

CHAPTER 2

THEORITICAL FRAMEWORK

In this chapter, I will explain the theory that I use as a basis for conducting relevant research according to the research theme raised. In analyzing the meaning contained in this advertisement, I will examine and explain it from a semiotic point of view.

2.1 Semiotics

2.1.1 Introduction to Semiotics

Semiotics is an analytical method used to study something sign. Like signs in everyday life. According to Alex Sobur etymologically, the term semiotics comes from Greek "*semion*" meaning "sign". The sign itself is defined as something on the basis of previously incorporated social conventions, can be presumed have something else (Sobur 2009 : 95). Semiotics is the science of signs. Van Zoest (in Sobur, 2001 : 96) defines semiotics as "the science of signs (signs) and all that is related with it: how it functions, its relation to other words, sending, and receiving by those who use it. In particular, semiotics is divided into three main parts, namely (1) Semiotic Syntax, the study of signs centered on their classification, on their relationship with other signs, and in the way they work together to carry out their functions; (2) Semantics Semiotics, a study that emphasizes the relationship between signs and their references and the interpretations they produce; and (3) Semiotic Pragmatics, the study of the signs concerned with the relationship between the sign and the sender and receiver.

Berger (in Sobur, 2003 : 18) reveals, "Semiotics pay attention to anything that can be expressed as a sign. A sign is anything that can be taken as a signifier has an important meaning to replace something else. Something that the other does not need to exist, or the sign actually exists somewhere place at a certain time. That way, semiotics in principle is a discipline that studies anything it can be used for tell a lie. If something cannot be used to tell lies, on the other hand, it cannot be used to tell the truth"

The semiotic method is used to uncover connotative meanings which is hidden behind the media text as a whole, so it is difficult to be objective because of many influencing factors such as, culture, experience, ideology, and so on. The main concern of semiotics is sign. The sign itself is something that has special characteristics the important one. First, the sign must be observable, in the meaning of the sign can be caught. Second, the sign must point to something else. It means being able to replace, represent and present.

According to Hoed (in Sobur, 2006:15), there are two types of semiotic studies, namely as follows:

a.) Communication semiotics

Communication semiotics emphasizes the theory of sign production, one of which assumes that there are six factors in communication, namely the sender, receiver of the code (sign system), message, communication channel, and reference (what is being discussed).

b.) Significance semiotics

Signification semiotics emphasizes sign theory and its understanding in a particular context. In this second type, there is no question of the purpose of communicating, on the contrary what is prioritized is the understanding aspect of a sign so that the process of cognition of the recipient of the sign is given more attention than the process of communication.

Pateda (2001:29) reveals at least there are nine types of semiotics namely:

a.) Analytic semiotics, namely semiotics that analyzes sign systems. Pierce stated that semiotics has and sign as its object analyzer into ideas, objects, and meanings. Ideas can be linked as a symbol, while the meaning is the burden contained within a symbol that refers to a particular object.

b.) Descriptive semiotics, namely semiotics that pays attention to the sign system that we can experience now, even though there are signs from long ago remains as it is now. For example, a cloudy sky indicating that the rain will soon fall, a long

time ago until now it's still like that. Likewise if the waves turning white in the middle of the sea, it indicates that the sea has big waves. However, with the advancement of science, technology and art, many signs created by humans to fulfill his needs.

c.) Faunal semiotics (Zoo Semiotics), namely special semiotics pay attention to sign systems produced by animals. Animal usually produce signs to communicate between each other, but also often produce signs that can be interpreted by man. For example, a hen clucking indicating that the chicken has laid eggs or there is something he is afraid of. The signs produced by animals like this, become the attention of people engaged in the field of faunal semiotics.

d.) Cultural semiotics, namely semiotics that specifically examines sign systems prevailing in a particular culture. It is known that Society as a social being has a certain cultural system which have been passed down from generation to generation are maintained and respected. Culture that exists in society which is also the system, using certain signs that distinguish it from another society.

e.) Narrative semiotics, namely semiotics that examines the inner sign system narratives in the form of myths and oral stories (Folklore). It is known that myths and oral stories, some of which have cultural value tall.

f.) Natural semiotics, namely semiotics that specifically examines sign systems generated by nature. Turbid river water indicates that it has been upstream it rained, and the leaves of the trees turned yellow and fell. Nature that is not friendly to humans, for example floods or soil landslide, actually gives a sign to humans that humans have destroyed nature.

g.) Normative semiotics, namely semiotics that specifically examines sign systems made by humans in the form of norms, for example traffic signs. In the train room often found signs which means no smoking.

h) Social semiotics, namely semiotics that specifically examines sign systems produced by humans in the form of symbols, both symbols in the form of words or symbols in the form of words in different units called sentences. Halliday's

book (1978) itself is entitled *Language Social Semiotics*. In other words, social semiotics examines systems signs contained in the language.

i.) Structural semiotics, namely semiotics that specifically examines sign systems which is manifested through the structure of language.

Within the scope of semiotics, Charles Sanders Peirce is famous for his sign theory, according to Lechte (2011: 227) that in general a sign represents something for someone, this very simple statement violates a fact regarding the function of a sign, sign A indicates a fact or object B, to its interpretation, namely C. Thus, the sign is never an entity alone, but there will be the following three aspects.

Based on the object, Charles Sanders Peirce divides into three parts, signs as icons (icons), indexes (indices) and symbols (symbols). Where the icon is a sign that has a relationship between signification and a sign that is the same as the natural form. Or it can be interpreted that an icon is a connection between a sign and an object or a reference that has a resemblance. For example, a photo with a map. An index is a sign that can indicate a natural relationship between signs and signifieds that are casual in nature or have a causal relationship, or a sign that directly refers to a fact. An example is smoke, when there is smoke it means there is fire. The sign can refer to the denotatum through a convention. Signs like that can be called symbols or conventional signs. So, a symbol is a sign that displays a natural relationship between a signifier or signified.

2.1.2 Components of Semiotics

Talking about the basic components of semiotics cannot be separated from problems the subject matter of signs, symbols, and gesture. Understanding symbol problem includes understanding the signifier problem (signifier; signans; signifiant) and a signified (signified; signatum; signifie). The three problems above included in the scope of semiotics because it allows its occurrence communication between subjects and objects in the path of understanding as a component semiotic basis. The explanation of the three semiotic components is as follows (Danesi, 2010:4):

a.) Signs are part of semiotics which marks something or something circumstances to explain or notify the object to the subject. In this case the sign always points to something real, for example, objects, events, writing, language, actions, events, and other forms of signs. As a concrete example, namely the presence of lightning is always indicated by the presence of lightning preceded the lightning. Certain signs can be executed by other creatures that do not have cultural characteristics, such as sounds animal that refers to the "name of the animal" itself. Sounds like caused by the beast has no meaning whatsoever, except as a sign of the beast itself. Sounds like "wok wok kethekuur" will point to the name of the dove, "tetilang choir" will point the name of the turtle dove animal, "kukuruyuk" will refer to the name of the chicken and animal etc. These signs from the past until now still, unchanging and without any creative. So, the sign is a meaning that is static, general, straightforward and objective.

b.) The symbol is a thing or situation that leads the understanding of the subject to object. The relationship between subject and object is hidden by understanding inclusion. A symbol is always associated with the signs that have been given cultural, situational, and conditional traits. Red and white colors on our flag "Sang Kaka Merah Putih" is a symbol of the pride of the Indonesian nation. The color red is given meaning situationally, conditionally, and culturally by the Indonesian nation is: dashing, brave, and a blazing spirit for achieve the noble ideals of the Indonesian nation, namely a just and prosperous society based on Pancasila and the 1945 Constitution. Likewise on white color, conditionally, situationally and culturally is given the meaning: holy, clean, noble, sublime, devoted and full of love.

So, the symbol is a sign which means dynamic, special, subjective, figurative, and figurative. In literary works, whether in the form of poetry, fiction or drama, there are various symbols, among others: color symbols, object symbols, sound symbols, symbols atmosphere, tonal symbols, and imaginative visualization symbols arising from layout or typography. Peirce argues that the symbol is a part from sign. Every symbol is a sign, and not every sign can be symbol. Sometimes a sign can be a symbol as a whole in Language. Language is actually a unity that cannot separated between the signifier and the signified. The

marker is the one that marks and something that is immediately absorbed or observed, perhaps heard as a sound or read as writing, for example: [love], but it is also possible to see the form of appearance, for example: his face is red, his breath is panting, his movements trembled, he looked scary, and so on. Sign is something that is inferred, interpreted, or understood by its meaning language and non-language expressions. There is a relationship between the signifier and the signified various possibilities that occur in the use of language will be the basis semiotic structure. Signifier is something that exists from someone to something (the other) in a point of view. The marker stands for something for somebody; this someone is the interpreter, this signifier then replaces something to someone from a point of view; this point of view is basically. So, in this basic component of semiotics there will be four known basic terms, namely signifier, signified, interpreter, and basis.

c.) Gesture is a thing or condition given by the subject to object. In this state the subject always does something to inform the object signaled at that time. So, cue always temporal (time). When suspended use, the signal will turned into a sign or symbol. All three (signs, symbols, and gestures) there are nuances, namely very small differences regarding language, color and etc.

2.1.3 Barthes' Semiotics

Semiotics is a technique for the study of signs, both scientific and analytical. Signs are tools that we use in an effort to find our way in this world, among humans and with humans. Semiotics, or as Barthes calls it, semiology, are interested in studying how people make sense of things. Making sense (to signify) in this case cannot be confused with communicating (to communicate). Meaning means that objects do not only carry information, in which case the objects want to communicate, but also constitute a structured system of signs (Barthes in Kurniawan, 2001;53)

One of the Structuralists who had brought Saussure's linguistic and semitological models to life was Roland Barthes. In his view, language represents a system of signs which indicates society's assumptions at some point in time: Sobur 2013, 63). Roland Barthes' Semiotic Theory prioritizes three pillars of

thought which are the core of his analysis, namely Denotative, Connotative and Mythical meanings. Denotative is the first system of meaning, while Connotative is the second system of meaning.

Table 2.1.1 Roland Barthes' Semiotic Map

1. Signifier (<i>Penanda</i>)	2. Signified (<i>Petanda</i>)
3. Denotative Sign (<i>Tanda Denotatif</i>)	
4. Connotative Signifier (<i>Penanda Konotatif</i>)	5. Connotative Signified (<i>Petanda Konotatif</i>)
6. Connotative Sign (<i>Tanda Konotatif</i>)	

Source : (Sobur, 2009:69)

From the Barthes map above it can be seen that the denotative sign (3) consists of signifier (1) and signified (2). However, at the same time, the denotative sign is also a connotative signifier (4). So, in Barthes's concept there is no connotative object not only has an additional meaning but also contains both parts of the denotative sign that underlies its existence. Signifier is an image or impression mentally from something that is verbal or visual, such as sound, writing or sign. While the signified is a concept abstract or the meaning generated by the sign. (Sobur, 2006:69).

Denotative is a meaning that is clearly visible to the naked eye, meaning that denotative meaning is the real meaning or a first order where the meaning is closed, where the denotative meaning produces meaning that is explicit, direct and certain. Whereas the connotative meaning expresses a meaning contained in certain signs, or a sign whose marker has an open meaning or it can be said to be an implicit meaning. The meaning is not direct and uncertain, which means that the connotative meaning may be interpreted differently. Denotation can be said to

be a fixed objective, while connotation is a subjective and varied meaning (Vera, 2014:26).

Apart from denotation and connotation, Roland Barthes's Semiotic Theory cannot be separated from myth. Myth is a sign or meaning that develops in society because of the influence of the customs and socio-culture of the community itself on something, by paying attention to the correlation of what is clearly seen (Denotation) with implied signs (Connotation). Myth according to Roland Barthes' Semiotic theory is a communication system that becomes a message. Roland Barthes' Semiotic Theory reveals that myth in its special sense is a development of connotation and myth, as a unique system of meaning, builds on the chain of preknowable meanings or more precisely, it's an additional level of meaning. There may be a number of signifiers in myths, too (Budiman, 2001:28). The Semiotic Theory of Roland Barthes differs from the myths we consider superstitious, unreasonable, historical, etc., but the myth of Roland Barthes' Semiotic Theory is a person's speech. (Vera, 2014: 26) .

2.2 Denotation, Connotation, Myth

Barthes (in Wibowo, 2013:21) explains that denotation is the first level of signification system which is the relationship between signifier (expression) and signified (content) in a sign to external reality. Denotation is the most obvious meaning of the sign (sign). Denotation is the true meaning, which is socially agreed upon, whose reference is to reality (Vera, 2015:28). The meaning of denotation is direct, and can be referred to as a description of a signified (Berger, 2010:65). An example of denotation in the following sentence "Flowers thrive in the village" The word flower in this sentence has the true meaning of a flower, that there are flowers thriving in the village.

Connotation is a second level signification system which is an interaction that occurs when a sign meets the feelings or emotions of the reader and the values of his culture (Wibowo, 2013:21). Connotation is a sign whose signifier has an openness of meaning or meaning that is implicit, indirect, and uncertain, meaning that it opens the possibility for new interpretations (Vera, 2015: 28). According to Berger, the connotative meanings of some signs will become a kind

of myth or mythical clue (which emphasizes these meanings) so that in many ways the connotative meaning becomes a very influential embodiment of myth (Berger, 2010:65). An example of the connotation in the following sentence 'The village flower attracts the heart'. The concept of flower, which has existed in the human mind for a long time, has now changed its meaning or has connotations. The word flower in the example sentence above means girl, that there is a girl in a village who is attractive. Previously, flowers and girls were not related, but flowers and girls were interpreted to have the same characteristics, such as being beautiful, beautiful to look at, and attractive.

According to Barthes (in Rusmana 2014: 206) myth is not reality but a system of communication or message that functions to express and provide justification for the dominant values that apply in a certain period. Myth lies at the second level of marking, after a sign-signifier-signified system is formed, the sign will become a new marker which then has a second signified and forms a new sign. A sign that has a connotative meaning then develops into a denotative meaning, then the denotative meaning will become a myth (Berger, 2010:66). Myths are always displayed in the form of discourse so that what is important from the message is not only the content of the message (object), but also the way the message is delivered (in this case, myth can be interpreted as a model of speech). Roland Barthes (in Rusmana 2014: 207) places myth (myth) as the deepest meaning and is more conventional. According to Barthes (in Rusmana, 2014: 206) wine (wine) in the first layer expression means an alcoholic drink made from grapes. However, in the second layer, wine is interpreted as a French characteristic given by the world community to this type of drink. People always think wine is French even though many other countries also produce similar drinks. From these examples it can be seen that cultural phenomena can acquire connotations according to the point of view of a society.

2.3 Mass Media Communication

Mass communication according to Meletzke shows the following mass that is one way and not directly as a result of use of the mass media, as well as the nature of the message it is open to everyone. In Meletzke's definition, mass

communication defined as any form of communication that conveys statement openly through the media of technical dissemination in an open manner indirect and one-way to the public (Rakhmat as quoted in Komala, in Karlinah; 2000:65). Message not in one place, but scattered in various places. (Romli, 2016:72). Mass communication is communication that through the mass media (print and electronic media). Definition mass communication according to Bittner (Hendraswari, Hera, 2016:12), Mass communication is messages communicated through mass media on a large number of people.

Mass communication is communication that occurs between groups and individuals, individuals between individuals, groups with group. There are six elements in mass communication, among others are communicators (deliver messages), messages, media (tools for send messages), communicate (receive messages), effects and feeds come back.

According to Lasswell (Effendy, 2005: 10), there are five elements of communication that must exist according to the answers that have been submitted, namely:

- a. The communicator is the sender of information convey a message to one or more people.
- b. The communicant is the person receiving the message from communicator in a communication process.
- c. Message is information that is conveyed to the communicant
- d. Media is a tool used to send messages the message reaches the communicant
- e. Effect: the reaction caused by the communicant after receive messages from the communicator
- f. Feedback: what responses are given by the communicator to the communicant. (Effendi, 2007:10)

In general, there are three consequences of mass communication among them is:

- a) Cognitive effects, namely in mass communication, the message can cause in terms of knowledge, point of view, and opinion on something that the audience will get can change
- b) Affective effects, namely from the audience where the contents of the message mass communication causes a lot of change certain feelings.
- c) Conative effect, where the content of mass communication messages cause someone to make a decision to do something or do nothing. (Liliweri, 2011:87)

Mass media modern is a product of modern technology which has always been growing to perfection. So when talking about mass communication, it will discuss about the mass media. In conveying messages from sources to audiences with using mechanical communication tools, it is the mass media that used as a means. Examples include magazines, radio, letters news, internet and television. Basically, the mass media is nothing but considered as a source of entertainment and news. An information tool that can used by many audiences and also carry a persuasive message is the notion of mass media.

The mass media is now something very influential because it can be a shaper of thought the readers. In addition, the mass media is also a tool of social control for government. So, mass media can visualize information based on facts both cultural and political activities. So not infrequently when the mass media will always combine between information in the form of symbols, images and text.

2.4 Visual Communication

According to point of view from a semiotic, visual communication design is a special communication system, with a sign treasury (vocabulary) and syntax which is unique, which is different from the semiotic system of art. Within the system, semiotics of visual communication attached to the communication function. Namely the function of the sign in conveying message (message) from a message delivery (sender) to the receiver (receiver) signs based on rules or codes certain. Visual semiotics is basically one field semiotic studies that are specifically interested in inquiry to all kinds of meaning conveyed through the means of the senses view (visual senses). (Budiman, 2011:9). The basic element

of language is visual communication use visual language where and visual are becoming the main force in conveying the message is everything that is can be seen and can be used to convey messages, meanings, or meaning (Kusrianto, 2007: 10).

Photos or pictures are categorized in nonverbal communication, distinguished from verbal language in the form of writing or speech. One form of symbols or visual language in it. It contains visual structures such as line, shape, color and composition. In the world of journalism, photos are a vital necessity. Because photos are one of the charms for readers. Many take advantage of the carrying capacity of images as visual symbols messages to streamline communication, namely photos are also complement of news writing and graphic design, which later developed into a visual communication design. The advantages of a photos as a medium of visual communication makes it easier understandable and more interesting. Merging of the two, the words and pictures, in addition to being more thorough and in accordance with reality than an event, also seems to involve the reader as witness of the event (Tinarbuko, 2008:5).

2.5 Advertisement

The term advertising comes from the Latin verb *advertere* which means 'to direct attention to'. Advertisement need to be distinguished with forms of representation and other activities directed at persuading and influencing the opinions, attitudes and behavior of people such as propaganda, publicity, and public relations. In advertising communication, it does not only use language as a tool, but also other communication tools such as images, colors and sound. Advertisements are delivered through two mass media channels, namely (1) the media print (newspapers, magazines, brochures, and billboards) and (2) electronic media (radio, television, film). The message sender is, for example, product sales while the recipients are the general public be targeted. According to Kotler & Armstrong in (Hamzah, Muhammad Ismail, 2018:10) advertising is any form of presentation, promotion, ideas that are non-personal related to goods or services and requires measurable costs. According to Morrisian in (Hamza and Ismail, 2018:10) advertising is one important promotional instrument, especially for

companies that produce goods or services for the wider community. Advertisement is what people talk about a lot because of its reach broad enough.

2.6 YOUTUBE

Social media is a marketing tool by using online communities, networks social, blog marketing and more. Besides In addition, social media enables consumers to share information with their colleagues about product and service brands (Mangold and Faulds, 2009). Youtube can be viewed as social media platforms, because of their main purpose is to be a media sharing site where users can interact with each other and create innovative content. The Youtube model is made to give freedom for users to upload content themselves and anyone can see it (Silva 2013).

2.7 Moral Messages

Moral messages are important in literary works, one of them is advertising. With so many moral messages contained in advertisements, it is hoped that all will be carried away to good morals, namely those that are appropriate with the ethics and customs that apply in society or at least able to understand the moral message contained in literary works is wrong one is advertising. Literary work can be seen as a close object relationship with society. Because what is stated in the work literature is the process of creation from the author of a literary work or writer, whose relationship with the community around the writer alone. The message is a request for a mandate that must be performed or conveyed to others. Moral is the determination of good and bad deeds and behavior. The term moral is usually used for determine the boundaries of an act, behavior, character, and temperament declared right, wrong, good, bad, appropriate or inappropriate, appropriate or inappropriate. From the understanding of the message and moral understanding, it can be concluded that moral messages are messages in the form of values and norms that becomes the basis of a group in regulating its behavior in social life. Moral is always related to behavior, good deed or resulting in that suffering or happiness depending on each individual. Moral can also be interpreted as good and bad teachings, deeds and behavior, moral obligations, etc. (Bertens, 2000: 142)

2.8 Previous Related Studies

There are three research journal articles that have a theme or theory that is almost the same as what I want to discuss in this research. The first journal article entitled “Semiotics Analysis of Roland Barthes' Theory on Pocari Sweat's "Sweat for Dream" Advertisement” by Wijayanto and Iswari (2021). Based on the article, the writer wants to convey (1) the meaning of the advertisement using Barthes' semiotic sign map (denotation meaning and connotative meaning) and the advertising myths. (2) The denotation is that children in school are passionate about exploring hobbies and honing their talents to achieve their goals, while the connotation is that because of the enthusiasm they have, they sweat quickly and lose fluids in the body, therefore they need replacement fluids so that their bodies stay fresh and enthusiastic to pursue their goals. (3) The myth is that drinking pocari sweat can restore lost body fluids due to sweat and make the body fresh again.

The second relevant article entitled “Semiotic Analysis of Mentos Advertisement” by Damayanti, et.al (2021). Based on the article, the writer wants to convey (1) the meaning of verbal and non-verbal signs in the "Who Says No to Mentos" advertisement are forming a myth that is developed on the society. (2) The meaning of the verbal and nonverbal signs of this advertisement is that many people ignore greetings, and they are confused about how to start a conversation even though humans can do small things to start a conversation, one of which is by sharing candy mentos. Mentos can increase people's enthusiasm to do positive things anywhere and with anyone.

The third journal article entitled “A Semiotic Analysis Found on the Cigarette Products” by Prasojowati, et.al (2019). Based on the article, the writer wants to convey (1) the meaning of visual images and the messages conveyed of cigarette product. (2) The meaning of visual images is active smokers are people who actively smoke for a long period of at least two years. Signs or pictures on cigarette packs aim to deter them from smoking because smoking can cause death and diseases such as mouth cancer and respiratory-related diseases.

In my research entitled “Barthes’ Semiotic Analysis On Adidas “*Break Free*” Version Advertisement” is more complete by combining signifier, signified, connotative, denotative, and myth meanings found in several advertisement scenes. The journals above are indeed the object of using advertisement, but the difference is the object of research. I am using the object from the Adidas advertisement version Break Free. Then, in this research what is different is that it will end with the moral message contained in the advertisement.

