

## CHAPTER II

### LITERATURE REVIEW

This chapter discusses about the related literature that is relevant with this research. It consists of the previous study focusing on the researches that have the same field of the semiotics analysis or the signs and the theoretical review that has concerns in related theory conducted in this research.

#### A. The Previous Study

The previous study is very important to understand more about the same field. This study considered some study to assist the researcher in analyzing object research and answering the research question, as follows:

1. The first previous study was written by Siti Anisa Putri, 2018. She wrote the thesis about the study entitled “A Semiotic Analysis of Joko Widodo Political Cartoon in The Jakarta Post E-Paper”. This thesis conducted the same approach in semiotic analysis by Charles Sanders Peirce’s theory. The object of their research is really different. The differences of this study is between anti-corruption education module of KPK for university and the Jokowi Political Cartoon in the Jakarta Post E-Paper.
2. The second considerable study is from article journal. The investigator was done by Malikatin Wahyu Prasojowati, M. Natsir, and Setyo Ariani, 2019. Their research paper entitled “*A Semiotic Analysis Found on The Cigarette Products*”. Their study focused on semiotic sign and the message that

conveyed by visual images of the cigarette products. The difference between both of them is the theoretical frame work, the object analysis is the same.

3. The third study is from article journal accomplished by Assoc. Prof. Sibel Onursoy in Online Journal of art and design, 2015. The title of her/his article is *A Semiotic Analysis of an Activist Image in Social Medi*. This study focused on the 2 image which are used by the activist in social media. The difference between both of them is in the object of analysis.
4. The last study is conducted by Siti Rahayu Ramandani, 2019, with the title *A Semiotic Analysis on Instagram Story of English Students IAIN Kediri*. The result of her research is that there are the participants to investigate the meaning of 10 Instagram stories consist of symbol, icon, and index. The difference between both of them lies in the type of Peirce's model analysis.

## **B. Theoretical Review**

### **1. Semiotics**

Semiotics (Yakin & Tatu, 2014) came from the term of Greek *semion* that has definitely similar meaning by sign. The theory of signs has appeared through history of philosophy from ancient time. The study of sign (Chandler, 2017) as symptoms of medical history invented with Hippocrates (460-377 BCE) and was developed by galen (c.129-200 ce) and Plato's *Cratylus* (c.360 BCE) displayed a well-known dialogue about the conventionally of words an introductory of aristoteles' *on*

*interpretation* (c.350BCE) proved to be an influential contribution to the theory of signs.

The most basic the study of sign definition, there is significant variety among leading semiotics expert for coverage semiotics. One of the comprehensive definition, Eco (1979) stated semiotic is the study about sign or method analysis on sign interpretation or study of the function or sign system. The sign conception look at the meaning appearance when there are sequent relationship between the signified and the signifier.

A sign is conventionally defined as something that mean something else. All of phenomena that are meaningful not only words but also image are signs. To understand something is to interpret it as sign. All experiences are mediated by sign, and communication depends on them. Semiotics expert learn how reality is represented through the sign and sign system.

Saussure and Peirce are viewed the founder of what is called semiotics since an alternative sign has used in Semiology (Chandler, 2007). According to Nöth (1990), some scholars differ both of them with dealing two traditions. Nöth stated that the term of semiology refers to Saussure's tradition in linguistics while the Peirce's tradition calls it by Semiotics based on philosophical framework of Peirce itself. Increasingly, the term of semiotics is similar with semiology.

In addition, Saussure (Delardhi, Ramadhan, & El Fauziah, 2018) defined semiology not only as a science of sign but also linguistics signs. Saussure view semiotics as a key to unlocking a variety of cultural phenomena. All of which are various sign system. The sign system is then a process of how the sign create the meaning. Riley (2001) asserted that to determine the production and the meaning of signs, it used part of semiology; namely, semiosis.

Chandler (2007: 1-2) took basically a brief definition when he explained it as "the scientific study of signs." The study of sign also well-defined by Bignell (2002) as "the way how to analyze meanings by exploring the signs (like words, for instance, but also pictures symbols etc)." when the semiotics introduced in some scholars, it has focused on thoughtful how language, whether either written or spoken, conveys its meanings.

Later, semiotics is used to analyze the one of non-linguistic message as visual signs. Rose (Rose, 2001) concerns in semiotics as a conversion means by which one can recognize how image conveys their message behind sign.

A sign is anything, a color, a gesture, a wink, a mathematical, equation, etc, that stands for something other than itself. For instance, the word "red" as we saw, qualifies as a sign because it does not stand for the

sound *r-e-d* that comprise it, but rather for a certain kind of color and other things. In another example, the researcher observes the following picture;



**Picture 2.1<sup>1</sup> The example of sign**

Picture 2.1 can be described by unraveling what does it mean? The answer is “a bright idea”. How does it present this meaning? It does so by showing a light of lamp and the in the lamp, there is a word “idea”. Why is it indicative of this meaning? This last question entails unraveling the cultural roots of each component of the sign. The use light in the sign is consistent with general view in our culture of light as analogue for intellect and intelligence.

## **2. Peirce’s Theory**

Charles Sanders Peirce is the American philosopher which most familiar due to the theory of sign. Peirce’s semiotic is a branch of philosophy. Not of any philosophy, but a modern philosophy. The paradigm of which proposed to replace the classical paradigms of

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<sup>1</sup> This picture was accessed in may 02, 2021, at <https://www.pngwing.com/id/free-png-moai>

Aristoteles, Descartes, and Kant. In semiotics Peirce assumed that the sign had replaced something to someone. According to Peirce a sign (Sobur, 2004) is “a something which invents meaning to somebody from something in some respect or capacity”. It can basically be understood that someone constructs a correspondent sign in their mind.

Peirce created his own model of the sign and the triadic theory of signs they are: 1. The Re-presentment: the form which the sign takes; 2. An Interpretant: not an interpreter but moderately the sense made of the sign; 3. An Object: in which way the sign refers (Ramadhan, Delardhi, & El Fauziah, 2018).

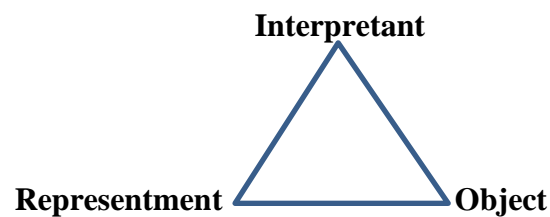
Peirce (1931b) cited by Kilstrup (2015) explain deeply his triadic theory :

*“A sign, or representamen, is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the Interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the ground of the Representamen.”*

*“A Sign, or Representamen, is a First which stands in such a genuine triadic relation to a Second, called its Object, as to be capable of determining a Third, called its Interpretant, to assume the same triadic relation to its Object in which it stands itself to the same Object. The triadic relation is genuine, that is its three members are bound together by it in a way that does not consist in any complexes of dyadic relations. That is the reason the Interpretant, or Third, cannot stand in a mere dyadic relation to the Object, but must stand in such a relation to it as the Representamen itself does. Nor can the triadic relation in which the Third stands be merely similar to that in which the First stands,*

*for this would make the relation of the Third to the First a degenerate Secondness merely. The Third must indeed stand in such a relation, and thus must be capable of determining a Third of its own; but besides that, it must have a second triadic relation in which the Representamen, or rather the relation thereof to its Object, shall be its own (the Third's) Object, and must be capable of determining a Third to this relation. All this must equally be true of the Third's Thirds and so on endlessly; and this, and more, is involved in the familiar idea of a Sign; and as the term Representamen is here used, nothing more is implied.”*

The model of Peirce theory is known by triadic theory. Charles Sanders Pierce’s theory became ground theory in semiotics. Pierce (Sobur, 2009) categorized Object, Representment, Interpretant. The illustration of its theory displayed in the diagram bellow;



**Diagram 2.1**

Peirce designed the triadic theory as (Noth, 1990) as triple connection of sign, something that is signified, and cognition produced in the mind. Every sign (Deely, 2011) consists in a relation connecting three terms on the model of sign operative within semiotics. One term performs the function of other-representation which Peirce calls “representamen”. A second performs the function of self-representation or objectification which Peirce calls “object”. The last one is “interpretant” that is the

association between representamen and its object. The whole process of deciding the meaning of the sign is called interpretation.

The relation of three terms in triadic theory of Peirce, then, constructed the principle of interpretation. According to Eco (1984), the principal interpretation is something as a sign by knowing which we know something more. Triadic theory from Peirce became the ground theory in semiotics.

Charles Peirce referred to these three dimensions as firstness, secondness, and thirdness. A sign (Danesi, 2004) starts out as a sensory structure, that is, as something that has been made to simulate an object in terms of its sensory properties. It is then used by the sign-user to establish a connection to the object, even if the actual object is not present for the senses to perceive (= secondness). Finally, the sign itself becomes a source of knowledge about the world, once it enters the world of culture and distributed for general usage (= thirdness).

According to Peirce (1940) cited by Putri (2018), every side of semiosis (representamen, object, interpretant) has its own classification. The Representamen can be separated into:

1. Qualisign which is formed by quality; the idea of shape, size, color, mimic sinsign which is formed by the real physical reality or the shape of a thing.



2. Sinsign (sin is “being only once” as in single, simple, Latin *semel*) is actual thing or event.
3. Legisign is the law or rule of how the thing should be such as the sound of whistle in the soccer match. Mostly the legisign is made by human being to organize the social life, and because of that almost all the convention is the legisign.

Whereas the object in the Peirce’s model (CP 1.291, 2.243) cited by Chandler (2017) is referential concept. Here then are the three different relations:

1. Symbolic: based on a relationship which is fundamentally unmotivated, arbitrary, and purely conventional (rather than being based on resemblance or direct connection to physical reality) – so that it must be agreed upon and learned: e.g. language in general (plus specific languages, alphabetical letters, punctuation marks, words, phrases, and sentences), numbers, Morse code, traffic lights, national flags.
2. Iconic: based on perceived resemblance or imitation (involving some recognizably similar quality such as appearance, sound, feeling, taste, or smell) – e.g. a portrait, a cartoon, a scale-model, onomatopoeia, metaphors, realistic sounds in ‘programmer music’, sound effects in radio drama, a dubbed film soundtrack, imitative gestures.
3. Indexical: based on direct connection (physical or causal). This link can be observed or inferred: e.g. ‘natural signs’ (smoke, thunder, footprints, echoes, non-synthetic odors and flavors), medical symptoms (pain, a

rash, pulse-rate), measuring instruments (weathercock, thermometer, clock, spirit-level), 'signals' (a knock on a door, a phone ringing), pointers (a pointing 'index' finger, a directional signpost), recordings (a photograph, a film, video or television shot, an audio-recorded voice), personal 'trademarks' (handwriting, catchphrases).

Furthermore, interpretant of Peirce model divided into:

1. Rheme is a sign which is known to represent its object in its characters, for instance, laugh loudly indicates that the person happy.
2. Dicent is a sign to describe the fact interpretant, for example, the death penalty for corruptor so that the one who has power have to avoid corruption.
3. Argument is a reasoning logic for something. Corruption is banned because it is danger.

Inside the category of firstness there are three kinds of signs: a qualisign (a 'mere quality'), a sinsign (an 'actual existent'), and a legisign (a 'general law'). Within that of secondness are the three sign relations: iconic, indexical, and symbolic. Within thirdness, there are three forms of representation: rheme (possibility), dicisign (fact), and argument (reason). A qualisign can only be an icon; a sinsign can be an icon or an index; only a legisign can be a symbol. A colour sample is a qualisign; any indexical sign is a sinsign; conventional signs such as words and traffic lights are legisigns.

### 3. Anti-corruption education module for university

Anti-corruption education module for university is presented by minister of education of The Republic Indonesia. This module is provided in official website of KPK. This book is expected to give educational campaign to fight corruption. The module was published by Ministry of Education of Indonesia, the first edition in December, 01 2011.

This module was published by education ministry of Indonesia. It consists of eight chapters that are *Mode Pembelajaran Mata Kuliah Anti-Korupsi, Pengertian Korupsi, Faktor Penyebab Korupsi, Dampak Masif Korupsi, Nilai dan Prinsip Anti-Korupsi, Upaya Pemberantasan Korupsi, Gerakan, Kerjasama dan Instrumen Internasional, Tindak Pidana Korupsi dalam Peraturan Perundang-undangan di Indonesia, and Peran Mahasiswa dalam Pencegahan Korupsi*. Each chapter has illustration to get the stimulate of the topic and theme.

Anti-corruption education is an anti-corruption subject which is regular program held in university independently in 14-16 meeting. This subject can be established as the main subject or the chosen subject. Every module in each grade; elementary school, junior high school, senior high school and university, has learning outcome into three aspects. In the book (Suyata & Yudhiantoro, 2016) entitled “*Modul Materi Integritas untuk Umum*” they are integrity core principles (honesty, responsibility, and

discipline), integrity work ethos (independence, hard-work, and modesty) and characteristic integrity principle (bravery, sympathy, and equitability).

### **C. Semiotic Analysis in Pedagogy of Language Study**

Semiotics is an ideal approach for leading research in numerous fields, and especially field dealing with how signs are realized and learned as the discipline studying and recording signs, sign performance, sign making, and sign function. Semiotics is practically used as a methodological tool to investigate sign-based phenomena as visual communication, body language, advertising, media, narratives, material culture and ritual.

The idea of integrating signs with learning theory and education to establish a new branch, which can be called *edusemiotics*. The usage of this terminology is for establish a connection between semiotics as the science of signs, learning theory or the science of how signs are learned, and education. The collaboration of both is the practical art/science of teaching individuals how to interpret and understand signs.

Semiotics and education are research fields with mutual interest. Semiotics (Semetsky, 2009) relates with educations in two aspects; the first hand, teaching and learning have semiotics implications since they are both processes of semiosis. The second hands, the study of the development of signs and communication, which is a branch of semiotics.

Semiotics analysis deal with semiotic aspects of language education. The aim and approach of second and first language pedagogy are evidently rather different, and also their semiotic implications. In second language learning, there are three areas between semiotics and the theory of foreign language teaching; the technique of vocabulary teaching non-verbal, visual communication, and cultural semiotics.

According to Baur & Gryzybek (1990), Brown (1991), Lier (2004), a semiotic of language foreign language teaching having been given much attention is the pragmatic aspect of foreign language teaching. The semiotic implication that was asserted by Baur is to apply the semiotic of foreign language teaching. for instance, icon, index, and symbol from Peirce's term can be the technique of the audiolingual method or vocabulary enhancement which stimulate imitation and repetition of foreign language.

In addition, the visual cultural semiotic feature which the foreign language element or item is presented as an icon. Index is used in the form of gestures of showing and other modes of situational and verbal contextualization of the verbal message. To sum up, the implication of semiotic in education relates with the student's awareness of differences language and an awareness of the symbolic nature of words. in teaching language, the teacher can use the pictorial and visual technique to enhance language skill of the student through semiotics feature.