Semiotic Analysis of the Poso Terrorists Violence Codes

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This article is the result of research on Poso terrorists, which took approximately one year. The objectives are: 1. To recognise the violence codes of Poso terrorists used before and after committing the acts of violence. 2. By knowing the linguistic codes, it is expected to become an early warning system for protecting the community from acts of terrorism. The main problems of the study are: 1. What are the Poso terrorist group code systems when committing violence? and 2. How to understand the meaning of Poso terrorist violence codes? To resolve this problem, the analytical framework used is the semiotics of Ferdinand de Saussure and Charles Sander Peirce. The study employs three different data collection techniques: observation, in-depth interviews and documentation. The selection of informants, i.e. 5 former terrorists, was carried out with purposive sampling, where samples were determined by specific characteristics already known. The data obtained were analysed through the process of data reduction, data presentation and conclusion drawing / verification. The findings of the research are: first, there are 11 language code systems used by Poso terrorists when committing violence. Second, the meaning of the Poso terrorist semiotic code system can only be understood through structural, language, social and contextual relations.

Key words: *Code, Semiotic, Violence, Poso terrorist, linguistics, communication.*

Introduction

This paper begins by quoting Nelson Mandela's view, written in the introduction of the book *"World Report on Violence and Health: Summary"*, which states that the 20th Century will be remembered as a century marked by violence. This century has burdened us with a legacy of mass destruction, violence caused on a large scale which has never been seen, or has happened before in human history (WHO, 2002). This legacy of violence, according to Mark Vorobej (2016), has become a part of human experience, the impact of which can be seen in various forms throughout the world. Vittorio Bufacchi considers this phenomenon as a long century of violence, which is marked by large numbers of victims, magnitude of destruction(

Vittorio Bufacchi, 2005) and for being a curse that tore apart natural relationships of the community and threatened lives, health and the happiness of all.

More than 1. 3 million people worldwide die every year as a result of violence in all its forms. In addition, tens of thousands of people around the world are victims of violence every day. This includes assault victims who suffer physical injuries, who need emergency treatment and those who suffer other things, such as physical, sexual and psychological abuse, which were not brought up to the authorities. In 2016, for example, at least 560 people lost their lives due to violence, both in the forms of direct conflict, intentional, unintentional killing, and murder during legal intervention. At the global level, most deaths occur outside the war zone. About 18% (99,000) are deaths from direct conflict; 68% (385,000) people are intentional homicides. An estimated 10% of all violent killings are classified as unintentional homicide, and another 3% are homicides due to legal intervention (Mc Evoy & Hideg, 2017). For details, see Table 1 below.

Table 1: Global Homicide and Direct Conflict Death Counts and Rates 2004-2016

Year	World population (billion)	Homicide count	Homicide rate per 100,000	Direct conflict death count	Direct conflict death rate per 100,000
2014	7.3	375,000	5.14	143,000	1.96
2015	7.4	377,000	5.11	119,000	1.61
2016	7.5	385,000	5.15	99,000	1.32

Source: Small Arms Survey (n.d.)

For cases in Asia, especially Indonesia, the impact of violence that resulted in death, although not seen as significant when compared to the global rate above, reveals that Indonesia is a product of a history of periodic violence. After securing independence from the Netherlands, political forces were involved in the struggle to define Indonesia's political and national identity, leading to the anti-communist massacre of 1965 - 66. The collapse of 1998, which was known as the New Order regime, led to other mass violence, including large-scale ethnic-religious conflicts in several provinces in Indonesia. Large-scale conflict has disappeared since 2005, but forms of sporadic and confined violence are triggered by ongoing issues related to justice and governance, land and natural resource management (The Asia Foundation, 2017). Countries that have a tradition of religious pluralism are also tarnished by

a lot of violence in the name of religion, especially coming from transnational ideological groups, such as Al-Qaeda and ISIS.

Both of these groups, Al-Qaeda and ISIS, have cells in the terrorism network in Indonesia (Nurdin, 2016). Bruce Vaughn (2009) and Jasminder Singh (2015) marked it by the discovery of the Pan Asian terrorist network, which had direct contact with Al-Qaeda through the Jamaah Islamiyah network (literally, Islamic Congregation), and the influence of ISIS, marked by large numbers of followers from Indonesia, known as Katibah Nusantara. Specifically in Poso, Central Sulawesi, the ISIS influence can be seen in the East Indonesian Mujahideen group (literally, Holy Warriors of East Indonesian), led by Santoso (known as Abu Wardah, an Indonesian Islamic militant), while the influence of Al-Qaeda, can be seen in the jihadist group of Tanah Runtuh Poso (literally:*"collapsed land"*, a group named after its neighborhood in Poso and an arm of the Islamist extremist group) (Hwang, Panggabean, & Fauzi, 2013). Some of the early exponents of Tanah Runtuh, among them, Amril Ngiode (Tentena bombers and the Emanuel Church bombing in Palu), Ardin (Tentena bomber and a thief at a gold shop, Palu traditional market), Yudi Parsan (Field coordinator of the shooting of Priest Susianti, Palu), and including the former leader of Tanah Runtuh, Hasanudin, identified as Slamet Raharjo, arrested and imprisoned in the detention house of Petobo, Palu, Central Sulawesi.

Through these five Tanah Runtuh exponents, mingling with them for a long period of time through coaching and mentoring, while in prison and when they left it (Thahir, 2019), the author obtained important information related to various code languages used when they committed acts of violence. This language is a kind of communication message, in which a cursory expression of that language has a meaning which could commonly be understood by the public. However, these language codes, which were expressed in terms of pronunciation and speech, have specific meanings and interpretations amongst the former Poso terrorist group. For example, the words '*playing football,*' commonly understood as a type of field sport using feet, is interpreted as *"fighting."*

The words *playing football,* which meant *war* amongst the terrorists of Poso is possible, borrowing the analysis of Ferdinand de Saussure (1857-1913), because "a linguistic sign is not a link between a thing and a name, but between a concept (signified) and a sound pattern (signifier) " (Chandler, 2007). Thus, he defines signs as a form made up: (1) of something physical - sounds, letters, gestures, etc. - which he termed the signifier; and (2) of the image or concept to which the signifier refers - which he called the signified (Chandler, 2007). A sign must have both a signifier and a signified. You cannot have a totally meaningless significant or a completely formless significant. A sign is a recognisable combination of a significant with a particular signified. The same sign (the word 'open') could stand for a different sign (and thus be a different sign) if it were on a push-button inside a lift ('push to

open door') (Sabeok, 2001). Likewise, to borrow this analysis, why signifier, the words *playing football*, that is signified differently, that is to fight when it is used in the Poso terrorists community.

This Saussure analysis model is very helpful for us to understand the Poso terrorist violence codes, however, because the meaning places more emphasis on the aspect of structural relations of language, which Daniel Chandler said, are "purely structural and relational rather than referential" (Sabeok, 2001), this concept will be developed by referring to referential or interpretant meaning, according to Charles Sanders Peirce's semiotic model (1839-1914). This way is intended in order for the meaning behind the sign to potentially be more contextual and dialogical. Peirce, for example, explained the concept of the sign focusing on three dimensions or triadic and trichotomic systems. He classifies the sign into three aspects, i.e. sign, representum or representamen, ii) object which is also referred to as referent, and iii) interpretant. Representum, as synonymous with Saussure's concept, is termed as a signifier, which means physical sign, while Saussure's concept of signified is divided by Peirce into two components, namely object and interpretant. Object refers to something that is represented by the sign (Yakina & Totua, 2014). The representamen is similar in meaning to Saussure's signifier, while the interpretant is roughly analogous to the signified. However, the interpretant has a quality unlike that of the signified: it is itself a sign in the mind of the interpreter (Chandler, 2007).

Based on this interpretation, the codes used by the terrorists in the acts of violence in Poso need to be explained, not only limited to language or sign systems which Saussure considers conventional and arbitrary, but also constituting one of struggle instruments, where understanding the message is part of a counter-terrorism effort. Therefore, the research offered in this paper formulates the following objectives: 1. To find out the Poso terrorist violence codes as the language they used before and after committing the acts of violence. 2. By knowing this linguistic code system, it is expected to become an early warning system for the community in preventing terrorism. This research also aims to develop a code reading theory as a sign system based on the Saussure and Peirce semiotics. Models of the meaning development like this, tracking in the footsteps of Roland Barthes (Kourdis, 2018), are specifically related to the interpretation of the two signs of Saussure. The difference is, as will be seen in the following descriptions, Barthes, although he has managed to get out of the meaning of Saussure's model, is still trapped in the structuralism linguistic approach, while the author is trying to escape from this linguistic approach trap by incorporating logical and philosophical elements developed by Peirce. In order to achieve this goal, the issues that become the focus of this paper are: 1. What are the Poso terrorist violence codes? and 2. How to understand the context and reality of the meaning of violence codes used by the Poso terrorist?

Research Methods

The article is the result of the author's research on the codes of violence used by the terrorist groups who committed crimes of extremism and terrorism in Poso - Central Sulawesi, Indonesia. The research approach is qualitative. The core of qualitative research, borrowing Arthur Corpley's opinion, is that it examines the way people (reading: the way Poso terrorists) make sense of their own concrete real-life experiences in their own minds and in their own words (Cropley, 2019). With this interpretation, the meaning of the codes of violence which is the focus of this study was not derived from the researcher, but from those themselves who were investigated, in this case, the Poso terrorist group.

To describe the codes of violence and how the context of meaning is constructed by the Poso terrorist groups, the analysis tool uses the semiotics of Ferdinand de Saussure and Charles Sander Peirce. The first figure's model, Saussure, is used as a basis for the analysis to map or classify forms of violent codes amongst the Poso terrorists. Meanwhile, the model of the second figure,, Peirce, is used as a logical-argumentative basis for the real meaning behind the Poso terrorist violence codes. Here, there are two methodological steps: first, gathering and analysing all the Poso terrorist violence code data through the semiotic analysis of Saussure in order for the codes to be a meaningful sign. Second, since the Saussure sign only emphasises the meaning of its structural relations and dialogic and contextual meanings of the Poso terrorist violence codes are not well-discussed, the Saussure pattern is then modified by the author using the Peirce sign analysis model. This is expected to become a new sign (Sign) that is more logical, dialogical and contextual. This modification form (Sebeok, 2001) (see Figure 4), is based on Sausure's semiotic dyadic model and Peirce's semiotic triangle model (see Figure 1).

**Figure 1.** Saussure's Model of the Sign
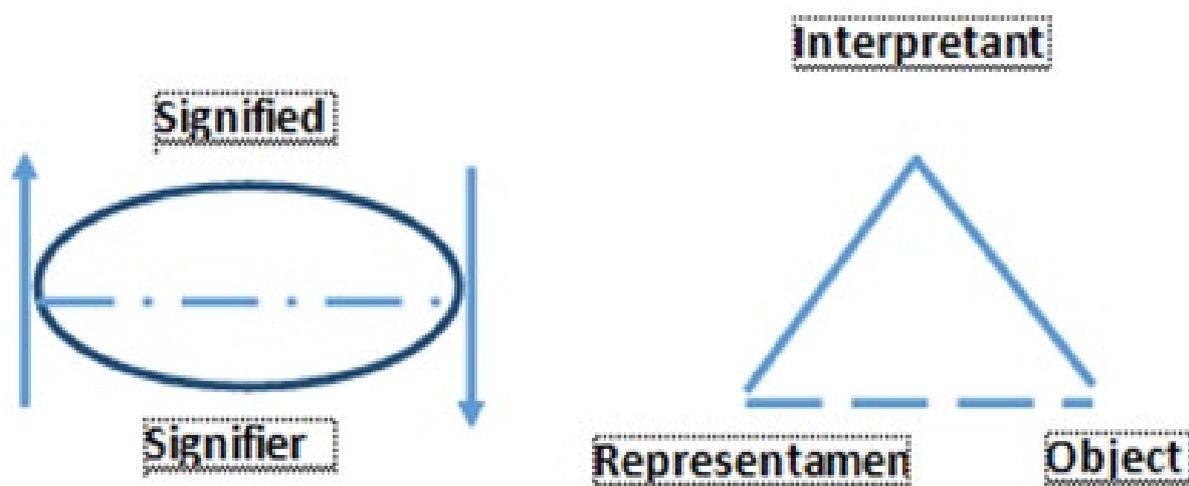
Source: Based on Daniel Chandler (2007)

This modification process is carried out through two stages of meaning, as presented in the Roland Barthes meaning model (Sebeok, 2001), with a slight change in the pattern of signification (see Figure 3). The meaning of signification here, as understood by Saussure, is "the relationship between the signifier and the signified of the same sign, an integral part of it, or the way the world is understood through the relationship between concept and designated physical reality" (Chandler, 2007). The first order is the stage as a sign meaning understood by Saussure. This stage is called signifier 1 and signified 2. Because the meaning of this sign is closed, it is merely a structural relation, not referential or open interpretive meaning space.The second order is based on the meaning of Peirce's sign, object and interpretant. This sign model of Peirce model is called sign 2. Here, signifier 1 and signified 2 of Saussure are used as a new sign or signifier 1, where the signification raises what is referred to as a code, a system of symbols (such as letters or numbers) used to represent assigned and often secret meanings (Petrovici, 2013), or a code means a set of rules prescribing how to act or what to do or a set of injunctions prescribing ways to dress, act, conduct oneself, as in a dress code, code of honour, or ethical code (Hines, 2013); while signified 2, called interpretant, which Peirce said, "suggesting that it entails a form of 'negotiation,' so to speak, when the sign-user evaluates or responds to what the sign means socially, contextually, personally, etc"(Sebeok, 2001). The interpretant functions to translate the code in a social and contextual sense through signs as objects.

The way meaning is given as elaborated above is what distinguishes this author from Barthes. If Barthes's first order of meaning is called denotation, the second one is connotation which then gives birth to a new sign of myth as meta language. While the steps offered here are the first order so called code and the second order phase is called interpretant, which Roman Jakobson calls signified as *immediate interpretant'*, referred to there being *'two sets of interpretants'*. . . to interpret the sign - one [referring] to the code, and the other to the context (Chandlerm, 2007). For details, see Figure 2 below:

Figure 2. Semiotic Modification of Saussure and Peirce
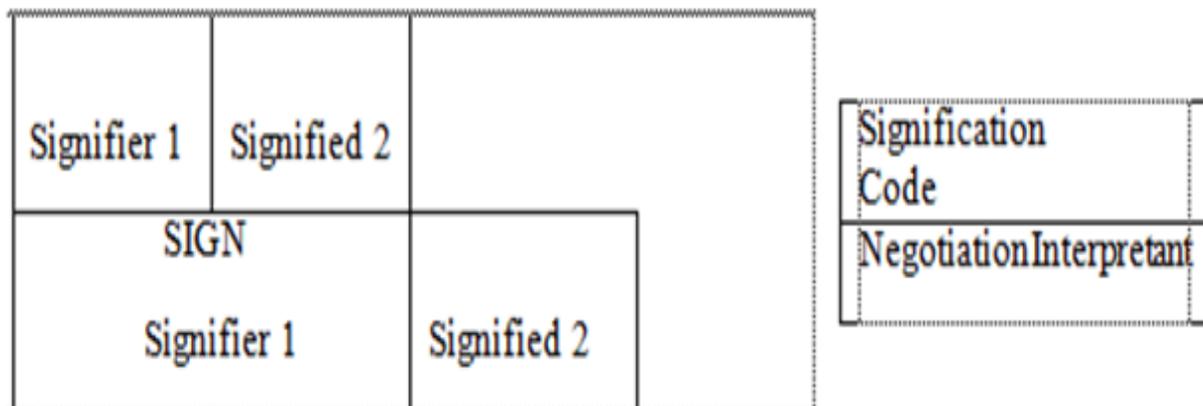
The setting of this study of violence codes was carried out in Poso, Central Sulawesi. Why was Poso chosen in the first place? There are two main reasons: first, Poso can be said to be a *"colony"* of two world international terrorist organisations, al-Qaeda through its network in Indonesia, Jamaa'ah Islamiyah (JI), and ISIS, through the East Indonesian Mujahidin. Despite some of its figures having been killed or imprisoned, their influence is still resilient in Poso in particular and Indonesia in general. Second, although the communal conflict of Poso ended, the threat of terrorism continues to this day, especially from the Eastern Indonesian Mujahidin group. Data collection techniques used were observation, in-depth interviews and documentation. The selection of five informants from the former Poso terrorists was carried out using purposive sampling, where samples were determined in accordance with specific characteristics that were already known. This includes, for example, those chosen who were the first exponents from the Tanah Runtuh group, the place that became the training centre and the struggle of the al-Qaeda terrorist network. All data obtained are examined through the process of data reduction, presentation and verification.

Results and Discussion

Results and discussion of the study strongly considered the focus of the problem and methodological steps. This was to ensure that the study presented more systematic description regarding the findings and therefore it is classified into two parts: a. Violence Codes of the Poso terrorists: Saussure's Semiotic Analysis; and b. Violence Codes of the Poso terrorists: Peirce's Social and Contextual Meaning. For clarity, it will be described as follows:

a). Violence Codes of the Poso terrorists: Saussure's Semiotic Analysis

The acts of violence undertaken by the Poso terrorist groups, both before their leaders were captured and killed, or up to this day, still disrupting the stability of the people in Poso, especially the Eastern Indonesian Mujahidin group, are difficult to foresee and predict. That happened because the perpetrators of violence in Poso or in various other places in Indonesia, most of the time moved in silence. There are lots of codes or passwords that they make and therefore most of their movements are difficult to identify. They seem to have a variety of ways and strategies to avoid various pursuits as people under search lists (DPO). Since it is difficult to detect their movements and actions in carrying out violence, it is not surprising if later acts of violence still occur, even though the government, in this case the Indonesian police institution, has tightened its supervision.

Most people think that violence is a physical attack. However, the violence carried out by the former Poso terrorist group, long before they committed acts of violence in a physical sense, was non-physical violence. This non-physical violence was constructed by the Poso terrorists

through verbal language or certain codes and only those involved knew about them. For people who are outside the community, their language as a code of violence will not be understood. This happens, not only because words or phrases they use are those that are generally accepted in society, but also, because both spelling and pronunciation are the same. However, the meaning conveyed is different from what is understood by the terrorist groups. The word *score* for example, which is generally interpreted as a number obtained in a match, for the terrorist group the word *score* was interpreted differently. Besides this word, as *ustadz* (teacher or respectful cleric) Hasanaudin, Ardin, Amril Ngiode, Yudi Parsan and Fitrah (all the mentioned are former Poso terrorists), there are approximately 11 violent codes that they used when interacting with others (see Figure 3). including, *score*, *playing ball*, *jockey*, *surveyor*, *fa'i*, *ganimah*, *bride*, *ta'lim*, *azkari*, *tadrib*, and *baiat*.

Figure 3: Violence Codes of the Poso Terrorist
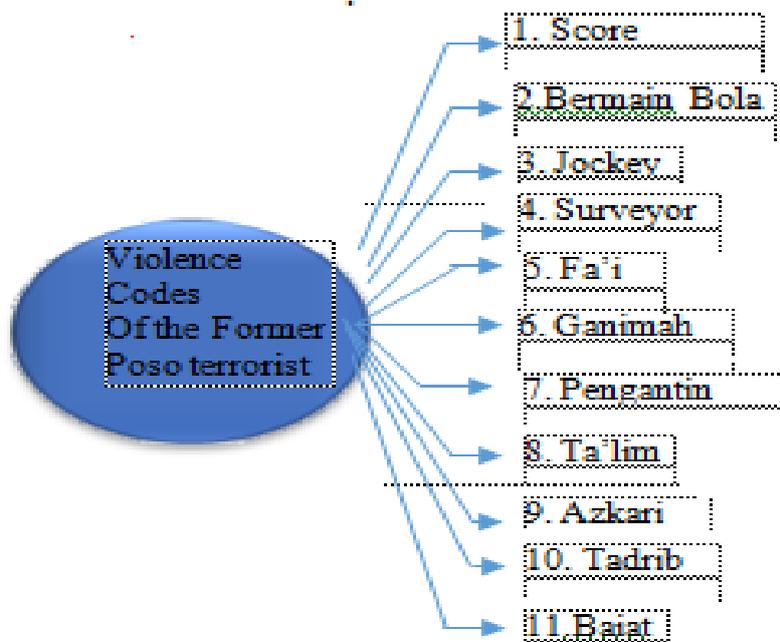
How to understand these terrorist codes in the framework of Saussure's semiotics? To analyse this problem, first, these codes are returned to the actual meaning commonly understood in society and analysed in the context of Saussure's signs, markers and signs. For example: 1. The word *score*, as a sound image, is pronounced or written as a marker, then the signified is what is conceived or indicated by that word, that is, the number obtained in the match. 2. The word *play ball*, as a signifier, as a concept or sign is "any of the various forms of game team involving kicking (and in some cases also handling) a ball." 3. *Jockey*, as a marker, and the person who drives a horse in a race as his signified. 4. Surveyors, as markers, and markers are people who carry out checks and observe a work in a place. 5. Fa 'i (Arabic word), as a

marker, while the signifier is booty, not in a war situation. 6. Ghanimah (Arabic word), as a marker, and war booty as a sign. 7. The bride, as a marker, is someone who is married as a signified. 8. Ta'lim (Arabic word) as a marker, and religious teaching, signified. 9. Azkari (Arabic word), marker, soldier is signified. 10. Tadrib (Arabic word), marker, practice as signified. 11. Baiat (Arabic word) signifier, a promise to obey the leader as signified. For a clear explanation of the general meaning of the Poso terrorist violence codes, as in Saussure's semiotic analysis, see Table 2 below:

Table 2: The General Meaning of the Terrorist Code: Saussure's Semiotic Analysis

	Signifier	Signified
	1. Score	Scores or numbers obtained in the match/fighting
	2. Playing football	Any of various forms of team game involving kicking (and in some cases also handling) a ball.
	3. Jockey	A man who is jockeying a horse in a race
Saussure's model of the sign	4. Surveyor	A man who controls and observe a work(s) in a site(s)
	5. Fa'i	Booties obtained without fighting against enemies
	6. Ghanimah	Booties obtained through wars/fightings
	7. Pengantin	A man who is married
	8. Ta'lim	Religious teaching
	9. Azkari	Soldiers
	10. Tadrib	Training
	11. Baiat	An oath to obey leaders

By recogniing the meaning that is generally understood in a community in regards to the Poso terrorist violence codes, then the codes, since they are a part of the sign system, will automatically give an indication of the relational meanings of the codes. Embarking from Saussure's semiotic analysis, at least the clue of relational meaning can be captured from the meaning of the structural relation of the sign or code. For example, code number 1. **"Score"** as signifier, so what is conceived by the Poso terrorists about the score code as signified is a number that illustrates how many people were killed in the opponent part during the battle. 2. **Playing football** as a signifier, but for the former Poso terrorists is a code for those who are playing their weapons when attacking opponents or enemies in a battle. 3. **Jockey**, signifier, for the Poso terrorists is a person who holds the control by facilitating terrorists to commit acts of violence (signified). 4. **The surveyor**, the signifier, for his signification, for the Poso terrorists, is the person in charge of examining the situation and condition of the target location for the attack: what is the field condition?, where to enter and exit? 5. **Fa'i,** signifier, for the Poso terrorists, assets obtained through booty in conditions without war or can also mean robbing (signified). 6. **Ghanimah**, the signifier, for the Poso terrorists, as signified is the booties obtained through terrorist struggle in a frontal war. 7. **Bride**, signifier, for the former Poso terrorists, sacred codes or sacred promises to terrorist executors who are willing

to commit suicide bombings (signified). 8. **Ta'lim,** signifier, for the Poso terrorists, ta'lim is associated with teaching for jihad (fighting in the way of God), signified. 9. **Azkari**, signifier, for the Poso terrorists, military training without using weapons (signified). 10. **Tadrib**, signifier, for the Poso terrorists is war training using weapons (signified). 11. **Baiat**, signifier, for the Poso terrorists, every act that is unknown and condoned by leaders is considered to be a futile practice (signified). All the meaning of these codes, after being verified by the five former Poso terrorists, are interpreted by them as such. For the clarity of the codes and their meanings, see Table 3 below:

Table 3: Violence Codes of the Poso Terrorists: Saussure's Semiotic Analysis

	Signifier 1	Signified 2
Violence Codes of the former Poso terrorists	1. Score	Numbers that illustrate how many people were killed in the fighting against enemies.
	2. Playing football	A code amongst former terrorists who are playing their guns ('ball') when attacking enemies in the battle
	3. Jockey	A man who controls and facilitates other terrorists to conduct the acts of violence
	4. Surveyor	A man who is in charge of surveying situation and condition of targeted sites: where to enter and exit, how long it takes to do it
	5. Fa'i	Booties obtained which are not from war to support the struggles of terrorists
	6. Ganimah	Booties obtained through open wars against enemies to support the struggles of the terrorists
	7. Pengantin (bride)	Sacred codes or holy oaths for executors who made themselves ready for doing suicide bombing
	8. Ta'lim (teaching and learning)	Teaching and learning for fighting against enemies in the way of God
	9. Azkari	Military training without guns
	10. Tadrib	Training for fighting by using guns or arms
	11. Baiat	Actions which are not known and agreed upon by their leaders are considered useless

Violence Code of the Poso terrorists: Social and Contextual Meaning

This sub-section will decipher the social and contextual meanings of the Poso violence codes. In order for the meaning to be revealed, interpretant Peirce as a signified 2 in this paper, refers to the way his semiotic analysis works. For Peirce, the interpretation of the sign would not be well understood without recognising the object. The object of a sign is represented by

three components, *icons, indexes* and *symbols*. An icon is a sign that resembles the shape of the original object or message in its original form. An index is a sign that is related to something that is causal, and a symbol is a sign that is related to the marker and also the sign. For example, signifier 1 for icon, score code and playing ball, the reality of its meaning (signified 2) explains the case experienced by Amril Ngode when bombing the Emanuel church in Palu (*playing football*), on Sunday, January 12, 2002, at 19:15 local time. When finished *playing football*, he was asked by his terrorist friends, how many were *the scores*?, He answered 0-0, meaning no one died. Surveyor Code as a signifier 1, its contextual meaning (signified 2), according to the explanation of the five former Poso terrorists (Participant X), the surveyor is Yudi Parsan. Based on the results of the survey, the attack must be carried out before the evening prayer when the shop will close. The field situation at that hour was quiet, and the time should not be more than three minutes. For the index object, all codes of violence, signifier 1, is a form of revenge for the Poso terrorists for the massacre conducted by Christians against Muslims in Poso during the 1998 communal conflict in Poso (signified 2). For the object of the symbol, all codes created by the Poso terrorists represent the meaning of non-physical violence, both as a signifierr and a signified as presented in Table 4 below.

Table 4: Violence Codes of the Former Poso Terrorists: Social and Contextual Meaning

Tanda	Signification (Code)		Negotiation (Interpretant)	
	Signifier 1		Signified 2	
			Icon	Index	Symbol
Violence Codes of the Poso terrorists: Saussure's Significa-tion and Peirce Negotiation	1. Score, a number that illustrates how many people were killed by the opponent in the battle 2. Playing football, the code for theorists who hold knives or swords hidden in their feet and weapons in their hands when carrying out attacks on the opponents, enemies during the battle 3. Jockey, people who are in control and facilitating terrorists to commit acts of violence		Explaining the case experienced by Amril Ngiode when bombing the Emanuel church in Palu (*playing football*), on Sunday, January 12, 2002, at 19.15 local time. When finished playing football, he was asked by his terrorist friends, how much was the score?, He answered 0-0, meaning no one died. (Icon) The robbery of a gold shop in Palu. The jockey is Yudi Parsan. (Icon)	
	4. Surveyor, the person in charge of examining the situation and condition of the target site of the attack: where the entry and exit are, and how long it takes 5. Fa'i, booty obtained not through war, to fund terrorist struggles		The surveyor is Yudi Parsan. The target is the robbery of gold shop in the Palu market (fa'i). Based on the results of the survey, the attack must be carried out before the evening prayer when the shop was closed. The field situation at that hour was quiet, and the time should not be more than three minutes. (Icon)	
	Code number 7. Bride, sacred code or sacred promise to terrorist executors who are willing to commit suicide bombings All violence codes from 1-11 All violence codes from 1-11		The bride is Zainul Arifin, from Lamongan, East Java. He carried out a suicide bombing in Poso, Monday (06/03/2013) around 08.03 WITA. (Icon) As a form of revenge for Poso terrorists for the slaughter of Christians against Muslims in Poso. (Index) As a form (symbol) that represents the meaning of non-physical violence in Poso, both as a marker and a sign	

This is the second phase of the meaning model for the Poso terrorist violence code, based on the Peirce negotiation model that gives rise to interpreters. This model of meaning, as mentioned at the beginning of this paper, was inspired by Roland Barthes. The difference is: first for Barthes, the first and second signification stages give rise to a new sign which he calls denotation and connotation, while the author calls it signification (code) and negotiation (interpretant). If the denotation shows the meaning of the word that matches the actual meaning (signifier) and the connotation refers to the meaning that is not actually and refers to something else (signified), while the signification code refers not to the actual meaning but a hidden meaning (signifier), which the appearance of its meaning will be revealed through the object of the code through negotiation-interpretant (signified), which refers to social and contextual meaning. Second, for Barthes, although he tries to get out of the closed meaning of Saussure's structural relations, with the emergence of myths that refer to culture, he is not yet completely out of it because the emergence of myths on the basis of connotation meaning turns them into denotation. This means that Barthes has not been able to get out of the dominance of the structuralism paradigm of thinking. In other words, it remains in the context of the structural relations of the sign, namely denotation, connotation and then becoming denotation again (myth). While the concept offered by the author, which then distinguishes this work from that of Barthes, is that the first meaning is still bound by the meaning of Saussure's structural relations. Here, the author is the same as Barthes in the process of semiosis. However, when it comes to the second meaning, the author is different from Barthes, because the interpretant does not give rise to ideological meanings like myths in Barthes' terms, but refers to the meaning of social aspects and contextual signs or codes. This means that the meaning of the sign in the process of semiosis no longer refers to the structural relations, but refers to the social and contextual aspects of the sign. This model of meaning, by borrowing Chandler's explanation which cites the views of Roman Jacobson and Stuard Hall, states "that the production and interpretation of texts depends on the existence of codes or conventions for communication, and the conventions of codes represent a social dimension in semiotics" (Chandler, 2007).

Therefore, what is offered in this paper is the development of a theory for reading codes or signs based on the relation structure of the sign structure of Saussure and Roland Barthes, specifically related to the development of its meaning, and then analysing the development of the meaning of the Saussure and the Barthes's sign through the interpretant-negotiation model Peirca, who in cultural studies according to Barker, "a code is understood to be a system of representation by which signs and their meaning are arranged by cultural convention and habituated to the extent that meaning is stabilised and naturalised (Kourdis, 2018). In this way, the code as a system of symbols used to represent assigned and often secret meanings will reveal the meaning of not only structural relations, but also dialogical, social and contextual nature. How to read and interpret the codes above, not only for reading the former Poso terrorist violence codes, but also in the form of other signs, verbal or non-verbal, the

meaning is hidden or everything in the form of a code in a developing culture and used in the community, for example, the code **"Operation Tinombala"**, which is used by the Indonesian police institution in combating terrorism in Poso. To find out the message behind this code, the word **"Tinombala"** is used as a signifier, and the signification is in the name of a mountain located in Central Sulawesi. Tinombala as the name of the mountain in Central Sulawesi is a new sign (signified 1), the mountain association referred to in relation to the former Poso terrorists is that the former Poso terrorists, the centre of its location is based on one of the mountains located in Poso (signified 2). This is the first meaning process. Since the mountain in Poso has not yet described the social and contextual reality of the former Poso terrorists, the mountain in Poso is based on various information and data in various media and the Poso community is a blue mountain, a term used by the police to explain the Poso terrorists hiding, where the light of the sun does not penetrate into the mountain (icon). The term operation Tinombala was made as a form of counter-terrorism carried out by the police against the former Poso terrorists (index), and the tinombala operation code as a symbol of state resistance to various forms of violence perpetrated by the former Poso terrorists (symbol). This code interpretation model is a form of the second meaning of the Peirce's sign. For more details on this code reading model, see Figure 4 below:

Figure 4. The Reading Model of Code
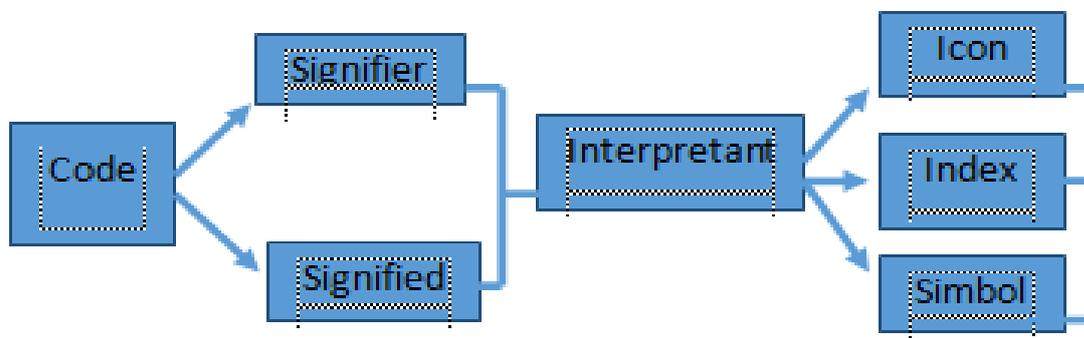
Conclusion

Based on the study and description presented above, especially those related to the answers of the research questions, the researcher comes to conclusions as follows: (1). Preventing the acts of violence before they occur is much better than after the incident. Therefore, the eleven former Poso terrorist violence codes found in this paper are expected to be one of the early prevention systems that must be known and disseminated in the community, so that the terrorists' room can be detected earlier and therefore could minimise the acts of violence that will be committed by terrorists. (2). Developing the meaning of the sign is not only a consequence of the development of science, but also as a necessity. Semiotics as the science

of signs used as an analytical tool in this paper has the power of meanings between one another. This can be seen in the models of Ferdinant de Saussure, Charles Sander Peirce, and Roland Barthes. Therefore, the semiotic modifications offered in this paper, the system of signification that gives rise to new signs or codes and negotiation as an interpretant form, are forms of development of the three semiotic characters.

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