

## Memos As a Symbol of Political Communication

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### ABSTRACT

Memos as a culture of political consumerism restructure the position of communication in society, shrink traditional forms of political communication and cause ideological loyalty to erode deeper. The study used a qualitative design to explain forms of political propaganda communication as a means of communicating. The method used is a critical analysis of the contents of Grant Kien's book entitled *Communicating with Memos Consequences in Post-truth Civilization*. The results generally explain that Grant Kien's book *Communicating with Memos Consequences in Post-truth Civilization* provides a balanced analysis of the purpose of memos, identity politics, and reconstruction of Political communication in the *post-truth* era. In the early chapters, Grant Kien gave assumptions about the chaos of communication posted on social media called *Digital Steamworks*. In his writing, Kien said that memos on social media are a tool of political propaganda and a means to corner the position of the media and society. The political styles highlighted on social media are increasingly operating as a focus for *post-truth* lifestyle choices rooted in identity politics. Political deconstruction became one of the conservative options, supporting a more eclectic, fluid, and specific form of political recognition. Meanwhile, memos tend to be a means of reproducing political messages and propaganda in a narrower spectrum. The study concludes that memos, which were initially a form of the general message of communication, shifted into a tool of political propaganda.

### Keywords:

*Civilization*  
*Meme Communication*  
*Politic*  
*Social Transformation*  
*Social Media*



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### INTRODUCTION

Fantasies that were far-fetched fifteen years ago changed the situation Communication and have given rise to hypotheticals over the past decade so that the change becomes an acceptable phenomenon and is considered normal in the world of hyper-mediation. However, this phenomenon is a new thing in the study of media effects. A conspiracy of some technical advances, socio-cultural activities, and philosophical and theoretical statements in our daily lives allows everyone in the global communications network to become the object of viral media. Individuals and personal lives are not the only things affected in this situation. Instead, the same system would give rise to the conditions of the global media that are subject to it (McClelland, 1996).

Therefore, it is not surprising that questions arise regarding the nature of the political 'self,' including questions about awareness of using memos for a political performance. It should be noted that differences in communication culture should be based on contextual sources and ideas. Memos as a form of self-representation in everyday life involve several different roles, ranging from those interacting with general and unique directions so that a change in political style can project a person's political persona. Part of memos is a form of choice that relies on an intelligent design to convey a message (Pa~trut & Pa~trut, 2014).

Kien sharpens human profiling through meme channels as a necessary reaction to media visibility requirements that tend to frame political action only as a sociological issue. Of course, we cannot understand political processes and arrangements through memes and social activities alone, but the identity projected by communication becomes the main object to be aware of. Memes provide popular perceptions and judgments of issues and forces lurking behind invisible boundaries (Huemer, 2018).

Through memes, communication can be represented as part of an ambition centered on popular political organizations. Through Kien's view, meme tries to articulate social media as a different common sense, and it is vital to assess human civilization in the digital age. The subject in this book is a meme as a personality shaper that lies behind the times' charms (Woolley & Howard, 2019). The problem with this research is the shift of the primary function of memes as a symbol of communication to political propaganda tools. As an academic benchmark, the position of communication through signs is significant because these two things both represent the interests of individuals and their groups. Politics has its role and function, and communication is a tool to convey messages and not a tool for political propaganda (Stanley, 2015).

## LITERATURE REVIEW

In general, communication means conveying information with certain media to those in need and appreciating the process of delivering messages (Coleman, Deutsch & Marcus, 2016). In analyzing Grant Kien's book, researchers focused on the science of semiotics and hyper semiotics to find analytical acumen. For this reason, the author must convey the understanding of semiotics and hyper semiotics as a basis for going deeper into more substantial areas. Communication semiotics examines signs or signals in the broader context of communication by involving various elements of communication (Piliang, 2012). Hyper semiotics is a tendency beyond conventional semiotics that operates in a culture where lies, falsehoods, superficiality, images, subjectivity, games, and superlative are celebrated as their primary purpose.

In contrast, truth, authenticity, depth, transcendence, and metaphysics are rejected barriers to creativity and cultural productivity (Piliang, 2012). It is necessary to allude to Saussure's view of language to strengthen the researcher's analysis. In a study written by Benny H. Hoed, language is interpreted as a system of signs (Hoed, 2014).

## METHOD

The research method used is critical discourse analysis. Discourse is a series of related sentences, connecting one proposition with another proposition, forming a unity so that a harmonious meaning is created between the sentences; Second, the most complete and highest or greatest unity of language above a sentence or clause with continuous coherence and cohesion and being able to have an absolute beginning and end, delivered orally or in writing (Eriyanto, 2001). The critical discourse analysis used will dissect the narratives present in meme symbols, figuring out what are the main reasons for the shift from communication symbols to political propaganda. The classification of the meaning of each meme cannot necessarily be interpreted as a shift, but lately, we see memes have been used as a tool of political propaganda. By stringing together each meaning from behind the meme, researchers will find a strong coherence about the reasons behind the communication definition shift. Finally, the researcher gave one hypothesis about this study: the change in meaning will give rise to a broad dimension that can unite the nation or even divide the nation. A country should be united and aim to prosper the people through politics, but now it is only a utopia. The political party that holds continues to use power to throw the people into a hole of suffering (Soules, 2015).

## RESULTS AND DISCUSSION

For the first time, Kien looks at how the power of the media is deliberately set to give birth to our naïve behavior about self-awareness and lifestyle on social media. The following perspective is communication in the era of modern civilization, such as the use of social media into an increasing gap with readouts and the sentimental nature of society (Barclay, 2014). According to Kien (2019), the characteristics of social media in modern civilization must consider personalities 'from the outside' and link human behavior to some of the hidden sources of character behind the controversial rapid rise of social media. The communication symbols Kien offers aim to control human actions in their various social activities. The reality referred to as hyper semiotics is visible on page four of the *memeplex*, which means the system in which *memes* were re-launched and allegedly a miraculous emergence in communication.

As a variant of behaviorism, memes find context in human behavior that can be publicly observed as the basis for looking at human actions. Memes are also considered a determinant of style that can explain the message that wants to be conveyed as a form of political resistance. The power of the media makes meme positions act actively and passively, meaning human personality is considered a black box that will be useless in our efforts to explain and predict human behavior and human nature. Memes as a means of communication have undergone a shift in meaning into a tool of political resistance. The focus of Kien's interests is to explain the meme infrastructure as a code or symbol that the wider

community can play. Kien uses the characterization of human behavior as a measuring tool to determine the position of memes in social society. Kien's conception of a person's style would be a substitute or model of an individual's personality (Barclay, 2018).

In his book, Kien described the function of social media as a tool to change human personality. He gives the following views; (1) The power of mass media in the hands of the audience creates channels for cybernetic feedback in media equipment or machines; (2) Longstanding social problems and oppression can be recreated and repackaged in a new media format; (3) Social media distribution can lead to a speedy exponential spread (aka "going viral"). Thus, some new things can be considered urgent and essential; (4) The audience creates their virtual world, curating itself to choose individual tastes and beliefs; (5) Overreactions in the form of digital moral panic and *techno panics* cause the media effect to be disproportionate; (6) Critical thinking and rationality are scorched by trying to play around and deal with the intelligent postmodern; (7) The solipsistic virtual community is unwilling to communicate with others on important issues, perpetuates falsehoods within themselves, and rejects new information from the outside.

Researchers tried to find alternative thoughts from other figures about point number six, the concept of rationality will be scorched due to human nature. Because humans are *Homoludens*, or humans are creatures who play. Because the type of game is different than usual, it could be that the rationality will be scorched and even lost without a trace (Smith, 2011). On the other hand, politics is considered freedom in deciphering opinions on social media. In Kien's book, politics is regarded as a human act to achieve a goal that the public can see. The politics of using memes is a style for presenting information by mixing subjectivism in the conception of human behavior. Sabarini (2021) says that freedom of the press has become one of the most discussed practical questions. The press on social media as a contemporary act triggered Kien to produce another category of social media called ethical imperatives. The consequences that occur due to the emergence of memes not only touch one or two elements but can touch all aspects of human life because this is a new communication format, and we still have a lot to learn about it (Morrow, 2005).

What individuals always rely on to understand each other's behavior is a form of revolutionary action on social media because behavior always presents unscientific activities and *superficiality*. Admittedly, memes have deep and different meanings as resistance to communication. What's being fought? What is resisted is human behavior to achieve the goal of not paying attention to communication rules (Boudana, Frosh, & Cohen, 2017). In a more fundamental sense, memes are used as a political propaganda tool to carry out global restructuring. Using memes must touch more substantial territory so that the message conveyed is not biased (Applegate & Cohen, 2017).

## A. History of Memes

The way we use memes in popular culture and media studies may mislead us into thinking that they are a phenomenon limited to the internet. It is simply not true. The spread of the word meme into various discourses has removed the original term. Evolutionary biologists such as Richard Dawkins invented the term meme in the 1970s to signify a *unit of organic culture*, self-replicating and growing. In addition, the term meme originally was to explain how "selfish" genes can make choices and explain cultural resilience as an aspect of biological life. Individual entities must be able to replicate it to qualify as a meme. However, not only that, but individuals can also reproduce precise copies of the makeup of society (Denisova, 2019). In addition to self-replication (i.e., containing all the information or instructions needed to make copies of itself), it must be able to translate the circumstances, situations, and conditions of the changing society in which it lives (Kien, 2019).

Change, improvement, and adaptation to the environment are the goal of self-replication. It becomes something that can be understood by abandoning previous gene errors, creating a history of development throughout life. Memes, like our genetics, happen from time to time. In short, it should be able to evolve. According to Dawkin's definition, all language and communication are mimetic, generally understood by people who work with the concept of memes as cultural replicators. Many works attempt to describe the exact nature of the term plucking in the makeup of human biology (Buckland, 2017). On the other hand, the problem of cultural reproduction is far from original in biological evolution (Shifman, 2014a). There is an understanding of memes biologically that Dawkins' memetic behavior seems exactly like reproduction and development working in a digital environment (Kien, 2019).

The interest in better understanding citing communication has emerged after the 2016 U.S. presidential election, in which social media played an essential role for the first time in the success of the winner. Through memes, internet users efficiently respond to sociopolitical events, some of which may not be widely recognized. Viral content is a media message that exponentially jumps from one site to another (Mangion, 2011).

## B. Immortal Misinformation

In contrast to Foucault, who views discourse as a field of all statements, sometimes as an individualization of a group of words and sometimes as a regulative practice seen from a report. (Foucault, 2002). The logical consequence of strumming communication is continuous misinformation and is difficult to avoid. The public has no way of removing

false information from the internet once it is widespread. There is no proportionate corrective action against managed information.

On the contrary, right and wrong information can coexist in the digital world. The inability to translate this phenomenon hurts an individual's life and further encourages distrust of any information that does not conform to the worldview. We can find photos of hacked celebrities online and other criminal acts on the internet (Weert & Tatnall, 2005).

We can only hope without knowing when the truth of the information will return to normal. Online media provides a space called *simulacra* or imaging. In the study of semiotics, this is called hyper semiotics, in which lying, falsehood, slyness, superficiality, immanence or subjectivity, play, and superlative are celebrated as its main objectives. All online insults are finally easy to find in a quick web search. The quality of the answers coming from social media cannot be said to be substantial. It does not even take into account the original properties of mass communication. This framework becomes a big question about how to view a new civilization that is a terrible scourge in communication. Searching for information online that is not credible can cause catastrophic effects on communication. Another essential element of the problem also arises from time to time. For that, information and communication must be strengthened in a more substantial and equitable context. Memes as communication will be brutal to believe if they still use the old ways of propaganda (Baudana, 2017).

Many cases occur in the meme world, so the role of communication indicates the consequences to be considered. One of the more painful consequences is the emergence of hoaxes. The presence of virtual dimensions causes everyone to be able to access information without any constraints. However, many people do not realize that it creates a new tragedy in communication. The language used by netizens does not pay attention to ethical rules, so horizontal conflict thrives. To borrow Foucault, Foucault says that words or wording are not independent, meaning that there is a dimension of order offered by Foucault as a statement that (must) be different from reality (Foucault, 2002). We need to explain the need for a digital plan before doing digital activities so that hate speech can be suppressed to the smallest number. Because on the internet, we can live forever, and the consequences must be borne (Jenkins, 2014).

Most digital activities have a process of dialectics, so that account users survive crime and data theft on the internet. Online live communication activities use memes, but it's easier for people to spread uncertain information at this level. The symbol of political resistance sparks digital bickering, many of which are dead but can be revived. It continues to increase with the existence of memes that can be perceived variously (Navas, 2013). It happens seamlessly globally in our more contemporary living conditions with the internet. Kien said he would stop writing down strumming communication objects if the results damaged the world's image. But Kien cannot stem that. Memes have emerged as a media phenomenon, how one meets in a virtual world that influences our lives, thoughts, and cultural patterns as human beings.

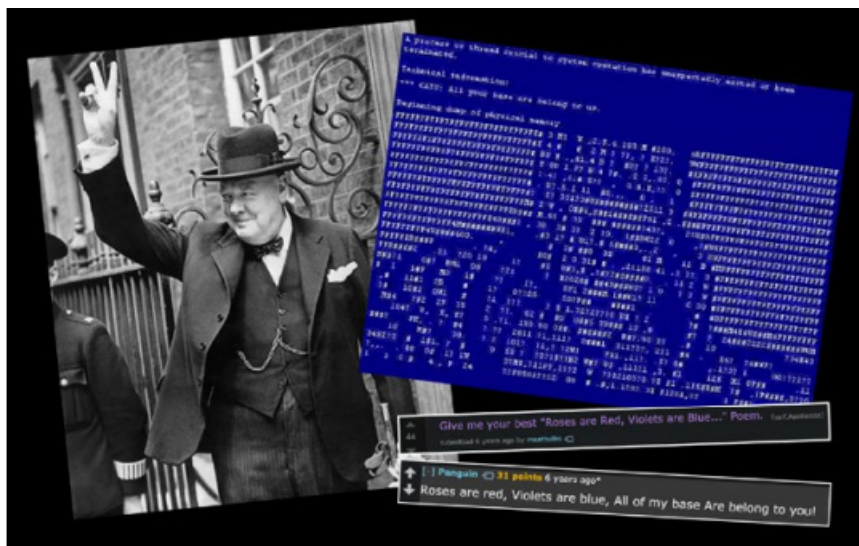


Fig 1. Winston Churchill was the first person to be the object of a communication meme (Kien, 2019)

Memes can draw the hypothesis that communication sometimes has to be delivered in hyperbole. Ironically indeed, from this, we can know that communication in the modern era as it is today is a lot of distortions, anomalies, and falsehoods displayed (Pratkanis & Aronson, 1997). Therefore, it makes sense that the hyper semiotic theory that says semiotics is *pseudo-science* because something that cannot explain the truth cannot explain falsehood. In reality, there is falsehood (Jenkins, 2014). Likewise, with memes these days, communication is no longer the social glue that helps stabilize daily routines and human relationships. Communication leads more to social resistance or is instead used as a tool to launch specific political systems or propaganda (Nurudin, 2008).

To keep the conversation space alive, we must control the development of memes on social media, especially in the current digital era. Conversations on social media must be balanced between meaning and reality and apply the principle of social balance to get one essence of communication. Intimate conversations using the mind will beautify the democratic space better, at least preventing the emergence of hoaxes. Our belief in the form and message of communication must always be maintained, although ironic statements about communication appear in various conditions. Memes as a means of representation must awaken entities and entertainment within the community group. Today, communication consolidation is the target of sarcasm to strengthen internal groups against the hostile outside world (Huemer, 2018).

Overall, sarcasm seems to model a *cybernetic* scheme that assumes everyone can participate as part of the same group. However, a lousy framework is presented by those who do not understand the ethics of building communication. It is a symbol that the existence of one-sided memes is needed. It's just that society is too excessive to interpret the birth of memes. A kind of joke in digital development because social media frames can't limit creativity (Navas, 2013).

On social media, people can argue anything because, in basic terms, the notion of social media is media without redaction (Schonig, 2019). Social media regulates social meaning through hierarchy, emphasizing and downplaying aspects of information in its presentations (Shifman, 2014b). Each individual has the right to create their message, deciding what to see until an uncertain deadline. Political resistance by those who do not understand communication will affect how we view the information circulating. Sarcasm should be framed as a profound statement, especially by new group members who haven't obtained enough information (Wigness, 2014).

On the other hand, culture determines what kind of sarcasm is easily misunderstood as offensive and out of place. The world of digital media is an environment opposed to framing information. Hence there are hardly any additional cues beyond the message communicated to provide further context. Available signals tend to depend on how to build the history of human civilization through technology and information (Gallagher, 2010).

### C. Forms of Memes as Political Resistance



Fig. 2. Kilroy Was Here (Kien, 2019)

*Kilroy Was Here* was a popular meme during World War II. It is usually seen in graffiti. Its origins are still a mystery to this day, but this meme was the mastermind of the conflict in World War II. In the constellation, media memes increasingly play the role of rational "figures" controlling the political elite. Like Kilroy's *Was Here*, memes tend to position it as formal representative institutions such as parties and parliaments. Today's political debate is more of a game between professionals who simultaneously deviate from the original purpose of communication. Social media memes are seen as something free without a space barrier. The public will be brought into mysterious matters. However, the existence of memes like Kilroy can be questioned as to the initial conjecture of political conflict.

Using memes, all sorts of meanings are justified and kept out of the reach of truth and the purity of communication messages. Supposedly, memes generate a greater density of information through communication symbols. Capacity building and assessment of the flow of information must be supported by a capacity that no one should represent. Communication should bring benefits to everyone, especially on social media. Only in this way will the intellectual return as someone who has significance in communication science (Kien, 2019).

Mememes like *Kilroy's Was Here* have a wealth of imagination, intuitive experience, and emotional intelligence, but many people misrepresent them so that the communicant is not quite able to judge what is being done on the political media stage. Supposedly, many experiments were conducted to investigate cases that occur with modern relational

morality because the violence on social media does not touch us directly but touches our cognition. In this book, Kien has tried to restore the spirit of communication to promote a form of emotional realism that allows ordinary citizens to escape their political passivity and even indifference to react adequately and competently to whatever their political representatives provide (Pruss, 2018)



Fig. 3 Emoji Discourse (Kien, 2019)

According to *Emoji Discourse* above, the top left refers to the popular “Can You Not” image macro, while the top right exemplifies watching emoji discourse. The lower left emoji depicts the “Dabbing” dance meme, while the right shows a pop culture Cyborg reference (Unicode.org, n.d).



Fig. 4 Jokowi Pinokio on Tempo magazine’s cover (CNN Indonesia, 2019).

For some, politics is a difference in results and views that coincide with a period of conservative hegemony in a particular politics. Traditional ideas have something to do with rising inequality. The Press as a control agency is only limited to providing information in this case. But on the other hand, the memes circulating are considered an attempt to relocate politics, roles, and government systems. Communication is now a more excellent tool of competition and propaganda to make a profit from specific individuals (Cowen et al., 2012). The Jokowi Pinocchio meme aired by Tempo reflects that memes are “*income*” and a tool used to unseat Jokowi’s Political opponents. For us, memes are a kind of episode created in the run-up to an election or to give a response to a particular political policy. The above meme is proof that the shift in the meaning of Communication can create a strict dualism of differences. The first is; Communication using memes strengthens social concentration against political inequality. The second; Communication using memes as a minority group fails to distribute justice, then uses memes as a tool to carry out practical political movements in cunning and detrimental ways to many people (Office for Central Europe and Eurasia, 2003).

Memes as a path of distribution of messages to influential groups. Who are they? A politician who is in a government. Least to limit their inequalities, communication must be placed into a basket that does not have a nasty form of propaganda. Communication must seize the glory of the message so that the majority of communication functions become intact and not tainted by certain groups. In the case of Jokowi Pinocchio on Tempo’s cover, Setri Yasra, Editor of Majalan Tempo, said he did not intend to insult the head of state. The composition of Jokowi’s image consisted of Pinocchio’s shadow and not Jokowi Pinocchio (CNN Indonesia, 2019).

Regardless of all that, the role of Communication must gain a decent place among the waves of Political ethics so that, on an unexpected level, the positions of Communication, memes, and Politics will not corner each other, instead will support each other the common good. However, as long as market political fundamentalism is enforced, what happens is a prolonged conflict and will never be completed (Hawkesworth et al., 2002)

On the side of political professionals, emojis have a more rounded and varied meaning. Emojis also belong to the meme category but are usually depicted using more sarcasm or subtle language. Emojis highlight humans and the development of civilization in the world of social media as social representations that transmit reality and innuendo. What emojis say visualizes how people’s political conditions regarding the outcome of information can assess citizens. More traditional media such as newspapers, pamphlets, and radio must maintain separation between programs, people, and presentations. As is the case with society at large, information sensitivity and emotional expression are used to fulfill essential functions of recognition and identification, introducing new forms of ‘dynamic democracy (Pratkanis & Aronson, 1997)

Political trust and distrust are distributed based on broader and more practical information. In this way, auratic and heroic politics (the politics of great people, big words, and lofty ideals) can be a universalist attraction conveyed to companies. According to Kien (2019), politics participates in more general culture. One of them uses memes and emojis. It is done to achieve closeness in conveying contextualization and emotionalism when communicating. The epistemology between forms of rationality and facts is depicted in emojis and memes. Kien (2019) describes that losing a ‘high’ political aura reduces the distance between political professionals and ordinary citizens.

#### **D. Mediated Political Persona and Culture**

Perhaps one of the earliest examples of a political situation combines the mystical resonance of persona use with political performance. Although it includes the archaic requirements of the political elite, it should be noted that the introduction of media technology radically changed their nature (Brants et al., 2011). There has been an established subspecialty of political studies, namely making political marketing and campaigning changes. Different perspectives will be the primary source of managing the flow of information on social media about identity politics. It is seen to force social media into areas that are not responsible. Social media is enough to provide a framing of the condition of society, not identity politics (Gray, 2007). Kien (2019) criticized this as the main synopsis to fight the change. Deconstruction of the meaning of communication occurs at every changing age. Anonymous accounts have sprung up as an impure form of political development.

Communication is about mediation and the human persona, including tracking candidate profiles in a campaign. However, Kien’s primary concern is issues related to political performance in democratic culture. This activity is not getting the attention it deserves (Esparza, 2015) The agenda that appears on social media is alarming enough that it cannot present the right challenges for the progress of human civilization. A growing concern is the shape of the misconstrued symbols of communication. Over time, social media wants to place the formal and broad fields in the wider social setting of public life (Illahi & Fajar, 2020).

Here, social media is present to complement the power of society that places the majority of people as subjects, is open as a political performance, and serves to secure the adequacy of the information. Therefore, modern democracy requires a particular type of political persona as the focus of the political system. At the same time as its mediation requirements, social media introduces a new level of scale and flexibility to people’s performance (Simarmata, 2014).

There are various ways to assess the consequences of this new condition, one of which is not to give the distance between the interests of society and purely political purposes (Gray, 1999). However, the opportunity to commit fraud and manipulation comes from political parties. They try to undermine the democratic process but fail to provide positive value to society. Memes, for example, offer a comprehensive review using the theory of political representation but instead simultaneously create a widening gap between the representative and the represented (Barclay, 2018). This phenomenon being a complicated political style, memes are supposed to be present as a tool to provide an essential basis for democratic culture. According to Kien (2019), such gaps allow politics to widen the distinction between perspective goals and the professional political class.

A consequence of the development of the times is the shift in the primary meaning of natural objects, one of which is the meme of communication. In this writing, or at least through some mass media on the internet, we are at the gate of the digital world, and we must be prepared for all the consequences (Denisova, 2019). One of them; Shifting the meaning and exploitation of messages through excessive social media so that a bit of action is already considered Viral. We believe digital remediation must be done immediately to control the phenomenon more directed and correct due to the shift of the function of this meme from what was originally a message for World War II soldiers to a political message full of propaganda and hatred. The pure cultural meaning in memes is deliberately eliminated and replaced with agitation and voices of moral hate. This shift is still happening today. One of the entire pieces of evidence is the no-verbal aggression hammering memes that occur on some social media today (Barclay, 2018).

The disproportionate effect occurs due to the uneven shift in meaning and preposition between the current situation and the moral knowledge of netizens. As a form of logical consequence of the development of the times, we must accept, but if it ignores the public interest, it must be stopped immediately, returning the meme dignity to its original position that gives a positive message for the salvation of society. From this shift in picking communication, it can be seen that technology brings good and bad impacts, all depending on how we each. The reward that must be received is the loss of ethics and awareness of using media messages to be a good human being (Holmes, 2005).

There are two notable effects: an overestimated spirit due to social change (more to the shock of sudden social and technological changes) and virtual communication behavior similar to the moral panic inspired by the media and the mass hysteria of the last few days. Up to this point, we have described plucking communication and shifting meaning to describe cybernetic processes that nurture and facilitate viral content in a variety of conditions and situations (Santoso, 2018).

One thing to note more is; to look for ways of explaining individuals reusing content and pushing it forward as an act of consumer and cultural identification. Seeing the urgency that arouses audience excitement and redistribution as it is today, presumably, it needs a new formula to restore the function of social media as before; at least we know that a shift in the meaning of communication messages can occur at any time. The low awareness resulted in a high level of public shock about technology and a change in the definition of communication (Blackmore, 1999).

In picking communication, no one can clean up the mess he made himself, indeed! But at least there is some kind of particular "application" to resuscitate netizens in using social media. There must be different ethics and understanding. This shift in the meaning of memes is considered a way of putting a morally paradoxical world into some kind of functional order, such as; Memes are considered something natural to throw issues and insult some social media users. Castrate enthusiastic social media users by creating memes that have no good message. There are only messages that corner each other. Placing memes is not part of communication but imaging politics that only rolls around in one structured period (Geek, 2013).

Social media shapes the rhetoric of political mimesis so that political conventions allow informality to continue to increase. The public feels aggrieved, so something important becomes less infused as part of the politics it is trying to articulate (Hassan & Thomas, 2006). It carries a strong 'secondary morality' political culture in which social media is considered or even forced to replace the written records of the press. With various logical consequences to be accepted, we must begin to improve, at least in the short term, that communication has no specific purpose. Communication has a broad goal that the community fully recognizes in writing (Hiariej and Stokke, 2017).





Fig. 5 Meme about the comparison between Japan, Korea, and Indonesia's political elite (Anzulai, 2018)

The current state of affairs in any world is included an identity crisis, a crisis of trust, and a communication crisis. The above memes fall into the category of Glittering or joyous naming or labeling of a political message. But make no mistake, the positive here is not because it is good, but because there is a kind of hidden expression or innuendo to the social situation (Nurudin, 2008). This crisis reveals some unpleasant facts about Politics must happen, one of which is the meme above. Indonesia is considered a country that specially treats the corrupt. It makes memes a means to convey people's aspirations and anxiety. Memes are an alternative medium for conveying political criticism, but, unfortunately, some people consider memes a threat. Communication is a form and an attempt to bring down political opponents. We as researchers should advise them all on the importance of studying forms of communication so that unfounded accusations are not easily conveyed. We argue that communication is precisely a message industry in current conditions (Corner & Pels, 2003). Those who have never learned about Communication always make inappropriate assumptions and accusations. There is nothing wrong with political memes. Precisely for us, political memes can be used to free themselves from political regulations and rules that shackle the aspirations of truth. Memes are now a trend that results in Communication deformation in a more flexible direction. It is a turning point that communication is conversing, and messages can be conveyed through various forms and media, one of which is memes (Fouda, 2007).



Fig. 6 Meme depicts Indonesian democracy (RiauMandiri.co, 2015)

In Indonesia, democracy is on an extended break without a moral message, inviolable! This message feels louder than the political message that has been budgeted through envelopes. But here's the reality, the meme above comes with a classic satire about its emphasis on a democratic position that is not transparent and ambiguous, even dead. The above memes are a form or type of *Name-Calling* or creating a specific label on an event or phenomenon or a particular person or situation. Democracy is symbolized by a tomb, meaning that there is currently no social justice in Indonesia. There is justice that dies. Memes as paradoxes are also moral messages about a sense of justice that hurts. Communication provides a particular agenda for interpreting memes as a form or way of exploiting all possibilities to make the silence of the message heard and turned into a convincing fact. Now, we may ask ourselves, does democracy still exist? And if it still exists, is it worth living amid conspiracies and cheap agitation. This stigma is not a stereotype, but it is the fact that democracy is an illusion (Simon, 2007).



Fig. 7 Indonesia's first President appears on the PDIP banner (Waskita, 2014)

The type of meme he tops can undoubtedly be included in the Transfer category, namely propaganda that carries a big name to convey its message. This propaganda often appears on social media, the purpose of which is the delivery of messages to political opponents to be recognized for their strength and existence (Herf, 2006). For most of the political year, this type of propaganda appears a lot and is used to provide specific effects and shocks. Usually, the product is referred to as psychological defeat. We can see in the PDIP banner seen a photo of Indonesia's first President, Soekarno. We know Megawati is Princess Soekarno, so it is effortless to understand and very easy to ensure that Megawati stands and will continue to rule behind Soekarno's big-name (Bernays, 2017)

For Megawati and PDIP, propaganda like this has become a "tradition" that must be done to respect Indonesia's ancestors and history. From this, we can see that social media concerning political memes shows a structured pattern ranging from what kind of propaganda and when it is conveyed to the public through social media, the message said has a remarkable effect on political opponents. Maintaining the existence of communication and media (especially social media) is very difficult amid the onslaught of social ills and the destruction of unity. While the continuous development of mass media occurs, even memes have begun to shift from their initial function as a message to World War II soldiers to political propaganda, even used by some people and political parties to drop mentally deliberately. Through this writing, we hope that the darkness will soon pass, and the function of memes will go back to the beginning (not those political memes are wrong, but the wrong ones are the purpose used to bring down opponents). The only natural way to stop destructive political spirits from entering memes further is to fight the turning point of political memes. It means that negative memes must be countered with positive memes, and negative propaganda must be countered with positive propaganda. Communes must return to their original meaning, not as lousy propaganda but to good propaganda such as moral messages and social change in society.

## CONCLUSION

For the first time, Kien (2019) looks at how the power of the media is deliberately set to give birth to our naïve behavior about self-awareness and lifestyle on social media. In the era of citing communication like today, internet warriors (netizens) create a sense of political engagement for themselves regardless of communication ethics. The power of the

media is indeed in the hands of the audience. With that power, the impact on the world is tremendous and comprehensive. The first consequence of that impact is weakening the primary function of mass media or social media. From this, we can analyze the dilapidation of the media in the hands of the audience. The power that should be a weapon is used to kill the times and civilizations. The second consequence is to blur and mess up the message, distract from the main point to the point of no use, and push the problem further underground and eventually forgotten or replaced with a new trial.

Problems that arise on social media can be a source of battle to dominate social media's weaknesses. Aesthetics are vanishing, as evidenced through the mainstream dominance of less and fewer media. Social conflict is a new job for those who have a special mission. After the mission is completed (conflict), they will disappear without a trace. This shift in social meaning is due to the internet and popular culture being contaminated by biased social structures. Too many social cases are deliberately raised to create virtual quarrels played by the same actors as before. Ironically, what happens without news value is considered viral without any essential points. The brutality of this information made some of the eardrums of the communication world blush. There is no good solution except to change the concept and give netizens an understanding that their strength is the world's future.

The power of virtual forums makes individuals decide something without consideration. It is what we call the beginning of fake news. The culture they create without regard to knowledge, they never think about what is the deciding factor and the division of harmony. Social media users use memes to win public sympathy. It's just by choosing between entering into an all-around virtual world or going down to improve communication ethics. The frenetic virtual world provides a sexier temptation. Sharing information becomes routine, but the information provided is empty without any positive messages.

In our opinion, it is necessary to organize social media features in more detail because social media that does not have an editorial will overreact. The view of the future is considered light just by moving a finger. Unfortunately, with the evolution of social media and communication picking seems challenging to find the root of the problem. Nowadays, issues are fried like ready meals. The impact of extreme reactionary will increasingly peak and crack into the dimensions of communication and media.

The most unfortunate thing about this technological development is that critical thinking and rationality are scorched due to a biased and uncontrollable social effect. The media has become a luxurious house, but the haunted nature displayed is wrapped in luxuries without residents. This paper is not to say that some technological changes are not significant. However, it is about the hidden dimensions behind the changing times and human civilization. A solipsistic virtual community is unwilling to communicate with others about important issues, perpetuate falsehoods in themselves, and reject new information from the outside.

Some things that need to be mentioned from the study results are some propaganda such as; Name-Calling, Glittering, and Transfer. All that propaganda results from a transformation of a meme that is deliberately deflected for the benefit of a few. Communication shifted to secondary, its primary meaning reduced by the social media that raised its name, a perfect paradox in communication and academia.

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