Adaptation or what is called the IMR, has been implemented by the government since July 2020. The implementation of the New Habit Adaptation (IMR) has been socialized by the government through television, social media, and information centers to various institutions and direct socialization to the government. local area to continue the implementation of this IMR in the neighborhood which ultimately relates to the families who are the core center of the implementation of the IMR during the COVID-19 pandemic.

By implementing the IMR so that people can work, study, worship and do other activities safely, healthy and productively. This new habit must always be carried out continuously both by the community and by individuals so that it becomes a social norm and individual norm in our daily lives. The key to the success of all of this is discipline, which is to always

apply this IMR in our daily lives so that it is easier and faster to break the chain of COVID-19.

Applying a healthy lifestyle by eating nutritious foods, getting enough rest and diligently exercising to increase the body's immune system. Adaptation of new habits must be applied wherever we are, whether at home, school, office, places of worship, other public places such as markets, malls and terminals. By implementing the IMR so that people can work, study, worship and do other activities safely, healthy and productively.

Based on the problems contained in the background of the problems described above, the researcher concludes the formulation of the problems that will be discussed and investigated in this study. The formulation of the problem to be studied is in accordance with the title of this study, namely the meaning seen in the video adaptation of new habits during the COVID-19 pandemic by KAPPIJA 21 OFFICIAL.

RESEARCH METHODS

Semiotics is a branch of science that examines the problem of signs and everything related to signs, such as sign systems and processes that apply to signs, semiotics is a sign as an act of communication that is refined into a model that risks all factors and aspects of substance to understand literary phenomena as a tool typical communication in society (Rusmana, 2014: 5).

At first, the term semiotics (semieon) was used by the Greeks to refer to science, which studies the system of symbols or sign systems in human life. From this root word, the term semiotic is formed, namely a scientific study of literature that examines the system of

symbols and relates to responses in works (Rusmana, 2014: 5). The term semiotics is commonly used by American scientists, while European scientists use the term semiology more.

Semiotics Ferdinand de Saussure, If there is someone who deserves to be called the founder of modern linguistics, it is the Swiss serial and great character, Ferdinand de Saussure (Sobur, 2018: 43). Saussure was born in Geneva in 1857 into a family very well known in the city for their success in the field of science. Saussure is also a specialist in Indo-European and Sanskrit languages who are a source of intellectual renewal in the social sciences and humanity (Sobur, 2018: 45).

At least, there are five views from Saussure which later became the foundation of Levi-Strauss structuralism, namely the views on signifier and signified, form and content, language and parole. teaching), synchronic (synchronic) and diachronic (diachronic) as well as syntagmatic (syntactic) and associative (paradigmatic) (Sobur, 2018: 46).

Roland Barthes is known as one of the structuralist thinkers who is keen to practice Saussurean linguistic and semiological models. He was also a renowned French intellectual and literary critic; exponent of the application of structuralism and semiotics to literary studies. Bertens called him a figure who played a central role in structuralism in the 1990s and 70s. Barthes was born in 1915 to a middle-class Protestant family in Cherbourg and grew up in Bayonne, a small town near the Atlantic coast of southwest France (Vera, 2014:14).

Roland Barthes made a systematic model in analyzing the meaning of signs. Barthes focuses more on the idea of two-order signification as follows:





Figure 1 The two-stage significance of Roland Barthes (Sobur, 2009: 127)



From the chart above, Barthes explains that the significance of the first stage is the relationship between the signifier and the signified in a sign to external reality. Barthes calls it denotation, which is the most tangible meaning of the sign. Connotation is the term used by Barthes to denote the significance of the second stage. Connotation has a subjective meaning or at least intersubjective (Sobur, 2001: 128).

The second stage of signification is related to content, the sign works through myth (myth). Myth is how culture explains or understands some aspects of reality or natural phenomena. Myth is a product of social class about life and death, humans and gods, and so on. While the current myths for example about femininity, masculinity, science, and success (Sobur, 2001: 128).

In Roland Barthes' semiology, denotation is the first stage of the signification system, while connotation is the second stage of the signification system. In this case, denotation is more associated with the closedness of meaning, and thus, is censorship or political repression. While the connotation is identical to the ideological operation, which he calls mythology (myth), as described above, which functions to reveal and provide

justification for dominant values that apply in a certain period (Sobur, 2001: 70-71).

RESULTS AND DISCUSSION

This study uses research material form videos adapting to new habits during the COVID-19 pandemic. In one of the scenes shows the following image:

Figure 2 wearing a mask



Figure 3 washing hands



Figure 4 sosial distancing



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Denotasion

Figure 2. There is a 2-dimensional animated image of a mother and her two children walking around wearing masks to prevent the transmission of the COVID-19 virus, which is an appeal for viewers to always obey and be disciplined in implementing health protocols during the COVID-19 pandemic. The scene above illustrates how a new habit during the COVID-19 pandemic is required to wear a mask wherever and whenever.

Connotation

The connotation in the image above is clearly related to preventing the transmission of COVID-19, which is interpreted as the importance of public compliance with this new habit by wearing masks, that the spread of COVID-19 can be caused by people's behavior that does not prioritize health protocols, especially when doing activities outside the home.

Purple. The characteristics of this color are cool, negative, backward, almost the same as blue but more submerged and solemn, having a moody and giving up character. This color symbolizes joy, contemplative, sacred, religious symbols. The purple color in this scene can be interpreted as joy in adapting new habits.

Blue, this color has the characteristics of cool, passive, calm, and peaceful. Goethe (Darmaprawira, 2002:46) calls it a charming color, spiritual, monotheistic, lonely, currently thinking about the past and the future. Blue is the color of perspective, drawing us to solitude, coldness, distance, and separation. Blue symbolizes holiness, hope and peace. The blue color in this scene can be interpreted as calm in the face of the COVID-19 pandemic with the adaptation of new habits.

Green, green has almost the same character as blue. Compared to other colors, green is relatively more neutral. The influence on emotions is almost passive; more resting. The

color green expresses freshness, rawness, youth, immaturity, growth, life and hope, rebirth and fertility. The green color in this scene can be interpreted as a hope that this pandemic can be overcome by implementing the adaptation of new habits properly and correctly.

Medium shot that is at this distance shows the human body from the waist up. Gestures and facial expressions begin to appear. Animated figures begin to dominate in the frame. The meaning of the medium shot in the image above is to show the object of three people in the form of animation side by side with the COVID-19 virus. Close up, which is at this distance, shows the detail of objects that are quite close. The object that dominates the frame and background is no longer dominant. The meaning of the Close-up image above is to clearly show the object of preventing the transmission of the COVID-19 virus.

According to Leung (2020) the most important benefit of continuous use of masks is to provide protection and prevent the spread of the virus from asymptomatic sufferers, mild symptoms and pre-symptomatic carriers. Various studies have proven the effectiveness of masks in preventing respiratory tract infections, N95 masks and surgical masks have an effectiveness above 90%.

Denotasion

Figure 3. There is a 2-dimensional animated image of a girl and her younger brother washing their hands in running water after outdoor activities to prevent the spread of the COVID-19 virus. Visible green color on the soap bottle used. The scene above illustrates how a new habit during the COVID-19 pandemic is required to wash hands after outdoor activities.

Connotation

The connotation in the image above is clearly seen as a prevention of COVID-19 transmission, which means that maintaining hand hygiene is very important. Hands are the most important medium for spreading the virus, clean your

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hands using hand washing liquid or hand sanitizer even though your hands don't look dirty, if your hands are dirty, clean them with soap.

In Javanese mysticism, flowing water is a symbol of life because water will make the land fertile, so that people become prosperous. In philosophical thought as expressed by the ancient Greek philosophers that the origin of all things is water. Water that gives life but is also deadly, water is needed by humans can be interpreted as a new order of life after the COVID-19 pandemic emerged.

Green has almost the same character as blue. Compared to other colors, green is relatively more neutral. The influence on emotions is almost passive; more resting. The color green expresses freshness, rawness, youth, immaturity, growth, life and hope, rebirth and fertility. The green color in this scene can be interpreted as giving freshness and hope to break the chain of COVID-19 by implementing the adaptation of new habits properly and correctly.

Medium shot that is at this distance shows the human body from the waist up. Gestures and facial expressions begin to appear. Animated figures begin to dominate in the frame. The meaning of the medium shot in the image above is to show the object of two small children in the form of animation side by side with the COVID-19 virus. Close up, which is at this distance, shows the detail of objects that are quite close. The object that dominates the frame and background is no longer dominant. The meaning of the Close-up image above is to clearly show the object of preventing the transmission of the COVID-19 virus.

According to Saida (2020) education about washing hands with soap is given to the community as an effort to provide an understanding of the importance of washing hands using soap in daily life, especially in the midst of the COVID-19 virus outbreak. Always make it a habit to wash your hands after being outside or handling something.

How to wash hands must follow the standard rules that already exist, namely washing the hands inside, back, between the fingers and tips. Then secondly, don't touch your face, with the COVID-19 pandemic, your hands are the easiest medium to get the virus, try not to touch your face, scratch your face, especially your eyes, nose and mouth.

Denotation

Figure 4. There is a 2-dimensional animated image of several people consisting of three men and two women who are at a bus stop by not maintaining a safe distance during this COVID-19 pandemic. The scene above illustrates how this new habit during the COVID-19 pandemic is required to always maintain a safe distance from people around you.

Connotation

This is clearly a prevention of COVID-19 transmission which can be interpreted by maintaining a safe distance (social distancing) in crowds to prevent the transmission of COVID-19. Implementing social distancing is very necessary for the success of slowing the spread of the virus. In implementing social distancing, a person is not allowed to shake hands and always pay attention and maintain a distance of at least 1-2 meters when interacting with other people, especially with someone who is sick or at high risk of suffering from COVID-19.

The purple color used by the woman in the right corner is a cool, negative, backward color, almost the same as blue but more submerged and solemn, has a moody and surrendered character. This color symbolizes joy, contemplative, sacred, religious symbols. The purple color in this scene can be interpreted as a negative stigma for the community to adapt to new habits where there are still many of them who ignore health protocols and do not adapt to new habits properly.

Gray, Various shades of gray with various levels symbolize calm, polite, and simple. Therefore, the color gray often symbolizes people who have

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aged with their passivity, patience, and humility. The neutral nature of gray is often symbolized as a mediator in conflict. The gray color in this scene can be interpreted as an adaptation of new habits in Indonesia which is currently considered as something new and often encounters opposition in society.

Full shot, which is at this distance showing the human body from head to toe. Gestures and facial expressions begin to appear. Animated figures begin to dominate in the frame. The meaning of the full shot picture above is to show several adults depicted through 2-dimensional animation at a bus stop, wanting to wait for public transportation but not doing social distancing or maintaining a safe distance.

According to Mona (2020), the corona virus is a pandemic that is easily spread contagious. This virus can attack anyone who is connected to the carrier of the virus in a social network. Therefore, the Indonesian people as one of the countries affected by the corona must make efforts to prevent the spread, namely by social distancing and self-isolation.

Myth

The second stage in Roland Barthes' analysis is myth. Barthes said that myth is a communication system, namely a message, a way of marking, a form and one type of speech that is carried out through a discourse (Strinati, 2016: 137). Myth is a type of speech which means something that has settled in people's minds.

Myth is how culture explains or understands some aspects of reality or natural phenomena. If the connotation is established, then it becomes a myth, while a myth that is established will become an ideology (Vera, 2014: 29). After the researchers conducted an analysis of denotation and connotation, the researchers found that:

First, the adaptation of new habits is closely related to preventing the transmission of the COVID-19 virus during this pandemic which

is seen in a 2-dimensional animated video, where the animated video shows a mother and her two children when they are outside the house wearing masks to prevent the transmission of COVID-19 during this pandemic as one of the new habits.

Second, in the event of adaptation to new habits that have been running, people are encouraged to always wash or clean their hands using soap after outdoor activities because hands are the most important medium for spreading the virus. Then both hands do not touch the face, eyes, nose, or mouth.

Third, in adapting our new habits, we are advised to always maintain a safe distance or practice social distancing such as not shaking hands and always paying attention and maintaining a distance of at least 1-2 meters when interacting with other people, especially with someone who is sick or at high risk of suffering. COVID-19. By adapting these new habits, you can slow down the spread of the virus during this pandemic.

Fourth, adapting new habits during the COVID-19 pandemic by washing masks, especially cloth masks so that they can be cleaned of germs and viruses that stick to them after being used outdoors. In contrast to medical masks, which after being used all day outdoors, they are required to be discarded and not used again.

Fifth, in adapting to our new habits, we are required to always carry a hand sanitizer when outdoors because hand hygiene is the most important thing. Hands are the media most susceptible to viruses, so it is necessary to get used to cleaning hands after handling something, especially outdoors.

Researchers found literature on myths in society. Based on Santoso and Sudarsih's research, the Indonesian government implements strict health protocols that must be adhered to by the Indonesian people, such as frequently washing hands with soap, using masks, maintaining distance, getting enough rest



and being diligent in exercising and eating balanced nutritious foods (Santoso & Sudarsih, 2021: 188).

Based on Sari's research, the specific component of the Chinese government's response in efforts to deal with COVID-19 is to create three stages of containment strategies, namely self-isolation, mass mobilization, and the use of technology. By utilizing these three strategies, China was able to recover slowly and managed to get the world's attention on its success in fighting Covid-19 (Sari, 2020: 184).

Based on Mayangsari's research, Australia implements physical distancing, increases the capacity of the health system, and isolates patients infected with the virus and their closest people in implementing new habit adaptations. In addition, there is a complete statewide lockdown in which Australians are only allowed to carry out essential activities such as grocery shopping, exercise and work or school if it is not possible to do so from home. The Australian government is also increasing the number of tests carried out every day (Mayangsari, 2020: 287).

Based on the research of Anggraini and Saptatia, as the mass media coverage dominated the lockdown recommendation on March 23, 2020, the UK officially implemented a lockdown. Boris Johnson took a policy of zoning or lockdown, and ordered his citizens to stay at home to stop the spread of the Corona virus. The policy also requires all shops to close, offices implement a work from home policy and warns that people who do not follow the rules will face fines (Anggraini & Saptatia, 2021: 72).

Germany adopted a policy of closing schools and banning gatherings. Since January the news in Germany has focused on the impact of the pandemic on the economy, in addition to news about a possible lockdown that has been narrated by the mass media in the early stages of the pandemic (Duyen Tran, 2020). Fast action compared to other countries to stop the spread of COVID-19. Mid-March 2020, 16 German

countries without waiting for protocols from the center have implemented a lockdown. (Anggraini & Saptia, 2021: 74).

So the researchers found a shift as well as strengthening the myth about the adaptation of new habits. The strengthening that the researchers found regarding the myth of adapting new habits between those that appear in society and in the 2 Dimensional Animation of New Habits Adaptation video is the use of masks, washing hands and social distancing. This can be shown in table 4.9 below:

Table 2 Establishment myths

Myth in video	Myth in society
Wearing a mask	Wearing a mask
Washing hands	Washing hands
Social Distancing	Social Distancing

However, researchers also found a shift in the application of new habit adaptations. In the 2 Dimensional Animation Adapting New Habits video, researchers found that washing masks that have been used and using hand sanitizers. While the myths regarding the application of adaptation to new habits in society, researchers found adequate rest, diligent exercise, eating a balanced nutritious diet, self-isolation, mass mobilization, and the use of technology, increased testing and working from home.



Table 1 Shifting myths

Myth in video	Myth in society
wash the masks that have been used	enough rest
use of hand sanitizer	diligent exercise
	Eat balanced nutritious foods
	Self isolation
	Mass mobilization
	Use of technology
	Test improvement
	Work from home

CONCLUSION

The title of this research is "Semiotic Analysis of Video Adaptation of New Habits in a Pandemic Period". The theory and method used in this research is Roland Barthes' Semiotics. The researcher uses Roland Barthes' Semiotics content analysis method. This study aims to find out the meaning of adapting new habits during a pandemic.

In adapting new habits, researchers found that the importance of community compliance with this new habit is that the spread of COVID-19 can be caused by people's behavior that does not prioritize health protocols, especially when doing activities outside the home. Viruses can be transmitted in many ways. And here are the procedures to avoid the spread of the corona virus.

The adaptation of new habits also illustrates that the virus can be transmitted through our daily activities. By describing several roles with

different daily activities. Maintaining cleanliness is also an illustration of adapting new habits that are very important to do during this pandemic to avoid the transmission of the COVID-19 virus, such as washing hands, wearing masks, and maintaining distance.

In myth, the researcher found a consolidation and a shift in myth. The stabilization found by the researcher is the consolidation that the researcher found regarding the myth of adapting new habits between those that appear in the community and in the Adaptation of New Habits video, namely the use of masks, washing hands and social distancing.

In a shift in myth, researchers found washing masks that have been used and the use of hand sanitizers. While the myths regarding the application of adaptation to new habits in society, researchers found adequate rest, diligent exercise, eating a balanced nutritious diet, self-isolation, mass mobilization, and the use of technology, increased testing and working from home.

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