

## CHAPTER II

### LITERATURE REVIEW

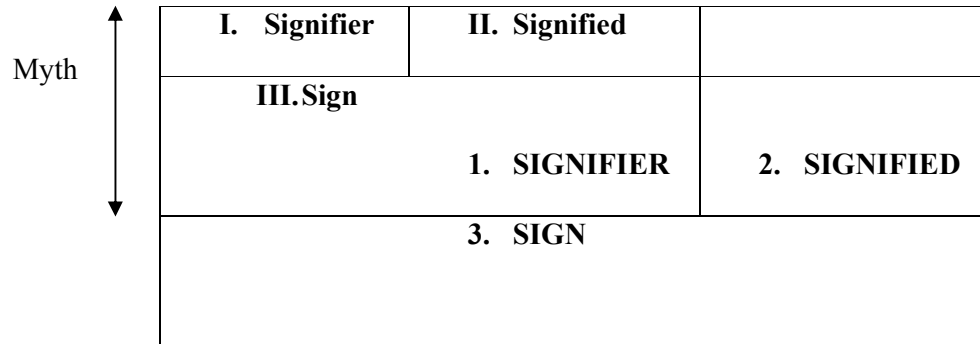
#### 2.1 Theoretical Framework.

##### 2.1.1 Semiotics by Roland Barthes

One of methods used to analyze Islamic ideology reflected in signs of the Islamic school billboard is semiotics. Semiotics is the study of signs in the society which has meanings. It can be applied to analyze popular culture or mass media, such as movies, magazines, songs, and advertisements. The two dominant models of what constitutes a sign are the linguist Ferdinand de Saussure and the philosopher Charles Sanders Peirce. Saussure offered a 'dyadic' or two-part model of the sign. He defined a sign as a 'signifier' (*signifiant*) - the *form* which the sign takes; and the 'signified' (*signifié*) - the *concept* it represents. In this theory, signs not only consist of linguistic sign, such as words and non-verbal signs like images and colors but also other things which communicate meanings. The *sign* is meaning resulted from the association of the signifier with the signified (Saussure 1983, p 67). Saussure noted that his choice of the terms *signifier* and *signified* helped to indicate 'the distinction which separates each from the others.

In this study, the writer uses Roland Barthes' semiotic theory to guide the writers in analyzing the thesis. This theory explains the three levels of messages: linguistic messages, non-coded iconic message, and iconic message which are

correlated with myth. He uses a system of signifier (sound image) and signified (conceptual meaning) as the two elements of sign.



The semiotic concept of Roland Barthes (Chandler 2007, p.15)

Barthes states that term ‘signified’ refers to “mental representation of the ‘thing’ (Barthes 1983, p. 42). Furthermore, this mental representation is passed by signifying process: it is ‘something’ that people deal with the sign, or the way people use the sign. Signified can be understood with the only difference it has. It is called as a mediator. Barthes also has explored that the signifier, which is initially connected to denotative meaning, then connected to connotative meaning and associated to constructed myth. The constructed ‘myth’ of Barthes is a part of ‘second order system’ of signification (Rahmah 2002, p. 54).

In addition, to reveal symbolic (text, picture, color, etc) meanings, we have to know the discourse of history and myth behind it. Barthes (1983 p. 30) asserted that history is included as a form of cultural mythology where in the truth can be found. Semiotics is used by Barthes to analyze products of popular culture. Thus, the writer uses semiotics to analyze myth concerned with Islamic ideology reflected in billboards through the existence of foreigner and gadget signs.

Since there is encoding process involving producer's role, the language used in advertisement cannot become neutral, or full of certain ideology from the producers. It means that advertisements are omnipresent and inseparable from our daily life which functions to construct ideological meaning, not only in the signified level but also in the signifier level (Williamson 1978). Similarly, Williamson (2002, p. 12) also states that advertisement has another function as a means of selling products or services to consumers, but it still contains structure and meaning. For example, 'red rose' not only represents a certain type of flower, it also signifies a feeling of love and affection. Thus, in valentine day, rose is sold like a hot cake because rose, in this case, is commonly used as the representation of one's feeling of affection and love to another. Therefore, Williamson states in his research:

Advertising gives those goods a social meaning so that two needs are crossed, and neither is adequately fulfilled. Material things that we need are made to represent other, non-material things we need; the point of exchange between the two is where 'meaning' is created (14).

In the same way, the writer also found the same issue those two Islamic School's billboard. As a school advertisement, school building, its school symbol, and its written school information, such as list of students extracurricular are usually represented as the main signs. However, from the data which the writer found on

those two billboards, there are other signs used in those billboards, such as foreigners and gadgets used in their extracurricular.

Based on the assumption that the ideology contained in the advertisements is mostly derived from the power, or interference, of the producer, thus the writer also uses Foucault's theory of Power and knowledge to conduct this research. In this Foucault's theory, all images and concepts constructed cannot be separated from the relation of power and knowledge (Ritzer, 2003). It means that power owned by someone can control and reproduce knowledge in media. This is what the writer found in his data. Based on the interview results, the existence of native figure sign in one of the billboards is under the headmaster's instruction. It means that discourse of Islamic school encoded in this billboard cannot be separated with the power of the headmaster.

## **2.2 Review of Related Studies**

The use of semiotic approach for analyzing advertisement actually has previously been conducted by several researchers. For instance, a thesis by Alfarisi (2009) entitled: "*Miss Indonesia Dalam Perspective Cultural Studies, Analisis Semiotik Billboard Iklan Layanan Masyarakat "Ayo Ke Taman Bacaan Masyarakat*". In his thesis, he uses semiotic approach in order to reveal the system of ideological construction in public advertisement used by the model (Miss Indonesia). His thesis uses qualitative-interpretative approach by employing semiotics and cultural studies' point of view. The technique of data collection used in his thesis is documentation in order to collect the data. Then, it is analyzed

based on Barthes' theory, namely the denotative and connotative signification as well as its myth and ideology.

The finding of his thesis is that Miss Indonesia shown in the billboard works as: 1) the main function to trap the readers in her excitement so that the billboard's messages appear blur and ineffective, 2) the practical means of materialistic hegemony and ideological system of capitalism and neoliberalism, 3) the symbol of violence, namely a subtle and invisible sign in order to obtain legitimacy from the government and then society, which distort the image into single dimension, commercial dimension.

The similarity between Alfarisi's and this study is that both studies use advertisement (billboard) as the main object of the studies. Besides, the similarities are that both studies put cultural studies as the means in analyzing the object and that the primary approach is qualitative and uses Barthes' semiotics theory. Meanwhile, there is also dissimilarity. Although he uses Barthes' semiotic theory, he only uses connotation and denotation, while this study uses Barthes' theory, namely the three messages in Rhetoric of Image: linguistic message, coded-iconic message, and non coded-iconic message of symbols (figure's image, background's color, and written text), especially the constructed ideology contained in Islamic school's billboards.

Another research on mass media using semiotics is a thesis written by Maulida (2011) entitled *The Ideology Behind Words Printed On Bonek's (Persebaya Football Fans Club) Shirt: A Semiotic Study*. In her thesis, Maulida uses semiotics in order to uncover what ideology represented in printed words on

*Bonek's* shirts. Besides, her thesis aims to reveal certain ideology within the words and pictures printed on *Bonek's* shirts worn by supporters in the match. In her thesis, she explores the connotative and denotative meanings of the symbols, color, and other signs printed on *Bonek's* shirt. Her finding is that the myth, as Barthes said, has correlation with the society's behavior and is reflected in daily life. From the research method, it is known that basic method of Maulida's thesis is similar with this study, namely qualitative method.

What Maulida's thesis and this study are in the cultural studies' point of view. Moreover, the theoretical framework which is used to get analysis in both studies is semiotics. The difference between her study and this study is from the theoretical framework as the object of the study itself. The object of Maulida's study is Words Printed on *Bonek's (Persebaya Football Fans Club)* shirt, while this study uses Islamic school's billboards as the object of the study. Hence it helps the writer to support the analysis of this study.

Similar with the previous studies, this study also uses Roland Barthes' theory of three messages in Rhetoric of Image: linguistic message, coded-iconic message and non-coded iconic message of symbols as well as myth to find out the Islamic ideology which constructs their billboards, especially in *Madrasah Aliyah Hidayatul Ummah Balongpanggung-Gresik* and *SMA Muhammadiyah08 Cerme-Gresik* by using Roland Barthes' semiotic approach. However, this study is also focus on the social behaviors in the society.