

Semiotic Study of Regional Logo

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Abstract—the purpose of this study is to identify and analyze the logo to find meaning in the district logo of Pohuwato. The method used in this study was the qualitative-descriptive method. Data collection techniques are carried out by analyzing documents. From the results of this study, the authors get data and information well and smoothly because of assistance from various parties concerned. Based on the results of data analysis it can be concluded that. Logo Daerah of Pohuwato Regency contains the conditions and natural potential of Pohuwato Regency including Mountain, Sea, Coconut, Rice Fields, and Forests. And from the shapes and colors contained in the symbol of Pohuwato Regency, if combined, it has the meaning of the people of Pohuwato Regency are people who are religious, dynamic, firm in their stance, have a high fighting spirit to achieve a sacred goal that is a just and prosperous society, while maintaining peace, security, and unity in the container of the Unitary Republic of Indonesia based on Pancasila. The impact of this study involves in discovering the meaning contained in the regional logo and the wider community can know it not only visually but can know the meaning of the logo.

Keywords—Logo, semiotics, Pohuwato

I. INTRODUCTION

semiotic is a theory of sign systems, other names are semiology derived from Greek Semeion which means sign, Semiotics has become an important thing that helps us in understanding what happens in the message of its parts and how all the parts are compiled This theory also helps us to understand how to convey the message to be meaningful. Peirce wants to identify the basic particles from the sign and recombine all the components in a single structure. Charles S Peirce's version mark typology, Peirce distinguishes the types of signs into icons (icon), index (index), and symbols (symbols). The icon is a sign that contains the resemblance of 'appearance' so that the mark is easily recognized by the users. An index is a sign that has a phenomenal or existential connection between the representamen and its object. Symbol, is a type of sign that is arbitrary and conventional according to the agreement or convention of a number of people or society. The classification effort done by Peirce against signs is really not simple, but very complicated. However, the distinction between types of signs that seem most simple and fundamental are between icons (icon), index (index), and symbols (symbols) based on the relations between the representation and the object. The theory of Peirce is often referred to as "ground theory" in semiotics. This is more because Peirce's ideas are comprehensive, structural decryption of all marking systems. Peirce wants to identify the basic particles from the sign and recombine all the components in a single structure. A sign or representation

according to Charles S Peirce is something that for someone represents something else from several things or capacities. Something else is called interpretant, called interpretant from the first sign, which in turn refers to a particular object. Thus according to Peirce. A sign or representation has a 'triadik' relation directly, with the interpretant and the object.

Logo is a form of drawing or just a sketch with a certain meaning and represents a meaning of the company, region, association, product, country and other things that are considered to require a brief and easy to remember instead of the real name. A good logo will be able to reflect the type of business that is managed by the logo owner based on graphic idioms that are known to the public. In principle, a logo is a symbol that represents the figure, face and existence of a company or company product. Currently, logos are increasingly needed by people, not only in every company or product, but in each character a logo is needed to reflect the characteristics of the users of the logo. The elements contained in the logo are considered to have a message that is in accordance with the vision, mission, soul and personality of the company. The knowledge of signs and everything related to them is semiotics. Previous research has been carried out as done by Raden Fanny Printi Ardi, to find out the meaning contained in the STMIK BUMIGORA MATARAM logo in the study of semiotics. This then gives a new meaning to the STMIK Bumigora Mataram logo. This study method uses the pierce semiotics approach. Beginning with defining objects of analysis, collecting text, explaining text, interpreting texts, explaining cultural codes, making generalizations, and ending with making conclusions. Signs are found in the form of icons, keyboards, CPU icons, mouse icons, graduate hat icons. The sign is an academic symbol, a symbol of technology. Visual logo elements in the form of icons, indexes, simbo suda no longer represent institutions with informational scientific fields. [1]. Meanwhile, according to Augusto Ardy Anggoro shows how logos play an important role in shaping certain images or images and affirming views, attitudes, beliefs, and social norms in society. The author tries to see how the signs are used in the Herbalife logo so that people know Herbalife is a health product. The results of his research show that in the Herbalife logo using and demonstrating the design strength of the leaf symbol that can persuade the audience that the logo is a symbol of Herbalife products that all products are processed from natural herbal plants that have good quality and have no side effects and can be consumed from any group of young children to adults [2]. F.X. Ryan Wahyu Ratranto uses Charles Sanders Peirce's semiotic research to symbolize the logo as a corporate identity. The researcher uses a critical paradigm to find out the ideology behind the

symbols on the logo. The results of the study show how "For Iaihers With Love" raises the meaning that this company is the first spicy chips producer that is uniquely packaged, managed by young people and is a promising business [3]. Sari Wulandari uses the theory of Peirce with its development in icons, indices and symbols, as well as the Semiotics theory from the development of Charles Morris in the semiosis process, namely syntax, semantics and pragmatics, and Roland Barthes's approach to semiosis analysis of design. The results of the study show that through its visual identity, Autocillin can answer the need to communicate the prior experience to its customers and can change people's perceptions of motor vehicle insurance. Through the sign approach, an Autocillin brand is ready to interact and compete [4]. Research by Nindyatmo Nurkinnadi The formulation of the problem is the meaning of the Seputar Indonesia RCTI news program logo. The purpose of this research is to interpret and aim to examine the logo of the Seputar Indonesia RCTI news program. Because previous studies have not yet discussed the Pohuwato District Logo Semiotics Study The purpose of this study was to discuss the Pohuwato Regency Logo Semiotics study that was visually viewed [5].

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II. METHOD

The method used is a qualitative method using semiotic analysis on the Pohuwato district logo based on the theoretical point of view initiated by Peirce regarding semiotic triangles that relate to icons, indices, and symbols. the object of research is the Pohuwato regency regional logo. The data analysis technique used by researchers is the Charles Sanders Peirce method with a semiotic triangular model, where between representamen, interpretan, and objects have relationships that meet strengths and strengths.

III. RESULTS

Pohuwato Regency is a new district in Indonesia formed from the results of the expansion of Boalemo District. Formed based on Act No.6 of 2003 on February 25, 2003. The words Pohuwato are derived from the words pilohuwata and tolohuwata, pilohuwata in 1801 in the village of marisa inhabited by two tribes namely the palopo tribe and the Gorontalo tribe, at that time there was a dispute between the palopo tribe and the Gorontalo tribe and resulted in a war between the two tribes, in the end the Palopo tribe lost the war and fled to hide through the lo Pohuwato hat (Lo Pohuwato river) so that it became an inspiration for the initiators of the Pohuwato name formation]. As for the elements contained in the Pohuwato regional logo, namely: curved Coconut Trees, Mountains, Forests, Rice Fields, Seas, Black Sailboats, World or Earth Ball Circles, books, Rice Stars, Cotton and Chains. Red tones, Regional Symbols Pohuwato Regency has a global feel of pink color is a color that gives the warmth of softness of authority and semangant juang, the curved Coconut Tree model gives the meaning of dynamic motion that is not silent but always acts for the

future. Sailboats are black with a white screen showing the constancy and fighting spirit of the people of Pohuwato Regency in navigating the ocean of life and signifying the City of Beaches. Circle, globe or earth, earth is the meaning of a foothold and fights all humanity.

IV. DISCUSSION

The forms used in the logo are a sign system, where the mark is able to give a meaning to the owner. The logo of the Pohuwato district area will serve as a sign if the audience can be captured and understood. According to the theory expressed by Saussure, significant (markers) can be in the form of the regency of Pohuwato itself, while signifiance (signifier) is the meaning or meaning of the Pohuwato district logo. The logo which is a marker is the identity or sign of the regency of Pohuwato, but if seen more in the sign (meaning) can be seen from the character and the impression of each element forming the logo. Before seeing the meaning of the form, it would be better if you see from the logo of the Pohuwato District logo. The word Pohuwato comes from the words pilohuwata and tolohuwata, pilohuwata in 1801 in the village of marisa inhabited by two tribes, namely the palopo tribe and the Gorontalo tribe, at that time there was a dispute between the Palopo tribe and the Gorontalo tribe and resulted in a war between the two tribes, in the end the Palopo tribe lost in the war then fled to hide through the lo pohuwato hat (lo pohuwato river) so that it became an inspiration for the initiators of the pohuwato name formation. The following is the visual form of the Pohuwato regency regional logo:



Figure 1. Logo Pohuwato

(<http://ardilamadi.blogspot.com/2013/08/logo-kabupaten-pohuwato.html>)

The shape of the logo on the outer part is in the form of a pentagon meaning as the basis of the Pancasila State philosophy which consists of 5 precepts, with a blue pentagon frame containing the meaning of fortitude, on the inside of the ovoid maleo meaning the preservation of animals, especially typical birds of the Regency Pohuwato, the maleo bird. the inner form that shows the harmony of the image formation consisting of the basic colors of Pink which has the meaning of courage, firmness, grace and dignity while the shape of a yellow star also contains the meaning of divinity and high ideals followed by the position of rice and cotton gives meaning to welfare, chain unity and unity, fish and shrimp as a result of fishponds and sea while coconut,

maize crops are reliable. The sea, islands and mountains are quite large potential and rice fields as agricultural products then the book has meaning besides symbolizing the scriptures that are embraced by all religions namely Islam, Christianity, Hinduism and Buddhism which consists of various ethnicities that inhabit Pohuwato Regency, namely the Gorontalo Tribe, Javanese, Balinese, Mataram, Minahasa, Sangihe Talaud, Arabic, Chinese / Chinese and Bugis and Bajo Tribes, all of which are summarized in the Gorontalo tradition, namely "Adat Al-Syara, Syara based on Kitabullah.

If seen from the philosophy of the Garuda logo, Pancasila means the padi symbol and kapas shows the ideals of fulfilling food needs and sadang needs or other secondary clothing and needs evenly for every community or in other terms a Happy, Prosperous and Prosperous Society. Star symbol which has five angles. The star symbolizes the first principle of Pancasila, the Godhead of the One. The star symbol is considered a light, like the spiritual light emitted by God to every human being. So it can be said that the logo shape has the impression that the Pohuwato Regency Community is a dynamic society, religious, has a high fighting spirit with the potential of marine products and fertile regional wealth can prosper the community. Two pieces of maize and palm leaves that waved amounted to 5 and 3 fish and 6 coconut palms symbolized the formation of Pohuwato Regency on February 25, 2003 with Law Number 6 of 2003. Color: Blue has the meaning of fortitude, pink has the meaning of courage, firm, graceful and authoritative, and yellow has the meaning of prosperity. Green has the meaning of fertility, purple white has the meaning of faithful, holy and always defends the truth. The logo-forming elements along with the accompanying characters were deliberately chosen to describe the Pohuwato regency logo. Seeing the sign in relation to the reference as revealed by Peirce, then the Pohuwato regency logo consists of symbols of rice and cotton which means welfare, the chain has the meaning of recognition of unity and unity, in Bintang is a religious symbol, Kitabullah is a symbol of religious society in harmony with the philosophy of "Indigenous Syara, Syara Bersendikan Kitabullah", Mountain, rice fields and sea symbolize the wealth potential of Pohuwato Regency. Corn, Fish and Wavy Sea Water in the middle are symbols that give meaning to dynamic movements that are not silent but always do for the future and as a potential natural resource wealth that will prosper society. Red corn hair means courage and struggle. Ungu Putih on the writings of Pohuwato Regency shows calmness, loyalty and always wants to maintain the truth and hope of a bright future. The red ribbon with the words of Pohuwato Regency in white has the meaning of fighting spirit and courage to uphold the truth and authenticity which is based on a sincere and pure heart.

If you look at the philosophy of the Logo of Pohuwato regency, it can be concluded that the logo of the Pohuwato

Regency Community is a dynamic, religious community, has a high fighting spirit and the potential of fertile sea and regional wealth can prosper the community. Two pieces of corn and waving coconut leaves amounted to 5 and 3 fish

and 6 coconuts were symbolic of the formation of Pohuwato Regency on February 25, 2003 with Law Number 6 of 2003.

V. CONCLUSION

Broadly speaking, this study aims to analyze and describe the meaning of the signs contained in the Pohuwato Regency logo. These signs are analyzed and interpreted using Charles Sanders Peirce's semiotic method, and based on the results of the research described in the discussion, the research conclusion can be drawn that the marks contained in the Pohuwato regency logo, Color and Typography logo are in accordance with the Pohuwato mission that is being shown by logo. The use of Red Guava in the Pohuwato Regency logo color gives meaning to warmth, tenderness, authority and passion. The Pohuwato District Regional Coat of Arms contains the conditions and natural potential of Pohuwato Regency.

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