

**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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2019

DECLARATION

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Declares that the thesis under the title *Multilingualism and Diversity of Religions in Indonesia: Linguistic Landscape of Places of Worship in Surabaya* is my original scientific work which has been conducted as a partial fulfillment of the requirements for the Bachelor Degree and submitted to the English Department, Arts and Humanities Faculty of State Islamic University of Sunan Ampel Surabaya. Additionally, it does not incorporate any other text from the previous experts except the quotations and theories itself. If the thesis later is found as plagiarism work, the writer is truthfully responsible with any kind of suitable rules and consequences.

Surabaya, January 18th 2019

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LINGUISTIC LANDSCAPE OF PLACES OF WORSHIP IN SURABAYA

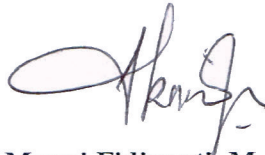
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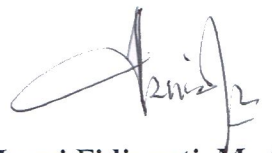
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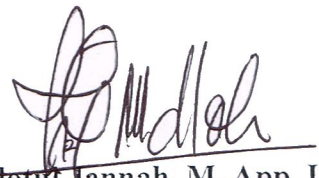
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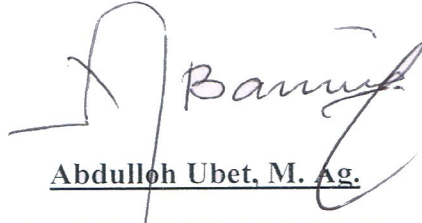
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along with researchers to an easier understanding of the languages, cultures, and hierarchical relationships impacting commerce, tourism, investment, education, and public opinion. LL creates an exchange of experiences and information in addition to 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.

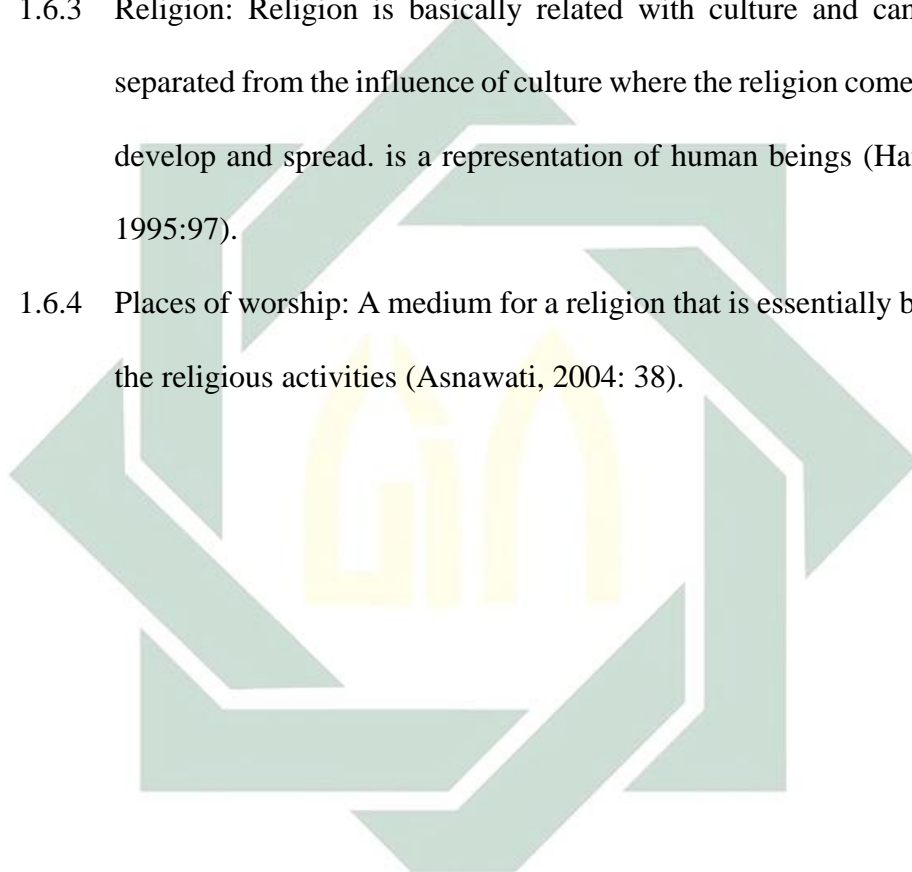
Surabaya is selected as the town where this research is conducted because it is one of the biggest cities in Indonesia which is inhabited by many people with various religions. It is proven that Surabaya is the second greatest city in

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.

- 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).



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

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 Fleerackers 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

and Ittukseom. 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, Acehese, 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 Emanuele. 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. On 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

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

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.

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 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 signs 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 Temple 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 by 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.

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.

