

## CHAPTER 2

### FRAMEWORK OF THE THEORY

#### 2.1 Semiotic

*Semiotik adalah ilmu yang mengkaji tanda dalam kehidupan manusia* (Hoed, 2011: 3). (My translation: semiotic is a knowledge that examines the signs in human life). It means that all things in our life seen as a sign and the signs have a meaning. Semiotic is divided into two types, namely semiotics of communication that emphasizes the theory of sign production is one of them assumes the existence of six factors in the communication, the sender, recipient code messages, communication channels, and the reference, but semiotic significance emphasizes on the theory of signs and meaning in a particular context.

The main things in the semiotics of signification is understanding of a sign in order that the cognition of the recipient sign is more attention than its communication objectives, that is why it is very influential in the communication process. According to John Fiske in Sobur (2009:94), there are three important areas of semiotic study, namely:

- 2.1.1 The sign. This consists of the study of different varieties of sign; of the different ways, they have of conveying meaning, and of the way, they relate to the people who use them. Signs are human constructs and can only be understood by the people who use them.
- 2.1.2 The codes or systems into which signs are organized. This study covers the ways that a variety of codes have developed in order to meet the needs of a society or culture.
- 2.1.3 The culture within which these codes and signs operate.

#### 2.2 Signs

Based on <http://bambangsumawijaya.wordpress.com/2008/02/19/teori-teori-semiotika-sebuah-pengantar>, *tanda adalah sesuatu yang berbentuk fisik yang dapat ditangkap oleh panca indera manusia dan merupakan sesuatu yang merujuk (merepresentasikan) hal lain di luar tanda itu sendiri.* (My translation: a

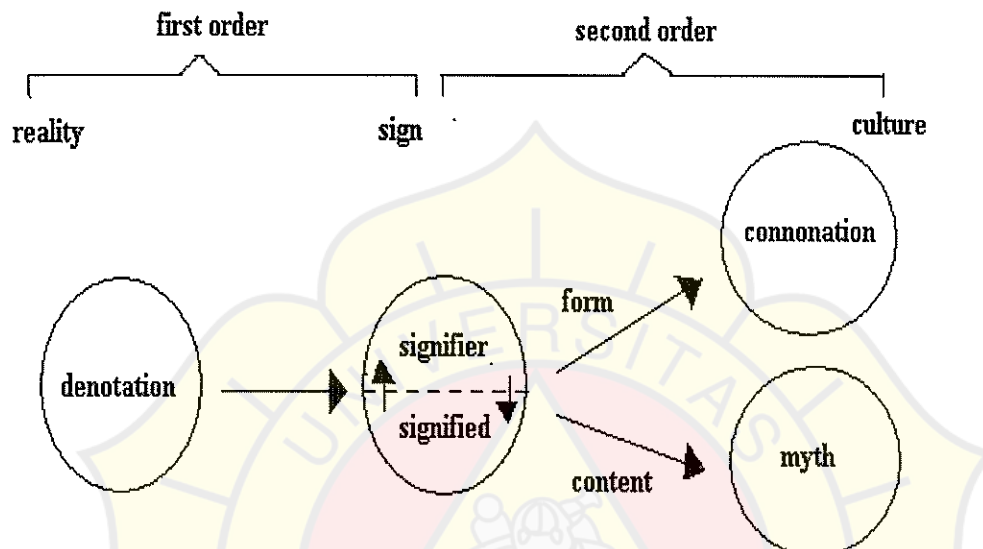
sign is something physical that can be captured by the five human senses and is something that refers to (represent) something other than the sign itself). Object or a reference sign is something that referred to the sign. Interpretant or the users sign is a concept of thinking of the people who use the sign or meanings that exist in someone's mind about the object referred to a sign. Example: When a man gives a rose to his girlfriend, the man was communicating that he loves his girlfriend because he make sense of the rose as a symbol of love. All of the cultural reality is a sign. We live in the world filled with signs and we are a part of the sign itself.

The signs are interpreted as a form of understanding life. The ability of human minds try to interact with the use of a sign as a tool for various purposes, one goal is to communicate with others as a form of adaptation to the environment. The sign can be used as a reference to communicate and this is not different when we use language to communicate. That is why according Budianto in Sobur (2009:124), the sign is close with the human life that full of meaning which is actualized in language, religion, art, history, and knowledge. According to Ferdinand de Saussure, *bahasa adalah sistem tanda-tanda* (Hoed, 2011:4). (My translation: language is a system of signs). It means that the signs are the basis of all communication.

Based on <http://pengantarsemiotika.blogspot.com/2009/02/11-apakah-tanda-3.html>, Peirce says that sign is something which stands to somebody for something in some respect or capacity. From that definition, Peirce shows that subject (somebody) could not be separated with a sign. The sign according to Peirce consists of symbols (a sign that emerges from the deal), icon (mark that arises from the physical representation) and index (the sign that comes from causality) (Sobur, 2009: 41). Ferdinand de Saussure sees the sign as a meeting between the form (which imaged in a person's cognition) and meaning or content, which is understood by human users sign (Hoed, 2011: 3).

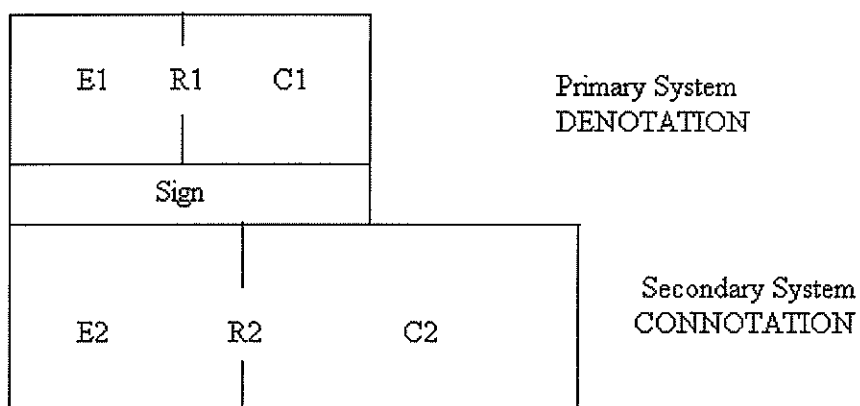
Barthes is follower and successor of Saussure thought. *Saussure melihat tanda sebagai sesuatu yang menstruktur (proses pemaknaan berupa kaitan antara penanda dan petanda)* (Hoed, 2011: 3). (My translation: Saussure sees the sign as something structured (process of the meaning that has relate between signifier and signified)). The different thing from Barthes is the sign that consists of the

signifier and the signified develops into E (expression) to the signifier and C (contenu) to the signified, finally this theory develops into the theory of denotation and connotation (Hoed, 2011: 65). Barthes said in Sobur (2009:127) that in analyzing the meaning of the signs through two stages, commonly refers to “two orders of signification” see the picture below:



Source : John Fiske, Introduction to Communication Studies, 1990, Pgs. 88.

The picture describes the first stage (first order) is the relationship between the signifier and the signified in a sign of external reality, called the denotation, the most obvious meaning of the sign. Whereas in the second stage (second order) is a depiction of the interaction that occurs when the sign associated with feelings or emotions and cultural values so that Barthes calls this stage as connotation. Two stages can also be seen in the following figure:



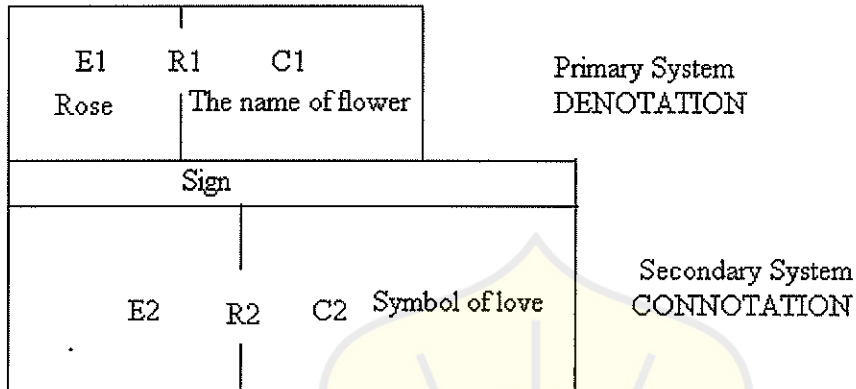
Source : Barthes 1957 and 1964

This is model of E-R-C according to Barthes in Hoed (2011:84) in the book of *Semiotik & Dinamika Sosial Budaya*. Barthes said that signifier is expression [E] of sign, signified is content [C], and [R] is relation of expression and content. The relation [R] between expression [E] and content is in human's cognition.

This model is two steps. First step is called primary system (denotation), a sign is interpreted based on a common meaning which is called denotative meaning. There is model of E-R-C, it is [R1] between [E1] and [C1]. Then in secondary system or second step which is called as secondary system (connotation), that is [R2] between [E2] and [C2]. In this secondary system, there is a new relation from a developing of content.

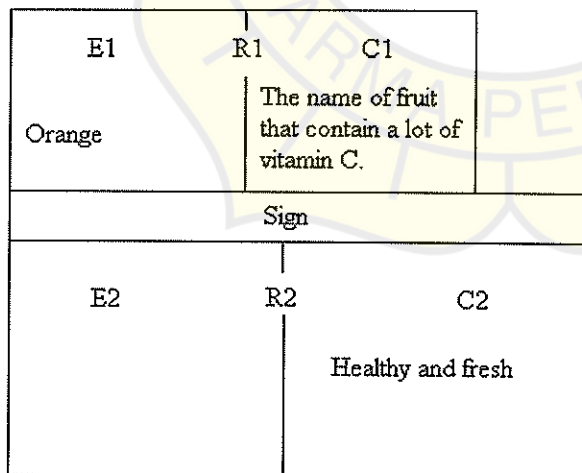
There are some examples:

### 2.2.1 Rose



From the picture above, example of the word 'Rose' as expression [E1] is a sign in primary system. There is a relation [R] of 'Rose'. It has content [C1] as the name of flower and it is called denotative meaning. Then primary system generates to be secondary system. This developing is in content [C2]. 'Rose' is not the name of flower but it is 'symbol of love'. It is called connotative meaning.

### 2.2.2 Orange





There is a sign, an orange in primary system. It is an expression [E1] of sign. Orange has a denotative meaning or content [C1] of the sign is the name of fruit that contain a lot of vitamin C there is secondary system. The meaning of orange has generated from a content of the sign [C2]. Orange has connotative meaning such healthy and fresh.

### **2.3 Denotative and Connotative meaning.**

Denotative meaning of a word is the meaning that we usually find in the dictionary. According to Berger in Sobur (2009:263), denotative meaning is direct specific meaning contained in a sign. Connotative meaning leads to cultural meanings are separate or different due to the addition of images, memories and feelings in words denotation. In other words according to Fiske in Sobur (2009:128), *denotasi adalah apa yang digambarkan tanda terhadap sebuah objek sedangkan konotasi adalah bagaimana menggambarkannya* (my translation: denotation is what depicted on the sign of an object while the connotation is how to describe it).

*Jika denotasi sebuah kata adalah definisi objek kata tersebut, maka konotasi sebuah kata adalah makna subjektive atau emosionalnya* (Sobur, 2009:263), *menurut pendapat De Vito.* (My translation: If denotation of a word is an objective definition of the word, so the connotation of a word is subjective or emotional meaning), it is according to De Vito. Be objective because the denotative meaning is accepted generally, while the connotative meanings are subjective because there is a shift from the general meaning (denotative) and the addition of a certain value.

Barthes also uses the concept of connotation to reveal hidden meaning in the sign. This concept established with two ways that are promotive appearance of meaning, which is denotative and connotative. At the denotative level of the sign appeared as the primary meaning of "natural". Nevertheless, the connotative level, the secondary appeared ideological meaning and if meaning becomes more denotative meaning and became a culture, it will become a myth.

presents the meanings that have a place in the ideology. Ideology should be told and that is what called myth. Myth is how cultural to explain and understand some aspects of reality or natural phenomena. Based on Sobur (2009:128) Fiske said that *mitos adalah produk kelas sosial yang sudah mempunyai dominasi* (my translation: the myth is a product of social class that already has dominance). The myth of primitive is like life, death, humans, gods, and other. The myth in the present is like femininity, masculinity, science, and success.

