

Text of Cyber Related Crime in Indonesia: Semiotics Roland Barthes Study

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Abstract—Purpose of this study aims to examine the signs in cyber text that related crime. This semiotic study refers to the sign in the cyber text related crime. The signs that exist in life in the people include crimes of defamation and insults on social media so that some cases of cyber related crime in Indonesia can be a threat to stability in Indonesia. This research uses descriptive qualitative method. Data in this study are cyber related crime texts and research objects in the text in the form of signs in the cyber text that related crime. The source of this research data in East Java Regional Police in 2017. The results of the analysis of known defamation and humiliation texts contain denotation marks, connotation marks, and mythic meaning. The text was intentionally written on social media aimed at insulting the head of state which is one of the symbols of the state. Deliberately or not, the government is considered to have "conspired" with foreigners (communists) who are vulnerable to injuring the nation's ideology.

Keywords—Text, Cyber Related Crime, Semiotics, Roland Barthes.

I. INTRODUCTION

Nowadays people easily produce text through computer media easily. The sophistication of computer technology is realized to have made easier for people to communicate. In addition, the development of computer technology led to the emergence of new crimes by using computers as their modus operandi. Computer abuse in its development make complicated problems so much, especially in relation to the criminal verification process. The use of computers as a medium for committing crimes has its own level of difficulty in proving it. This is because computers as media have their own characteristics or are different from conventional crimes committed without computers.

The advancement of information technology (internet) and all forms of benefits in, it brings its own negative consequences because criminals are increasingly easy to do actions that are increasingly troubling the public. Aside from being a provider of information media, through the internet also commercial community activities become the biggest and fastest growing and penetrate various countries. Even through this network, market activities in the world can be known for 24 hours. Through the world of the internet or called cyberspace, anything can be done. The positive aspect of this virtual world certainly adds to the trend of world technological development with all forms of human creativity. However, even negative impacts cannot be

avoided. Pornography, defamation, humiliation, SARA conflict, interfaith conflict on internet media, people cannot do much. Along the development of internet technology, causing the emergence of crime called cyber related crime or crime through the internet. The emergence of several cases of cyber related crime in Indonesia poses a threat to stability so that the government is difficult to compensate for crime techniques carried out through computer technology, especially networks and the internet. (Wahid and Labib, 2010:58).

One of the modus operandi of cyber related crime is illegal content. Illegal content is a crime by entering data or information to the internet about something that is not true, unethical, and can be considered violating the law or disturbing public order (Wahid and Labib, 2010:60). For example is the loading of a hoax or slander that will destroy the dignity or dignity of others, matters relating to pornography or the loading of information that is state secrets, agitation, and propaganda to fight legitimate government, and so on. These actions can be done by sending emails, SMS (Short Message Service), MMS (Multimedia Message Service), WA (WhatsApp), Facebook, and Twitter to many recipients.

Illegal content text is a subjective thing that is felt by the reader. A text that is considered as an insult by someone is not necessarily an insult according to others. Everyone has a different sense of respect from one another. As a result, it is not so easy for law enforcement officials to determine when an insult will occur.

In Indonesia criminal acts of insult and defamation on social media are regulated in Article 27 paragraph (3) and the criminal provisions are regulated in Article 45 paragraph (1) of Law Number 11 of 2008 concerning Information and Electronic Transactions (ITE Law). The article does not explain in detail the definition of "humiliation" referred to by legislation. The article only reinforces the enactment of criminal law norms of humiliation in the Criminal Code into the ITE Law which is a new law created because there are additional elements in the electronic or cyber field that have very special characteristics. Therefore, as stated in the Constitutional Court Decision No. 50 / PUU-VI / 2008, the interpretation of the norms contained in Article 27 paragraph (3) of the ITE Law concerning insult and / or defamation cannot be separated from the criminal law norms contained in Article 310 and Article 311 Chapter XVI concerning Insult, the Book Criminal Law (KUHP).

The definition of "insult" according to Article 310 paragraph (1) of the Criminal Code must fulfill the following elements: 1) done intentionally, 2) attack someone's honor or good name by accusing something, and 3) to be known publicly. The second element, namely "attacking someone's honor or good name by accusing something" is one definition of insult that can be analyzed by semiotics.

When someone blasphemes, defames others people in cyberspace by using vulgar language, is not polite because he does not know the sign. Signs are everything that is meaningful in human life.

According to Sobur (2013:27), the sign is composed of two things that cannot be separated, the sound image as a signifying element and a concept as a marker. Markers are signed material aspects that are sensory and sensible, in the spoken language these markers are embodied in sound images related to a concept or sign. The substance is material and can be a sound or object. Meanwhile, the sign is a mental aspect of the sign, commonly referred to as a concept.

Langer (Littlejohn, 2009:66-67) distinguishes between signs and symbols. The sign is closely related to the object being marked; for example, the cloudy sign of rain, laughing the mark is happy. While symbols do not represent objects but are vehicles or means of conceptualizing objects. A symbol is an instrument of thought. Langer sees meaning as a complex relationship between symbols, objects and individuals. If there is at least something that is interpreted and thought of by someone who understands it, then there is no perfect meaning. Therefore, there is a meaning of logic and psychological meaning. The meaning of logic is the relationship between symbols and objects (referent), while the psychologic meaning is the relationship between the symbol and someone.

In semiotics, recipients and readers, are seen as playing a more active role than in many process models. Ferdinand de Saussure, just really paid attention to symbols, because words are symbols. However, his followers acknowledge that the physical form of the sign that Saussure is called a signifier, the mental concept associated with it signified can be associated with an iconic or arbiter's way.

Markers are meaningful sounds or streaks, while markers are mental images or concepts of something from a marker. The relationship between the physical existence of a sign or mental concept of the sign is called significance. In other words, there are significant efforts to give meaning to the world (Fiske, 2004:66). Markers are cultural products. The relationship between the two is arbiter and only based on conventions, agreements or regulations and cultural users of the language. The relationship between the signifier and the signified cannot be explained by any reason, either the choice of sounds or fragments to link the sound sequence to the object or concept in question, because the relationship between the marker and the marker is arbitrary, the marker must be studied, which means there is structural certainty or code that helps interpret meaning (Sobur, 2013:126).

Text can be researched using semiotics. The text here is understanding in the broadest sense. Text is not only limited to writing or linguistic aspects. Semiotics can examine the text of the coded signs in a system. Thus, semiotics can examine the cyber related crime text. Roland Barthes made

semiotics as the main approach to cultural science. He also explained the purpose of semiotics is to accept all sign systems, whatever their nature and limits, both images, signals, sounds of music, objects and all those things, which form habits or other things, which are not in the form of language. System of signification, namely the existence of a relationship between markers and markers to give meaning.

Markers are formal and sometimes physical, whereas markers are not objecting but concepts. Concept is a mental representation of objects (markers). A sign is something that represents something else that can be in the form of experience, thoughts, ideas, and so on. These signs can be in the form of limb movements, eye movements, mouth, writing form, colors, flags, shapes and pieces of houses, clothes, works of art: literature, painting, sculpture, film, dance, music and others that are in around life (Nurgiyantoro, 1995:40). So, what can be a real sign is not just language, but various things that surround this life even though it must be admitted that language is the most complete and perfect sign system.

Fananie (2000:139) suggests that the sign is a unity between two aspects that are inseparable from one another, namely markers. According to Teeuw (Fananie 2000:139) a marker is a formal aspect or the sound on the sign and a marker is a meaningful or conceptual aspect. However, markers are not identical with sounds and markers are not denotative meanings. Both are things or objects that are referred to by the sign.

Signs are part of semiotics that marks something or condition to explain or inform objects to the subject (Santosa, 1993:4). In this case the sign always shows something tangible, for example, objects, events, writings, languages, actions, events and other forms of sign. The form of natural signs is a part of the relationship naturally. Signs made by humans refers to something that has limited meaning and only refers to certain things.

Language is actually an inseparable unity between the marker and the marker. The Markers are who markers and something that is absorbed and observed immediately. Sign of language consists of elements that give meaning and elements that are interpreted, by combining these two elements can say something about things that are in reality (Luxemburg, 1989:36). The relationship between the giver of meaning and what is given is usually done according to conventions.

Saussure (Eagleton, 2006:139) views language as a sign system, which must be learned synchronically, meaning that it is studied as a complete system at one time and not diachronically in the development of history. Every sign must be seen to consist of a marker and a sign. Sudjiman (1992:7) suggests that the real sign is to say something. Signs are composed of two elements, namely the aspect of the image of the earth and a concept of the image being compared. The sign itself in Saussure's view is a concrete manifestation of the sound image and is often identified with the sound image as a marker.

There are three terms put forward by Saussure (2008:8-10) regarding the sign of language. Signs of language, markers, and markers. Each language sign consists of two sides, namely a marker in the form of a sound image and a concept in the form of a sign. This two-sided sign eliminates

the referent element. So, according to Saussure, the sign of language is not out of language. That is why there are various languages in the world. Each language has the right to mention the same reference with different words.

Ferdinand de Saussure also suggest that there are two characteristics of very basic language sign, namely (a) the sign of language is arbitrary (arbitrator). This means that there is no particular relationship or bond between the marker and the marker, (b) the sign of language is linear. In essence, the markers are auditive which lasts for a certain time. Someone does not present image of sound at once but in sequence.

Zoest (1990:11) suggests that everything has the possibility to be considered a sign. There is a long sentence is a sign. Many adjectives, replacing vocalizations in a story, the length of a short text, all of those can be considered a sign. Everything that can be observed and identified can be a sign, both small and complex things, because it consists of a large number of other smaller marks. A sign is a representative object. These signs will appear in the act of human communication through language, both oral and sign language (Endraswara 2003:64).

Nurgiyantoro (2000:40) give opinion that what is called a sign is everything that represents something else, can be experiences, thoughts, ideas and others. That sign can be in the form of limb movements, eye movements, writing forms, colors, flags, shapes and pieces of houses, clothes, works of art: literature, painting, sculpture, film, dance, music and others that are around life. So what can be a real sign is not just language, but various things that surround this life even though it must be admitted that language is the most complete and perfect sign system.

Signs are the basis of all communication (Sobur 2013:15), humans with intermediaries can communicate with each other. Signs can also be interpreted as a device used by humans in an effort to try to find a way in the world, in the midst of humans and together with humans. According to Hjelmlev (2009:62) a sign not only contains an internal relationship between material aspects (markers) and mental concepts (markers), but also contains a relationship between himself and a wider system outside himself.

According to Sobur (2013:122), signs caused by humans can be distinguished into verbal and nonverbal. Being verbal is the signs produced by the speech tool, while the nonverbal ones are signs that use limbs, sounds, signs made by humans and objects of cultural significance and ritual.

Signs indicate a real thing, such as objects, events, writing, language, actions, events, and other forms of signs. Sign that is made by man refers to something that has limited meaning and only refers to certain things. Certain signs can be carried out by other creatures that do not have cultural characteristics, such as animal sounds that point to the name of the animal itself. The sign from the past until now remains, unchanging and without any creativity (Santosa 1993:4). So the sign is a static, general and objective meaning

The relationship between markers and markers is formed by convention rather than naturally, this marker basically opens up various opportunities for signifiers. Saussure defines the signified sign as a concept and signifier as a sound image. There is a diadic relationship markers and

provides an explanation that the two elements are closely related, markers and markers and mental reactions to markers and markers linking one another through mental activities formed by culture and agreement. In other words, the sign is determined by an agreement that has cultural value. Saussure stressed that there is no logical relationship between markers and markers. So the relationship that exists is an arbitrary relationship formed from a social agreement. The word "arbor" can represent a sound image in a different language, the public can only agree that there is an arbitration and character in this sign.

Markers are meaningful sounds or meaningful scribbles (material aspects), namely what is said and what is written or read (Hoed, 2011:45). Setting the meaning of a sign requires social conventions among the language community. In this case the meaning of a sign appears due to an agreement among the community of language users. Whereas signified is a mental picture of the mind or concept (Saussure, 2008:88). These two elements are like two sides of a coin or a piece of paper.

Markers is a mental representation of a sign and not something that is referred to by a sign. So, markers are not objecting but mental representations of objects. Saussure called the mental nature of the signifier in concept terms. Markers can be distinguished but in practice they cannot be separated, they are mutually integrated and interdependent and a combination of the two then produces a sign.

Denotative signs consist of markers. However, at the same time, denotative marks are also connotative markers. So, in Barthes's concept, connotative signs do not merely have additional meanings, but also contain both denotative signs that underlie their existence.

Basically, there is a difference between denotation and connotation in general understanding and denotation and connotation understood by Barthes. In Barthes' semiology and his followers, denotation is a system of first-level significance, while connotation is the second level. In this case denotation is actually more associated with the closure of meaning. As a reaction to counteracting this oppressive fraction of denotation, Barthes tried to get rid of it and reject it. For him there is only connotation. He further said that the literal meaning is something that is natural (Budiman, 1999:22).

Within Barthes's framework, the connotation is identical to ideological operations, which he calls "myths" and serves to express and provide justification for dominant values that prevail in a given period. In the myth there are also three-dimensional patterns of markers, markers, and signs. However, as a unique system, myth is built by a chain of meanings that have existed before or in other words.

The word myth comes from the Greek "mythos" which means "word", " sayings ", " story of gods". Myth is the narration that the characters are gods, heroes, and mythical creature, the plot revolves around the origin of things or around the meaning of things, and the background is the world of metaphysics that is opposed to the real world. Myth creates a system of metaphysical knowledge to explain the origin, actions and character of humans in addition to world phenomena (Danesi, 2010:87). To distinguish between the traditional version of the myth as stated above and the

modern version (modern myth), Barthes calls the modern version of myth with mythology (Barthes, 1993).

Mythology comes from a combination of mythos which means 'true mythical thinking', and logos, rational-scientific thinking (Danesi, 2010:150). Mythology is a term used by Barthes, to distinguish the mythical concept of the traditional version. Mythology is a modern myth, including the aspect of 'logos' (rational or scientific thinking). So, the old version of the myth is all stories that don't make sense but are believed to be true by a society. While the modern myth is all things or stories rationalized so that the myth is considered a natural or true thing.

II. SRESEARCH METHODS

The design of this study uses a descriptive qualitative approach. In qualitative research, the data that appears in the form of words, phrases, sentences, paragraphs in the cyber related crime text. In qualitative research, researchers analyzed denotation marks, connotation marks, and the meaning of myth in the cyber related crime text. The qualitative nature of this research leads to written text which is used as evidence in cyber related crime. Data in this study are cyber related crime texts and research objects in the text in the form of signs in the cyber related crime text. The source of this research data in East Java Regional Police in 2017. Analyzing data in this study uses descriptive techniques. Descriptive techniques are described and explained in detail the phenomena that are the focus of research. Analysis of the signification process is carried out by examining in depth those developed by Roland Barthes (1993) including denotation marks, connotation marks, and mythic meanings.

III. DISCUSSION

A. Data (01)

Chinese Communists are embraced, Muslims are beaten...

North Korean Communists are praised, clerics and vile vilified figures...

Communist Vietnam was welcomed, the legality of Islamic organizations is revoked...

STILL HESITATED WHO IS THIS REGIME???

(BDPJT, 2017)

Then the denotation sign on the word "regime" means principles, norms, rules, and decision-making procedures. Then the principles, norms, rules and procedures for making these decisions enter the level of meaning connotation to become "rulers, oppressors, and leaders". This sign of denotation changes because it is influenced by the context. Then the "ruler, oppressor, and leader" develops into a general assumption that is attached to the symbol "ruler, oppressor, leader who has full rights in decision making" so that the regime is no longer a connotation but turns into denotation at the second level sign meaning.

At this stage, the ruler / oppressor / leader who has full rights in decision making is finally considered a myth. Thus, the meaning of the text of the ruler / oppressor / leader who

has full rights in semiotic decision making that in the Jokowi era had a purpose for communist ideas. Implementing the rules, taking full decisions to cooperate bilaterally between Indonesia and China. Economic assistance to Indonesia by China is quite a lot. Thousands of Chinese people (will / have) been brought to Indonesia very easily. So great is the infiltration of communism through Indonesian leaders and officials. Deliberately or not, they are considered to have "conspired" with foreigners (communists) who are vulnerable to injure the nation's ideology.

B. Data (02)

Later it will emerge when children play stupid games called JOKOWI-JOKOWIAN, that game is created to commemorate how cool the regime is now!!!

(BDPJT, 2017)

In the data above, the denotation marks in the above sentence in the form of the word HEAD means infidel, godless, bastard, said again JOKOWI-JOKOWIAN has the meaning of resembling JOKOWI, stupid game phrases have meaning that games are not good, do not educate. The denotation mark is a sign of connotation at the second level. HEAD word markers, repeated words of JOKOWI-JOKOWIAN, and stupid game phrases have an element of a sign that each word means a person who is used as a parable of a game that has a negative image that can influence others. In the final stage, the connotation sign is considered a myth because it becomes something that is common in society. In the beginning, games were identical to children's games. We always think games are activities carried out by children that can please their hearts. In other words, all forms of activities that require thinking, intellectual agility and achievement of certain targets can be said to be games. But in the text above it is the opposite. They assume that one day the children play games with the characters so that they can remember that the symbols of the state at that time were considered to be bad and not in favor of the community.

C. Data (03)

There are orphans who steal because of hunger

Small people who cried thinking about the increase in TDL

There are leaders who don't want to watch Korean girl bands

Get rid of your conscience, O leader of this nation.

(BDPJT, 2017)

The sign of denotation on the data ahead is found in the phrases of the people and the words of the leader. Denotation markers of small people are low-economic people while leaders are people who lead a group or country. At the second level, the sign of connotation on the phrase small people is the poor, weak, and helpless. Whereas the sign of the leader's connotation means the person in power, has everything. It certainly is inversely proportional to the real condition of the community. They consider as if the current leader is indifferent to the condition of the community. The leader is assumed not to have a heart, heart to the small community. That is what is called the myth.

D. Data (04)

What animal is the least? "DOG" "PIG"??? Know this "CACAD PRESIDENT" is more despicable than all of that while he is as he is now and is not "CONTINUED", later he will be stung because of insulting people who are more despicable than these animals, whereas actually this "JOKOWI" behavior has tarnished NKRI PANCASILA why are you still silent, you guys who like to catch ???

(BDPJT, 2017)

Denotation markers on the data in front of the word dog, pig. Markers in the two animals are pigs that are long mongoose, thick skin, and coarse hair. Dog animals are animals that are usually kept to protect homes, hunt. The connotative markers on the two animals are a rough curse, pigs are dirty, disgusting animals. The meaning of the myth in the text in front of producing the text wants to convey that Jokowi was indeed necessary and immediately arrested. Idioms of 'pigs' are drowning out the existence of Jokowi either individually or president, or the symbol of the state. Producing text chooses the word pigs because producing text intentionally chooses the word to take sympathizers of the "unstable" group who easily accept sedition. The purpose of this paper is actually aimed at the authorities or police who arrest someone who is sometimes not guilty or arrested wrongly.

E. Data (05)

Jokowi is a 2019 Presidential Election card, anyone who pairs with a dead card will not vote!

(BDPJT, 2017)

The marker on the word in front is a dead card. Markers on the word dead card have the meaning of not moving. At the second level, the sign of the connotation on the word not moving can be a weakness that many people already know, one of which is considered unproductive. The hidden meaning behind the sign or myth in the word dead card is people who are considered to have no initiative, people who are not productive so that the people will not vote for the 2019 deputy leader if the leader is still Mr. Jokowi. They think Mr. Jokowi is not productive while leading Indonesia.

F. Data(06)

FRONT MONTH 900 KVA ELECTRICITY RISE AGAIN...!!

THOUGH JOKOWI IS DEAD IN THE ELECTRICAL STERUM UNTIL IT WAS WRONG...!!!!

(BDPJT, 2017)

Denotation markers on the data in front of Jokowi die and are burnt. Markers in the dead Jokowi phrase are lifeless and the phrase until charred is charred. This denotation marker can be a connotation marker. The connotation sign of the dead Jokowi's phrase is a leader who is expected to disappear, not lead. Whereas, the sign of connotation until burnt is formless, becomes ash so it disappears quickly. The meaning contained in the text is a form of irritation in producing a text that feels representative of the Indonesian people about rising electricity rates that can affect their

economy. They were annoyed, bursting into anger by praying for the president to die quickly because he felt that with the increase in electricity rates their lives were getting worse.

G. Data (07)

FACT or MYTH?

PDIP is a COVERED PARTY

JOKOWI is a LONG PRESIDENT

(BDPJT, 2017)

In the data above, denotation markers are found in the stupidest words. The denotation marker means the stupidest, the least intelligent. Then at the second level, the stupidest connotation marker becomes a sign of connotation which means that people who do not have the ability, cannot lead the country. So the meaning of myth Jokowi is a member of PDIP. PDIP is considered to produce the most corrupt party text including Jokowi. The text above is a curse, blasphemy, insult to the symbol of the state, which is a president who is not intelligent.

The seven data in front is a Cyber text related crime in the East Java Regional Police. The case has obtained legal provisions. That is, the suspect producing the text has been punished. The text has a sign. According to Hoed texts that can be used as tools in cases that violate the law can be analyzed with semiotics. In accordance with the data in front of the appropriate theory is Roland Barthes' semiotics. According to Barthes (1993) meaning means that objects not only carry information, in which case the objects are to be communicated, but also constitute a structured system of signs. One important area which Barthes studied in his study of signs was the reader role. The connotation, even though it is an authentic sign, requires the activeness of the reader to function. Barthes explicitly reviews what he often refers to as the second level meaning system, which is built on other existing systems. This second system by Barthes is called "connotative", which in his book *Mythologies* explicitly distinguishes it from denotative or the system of meaning of the first level. Denotative marks consist of markers and markers. However, at the same time, denotative marks are also connotative markers. So, in Barthes's concept, connotative signs do not merely have additional meanings, but also contain both denotative signs that underlie their existence.

IV. CONCLUSION

From the discussion before found denotation marks, connotation marks, and the meaning of myth in the cyber related crime text. There are many signs in the text of insult and defamation directed by the head of state. They consider blasphemy, insult to the symbol of the state is a natural thing and does not result in legal problems. This was done because they felt dissatisfied with the current government's performance.

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