



**AN ANALYSIS OF SYMBOLS OF GOG AND MAGOG IN THE BIBLE**

**USING PEIRCE'S SEMIOTIC THEORY BASED ON TIFF**

**SHUTTLESWORTH'S MESSAGE ON YOUTUBE**

Presented as a partial fulfillment of the requirement for the Undergraduate

Program

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## FINAL PROJECT APPROVAL

Final Project Titles:

**AN ANALYSIS OF SYMBOLS OF GOG AND MAGOG IN THE BIBLE  
USING PEIRCE'S SEMIOTIC THEORY BASED ON TIFF  
SHUTTLESWORTH'S MESSAGE ON YOUTUBE**

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I honestly declare that this thesis is my own writing, and it is true that I do not take any scholarly ideas or work from others. Those all cited works are quoted in accordance with the ethical code of academic writing.

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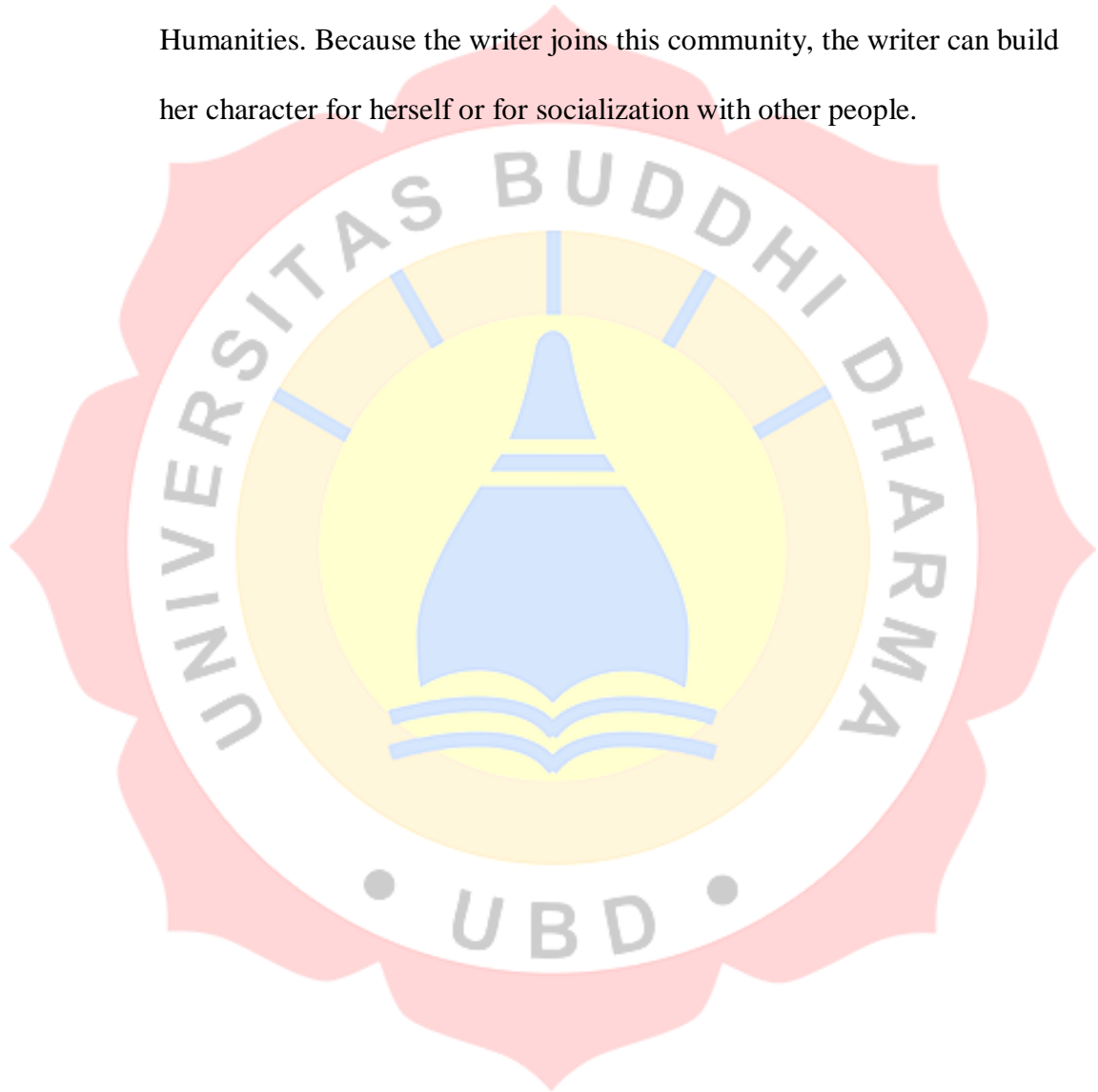
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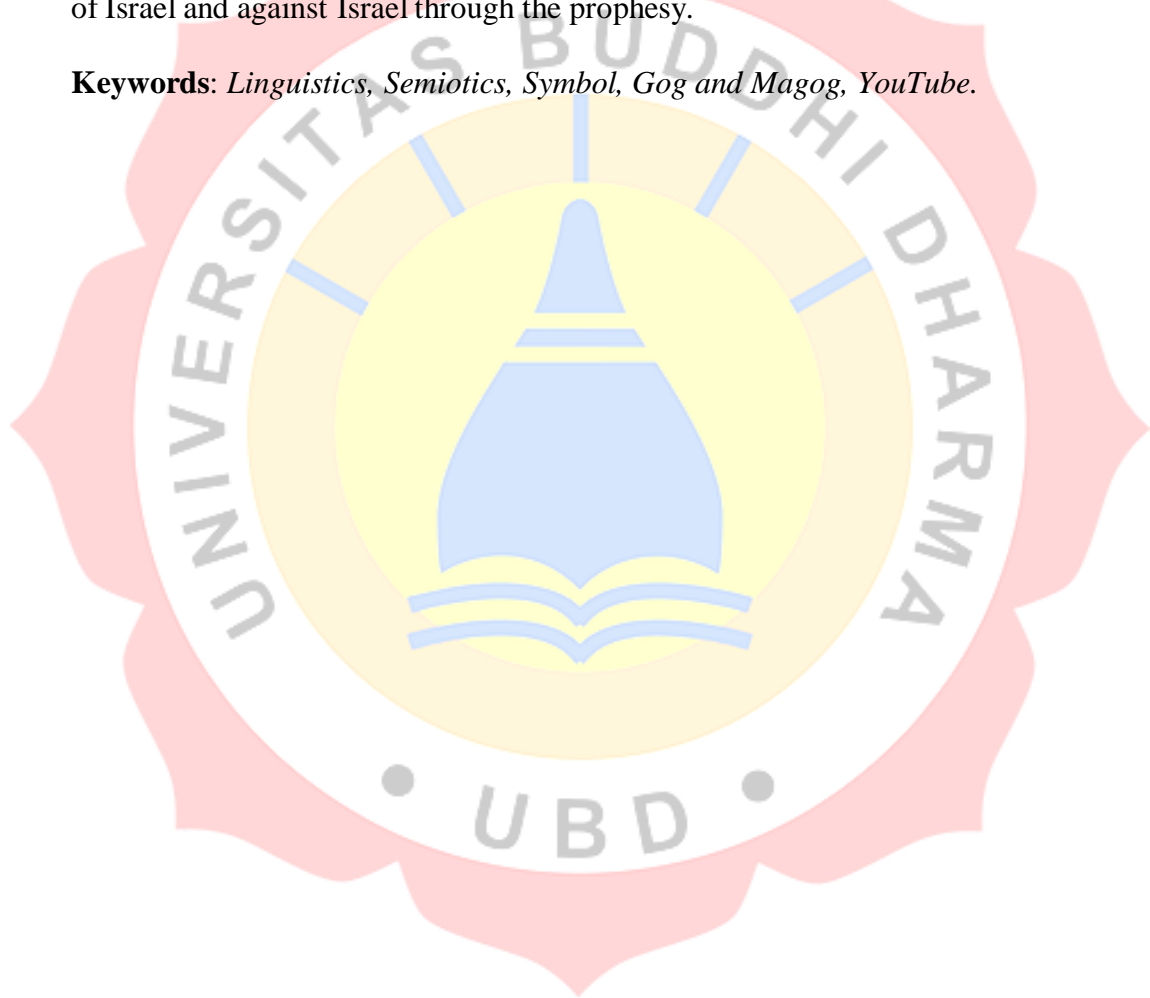
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## ABSTRACT

Some people use symbols as their secret communication with their own circle. Other people use the symbols to warn someone. With semiotic theory by Charles Sanders Peirce and using qualitative descriptive approach. The writer will analysis the symbol of Gog and Magog that appear in Tiff Shuttlesworth's message on his YouTube channel. The writer uses Secondary data in this study because the data was taken from Tiff Shuttlesworth's message about Gog and Magog which he took from the Bible in the book of Ezekiel and in the book of Revelation. With the interpretation between Tiff Shuttlesworth's message with pierce's semiotic theory, the writer finds out that Gog and Magog is describe as Might Army from the North of Israel and against Israel through the prophesy.

**Keywords:** *Linguistics, Semiotics, Symbol, Gog and Magog, YouTube.*



# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

According to an article from the University of Buffalo's Department of Linguistics (2023), Linguistics is the scientific study of language, and the centre is in the systematic analysis of the qualities of specific languages as well as the characteristics of language in general. It includes not only the study of sound, grammar, and meaning, but also the history of language families, how children and adults learn languages, how language use is processed in the brain, and how language use is related to race and gender inequalities. Linguistics, with its intimate links to the humanities, social sciences, and natural sciences, complements a wide range of other disciplines such as anthropology, philosophy, psychology, sociology, biology, computer science, health sciences, education, and literature. Language is a system of traditional spoken, manual (signed), or written symbols through which humans express themselves as members of a social group and participants in its culture. Language functions include communication, identity manifestation, play, imaginative expression, and emotional release (Britannica.com).

Henry Sweet as an English phonetician and language scholar stated: "Language is the expression of ideas through the combination of speech-sounds into words. Words are integrated into sentences, which corresponds to the synthesis of ideas into thoughts." American linguists Bernard Bloch and George L. Trager, "a language is a method of arbitrary vocal symbols through which a social

group cooperates." Any concise description of language generates a number of assumptions and raises a number of concerns. For example, the first puts too much emphasis on "thought," whereas the second utilises "arbitrary" in a specialised, but acceptable, way. Humans would be unable to convey their sentiments, ideas, emotions, desires, and beliefs if language did not exist. There could be no civilization and possibly no religion if there was no language. (Richard Nordquist; 2019; Thoughtco.com)

Language is used to be human communication that not only by sound or voice but also used sign or symbol. There are two ways to express the meaning of what human feels. There are verbal and nonverbal communication. Words, noises, and non-verbal cues such as body language and facial expressions are just a few examples of the non-verbal and verbal cues that humans encounter on a regular basis (Liddell, 2021). These indicators, which are the result of their intelligence, are subsequently employed as a tool to interact with one another or to understand the surrounding area as a sort of adaptation to the environment. However, the meaning of a sign can occasionally be interpreted in a variety of ways by various people, which frequently results in misunderstandings between those involved (Schlenker, 2018). Therefore, in order to prevent misunderstandings of this kind among people who use signs, it is necessary for all of them to have the same concept or understanding. Because of this, there is a field of study known as semiotics, which focuses on the analysis of symbols.

The term "semiotic" genuineness from the Ancient Greek word "semeion," which can be interpreted as "sign." Both Charles Sanders Peirce (1839-1914), a

philosopher and logician from United States, and Ferdinand de Saussure (1857-1913), who was from Europe and is recognised as the founder of modern linguistics, are considered to be the major originators of this concept (Womack, 2022). Peirce use the term semiotics, whilst De Saussure prefers to use the term semiology. In the course of its growth, semiotics has been applied in a variety of scientific fields, including media studies (Viola, 2018). For instance, semiotics has been employed in advertising, cinema, movies, posters, and so on. This is consistent with what Roland Barthes (1968) wrote in his book *Elements of Semiology*, which asserts that semiotic analysis may be utilised to comprehend anything and everything that can be interpreted as a sign system (Nubiola, 2020).

Peircean semiotics is a theory of signs that was developed by Charles Sanders Peirce as an American philosopher. Signs, according to Peirce, are triadic in nature, which means they have three components: the sign, the object that the sign represents, and the interpretant that the sign creates. The physical manifestation of a sign, such as a word, image, or gesture, is known as the sign (Stanlaw, 2020). The object is the thing that the sign represents, such as a concept, an idea, or a physical object. The interpretant is the meaning that is created by the sign, which is different for each individual. For example, the word "dog" is a sign. The object of the word "dog" is the concept of a canine animal. The interpretant of the word "dog" can vary from person to person. For some people, the interpretant might be a specific dog that they know (Ferraz & D'Ottaviano, 2019). For others, the interpretant might be the general concept of a canine animal. Peircean semiotics

is a complex theory, but it can be used to analyse a wide variety of signs, including those that are found in YouTube videos.

YouTube is a platform that allows the user for upload, watch, like and share the videos (Arthurs & Gandini, 2018). YouTube videos can be about anything, from news and entertainment to education and personal stories (Drozd & Suarez, 2018). YouTube videos are semiotic systems, meaning that they are composed of signs. The signs in a YouTube video can include the words that are spoken, the images that are shown, the music that is played, and the way that the video is edited. It is capable of conveying a vast variety of information, from current events to stories about people's personal lives to entertainment and educational content. Videos on YouTube are examples of semiotic systems (Lustig & Hunt, 2021). This indicates that they are made up of signs, which are significant units of communication that stand alone in their own right.

The words that are spoken, the visuals that are shown, the music that is played, and the manner that the video is edited can all be considered indicators in a YouTube video (Lustig & Hunt, 2021). Several different semiotic theories can be applied to the analysis of a video found on YouTube. The semiotics of a YouTube video can be analysed using a variety of semiotic theories, including Peircean semiotics. According to Ponzo & Marino (2020), some examples of how the semiotics of a YouTube video can be analysed are:

1. The words that are spoken in a YouTube video can be analysed as signs.

The object of these signs might be the concepts that the words represent.

The interpretant of these signs might be the meanings that the words create for the viewer.

2. The images that are shown in a YouTube video can also be analysed as signs. The object of these signs might be the physical objects that are depicted in the images. The interpretant of these signs might be the meanings that the images create for the viewer.
3. The music that is played in a YouTube video can also be analysed as signs. The object of these signs might be the emotions that the music evokes. The interpretant of these signs might be the meanings that the music creates for the viewer.
4. The editing of a YouTube video can also be analysed as a sign system. The object of the editing might be the way that the video is structured. The interpretant of the editing might be the meanings that the viewer creates from the way that the video is structured.

For the previous studies that the writer use are by Muhammad Alhada Faudilah Habib, Asik Putri Ayusari Ratnaningsih and Michael Jeffri Sinabutar (2021) “Semiotics Analysis of Ahok-Djarot’s Campaign Video on YouTube Social Media for the Second Round of the 2017 DKI Jakarta gubernatorial Election” ; “Message of Nationalism in the Music Video ‘Wonderland Indonesia’” by TD Putranto and D Susilo (2021); “The Semiotic Analysis of Jean Cammas’ Selected Instagram Photographs” by Bella Pratita (2021). The writer chooses those three previous studies because they used and do the research under Charles Sanders Peirce’s Theory.

Tiff Shuttlesworth is a Christian minister who has a YouTube channel. On his channel, he discusses a variety of topics related to Christianity, including the figures of Gog and Magog. In one of his videos, Shuttlesworth provides an analysis of the biblical passages that reference Gog and Magog. He argues that these passages can be interpreted as a warning about the dangers of evil.

### **1.2 Statement of the Problem**

Some symbol usually describing some event in the past. Just like symbol from a fairy tale of folktale, etc. But in Tiff Shuttlesworth's message on his YouTube Channel, Christians believe that Gog and Magog is used to mention about future. From Tiff Shuttlesworth's message in his YouTube Channel that talk about Gog and Magog, the writer analysis interpretation the symbol of Gog and Magog with Peirce's Semiotics Theory.

### **1.3 Research Question**

The question for this study could be formulated as what are the interpretation and implication of symbol based on Peircean semiotics?

### **1.4 Scope and Limitation**

The scope of the analysis is focused on analysing also understanding the interpretation symbol of Gog and. The study explores their descriptions, roles, and symbolic implications. The analysis incorporates semiotic theory, particularly drawing upon the work of Tiff Shuttlesworth in his book "The Encrypted Vision:



Unveiling the Interpretation of Gog and Magog." The limitation of the study is that it does not delve into other interpretations or perspectives beyond the ones presented in Shuttlesworth's book.

## **1.5 Goal and Function**

There is the goal of this study:

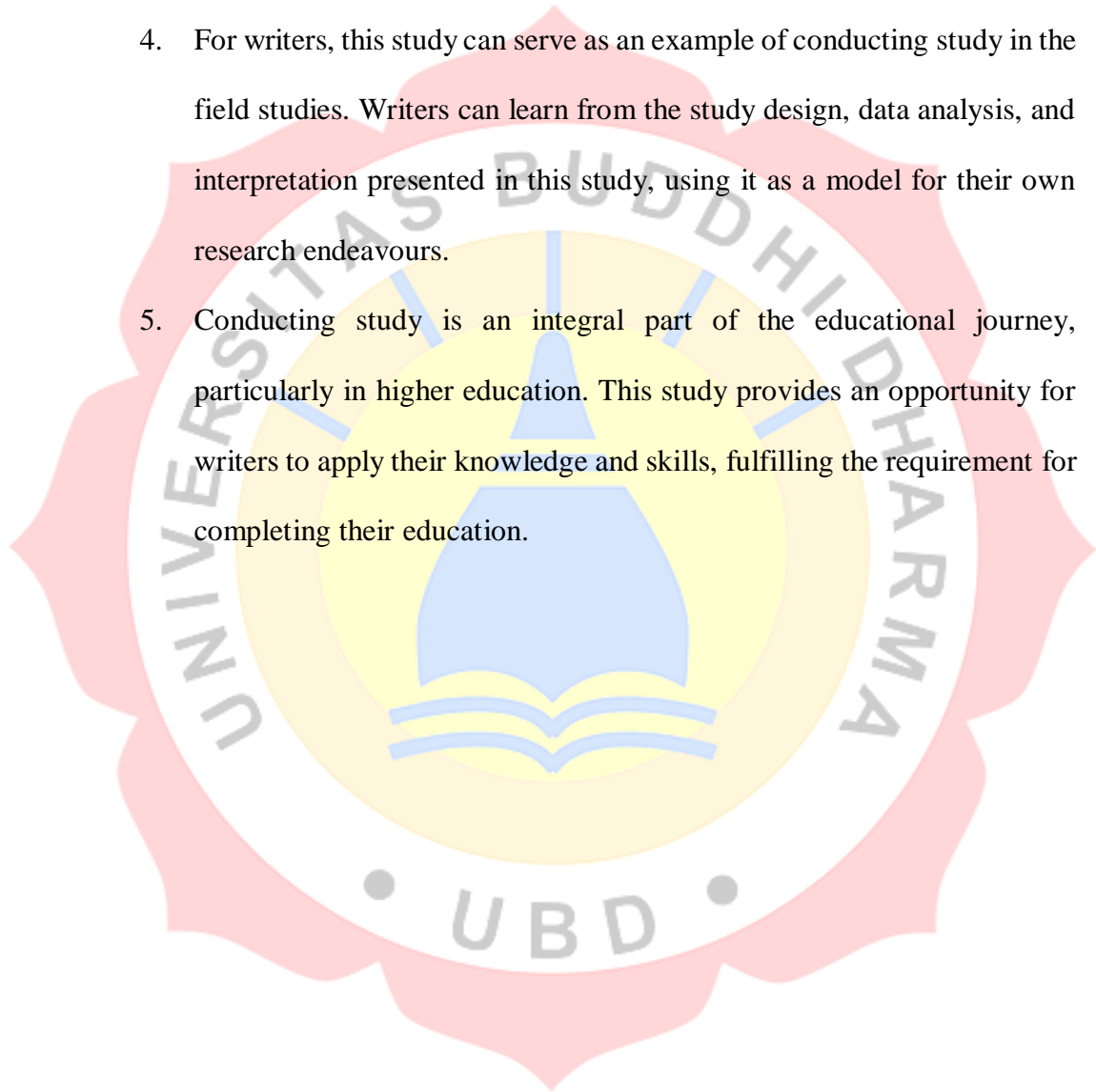
1. This study aims to deepen the understanding of the symbol of Gog and Magog within the context by Tiff Shuttlesworth. By exploring their descriptions, roles, and symbolic implications, the study contributes to a more comprehensive understanding of these symbols' interpretation.
2. The study draws upon Tiff Shuttlesworth's book, "Interpretation symbols of Gog and Magog," to provide insights and analysis. The study also expands the existing knowledge, offering new perspectives and interpretations that can stimulate further scholarly inquiry.

There is the function of this study:

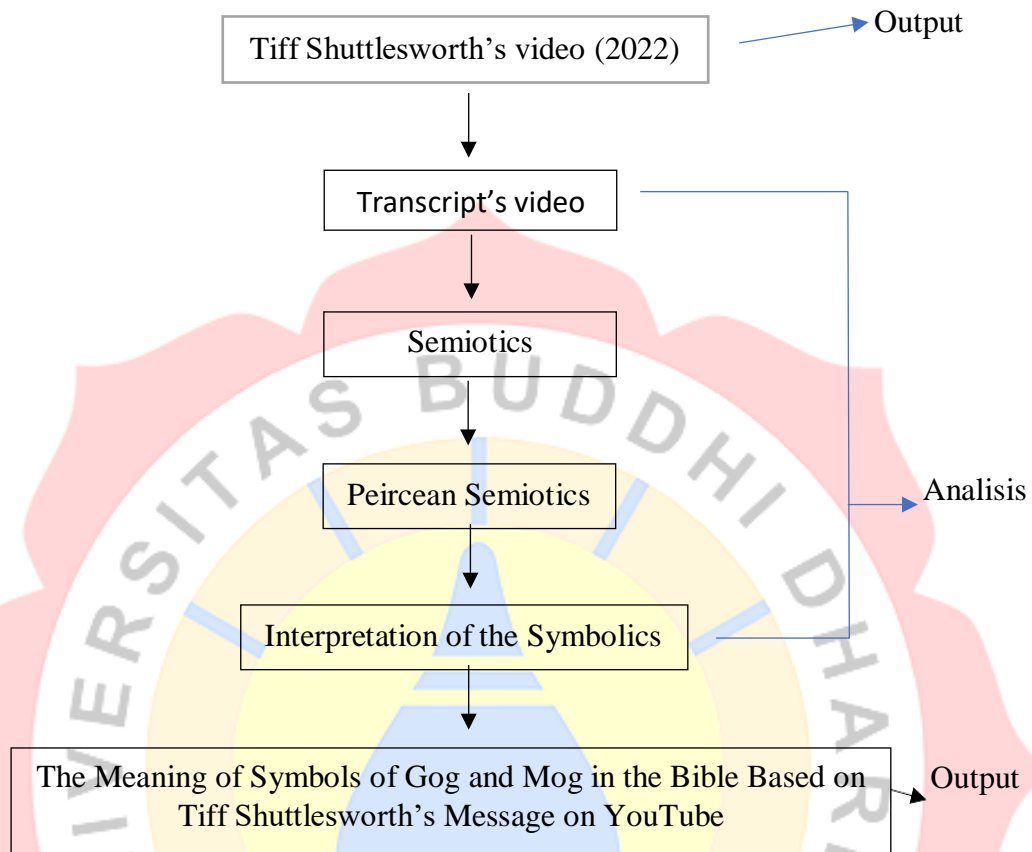
1. The study findings can serve as valuable input for library collections, particularly in the field of semiotics. Libraries can include this study in their holdings, making it accessible to students, scholars, and individuals interested in exploring more about of Gog and Magog.
2. English linguistic majors can benefit from this study by gaining insights into symbolism the interpretation of complex texts. The study can serve

as a resource for students studying semiotics, providing them with a deeper understanding.

3. By examining the findings and analysis, students can enhance their understanding of the symbols Gog and Magog.
4. For writers, this study can serve as an example of conducting study in the field studies. Writers can learn from the study design, data analysis, and interpretation presented in this study, using it as a model for their own research endeavours.
5. Conducting study is an integral part of the educational journey, particularly in higher education. This study provides an opportunity for writers to apply their knowledge and skills, fulfilling the requirement for completing their education.



## 1.6 Conceptual Framework



*Figure 1.1 Framework*

Explanation:

- Firstly, the writer watching Tiff Shuttlesworth's video message about Gog and Magog
- After that, the writer transcript the video and applied to the theory of semiotic.
- With Pierce's Semiotic theory, the writer interpreting the symbol of Gog and Magog.
- The writer gives a conclusion about interpreter between symbol Gog and Magog from Tiff Shuttlesworth's message with Pierce's Semiotic theory.

## CHAPTER II

### PREVIOUS STUDIES AND THEORETICAL FRAMEWORK

In this chapter, the writer will examine the previous studies that related to this study. This chapter will use semiotics theory to find the answer what are the interpretation and implication of description, rules and symbol based on Peircean semiotic. These The evaluated viewpoints listed below relate to this study.

#### 2.1 Previous Studies

The writer discovered the following three earlier studies:

The first is the paper called "Semiotics analysis of Ahok-Djarot's campaign video on YouTube social media for the second round of the 2017 DKI Jakarta Gubernatorial Election" by Muhammad Alhada Fuadilah Habib, Asik Putri Ayusari Ratnaningsih, and Michael Jeffri Sinabutar (2021) examines the semiotics of Ahok-Djarot's campaign video on YouTube social media for the second round of the 2017 DKI Jakarta Gubernatorial Election. The paper then goes on to discuss the semiotics of Ahok-Djarot's campaign video. The paper argues that the video uses icons, indexes, and symbols to convey a message of hope and unity for Jakarta. The paper supports this argument by analyzing the use of these signs in the video. From each scene in the video, the paper argues that Ahok and Djarot are the candidates who can bring hope and unity to Jakarta, and they are the candidates who can unite Jakarta's diverse population. The video concludes with a scene of Ahok and Djarot looking out over Jakarta. This scene is a symbol of hope and unity. The paper argues

that this scene is meant to inspire viewers to believe that Ahok and Djarot can bring hope and unity to Jakarta. The paper concludes by discussing the implications of the semiotics of Ahok-Djarot's campaign video. The paper argues that the video can help to promote hope and unity in Jakarta.

The second is "Message of Nationalism in the Music Video "Wonderland Indonesia" by TD Putranto and D Susilo (2021) investigates the theme of nationalism in Alffy Rev's music video "Wonderland Indonesia". Nationalism is a sense of national identity and pride. It is often based on a shared history, culture, and language. According to the report, the film combines images, indexes, and symbols to communicate a message of nationalism. The paper supports this argument by analyzing the use of these signs in the video. For example, the video begins with a scene of a map of Indonesia. This scene is an icon of Indonesia. The paper argues that in each scene is meant to show that is about Indonesia, that Indonesia is a country of diversity. The video concludes with a scene of people singing the national anthem of Indonesia. This scene is a symbol of nationalism. The paper argues that this scene is meant to inspire viewers to feel a sense of national pride. The research continues by examining the consequences of the "Wonderland Indonesia" music video's nationalist message. The paper argues that the video can help to promote nationalism in Indonesia.

The third is "The Semiotic Analysis of Jean Cammas' Selected Instagram Photographs" by Bella Pratita (2021) from Buddhi Dharma University. The goal was to comprehend how Peirce's Theory of Meaning expresses meaning and the link between the interpreter and the semiotic process, as well as whether or not the

relationship was synchronized. To clarify the data, this study modifies a qualitative technique. Photographs from Jean Cammas' Instagram account were used in this investigation. However, the writer selects only eleven images for this study. According to the analysis, the ten photos by Jean Cammas were chosen because they are memorable and have a special significance. The writer discovered 11 photos, 6 rhemes, 11 decent signs, and 5 arguments after investigating under Charles Sanders Peirce's Theory of the Interpretant and the Semiosis Process. There are also 6 arguments, 7 miniature signs, and 3 rhyming signs. One photograph is not synchronized with the Semiosis Process and interpretant, out of a total of 10. In conclusion, Peirce's Theory, specifically the semiosis process and the third trichotomy (the interpretant), are important.

Based on the semiotic theory of Charles Sanders Peirce, the writer is interested in exploring the symbols of Gog and Magog. What makes the writer's study different from the previous studies is that the data are different; they were taken from the description made by Tiff Shuttleworth on YouTube.com.

## **2.2 Theoretical Framework**

The theoretical framework supports the understanding of the problems formulated in Chapter 1. This chapter will consist of the theory of Definition of Semiotic, The field of semiotic, Charles Sanders Peirce's Semiotic Theory

### 2.2.1 Definition of Semiotics

The word "sign" is where the term "semiotic" originates from; the Greek word "semion" is where the term is found (Keane, 2018). The very definition of a symbol is that it is anything that can stand in for something else. Studying a sequence of events that are taking place all over the world as a sign is what semiotics is, according to a technical definition of the term. In this section, the writer will present some definition of semiotics based on a variety of literary sources, including:

According to Sobur (2006: 15), semiotics is a science or analytical method for studying signs. The indicators that we see around us are the instruments that we utilize in our efforts to navigate this world, both individually among individuals and collectively with other humans. According to Teeuw, who is mentioned in (Danesi 2010: 3), semiotics is a model of language that considers all of the necessary components and facets for comprehending linguistic phenomena as a one-of-a-kind way of communication in any community. The field of study known as semiotics focuses on the analysis of symbols and signs, as defined by Yakin and Totu (2014:1).

The term "semiotics" is defined by the majority of semioticians as "the study of sign or an epistemology about the existence or actuality of sign in social life.". Based on Saussure (Saussure 1983:118; Saussure 1974:120), a sign consists of two entities, which are referred to as the "Signifier" and the "Signified" or "Signs" and "Meanings" or "Signers" and "Signs.". Fairclough, N. (2011) asserts that the language serves as a model in a variety of social

discourses. If every social practice can be seen as a language phenomenon, then according to the semiotic point of view, all social practices can also be interpreted as signals.

This is the premise that underpins semiology, which is based on the notion that semiology is founded on the assumption that semiology is based on. The presence of a sign always indicates the presence of a system. Berger (2000) from pages 11 into 22, Peirce referred to the science that he developed as "the semiotics." Peirce was quoted in this section. Peirce, who was an authority on both philosophy and logic, all forms of human reasoning are performed via the utilization of signs. This indicates that humans are only capable of deducing meaning from symbolic representations. To him, logic is the same thing as semiotics, and in his view, semiotics may be applied to a wide variety of signs. We are aware that there are several different definitions of the field of semiotics itself, including Saussurean and Peircean perspectives.

According to the above definition, the field of study known as semiotics focuses on signs, the significance of decisions, interpretation, symbolism, and communication. The study of linguistics and, more particularly, the construction and interpretation of language is very intimately connected to the discipline of semiotics.



### 2.2.2 The Field of Semiotics

Regarding to Batu (2012), it possesses some semiotic fields:

1. Analytic Semiotics. This sort of semiotics, which is the study of how data systems function. Peirce demonstrates that in semiotics, there is an object of the signor, and that research develops into concept, object, and meaning.
2. Description Semiotics. It was a reference to the method of signs that were being used to describe the actual object.
3. Zoo Semiotics. It was a reference to sign language based on the behaviors of non-human animals.
4. Cultural Semiotic. The study of the sign-making process as it relates to the culture of a society is known as semiotics.
5. Social Semiotics. It was a reference to the sign system that was established by humans, who are the only species capable of producing symbols.
6. Narrative Semiotics. It was an allusion to the sign language utilised in mythology and folklore narratives.
7. Natural Semiotics. The study focuses on the signs that are found in nature.
8. Normative Semiotics. It alluded to the human-made sign system that takes the form of norms. This system of signs was being referred to.
9. Structural Semiotics. The study of the meanings conveyed by signs and how they are used within a language is referred to as semiotics.

### 2.2.3 Charles Sanders Peirce's Semiotics Theory

Charles Sanders Peirce (1839-1914) is credited with being the creator of semiotics in the United States. He was a polyhistorian who placed an emphasis on logic as the central theme of his work (Potter, 2018). Peirce viewed logic as a method of understanding the universe by manipulating the signs that represent it. Through his works and texts, which were compiled 25 years after his death into a single comprehensive piece of work named *Oeuvres Completes*, he was able to express himself (Sudjiman & Zoest, 1996), Peirce offered the basic in the general theory of signs. Peirce is credited with laying the foundation for the theory of signs. The concept of logic known as "semiotic" focuses on comprehending how individuals think. This is demonstrated in his literature that was published in 1931/1958:

*As I've hopefully shown, logic is merely another name for semiotics, the formal philosophy of signs, or the quasi-necessity of signals in its broadest sense. When I refer to the doctrine as "quasi-necessary" or "formal," I mean that we observe the properties of the signs that we are aware of and from this observation, through a process that I will not object to calling abstraction, we are led to assertions that are eminently fallible and, therefore, in one sense by no means necessary, as to what properties must present in all signs used by a "scientific" intelligence, that is, by an intelligence capable of learning through experiment. (Leeds-Hurwitz, 1993, p. 4)*

a representation or sign is something that for someone stands in for something else or a capacity that it possesses. In addition to this, Peirce referred to something else as an interpretant. In turn, the interpretant of the

first sign will focus on a certain thing. According to Pierce's interpretation, a sign or representamen has what he calls a "triadic" relationship with the interpretant and the object of its representation. Pierce refers to the process that we label "semiosis" as the act of signifying (Wibowo, 2013:167). According to Pierce, all human reasoning takes place through the use of signals. According to Pierce, semiotics is made up of three fundamental components: the sign, the object, and the interpretant, which together make up what is referred to as the "triangle meaning theory" (Hoed & Benny, 2011).

Pierce as cited in Chandler (2007:29), proposed a triadic (three-part) element consisting of:

1. The representamen: the shape that the sign takes, which doesn't have to be material yet is commonly thought of as such; this shape is referred to as the "sign vehicle" by certain theorists. The representamen, or the shape the sign takes, is one of the three elements in Pierce's model of the sign. He did this to set apart the representamen and the order, two components of a sign that, as we will see, can function independently as signs. Anything that engages with the sign's object is considered to be the representamen, the second component of the sign. A person can experience this event either physically or virtually.
2. An interpretant: not a translator, but rather the symbol's interpretation. A sign's interpretant, also known as its use, refers to

the way in which its users give it a particular meaning or a meaning they associate with the thing to which the sign refers. The way a sign comes to have meaning when it is used by people to communicate is the most important aspect of the semiotic process.

3. An object: something outside the symbol to which it refers (a referent). The object in semiotics can never be identical to the „real object“, since according to Peirce's our knowledge is never absolute. Our knowledge can only be an approximate representation of the "real" world as it is or, better yet, as it is evolving. In other words, "the semiotically real object" we taste, touch, hear, and see is never the same as the "really real object." We simply cannot comprehend the world as it currently exists because it is both too subtle and complicated for our finite intellect to comprehend. As a result, this "real object" can never be more than "semiotically real" for its interpreters because it cannot be fully understood once and for all.

All three components must be present for something to be considered a sign. The sign is the combination of the object for "what is represented," the representamen for "how it is represented," and the interpretant for "how it is interpreted.". "Semeiosis" is the term that Peirce uses to describe the process in which the representamen, the object, and the interpretant interact with one another (Peirce 1931: 58).

There is a theory from Peirce states a symbol or representation is defined as "something that represents something to someone in some way or function." More specifically, a sign is " something that causes another thing to refer to what it itself refers to (its object), also known as its interpretant." A sign therefore signifies something to someone (its ground), something into something (its interpreter), and eventually something to something. (Atkin, 2010). Because of this, the terms representation, object, interpretant, and ground can be understood to refer to the ways by which the sign dignifies; the interaction between them determines the specific nature of the process of semiosis.

Here then are the three basic elements of Semiotic by Peirce:

1. Symbol/symbolic. An aspect in which the signifier and signified are different, but the signifier is still completely random or conventional, necessitating the establishment and learning of this relationship: Numerology, Morse code, traffic signals, national flags, and different languages (including native tongues, alphabetical letters, punctuation marks, words, phrases, and sentences) are a few examples. (Chandler, 2007:36)
2. Icon/iconic. Darma Persada University 14 An aspect of a signifier that the signified perceives as resembling or imitating (distinctly like it in appearance, sound, feel, taste, or smell) or a portrait, cartoon, scale model, onomatopoeia, analogies, realistic sounds in "programmed music," sound effects in radio drama, a dubbed film

soundtrack, or imitative motions as sharing some of its characteristics. (Chandler, 2007, p. 36 – 37)

3. Index/indexical. An element in which the signifier is not coincidental but is instead directly connected to the signified in some way (physically or causally), without any indication of intentionality: Smoke, thunder, footprints, echoes, non-artificial fragrances, and flavors are examples of "natural symbols."; Measurement tools include a weathercock, thermometer, clock, and spirit level. Medical symptoms include discomfort, a rash, and pulse rate; A knock on the door or the ringing of a phone are examples of "signals," as are audio recordings, pictures, films, videos, or television frames.

In accordance with the preceding description of Peirce's semiotics, Pierce developed semiotics in accordance with the philosophy and logic. According to Pierce, the essence of a sign is its representation, which is synonymous with the term "representation." A sign is something that an interpreter (the person) refers to in order to relate to something else (the object). The process of semiosis is determined by these three interdependent interactions. Then, Peirce breaks down semiotics into its three fundamental components, which he calls an icon, a symbol, and an index.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

When conducting their study, the writer must adhere to the proper study approach. The writer would like to describe the study methods in this chapter. This chapter discusses the research methodology, data type, data source, data gathering method, and data analysis.

#### **3.1 Research Approach**

There are three types of research approaches that can be used in doing research, qualitative research, quantitative research and mixed method research, Creswell (2014). The writer used qualitative research to gather the data and analysis the symbol of Gog and Magog by Pierce's Semiotics Theory. Journal of Management Science & Engineering Research (2022), states that in qualitative data collection procedures, data should be acquired in order to respond to project objectives, and that specific protocols and instruments should be used to record information.

You must first determine the locations, participants, documents, and resources required to address understudy issues in order to achieve this aim. Additionally, an appropriate sampling technique should be used because it is not always possible to obtain data from the complete population. The method of data collection should then be chosen, taking into account the advantages and disadvantages that each can have for the study project. Different materials and

documents, conducting interviews, semi-structured or unstructured observations, and other approaches can all be used to collect data.

The objective of quantitative approaches is to provide sensible answers to issues that have been shaped by the investigation's elements. The main goal is to come up with explanations and predictions that may be used for other people, events, and places. In the data collection process, instruments created specially to capture quantitative data are used. Several approaches, including surveys and experimental procedures, may be utilised during the data collection phase. The most important thing to keep in mind is that the instruments must be designed and assessed to offer an accurate measuring option for collecting reliable quantitative data.

The information for this study was gleaned from Tiff Shuttlesworth's YouTube channel, where he gave a speech about Gog and Magog from the books of Ezekiel and Revelation. The writer will analyse the sign.

### **3.2 Data Type**

For the data type, the writer is using Secondary data, because the writer is not taking the data from first source. However, the data was taken from Tiff Shuttlesworth's message about Gog and Magog that he took from the Bible.

Information that has already been collected and stored by a party other than the user for a reason unrelated to the current study problem is referred to as secondary data. The information can be obtained from a variety of sources, including internal reports' records, journal papers, official publications, websites,



etc. Furthermore, the goal and method used to collect data may not be appropriate for the current scenario. As a result, before employing this strategy, some considerations should be made. Moreover, Primary data is information that the writer has first-hand experience with and specifically gathers for their study problem. Primary data, often known as direct information or unprocessed data. Data can be gathered by physical examinations, surveys, postal questionnaires, questionnaires completed and sent by enumerators, focus groups, one-on-one interviews, telephone interviews, case studies, and other methods.

According to Key Differences (2020), the next paragraphs highlight is the key distinctions between primary and secondary data:

1. When we talk about primary data, we mean information that the writer first developed. Data that has already been gathered by investigative organisations or groups is known as secondary data.
2. Primary data are real-time or current data, and secondary data are archived data.
3. While secondary data is obtained for goals other than the issue at hand, primary data is gathered to address the issue at hand.
4. Collecting primary data requires a lot of time. On the other hand, secondary data collecting is rapid and easy.
5. Primary data collection techniques include questionnaires, personal interviews, observations, experiments, and surveys. On the other side, secondary data collection resources include things like official websites, books, journal papers, and internal documents.

6. Collecting primary data requires a sizable time, financial, and labour commitment. Otherwise, secondary data is reasonably priced and easily accessible.
7. The writer always has complete control over the specifications for the primary data and the calibre of the study. Contrarily, secondary data is not tailored to the writer's demands and is not under the writer's control as far as data quality is concerned.
8. Primary data is available in its unpolished form, whereas secondary data is not. When statistical techniques are used to source data, secondary data can also be obtained.
9. Information derived from primary sources is more accurate and reliable than information derived from secondary sources.

### **3.3 Data Source**

The writer's primary source of information is a YouTube presentation by Tiff Shuttlesworth on "Understanding the Two Gog and Magog Wars in the Bible" utilising Charles Sanders Peirce's semiotic theory to analyse the symbol.

#### **3.3.1 The Interpretation of Meaning Relates to Peirce Concept**

The study of the formation of meaning is referred to as semiotics. The depiction of one thing in or by another is what we mean when we talk about meaning. As long as the object can function as a sign or a representative object, it can be a sentence, a book, a gesture, a mental response, a city, or anything

else. This leads to the possibility that something that serves as a sign in one circumstance may be viewed as an object in another, and vice versa. There is no such thing as a class of objects consisting of signs. A 'functional' unit is what a sign is.

Meaning is primarily produced or generated by signs, as this is their fundamental role. A certain sign might have a range of different interpretations depending on the society in which it occurs. A sign can produce a single meaning or numerous meanings; sign interaction can produce a wide collection of meanings; a sign is active and will constantly produce some meanings (Ransdell, 1976). Familiarity with the subject matter contributes significantly to the level of comprehension that can be attained by the intellect. The mind needs some familiarity with the sign's object, which is collaterally connected to that sign or sign system, in order to comprehend what a given sign means. Peirce used phrases like "collateral experience," "collateral observation," and "collateral acquaintance" in this sense that are typically equivalent.

A sign, an object, and an interpreter are the three components that are required for semiotic processes or events to take place, as stated by Charles Sanders Peirce. Depending on which Factor is singled out for investigation, the field of semiotics can be broken down into one of three distinct subfields: Rhetoric, the study of sign interpreters, logic, the study of objects and signs, and pure grammar, the study of signs in and of themselves (Zhang & Sheng, 2017).

Peirce argues (Peirce, 1991) that the study of logic is what constitutes semiotics. In this instance, reasoning and fact are not necessary for logic to exist. Its fundamental concepts are "definitions and divisions," which arise from the characteristics of signs and the tasks they carry out, rather than "axioms.". Peirce proposed that the subject of logic is the study of the logical thought processes of humans. By using various indications, logical thinking can be accomplished (Mittelberg, 2008). Signs are what allow us to think, form relationships with other people, and give the meaning behind what the natural world is trying to show us.

The nature of the mode that finally becomes dominant in a sign will be determined by the context in which it is employed; for example, a car horn in a movie could be used to signify relief and safety rather than danger and disaster, and so on. The combination of index (pointing to a situation and requesting immediate, causally related action) and symbol (in our society, the colors red and green signal "danger" and "stop," respectively; these arbitrarily related colors are binarily opposed in the traffic signaling system, as symbols) is what is known as a traffic signal. (Houser, 2008).

More than only obtaining knowledge from or making sense of signals is involved in the processes of creating, assimilation, and meaning-giving. It involves what Peirce called the first, second, and third elements interacting intricately with one another. The first of anything is its quality, the second of something is its effect, and the third of something is the product as it is in the process of being. First is possibility (a might be), second is actuality (what is

occurring right now), and third is potentiality, likelihood, or necessity (what would be, could be, or should be given a certain set of conditions). First and second together make up what is actually happening right now. In Kris Budiman's (2003), Peirce bases all of his classification on three basic categories and seeks to enlarge them:

1. Firstly, which is a pleasant attitude that has nothing to do with anything else, it is the category that is defined by emotions that are not pictured, that are free, that have potential, and that are directly felt. It is a property without distinction. (Immediacy, prereflexive, at the moment when reflection actually happens).
2. Secondly, in terms of space and time, it is the category that includes comparison, factuality, act, reality, and experience. (Is the area that includes things that are really there)
3. Lastly, where the second and third are connected. includes the mediation-related components of a category, a habit, an idea, continuity, and a communication sign. (It falls under the categories of law, custom, continuity, and relatedness).

In this section, the writer provides illustrations of the categories discussed earlier; If viewers confront the musical performance they immediately perceived as a location to seek out first, they may notice that the performance is first in its unselected immediacy; It is third in the distinct structuring coupling its sounds, rhythms, and harmonies, and second in the genuine space-time thereness of its individual notes. Word is one of the types of signs that

Peirce proposes. The sign, on the other hand, is something to which the sign refers. When those factors interact with someone's thinking, the meaning represented by the sign emerges.

### **3.3.2 YouTube**

YouTube videos are a kind of entertainment that create the sense of continuous motion by telling a story through a series of images and sounds that are played in sequence. YouTube is by far the most visited and widely used website for watching videos online anywhere in the world, especially on the internet (Munnukka, 2019). At this time, there are users of YouTube distributed over the globe of all ages, ranging from youngsters all the way up to adults. Users can exchange video clips, watch videos, debate videos, and search for videos all for free. Users can also upload videos. Millions of people use it every day in every country in the world.

Chad Hurley, Steve Chen, and Jawed Karim are credited with the creation of YouTube. The first uploads to the YouTube site were made in February of 2005, and the Betanya version was made available online in May of that same year. Burgess & Green (2018) mentions the formal launch of YouTube occurred in December of 2005. The general public is able to use YouTube without first needing to register an account. That indicates that navigating YouTube is not a difficult task at all. People are able to search for videos and watch them without having to register first. According to Burgess & Green (2018) YouTube is accessible to anybody and everyone in the community.

### **3.4 Data Collection Method**

The writer uses Secondary data for this study. The data that the writer use was taken from Tiff Shuttlesworth's message about Gog and Magog. There are steps that the writer used for collecting data:

1. The writer watching Tiff Shuttlesworth's video "Understanding the Two Gog and Magog Wars in The Bible" from his YouTube Channel.
2. The writer quotes the references from Tiff Shuttlesworth message that taken from the Bible in the book of Ezekiel chapter 38 – 39 and in the book of Revelation chapter 20 verse 7 -9.

### **3.5 Data Analysis**

The processes that the writer takes when reviewing the data are listed below:

1. The writer uses Charles Sanders Peirce's Semiotic Theory to analysis symbol of Gog and Magog based on Tiff Shuttlesworth's Message from his YouTube Channel "Understanding the Two Gog and Magog Wars in The Bible"
2. The writer analysis from an object, the representamen, and an interpretation between Tiff Shuttlesworth's message and Peirce's Semiotic Theory.
3. The writer finds the interpretation between Tiff Shuttlesworth's message and Peirce's Semiotic Theory.
4. The writer gives a result and suggestion.