

## ABSTRACT

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***Analysis The Meaning of the Marjan Ad "The Green Princess and Mr. Jungkat": A Semiotic Analysis by Roland Barthes.***

*Keywords: Semiotic Analysis, Marjan Ad, Social Construction*

*(x + 70 + Appendix)*

*The purpose of this study is to understand the denotative meaning, connotative meaning, and myth in the Marjan advertisement version of "The Green Princess and Mr. Seesaw" with the semiotic analysis of Roland Barthes. This research method uses a qualitative method with Roland Barthes' semiotic analysis using social construction theory. The data collection method uses ad observation and interviews. The results of the study show that the meaning of the denotation of the advertisement that the Marjan syrup advertisement version of "The Green Princess and the Fairy Princess" features a symbolic story about the threat to the balance of nature and the victory of good over evil, which is depicted with the visuals and narrative of "The Green Princess" fighting and defeating the "Fairy Turtle" who came to bring the storm. Connotatively, the ad describes the collective fear of exploitation of nature and climate change, and emphasizes the importance of courage in the face of challenges. The myth built in the Marjan syrup advertisement version of "The Green Princess and the Fairy Princess" through the narrative reinforces the understanding that the greed of a few humans can damage nature, but human kindness, courage, and perseverance can overcome these threats. Marjan advertisement version of "Putri Hijau dan Tuan Jungkat" Marjan version of "Putri Hijau and Tuan Jungkat" which aired in the month of Ramadan can build a collective meaning that invites people to internalize the values of courage, hope, and responsibility for the environment. This indicates that advertising can serve as a powerful tool in shaping social constructs that reinforce moral values. Marjan advertising not only serves as a means of product promotion but also as an educational medium that spreads important messages about environmental preservation and collective responsibility in favor of greater social change.*

*References (1996-2022)*