

COVID-19 PREVENTION SIGNS IN THE INDONESIA'S SUPER PRIORITY TOURIST DESTINATION

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Abstract

After a long struggle against Covid-19 for more than a year, the spread of COVID-19 in Indonesia gradually decreased and was considerably under control. Several public places, including some tourist destinations, were allowed to re-open. The Ministry of Tourism and Creative Economy made 20 tourist attractions for trial, including the Borobudur temple, the world's largest Buddhist temple. It is carried out cautiously and under strict health protocols procedure. Implementing health protocol regulations was encouraged by making and placing many protocol signs in strategic places. The aim of this study was to identify and investigate the compositions meaning of the COVID-19 prevention sign at Borobudur Temple. The data were collected through the documentation method with photographic technique. The result showed that all signs have real and ideal information value. Saliency signs appear as a result of a variety of fascinating text and images. The framing of the sign is presented in centered/circular with a linear and nonlinear composition. Overall, the signs proved the management of Borobudur temple's strong commitment to opening the site with strict protocols to prevent the spread of COVID-19 in the Borobudur area.

Keywords: Borobudur, Covid-19, multimodal, outdoor signs.

INTRODUCTION

The COVID-19 pandemic has impacted every part of life in many countries worldwide, including Indonesia. In order to stop the spread of the Coronavirus, several

activities were obliged to adapt to the new normal situation. One of the strategies is to restrict large crowds and other public gatherings. It resulted in the temporary closure of several public places, including

those related to education, religion, and tourism.

On March 2, 2020, the first COVID-19 case in Indonesia was discovered, approximately four months after the first Covid-19 case in China. At the time, President Joko Widodo urged the public to practice good hand hygiene, avoid unnecessary interactions with others, and boost one's immunity to avoid being infected with the Coronavirus (Debora, 2020). There was an increase in May to a high on July 15, 2021, according to the government's official website for COVID-19 information (<https://covid19.go.id/>). At the time, the confirmed COVID-19 cases reached 56,757 only in a single day (see Figure 1).

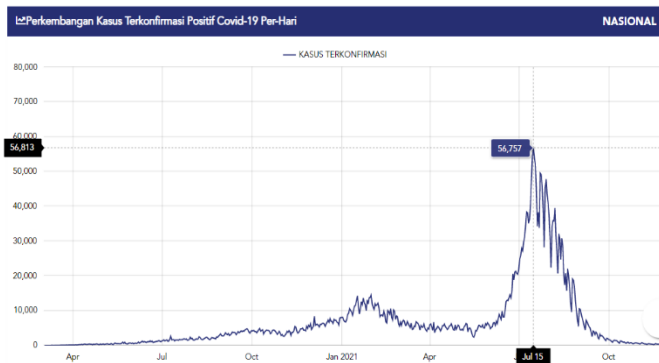


Figure 1. Daily COVID-19 Cases in Indonesia
Source: <https://covid19.go.id/>

According to the same source, the total number of confirmed cases as of September 26, 2021, is 4,208,013.

The government has made several attempts to decrease the number of cases, and it has now dropped significantly. Those attempts involved several adaptations and adjustments of Government policies, such as *Pembatasan Sosial Berskala Besar* (PSPB – Large Scale Social Restrictions), and *Pemberlakuan Pembatasan Kegiatan Masyarakat* (PPKM-Enforcement of Restrictions on Community Activities). PPKM policy is active with 4 scale levels, from 1 to 4. Those policies limit people's movement and reinforce the implementation of health protocol discipline, with slight variations depending on the dynamics situation of COVID-19 cases in the region. Until September 2021, the spread of COVID-19 in Indonesia gradually decreased and was considerably under control.

Consequently, several public places, including tourist destinations, were allowed to re-open. The policy is outlined in Minister of Home Affairs' Instruction No. 39/2021. It is stated that the trials of re-opening the tourist attractions/destination adhere to the Ministry of Tourism and Creative Economy's provisions.

The Ministry of Tourism and Creative Economy selected 20 tourist attractions for trial-opening, including Taman Impian Jaya Ancol, Taman Mini Indonesia Indah, Taman

Safari Indonesia, the Lodge Maribaya, Glamping Lake Rancabali, Kawah Putih, Jbound, Saung Mang Udjo, Grand Maerakaca, Prambanan Temple, Tebing Breksi, Taman Wisata Taru Jurug, Gembira Loka Zoo, Hutan Pinus Mangunan, Selecta, Jatim Park 3, Hawaii Group, Maharani Zoo and Cave, and Borobudur Temple (Kompas.com, 2021)

Borobudur is one of the Indonesia's super priority tourist destination along with Toba Lake, Mandalika, Labuan Bajo, and Likupang. It is also the world's biggest Buddhist temple and a UNESCO Cultural Heritage site (guinnessworldrecords, n.d). Thus it undoubtedly become a priority for trial-opening. Borobudur temple visitors reached 4.39 million in 2019 but plummeted dramatically to 996,000 in 2020 (Cahya, 2021). It has a significant impact on economic activity in the area of the Borobudur temple. Nevertheless, this trial-opening of the tourism destination is intended to boost and restore the economic aspect.



Figure 2. Scanning of PeduliLindungi Application
Source: wartaterkini.news

Borobudur was re-opened on Saturday, September 18, 2021. The re-opening was carried out cautiously and under strict health protocols with a limited quota of visitors. Visitors must meet several requirements, including having received at least the first dose of COVID-19 vaccination, being over the age of 12, downloading and installing the PeduliLindungi application on their cellphone, and strictly adhering to the Cleanliness, Health, Safety, and Environmental Sustainability (CHSE) health protocol regulations. The application of PeduliLindungi can provide information about the visitors' vaccinations status (see Figure 2). Furthermore, because the visitors' number to the Borobudur temple is limited, the application is also used to assess/count the number of visitors entering the area. Meanwhile, the implementation of health protocol regulations is encouraged by

making and placing many outdoor signs in strategic places to ensure that all parties are aware and practicing the protocols.

The outdoor signs of COVID-19 prevention are part of the linguistic landscape (LL) study. Landry & Bourhis (1997) stated that written languages of road signs, billboards, street names, place names, shop names, and government/private institutions signs are part of the LL study, which identifies and marks a region in an urban or rural location. The preceding definition of LL is a starting point and groundwork for studies on LL and its scope. Furthermore, Ben-Rafael, E., Shohamy, E., Hasan Amara, M., & Trumper-Hecht, (2006) suggests that LL is an approach for describing multilingual linguistic circumstances or linguistic expanse in a given area. In addition, Mulyawan (2021) discovered that the language of the outdoor sign represents the local indigenous through its writing and the meaning is socially dependent on the public response (Mulyawan & Artawa, 2021). Therefore, outdoor signs are made to convey a message with a certain ideological meaning, as stated by Marten (2010), that every written language contains an ideology. Based on the rationale, this study is aimed to identify and investigate the meaning of the

COVID-19 prevention sign in Borobudur Temple.

METHOD

This is a case study research. According to Kothari (2004), a case study research is a form of qualitative analysis that comprises a comprehensive examination of a social unit, whether it is a person, a family, an institution, a cultural group, or event in certain community or region. The case study emphasizes comprehensive examination of a selected number of events or conditions and their interrelationship. This study is limited to COVID-19 prevention signs in the Borobudur temple. The analysis is based on the multimodal approach of the Linguistic Landscape (Mulyawan, 2020). In terms of multimodal text analysis tools, particularly those that combine verbal and visual elements, Kress & van Leeuwen, (2021) provide what is known as a “grammar” of images. It is constituted of three main aspect: representation, interaction, and composition.

Composition analysis is based on three criteria (Kress & van Leeuwen, 2021): 1) *information value* is an attachment of participant elements, and syntagms that connect them to each other in order to provide specific information value about what elements are in the images shown that

can be seen from the right, left, top, bottom, centre, and side; 2) *Saliency* is participant elements, interactive representations, and syntagms that are used to attract the public's attention to varying degrees, such as the positioning of backdrop, foreground, relative size, a contrast in colour values, differences in sharpness, and others. 3) *Framing* is the presence or absence of a framing device that is realised by the element that generates the boundary line or frame line being unrelated or linked to the image, indicating whether they are part of the image or not. Mulyawan & Artawa, (2021) emphasized that *information value* is the information packaging of the sign of "new and given" of "ideal and real" information. In contrast, *saliency* meaning is the peak of composite meaning established from representation and interaction as a core meaning with its linear/nonlinear framing. Then, the most important aspect is the composition processes meaning by which it represents the sign's overall meaning in terms of information value, saliency and framing (Mulyawan, 2020).

The data source of this study is all outdoors signs in the Borobudur Temple area, which is located in Magelang, Central Java. Whilst the population are all signs that represent the COVID-19 prevention protocols. The data

was collected in September 2021 by direct observation with photographic technique (Kothari, 2004). This study emphasizes the overall meaning of the signs; therefore, the data is analyzed in terms of the composition process. Prior to analysis, the data is classified based on their types of sign, and one sign from each classification type is randomly chosen as sample data. The types are categorized according to the signs content. They consist of the signs of health protocol SOP, visit limitation signs, signs of handwashing procedure, signs of hand sanitizer application, and keep distance signs.

RESEARCH FINDING AND DISCUSSION

Borobudur temple is one of the twenty-tourism attractions selected for the trial-opening adhering Health Protocol Implementation known as CHSE by Ministry of Tourism and Creative Economy in the middle of public activity restrictions policy in September 2021. In this context, the management of the Borobudur temple has made various efforts by placing many outdoor signs that represent the COVID-19 prevention protocol. There are 64 outdoor signs found in the area. Those signs are mostly the same, yet they were placed in many different strategic areas. Based on the data classification analysis, there are five

types of COVID-19 prevention signs in Borobudur Temple (see Table 1): a) Signs of health protocol SOP, b) visit limitation signs, c) signs of handwashing procedure, d) signs of hand sanitizer application, e) Keep distance signs.

Table 1
 Data of COVID-19 Prevention Signs in Borobudur Temple

No	Signs	Total	Percentage
1	Health protocol SOP	9	14,1 %
2	Visit Limitation	9	14,1 %
3	Handwashing procedure	13	20,3 %
4	Hand sanitizer application	4	6,2 %
5	Keep distancing	29	45,3 %
Grand Total		64	100 %

Signs of Standard Operating Procedure (SOP) of Health Protocol



Figure 3. A sign of SOP Health Protocol (Source: Author)

This type of sign has several different designs and shapes: banners, gate-shapes, billboards, and standing banners. Each sign is

placed in strategic areas from the main gate to the surrounding. The largest banner is placed in the main entrance gate of the Borobudur temple, and some stickers stick on the door and table in front of audiovisual room. The giant gate-shape sign is placed right after the health checkpoint. The billboard is installed after the gate shape sign to the ticket counters. While the standing banners are spread in various strategic places in the Borobudur area, starting from the main gate before the parking lot to the exit gate after the souvenirs market.

The sign (figure 3) is a sample data of SOP Health Protocol in form of standing banner. It contains ideal and real information values, as they are conveyed through verbal texts and images. It is mainly related to the standard operating procedures for health protocols that all visitors should obey, such as wearing a mask, washing hands with soap, keeping a safe distance, and checking body temperature. The salience of the sign is the encouragement or stimulus to take care of each other and obey health protocols with the sentence ‘*Mari saling menjaga*’ [let us take care of each other]. The salience is strengthened by the symbol of the index finger pointing up. It can be interpreted as the willingness of each visitor to participate in complying with the health protocols. Then

the framing of the sign used nonlinear composition text with centered and circular framing. The message on this sign does not require a sequential reading as each image contains its own meaning and message. It can be read in random order.

Moreover, the sign has an intriguing feature seeing as how the text is made. It is presented softly and casually rather than aggressively to encourage visitors to follow health protocols. Thus, the overall or composition meaning of the signs conveyed persuasion and encouragement to each visitor. The sentence 'protect each other. Be kind' is not the direct English translation of the Indonesian sentence '*Mari saling menjaga*' but the meaning can be assumed similar. It seem strengthening and emphasizing the persuasion by put the responsibility of maintaining safety and health on the shoulders of each visitor. Each visitor is involved in preventing COVID-19 by following health protocols. It also raises awareness that one's actions can have a far-reaching impact that can save others.

Visit limitation Signs

This type of sign has at least three variants. They are located in several locations. The first variant of the sign (figure 4) is seen around the parking area before entering the health checkpoint and scanning

the PeduliLindungi application's barcode. The second is in the same area but attached to the surrounding fence. The third is located within the Borobudur Temple site, after the ticket-check gate.

The information value of this sign is a real value as depicted on the sign by the text and images. This type of sign is also a form of COVID-19 adjustment sign. The sign of visit limitations includes a variety of conditions such as the number of visitors and operating hours. Indeed, the salience corresponds to the text written on the signs '*Pembatasan Kunjungan Pada Masa Pandemi Covid-19*' [Visit Restrictions During the COVID-19 Pandemic]. In terms of framing, this sign utilized centered framing in conjunction with a nonlinear composition. The sign's compositional meaning presents an extraordinary condition in which some limitations are not imposed as usual to access the Borobudur temple. The limitations are the consequence of the COVID-19 pandemic, and all visitors to Borobudur must be aware of it and comply.



Figure 4. A Visit Limitation Sign
(Source: Author)

The placing a limitation sign in the front area (figure 4) before entering the Borobudur temple complex implies the intention of the management to provide initial information regarding visit limitation so that visitors can consider continuing or canceling their visit before buying tickets.

Procedure of hand washing

This sign (figure 5) is placed in front of the temple entrance, an area within the health checkpoint and on some strategic places along tourist routes. The sign is completed with a washbasin and hand soap. All visitors are directed to complete the handwashing activities accordingly to the sequences of the images.



Figure 5. A Sign of hand washing procedure
(Source: Author)

The information is considered a real value. The sign indicates that all visitors are required to thoroughly wash their hands in accordance with the instructions on the sign before entering the inner part of the Borobudur temple area. The salience of this sign uses indirect and subtle language content. It begins with the words that instill significant responsibility in each visitor. Beginning with the words that hand hygiene is the significant personal responsibility of each visitor. The verbal sign is ‘*Kesehatan ada di tangan anda* - Good Hygiene is in your hands’, and then continued with an encouragement statement to implement the responsibility ‘*Mari Cuci Tangan dengan 6 Langkah* - Lets do 6 Handwashing Steps’. This sign’s frame is centred framing, with a

linear composition of texts and figures. The messages are required to be read sequentially accordingly to texts and images so that visitors can wash their hands with soap in the proper steps. Overall, the sign's message declares that all visitors need to wash their hands in the proper steps to have clean hands to minimize the transmission of COVID-19 as it is verbally stated: 'good hygiene is in your hands'. It is well known that COVID-19 can be transmitted through hand touch, and there is even an assumption that hand-to-hand transmission is more prevalent. Therefore, washing hands properly reduces potential the transmission of the virus and maintain the health of oneself and others.

Application of hand sanitizer



Figure 6. A sign of hand sanitizer application
(Source: Author)

The sign of the hand sanitizer application (figure 6) is placed at the ticketing counter. The sign is completed with

a bottle of hand sanitizer. It serves as a reminder to all visitors to sanitize their hands before and after purchasing the tickets.

The sign's information value is the ideal value conveyed by the image and text 'Gunakan sanitizer - Sanitize your hand'. The salience of this sign is represented by an attractive and catchy image of using hand sanitizer. The placement of a hand sanitizer in front of the sign serves to emphasize the salience. This sign employs a centered framing with a nonlinear composition. The composition meaning of the sign acts as a reminder for the visitor to sanitize their hand due to holding the money to pay the ticket. Intensity and frequency with which cash is exchanged, it is considered a medium for the transmission of the COVID-19.

Keep distance signs

The signs of keeping a safe distance in the Borobudur temple have several design variations and are placed in a strategic area. The signs are not only placed near the queue of the following checkpoints: checking body temperature, scanning Pedulilindungi application, and purchasing the ticket. They are also placed at a certain area along the pathway in the inner part of the temple. One of the most visible signs is a printed sign on the pavement. It is intended to remind visitors to keep a safe distance as much as possible.



Figure 7. A Sign of Keeping Safe Distance
(Source: Author)

The information displayed on the sign is real value, as indicated by the sign's text and images. All designs offer information value in the form of reminders to comply with safe distance implementation. The salience on the sign is visible in the text 'Jaga Jarak/Keep Safe Distance'. It is also emphasized by an image of two people separated by a '1 m (1 meter)' arrow. This sign has a real framing of safe distance between visitors to comply. The overall meaning of this sign describes the command to maintain a safe distance between visitors and avoid crowds. Placement of signs on the pathway confirms the adherence to health protocols in maintaining a safe distance, not only when queuing but also in all visitor activities surrounding the Borobudur temple. They must avoid crowds gathering and maintain a minimum distance of one meter.

CLOSING

Based on the preceding discussion, outdoor signs of COVID-19 prevention protocols are needed in assuring that the re-opening of this religious tourism destination will not become a new cluster of cases of COVID-19. Those signs are installed to support certain actions in the COVID-19 Prevention act, such as using the *pedulilindungi* application, limiting operation hours, limiting the number of visitors, and installing various signs of health protocol SOP. All signs display a real and ideal information value. The salience is presented through a variety of fascinating text and images. The framing is designed as centred framing with linear or nonlinear composition. Overall, these signs demonstrate the management of Borobudur temple's strong commitment in re-opening a tourism site with strict COVID-19 prevention protocols to protect visitors' health from the infection of COVID-19.

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