

Analysis Of The Pon 2024 Logos: A Semiotics Study

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Abstract: The aim of this study is to determine the type and meaning contained in the PON 2024 Aceh-North Sumatra logo from the perspective of Charles Sanders Peirce's semiotics. A logo is a design element that functions as a visual representation of an entity, such as a company, organization, or product, consisting of a combination of symbols, images, and text designed with unique and distinctive visual elements. The method used is descriptive qualitative. This research will produce descriptive data in the form of written or spoken words from the image objects observed during the research. The results of the research on the PON 2024 Logo show that there are 3 icons, namely the Rencong shape, the Malay Songket Fabric shape, and the Batak Ulos Fabric shape. One index in the form of 5 torches, and one symbol in the form of 3 rings, which symbolizes the parent container of Indonesian sports achievements. The logo also has 5 colors that have meaning for each color (red, yellow, green, white, and black). The PON 2024 logo successfully represents the event by combining local cultural elements that are rich in meaning and symbols that reflect the spirit of sports. With the modern design and deep philosophy, the logo not only functions as a visual identity but also as a symbol of the unity and mutual cooperation of the Indonesian people to make this sporting event a success.

Keywords: Semiotics, logo, PON 2024, color

Introduction

Pekan Olahraga Nasional 2024 (commonly abbreviated as PON XXI/PON ACEH-SUMUT 2024) is the 21st PON, which is a national multi-sport event held from September 8th to 20th, 2024, where Aceh and North Sumatra are the hosts. Held every four years, PON is a place for athletes to compete at the national level, fostering a sense of unity and pride among the various cultures and ethnicities in Indonesia.

Martadi in (Sampoerno et al., 2022), the logo not only functions as a visual symbol of the event but also as a representation of the values that the organizer wants to uphold. An effective logo can build a strong image, differentiate from competitors, and create an emotional attachment with the audience. The logo functions as the public face of an organization or business and is a representation of ideal values that include elements such as vision and mission, scope of work, and corporate culture. The company's reputation is conveyed through the logo, which is a symbol of its values (Iin Mayasari, Adrian Wijanarko, Handi Risza, Dewi Kurniaty, Nurliya Apriyana, Iyus Wiadi, 2020). In the context of PON 2024, the logo is not only a graphic element, but also reflects the spirit of sport, unity, and culture of the host region. Given Indonesia's diverse background and audience, the athlete logo must resonate with a wide audience while reflecting the nation's collective. Given Indonesia's diverse background and audience, the athlete logo must resonate with a wide audience while reflecting the nation's collective identity (Agustinus Gulo, 2023). This makes the logo an interesting object to study, especially in the context of semiotics, where meaning can be interpreted through many things and many layers.

This study uses Charles Sanders Peirce's semiotic framework to specifically explore the representational aspects of the 2024 PON logo. According to Charles Sanders Peirce, semiotics is the study of signs and everything related to the sign itself. A sign is something that represents an object, or a situation, feeling, and so on, which is beyond the sign itself, meaning that it is needed to understand the meaning of this sign Mabrukah in (Marsheilo & Tamburian, 2022). Peirce categorizes semiotic analysis into three things, namely representamen, object, and interpretant. When the category is known as a trichotomy relationship in semiotics (Aryani & Yuwita, 2023). Through semiotic analysis, the PON 2024 logo can be studied more deeply using Charles Sanders Peirce's theory, which includes the representamen (the visual form of



the logo), object (the concept being referred to, such as sportsmanship and nationalism), and interpretant (the meaning that emerges in the minds of viewers). The triangle theory of meaning is the question of how meaning emerges from a sign when the sign is used by people when communicating Sobur in (Sarah, 2021).

Thus, the semiotic analysis helps understand that the PON 2024 logo is more than just a design, but also a communication medium that conveys messages of national identity and pride. This study is expected to reveal how logos can express cultural identity and national values and can have an important impact on visual semiotics, as well as add new insights into future logo design.

Research Method

In this study, the writers used a descriptive qualitative approach method. Kershaw in (Sihite et al., 2024) states that the descriptive qualitative method is a method that describes and analyzes data, with the aim of describing the subject matter in detail in written form in order to obtain maximum results. Likewise, this method, also according to Bogdan and Biklen in (Sembiring, 2020), says that qualitative research is descriptive; the data collected is in the form of words or pictures, not numbers, because the research conducted by the writer is non-calculating, taking the broadest possible insight. Thus, the method used is the semiotic analysis method, which is expected to be one approach to obtaining the meaning contained behind the logo elements (Udilawaty & Dj Hasan, 2022). The research uses Charles Sanders Peirce's semiotic analysis of semiotics, departing from three main elements, which Peirce calls the triangular theory of meaning or triangular meaning, namely: representamen, object, and interpretant. Semiotics is the study of signs and symbols and their use or interpretation of language and how language becomes a dominant influence that shapes human perception and thought (Manik et al., 2022). Similar to Peirce, Saussure stated that semiotics is the study of the life of signs in society. Barthes developed semiotic theory by adding denotation, connotation, and myth analysis. He explained that signs not only have literal meanings (denotative) but also additional meanings influenced by culture and ideology (connotative), and myth is a broader meaning formed in society as a representation of a particular ideology.

Before conducting a research plan, data must be sought for research needs. The data collected is in-depth and can explain the phenomenon under study. Data comes from the official PON XXI ACEH-SUMUT website and the Indonesiabaik.id website, as well as several supporting journals. Data is found by making direct observations of the logo and the context of its use in various media and then collecting data through literature studies to understand the cultural and symbolic meanings of the elements in the logo. Data analysis was carried out using Peirce's triangle of meaning model, which offers a triadic model or concept that includes representamen, object, and interpretant. Representamen is the form received by the sign that has a function as a sign. In the process of semiosis, the sign or representamen (the first), the object (the second), and the interpretant (the third) have a triadic relationship. According to Peirce, this relationship is the one that exists between the representamen and the interpretant or object Ramadhan in (French, 2019). Representamen is not something that gives meaning to the sign, but rather something more based on its capacity. Object is an object or material that can be captured by the five senses. While the interpretant is a sign that exists in the mind, or a person's mind that appears as a meaning represented by certain feelings Benny in (Desiani, 2022). Data collection techniques were carried out by: First, researchers identify the visual elements in the logo as signs. Next, the researcher analyzes the meaning contained in each element as an object. Finally, the researcher interprets whether the logo has represented its cultural and nationalist values. This research is expected to contribute to the understanding of the importance of logo design in representing cultural and national values through Peirce's semiotic approach.

Finding and Discussion

The 21st *Pekan Olahraga Nasional*, also known as PON XXI/PON ACEH-SUMUT 2024, is a major national multi-sport event that will be hosted by Aceh and North Sumatra from September 8th–20th, 2024. This edition of PON is the first to be hosted by two provinces simultaneously, the second to be held in North Sumatra (the first being in 1953), and the first to be held in Aceh. At the PON XXI event, the newest provinces—West Papua, Papua Mountains, Central Papua, and South Papua—will make their debut. Additionally, PON 2024 marks the 20th anniversary of the December 26th, 2004, tsunami disaster that struck Aceh and North Sumatra. PON XXI 2024 created an attractive logo that reflects the event's identity.

A logo is one of the visual elements that represents a company, organization, product, community, institution, or others that have a meaning or philosophy that comes from the identity and culture of the institution (Anwar et al., 2018). So it has become a must the shape of a logo is created uniquely in order to be differentiated from other entities. PON XXI 2024 created an attractive logo that reflects the event's identity. This logo is a work that depicts a combination of cultural and symbolic elements from the two host provinces, Aceh and North Sumatra. Each element in this logo has a deep meaning that reflects the noble values that will be brought into the organization of this PON.

The researcher will specifically discuss the analysis of the types and meanings contained in the PON 2024 logo design. As a step to analyze the meaning of the PON 2024 logo, the writer will first discuss the visual image and some elements that appear as the identity of an organization or agency. Some elements of visual communication design that can be found in the PON 2024 logo are three rings, Malay songket, rencong, ulos batak, and five torches. From here the writer will begin to describe the analysis in the Charles Sanders Peirce semiotic analysis table and discuss it according to the researcher's interpretation in conducting the analysis through the elements of icons, indexes, and symbols and re-analyzing with the Semiotic Meaning Triangle.

The following is the *PON (Pekan Olahraga Nasional) 2024* logo.



Figure 1. PON XXI ACEH-SUMUT 2024 logos

Source : <https://ponxxi.acehprov.go.id/culture#emblem>

Below is a table of units of analysis on the visualization of the PON 2024 logo consisting of sign, object, interpretant.

Table 1. Types of sign in PON 2024 logos

Type of Sign	Explanation	Unit of Analysis
1. Icon	Relationship between subjects and objects	<ul style="list-style-type: none"> • <i>Rencong Form</i> • Malay Songket Cloth Shape (<i>Kain Songket Melayu</i>) • Form of Batak Ulos Cloth (<i>Bentuk Kain Ulos Batak</i>)
2. Index	Signs that have phenomenal relevance	<ul style="list-style-type: none"> • 5 Forms of PON Torch Flames (<i>Bentuk 5 Api Obor PON 2024/ 5 Sukses PON 2024</i>) • Colors used in the logo (Red, Green, White, Black)
3. Symbol	A sign that shows the natural relationship between the signifier and the signified.	<ul style="list-style-type: none"> • 3 Rings Shape (<i>Bentuk 3 Cincin</i>)



Figure 2 : Image of the PON logo along with the division of each element in the logo and its meaning

Source : (<https://indonesiabaik.id/infografis/filosofi-logo-pon-xxi-2024-aceh-sumatera-utara>)

The data identification contained in the logo is as follows:

1. 3 Rings Form

The logo of an event carries current issues, and it is seen in its appearance. Like the logo of a sporting event, for example, the Olympic logo introduced in 1912 is visualized with an icon of five interlocking rings with different colors and is a representation of the unity of the five continents on earth (America, Africa, Asia, Australia, and Europe). These colors were chosen because each country has at least one of these colors on its national flag. That is the form of the application of 3 rings on the 2024 PON logo (Budiman, 2017).

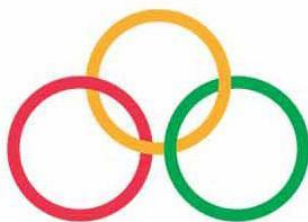


Figure 3: Three rings in red, yellow, green.
Source : (<https://ponxxi.acehprov.go.id/culture>)

Represent men	Object	Interpretant
3 Rings Form	3 Rings Form	The Olympic rings are a universal symbol for the world of sports. Their presence in the logo confirms that PON is part of the international sports movement. The three intertwined rings symbolize the unity between countries and contingents in the spirit of sports. This ring is a symbol of unity in diversity, where athletes from all over the country unite in the spirit of sportsmanship and healthy competition.

2. Malay Songket Cloth Form

Arifin in (Wati et al., 2022) Songket woven fabric is a formal fabric that is quite luxurious and is part of the art craft. The process of making it requires quite high skills and perseverance. In the 16th century, songket was the official clothing of people in the palace, even becoming the main equipment in traditional ceremonies.



Figure 4 : The shape of the Malay songket
Source : (<https://ponxxi.acehprov.go.id/culture>)



Figure 5 : Malay Songket Cloth Form

Source : https://www.instagram.com/p/C_mnBnQz5v1/?img_index=1&igsh=Ynd0ejJzNTZxZDAz

Represent ment	Object	Interpretant
Malay Songket Cloth Form	Malay Songket Cloth Form	Malay Songket in the PON XXI logo depicts friendliness, politeness and purity. Malay Songket is known as a traditional fabric rich in motifs and life philosophies. Its presence in the PON XXI logo reflects the friendliness and openness of the people of North Sumatra towards guests and PON participants from all over Indonesia.

3. *Rencong* Form

Rencong is a symbol of the courage and bravery of Ureueng Aceh. In the past, the rencong was still used as a weapon by the Acehnese people in the war against the Dutch and Japanese colonization, but nowadays the rencong is no longer used as a weapon. Rencong is widely used as one of the pieces of equipment in regional official ceremonies and wedding rituals for the lintoe (groom). In addition, rencong is also a typical Aceh souvenir (Manan et al., 2019) .



Figure 5 : Aceh heirloom rencong image
Source : (<https://ponxxi.acehprov.go.id/culture>)



Figure 6 : Aceh heirloom Rencong
Source :
(<https://www.kompasiana.com/teukuamnar/6410182c3555e402f5467482/filosofi-rencong-aceh-yang-tidak-semua-orang-tau>)

Represent ment	Object	Interpretant
<i>Rencong</i> Form	Aceh heirloom <i>Rencong</i>	Image of Acehnese heirloom <i>Rencong</i> , a symbol of courage, strength, heroism and patriotism. Rencong is a symbol of the strength and fighting spirit of the Acehnese people which is an inspiration for athletes in achieving the best achievements.

4. Batak Ulos Cloth Form

Ulos is a traditional cloth obtained through a weaving process carried out by Batak women that produces various patterns or designs and colors that reflect certain meanings. One of these ulos is the Ragi Hotang ulos, which is the ulos most commonly used by the Batak tribe, as shown below. According to Takari (Desiani, 2022), at first ulos functioned as a cloth used to warm the body, but over time, ulos had another function, namely a symbolic function in all aspects of Batak life. So that the use of ulos itself cannot be separated from the life of the Batak tribe.



Figure 7 : The shape of two lines/threads like (Ulos Ragi Hotang motif)
Source : (<https://ponxxi.acehprov.go.id/culture>)



Figure 8 : Ragi Hotang Ulos motif
Source : (<https://images.app.goo.gl/xW4FdGrF5fUfikV26>)

Represent ment	Object	Interpretant
Batak Ulos Cloth Form.	Two lines/threads like (Ulos Ragi Hotang Motif).	Ulos Ragi Hotang, a traditional festive procession that is synonymous with PON, a sporting event, also symbolizes unity, love, and brotherhood. The presence of ulos cloth in this logo illustrates the spirit of togetherness and unity that PON XXI aims to realize, where all participants are expected to establish a close brotherhood. Two yellow lines also signify the organization of PON in two provinces, namely Aceh and North Sumatra.

5. 5 PON Torch Flames

In every sporting event, the torch is a symbol of sportsmanship in competing to achieve achievements. The burning fire can also be interpreted as determination, strength, and spirit that continues to burn and will never go out (Nandaryani et al., 2023).



Figure 9 : Figure 5 Torch Flame

Source : (<https://ponxxi.acehprov.go.id/culture>)

Represent ment	Object	Interpretant
5 PON Torch Flames	Figure 5 Torch Flame reflects 5 successes of PON	Five Torch Flames The five torches in the PON XXI logo symbolize the "Five Successes of PON" which are the main targets in organizing this PON. The five successes are: Successful implementation, Successful achievements, Successful empowerment of the people's economy, Successful administration, Successful utilization of post-event facilities. The PON XXI 2024 Aceh-North Sumatra logo is not only a visual identity of the national sporting event, but also a symbol of unity and the spirit of mutual cooperation carried by all Indonesian people.

6. Color (Red, Green, Yellow, White, Black)

Surianto in (Wahyu & Wibowo, n.d.) The results of a study conducted by the Institute for Color Research in America (a color research institute) found that a person can make decisions about other people, the environment, or products in just 90 seconds, and 90% of those decisions are based on color. Color can be a symbolic element in a logo that can make someone understand the message being conveyed. In the design of the 2024

PON logo, there are several types of colors used, namely red, green, yellow, white, and black. Here is a more detailed explanation of the colors in the 2024 PON logo:

a. Red



Figure 10 : Red color image

Source : (<https://www.rri.co.id/pon/875206/makna-logo-pon-xxi-aceh-sumut-2024>)

Represent ment	Object	Interpretant
Red	The red color found in one ring and torch fire.	The red color in the 2024 PON logo symbolizes passion and persistence. The red color in the 2024 PON logo reinforces the message of the spirit of sport, the courage to compete, and the positive energy that unites all participants and spectators in the national sports celebration.

b. Green



Figure 11 : Green color image

Source : (<https://www.rri.co.id/pon/875206/makna-logo-pon-xxi-aceh-sumut-2024>)

Represent ment	Object	Interpretant
Green	The green color is found on one of the rings and the torch flame, and the Batak ulos cloth.	The green color in the 2024 PON logo represents the potential of natural resources and the economy.

c. Yellow



Figure 12 : Yellow color image

Source : (<https://www.rri.co.id/pon/875206/makna-logo-pon-xxi-aceh-sumut-2024>)

Represent ment	Object	Interpretant
Yellow	The yellow color is found on one of the rings, the fire torch, the Malay songket cloth, and two yellow stripes on the Batak ulos cloth.	The yellow color in the PON 2024 logo is a symbol of illuminating and inspiring. This color reflects hope and enthusiasm to encourage participation and creativity in sports. Yellow also depicts the unique culture of the provinces of Aceh and North Sumatra, which are hosting the PON 2024.

d. White

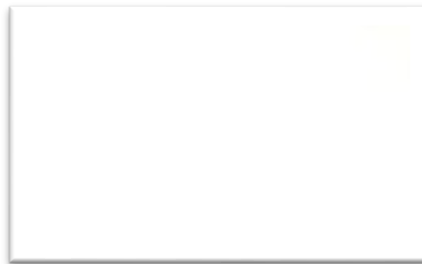


Figure 13 : White color image

Source : (<https://www.rri.co.id/pon/875206/makna-logo-pon-xxi-aceh-sumut-2024>)

Represent ment	Object	Interpretant
White	White is found in the background of the logo.	The white color in the background of the 2024 PON logo symbolizes openness and transparency, where it is hoped that the event will be carried out with openness, upholding the values of sportsmanship, and radiating transparency in all aspects.

e. Black

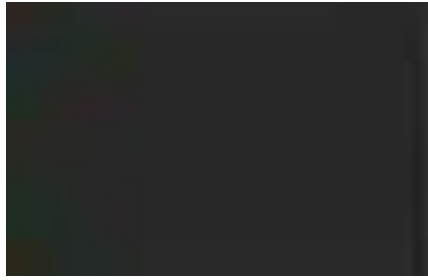


Figure 14 : Black color image

Source : (<https://www.rri.co.id/pon/875206/makna-logo-pon-xxi-aceh-sumut-2024>)

Represent ment	Object	Interpretant
Black	The black color is found on the Rencong and is one of the torch flames on the 2024 PON logo.	The black color in the 2024 PON logo symbolizes consistency and determination, reflecting a strong commitment, stability, and an unyielding attitude in facing challenges to realize the success of the event.

Conclusion

Based on the data and text review of the logo, the researcher draws conclusions from the research as a whole. Research This research uses semiotic analysis from Charles Sanders Pierce. The semiotic analysis of the PON 2024 logo shows that the logo successfully combines elements of icons, indexes, and symbols that complement each other. The results of the research on the PON 2024 Logo are that there are 3 icons, namely the Rencong shape, the Malay Songket fabric shape, and the Batak Ulos fabric shape. The PON 2024 logo also has 5 colors that have meaning for each color, namely (red, yellow, green, white, and black). The icons used reflect the cultural identities of Aceh and North Sumatra, while the indexes provide clear clues about the meaning and context of the event. The symbols in the logo have a deep meaning, symbolizing unity and strength and linking to the values of nationalism. The logo reflects the richness of local culture, with elements inspired by the traditions and heritage of Aceh and North Sumatra. All elements of the logo serve to evoke the spirit of nationalism, reminding people of the importance of unity in diversity. The PON 2024 logo not only functions as a visual identity, but also as a medium to convey strong cultural and nationalism values. Overall, the PON XXI 2024 logo has successfully represented the event by combining elements of local culture that are rich in meaning and symbols that reflect the spirit of sports. With its modern design and deep philosophy, the logo not only serves as a visual identity, but also as a symbol of the unity and mutual cooperation of the Indonesian people to make this sporting event a success. This shows that the logo is appropriate in representing the goals and values of the PON XXI 2024 activities.

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