# MULTILINGUALISM AND DIVERSITY OF RELIGIONS IN INDONESIA: LINGUISTIC LANDSCAPE OF PLACES OF WORSHIP IN SURABAYA

## THESIS

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



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Surabaya, January 18th 2019

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## ABSTRACT

 Abdillah, Mochammad Bahtiar. 2019. Multilingualism and Diversity of Religions in Indonesia: Linguistic Landscape of Places of Worship in Surabaya. English Department, Faculty of Arts and Humanities. The State Islamic University of Sunan Ampel Surabaya.

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Key Words : Linguistic Landscape, Multilingualism, Diversity of Religions in Indonesia

This thesis examines about linguistic landscape and multilingualism at six places of worship in Surabaya representing each religion in Indonesia including Mosque of Al Akbar, Church of Greja Kristen Jawi Wetan Jemaat Ngagel, Catholic Church of Hati Kudus Yesus, Buddhist Monastery of Buddha Maitreya, Hindustan Temple of Jagat Karana and Chinese Temple of Mbah Ratu. The researcher mainly employs Landry and Bourhis' theory to analyze the linguistic landscape, in which this theory provides what is the definition of linguistic landscape and anything that is categorized as linguistic landscape. Gorter's theory is also employed to analyze the multilingualism which appears in each place of worship chosen in which this theory provides any factor which make multilingualism exist. By combining quantitative method and qualitative method, this research has applied on how to analyse linguistic landscape and multilingualism at places of worship. Moreover, the researcher roles as a human instrument who has observed each selected place of worship and interviewed the officers of each selected place of worship in order to get the data. Sorting, counting, transcribing, and classifying are the process of the data analysis. The applied method has helped reach the objectives of the study by gaining 469 pictures of signs which consist of monolingual, bilingual, and multilingual signs. Also, some information related to the languages on the signs according to the officers of the analyzed places of worship has been gained. Thus, the research report finds out that each selected place of worship has at least three languages on their signs. There are nine languages found among those places of worship. Those languages are Indonesian, English, Chinese, Arabic, Latin, Hindi, Javanese, Sundanese, and Balinese. They are used on the signs for a reason. Showing the identity, presenting the value, the symbol of the diversity are the reasons why those languages are displayed on the signs.

### INTISARI

 Abdillah, Mochammad Bahtiar. 2019. Multilingualism and Diversity of Religions in Indonesia: Linguistic Landscape of Places of Worship in Surabaya. English Department, Faculty of Arts and Humanities. The State Islamic University of Sunan Ampel Surabaya.

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Kata Kunci : Lanskap Linguistik, Multibahasa, Keberagaman Agama di Indonesia

Skripsi ini membahas tentang lanskap linguistik dan multibahasa di enam tempat ibadah di Surabaya yang mewakili masing-masing agama di Indonesia termasuk Masjid Al Akbar, Greja Kristen Jawi Wetan Jemaat Ngagel, Gereja Katolik Hati Kudus Yesus, Vihara Buddha Maitreya, Pura Jagat Karana dan Klenteng Mbah Ratu. Peneliti menggunakan teori Landry dan Bourhis untuk menganalisis lanskap linguistik, di mana teori ini memberikan apa definisi lanskap linguistik dan apa pun yang dikategorikan sebagai lanskap linguistik. Teori Gorter juga digunakan untuk menganalisis multibahasa yang muncul di setiap tempat ibadah yang dipilih di mana teori ini berisi faktor apa saja yang menyebabkan adanya multibahasa. Dengan menggabungkan metode kuantitatif dan metode kualitatif, penelitian ini telah menerapkan cara menganalisis lanskap linguistik dan multibahasa pada tempat ibadah. Selain itu, peran peneliti adalah sebagai instrumen manusia yang telah mengobservasi setiap tempat ibadah yang dipilih dan mewawancarai petugas dari setiap tempat ibadah yang dipilih untuk mendapatkan data. Menyortir, menghitung, mentranskrip, dan mengklasifikasikan adalah proses analisis data penelitian ini. Metode yang telah diterapkan membatu untuk mencapai tujuan dari penelitian ini dengan memperoleh 469 gambar dari papan petunjuk yang terdiri dari papan petunjuk satu Bahasa, dua Bahasa, dan multibahasa. Selain itu, informasi mengenai bahasa pada papan petunjuk menurut petugas di tempat-tempat ibadah yang diteliti juga telah diperoleh. Dengan demikian, laporan penelitian menemukan bahwa setiap tempat ibadah yang dipilih memiliki setidaknya ada tiga bahasa ditemukan pada papan petunjuk di tiap tempat ibadah tersebut. Ada sembilan bahasa yang ditemukan di antara tempat-tempat ibadah tersebut. Bahasa tersebut adalah Bahasa Indonesia, Bahasa Inggris, Bahasa Cina, Bahasa Arab, Bahasa Latin, Bahasa India, Bahasa Jawa, Bahasa Sunda, dan Bahasa Bali. Bahasabahasa itu digunakan pada petunjuk karena suatu alasan. Menunjukkan identitas, menunjukkan nilai, sebagai simbol keanekaragaman adalah alasan mengapa bahasa-bahasa tersebut ditampilkan pada papan petunjuk.

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## **CHAPTER I**

## **INTRODUCTION**

## 1.1 Background of the Study

Everyone in this entire world will surely admit that language is one of the important parts of their communication. Language is a system to transfer and to inform something through communication (Addler and Rodman, 2009: 110). Moreover, every language carries its own identity of their users or owners. As it is defined by Wardhaugh that language is a profound of identity (2006: 6). It is proven that human being cannot be separated from language in their communication both in spoken and written forms. The written forms of language are also found in our surroundings from the smallest one such as inside our rooms into the largest one such as public places.

Additionally, language usage can be portrayed through the public areas such as signage, billboards, and any written forms that are shown in public areas and can be seen by anyone, in which it can be categorized as linguistic landscape. As the definition of linguistic landscape which is stated by Landry and Bourhis. They said that it is the language that is written in public road signs, street names, advertising billboards, commercial shop signs, place names, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban identity (Landry & Bourhis, 1997: 25).

Linguistic landscape can be used as a GPS device which can guide a tourist to a particular location. A linguistic landscape can guide visitors, foreigners, along with researchers to an easier understanding of the languages, cultures, and hierarchical relationships impacting commerce, tourism, investment, education, and public opinion. LL creates an exchange of experiences and information in addition to its crucial role in providing travelers and tourists with the right directions to guide them to their intended path (Alfaifi, 2015:7). Therefore, the function of linguistic landscape is very crucial to be there in public places in order to make the visitors guided. Additionally, it can be used as the place marking or even territorial marking in some areas which some of them sometimes are distinctive from one to another since those are made by different people and placed in different areas.

Beside as a guidance for the visitors, linguistic landscape can also be the identity of those public places, particularly in the aspect of language usage. Also, linguistic landscape can distinguish it from the other places or areas and showing its own uniqueness. The signs can be the tools to show the identity of certain place by using several language clusters and the usage of some languages to be presented in the linguistic landscape is able to add to its linguistic variety. the composition of the inhabitants or people with a shared culture of a certain area can be reflected by linguistic landscape and it can perform as a symbol of diversity (Gorter, 2007: 4).

When it comes to the academic world, linguistic landscape has shown its importance in linguistic field because of the significant role of linguistic landscape in public places and the growing of diversity of language and culture. Recently, the study using linguistic landscape has been added to the field of linguistics. Many researchers have conducted their researches about linguistic landscape which has gained importance in the field of sociolinguistics. Linguistic landscape has become favorite by researchers since the academic article of Landry & Bourhis' was published in 1997. For instance, linguistic landscape research has examined a range of issues in a variety of urban settings, including multilingualism in Tokyo (Backhaus, 2007), language policy and globalisation in Mekele, a regional capital of Ethiopia (Lanza & Woldemariam, 2009), and the linguistic landscape of two regions in France: Brittany and Corsica (Blackwood, 2011).

In 2012, another study of linguistic landscape had been conducted by C. Bruce Lawrence. His study was entitled The Korean English Linguistic Landscape. This study employed sociolinguistic theories of social stratification, gravity and cascade models to analyze the use of English in the linguistic landscape of Korea. Public signs in different regions of Seoul and Korea were captured and examined based on the percentage of English, Korean, *Konglish*, and Chinese. English was found in the physical areas of main streets, amusement parks and foreign districts, in the product domains of beer, wine and clothing, and in the sociolinguistic domains of modernity, luxury and youth. However, this research has some inconsistencies in choosing the places where the study was conducted. Those inconsistencies are that it compared the presence of English and other languages among cities, districts and other public places such as bridge and park and it did not have any explanation why those places were analyzed regarding to their comparability to each other. In this case, Lawrence should consider whether those chosen places were comparable or not in order to gain reasonable result from his research.

Moreover, there was one more similar research which was created by Erlita Rusnaningtyas in 2014. She entitled her research with The Language Used in the Linguistic Landscape Found in the Western Part of Surabaya. This study aimed at describing the linguistic code choices in the linguistic landscape and revealing their functions. The data were collected from seven districts in the western part of Surabaya. A mixed method of quantitative and qualitative methods was used in this research. The linguistic code choices were analyzed based on Landry and Bourhis' theory. The results showed that there are six languages used in the linguistic landscape: Indonesian, English, Javanese, Arabic, Mandarin, and Japanese. The Indonesian Language was served more as an informational function while the foreign languages were served as symbolic marker. Unfortunately, in her research report she did not provide the tabulation or percentage of languages found in each mentioned district. She directly jumped to the percentage of languages found in Western Surabaya, instead. Moreover, she did not prove any picture that she took during her data collection although she mentioned that there were 30 pictures taken from each district.

The next researcher concerning on linguistic landscape was Aroonrung Siricharoen. In 2016, he had conducted a research under the title Multilingualism in The Linguistic Landscape of The Faculty of Arts, Chulalongkorn University, Thailand. He examined multilingual signage in the Faculty of Arts, Chulalongkorn University. Special focus was given to the difference between signs created by the university and those by students and outsiders. The aim of the study was to analyze the degree to which multilingualism was conveyed through the linguistic landscape in the common areas of the Faculty of Arts. The study revealed that Thai-English bilingualism was conveyed within the Faculty of Arts. A few language departments had made attempts to create their language in the public area while some languages performed only on outsiders' signs. Eleven languages were found, among those, English and Thai were most frequently used. Unluckily, in the method of this study, he also used interview with two people but in different types of interview in his research. He used face-to-face interview to one subject and telephone interview to another subject without explaining the reason why he did so. After analyzing this research, the researcher aims at expanding the field of the study because the place where research took place was too tiny. The captured linguistic landscapes did not cover the entire selected area but it was only specified again into some places that was considered as influential place by Siricharoen.

Furthermore, in 2017 there was one additional research of linguistic landscape that was conducted by Hurrotul Firdausiyah. She entitled her research with The Aspects of Multilingualism in the Linguistic Landscape of Sunan Ampel's Tomb Area. Her research took place at Sunan Ampel's Tomb Area which is one of islamic religious area in Surabaya. The research found out that many languages are used in the shop signs and billboards in Sunan Ampel's tomb area, including Indonesia, English, Arab, Madurese, Java, Aceh, German, Dutch, Japan, China, and France. Based on this research, the dominant language used in shop's signs and billboards in Sunan Ampel's tomb area were Indonesia language and it was proven by the bigger font size of the signs. The use of languages in shop's signs and billboards was related to the fusion of Islam, Arab and urban city complex culture. However, this study used only one religious area representing one religion that is Islam. Thus, by reading her research, the reader can only know multilingualism in the area of one religious place of one religion. Moreover, she did not focus on the signage of the religious place only but she also took the signs from the shops around it.

Additionally, there is a research entitled The Linguistic Landscape in Rome: Aspects of Multilingualism and Diversity. Durk Gorter was the researcher of this study. He conducted this research in 2007. This study took place in the city Rome, especially in its 4 areas with 12 various streets in total. In this study, Gorter not only counted the presence of each language in the signs but also analyzed the size of the font of each language that appears in the signs. However, this study took place in common area or it did not choose the specific kind of places. Also, this research only compared the font size of the bilingual and multilingual signs, without comparing the position of the language in the signs, in which it was placed above, below, right, or left other language in the signs. After analyzing all those previous researches presented above. The researcher concludes that there is still some incompleteness in their researches such as an inconsistency in choosing the public places for the place where the study is conducted, an inconsistency in using the type of instrument, some weaknesses in reporting the result of the research and certain inadequacy in selecting the place as the analyzed place of the research. Also, by looking at those researches, there is one kind of public places that has not been used as the place where the study is conducted. That one is a place of worship.

Hence, in order to cover those holes, the researcher conducts a study of linguistic landscape in certain places of worship in Surabaya. By analyzing linguistic landscape in a new type of public area that has not been analyzed yet, by choosing more than one place but still comparable, and by using consistent instruments in each of targeted places can hopefully cover those mentioned holes.

This present research analyzes linguistic landscape of places of worship in Surabaya that are representing the existing religions in Indonesia. Indonesia legally avowed six religions that is followed by the people, including Islam, Christian, Catholic, Buddha, Hindu, Kong Hu Cu (UU no. 5 1969). Therefore, the places of worship are chosen based on religion that exist in Indonesia which are Islam, Christian, Catholic, Buddha, Hindu, Kong Hu Cu.

Surabaya is selected as the town where this research is conducted because it is one of the biggest cities in Indonesia which is inhabited by many people with various religions. It is proven that Surabaya is the second greatest city in Indonesia based population which is 2.843 million in 2014 (World Population Prospects, 2017). Surabaya as one of the big cities in Indonesia has undergone a lot of changes. Many buildings, roads, hotels, parks, residents' housings, etc. have been built by the government in order to make Surabaya as a business metropolis (Visi dan Misi Kota Surabaya, 2009). Because of that, Surabaya has several big and famous places of worship of every religion, in which some of them have been iconic and become tourism places rather than just places to pray. It means that those places are visited by not just the ones from the related religion with those places but also the ones who come from other religion that only want to visit just for pleasure.

Places of worship are used since the researcher has not found any research that focuses on places of worship. Additionally, Gorter said that multilingualism can be affected by cultural and social characteristic and awareness in the conservation and revitalization of minority languages. This awareness generates conditions in which two or more languages co-exist and are essential in daily communication. Another one is religious movements which can be one of the factors that results multilingualism (2007: 2). That is why places of worship are chosen because those are considered as the product or the representation of each religion. Moreover, the researcher wants to know the diversity of religions of Indonesia through examining its every linguistic landscape in those chosen places of worship in Surabaya. Therefore, this research is conducted in order to enrich the researches in linguistic landscape field and fill those mentioned gaps.

This research at least examines six places of worship in Surabaya which represent the six religions that exist in Indonesia. Those chosen places are from each religion in Surabaya which consist of Mosque of Al Akbar for representing Islam, Church of Gereja Kristen Jawi Wetan Ngagel for representing Christian, Catholic Church of Hati Kudus Yesus for representing Catholic, Buddhist Monastery of Buddha Maitreya for representing Buddha, Hindustan Temple of Jagat Karana for representing Hindu and Chinese Temple of Mbah Ratu for representing Kong Hu Cu. These places of worship are mainly selected because of their size and popularity. The researcher takes them as the places where this study is conducted since they are considered as ones of the biggest and the most famous places of worship in Surabaya for representing each religion that exists in Indonesia. Additionally, those are popped up on Google search engine if the entered keywords are mosque, church, and other types of place of worship in Surabaya. Because, people nowadays rely on Google search engine to guide them somewhere using the maps feature, especially when they have not been there before. All in all, this research is created to analyze the signs or linguistic landscapes that are placed in six places of worship in Surabaya, including Mosque of Al Akbar, Church of Greja Kristen Jawi Wetan Jemaat Ngagel, Catholic Church of Hati Kudus Yesus, Buddhist Monastery of Buddha Maitreya, Hindustan Temple of Jagat Karana and Chinese Temple of Mbah Ratu. Because, the researcher wants to know the diversity of religion in Indonesia toward multilingualism by analyzing the languages used in the signage of those chosen places of worship.

The signs that are analyzed are those which are created or owned by each selected place of worship only because this research aims at analyzing multilingualism which is affected by cultural value and religion movement of those targeted places of worship. This research reveals multilingualism in the used signs in those places by revealing what languages are used, the type of the sign whether it is monolingual, bilingual or multilingual and how the signs are displayed in terms of their fonts' size, position, and the certain locations where the signs are placed. Moreover, this research is conducted to know the dominated languages used in the signage or linguistic landscape in those areas not only by the amount but also by the other aspects such as the size and the placement of the words in the signage. Another purpose of this study is that the reason why those languages are selected to be used in the signage are also provided by gaining information from the officers of each targeted place of worship.

## 1.2 Problems of the Study

These problems of the study are formulated based on the background of the study that has been presented above.

- 1.2.1 What are the languages used in the signs that are placed on the selected places of worship in Surabaya?
- 1.2.2 How are the languages displayed in the signs found on the selected places of worship in Surabaya?
- 1.2.3 What are the reasons of showing those languages in the signs found on the selected places of worship in Surabaya?

## **1.3 Objectives of the Study**

These objectives of study are formulated based on the problems of study that has been presented above.

- 1.3.1 To mention the languages that are used on the signs that are placed in the selected places of worship in Surabaya.
- 1.3.2 To describe how the languages are displayed on the signs found in the selected places of worship in Surabaya.
- 1.3.3 To reveal the reasons of showing those languages on the signs found in the selected places of worship in Surabaya.

## **1.4 Significance of the Study**

This present research aims at giving both theoretical and practical significances. For the theoretical significance, it is hoped that this research could contribute to scientific knowledge to the development of linguistics, especially those that are related to linguistic landscape. Also, hopefully it can show how to analyze the linguistic landscape of public signs that are found in places of worship especially. Moreover, it can be functioned as a reference for many researchers who aim to conduct a further study or parallel researches as this present research. For the practical significance, it is hoped that this research could fulfill and enrich the knowledge of the readers, especially about places of worship in Surabaya regarding to the diversity of religions in Indonesia and all the linguistic landscape found there. Also, the reader can know about how the aspects of religion can control multilingualism in linguistic landscape.

## 1.5 Scope and Limitation of the Study

The researcher focuses on this study to the linguistic landscape of Sociolinguistics that can portray multilingualism in linguistic landscape of places of worship in Surabaya. The linguistic landscape that is analyzed is in Surabaya, especially at its six places of worship, including Mosque of Al Akbar, Church of Greja Kristen Jawi Wetan Jemaat Ngagel, Catholic Church of Hati Kudus Yesus, Buddhist Monastery of Buddha Maitreya, Hindustan Temple of Jagat Karana, and Chinese Temple of Mbah Ratu.

The researcher mainly analyzes any public sign which is owned or created by the places of worship. The researcher analyzes what the languages are used in the signs that are placed in the selected places of worship in Surabaya. Moreover, he examines how the languages are displayed in the signs. Furthermore, he looks for the reasons of showing those languages in the signs. However, the representation of each place of worship for each religion here cannot exactly be considered as the only source to generalize the linguistic landscape in other places of worship in same religions because the researcher only takes each place of worship for each religion in Surabaya.

### **1.6 Definition of Key Terms**

1.6.1 Linguistic landscape: The language that is written in public road signs, street names, advertising billboards, commercial shop signs, place names, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban identity (Landry & Bourhis, 1997: 25).

- 1.6.2 Multilingualism: The use of more than two languages in a speech community and it does not necessary imply that all the speakers in that community are competent in more than one language (Gorter, 2007: 2).
- 1.6.3 Religion: Religion is basically related with culture and cannot be separated from the influence of culture where the religion comes from, develop and spread. is a representation of human beings (Hamilton, 1995:97).
- 1.6.4 Places of worship: A medium for a religion that is essentially built for the religious activities (Asnawati, 2004: 38).

## **CHAPTER II**

## **Review of Literature**

#### 2.1 Linguistic Landscape

The common definition of linguistic landscape is explained by Landry and Bourhis. They stated that linguistic landscape is formed by the combination of the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings in a given territory, region, or urban agglomeration (Landry and Bourhis, 1997: 25). Linguistic landscape is therefore the shown written language of such as signs that are displayed in public area. So, linguistic landscape can be seen by anyone.

Furthermore, Linguistic landscape refers to texts situated and displayed in a changing public space, which is being redefined and reshaped. This public space is a fertile ground for the emergence of broad and infinite repertoire of text types. Such definitions of linguistic landscape are beyond displayed written texts of signs in multilingual versions and include verbal texts, images, objects, placement in time and space as well as human beings (Shohamy & Waksman, 2009: 314).

Linguistic landscape is also described as "a discursively constructed public space, which results from human action and is thus subject to various kinds of political and ideological logics and innovations" (Pietikäinen, Lane, Salo & Lahialal-Kankainen, 2011: 279). This explanation provides a fairly essential point to the classification of linguistic landscape. Here, linguistic landscape is framed in an approach that states the influence which humans own in terms of its creation.

The growth of linguistic landscape cannot be separated from its functions. Linguistic landscape is just as a GPS device which can guide a tourist to a particular location. A linguistic landscape can guide visitors, foreigners and researchers to a better understanding of the languages, cultures, and hierarchical relationships impacting commerce, tourism, investment, education, and public opinion. LL creates an exchange of experiences and information in addition to its crucial role in providing travelers and tourists with the right directions to guide them to their intended path (Alfaifi, 2015:7). The significant functions of linguistic landscape, especially for the public area make it commonly created and used in most places in the world.

Additionally, a sign which is categorized as linguistic landscape can be functioned as the conveyor of identity of certain language where the sign is placed. The signs can be the tools to show the identity of certain place by using several language clusters and the usage of some languages to be presented in the linguistic landscape is able to add to its linguistic variety. the composition of the inhabitants or people with a shared culture of a certain area can be reflected by Linguistic landscape and it can perform as a symbol of diversity (Gorter, 2007: 4). Thus, linguistic landscape can show the diversity since it can deliver the identity of an area by showing what languages are used in linguistic landscape in that area which may differ from other areas. Moreover, one kind of linguistic landscape is sign. Sign is also considered as linguistic landscape since it is placed on public area and addressed to public people. A sign was considered to be any piece of written text within a spatially definable frame. The underlining definition is physical, not semantic. It is rather broad, including anything from the small handwritten sticker attached to a lamp-post to huge commercial billboards outside a department store. Items such as push and pull stickers at entrance doors, lettered foot mats, or botanic explanation plates on trees were considered signs, too (Backhaus, 2007: 66).

Besides, linguistic landscape also has more functions. Signs within the linguistic landscape serve both informational and symbolic functions. It also varies into both government and private signs. Government signs are signs commissioned by the government and include road signs and signs on government buildings. Private signs include commercial and advertising signs. All of these signs communicate a basic informational function, whether it is what goods services are being offered inside a business, or the name of a store, street or body of water. The informational function of the sign is the basic message the sign conveys. Also, Language found in public spaces functions in more ways than to simply communicate information; linguistic landscapes reveal deeper symbolic meanings which can point to language policy, language imperialism, marginalization, discrimination and other larger societal factors (Dixson, 2015: 6).

## 2.2 Multilingualism

As we live in globalization era, globalization has led us to multilingual interaction. Globalization has put communities into greater contact with each other and compelled us to understand multilingual communication. Developments such as diaspora communities, transnational relations, migration, and digital communication have created more multilingual interactions (Canagarajah and Wurr, 2011: 1).

Furthermore, multilingualism is the capacity of societies, institutions, groups and individuals to engage on a regular basis with more than one language in everyday life (Dégi, 2012: 650). Each language in the multilingual's repertoire is a part of a complete system and not equivalent in representation or processing to the language of a monolingual speaker (Kemp, 2009: 19).

Multilingualism has both *de facto* existences and important places in the psychological, political, and social debates that define social and ethnic groups, communities, and regions. Very widespread phenomena, they arise for a number of well-understood reasons; in the main, however, it is also quite unremarkable phenomena, fueled by necessity up to, but rarely beyond, appropriately useful levels of competence. They imply both heightened and lessened opportunities for interpersonal and intercultural exchange: multilingual capacities at an individual level can obviously broaden possibilities, but a world of many languages is also one in which communicative problems exist (Bathia and Ritchie, 2013: 5). Multilingualism has also two sides of coin, it can help us to the greater development or it may

make some people difficult to understand the meaning that is caused of not able to use the languages in that multilingual area.

Multilingualism is also significant in the study of linguistic landscape since nowadays the study of linguistic landscape is mainly focused on multilingualism. As Alfaifi stated that linguistic landscape as a major is concerned with examining the use of languages on shop, and street signs to demonstrate the reasons behind pure monolingualism, bilingualism, and multilingualism in a society worldwide. It is worthy to note that most linguistic landscape studies are concerned with multilingualism rather than monolingualism and bilingualism since the concept and phenomenon of bilingualism and monolingualism are nowadays taken for granted in most of the countries and cities all over the world (2015: 6).

In addition to multilingualism, Gorter added that multilingualism is a common phenomenon because the diversity of languages displayed in the linguistic landscape does not stand on its own. The variety of languages in this world and the dissimilar vitality of the languages takes significant inferences for both societies and individuals. Most of people in the world speak not less than one language.

Multilingualism can be explained in various ways but principally refers to the capability to use more than two languages. A basic difference when talking about bilingualism and multilingualism is at the individual and societal level. At the individual level, bilingualism and multilingualism refer to the speaker's ability to use two or more languages. At the societal level the terms bilingualism and multilingualism refer to the use of two or more languages in a speech community and it does not necessary indicate that all the speakers in that community are capable in more than one language. At the societal level, multilingualism is more common than multilingualism at the individual one but even in this circumstance it is remarkably widespread.

These various factors can be the result of multilingualism, as follow:

- Political or historical movements for instance imperialism or colonialism.
  In this case the extent of several languages, for example Spanish to Latin America, outcomes in the coexistence of dissimilar languages.
- Economic movements in term of migration. The fragile economies of several areas and nations marks in movements of the inhabitants to other nations and to the growth of multicultural and multilingual populations in the host countries.
- Improved communication among diverse parts of the world and the extent of languages of broader communication. This is the instance with the expansion of fresh technologies and also with science. English is the main language of broader communication and it is used by lots of people that also use other languages.
- Social and cultural distinctiveness and awareness in the preservation and renewal of minority languages. This awareness produces conditions in which two or more languages co-exist and are required in daily communication.

- Education: in almost every country, Second and foreign languages are counted in the curriculum.
- Religious movements which make people migrating to a new country (Gorter, 2007: 1-2).

#### 2.3 Religion in Indonesia

Religion is basically related with culture and cannot be separated from the influence of culture where the religion comes from, develop and spread. Thus religious life is a universal phenomenon that is found in the entire history of society. Religion is the most important aspect of culture which is interacted with the culture institution, along with material culture, behavior, mindset such ad moral value, economy, law, politic, art and so on. It is because of the role of religion as a representation of human beings (Hamilton, 1995: 97).

In Indonesia itself, there are at least six religions that legally exist. The country (Indonesia) formally admits the existence of only six religions including Islam, Christian, Catholic, Buddha, Hindu, Kong Hu Cu (Qoyim, 2004: 28). It is also strengthened by the statement of Indonesian constitution that Indonesia legally avowed six religions that is followed by the people, including Islam, Christian, Catholic, Buddha, Hindu, Kong Hu Cu (UU no. 5 1969).

## 2.4 Places of worship

Places of worship is an important religious medium for the religious followers in some places. Apart from being a symbol of "existence" of religion itself, the place of worship is also as a place of religious broadcasting and worship area. It means that beside the main function of the place of worship it is also expected to provide a strong and directed impetus for the congregation, so that religious spiritual life for the believers becomes better (Asnawati, 2004: 38).

Based on the amount of religion that exists in Indonesia, therefore the six selected places of worship are defined here:

#### 2.4.1 Mosque of Al Akbar

Mosque in Arabic means place of prostration, a place for a Muslim to submit to Allah SWT. Inside the mosque, verses of Allah SWT is always chanted solemnly and peacefully along with the moral messages which are delivered (Fauzia, 2011: xi-xii).

The word of mosque is repeated 28 times in the Qur'an. In term of language, the word is taken from the root of the word 'sajada-sujudun' which means obedience, obedience, and submission with respect (Mustofa, 2008: 19). Another opinion says that it means the place of prostration or the place of worship to Allah SWT. The earth we live in is a mosque for the Muslims (Harahap, 1993: 6).

Mosque of Al Akbar Surabaya (MAS) is located at North Masjid Al-Akbar St. No. 1, Pagesangan, Jambangan, Surabaya. It becomes one of the portrait of mosque figure which becomes the pillar of social activity. The mosque is the largest mosque in Indonesia, which accompany and complement the mosque owned by Indonesia before, Masjid Istiqlal Jakarta. Al Akbar Mosque stands on an area of 11.2 hectares and the construction was begun on August 4, 1995marked by the laying of the first stone by vice president Try Sutrisno. On 20 November 2000 the mosque was inaugurated by President KH Abdurrahman Wahid and able to accommodate 30,000 people (masjidalakbar.or.id).

## 2.4.2 Church of Greja Kristen Jawi Wetan Ngagel

Church is a place of worship for Christians. For Christians, church is a federation of people that is obliged by Allah to build Allah's kingdom in this world. Church as a federation and organism is the representation or the result of the development of Jesus's followers (Theissen, 2005: 1-2).

Greja Kristen Jawi Wetan Ngagel is located at Ngagel Jaya Selatan Street No. 168, Baratajaya, Gubeng, Surabaya. This Christian church has been established since Jan 4, 1980. According to its Clergyman, even though there is a word "Jawi Wetan" on its name, this Church is not a Church which purely follows Javanese ideology. Meanwhile, those are just words to represent that this Church exists in East Java.

### 2.4.3 Catholic Church of Hati Kudus Yesus

Hati Kudus Yesus Catholic Church (Cathedral) is one of the most well preserved Dutch heritage buildings in Surabaya. The Church of Hati Kudus Yesus is located at Polisi Istimewa St. No. 15 (d / d Dr Soetomo street) Surabaya or in the Dutch colonial era called Anita Boulevard or Coenboulevard. This church is the third Catholic church built during the Dutch colonial era. The first Catholic church was built in Komedieplein (now the Merak road) in 1821. Unfortunately, this church has been destroyed. The second church was built in 1899 in Temple Straat (now Kepanjen) and is named the Church of the Virgin Mary.

The third Catholic church was built in 1920 by architect Ed Cypress Bereau. The first stone laying ceremony was performed by Father Fleerakkers SJ. on 11 August 1920. The church was blessed by Edmundus Sybrandus Luypen SJ on 21 July 1921 and was named the Church of the Sacred Heart of Jesus.

In 1951 due to the current situation, the Church was abandoned by its inhabitants. Church buildings become untreated and damaged. Then, Msgr Verhoeks, CM did a thorough renovation. Although a grenade was pelted by a member of the PKI on October 15, 1967, the damage was irreparable and did not damage its original form. As a result of these events, to maintain security, there was built a fence surrounding the Church. In 2013 the Church of Hati Kudus Yesus was designated as a cultural heritage building by the Surabaya City Government and it is still used as place to pray (Evelineseva, 2014).

#### 2.4.4 Buddhist Monastery of Maitreya

Buddhist Monastery as described by Suwarno (1999) in Yoyoh (2008) is that in the beginning the notion of a monastery was very simple, namely a cottage or a place of residence or lodging place for Monks and Bhikkuni, Samanera, Samaneri. Meanwhile, at the moment, Buddhist Monastery is place to do all kinds of religious ceremonies according to Buddhist beliefs and traditions, as well as places for people to worship according to their respective beliefs, beliefs and traditions individually or in groups. Usually, there are one or more rooms in the monastery room for altar placement.

Buddhist Monastery of Maitreya was built a 7.250 m<sup>2</sup> land area and the width of the building is 10.544 m<sup>2</sup>. It is located at North Dukuh Kupang St. 1 No. 2-4, Putat Jaya, Sawahan, Surabaya. This monastery is designed with Post Modern style to show belief and obedience to the Buddha. This Buddhist Monastery not only contains of place of worship but also student center for Buddhist Monks.

Therefore, there are several room inside of Buddhist Monastery of Maitreya, including, Puja-Bakti Room, Dharmasala Room, Buddhist Diorama Room, multipurpose room, Auditorium room, library, dormitory, vegetarian restaurant, souvenir store, and bed room to accommodate about 400 students (Proposal Pembangunan Mahavihara Buddha Maitreya Surabaya, 2010: 3).

## 2.4.5 Hindustan Temple of Jagat Karana

Hindustan Temple of Jagat Karana is a place of worship for Hindustan people in Surabaya. This temple was first inaugurated by the Chief of KODAMAR V Commodore Staff, Laut R. Sahiran on 29 November 1969, precisely on Saraswati day. This temple is located at Lumba-Lumba street no. 1 Surabaya. This temple had been renovated and inaugurated on September 26, 1987 (eastjava.com).

### 2.4.6 Chinese Temple of Mbah Ratu

Chinese temple in Indonesia is called as *klenteng*. Like any other place of worship, the function is as the place to pray. Chinese temple has also several

rules that are based on Kong Hu Cu religion. Because, every rule and property of pray inside it is oriented on religious rule and practical ceremony of *Kong Cu Bio* or *Bun Bio* (Kleinsteuber, 2010: 10).

Chinese Temple of Mbah Ratu is located at Demak St. No.380, Morokrembangan, Krembangan, Surabaya. This Chinese Temple was built in 1935 under the name Mbah Ratu or when it is translated to Chinese it becomes Sam Poo Tay Djien. Chinese Temple of Mbah Ratu can accommodate until more than 1000 people (Dharma, 2014).

### **2.5 Previous Studies**

The first previous research is The Korean English Linguistic Landscape. The writer of this research was C. Bruce Lawrence. He conducted this research in 2012. This research took place in several areas of Seoul and Korea including, Gangnam, Sadang, Ttukseom, Itaewon, Insadong, Namdaemun and Dongdaemun markets that are located in Seoul. Also, Bundang, Suwon,Shinduri and Busan that are located in Korea. Furthermore, Everland (theme park in Yongin), public transportation and bridges were also taken place for this study. For collecting the data, he used observation by photographing each signs in those mentioned locations.

This research showed that Korean, English, *Konglish* (combination of Korean and English, and Chinese were used in the signs. In the several districts of Seoul including, Gangnam, Sadang, Ttukseom, Itaewon, Insadong, Namdaemun and Dongdaemun markets, the data displayed that the occurrence of English on main streets was great in Gangnam, but then declined in Sadang

and Ttukseom. Moreover, because of the specialized nature of Itaewon and Dongdaemun, occurrences of English were fairly high. In other towns of Korea including, Bundang, Suwon, Shinduri and Busan, the data indicated that the occurrence of English was high in Seoul (50% Gangnam), higher in Busan (60%), decreasing in Bundang (50%), lesser in Suwon (15%), but little bit higher in Shinduri (20%). In Everland the frequency of English and Konglish on main streets was higher than anywhere else in Korea. The frequency of English decreased inside shops but increased with vendors. On public transportation the occurrence of English was high in subways, then it constantly decreased in taxis, roads and buses. The frequency of English on bridges was high in tags but low in longer graffiti messages.

The second previous study is entitled The Language Used in the Linguistic Landscape Found in the Western Part of Surabaya. In 2014 this research was conducted by Erlita Rusnaningtyas. As the title implies, this research analyzed linguistic landscape Found in the Western Part of Surabaya. The data were collected from seven districts in the western part of Surabaya along with Asemrowo District, Benowo District, Lakarsantri District, Pakal District, Sambikerep District, Sukomanunggal District, and Tandes District. The method of data collection for this study was observation. Then, the data were analyzed based on the categories of the discourse and the context of the language usage in order to discover the purposes of the signs.

Rusnaningtyas found out 210 photos of signs by taking 30 pictures from each mentioned district. There were six languages found including,
Indonesian, Javanese, English, Mandarin, Japanese, and Arabic. Indonesian, English, and Javanese appeared as monolingual signs. There were eight kinds of bilingual signs: Indonesian-English signs, Indonesian-Javanese signs, Javanese-English signs, Indonesian-Arabic signs, and consecutively, Indonesian-Mandarin, English-Arabic, English-Mandarin, English-Japanese. Moreover, there were three kinds of multilingual signs: Indonesian-Javanese-English signs, Indonesian-English-Arabic signs, and Indonesian-English-Mandarin signs. Meanwhile, based on the types of the discourses, she found out four types of linguistic landscape discourses produced by the government: 4 regulatory signs, 60 infrastructural signs, 6 commercial signs, and 2 transgressive signs. On the other hand, there were three types of linguistic landscape discourses produced by the non-government or commercial enterprises: 4 regulatory signs, 84 commercial signs, and 50 infrastructural signs.

Multilingualism in The Linguistic Landscape of The Faculty of Arts, Chulalongkorn University, Thailand is the third previous study presented here. This research was conducted by Aroonrung Siricharoen in 2016. As the title said, this research took place at The Faculty of Arts, Chulalongkorn University, Thailand. The data which were taken were the signs that were officially made by the university and also the students and or even outsiders. The instruments that he used were observation by capturing the signs and interview. He interviewed two people but in two different types of interview in his research. He used face-to-face interview to one interviewee and telephone interview to another interviewee. He did not mention who were the interviewees.

By conducting this research, Siricharoen found eleven languages in the 195 signs that he had captured. For official signs, he found 66 monolingual signs and 80 multilingual signs. Meanwhile, 2 monolingual signs and 47 multilingual signs were categorized as non-official signs. The languages found were English, Thai, Japanese, Korean, Chinese, Italian, German, Latin, French, Spanish, and Lao. Among those, English and Thai were most frequently used.

Furthermore, The Aspects of Multilingualism in the Linguistic Landscape of Sunan Ampel's Tomb Area is the fourth previous study which the researcher refer to. A researcher named Hurrotul Firdausiyah conducted this study in 2017. As stated in the title of her research, it took place in Indonesia, particularly in Surabaya. She conducted this study to analyze the linguistic landscape of Sunan Ampel's Tomb Area. It is one of religious area which mostly is visited by Muslims especially. In conducting this study, she used observation as the instrument of the research.

This research discovered several languages that were used in 43 signs. There were 11 languages including Indonesia, English, Arabic, Madurese, Javanese, Acehnese, German, Dutch, Japanese, Chinese, and French. Among those signs, most of them were bilingual signs with a total of 34 signs. There were also 7 signs which had three languages on each. For the rest of the signs had more than three languages with a total of 2 signs.

The fifth related previous study is The Linguistic Landscape in Rome: Aspects of Multilingualism and Diversity. Durk Gorter was the researcher of this study. He conducted this research in 2007. This study took place in the city Rome, especially in its 4 areas with 12 various streets in total. The first area was the city-center; the streets chosen were: Via del Corso, Via del Leoncino, Piazza di Monte d'Oro and a part of Lungotevere along the Tiber river. The centre houses Rome's busy thoroughfare, Via del Corso and some of the major tourist attractions. The second area and street all at once was Trastevere (i.e., Viale Trastevere). The third one was the area of Esquilino, south and west of the Termini station, that was constructed in the 1870s. An arrival of immigrants in the 1980s has changed Rome into the most colorful ethnic area. Nowadays, it is filled with immigrants with the streets of Via Ricasoli, Via Lamar Mora, Via Mamiani, Via Napoleone III and Piazza Vittorio Emanuelle. The fourth area was around the train and metro station Termini, which was the central transportation hub for trains, trams, buses, and the metro. Gorter used observation for the data collection by capturing the signs in those areas.

In his research report, he stated that he found at least 20 languages including, Italian, Portuguese, Arabic, Spanish, Russian, Tamil, English, Greek, Bengali, Latin, Hebrew, Hindi, French, Chinese, `Graffiti` / fantasy, German, Korean, (Italian) Braille, Rumanian, and Japanese. In all four areas the massive majority of the signs had just one language (around 80%) and around one in every five signs (20%) had two or more languages. Two

languages in one sign were still slightly common but more than two languages in one sign were exceptional.

Gorter also analyzed the font size of the languages in the signs. He found out that the font size of the languages on the bilingual or multilingual signs is similar. Io the other hand, there are dissimilar font sizes for the dissimilar languages. It showed up that Italian had a bigger font size more often than all the other languages taken together.

As the comparison to this present research, those five studies have been presented here. By referring to those five studies, the researcher can conclude that there had been so many studies conducted in linguistic landscape field. Moreover, those linguistic landscape researches were specified in multilingualism since most of linguistic landscape studies aimed at the occurrences of languages in certain places. There were several public places that were used by those studies including the areas of a country or even a city, educational space such as university, and even religious site such as tomb area. It is proven that linguistic landscape study has been conducted in so many kinds of public places.

Therefore, this present research is aimed at enriching the study in linguistic landscape field. It provides the analysis of linguistic landscape of certain places that has not been used by those five researches, in which it is a place of worship. While some of those researches were comparing several district, street, or areas in a country or cities, this research compares six places of worship of six religions that are officially registered in this country which is Indonesia.

Moreover, this study analyzes the font of the languages in the signs including its size and placement, while Gorter just analyzed the font size of the languages in bilingual and multilingual signs. This research also provides the location where the signs are placed, in which no researcher had analyzed it yet. Furthermore, this study reveals the reason of using certain languages in those chosen places of worship by gaining information from the officers of each place of worship.

### **CHAPTER III**

### **Research Method**

### **3.1 Research Design**

Mixed method was used in this research by combining quantitative method and qualitative method. Mixed methods research combines quantitative and qualitative research methods in various ways, with each approach adding something to the understanding of the phenomenon (Ary et al, 2006: 559).

The first one was a quantitative method which was used to count each language found in linguistic landscape of places of worship in Surabaya. This method was used to count the presence of the languages used in those signs. Those languages found were classified based on what language they used.

The following one was a qualitative method. The researcher implemented descriptive qualitative method to this present research since the research itself mainly analyzed data in the form of words. The data need the interpretation of the researcher to be presented well in the research report. According to Berg (2001: 3) qualitative research additionally contains of such methods as observation of experimental natural settings, photographic techniques (including videotaping), historical investigation, document and textual analysis, sociometry, socio-drama and similar ethno methodological experimentation, ethnographic study, and a number of unobtrusive methods. Therefore, the researcher used this method since it was appropriate to be applied to this present research.

The descriptive qualitative analysis was designed for collecting and analyzing the data of linguistic landscape of places of worship in Surabaya. Moreover, how they were placed such as the size, position and the amount of the signs were also described. Furthermore, the reasons why they were placed so were revealed in order to gain more supporting data.

Comparative design was also implemented to accommodate the analysis since the researcher takes six various places of worship to be analyzed and aims at comparing the results among six taken places of worship. Thus, their differences and similarities regarding the focus of this research were served in the research report.

### **3.2 Data Collection**

### 3.2.1 Data and Data Source

The data were mainly in the form of words that were used by the signage and the words containing of information dealing with used signage in every place of worship according to the officer. The words were taken from the signage, in which those were captured in the form of pictures. The pictures were gained by taking images of signs of those targeted areas. Meanwhile, the words containing information dealing with used signage from the officer were taken by interviewing the officers. The result of the interview was gained from the officers from each place of worship.

The data source were the pictures of signs that were found in the areas of those six selected places of worship in Surabaya. They were Mosque of Al Akbar, Church of Gereja Kristen Jawi Wetan Ngagel, Catholic Church of Hati Kudus Yesus, Buddhist Monastery of Maitreya, Hindustan Temple of Jagat Karana and Chinese Temple of Mbah Ratu.

Morover, the officers from each place of worship were chosen as the data source. They were the interviewees and the source that the researcher gains the data which were needed for answering research question number three of this research.

### 3.2.2 Instrument

In this research, the researcher used two main instruments; these were nonhuman instrument and human instrument. The primary one was the human instrument that was done by the researcher himself as the most essential research instrument in this analysis. The researcher processed the gained data by counting, classifying, analyzing and so forth.

The non-human instruments were observation and interview. Observation was chosen since this research mainly implemented qualitative method. Observation data is qualitative in the first instance, consisting of recordings, transcriptions, and notes relating to your subjects' behavior and language (spoken and/or written). You may subsequently derive quantitative data from it (such as the number of words in each utterance) (Wray and Bloomer, 2006: 168). In observing, the researcher directly visited the places and take the pictures of all kinds of linguistic landscape that were created or owned by the official of the selected places of worship there. The tool used for taking the pictures is mainly a phone's camera. Then, the researcher renamed the file's name of each photo according to how the captured signs were placed, whether those were put on the inside or outside the building. Meanwhile, the size of the words, the specific location of the linguistic landscape such as in the toilet, yard, gateway and so forth were examined by directly looking at each photo of the gained signs.

For the interview (see appendix), it was specialized to answer the problem of study in number three. The interview method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses (Kothari, 1990: 97). Interview was selected as one of the instrument as it helped the researcher gain more supporting information from the officers of each place of worship. The type of interview was semi-structured and face-to-face interviews. The interviewees were the officers from each place of worship. It was conducted to provide the reason of placing those languages in the signs in several things related to those. This step used interview guide (see appendix) as the instrument which was designed to gain the information from the officers dealing with the placement of the languages in the signs, including the reason why those were placed so, why those languages were chosen and the plans from the officers regarding to the languages in the signs whether there will be an additional language in the signs or whatsoever. The tools for conducting the interviews were audio recorder and notebook.

### 3.2.3 Technique of Data Collection

When it comes to collect the data, the researcher did these several steps, as follow:

1. Visiting directly to all targeted areas of places of worship in Surabaya.

- 2. Capturing all pictures of official linguistic landscapes, including the exactly same signs but in different part of the building that were officially created or owned by each of places of worship itself.
- 3. Taking some information about how the signage was displayed; the location of the sign, the position and size of the words in the signs in the chosen areas.
- 4. Conducting interview with the officers from each place of worship.

# 3.3 Data Analysis

When all the needed data had been gained already. The researcher processed and analyzed the data based on the focus and the purpose of this study in order to clearly answer those formulated problems of study. For the detailed process was described as follow:

 Sorting and counting all the signs based on their belonging to what place of worship and determining whether those were monolingual, bilingual or multilingual signs. This table helped the researcher to put the number of the gained signs.

	Al	GKJW	Hati	Maitreya	Jagat	Mbah
	Akbar	Ngagel	Kudus		Karana	Ratu
			Yesus			
Monolingual						
Bilingual						
Multilingual						
Total						

2. Counting the languages found in those signs in every place of worship one by one. This step was specified to tabulate the amount of languages of the gained signs from every single place of worship. Also, this table separates the type of the sign; monolingual, bilingual or, multilingual sign. Moreover, this table determines the location of the signs, whether those were placed outside or inside the building since if the signs were placed outside, it can be seen by anyone. Meanwhile, if the signs were placed inside, it can only be seen by the ones who pray. Thus, there were such two tables for every single place of worship.

		Si	ig <mark>ns</mark> Outside		
		Bahasa	English	Arabic	Basa Jawa
N	Monolingual		/		
	Bilingual		_		
l	Multilingual		/ /		
	Total				

	Signs Inside								
	Bahasa	English	Arabic	Basa Jawa					
Monolingual									
Bilingual									
Multilingual									
Total									

These two tables also helped the researcher formulate the answer for research problem number two. These were the initial steps to describe the placement of the languages in the signs in order to divide the signs based on the location in the building.

3. Describing how the signage was displayed in each place of worship. In this step, the researcher analyzed the signs based on their placement such as the location and position of the sign. First, the researcher tabulated the number of languages used in the words written in the signs like the presented table below. There were also two tables for presenting the amount of signs placed outside and inside the building. For the multilingual and bilingual signs, there were two types of categorization, including the font size and the placement of the words in the signs. For the multilingual and bilingual signs, those were divided into vertical and horizontal styles of writing. Thus, the researcher added top and bottom points in the table to accommodate the bilingual or multilingual vertical signs and for the left and right ones were added to accommodate the bilingual or multilingual horizontal signs.

		Multilingual					
Monolingual		Bilingual					
		Font size	e		Placement		
	Bigger	Same	Smaller	Top/left	Bottom/right	Middle	

a. Sign outside the building of place of worship X

Indone				
sian				
English				
Arabic				
Javane se				

b. Sign inside the building of place of worship *X* 

		λ.	Multilingual						
	Monolingual		Bilingual						
			Font size Placement						
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle		
Indone									
sian			/						
English		Ì							
Arabic									
Javane									
se									

Then, the researcher described where exactly the locations of signs such as front yard, backyard, etc. and the placement of the languages in the signs were placed in the form of paragraphs in order to give and add the more detailed explanation regarding to the gained signs based on the file's name of each picture and the picture of each sign.

- 4. Listening and transcribing the recorded audio that was resulted from the interview. As stated before that the interview was facilitated by interview guide (see appendix). Therefore, the researcher listened to the recorded audio and look at the notes containing of the results of interview with the officers. In the first of listening, the researcher checked and match the result between in the audio and the notebook. After these two results match, the next step was transcribing the results by typing it into form of words in the Microsoft Word while listening to the audio and looking at the notes.
- 5. Analyzing and putting transcription of the information from the officers to the description of the captured signs. This step was taken in order to provide the answer for research problem number three based on the interview guide. Hence, the way of answering research problem number three contained of these following points for every single place of worship:
  - 1. The reason why languages a, b, c, etc. were included in the signs,
  - 2. The reason of the addition or removal of a language in the signs, if any,
  - 3. The reason why the languages in the signs were placed so.

In order to ease the analysis, the researcher numbered the transcription with the number 1 until 3. This way of numbering was guided by those four points above. Thus, the transcription of answer from the officers was numbered with the number which it matches with. It was done to identify and classify the answer gained from the officers. After that, the researcher formulated it into good paragraphs to be presented in the research report.



### **CHAPTER IV**

### FINDING AND DISCUSSION

This chapter shows the analysis of this present study. It presents the result of the research analysis which provides two subsections, those are findings and discussion. The findings and discussion are provided to answer the problems of study in order to achieve the objective of the research.

#### 4.1 Findings

In presenting this research, the researcher provides the answers of the problems of study into two points. The first point is divided into signs outside and signs inside places of worship. It contains of two parts to answer the first and second research questions. The first part deals with the amount of presence or occurrence of the languages in the selected places of worship. This first part shows up the results mainly in number. The second part contains of the display of the language on the signs at each place of worship including the location. This second part provides the dominance of the languages by their position in the signs and the location of the signs. The second point which is to answer the third research question, contains of the reasons of using mentioned languages in the linguistic landscape of each place of worship that have been told by the officers.

The analysis is started from one place of worship to another. There are at least six places of worship selected as the place where this study took place including Mosque of Al Akbar, Church of GKJW Jemaat Ngagel, Catholic Church of Hati Kudus Yesus, Buddhist Monastery of Maitreya, Hindustan Temple of Jagat Karana, Chinese Temple of Mbah Ratu. Thus, there are six points, in which each contains of the answer of each research question.

The analysis is about the languages used on linguistic landscape of each selected place of worship, in which linguistic landscape is formed by the combination of the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings in a given territory, region, or urban agglomeration (Landry and Bourhis, 1997: 25). Furthermore, sign is also considered as linguistic landscape since it is placed on public area and addressed to public people. A sign was considered to be any piece of written text within a spatially definable frame. The underlining definition is physical, not semantic. It is rather broad, including anything from the small handwritten sticker attached to a lamp-post to huge commercial billboards outside a department store. Items such as push and pull stickers at entrance doors, lettered foot mats, or botanic explanation plates on trees were considered signs, too (Backhaus, 2007: 66).

Before showing what languages are found, the researcher tabulates the total of signs in order to show the frequency or the amount of the signs in each place of worship. Beside counting the amount of the signs based on the place of worship, the researcher also counts them based on the type of the signs whether those are categorized as monolingual, bilingual, or multilingual signs. The number of the signs in each place of worship are tabulated into this following table.

	Al	GKJW	Hati	Maitreya	Jagat	Mbah
	Akbar	Jemaat	Kudus		Karana	Ratu
		Ngagel	Yesus			
Monolingual	67	27	59	27	43	41
Bilingual	74	3	56	14	5	10
Multilingual	34			5	1	3
Total	175	30	115	46	49	54

Table 4.1 The Total of Signs in Selected Places of Worship in

# Surabaya

Table 4.1 shows the number of signs that have been collected by the researcher from each selected place of worship in Surabaya. The table presents the data in the form of number which indicates the amount of how many signs are used at those places of worship. Moreover, this table determines the type of the sign itself. The categories are monolingual which is for the signs that have only one language in each of those, bilingual which is for the signs that have two languages in each of those, and multilingual which is for the signs that that have more than two languages in each of those.

The data shows that there are differences in the amount of signs in each place worship. The type of the signs is also varied from one place of worship to another one. Monolingual signs are almost the dominant ones in each place of worship above. In several places of worship from the six selected ones, bilingual signs are slightly similar with the monolingual signs in term of number. Meanwhile, multilingual signs are somewhat fewer than monolingual and bilingual signs. Some of the places of worship presented above have no multilingual sign at all instead.

Multilingualism is a common phenomenon because the diversity of languages displayed in the linguistic landscape does not stand on its own. The variety of languages in this world and the dissimilar vitality of the languages takes significant inferences for both societies and individuals (Gorter, 2007: 1). Thus, the different background of each religion affects the use of languages in the linguistic landscape at those places of worship.

# 4.1.1 Mosque of Al Akbar Surabaya

# 4.1.1.1 The Languages Found and the Display of the Languages on the Signs

This place of worship is for representing Islam in this research. As the place where Muslims conduct their prayer, this research tries to find out the influence of Islam toward the use of the language in the signs placed in this mosque.

There are 175 signs that have been collected by the researcher at Mosque of Al Akbar Surabaya. The signs are placed outside and inside the building as the following table shows.

Signs Outside						
	Indonesian	Arabic	English			
Monolingual	51					
(51 signs)						
Bilingual	28	24	6			

(29 signs)			
Multilingual	26	26	26
(26 signs)			
Total	107	50	32

Table 4.2 The Total of Languages and Signs Outside Mosque of Al Akbar

There are 106 signs that are placed outside the building of Mosque of Al Akbar Surabaya. Considering the number of languages that are used in the signs without looking at the type, Indonesian is the most used language in this places of worship. Arabic is at the second place after Indonesian with a total of 46 signs. The least is English which is used in 36 signs.





Datum 1. Indonesian sign

Datum 2. Indonesian sign

Meanwhile, taking a look at the type of the signs, outside Mosque of Al Akbar Surabaya is dominated with monolingual signs, in which all of 51 signs are written in Indonesia. Monolingual Indonesian signs are placed around the building, in which almost every part of it is completed with this kind of signs. As the words that datum 1 and datum 2 show, monolingual signs at this place are Indonesian.



Datum 3. Indonesian-Arabic sign Datum 4. Indonesian-English sign



Datum 5. Arabic-English sign

Moreover, bilingual signs are fewer than the monolingual ones. There are 29 bilingual signs outside Mosque of Al Akbar Surabaya. Those 29 bilingual signs consist of 23 Indonesian-Arabic signs that one of those is captured in datum 3. The word "KOTAK" is Indonesian, while "INFAQ" is in Arabic. 5 Indonesian-English signs that one of those is captured in datum 4, in which the word "SPD.MOTOR" is in Indonesian, while "MOTORCYCLE" is in English. 1 Arabic-English sign that is captured in datum 5 which uses Arabic word "MUZDALIFAH" and English word "HALL". In this type Indonesian is the most dominated language of English and Arabic with the presence in 28 bilingual signs. For Arabic, this language has the occurrences in 24 bilingual signs. The rest 6 bilingual signs are filled with English.



Datum 7. Indonesian-Arabic-English sign

Furthermore, there are 26 captured signs which categorized as multilingual. All of 26 multilingual signs are Indonesian-Arabic-English signs. Therefore, in term of the amount of the presence of each language in these multilingual signs are all equal. Datum 6 and datum 7 are some of the examples of them. Datum 6 shows "GEDUNG" as Indonesian, "AL-MARWAH" as Arabic, and "Ballroom" as English. Datum 7 uses "TOILET" as Indonesian, "WUDHU" as Arabic, and "ablution gentlemen & women" as English.

Additionally, those signs are analyzed one by one by looking at the font size and placement. Here is the table showing the analysis of signs outside Al Akbar Mosque.

		/		Ν	Iultilingual		
	Monolingual			Biling	gual		
			Font size	e		Placement	
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle
Indone sian	51	28	19	7	28	13	13
English		1	8	23	2	30	
Arabic		27	15	8	26	12	12

Table 4.3 The Comparison of Languages Outside Mosque of Al Akbar

Table 4.3 presents that in term of font size the domination is taken by Indonesian with a total of 28 bilingual and multilingual signs which use Indonesian bigger than other languages. Meanwhile, English has no domination on bilingual and multilingual signs since on that 23 mentioned signs, it is showed smaller than other languages.

In term of placement or the word arrangement of the sign, Indonesian dominates more-than-one-language signs. This language has 28 signs which shows it on the first place before showing other languages. Meanwhile, English is the most language that is placed on the last or the bottom of the signs. English has 30 signs which use it that way.

As the datum 6 and datum 7 show, Indonesian is proven to be bigger and displayed first before the other languages. Meanwhile, English is always placed on the last and smaller than the other languages as captured in datum 4 until datum 7. The slightly different amount of Indonesian and Arabic which are displayed in bigger fonts is shown in datum 6 and datum 7. In those pictures, these languages are written bigger than English.

The location of the signs is mainly in the parking lot, yard, gate, and in front of the ablution and toilet. Moreover, the outside signs are mostly placed in the entrance of this place of worship.

Signs Inside							
	Indonesian	Arabic	English				
Monolingual	4	12					
(16 signs)							
Bilingual	45	44	1				
(45 signs)							
Multilingual	8	8	8				
(8 signs)							
Total	57	64	9				

# Table 4.4 The Total of Languages and Signs Inside Mosque of Al Akbar

When entering inside the building where Muslims conduct their prayer, there are 69 signs that are found and have been captured by the researcher. In term of language Indonesian is used in 57 signs, 64 signs are filled with Arabic, English fills 9 signs among monolingual, bilingual, and multilingual signs.



# Datum 9. Indonesian sign

Meanwhile, taking a look at the kind of the signs, inside Mosque of Al Akbar Surabaya has 16 monolingual signs. Datum 8 is one of the 12 Arabic signs. Datum 9 is one of the 4 Indonesian signs.



Datum 10. Arabic-Indonesian sign



Moreover, there are 45 bilingual signs outside Mosque of Al Akbar Surabaya. Those 45 bilingual signs contain of 44 Indonesian-Arabic signs which one of them is represented in datum 10. In that picture, "SHAF" is Arabic and "LURUS DAN RAPAT" is Indonesian. There is also 1 Indonesian-English signs which is captured in datum 11 which contains of the words "MASJID INI DILENGKAPI" as Indonesian and "CCTV" as English. In this type Indonesian is the most dominated language of English and Arabic with the presence in 45 bilingual signs. For Arabic, this language has the occurrences in 44 bilingual signs. The rest 1 bilingual signs are filled with English.



Datum 12. Indonesian-English-Arabic sign



# Datum 13. Arabic-Indonesian-English sign

Furthermore, there are 8 captured signs which categorized as multilingual. All of 8 multilingual signs are Indonesian-Arabic-English signs. Therefore, in term of the amount of the presence of each language in these multilingual signs are all equal. Datum 12 and datum 13 are some of the examples of multilingual signs in this place of worship. Datum 12 uses "Rapi (Penataan)" as Indonesian, "Standardize" as English, and "Murattab" as Arabic. Menwhile, datum 13 uses "WUDLU" as Arabic, "PRIA" as Indonesian, and "GENT" as English.

			Multilingual						
	Monolingual		Bilingual						
		/	Font size Placement						
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle		
Indone	6	4	47	2	11	36	6		
sian									
English			5	4		7	2		
Arabic	12	3	46	3	42	10			

Table 4.5 The Comparison of Languages Inside Mosque of Al Akbar

Inside this Islamic place of worship, Indonesian still dominates the font size. It uses on 4 bilingual and multilingual signs in a bigger font size than other languages. English has no domination on bilingual and multilingual signs since on that 4 mentioned signs, it is showed smaller than other languages.

42 bilingual and multilingual signs place Arabic on the top or left of them, in which it makes Arabic take the domination of the placement of the signs. Meanwhile 36 more-than-one-language signs use Indonesian on the bottom or right of them.

Datum 12 shows that Indonesian is bigger and presented first before the other languages. Meanwhile, datum 13 proves that Arabic has bigger font size and placed on top. Datum 10 shows that Arabic and Indonesian are written in the same font size. It also shows that Arabic is written first before Indonesian.

The inside signs of this place of worship are displayed around the rostrum, the front wall, the ceiling, the divider between men and women, the boxes of charity, on the shelves, and inside the ablution room.

## 4.1.1.2 The Reason of Showing the Languages on the Signs

Indonesian, Arabic, and English are the languages used in this Islamic place of worship. Since Mosque of Al Akbar Surabaya is one of the national Mosque in Indonesia, Indonesian must be used on the signs. Another reason is to direct the visitor of this place of worship, especially for local visitors. Arabic is the language of Islam. Arabic is therefore shown on several signs to show the identity of Islam. moreover, this language is used as there is no word from other languages that can replace the original meaning of the terms.

English is shown on the signs in order to show the multilingualism. It is also to teach the visitors of this language. This mosque is not just visited by local visitors yet sometimes the visitors from another region also come.

Indonesian and English is there on the signs since this Mosque was built. English was added several years after that. There is no plan to add more languages on the signs at this Mosque.

The display of showing one language bigger and first before another language is mainly just for functional purposes. It means that what languages are appropriate to show first and bigger, then those are shown that way.

# 4.1.2 Church of GKJW Jemaat Ngagel Surabaya

# 4.1.2.1 The Languages Found and the Display of the Languages on the Signs

Christian as a religion is represented by this place of worship. There must be differences in what languages that are used in the linguistic landscape in this place of worship. Also, the number of gained signs is also different with other places of worship since the size of each selected place of worship is not same. 30 signs placed at Church of GKJW Jemaat Ngagel Surabaya have been captured by the researcher. There are signs outside and inside the building of this Christian Church. For the detail is presented as follow.

Signs Outside						
	Indonesian	English	Javanese			
Monolingual	6	1	1			
(8 signs)						
Bilingual (1 sign)	1		1			
Total	7	1	2			

Table 4.6 The Total of Languages and Signs Outside Church of

# GKJW Jemaat Ng<mark>ag</mark>el

9 signs are found outside the building of Church of GKJW Jemaat Ngagel Surabaya. Calculating the language use, 7 signs are written in Indonesian, 1 sign in English, and 2 signs in Javanese.



Datum 14. Indonesian sign





Datum 16. Javanese sign

There are 8 monolingual signs. 6 signs use Indonesian as portrayed in datum 14. 1 sign uses English as captured in datum 15. 1 sign uses Javanese as framed in datum 16.



Datum 17. Javanese-Indonesian sign

The last one sign is bilingual signs that uses Indonesian and Javanese in it. As captured in datum 17, "GREJA KRISTEN JAWI WETAN" is taken from Javanese and the words after that are in Indonesian.

Monolingual Multilingual	Monolingual	Multilingual
--------------------------	-------------	--------------

			Bilingual				
		Font size			Placement		
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle
Indone	6	1				1	
sian							
Javane	1			1	1		
se							
English	1						



There is only one bilingual sign outside the building of Church of GKJW Jemaat Ngagel Surabaya. It uses Indonesian bigger and on the first than Javanese which is used smaller and at the bottom of the sign. As datum 17 shows that "JEMAAT NGAGEL" as Indonesian is bigger than the Javanese words above it. This sign is placed in front of the building of this place of worship. The other monolingual signs are placed in front of the office door, and near the security post.

Signs Inside						
Indonesian English Javanese						
Monolingual	18	1				
(19 signs)						
Bilingual	2		2			

(2 signs)			
Total	20	1	2

Table 4.8 The Total of Languages and Signs Inside Church of GKJW

# Jemaat Ngagel

Table 4.8 shows that 21 signs are put inside Church of GKJW Jemaat Ngagel Surabaya. 20 of them are written in Indonesian, 1 of them is written in English, 2 of them are written in Javanese.



Datum 19. English sign

Moreover, there are 19 monolingual signs. 18 signs use Indonesian, one of them is captured in datum 18. 1 sign uses English which is captured in datum 19.



Datum 20. Javanese-Indonesian sign

The last 2 signs are bilingual signs written in Indonesian and Javanese. One of them can be seen in datum 20. It shows the rounded Javanese words and followed by Indonesian words which are written as the date until the last word.

	Iultilingual			
Monolingual	Bilingual			
	Font size Placement			

		Bigger	Same	Smaller	Top/left	Bottom/right	Middle
Indone	18	1		1	1	1	
sian							
Javane		1		1	1	1	
se							
English	1						

Table 4.9 The Comparison of Languages Inside Church of GKJW

# Jemaat Ngagel

Moving to the inside of this Church, the shown two bilingual signs use Indonesian and Javanese. Thus, there is no domination here since a sign shows Indonesian bigger and on the top and another one shows vice versa. One of them is captured in datum 20 which shows Javanese first and bigger than Indonesian.

The signs are placed inside. One of them is beside the rostrum and some other signs are on the shelves, near the poles, in front of the desk, and inside the room where Christian usually applying something for religious businesses.

### 4.1.2.2 The Reason of Showing the Languages on the Signs

This Christian place of worship has shown several languages used on the signs including Indonesian, Javanese, and English. Indonesian is chosen as one of the language on the signs as it is in Indonesia so that Indonesian is used. Moreover, it is functioned as the communication tool between Indonesian people.
Javanese is selected because it is where the area of this church was established. Also, it is to preserve the language that is originally used as the name of this Church. It is also to introduce Christians from another ethnicity to Javanese.

Because of the modernity, English is also the part of language that is used here. It is an international language which is widespread so that it becomes one of the language on the signs.

Since the Church was built, the languages that have existed on the signs are Indonesian and Javanese. Because at that time English is still rarely used. Meanwhile, English is displayed on the signs especially when the holy days come.

On bilingual signs, Indonesian is shown in bigger font size in order to highlight the nationality. Meanwhile, Javanese is shown above Indonesian. It is to preserve the local wisdom as the part of this Church identity. It is to emphasize and also to teach Javanese to others.

#### 4.1.3 Catholic Church of Hati Kudus Yesus Surabaya

## 4.1.3.1 The Languages Found and the Display of the Languages on the Signs

This catholic place of worship has been selected and observed as the representation of its religion in this research. After classifying the data, the researcher found out 115 signs at Catholic Church of Hati Kudus Yesus Surabaya that are placed outside and inside the building.

**Signs Outside** 

	Indonesian	English
Monolingual	28	2
(30 signs)		
Bilingual	3	3
(3 signs)		
Total	31	5

Table	4.10	The	Total	of	Languages	and	Signs	Outside	Catholic

#### **Church of Hati Kudus Yesus**

As table 4.10 presents, there are 33 images of signs that have been captured outside the building of Catholic Church of Hati Kudus Yesus. There are 31 signs written in Indonesian. Meanwhile, English is used on 5 signs.



#### Datum 21. Indonesian sign

#### Datum 22. English sign

In term of the type of sign, 30 of them are monolingual signs. 28 signs are in Indonesian, datum 21 is one of the examples. 2 signs in English, datum 22 is one of the examples.



#### Datum 23. Indonesian-English sign

The rest 3 signs are bilingual signs, in which those are Indonesian-

English signs. One of them is taken in datum 23 which contains of "AREA

PEMANTAUAN" as Indonesian and "CCTV" as English.

	Monolingual		Multilingual Bilingual Font size Placement					
	Wohonnguar							
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle	
Indone sian	28		2	1	2	1		
English	2	1	2		1	2		

Table 4.11 The Comparison of Languages Outside Catholic Church of

#### Hati Kudus Yesus

Here, in term of font size, English dominates by showing that it is the only language that is written in a bigger font size than another. Meanwhile, Indonesian is on the opposite. It written in a smaller font size on one sign. Datum 23 proves that English is bigger than Indonesian. Yet in term of placement, Indonesian is put on top before English which is put mainly on the last position.

When looking at the placement, Indonesian has two signs which show it first before English. Thus, English is dominated by Indonesian in term of placement on each sign. These signs are placed in the gate, security room, the entrance, the parking lot.

	Signs Ir	nside		
	Indonesian	English	Latin	
Monolingual (29 signs)	28		1	
Bilingual (53 signs)	53	38	15	
Total	81	38	16	
		/		

 Table 4.12 The Total of Languages Inside Catholic Church of Hati

 Kudus Yesus

There are 82 images of signs that have been captured outside the building of Catholic Church of Hati Kudus Yesus. There are 81 signs written in Indonesian, 38 signs written in English, and Latin is used on 16 signs.



Datum 24. Indonesian sign



#### Datum 25. Latin sign

Considering the type of the sign, 29 signs are categorized as monolingual. 28 signs of them is written in Indonesia which is captured in datum 24. One of them is in Latin which is framed in datum 25.



Datum 26. Indonesian-English sign



Datum 27. Latin-Indonesian sign



#### Datum 28. Indonesian-Latin sign

The second type is bilingual which gain 53 signs. 38 signs are Indonesian-English signs, as datum 26 which displays "MATIKAN" as Indonesian and "HANDPHONE" as English. 15 signs are Latin-Indonesian signs, as in datum 27 which displays "I STATIE" as Latin and "YESUS DIHUKUM MATI" as Indonesian. Datum also shows Latin words "ECCLESIA SACRIS CORDIS JESU" below the Indonesian words.

			Ν	Iultilingual		
Monolingual			Biling	gual		
		Font size	e		Placement	
	Bigger	Same	Smaller	Top/left	Bottom/right	Middle

Indone	28	5	47	1	39	14	
sian							
English		1	33	4		38	
Latin	1		14	1	14	1	

 Table 4.13 The Comparison of Languages Inside Catholic Church of

 Hati Kudus Yesus

Indonesian still dominates the signs inside Catholic Church of Hati Kudus Yesus Surabaya. 5 signs have displayed it bigger than other languages. Meanwhile, English is the most language which is displayed smaller than other languages. There are 4 signs which do it so.

Concerning on the placement, 39 signs display Indonesian first, in which it makes Indonesian dominates. English is the dominated one here because 38 signs display it on the last on each sign.

Datum 26 shows that Indonesian has same font size with English yet Indonesian is on top of English. Datum 27 shows that Latin has the same font size with Indonesian and it is on top of Indonesian. Datum 28 shows that Indonesian has bigger font size and is placed on top.

These signs are put on the rostrum, the wall inside place of worship, in front of several rooms, the benches.

#### **4.1.3.2** The Reason of Showing the Languages on the Signs

Catholic Church of Hati Kudus Yesus Surabaya has presented several languages that are used on the signs along with Indonesian, English, and Latin. Many signs here are displayed in Indonesian in order to easily direct the congregant to their destiny and other purposes at this Church.

English is used here as in the surrounding the terms that are shown in English are more familiar than the Indonesian ones. Thus, English is selected to the reader of those signs.

Meanwhile, Latin is the languages that officially becomes the identity of Catholic. Thus, this Church wants to show that identity through this language.

All of the mentioned languages have been added on the signs since this Catholic Church of Hati Kudus Yesus Surabaya was built. There is no language that has been added or erased from then to now.

On bilingual signs, Indonesian is mainly displayed first before another language since it is to ease the congregants to understand those. Meanwhile, on some bilingual signs which show Latin first are to let the congregants know what language is their religion's identity.

#### 4.1.4 Buddhist Monastery of Maitreya Surabaya

## 4.1.4.1 The Languages Found and the Display of the Languages on the Signs

Since Buddha also exists as one of the religion that is legal and approved in Indonesia, its place of worship which is Buddhist Monastery of Maitreya Surabaya is observed to fulfil the need of this research.

Signs Outside							
	Indonesian	Chinese	English				

Monolingual	1		
(1 sign)			
Bilingual		1	1
(1 sign)			
Multilingual	1	1	1
(1 sign)			
Total	2	2	2

 Table 4.14 The Total of Languages and Signs Outside Buddhist

 Monastery of Maitreya

Outside the building of Buddhist Monastery of Maitreya Surabaya, the researcher only gains 3 signs. Those signs consist of 2 signs that are presented in Indonesian. Meanwhile, 2 of the are shown in Chinese and other 2 signs are written in English.



Datum 29. Indonesian sign

Among those signs, there is only one multilingual sign that is written in Indonesian. As in datum 29 which show the name of the place of worship that is in Indonesian.



#### Datum 30. Chinese-English sign

Another one sign is bilingual sign written in Chinese-English. It can be seen in datum 30 which presents Chinese words first before showing the English ones.



#### Datum 31. Chinese-English-Indonesian sign

The last one is multilingual sign that is presented in Chinese-English-Indonesian. It is captured in datum 31 which shows those three

languages in horizontal order.

			Multilingual						
	Monolingual	1		Biling	gual				
			Font size	e		Placement			
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle		
Indone	1		1			1			
sian									
English			1	1		1	1		
Chines		1	1		2				
e									
Table	4.15 The	L Compari	son of	Languag	ges Outsid	le Buddhist			

**Monastery of Maitreya** 

Dealing with the font size, Chinese is the only language that is presented bigger on one sign. Meanwhile, English is presented smaller in one sign.

Dealing with the placement, Chinese is also the most language which is presented as the first language on 2 signs. Meanwhile, English and Indonesian are presented on the last position.

Datum 30 and datum 31 show the domination of Chinese. Both show it on the first place even in datum 30 it has bigger font size. All of these signs is put in front of the building of the place of worship and the entrance of Buddhist Monastery of Maitreya.

	Sign	s Inside		
	Indonesian	Chinese	Hindi	English
Monolingual (26 signs)	11	11	2	2
Bilingual	12	12		2
(13 signs)				
Multilingual	4	4	4	
(4 signs)				
Total	27	27	6	4

Table 4.16 The Total of Languages and Signs Inside BuddhistMonastery of Maitreya

Inside this place of worship, there are 43 signs found. Also, table 4.16 presents that Inside Buddhist Monastery of Maitreya Surabaya Indonesian are used on 27 signs. For Chinese, it is used on 27 signs. The least ones are Hindi which is written on 6 signs and English which is written on 4 signs.



Datum 34. Hindi sign



Datum 35. English sign

As the first type of sign, monolingual type is used on 26 signs. It involves 11 Indonesian signs which are represented in datum 32, 11 Chinese signs which are represented in datum 33, 2 Hindi signs which are represented in datum 34, and 2 English signs which are represented in datum 35.



Datum 36. Indonesian-Chinese sign



Datum 37. English-Indonesian sign



Datum 38. English-Chinese sign

The second type is bilingual sign, in which there are 13 bilingual signs at Buddhist Monastery of Maitreya Surabaya. For bilingual sign, there are 11 Indonesian-Chinese signs which are represented by datum 35. It shows "DONASI" as Indonesian and is followed by Chinese word after it. 1 English-Indonesian sign which is represented in datum 36. It shows "MAKE A WISH" as English and "PENGHARAPANKU" as Indonesian. 1 English-Chinese sign which is represented in datum 37. It shows "HAPPY MAITREYA CAMP" as English and is followed by Chinese words after that.



#### Datum 39. Indonesian-Chinese-Hindi sign

Meanwhile, 4 signs are classified as multilingual signs. All of those 4 signs are Indonesian-Hindi-Chinese signs. Datum 38 is multilingual sign because it shows "DONATUR PRATIMA" as Indonesian, Chinese words on the middle, and "BODDHISATTVA AVALOKITESHVARA" as Hindi on the last.

			Multilingual							
	Monolingual			Biling	gual					
		4	Font size	e	Placement					
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle			
Indone sian	11	3	5	8	14	2				
English	2	1	1		2					
Chines e	11	8	4	4	1	11	4			
Hindi	2	4				4				

Table 4.17 The Comparison of Languages Inside Buddhist Monastery

of Maitreya

Table 4.17 shows that Chinese is displayed bigger on 8 signs. Meanwhile, Indonesian is displayed smaller on 8 signs also. Dealing with the placement or position of language on the signs, Indonesian is shown on the top of 14 signs. Meanwhile, Chinese is shown at the bottom of 11 signs.

Datum 39 shows that Chinese is bigger than Indonesian but it shows that Indonesian is on top of Chinese. Datum 37 also shows that Indonesian is put first before Chinese. The location of the signs is mainly on the wall inside place of worship, in front of the statues, the entrance, and the boxes of charity.

#### 4.1.4.2 The Reason of Showing the Languages on the Signs

Indonesian, Chinese, English, and Hindi are shown on the signs at Buddhist Monastery of Maitreya Surabaya. Similar with the other place of worship, this place of worship uses Indonesian since the country where it stands is in Indonesia.

As the identity of the religion of this place of worship, Chinese is displayed on the signs. There are so many kinds of Buddha and this Buddhist Monastery follows the ideology from the Buddha whose language is Chinese. Hindi is also used as the language whose terms are common in this religion.

English is used on the signs as the complementary language. This language is written to make the language on the signs at this place of worship become varied. Meanwhile, the way the languages are written on bilingual and multilingual signs at Maitreya Buddhist Monastery is just to show the art. Thus, there is no purpose of showing the dominance of one language to another. No language that has been added or erased from this place of worship since it was established. There is no planning of adding new language on the signs.

#### 4.1.5 Hindustan Temple of Jagat Karana Surabaya

## 4.1.5.1 The Languages Found and the Display of the Languages on the Signs

The following place of worship is Hindustan Temple of Jagat Karana Surabaya. It is used for the representation of Hindu as one of the religion in Indonesia. In this place of worship, the researcher collects 49 photos of sign placed there.

	Signe	Outside							
	Signs Outside								
	Indonesian	Sundanese	Javanese	Hindi					
Monolingual	30		3						
(33 signs)									
Bilingual	4	1	3						
(4 signs)									
Multilingual	1		1	1					
(1 sign)									
Total	35	1	7	1					

# Table 4.18 The Total of Languages and Signs Outside HindustanTemple of Jagat Karana

Dealing with the amount of language on the signs, Indonesian is taken as a language on 35 signs. Another sign uses Sundanese, 7 signs uses Javanese, and the last one sign uses Hindi.



Datum 40. Indonesian sign



Datum 41. Javanese sign

Dealing with the type of the signs, there are 33 monolingual signs which include 30 Indonesian signs which are represented by datum 40. Also, 3 Javanese signs which are represented by datum 41 that contains of 3 Javanese words.



Datum 42. Indonesian-Sundanese sign



Datum 43. Javanese-Indonesian sign

Moreover, there are 4 bilingual signs which include 1 Indonesian-Sundanese sign which is captured in datum 42. It shows "KHUSUS" as Indonesian and "PINANDITA" as Sundanese. There are 3 Javanese-Indonesian signs which is represented by datum 43. It shows "KARYA AGUNG NGENTEG LINGGIH" as Javanese and "PURA AGUNG JAGAT KARANA" as Indonesian.

all we Om Swastyastu ATAS ASUNG KERTAWARANU GRAHA IDA SANG HYANG WIÓHI WASA TELAH DILAKSANAKAN KARYA MEMUNGKAH, PEDUDUSAN AGUNG DAN NGENTEC: LINGGIH PURA AGUNG JAGAT KARANA PADA HARI SANISCARA UMANIS, WUKU WATUGUNUNG, TANGGAL 04 OKTOBER 2014 PANITIA KARYA AGUNG NGENTEGLINGGIN

#### Datum 44. Hindi-Indonesian-Javanese sign

Meanwhile, there is only one multilingual sign, in which it is an Indonesian-Javanese-Hindi sign. Datum 44 shows that "Om Swastyastu" is Hindi, "ATAS ASUNG..." is Javanese, and then followed by Indonesian "TELAH DILAKSANAKAN...".

			Multilingual							
	Monolingual		Bilingual							
	6		Font size	e						
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle			
Indone	30	1	4		3	2				
sian										

Javane	3	3	1	1	2	1
se						
Sundan		1			1	
ese						
Hindi			1	1		

#### Table 4.19 The Comparison of Languages Outside Hindustan

#### Temple of Jagat Karana

Concerning on the font size, Indonesian gets bigger font size on one sign. The smaller font size is placed by Javanese and Hindi since there are 2 signs, in which each sign shows each mentioned language in smaller form.

Moving to the placement, table 4.19 show that Indonesian gets 3 signs which display it first before another language. The bottom position is mainly placed by Javanese. There are two signs which display it om the last after showing another language.

Datum 44 presents Indonesian bigger than the other languages even though the position is not on the top. Yet, datum 42 shows that Indonesian is on the top but with the same font size with another language.

The signs are put in front of the building, gate, parking lot, entrance, in front of the fence or door, and the yard.

Signs Inside									
	Indonesian	Balinese	Javanese						

Monolingual	9	1	
(10 signs)			
Bilingual	1		1
(1 sign)			
Total	10	1	1

 Table 4.20 The Total of Languages and Signs Inside Hindustan

 Temple of Jagat Karana

Moving to inside the building of Hindustan Temple of Jagat Karana Surabaya, there are three languages that are used on the signs. Those are Indonesian which is written on 10 signs, Balinese which is written on 1 sign, and Javanese which is also written on 1 sign.



Datum 45. Indonesian sign Datum 46. Balinese sign

Determining the type of the signs, there are two types that can be found. The first type is monolingual that gains 10 signs which consist of 9 Indonesian signs which are represented by datum 45 and a Balinese sign which is shown in datum 46.

				-	-	_						_			-	(California)	-			
HURUF.	077	257	1251	77	051	12	rom	m	n	ma	nn	nn	27	nn	15777	R.A.	m	23	107	27
PASANCAN	m.m	.4	125	n	5	G	un.	A	0	mi	A.	201	G	ina	1	C	m	6		1.7
LATIN.	H	N	C	R	K	D	T	\$	IN	L	P	DH	J	Y	NY	M	C	13	1	NC
SANDANCAN	:0	Moor	70008	50		PAT	TEN	C	1500	2	ins	TAN	NDA		>	2	\$		22	
LATIN	i	C	0	e	U	LAT	TIN	NG	R	H	CAKRA	LA	TIN	K	AMC	TI	TIK	P		ĸ
HURUF			277		3															
ANCKA	1	2	3	4			7						L.	UI	UF.	AV	A			

#### Datum 47. Indonesian-Javanese sign

The second type is bilingual that gains 1 sign, in which it is an Indonesian-Javanese sign. It is captured in datum 47 which shows those two languages. "HURUF", "PASANGAN", and so on are Indonesian.

Javanese script makes this sign bilingual.

		Multilingual									
	Monolingual		Bilingual								
			Font size	- /		Placement					
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle				
Indone	9		1		1						
sian		1									
Javane			1			1					
se											
Balines	1										
e											

 Table 4.21 The Comparison of Languages Inside Hindustan Temple

#### of Jagat Karana

In term of font size, inside of this place of worship there is no domination of each language on each sign. Both Indonesian and Javanese are shown in the same font size on one sign. Yet, in term of placement Indonesian is shown first before Javanese.

As in datum 47, Indonesian is placed on the left which makes it come first before Javanese. Those two languages are written in the same font size. The location of the signs is on announcement board, the roof, and the wall inside this place of worship.

#### 4.1.5.2 The Reason of Showing the Languages on the Signs

There are Indonesian, Javanese, Hindi, and Sundanese on the signs in this temple. Indonesian is the national language that this temple wants to show through the signs. Most of the visitors will understand if they read Indonesian.

Javanese, Balinese, Hindi and Sundanese are the languages that as the terms which Hindi as a religion uses. Those languages mainly represent the value which this religion has. All of these languages have been used since it was built.

Indonesian is mostly displayed bigger and first before another language on bilingual or multilingual signs because most of the visitors will know more about Indonesian than another language. It is said so since the visitors are not always Hindustan people. Sometimes, there are some people who just visit this place of worship for taking pictures or other non-religious purposes. There is no planning of adding new language on the signs.

#### 4.1.6 Chinese Temple of Mbah Ratu Surabaya

### 4.1.6.1 The Languages Found and the Display of the Languages on the Signs

The last place of worship that is studied is Chinese Temple of Mbah Ratu Surabaya. It is chosen to represent Kong Hu Cu. There are 56 images of the signs that are placed in this place of worship.

	Signs (	Dutside	
	Indonesian	Chinese	Javanese
Monolingu (5 signs)		4	
Bilingua (1 sign)		1	1
Multilingu	ial 1	1	1
(1 sign)			
Total	2	6	2

 Table 4.22 The Total of Languages and Signs Outside Chinese Temple

#### of Mbah Ratu

Before going inside Chinese Temple of Mbah Ratu Surabaya, the researcher finds out 7 signs. There are 3 languages that are presented on the signs. There are 2 signs which use Indonesian, 6 signs which use Chinese, and 2 signs which use Javanese.

HAJAT HARI ΤG ACARA

Datum 48. Indonesian sign



#### Datum 49. Chinese sign

After categorizing the type of the signs, the researcher finds 5 monolingual signs that consist of 1 Indonesian sign which is portrayed in datum 48 and 4 Chinese signs which are portrayed in datum 49.



#### Datum 50. Chinese-Javanese sign

Also, there is a Chinese-Javanese sign which is classified as bilingual. This bilingual sign is captured in datum 50. "SAM POO TAY DJIEN" is Chinese and "MBAH RATU" is in Javanese.



#### Datum 51. Indonesian-Javanese-Chinese sign

A multilingual sign is found in the form of Indonesian-Chinese-Javanese sign. It is multilingual sign since "TEMPAT IBADAH TRI DHARMA" is Indonesian, "MBAH RATU" is Javanese, and "SAM POO TAY DJIEN" is Chinese.

		Multilingual							
	Monolingual			Biling	gual				
			Font size	e		Placement			
1		Bigger	Same	Smaller	Top/left	Bottom/right	Middle		
Indon	e 1			1	1				
sian									
Chine	s 4	1		1	1	1			
e									
Javane	e	1		1		1	1		
se									



#### Mbah Ratu

Dealing with the font size, Chinese and Javanese show their domination outside this Temple. Each of them has one sign which shows them bigger than another language. Meanwhile, each language including Indonesian, Chinese, and Javanese are shown smaller than another language.

Concerning on the placement, the top position is mainly placed by Indonesian and Chinese. Meanwhile, the bottom position is mostly placed by Chinese and Javanese.

It is proved by datum 50 and datum 51. Datum 50 shows chine bigger and on top. Meanwhile, datum 51 shows Chinese bigger than the other languages but it is placed in the middle of the sign. The signs are put on the gate, parking lot, announcement board, and the entrance.

	Signs Ins	ide	
	Indonesian	<b>C</b> hinese	Javanese
Monolingual (36 signs)	13	22	1
Bilingual	9	8	1
(9 signs)			
Multilingual	2	2	2
(2 signs)			
Total	24	32	4

Table 4.24 The Total of Languages and Signs Inside Chinese Templeof Mbah Ratu

After going inside Chinese Temple of Mbah Ratu Surabaya, the researcher finds out 47 signs. There are 5 languages that are presented on



the signs. There are 24 signs which use Indonesian, 32 signs which use Chinese, 4 signs which use Javanese.

Datum 53. Chinese sign



Datum 54. Javanese sign

After categorizing the type of the signs, the researcher finds 36 monolingual signs that consist of 13 Indonesian signs which are represented by datum 52, 22 Chinese signs which are represented by datum 53, and a Javanese sign which is represented by datum 54.



Datum 56. Indonesian-Javanese sign

For bilingual signs, there are 8 Indonesian-Chinese signs. One of them is portrayed in datum 55. It shows "KOTAK SUMBANGAN" as Indonesian and is followed by Chinese word. There is also 1 Indonesian-Javanese sign also used here as portrayed in datum 56. The Javanese words "MALAM JUMAT LEGI" make it bilingual with also using Indonesian on top of it.



Datum 57. Chinese-Javanese-Indonesian sign

2 multilingual signs are found in the form of Indonesian-Chinese-Javanese signs. One of them is captured in datum 59. On the first line of the sign, Chinese words "SAM POO SING BIO" are used. Javanese words "MBAH RATU" are used on the second line. Thus, Indonesian words "JL. DEMAK NO. 380 SURABAYA" are used on the last line as the address.

		Multilingual									
	Monolingual		Bilingual								
			Font size	e		Placement	Placement				
		Bigger	Same	Smaller	Top/left	Bottom/right	Middle				
Indone sian	13		7	4	7	3	1				
Chines e	22	4	6		4	6					
Javane se	1		2	1		2	1				

## Table 4.25 The Comparison of Languages Inside Chinese Temple ofMbah Ratu

Moving to the inside, the dominating language in the font size is Chinese, in which 4 signs show it as the bigger one. The smaller one is taken by Indonesian, in which 4 signs show it that way.

The dominating language in the placement is Indonesian, in which 7 signs show it in the first position. Meanwhile, 6 signs show Chinese in the last position.

Datum 55 and datum 56 show the domination of Indonesian in term of placement. The signs are located on the wall around inside place of worship, in front of the statue, and the charity boxes.

#### 4.1.6.2 The Reason of Showing the Languages on the Signs

Three languages are presented on the signs at Chinese Temple of Mbah Ratu Surabaya. Those are Indonesian, Chinese, and Javanese. Indonesian is to show the nationality of this place as the national language that is used to communicate.

Chinese is used to show that this place of worship is originated from China. Furthermore, Chinese is to represent the religion which this place of worship up to.

Javanese is used to appreciate the local wisdom. This Chinese Temple is also influenced by Javanese value. That is why Javanese is shown to let people know the ideology that this place of worship follows. All of those languages have existed on the signs of this place of worship since it was built. No language that has been added or erased from this place of worship since it was established.

On bilingual and multilingual signs, Chinese mainly dominates the font size on the signs since this Temple wants to show the language of its religion. Yet, Indonesian is shown to appreciate the nationality. There is no planning of adding new language on the signs.

#### 4.2 Discussion

This research has three objectives of the study including what languages are found, the display of the languages on the signs, and the reason of choosing those languages and the way those are placed. Each of the data related to these three objectives of the study has been presented in this chapter.

The first place of worship is Mosque of Al Akbar Surabaya which has three languages that are displayed on the signs along with Indonesian, Arabic, and English. Indonesian is the most used language on the signs at this Mosque. Arabic gets the second place after Indonesian. English is the least language used on the signs.

At Mosque of Al Akbar Surabaya, Indonesian is more frequently used in bigger fonts than the other languages. English frequently appears in smaller fonts on bilingual and multilingual signs. For the placement, Arabic is showed up first more often than the other languages. Indonesian is showed up last more often than the other languages on each bilingual and multilingual signs instead. Indonesian is used on the signs at Al Akbar Surabaya Mosque because it roles as national language. Arabic is used as the representation or identity of the religion, English is used as part of multilingualism and modernity. English exists on the signs several years after the existence of Indonesian and Arabic.

The second place of worship is Church of GKJW Jemaat Ngagel Surabaya. At this Christian place of worship, the languages displayed on the signs are Indonesian, Javanese, and English. Church of GKJW Jemaat Ngagel Surabaya shows its signs mainly in Indonesian. Even though it has Javanese value, the total of signs that display Javanese is not as many as Indonesian signs. English is the language which is only few signs show it.

Additionally, Church of GKJW Jemaat Ngagel Surabaya prefers to display Javanese bigger than the other languages. It is also displayed first more frequently than the other languages. Thus, Indonesian is always put smaller and after Javanese on the bilingual and multilingual signs.

Church of GKJW Jemaat Ngagel Surabaya uses Indonesian on the signs since the country which it is there is in Indonesia. Javanese is used as the representation of the Javanese value that this Church has. English is used because it is an international language. Both Indonesian and Javanese have been displayed on the signs since it was built. English followed after that.

The third place of worship is Catholic Church of Hati Kudus Yesus Surabaya which is the Catholic place worship chosen as the place where the data are collected. Four languages are used on the signs. Indonesian is also found on most of the signs at this Church. The second most used language on the sigs is English. Latin places the third position after English.

Furthermore, Catholic Church of Hati Kudus Yesus shows Indonesian in bigger font size also. The dominating language in smaller font size is English. For placing the language in each bilingual and multilingual sign, this Church also treats those two languages like the font size point of view. Thus, Indonesian still dominates English in term of placement.

At Catholic Church of Hati Kudus Yesus Surabaya the simplicity of Indonesian to be understood is the reason why that language is used on the signs. Several terms that is considered more familiar for the reader of the signs make English is also used on the signs. Latin is for the representation of Catholic as the religion. All of the mentioned languages have been added on the signs since this Catholic Church of Hati Kudus Yesus Surabaya was built.

Another religion exists in Indonesia is Buddha. Buddhist Monastery of Maitreya Surabaya is the fourth place of worship that has been analyzed in this research. Among four languages that are written on the signs, Chinese is the selected language to show on most of the signs. This time, Indonesian takes the second position at this place of worship. It is followed by English and Hindi which gain the third position in term of the amount.

Buddhist Monastery of Maitreya Surabaya which shows its bilingual and multilingual signs with a bigger font size of Chinese and smaller one of Indonesian more often on each sign of these types. Meanwhile, the placement way is in reverse. Indonesian appears frequently on the first before another language. Chinese appears frequently on the last after another language.

The country where Buddhist Monastery of Maitreya Surabaya stands is in Indonesia let Indonesian become one of the language on the signs. Chinese is the religious identity that this Tempe wants to show on the signs, so is Hindi. English is used on the signs as the complementary language. Since this place of worship was established all the mentioned languages have been put on the signs.

Hindu is the religion which one of its places of worship is Hindustan Temple of Jagat Karana Surabaya as the fifth place of worship in this study. This is the place of worship which has the most languages of all places of worship examined in this research. There are Indonesian, Javanese, Hindi, Balinese, and Sundanese. Indonesian once again reaches the highest amount on the signs. Followed by Javanese which takes the second position. Hindi, Balinese, and Sundanese are the least language used on the signs.

Moreover, at Hindustan Temple of Jagat Karana Surabaya Indonesian dominates the font size and placement on some signs. There are Javanese and Hindi which are equally categorized as smaller font size. Javanese is also a language that appears on the last after the other languages on the bilingual and multilingual signs.

Hindustan Temple of Jagat Karana Surabaya puts Indonesian because of its simplicity and role as a national language. Javanese, Hindi, Sundanese,
and Balinese are to accommodate the appropriate terms which this religion conveys. All of these languages are used since it was built.

The sixth place of worship is Chinese Temple of Mbah Ratu Surabaya which is the place of worship of Kong Hu Cu that is chosen to accomplish this research. There are Indonesian, Chinese, Javanese, Hindi, and English that are written on the signs. Chinese reaches the top position with the highest amount of all languages found. Indonesian is placed on the second position. Javanese is on the third. Both Hindi and English are equal in the last position.

Chinese Temple of Mbah Ratu Surabaya is the Temple that presents Chinese in bigger font size more often, in which it makes Indonesian becomes the language that is presented more often in smaller font size. Meanwhile, in term of placement Indonesian is more frequently shown first before another language, in which it makes Chinese becomes the language that is presented more frequently last after another language.

Indonesian is to show the nationality of Chinese Temple of Mbah Ratu Surabaya through the signs. Chinese is used to show the origin and religion of this place of worship. Javanese is used to appreciate the local wisdom and its value. All of those languages have existed on the signs of this place of worship since it was built.

All in all, what has been presented in this chapter proves that the signs can be the tools to show the identity of certain place by using several language clusters and the usage of some languages to be presented in the linguistic landscape is able to add to its linguistic variety. the composition of the inhabitants or people with a shared culture of a certain area can be reflected by linguistic landscape and it can perform as a symbol of diversity (Gorter, 2007: 4). It is proved that each place of worship has various languages which most of them used as the symbol of their identities. The languages used are connected to the culture and value that each place of worship has. That is why there is language A in a place of worship of Islam yet that language is not found on the other places of worship because the language may not represent the value that the place of worship wants to show. Every place of worship of these six religions has their own right and reasonable purposes to show what languages on their signs.

Furthermore, linguistic landscape can be used as a GPS device which can guide a tourist to a particular location. A linguistic landscape can guide visitors, foreigners, along with researchers to an easier understanding of the languages, cultures, and hierarchical relationships impacting commerce, tourism, investment, education, and public opinion. LL creates an exchange of experiences and information in addition to its crucial role in providing travelers and tourists with the right directions to guide them to their intended path (Alfaifi, 2015:7). What Alfaifi said has been proved be the researcher in this study. Linguistic landscape of a place can show the identity and the diversity through the languages used on the signs. Moreover, all of the signs found at those six places of worship are functioned as the guide for the visitors as all of them is contained any information that people can achieve, whether the signs contain of suggestion, prohibition, or just a name. Even though it is just a sign of a name of place, at least it can show what place it is and people who read it are informed because of the sign.

The languages displayed at each place of worship are chosen because of their roles. For instance, Indonesian which roles as national languages is presented on the signs in order to show the nationality of the place. The languages which dominate the bilingual and multilingual signs in term of font size and placement at each place of worship are shown that way in order to emphasize the reason of why those languages are used on the signs. Meanwhile, there are also places of worship which treat the dominating language because of the simplicity, the function, or just showing the art. Thus, it cannot be generalized that the dominating languages are shown to be highlighted because there are the other reasons.

### **CHAPTER V**

# **CONCLUSION AND SUGGESTION**

#### 5.1 Conclusion

This research has presented its objectives along with the result in the previous chapters. This thesis investigates linguistic landscape of six places of worship in Surabaya. The analysis focuses on what languages are shown, how the languages are displayed on the signs in terms of font size and position, and why those languages are chosen. The selection of place of worship is based on the diversity of religions in Indonesia which has at least six religions that legally exist in this country. Thus, those six places of worship in Surabaya are Mosque of Al Akbar for representing Islam, Church of Greja Kristen Jawi Wetan Jemaat Ngagel for representing Christian, Catholic Church of Hati Kudus Yesus for representing Catholic, Buddhist Monastery of Buddha Maitreya for representing Buddha, Hindustan Temple of Jagat Karana for representing Hindu, and Chinese Temple of Mbah Ratu for representing Kong Hu Cu.

Several theories regarding to linguistic landscape are employed in order to achieve those three objectives of the study. The main theory is about the definition of linguistic landscape. It is the language that is written in public road signs, street names, advertising billboards, commercial shop signs, place names, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban identity (Landry & Bourhis, 1997: 25). Moreover, Gorter said that multilingualism can be affected by cultural and social characteristic and awareness in the conservation and revitalization of minority languages. This awareness generates conditions in which two or more languages co-exist and are essential in daily communication. Another one is religious movements which can be one of the factors that results multilingualism (2007: 2). The statement of Gorter is one of the reasons underlying why place of worship is chosen as the place where this research has taken the data.

Beside analyzing the images of the whole signs, this research also focuses on certain information dealing with the languages presented on the signs. The researcher has not only captured the signs, but also has recorded the what the officers of each place of worship have informed about the languages on the signs. Hence, the images of the whole signs have been analyzed into the amount of the languages used on the signs, the way the languages displayed on the signs. Meanwhile, the information from the officers is presented to provide the facts concerning on the languages which are written on the signs.

This research reveals that most of those six places of worship use Indonesian on most of their signs. If the languages are ranked in term of the amount of their presences on the signs at each place of worship, the order is as follow. At Al Akbar Mosque, Indonesian, Arabic, and English are written on the signs. Church of Greja Kristen Jawi Wetan Jemaat Ngagel has Indonesian, Javanese, and English on its signs. Hati Kudus Yesus Catholic Church shows Indonesian, English, Latin on the signs. Buddha Maitreya Buddhist Monastery selects Indonesian, Chinese, English, and Hindi to present on its signs. Hindustan Temple of Jagat Karana displays Indonesian, Javanese, Hindi, Balinese, and Sundanese as the languages on the signs. Chinese Temple of Mbah Ratu uses Chinese, Indonesian, and Javanese on the signs.

Talking about how the languages are displayed at each place of worship, here are the most dominating languages based on the font size and position on bilingual or multilingual signs. At Al Akbar Mosque, Indonesian is the most language which is presented in bigger fonts than the other languages yet Arabic is the most language which is presented first before the other languages on each bilingual and multilingual signs. At Church of Greja Kristen Jawi Wetan Jemaat Ngagel, Indonesian is the most language which is presented in bigger fonts than the other languages but Javanese is the most language which is presented first before the other languages. At Hati Kudus Yesus Catholic Church, Indonesian takes place as the most language which is displayed in bigger fonts and presented first before the other languages. At Maitreya Buddhist Monastery, Chinese is the most language which is presented in bigger fonts than the other languages yet Indonesian is the most language which is presented first before the other languages. At Hindustan Temple of Jagat Karana, Indonesian takes place as the most language which is displayed in bigger fonts and presented first before the other languages. At Chinese Temple of Mbah Ratu, Chinese is the most language which is presented in bigger fonts than the other languages yet Indonesian is the most language which is presented first before the other languages.

Among those languages found on the signs at the selected places of worship, most of them are chosen because of their roles and the ability of those languages to show the identities. One of them is Indonesia which is used to show the nationality of the places of worship and its function to make the communication easier, especially for locals. International languages such as English is used to show modernity and because of some English terms which are more familiar. The rest languages found are mainly functioned to show the identity and value that each place of worship wants to show. Moreover, the irreplaceable terms which place of worship should use make the rest of these languages present on the signs.

All in all, the brief explanation which has been presented in this part is to conclude this present research. This research has reached its three objectives of the study. It has found what languages are used on the signs, it has described how the languages are displayed on the signs, and it has revealed the reason why those languages are used on the signs.

## 5.2 Suggestion

What this present research analyzes has proven that religion also takes role in the use of the languages at each place of worship. This research has also given the comparison of the linguistic landscape among those six places of worship. Those places are comparable since each is the place which has same category that is religious place. Moreover, several languages are claimed to be the identities of those places of worship as one of the function of linguistic landscape is to show the identity of the place. The researcher hopes that the next researchers are able to broaden and add new types of public places or even comparing those ones which have not been studied and can be analyzed using linguistic landscape. Beside religious value, there are so many public places which convey other values and identities which the next researchers could analyze. Therefore, the studies in the field of linguistic landscape will be more varied and developed.



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