

**A SEMIOTIC ANALYSIS OF COFFEE SHOP LOGO IN
SOUTH SURABAYA AREA**

THESIS



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**ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
UIN SUNAN AMPEL SURABAYA**

2022

**A SEMIOTIC ANALYSIS OF COFFEE SHOP LOGO IN
SOUTH SURABAYA AREA**

THESIS

Submitted as Partial Fulfillment of the Requirements for the *Sarjana* Degree
of the English Department Faculty of Arts and Humanities
UIN Sunan Ampel Surabaya.

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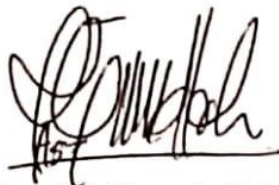
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Who make the statement



The image shows a handwritten signature in black ink over a yellow rectangular stamp. The stamp contains the text '10000', 'METER', 'TEMPER', and a serial number '078FAJX758358413'. The signature is written in a cursive style.

Nabillah Qudrotun Nada

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Surabaya, July 14th 2022

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ABSTRACT

Nada, N. Q. (2022). *A Semiotic Analysis of Coffee Shop Logo in South Surabaya Area*. English Department, UIN Sunan Ampel Surabaya. Advisor:
Raudlotul Jannah, M. App. Ling.

Keywords: semiotic, sign, logo

This research analyzes signs on five coffee shop logos in the South Surabaya area. There are two problems to be investigated in this research. First, what signs are used on the five coffee shops in the South Surabaya area? Second, what are the meaning of the five coffee shops in the South Surabaya area?

This research used a descriptive qualitative design to analyze the five coffee shop logos in the South Surabaya area. The data were collected by finding the coffee shop logos and interviewing several coffee shop employees and the owner. The data were analyzed by classifying and analyzing the sign of five coffee shop logos, including icons, symbols, and indexes based on Peirce's (1931) theory. Moreover, the researcher described the meaning behind the five coffee shop logos. The meaning of the five coffee shop logos was revealed by checking the interview results of employees and owners.

This research shows that each logo contains its representamen, interpretant, and object (icon, symbol, and index). The researcher found 8 icons, 6 symbols, and 5 indexes with 19 representations, 19 interpretations, and 5 objects of five coffee shop logos: Oak Tree, 3 PM, NES Coffee, Parikesit, and Qube. Furthermore, many points of view related to the meaning of the five coffee shop logos are based on the employees and the owner. It concludes that many representations and interpretations depend on different viewpoints. The meaning of the five coffee shop logos was revealed to be different before knowing the original meaning of the logo.

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ABSTRAK

Nada, N. Q. (2022). *Analisis Semiotik pada Logo Kedai Kopi di Wilayah Surabaya Selatan*. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Raudlotul Jannah, M. App. Ling.

Kata Kunci : semiotik, tanda, logo

Penelitian ini menganalisis tanda-tanda pada lima logo kedai kopi di kawasan Surabaya Selatan. Ada dua masalah yang akan diteliti dalam penelitian ini. Pertama, tanda apa yang digunakan pada lima kedai kopi yang ada di kawasan Surabaya Selatan ? Kedua, apa yang dimaksud dengan lima kedai kopi yang ada di kawasan Surabaya Selatan?

Penelitian ini menggunakan desain deskriptif kualitatif untuk menganalisis lima logo kedai kopi di wilayah Surabaya Selatan. Pengumpulan data dilakukan dengan mencari logo coffee shop dan mewawancarai beberapa karyawan coffee shop dan pemilik. Data dianalisis dengan mengklasifikasikan dan menganalisis tanda lima logo kedai kopi, termasuk ikon, simbol, dan indeks berdasarkan teori Peirce (1931). Selain itu, peneliti memaparkan makna di balik kelima logo kedai kopi tersebut. Makna dari kelima logo kedai kopi tersebut terungkap dengan mengecek hasil wawancara karyawan dan pemilik.

Penelitian ini menunjukkan bahwa setiap logo mengandung representamen, interpretant, dan objek (ikon, simbol, dan indeks). Peneliti menemukan 8 ikon, 6 simbol, dan 5 indeks dengan 19 representasi, 19 interpretasi, dan 5 objek dari lima logo kedai kopi: Oak Tree, 3 PM, NES Coffee, Parikesit, dan Qube. Selanjutnya, banyak sudut pandang terkait makna dari kelima logo kedai kopi tersebut didasarkan pada karyawan dan pemiliknya. Ini menyimpulkan bahwa banyak representasi dan interpretasi bergantung pada sudut pandang yang berbeda. Makna dari kelima logo kedai kopi tersebut terungkap berbeda sebelum mengetahui makna asli dari logo tersebut.

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CHAPTER I

INTRODUCTION

This chapter contains the background of the study, problems of the study, significance of the study, scope and limitation, and definition of key terms.

1.1 Background of the Study

A logo is one of the identities of a company, organization, or institution, which has a specific meaning. A logo can be an image, writing, or sketch. The logo reflects the company's identity to be seen by many people. It is one of the ways to strengthen the brand of the company. Therefore, creating a logo is essential in starting a business. Although some companies' logo does not represent their identity, most companies' logo is usually designed based on the company's philosophy (Machado et al., 2015)

A logo can be used as a brand's company. It is essential to create a quality logo. The logo is a visual representation to make the company more unique and attractive (Gyambrah & Hammond, 2017). Therefore, if people see the logo, they can automatically represent it to the company. Creating a logo depends on the creativity of the logo maker itself. It is the correlation between the logo and the meaning behind it. It can be placed everywhere to support the business.

Furthermore, the purpose of the company can be achieved. In marketing, a logo is used to strengthen the company's advertisement to the public.

A logo is like a magnet that can attract targets, for example in branding activities. The logo plays an essential role in reflecting the quality of the company. A company that is already popular usually has quality services or products. The entrepreneurs must understand how to design a good and up-to-date logo. However, they must also be aware of the potential negative impact of changing their company logo. Therefore, it is essential to create a suitable logo for the company. Walsh, Winterich, and Mittal (2010) state that, "changes in logo design lead to negative attitudes from customers". Making this change leads to a threat to their long-maintained relationship with their brand and customers.

People generally understand aspects of life by knowing their meaning from signs or symbols. In this era, there are many ways to explain products and achieve the goals. It is not only by using a language as a medium of communication, but there are many technologies, such as television, magazines, newspapers, radio, and even logo. This is evident from the emergence of many new coffee shops with unique logos that attract consumers and have meaning. The logo becomes the identity of the company. Usually, a text or product symbol in a logo defines a meaning to create consumers' perceptions of being interested in visiting a coffee shop with a unique logo. The logo is helpful for the company's branding through customers' easily recognized and understood image. A logo usually consists of stylized symbols and text that is created in consultation with a marketing specialist.

The signs and meanings of a logo can be learned in semiotics. Semiotics is a branch of science that studies signs and symbols. Therefore, a logo can be

studied in semiotics because the logo contains several meanings or signs, especially in coffee shops. Many of them are unique and have meaning behind them. Eco (1976, p. 7) states that, "semiotics is the study of symbols and signs". Semiotics focuses on distinguishing the meaning of a design identified from the development of signs, an explanation of the function of the process, and signs of consumer meanings. Semiotics can be called a study of marking or symbol communication, either individually or even in groups of the sign system.

Nowadays, people mostly communicate via messages or online platforms. It must need an internet connection. However, it is not easy for some people to have an internet network. Therefore, many people communicate directly and sometimes visit the coffee shop as a place to communicate and to find the internet network. Not only that, but they can also enjoy drinks and food in the coffee shop. Coffee is a favorite drink at this time. Usually, coffee is enjoyed in the morning. However, people now can drink coffee whenever they want. Coffee is one of society's needs.

In this case, the existence of a logo is related to the image of a coffee shop. Usually, people can determine the quality of a coffee shop by looking at the coffee shop's logo. The logo implies that the coffee shop is professional, open, and warm. Instead, the logo, which looks stiff and old-fashioned, will reduce the impression of quality in the coffee shop. Moreover, it can create the impression that the coffee shop is not up-to-date.

Big coffee shops attract consumers' attention in a big city, especially in the southern part of Surabaya. These coffee shops offer coffee drinks that are ordinary

into luxurious drinks. There are many kinds of coffee. It can be consumed by children, adolescents, adults, and even the elderly. Thus, in this study, the researcher analyzes the signs of five coffee shop logos in South Surabaya: Parikesit coffee shop, 3 pm coffee shop, NES Coffee coffee shop, Oak Tree coffee shop, and Qube coffee shop.

There are theories about signs proposed by Ferdinand de Saussure and Charles Sanders Peirce. According to Saussure (1893), "there are two parts of the sign, signifier and signified." Meanwhile, Peirce (1931) says "there are three parts of the sign, representation, object, and interpretant." However, for this research, the researcher only uses Peirce's (1931) theory to analyze the data. The researcher uses this theory because it can be more detailed if the researcher analyzes the meaning of the logo using Peirce's (1931) theory including index, symbol, and icon. Besides that, little research uses Peirce's (1931) theory.

In recent years there have been many studies that analyzed semiotic logo like (Hariani, 2018) which analyzed a sign and meaning of korean's group logo, (Srikandi, 2020) which analyzed semiotic logo in beauty products, (Jutawan Manurung, 2020) which analyzed semiotic logo of Indonesian Islamic Student Association, (Humaira, Harahap, & Diponegoro, 2022; Sahu & Heathy, 2019) which analyzed semiotic logo of advertisement.

Some researchers have analyzed signs. Latifah and Helmie (2020) in Suryakencana University analyzed three famous coffee shops' logo in Cianjur. The researchers analyzed three coffee shops in Cianjur: Tjerita Koffie, Ar7, and Imah Kopi. It intended to know the meaning of the logo in the coffee shops by

using Peirce's (1931) theory. This research used a qualitative method with interview and observation stages. The researchers found several things in the logo: index, symbol, and icon. The results showed that there was a sign relationship in the form of concept, history, and purpose of the coffee shops. Besides that, there was a distinct characteristic through the signs on the logo, symbolizing the coffee shop's name.

Payuk and Zakrimal (2020) in Putera Batam University analyzed a semiotic analysis of logo on Instagram. This research was a little different from this present research because it analyzed the logo on social media called Instagram. Instagram is a social media that is widely used by the public. The researchers investigated the denotative and connotative meaning of logo on Instagram. The researchers used Fiske's (1982) theory and a qualitative descriptive method. The researchers used observation as data collection. The researchers used twelve logo on Instagram and analyzed these logo's meaning, function, and goal.

Another study was conducted by Firmansyah (2015) at Brawijaya University. The researcher analyzed the logo of three coffee shops in Malang. The researcher used semiotics to find out the true meaning of the coffee shop logo. In this research, the researcher used a descriptive qualitative method and Peirce's (1931) topology of sign theory, an icon, symbol, and index depicted on the coffee shops' logo. The dominant result showed that most icons and indexes appeared at least in the coffee shop logo. The logo displayed showed the characteristics of the

meaning of language style, which was not true and had a relationship between the purpose, history, and concept of the coffee shops.

A study by Lathifah (2012) at Jember University analyzed some coffee shop logos in Jember. The researcher used semiotics to analyze logo with several symbols and signs. This research used denotative meaning, connotative meaning, and myth theories. This research combined field research and library research. The qualitative method was used because there was an element of logo in images and written words. The results showed that a logo had the meaning behind the image or text listed. Besides that, not all logos describe the identity of a company.

Previous studies above used Pierce's (1931) sign theory topology and its relationship with other concepts. Several previous studies mainly analyzed coffee shop logos as their primary focus. Therefore, in this study, the researcher interested in analyzing signs of five coffee shop logos in the southern Surabaya area with cafe logos that are unique, different, and the logos do not represent the symbol of a cafe. The five cafes were selected based on locations close to the researcher, and the cafe is a cafe that has been visited by researchers before. This analysis use Peirce's (1931) theory not only in the object section (icon, symbol, and index) but also includes all parts of triadic theory, namely representamen, interpretants, and objects. The researcher involved the coffee shop owners and employees to ask questions about their understanding of the coffee shop logo and whether it was the same or different. The researcher analyzes the cafe logo and wants to know whether the logo's meaning is in accordance with what is seen or does it

have meaning behind the details described through the analysis of representamen, interpretants and objects. The data selected in the southern part of Surabaya is around Wonokromo District, Dukuh Pakis District, Karangpilang District, Wiyung District, Wonocolo District, Gayungan District, and Jambangan District. This research focuses on finding the logo used by the five coffee shops' logos in the South Surabaya area. It also finds out the meaning of each representamen, interpretant, and object (symbol, icon, and index) consists in the five coffee shops in the South Surabaya area

1.2 Problems of the Study

1. What are the sign used by the five coffee shop logos in the South Surabaya area?
2. What are the meaning of the five coffee shop logos in the South Surabaya area?

1.3 Significance of the Study

This research aims to add to the linguistic field of semiotics, especially signs. This research aims to determine the representamen, interpretant, and object (icon, symbol, and index) of five coffee shop logos in the South Surabaya area. Besides, it also reveals the logo's meaning related to a company's identity. This research is expected to establish an understanding of the researcher and the readers about sign using Charles Sanders Pierce's theory. From this study, the researcher has a better understanding of the theory of semiotic logos from Charles Sanders Pierce and found out practically how to put the theory into practice on

logos. Therefore, it can show readers that properly creating a logo is essential. In particular, this research may help entrepreneurs pay more attention to the logo created. Moreover, the researcher hopes this research may help further research on who wants to conduct similar research with different theories, methods, or data sources.

1.4 Scope and Limitation

Based on the problems above, the researcher only focuses on two problems, namely identifying and analyzing the representamen, interpretants, and objects (symbols, icons, and indexes) of the logos of five coffee shops in the South Surabaya area and interviewing employees and coffee shop owners about the meaning in the coffee shop logo. This is used to find out the point of view of the logo meaning of the five coffee shops in the South Surabaya area.

1.5 Definition of Key Terms

1. Logo is a writing, sketch, or image that indicates the identity of an institution, organization, or company with a specific meaning.
2. Symbol is a sign representing its object based on an agreement in a specific context of meaning through social agreement.
3. Icon is a sign that represents a reference source through a form of replication, simulation, imitation, or equation.
4. Index is a mode, in which the signifier is not arbitrary but is directly connected in some way (physically or causally) to the signified (regardless of intention).

CHAPTER II

REVIEW OF LITERATURE

In this chapter, the researcher describes several theories related to this research that support answering the research problems mentioned in the previous chapter.

2.1 Semiotics

The Swiss linguist, Ferdinand de Saussure, and the American philosopher, Charles Sanders Peirce, proposed two famous theoretical models of sign in semiotics. Semiotics studies a sign system in a language containing codes, signs, and others. According to Saussure (1893, p. 16), "semiotics is a science that learns about signs as a part of social life. Semiotics investigates the nature of the sign".

In addition, Barthes (1986, p. 9) also argues that, "semiotics is the science that assesses the meaning that is separate from the content". Semiotic language focuses on a rule, system, and convention that allow signs to explain or describe the meaning. Semiotics can be a sign system everywhere, including music sounds, pictures, movements, or others. Semiotics analyzes not only the signified and the marker, but also the binding relationship between sign and meaning.

Umberto Eco (1976), a semiotic expert from Italy, states that, "all things related to signs or being considered as signs are including semiotics". Semiotic experts present and construct a sign system to study the meaning formed from its

reality. Signs can be defined as something from something else in a traditional way. Words, pictures, or all phenomena that have meaning can be called a sign. Everything that can be interpreted can be called a sign (Chandler, 2017, p. 1).

2.2 Semiotics of Ferdinand de Saussure

According to Saussure (1893), "language is a sign system that expresses ideas that can be compared to writing, the deaf alphabet, symbolic rites, forms of courtesy, military signs, and so on". Signs can be sounds or images, called signifiers or markers, and concepts from sounds and images are called signified. Thus, signifier and signified are one inseparable unit, like two sides of a sheet of paper (Rizma, Zein, & Warin-wind, 2021). Saussure (1893) assumes that, "the sign is arbitrary". The sign consists of two parts, signifier and signified, and there is no natural relationship between them.

Solikhah (2017) states that, "the concepts of semiotics by Saussure are signifier and signified, langue and parole, and synchronic and diachronic". In Saussure's (1893) theory, language is a sign system. Each sign is composed of two parts, signifier (marker) and signified. A signifier is a meaningful sound or meaningful writing. Meanwhile, a signified is the material aspect of language. Moreover, synchronic deals with all things that have logistical or physiological elements to form a system of thought, while diachronic deals with all elements of collective thought without sequentially forming a system and relationship.

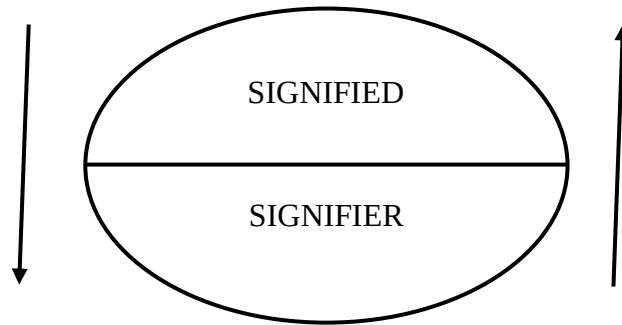


Figure 2.1: Ferdinand de Saussure's Dyadic Theory

In the picture, Saussure shows that there is no logical conceptual relationship between the words of the signifier and the signified. The relationship between the signifier and the signified is arbitrary. Language sign always has two parts, signifier and signified. It is something physical, which the five senses can perceive. It depends on its use or recognition. If human behavior has a meaning, it functions as a sign with a different convention from the appeared meaning and the intended meaning. According to Saussure (1966), "signs can be found in society, which is included in semiotics".

2.3 Semiotics of Charles Sanders Peirce

Peirce (1932) states that, "a sign is a representative of something for something". The definition of representative refers to the connection between the interpretant and the object. For example, the word cloth is the representamen and the object is the cloth itself. For interpretant, when someone hears cloth, such as dress, T-shirt, and so on, it means several sides such as representamen, object, and interpretant stick together. All aspects are inseparable in semiotics because they

have their function to connect the meaning. Therefore, the term can be described clearly. On the other hand, a sign cannot be called initial.

The next part of semiotics is fact. It describes the sensation feeling that is appeared by seeing the sign. Moreover, the general role of semiotics is described in how the representamen will be predicted as a sign. Representamen is a sign to represent something from some capacity. Object is a representation with a reference that comes from the sign. Meanwhile, interpretant is the recipient's understanding of the sign about the object. The understanding of a sign that is achieved and implemented in this theory is called Peirce's Triadic theory (triangle means semiotics), which consists of representamen, object, and interpretant (Peirce, 1992).

Peirce's (1932) theory explains the function of the triangular sign as a chain of meaning with a new sign that interprets the previous sign. In Peirce's theory model, every point is connected by a line, and each term is understood because it is related. This is called "Infinite Semiosis" Robingah (2020, p. 89). The theory of trichotomy by Peirce consists of three levels. Then, it is divided into nine types of signs. The first is [R] or representamen, which consists of qualisigns, sinsigns, and legisigns in the theory diagram. The representamen is placed on top of the triangle. The second is [O] or object, which consists of icons, symbols, and indexes. This object is placed in the lower-left corner of the triangle. The icon is a sign similar to the original object's shape. The symbol is the relationship between the sign and the marker. The index is a causal sign. Moreover, the last one is [I] or

interpretant. It is placed in the lower right corner of Peirce's triangle diagram, which consists of rheme, decent sign, and argument.

The representamen consists of two conditions. The first can be perceived by the five senses, sight, and feeling. The second serves to represent something else. The other component is an object. According to Peirce (1932), "an object is a component represented by a sign." It can be in the form of material that is caught by the senses, and it can also be spiritual, mental, or imaginary.

Furthermore, the third component is interpretant. Peirce (1932) explains that the interpretant relates to meaning/interpretation. Peirce (1932) also uses other terms for interpretant as "significance," "signification," and "interpretation."

A representamen is a physical form that can be absorbed by the senses and refers to something (Burch, 2001). According to Peirce (1985, p. 7-20), representation is divided into three parts:

1. Qualisign : a sign based on its nature. For example: white can be used to show purity and innocence.
2. Sinsign : a sign based on shape or appearance in reality. For example: cry means sadness, happiness, or pain.
3. Legisign : a sign based on a generally accepted rule, convention, or code. For example: traffic signs.

Objects are classified into three parts:

1. Icon : a sign that uses the same characteristics as what was intended. A sign is designed to represent reference through simulation or equation. For example: Glasses sign at an optical shop.

2. Index : a sign which depends on the presence of denotation (actual meaning). An index is a sign related to things that are causal or cause and effect. In this case, the sign has a causal relationship with the object. The sign means the result of a message. For example: smoke as a sign of fire.
3. Symbol : a sign determined by a rule generally accepted or determined by mutual agreement. A symbol is a type of sign that is arbitrary and conventional. For example: the rose is a symbol of love.

The interpretant is divided into three parts:

1. Rheme : a sign that can still develop because it allows the interpretation of different meanings. For example: people with red eyes could be sleepy, sick, or even drunk.
2. Dicisign : a sign that the interpretation is contained a genuine relationship that corresponds to facts. For example: when walking around the school, usually there will be "Be Careful and Lots of Small Children" sign.
3. Argument : a sign that the interpretive nature is generally accepted or contains a reason for something. For example: a prohibition sign of smoke at the gas station is displayed because the gas station is an easy place to be burnt.

These three triadic aspects have a relationship with each other, which form a meaning as the following:

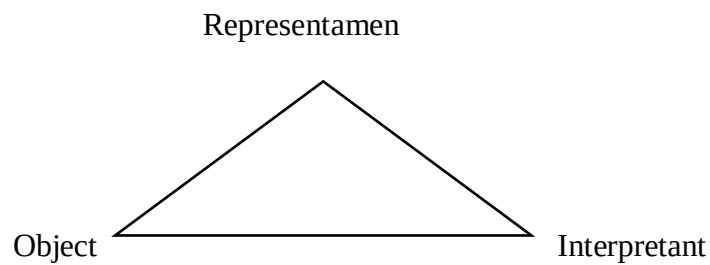


Figure 2.2: Peirce's Trichotomy Theory

2.4 Logo

A logo is a visual symbol for creating the identity of a product. The product needs to have a brand name referring to a type of product in various ways (Herskovitz & Malcolm, 2010, p. 21-28). According to Cambridge Dictionary, "a logo is explained as a symbol that has a design with the aim of being displayed on a product, company, and so on." It expresses the identity, character, and purpose of the company. This makes it easier for customers to recognize and remember the company. The logo is usually placed at the entrance. There are many logos: sponsor, brand, product, team, etc. The logo is a part of the brand's visual expression. It provides messages to the brand's customers through its textual content and visual aspect. Many studies have highlighted the importance of logos in brand communication. It shows that logo designs have a powerful impact on brand image.

Meanwhile, a change in the design will also change the brand perception. A unique and different logo design is needed for a company. It reminds the customers about the company when they see the logo. The effect of a unique logo design will be easy to recognize rather than a design that is difficult to recognize. For this reason, choosing an easily recognizable design is essential.

The logo includes the main symbol of a brand, which is the core branding of forming visual identity. The logo provides a choice of graphics, colors, and typography as a visual identity that aims to differentiate from other brands (Johnson, 2020). The logo can communicate different brand identities through graphic and stylistic choices. Henderson and Cote (1998, p. 14) state that "a logo is a graphic design used by a company to identify itself or its products, with or without its name." Meanwhile, Schechter (1993, p. 33) states, "a logo is an important component of corporate identity programs as well as brands and a visual representation of the company." The importance of a logo in a company expresses many meanings for customers (Srikandi, 2020). In this case, the researcher concludes that the logo is a part of the sign system used to communicate specific intentions from internal companies to customers or externals.

2.5 Coffee Shop

In general, a coffee shop is a place that provides and sells drinks from coffee beans to be consumed by the public. A coffee shop is also known as a cafe. Besides being supported by most people who like coffee, a coffee shop is also a place to interact with other people. From a cultural observation, a coffee shop provides many functions as a center for social interaction. Coffee shops in Indonesia are synonymous with simple small shops and a special menu of brewed coffee with a side dish of fried food or bread burned.

In the competition of the culinary field, the coffee shop is accounted for in relatively rapid development. Moreover, the coffee shop's concept of product

innovations must be served to fulfill a more selective society's needs. With various offers, such as modern place design, free wifi access, live music, and good service, hanging out at the coffee shop is a lifestyle and a need for most people, especially teenagers (Ratnasari & Levyda, 2021).

Current trends in Indonesia show that the younger generation generally prefers to drink espresso-based served in coffee shops. At the same time, ground coffee is still the primary consumption of rural villages and the elderly. With the impact of the level of public acceptance and the rising middle class, coffee has become a modern lifestyle. For modern people, drinking coffee is a part of their lifestyles. This trend has become a significant opportunity for coffee shops to develop businesses. That is why the number of coffee shops in Indonesia is high.

According to Azzuhri and Tanjung (2017), "a coffee shop is a place for recreation or relaxation, relieving stress due to daily activities, a place to meet with business associates, and a place to gather with friends." Customer satisfaction has become one of the top priorities in marketing. With additional pictures or shop interior design, quality service, food and drink quality, menu variety, cleanliness, and appearance, professional employees can determine shop quality to attract consumers' intentions.

There are many coffee shops in Surabaya. Thus, the researcher uses coffee shops' logos as the main topic in this research. The coffee shops used in this research are coffee shops with a unique logo that does not describe the coffee itself. The researcher chose five coffee shops because these coffee shops have been visited by the researcher before and meet the researcher's requirements

compared to other coffee shops. These coffee shops are Qube Cafe, 3 PM Cafe, Parikesit Cafe, NES Cafe, and The Oak Tree Cafe. It is located in South Surabaya. This study aims to find the meaning and provide new information and knowledge behind the coffee shop's logo.

The following is the background of the coffee shop which is the data in the study: The first is The Oak Tree Cafe, located on Jalan Raya Darmo Permai 1/75 Surabaya, was established on April 27, 2019, and has the slogan "Everything Comes From Its Roots" and "BYOB" (Bring Your Own Bottle), which is one of the efforts to reduce the use of waste in the food industry and beverages, cafe owners support this movement as the first step to join the ethical business ecosystem. This cafe has a theme full of environmental friendliness. All materials used are less wasteful, so anyone who supports and brings their tumbler will get attractive discounts from the cafe starting from 20% on all drinks. This cafe is open every day from 7 am-9 pm. Meanwhile, the price range for drinks in this cafe is from 20k -40k. In addition to drinks, this cafe provides light cookies to accompany the drink menu, such as red velvet cookies.

The following cafe of this research is NES Cafe, located on Jalan Ketintang No. 121 Wonokromo Surabaya. It has the slogan not only caffeine #antibitchserum, which is one of the efforts to make the image of the cafe a positive place to visit. Not only is the menu served in the cafe, but as a visitor, you can directly request any coffee menu you want. This cafe was founded in 2019 and is open every day from 9 am - 11.55 pm, with a student-friendly drink price

range of around 13k - 25k. Besides being able to be drunk at the NES Cafe, it provides liter coffee drinks with prices ranging from 60k - 80k.

The third cafe from this research is Parikesit cafe located on Jl. Ketintang Madya no. 171 Karah, Surabaya, with the cafe's slogan "Love, Culture, and Harmony is a taste of the archipelago," where this cafe has the theme of a place where buyers will feel the acculturation and harmonization of menu tastes, designs, and even the meaning of logos with Indonesian cultural backgrounds. This cafe started operating in May 2020, open every day from 10 am - 10 pm with menu prices for food around 12k - 35k and drinks around 10k - 30k. Besides eating and drinking, buyers can also relax and enjoy a luxurious cafe design.

The next cafe from this research is the 3 PM House Cafe located on Jalan Menganti No. 7 Wiyung, Surabaya, with the slogan "as comfortable as home," a cafe concept with an old home design. This cafe has been operating since April 2021 and is open every Monday-Saturday from 3 pm-11 pm. This cafe serves coffee, non-coffee drinks, and light snacks with a very affordable price range of 10k - 20k for all types of menus. This cafe is usually used as a place for photos or creating content because of the uniqueness of the old house-themed design.

The last cafe in this research is Qube cafe located on Jl. Karah Agung, no 37 Jambangan Surabaya with the slogan "its a qube of happiness," is one of the expressions of finding happiness from drinking the unique house blended coffee in this box container. This cafe started operating in July 2020 and is open every day from 2 -10 pm. This cafe serves coffee, non-coffee drinks, and food with food

prices ranging from 12k - 26k, and for drinks in the 15k - 30k range, the menu served is not diverse, but this is made to display the cafe's signature quality



CHAPTER III

RESEARCH METHODS

3.1 Research Design

This study used a descriptive qualitative method by conducting a semiotic analysis of the coffee shops' logo in South Surabaya. Qualitative research allows the researcher to analyze data that do not need to be measured and only examine things in various social settings. Creswell (2013, p. 68) states that qualitative research explores social or human problems and processes understanding based on the different methodological traditions of the research. This qualitative method aims to provide a complex pattern of what is being studied in detail, focus, and depth (Ary et al., 2010, p. 420). Moreover, a descriptive design involves observing and describing certain phenomena and attempts to see what can be predicted to happen again in the same circumstances.

Qualitative data can be obtained from various aspects. The qualitative descriptive method in this research was used to analyze representamen, interpretant, and object (icon, symbol, and index). These referred to analytical procedures for studying logos by Peirce's modes, including a logo in a coffee shop. Besides that, it also explained the meaning behind the logo.

3.2 Data Collection

In this subchapter, the researcher explains the data collection process. There are research data, data source and subjects of the study, research instrument, data collection techniques, and data analysis.

3.2.1 Research Data

The data of this research were representamen, interpretant, and object (icon, symbol, and index) displayed in the logo of coffee shops in South Surabaya. These data are displayed as a sentence description or a paragraph. The researcher used the data to classify them into icons, symbols, and indexes. The researcher also described the meaning intended by coffee shop employees and owners. The data sources were logos taken from the five coffee shops in South Surabaya. These were the Parikesit coffee shop, 3 pm coffee shop, NES Coffee coffee shop, Oak Tree coffee shop, and Qube coffee shop.

1.



Figure 3.1: Sign of Oak Tree Coffee Shop

2.



Figure 3.2: Sign of NES Coffee Coffee Shop

3.



Figure 3.3: Sign of Parikesit Coffee Shop

4.



Figure 3.4: Sign of 3 PM Coffee Shop

5.



Figure 3.5: Sign of Qube Coffee Shop

3.2.2 Data Source and Subjects of the Study

The data sources in this research were logos taken from five coffee shops in South Surabaya. These were the Parikesit coffee shop, 3 pm coffee shop, NES Coffee coffee shop, Oak Tree coffee shop, and Qube coffee shop. Moreover, the

research subjects of this research were the owner of the coffee shops and coffee shops' employees in the five coffee shops in South Surabaya. The data was collected for two months. Besides that, the researcher observed the logo of coffee shops and explained them using Peirce's (1931) theory, which contained representamen, interpretant, and object (icon, symbol, and index). The researcher also interviewed the subjects by asking several questions and concluding the results about the meaning of the logo uttered by the subjects. In addition, the researcher also used transcripts of the interviews from these five coffee shops.

3.2.3 Research Instrument

The main research instrument in collecting data is the researcher himself. Researcher collected data online by looking for coffee shop logos. It was also obtained from a survey conducted by researcher at the site. Then the researcher observed the sign on the coffee shop logo and interviewed the coffee shop owner or employee who knew the logo's meaning by asking some questions about the logo's meaning. Next, the researcher analyzed and described the data based on Pierce's (1931) theory.

3.2.4 Data Collection Techniques

The researcher applied a few stages to acquire important information for collecting the data as follows:

1. Searching for a logo of coffee shops

The researcher searched the logo of five coffee shops selected on the internet. Then, the researcher downloaded the logo images of the five

coffee shops. Some logos did not exist on the internet, so the researcher visited the coffee shops and took the logo images using her cellphone.

2. Interviewing

Interviewing was conducted with several coffee shop employees or the owners and consumers to obtain information about the meaning behind the logo. It was used to determine whether the displayed logo gave the same interpretation of the original meaning and the consumers' thoughts.

3.3 Data Analysis

In this subchapter, the researcher explains the process of data analysis. There are identifying, classifying, discussing data, and drawing conclusions in data analysis. Further, a more detailed explanation is as follows:

a. Identifying

In analyzing the data, the researcher conducted several steps. The researcher analyzed the data to find ideas and problems that represented coffee shops' logos as signs, including representamen, interpretant an object (icon, symbol, and index) using Peirce's (1931). The researcher identified the logo of each coffee shop listed from the results of searching for logo images from the internet or photos of logos on the spot.



Icon : The Head of Deer

Symbol : The word "Never ending story coffee"

Index : A graceful figure who can overcome various problems with a pure heart.

b. Classifying

The researcher categorized the data into representamen, interpretant, and object (icon, symbol, and index) on the logo. The researcher created a table and figure to simplify the classification of the triadic theory.

Table 3.1 Sign Used of The Five Coffee Shop Logo in The South Surabaya Area

Coffee Shop Logo	Icon	Symbol	Index
Logo	•	•	•
Logo	•	•	•
Logo	•	•	•

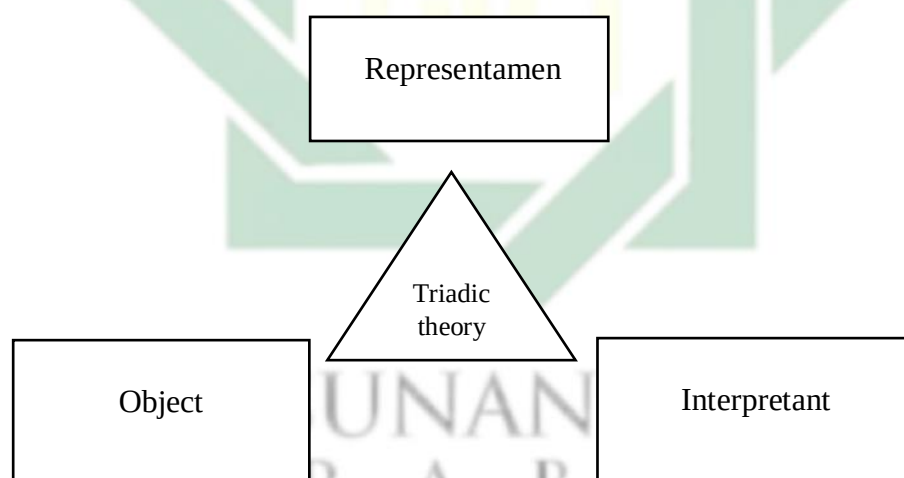


Figure 3.6: Sign of Triadic Theory in Coffee Shop

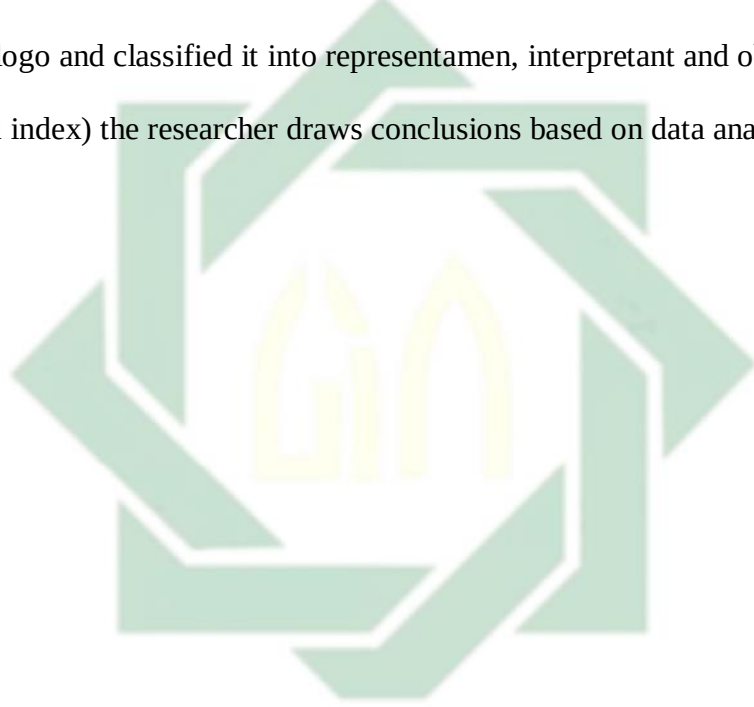
c. Discussing

The researcher described the classified data to answer the research problem. Then the researcher explained the analysis of the data. The researcher also identified

logo types into representamen, interpretants, and objects (icon, symbol, and index). In addition, the researcher explained the meaning behind the logo according to the results of the interview

d. Drawing Conclusion

Finally, the researcher concluded based on the results of the research. After finding the logo and classified it into representamen, interpretant and object (icon, symbol, and index) the researcher draws conclusions based on data analysis.



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CHAPTER IV

FINDINGS AND DISCUSSIONS

In this chapter, the researcher presents the findings and discussions of this research. The researcher focuses on semiotics based on Peirce's (1931) theory, which consists of two issues. The first is to find the sign of coffee shops' logos in South Surabaya. The second is to describe the meaning behind the logo of coffee shops in South Surabaya.

4.1 Findings

The researcher has distinguished a result of data analysis. The researcher found the representamen, interpretant, and object (icon, symbol, and index) contained in the coffee shop logo. By analyzing the data, the researcher found out and understood the real meaning behind the coffee shop's logo. The data is taken from the logo of five coffee shops in the area of South Surabaya by classifying it into representamen, interpretant, and object with an additional focus on icons, symbols, and indexes. The theory used is the triadic theory of Charles Sanders Peirce. In total, 19 representations, 19 interpretations, and 5 objects with additional focus on 8 icons, 6 symbols, and 5 indexes of the five coffee shop logos in the South Surabaya area. The researcher made a table to classify each icon, symbol, and index on the logo with an explanation of the triadic theory figure of each listed logo. Not only tables but triadic theory figure triangles are also presented to find out the details of the overall meaning from the logo, divided into three parts: representamen, interpretant, and objects. Finally, the researcher

explained the meaning of the logo from the interview results of the coffee shop owner and employees, besides that the researcher also explained that there were differences in meaning from the point of view of general knowledge and the true meaning of the coffee shop owner.

4.1.1 The Sign Used on the Five Coffee Shops

According to Peirce's theory, there are three signs in object : icon, symbol, and index. The researcher analyzed coffee shop logos with Peirce's triadic theory, which was categorized in the form of a table of icons, symbols, and indexes to find out the details of what signs are listed on the cafe logo, after categorizing in the table the researcher explained the overall sign in the logo in the form of triadic theory triangular figure with representative, interpretant and object parts. The researcher found 19 representations, 19 interpretations, and 5 objects with additional focus on 8 icons, 6 symbols, and 5 indexes. The discussion about what logos are used from the five cafe shops is explained below

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Table 4.1. Sign Used of The Five Coffee Shop Logo in The South Surabaya Area

Coffee Shop Logo	Icon	Symbol	Index
	• Oak Leaf • Highland • Coffee beans	• The word "OAK TREE"	• Long life and hardiness (has good sustainability)
	• The Head of Deer	• The word "Never Ending Story Coffee"	• A graceful figure who can overcome various problems with a pure heart
	• The Head of Parikesit puppet	• The word "Parikesit" • The word "Griya Dahar & Ngopi"	• shadow puppets is the son of the character Abhimanyu • In Indonesian, it means a place to eat and drink coffee
	• A clock • A cup of coffee	• The word "3 PM" • The word "Coffee"	• The initial of the cafe owner's name, "Pak Manungko"
	• Picture of Hexagon with a net inside	• The word "QUBE"	• A cube-shaped container

1. Oak Tree Coffee Shop

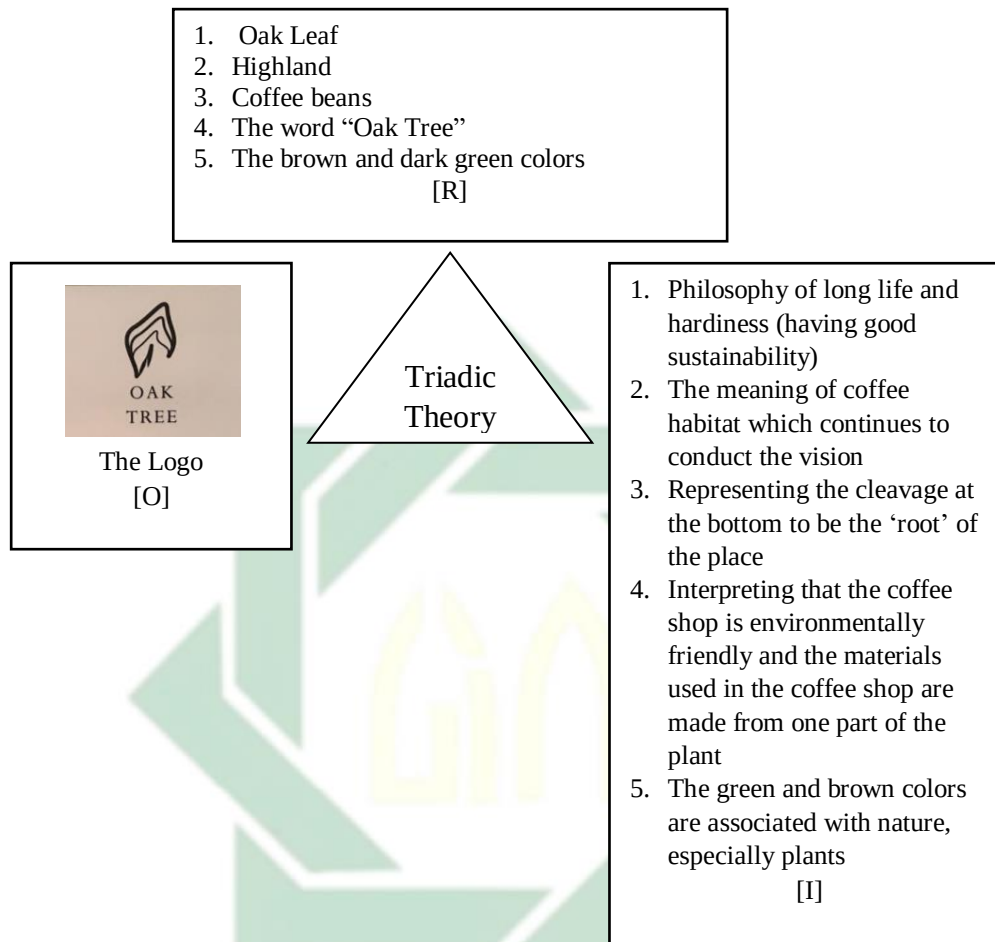


Figure 4.1: Sign of Oak Tree Coffee Shop

Based on the above representation, Peirce (1931) divides signs into qualisign, sinsign, and legisign. The qualisign in this data is the colors contained in the logo, which are brown and dark green. This data shows the oak leaf, highland, coffee beans, and brown and dark green colors, the colors here describe the concept of an environmentally friendly cafe or produce less waste.

Legisign means the identity in the logo shown by the long life and hardiness of the oak leaf. The coffee habitat is also the destination. The materials used in the

coffee shop are made from one part of the plant. The last color is taken from the plant.

Peirce (1931) also divides signs into icon, indexes, and symbols based on the object. The icons in this sign are Oak Leaf, Highland, and Coffee beans. The symbol in this sign is the word "OAK TREE." The index in this sign is verbal, which is used to inform people about excellent sustainability. The interpretant in this sign shows the meaning of the logo and the coffee shop's identity. It presents to customers that this coffee shop educates and encourages them to use products with minimal waste by giving appreciation in discounts for those who bring their tumblers. Rheme in the logo will interpret differently according to the individual choices (multi interpretation) but from the owner's point of view is a destination that will continue to rise like a coffee habitat in general and is environmentally friendly with less waste. While the dicent in the cafe logo is an image of coffee beans behind the oak tree leaves which explains that this place serves or sells coffee as one of the menus offered because the dicent is a marker that displays information about the sign according to reality. Finally, the argument from the logo image of the oak tree cafe explains that longevity and the concept of an environmentally friendly cafe.

2. NES Coffee Coffee Shop

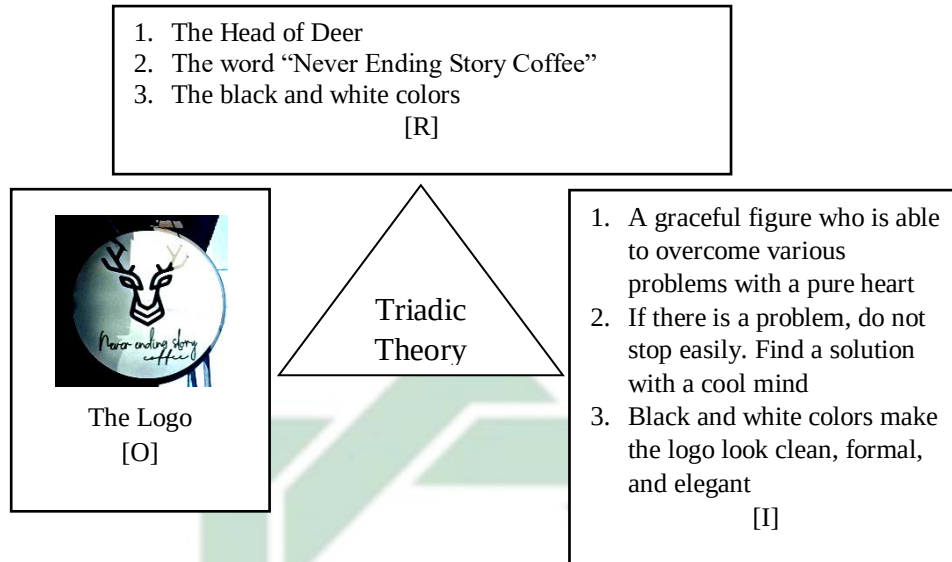


Figure 4.2: Sign of NES Coffee Shop

Based on the above representation, Peirce (1931) divides signs into qualisign, sinsign, and legisign. This data qualisign is the logo's black and white colors. Sinsign in this data is the head of the deer and the black and white colors. Legisign means a graceful figure who can overcome various problems with a pure heart, and the colors represent the precise, formal, and elegant logo.

Peirce (1931) divides sign into icon, index, and symbol based on the object. The icon in this sign is the head of the deer. The symbol in this sign is the word "Never Ending Story." The index in this sign is to inform people to solve the problems well without emotional feelings. The interpretant in this sign shows the meaning of the logo and the coffee shop's identity for customers to have a good time and relax by drinking coffee to find a solution for every problem and solve it with a calm mind. Rheme in the NES cafe logo is a figure who can solve various problems with a calm heart. While the dicent in the cafe logo is written "Never

ending story coffee" which explains that this place sells coffee as one of the menus offered. The last argument in the cafe logo explains that anyone who buys a menu from the cafe is expected to neutralize his mind from the various existing problems.

3. Parikesit Coffee Shop

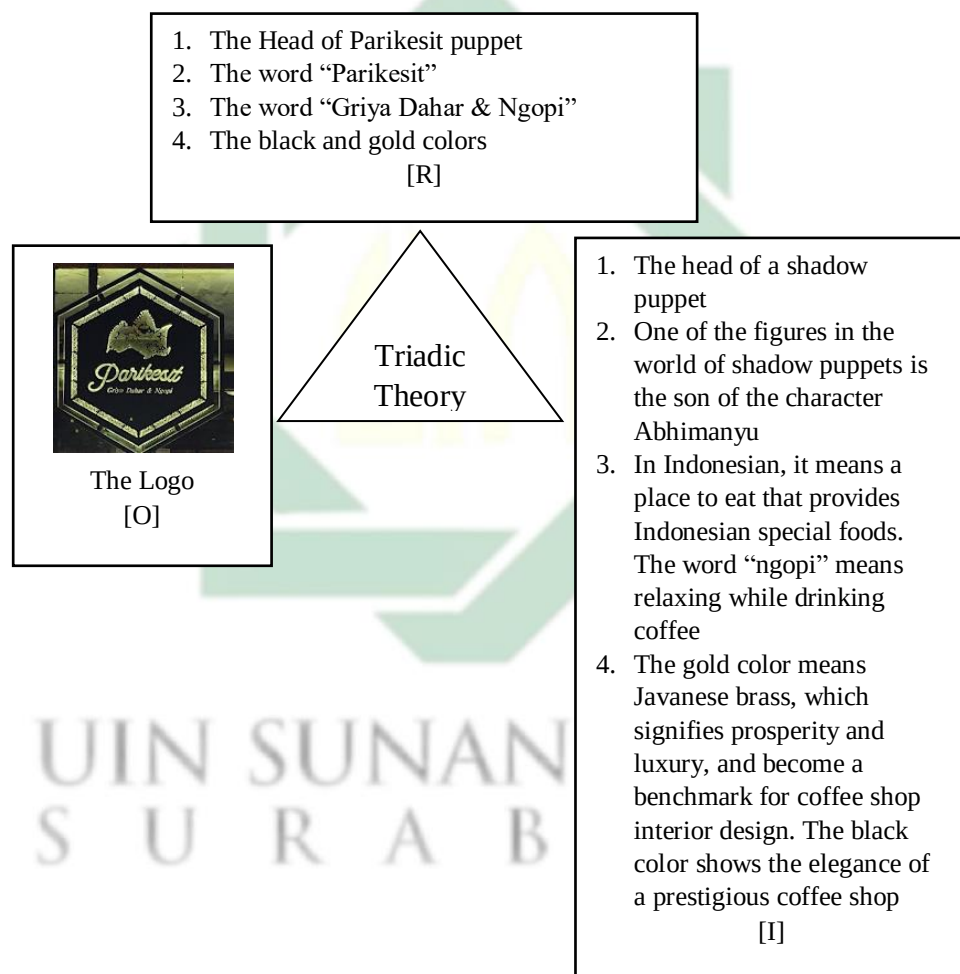


Figure 4.3: Sign of Parikesit Coffee Shop

Based on the above representation, Peirce (1931) divides signs into qualisign, sinsign, and legisign. The qualisign of this data is the gold and black

colors. Sinsign in this data is the head of shadow puppet parikesit and the gold and black colors the color here describes the concept of shadow puppets.

Legisign means the identity shown by one of the worlds of shadow puppets, which is the son of Abhimanyu named Parikesit.

Peirce (1931) divides sign into icon, index, and symbol based on the object. The icon in this sign is the head of the parikesit shadow puppet.

The symbol in this sign is "Parikesit" and "Griya Dahar & Ngopi." The index in this sign is a prestigious coffee shop with various menus of Indonesian nuances.

The interpretant in this sign shows the meaning of the logo and the coffee shop's identity to customers as a prestigious and modern coffee shop.

Moreover, there are traditional elements from all Indonesian menus and a design of Javanese properties with various histories. Rheme in the logo of the Parikesit cafe is a Javanese shadow puppet character named Parikesit with a wise, honest and fair character. The dicent on this logo is the writing of Griya Dahar and

Ngopi which in Indonesian is interpreted as a place to eat and drink coffee. Then

the argument of this logo is to explain the logo using wayang kulit figures as the menu and cafe design that is presented not far from the Indonesian nuanced

theme

4. 3 PM Coffee Shop

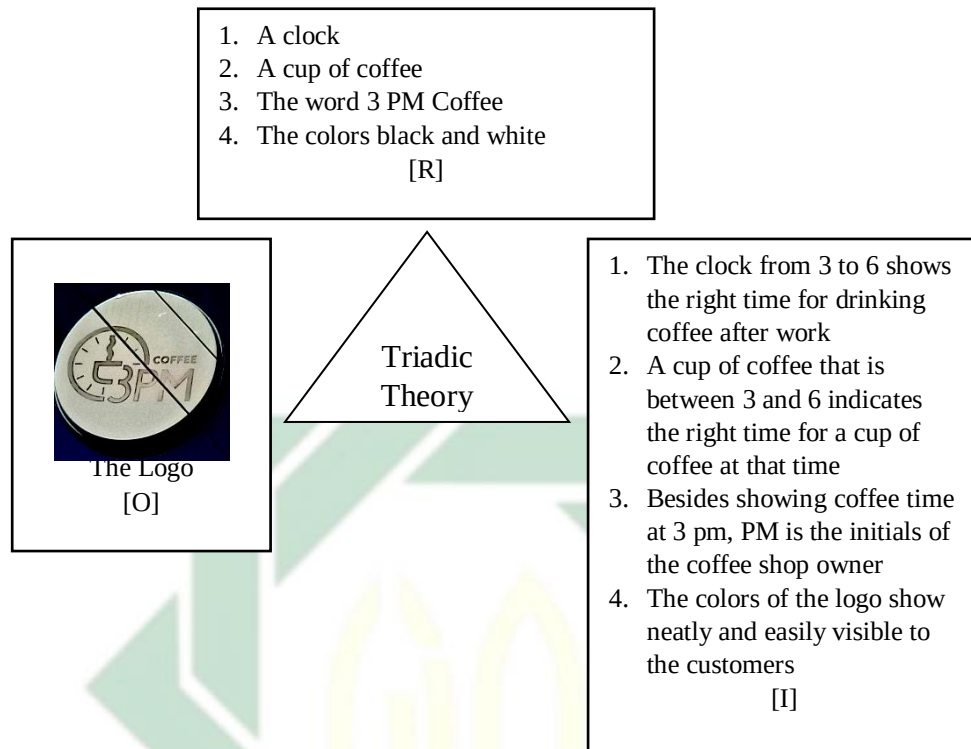


Figure 4.4: Sign of 3 PM Coffee Shop

Based on the above representation, Peirce (1931) divides sign into qualisign, sinsign, and legisign. The qualisign of this data is the black and white colors contained in the logo. This data shows a clock, a cup of coffee, and the white and black colors. Legisign means the identity, which is the right time for after-work coffee.

Peirce (1931) divides sign into icon, index, and symbol based on the object. The icon in this sign is a clock and a cup of coffee. The symbol in this sign is the word "3 PM Coffee". The index in this sign indicates the right time for drinking coffee, between 3 - 6 pm after work.

The interpretant in this sign shows the meaning of the logo, and the coffee shop's identity for customers is an angled cut in the clock between 3 and 6. It indicates that it is the right time for drinking coffee. Besides 3 pm indicating the right time for coffee, PM is the initial of the coffee shop's owner named "Pak Manungko". Rheme in the cafe logo 3 PM is the right place and time to make a copy, which is 3 pm besides the initials PM is the original name of the owner, namely . The dicent of this cafe logo is a picture of 3 pm and a cup of coffee which explains that this place serves or sells coffee as one of the menus offered. The argument from the cafe logo explains that the right time for coffee after work is starting at 3 pm

5. Qube Cafe

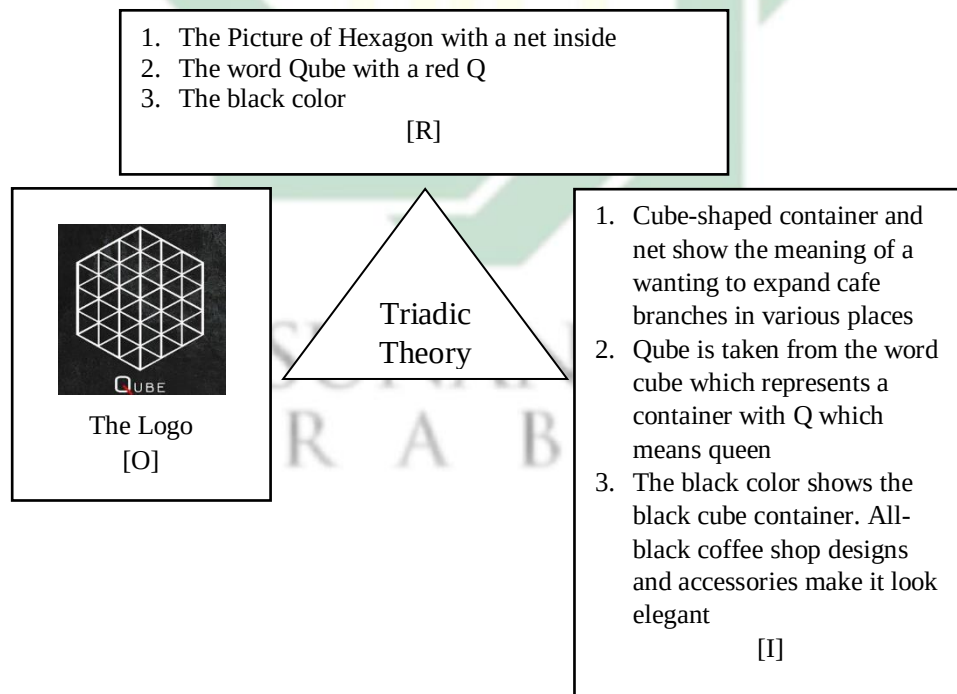


Figure 4.5: Sign of Qube Coffee Shop

Based on the above representation, Peirce (1931) divides sign into qualisign, sinsign, and legisign. The qualisign in this data is the black colors contained in the logo. Sinsign in this data is a picture of a hexagon with a net inside and a black color. Legisign means the identity shown in a cube-shaped container and a wanting to expand cafe branches in various places.

Peirce (1931) divides sign into icon, index, and symbol based on the object. The icon found in this sign is a hexagon, and the net is inside the shape. The symbol in this sign is the word "Qube." The index in this sign is relaxing coffee in a black container with an elegant coffee shop design.

The interpretant of the logo and the coffee shop's identity show customers for all-black modern containers and various unique designs that can be enjoyed with the available menu. Rheme in the Qube logo explains the net that shows the hope for the continued development of qube cafe branches elsewhere. While the dicent in this logo is a hexagon image that shows a black box container as a place or cafe design. The argument in the cafe logo explains that the owner is a woman (taken from the word Q as Queen) in the hope that this black container will continue to spread.

4.1.2 The Meaning of Coffee Shop logo

After categorizing each logo into representamen, interpretants, and objects, the researcher analyzed the results of grouping and the results of interviews with cafe owners and cafe employees. The results of grouping cafe logos into three parts make it easier for the researcher to find out the meaning of the cafe logo in more detail and overall. In addition, the researcher found a

difference in meaning between what people know in general knowledge and the real meaning of the logo from the cafe owner. There was even a slight difference in the intention expressed by the employees. The cafe owner's point of view is the real meaning in detail and correctly.

1. Oak Tree Coffee Shop

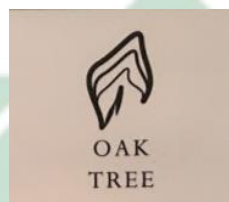


Figure 4.6: Sign of Oak Tree Coffee Shop

The meaning of the oak tree coffee shop's logo is a combined interpretation of oak leaf, wood age, highland, and coffee beans. The meaning of the first icon is the oak tree. It is a tree with a philosophy of long life and hardiness (good sustainability). Furthermore, The Oak Tree tries to give an image to be a model project of a coffee shop that limits waste generation. The coffee shop conducts compost of the coffee grounds, works with third parties to recycle the milk boxes and plastic waste, and considers substituting/replacing the take-out containers with non-plastic or recycled products. In addition, the company has also begun to educate customers and provide encouragement to use the products with minimal waste by giving appreciation in the form of discounts for those who bring their tumblers. The second icon is the highlands, which are the habitat of the coffee plant.

Moreover, the age of the wood is included in the three-layer lines to give the meaning that the coffee shop continues to conduct the existing vision beyond. The third icon is the coffee bean, represented by the cleavage at the bottom to represent the coffee, which is the 'root' of the coffee shop. The meaning listed results from an interview with the coffee shop's owner. The meaning of the coffee shop's logo, according to the employees, is that the coffee shop's logo has an oak leaf icon. The employees interpret that the coffee shop has an eco-green theme and is environmentally friendly, in which the materials used have no plastic.

2. NES Coffee Coffee Shop



Figure 4.7: Sign of NES Coffee Coffee Shop

In this coffee shop, the researcher only interviewed employees because the employees already knew the meaning of the logo given by the coffee shop's owner. This coffee shop's logo has an icon of a deer's head. It symbolizes a graceful figure who can overcome various problems with a pure heart. The logo intends customers to solve their problems while drinking coffee in this coffee shop. The symbol of the word "Never-Ending Story" in the logo relates to the

deer's head icon. It means customers should not stop quickly when they have a problem. They must find a solution with an extraordinary mind.

3. Parikesit Coffee Shop



Figure 4.8: Sign of Parikesit Coffee Shop

The real meaning of the coffee shop's logo is caused by the owner's family, who is full of high respect for Javanese culture and history in terms of shadow puppetry. The icon and symbol of the logo are taken from figures in the world of shadow puppets named "Parikesit," the son of the character Abhimanyu and the grandson of the character Arjuna. In addition, another icon is placed in front of the coffee shop, a "gunungan on a gold-colored puppet." It means human life. The higher the knowledge and the older the age, the more humans must be closer to the almighty. Not only that but the coffee shop's interior design is also full of teak wood and various accessories related to Indonesia. After getting the meaning from the owner, according to one of the coffee shop's employees, the meaning of the coffee shop's logo is a shadow puppet character named parikesit.

4. 3 PM Coffee Shop



Figure 4.9: Sign of 3 PM Coffee Shop

The researcher interviewed the barista in this coffee shop because the barista knew the meaning of the coffee shop's logo. The meaning of coffee shop's logo depicts a clock between 3 and 6. The clock is full of images of the words 3 pm and a cup of coffee. The clock between 3 and 6 indicates that it is the right time for coffee, whereas, at 3 PM, many people have returned from work or students who have returned from school or college. This coffee shop can be used as a reference for meetings, group work, chilling out, or just drinking a cup of coffee and relaxing at the right time. Besides 3 pm indicating the right time for coffee, PM is the initial of the coffee shop's owner, "Pak Manungko."

5. QUBE Coffee Shop

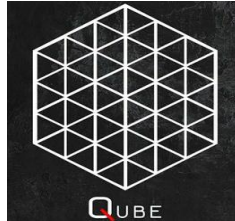


Figure 4.10: Sign of Qube Coffee Shop

The logo's meaning in this coffee shop is obtained from the barista and the coffee shop's customers because the barista already knows the philosophy and the meaning behind the coffee shop's logo. The meaning of the Qube coffee shop's logo is taken from the word "cube." This coffee shop's concept is relaxing in a cube-shaped container. Moreover, the word Q in the sentence "Qube" means Queen. According to the barista's owner conveyed by the coffee shop, the logo's meaning can also be interpreted as a place to talk with relatives or for lunch. The icon of a hexagon with a line or net inside explains the layout of the coffee shop. It can be seen in the logo that it is like a hexagon.

Moreover, the net inside the hexagon explains the hope that the owner wants to expand more Qube coffee shop branches in several places. Apart from being a place to hang out, the coffee shop's owner also plans to build an office because it often has a meeting for company superiors, such as PT. Velacom Indonesia on the top floor. Initially, the office was in Tunjungan Plaza, which moved to the Qube coffee shop in Karah Ketintang.

4.2 Discussions

In this case, the researcher provides two subcategories based on the findings. The first relates to the sign of the coffee shop logo using Peirce's (1931) theory. The second is related to the meaning of the coffee shop logo by the owner or employees. The researcher analyzed five coffee shop logos in the South Surabaya area: Oak Tree, 3 PM, NES Coffee, Parikesit, and Qube. The researcher found eight icons from five coffee shop logos. The icon in the coffee shop logo is the simplest form because the pattern displayed is the same as the object's physical form.

Furthermore, the researcher found six symbols from five coffee shop logos. The representation, interpretation, and object of each coffee shop logo have been explained in the findings. The researcher found 19 representations, 19 interpretations, and 5 objects of the five coffee shop logos in the South Surabaya area. The symbol of the coffee shop logo can be understood if someone already understands the agreed meaning, a few words written on the coffee shop logo.

Moreover, the researcher found five indexes of five coffee shop logos. The index in the coffee shop logo has a relationship with the sign as evidence. The index is always understood based on the frequency of its occurrence. This explanation means repeated exposure is needed, especially for humans, to understand these signs in the coffee shop logo.

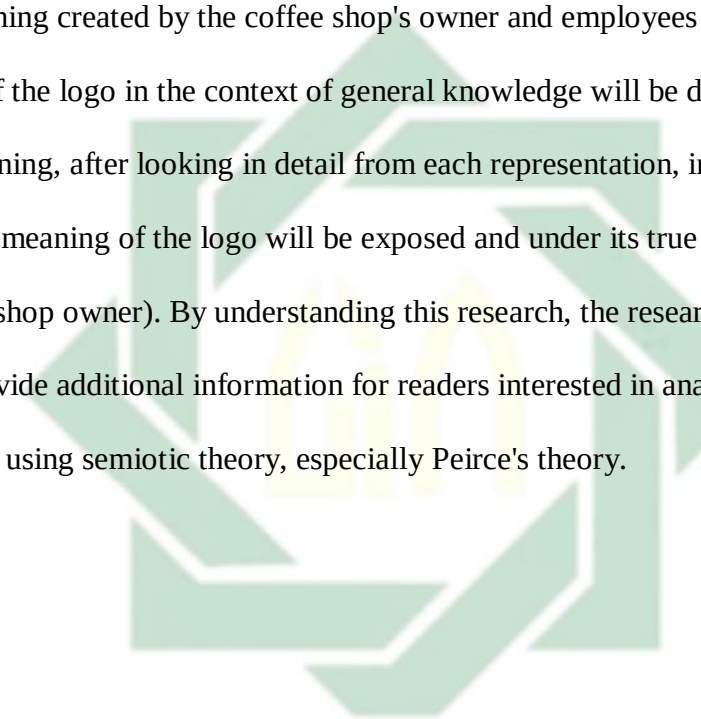
The theory used in this research is similar to Latifah and Helmie's (2020) and Firmansyah's (2015) research. Both researchers used Peirce's (1931) theory to analyze three famous coffee shop logos in Cianjur and Malang. Using topological

theory, they analyzed three coffee shops in Cianjur and Malang to reveal the meaning of the logo in the coffee shops. The findings were related to the coffee shops' concept, history, and purpose. At the same time, Firmansyah (2015) found that the logo showed the characteristics of the meaning of language style, which was not true and had a relationship between the purpose, history, and concept of the coffee shop. However, this research differs from Latifah and Helmie's (2020) and Firmansyah's (2015) research in terms of data source and theoretical focus, which is the triadic theory. The results of this study are more detailed by explaining the meaning of icons, symbols, and indexes of the logo. It also reveals the representamen, object, and interpretant of the logo. Moreover, this research also used an interview stage with the owner or coffee shop employee. This research found that the coffee shop logo did not describe the coffee shop's meaning before knowing the meaning behind the logo given by the coffee shop's owner.

The last category of this discussion is the meaning of the coffee shop logo. From the keyword results, knowing the meaning of the coffee shop logo is known to the coffee shop owner or employee. Interpreting a cafe logo with general knowledge is not enough, it needs validation of the true meaning of the logo maker or coffee shop owner. The researcher interviewed two coffee shop owners and three coffee shop employees who already knew the original meaning of the coffee shop logos. Therefore, the researcher did not need to interview the coffee shop's owners anymore. The meaning of the logo of the Oak Tree coffee shop and the Parikesit coffee shop, according to the coffee shop owner and employee, has a

similar explanation. There is a slightly different philosophy from the coffee shop owner. The meaning of the logos of the NES coffee shop, 3 PM coffee shop, and Qube coffee shop are already known to the employees of their respective coffee shops

From the explanation above, this study shows many points of view related to the meaning created by the coffee shop's owner and employees in the logo. The meaning of the logo in the context of general knowledge will be different from the actual meaning, after looking in detail from each representation, interpretation and object, the meaning of the logo will be exposed and under its true meaning (from the coffee shop owner). By understanding this research, the researcher hopes these results provide additional information for readers interested in analyzing coffee shop logos using semiotic theory, especially Peirce's theory.



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CHAPTER V

CONCLUSIONS AND SUGGESTIONS

In this chapter, the researcher shows the conclusion of this research as it answers the research questions mentioned in the first chapter. The researcher also provides suggestions for readers and further research related to this topic.

5.1 Conclusions

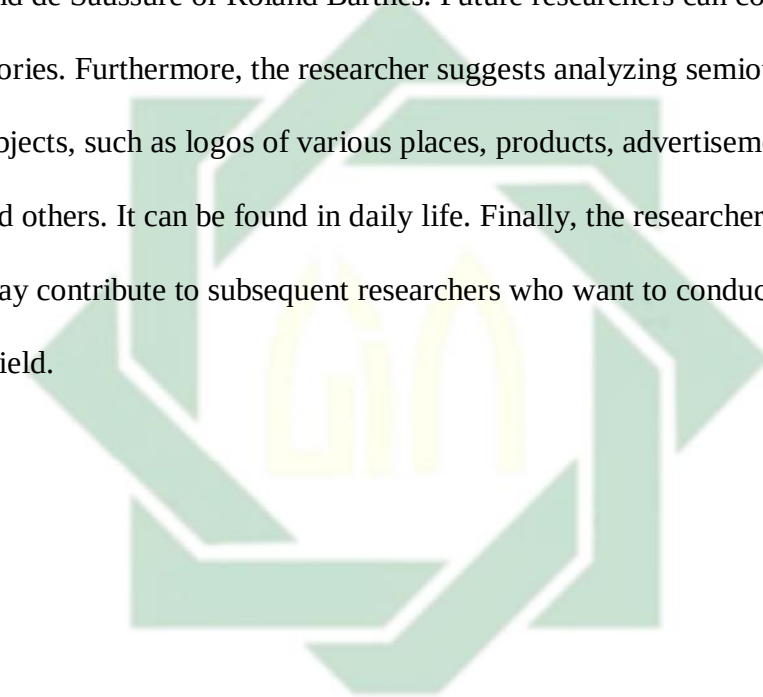
The researcher concludes the findings from two research questions. The first question is about the logo used in the five coffee shop logos in South Surabaya and the meaning of those signs. The second question is the original meaning from the owner of the five coffee shops in South Surabaya. The researcher found the icons, symbols, and indexes used in the oak tree cafe are oak leaf, highland, and coffee beans, with the symbol word "OAK TREE" and an index which means long life and hardiness (has good sustainability). The meaning behind the logo of the Oak Tree cafe is to show that The Oak Tree tries to give an image to be a model project of a coffee shop that limits waste generation. The second finding of icons, symbols, and indexes used in NES cafe is the head of a deer with the symbol "Never Ending Story Coffee" and an index which means a graceful figure who can overcome various problems with a pure heart. The meaning behind the NES cafe logo is to show that customers should not stop and strive when they have a problem. They must find a solution with an extraordinary mind. The icons, symbols, and indexes used in the Parikesit cafe are the head of the parikesit puppet with symbols the word "Parikesit" and "Griya Dahar &

Ngopi" and an index means shadow puppet parikesit is the son of the character Abhimanyu. In Indonesian, griya dahar and ngopi are places to eat and drink coffee. The cafe Parikesit logo means that the higher the knowledge and the older the age, the closer the humans must be to the almighty.

The fourth conclusion about icons, symbols, and indexes used in the 3 PM cafe is a clock and a cup of coffee with the symbols written "3 PM" and "coffee" the meaning of the index is the initial of the cafe owner's name, "Pak Manungko." The meaning behind the 3 PM cafe logo is the right time for coffee, whereas, at 3 PM, many people have returned from work or students who have returned from school or college. PM is also the initial of the coffee shop's owner, "Pak Manungko." The last conclusion of icons, symbols, and indexes used in the QUBE cafe is a picture of a Hexagon with a net inside with the symbol the word "QUBE" and the index meaning a cube-shaped container owned by the Queen (female). The meaning behind the QUBE cafe logo is to explain the layout of the coffee shop and hopes to expand more Qube coffee shop branches in several places and multiply. The researcher found that the coffee shops' owners and employees accurately know the logo's meaning. A logo as a coffee shop identity is necessary to sign that the place can be visited and has several menus to enjoy. Thus, it concludes that there are differences in representation and interpretation depending on whose point of view. It will be different before knowing the original meaning of the logo.

5.2 Suggestions

This study focuses on the semiotic analysis of coffee shop logos using Charles Sanders Peirce's theory. Future researchers who want to study the same topic may consider using other data sources such as logos on stores, restaurants, hotels, etc. Besides that, future researchers may use other semiotic theories, such as Ferdinand de Saussure or Roland Barthes. Future researchers can compare several theories. Furthermore, the researcher suggests analyzing semiotics using different objects, such as logos of various places, products, advertisements, songs, movies, and others. It can be found in daily life. Finally, the researcher hopes this research may contribute to subsequent researchers who want to conduct the semiotics field.



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APPENDICES

1. The Oak Tree Coffee Shop

a. The Owner

- Researcher : What is the meaning behind this cafe logo?
 The Owner : Makna dari logo kami sendiri merupakan interpretasi gabungan dari daun pohon oak (Oak Leaf), umur kayu, dataran tinggi (highland), dan biji kopi (coffee beans).
 - Pohon oak dipilih karena merupakan pohon yang memiliki filosofi umur panjang dan tahan banting (memiliki sustainability yang baik).
 - Dataran tinggi merupakan habitat tanaman kopi sendiri dan umur kayu yang disertakan pada 3 garis lapisan untuk memberikan makna bahwa tempat kami akan terus menjalankan visi yang ada sejauh dan seterusnya.
 - Biji kopi, yang direpresentasikan dari belahan di bagian bawah untuk menggambarkan kopi akan menjadi 'akar' terbentuknya tempat kami.

Saya sebelumnya bersekolah di Belanda dan sempat bekerja di perusahaan NGO - Non Government Organization, yang bergerak di bidang retail dan memberdayakan orang dengan disabilitas untuk pembuatan produknya. Perusahaan tempat bekerja, menginspirasi untuk meneruskan perbuatan baik dalam menciptakan lapangan pekerjaan dengan misi sosial yang lekat dengan keadaan sekitar. Setelah kembali ke tanah air, saya memiliki keresahan akan trend ngopi yang mulai menjamur (saat itu), yang membuat kebiasaan nyampah plastik semakin banyak. Juga, kebiasaan ini membuat dampak negatif bagi lingkungan tinggal sekitar kita.

Setelah mencoba untuk mendalami bidang kopi, saya menemukan permasalahan lain, seperti; buruknya lingkungan bekerja bagi banyak pekerja, kurangnya akses informasi pendidikan mengenai bidang pekerjaan dalam melakukan pengembangan diri, keterbatasan kesempatan kerja bagi beberapa gender, hingga upah yang dirasa kurang sebanding dengan keahlian yang dimiliki. Disini saya mencoba membentuk ekosistem bekerja baru, dengan harapan dapat bersinergi dengan mereka yang andil di lingkungan industri.

Hingga saat ini, The Oak Tree mencoba untuk menjadi satu proyek contoh yang terealisasi untuk menjadi tempat ngopi yang membatasi dalam menghasilkan limbah. Cara yang dilakukan adalah kami mengkompos sisa ampas

kopi, bekerja sama dengan pihak ke-3 untuk me recycle kotak susu dan limbah plastik yang kami gunakan, dan mempertimbangkan untuk men-substitute / mengganti wadah bawa pulang kami dengan produk non-plastik atau hasil daur ulang. Selain itu, brand juga mulai mengedukasi para pelanggan dan memberikan dorongan untuk beralih ke produk - produk minim limbah, dengan memberikan apresiasi berupa diskon untuk mereka yang membawa wadah (tumbler) sendiri.

b. The employee

Researcher : What do you think is the meaning behind this cafe logo?

The employee : Sebenarnya saya kurang tahu mengenai makna dibalik logo cafe tapi setau saya logo cafe diambil dari daun pohon oak yang mungkin menunjukkan bahwa cafe ini adalah cafe yang bertemakan hijau daun, bisa dilihat bahwa design cafe pun penuh dengan gambar tumbuhan atau daun-daunan dan bahkan juga ada tanaman didalam kafe, selain itu kafe ini menggunakan berbagai macam barang yang membantu alam, maksudnya yang mengurangi polusi terhadap alam contohnya kantong kami bukan dari plastik melainkan terbuat dari tanaman seperti umbi-umbian sehingga limbah akan mudah didaur ulang atau terurai, kafe ini sebenarnya menerapkan kepada pelanggan untuk membawa tumbler atau tempat minum sendiri dan dikafe ini jika diperhatikan tidak menggunakan gelas plastik dan sedotan plastik. Semua yang ada di kafe menggunakan barang-barang yang ramah lingkungan, itu saja setau saya untuk detailnya makna logonya saya belum tahu sepenuhnya.

Researcher : Why do you think the cafe owner means to use this cafe logo as a cafe branding ?

The employee : ya itu tadi untuk menciptakan ramah akan lingkungan alam dan mengurangi hasil limbah yang akan merusak alam, juga menanamkan pandangan baru pada pelanggan bahwa membawa tumbler sendiri itu lebih baik bagi pelanggan, bagi kafe sendiri, dan juga bagi alam.

2. NES Coffee Coffee Shop

a. The employee

Researcher : What do you think is the meaning behind this cafe logo?

The employee : sebenarnya saya ada penjelasan yang diberikan oleh pemilik dan bahkan terdapat pada akun media social kami (barista memberikan penjelasan dalam gambar yang ada di post akun instagram official kafe NES). Sangat sederhana makna lambang logo kami itu kan kepala rusa yang mana

filosofi arti kepala rusa itu melambangkan sosok anggun yang dapat mengatasi berbagai masalah dengan hati yang murni. Untuk detailnya itu logonya dimaksudkan untuk mengirimpesan kepada pelanggan juga yang datang jika mereka memiliki masalah dalam keseharian mereka maka disarankan untuk mampir ke kafe kami dan selesaikan masalah dengan santai sambil menyeruput kopi yang dibuat oleh kafe NES. Terus simbol kata "kisah tak berujung" atau Never Ending Story di logo juga memiliki hubungan dengan ikon kepala rusa, yaitu ketika Anda memiliki masalah, jangan cepat berhenti, temukan solusi dengan pikiran yang luar biasa. Pemiliknya jarang mampir ke kafe paling sebulan sekali buat ngecek bahan dan persediaan lain lain gitu, pemiliknya juga sibuk kerja jadi jarang bisa ngecek kesini. Dulu pemilik juga sempat menceritakan bahwa awal mula pemilik mendirikan kafe karena memang tempat strategis didepan kampus ya dan tujuannya memang untuk mereka para mahasiswa yang pusing akan tugas itu bisa mampir santai kesini dan berharap setelah santai disini, mereka bisa bangkit kembali buat menghadapi kenyataan.

- Researcher : Why do you think the cafe owner means to use this cafe logo as a cafe branding ?
- The employee : Kalo ini kurang tau sih kami tapi sepertinya kurang lebih tujuannya seperti yang sudah saya sampaikan tadi ya, kalo dari penglihatan mungkin eye-catching gitu kali ya logo nya kepala rusa soalnya kan sekarang banyak cafe-cafe yang pake logo unik-unik buat memberikan kesan penasaran kepada orang untuk mengunjungi tempatnya kan, ya mungkin itu alasannya.

3. Parikesit Coffee Shop

a. The Owner

Researcher: What do you think is the meaning behind this cafe logo?

The owner : untuk makna logo sebenarnya saya terinspirasi dari kecintaan keluarga besar terhadap kebudayaan jawa ya turun temurun dari dulu keluarga besar sangat menghargai dan menjunjung tinggi kebudayaan jawa, dan keluarga saya juga asli orang jawa semua mba. Sebenarnya tempat ini hampir mirip sama rumah saya nuansanya penuh dengan aksesoris berbau kejawaan gitu tapi yang positif loh ya mba, kan banyak juga yang menganggap negatif mengenai hal ini. Jadi itu yang ada di logo itu tokoh parikesit, tau mba ? tokoh wayang kulit itu anaknya abimanyu mungkin mba nya nanti bisa google lebih jauh mengenai sejarah tokoh ini, tidak ada alasan juga saya memilih tokoh ini hanya saja saya ingin orang-orang paham bahwa tokoh wayang kulit pun bisa disajikan dalam bentuk modern

seperti ini dan terlihat elegan juga kan. Sebenarnya ada juga mba cafe parikesit di jogja tapi itu memang bukan kerjasama kita, kita hanya baru buka satu saja di surabaya ini dan memang dikelola sama saya dan keluarga. Nah terus satu lagi lambang yang ada didepan kafe kita itu mba itu Gunungan yang ada di wayang kulit itu lo mba yang biasanya di pertunjukkan wayang itu ditunjukkan sebagai tanda pergantian part atau scene selanjutnya, gunungan itu juga ya ada filosofinya mba gunungan itu memiliki makna sebagai kehidupan manusia. Semakin tinggi pengetahuan dan semakin tua usia manusia, manusia harus lebih mengerucut keatas atau lebih dekat dengan yang Maha Kuasa. Sebenarnya kafe ini gak hanya sebagai tempat nongkrong ngopi aja mba, bisa dipake buat berbagai acara juga entah itu yang meeting perkumpulan komunitas, lamaran atau mungkin yang lainnya, jadi kita fleksibel aja. Tujuan saya pake logo itu ya sebenarnya selain ingin memperkenalkan tokoh wayang tapi juga fokus ke menunjukkan kafe nuansa jawa yang modern dan elegan juga dengan desain kafe yang serba hitam-emas.

b. The employee

- Researcher : What do you think is the meaning behind this cafe logo?
 The employee : kalau dari saya sendiri saya hanya tau bahwa logo kafe ini itu tokoh wayang kulit sempat diberitahukan sedikit, di briefing sama owner tapi kami disuruh memperdalam tentang tokoh dari google, untuk spesifiknya kurang tau si mba
- Researcher : Why do you think the cafe owner means to use this cafe logo as a cafe branding ?
 The employee : kalau alasan saya juga kurang tau, tapi kalau dilihat dari design kafe ya mungkin bapak ingin menonjolkan konsep kafe kejawaan tapi modern gitu, terkadang bapak (owner) juga sering ko pake blangkon gitu atau baju adat jawa itulo mba yang jleret-jleret, ya jadi lebih ke kafe adat jawa yang modern gitu

4. 3 PM Coffee Shop

a. The employee

- Researcher : What do you think is the meaning behind this cafe logo?
 The employee : Jadi makna dari logo kafe kami itu kan ada gambar jam ya mbak itu tapi jam nya kepotong di jam 3 sama jam 6 kan ya itu menunjukkan bahwa waktu yang tepat untuk ngopi jam sampai jam 6 sore, kenapa jam 3 ? karena kan biasanya orang pulang kerja jam segitu, anak sekolah pulang kuliah juga begitu, nah gambar a cup of coffee ya sama menunjukkan segelas kopi di jam 3 sampai jam 6 sore

- sepulang dari kerja. Selain makna 3 PM sebagai jam 3 sore di bahasa Inggris ya tapi PM di logo juga sebagai inisial pemilik kafe yaitu “Pa Manungko”.
- Researcher : Why do you think the cafe owner means to use this cafe logo as a cafe branding ?
- The employee : karena untuk memberitahukan ke orang-orang bahwa pada jam 3 sore kafe ini buka dan bisa menjadi salah satu referensi tempat ngopi setelah sepulang kerja Meskipun kafe ini buka jam 1 siang tapi setidaknya masyarakat tau icon dari kafe ini yang bisa memastikan masyarakat jam yang tepat kafe ini buka dan bisa dinikmati, hanya saja memang untuk inisial pemilik tidak ternotice jika memang tidak ditanyakan, namun tujuan sudah tersampaikan bila memang masyarakat tau logo tersebut bermakna jam 3 sore

5. Qube Coffee Shop

a. The employee

- Researcher : What do you think is the meaning behind this cafe logo?
- The employee : Dari apa yang saya dapat mengenai logo ini dari bekerja disini selama 4 tahun makna logo dari café kami itu dari pemiliknya sih ka yang ngasih arti diambil dari kata cube. Karena konsep kafanya santai dalam wadah berbentuk kubus dan kata Q dalam kalimat Qube artinya Ratu, terus inikan tempatnya kotak container kotak item item gitu sesuai logonya sebenarnya, sering buat tempat mengobrol sama rekan kerja, di luar kantor, atau keluar untuk makan siang. Ikon segi enam dengan garis atau jaring di dalamnya itu sebenarnya tata letak kafe. Jadi kalo kaka lihat dari atas akan berbentuk seperti segi enam, dan jaring di dalam segi enam menjelaskan harapan bahwa pemilik ingin membuka lebih banyak cabang kafe Qube di beberapa tempat lain. Selain sebagai tempat hang out, pemilik juga berencana membangun kantor karena sering menjadi tempat pertemuan para atasan perusahaan dari PT. Velacom Indonesia di lantai atas dan sebagai kafe di lantai bawah, awalnya kantornya itu berada di Tunjungan Plaza dan akan dipindahkan ke Qube Cafe yang terletak di Karah Ketintang. Kenapa dipindahkan karena memang rekan kerja pemilik sering mampir kesini kalau meeting atau bahkan sepulang kerja kaya jadi basecamp pemilik sama rekan rekan kerjanya, kurang lebih gitu si ka.

CURRICULUM VITAE



Nabillah Qudrotun Nada was born in Gresik on July 4, 2000. Senior high school education was taken at SMAN 109 Jakarta and was completed in 2018. During her time as a student, the writer was active as a member of the association organization majoring in EDSA (English Department Student Association) for two terms (2019 - 2021) and serving as Chief Executive of the English Club 2019. The writer also participated in the Taekwondo student activity unit (2019). Apart from being on campus, the writer also had an internship for one month at PT Cahaya Medina Travel (2021) and one month at the Department of Culture and Tourism of East Java Province Tourism Destinations Division (2022). For employment history, the writer has done freelance work at Mansion Platinum Team as a Property Agent (2019 - 2021), Staff of "Gorengan Kekinian" (2021), Staff of "Best Fried Chicken" (2022), English Tutor at the Kita Mengajar institution (2021 - present) and Self-employment tutor (2020-present). In addition, the writer has also participated in volunteer activities at the Character Matters Indonesia (2021) and EJTA (East Java Tourism Award) 2021.

BERITA ACARA UJIAN SKRIPSI

Nomor :

Dengan ini disampaikan bahwa pada hari ini Rabu tanggal 10 bulan Agustus tahun 2022 telah diselenggarakan *Ujian Skripsi* :

Nama : Nabillah Qudrotun Nada
NIM : A93218120
Judul skripsi : A Semiotic Analysis Of Coffee Shop Logo In South Surabaya Area

Jurusan Bahasa dan Sastra, Prodi Sastra Inggris Fakultas Adab dan Humaniora Universitas Islam Negeri Sunan Ampel Surabaya.

Sehubungan dengan hal tersebut, dengan Keputusan Tim Penguji Skripsi (TPS), Saudara telah dinyatakan *LULUS / MENGULANG*^{*)} dengan nilai angka *82,55* nilai huruf *A-*.

Selanjutnya Saudara/i *diwajibkan / dibebaskan*^{*)} untuk memperbaiki skripsi berdasarkan catatan TPS sebagai berikut:

Sign, not logo.
Observe metode, give explanation.

Perlu diperhatikan bahwa masa perbaikan sampai dengan tanggal *12* bulan Agustus tahun 2022, apabila dalam masa yang ditentukan Saudara/i belum menyelesaikan perbaikan skripsi secara lengkap sesuai dengan catatan tersebut, TPS berhak meninjau kembali kelulusan ujian skripsi Saudara.

Ketua

Raudlotul Jannah, M. App. Ling.

Surabaya, 10 Agustus 2022
Sekretaris

Novia Adibatus Shofah, M.Hum

Mengetahui
Ketua Prodi Sastra Inggris
Fak. Adab dan Humaniora UIN Sunan Ampel Surabaya

Endratno Pili Swasono, M.Pd.
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^{*)} Coret yang tidak sesuai