

**A LINGUISTIC LANDSCAPE OF TOURIST SPACES:  
MULTILINGUAL SIGNS IN SURABAYA AND MOJOKERTO'S  
HERITAGE SITES**

**THESIS**



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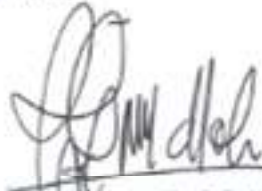
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contact (Woldemariam, 2014), thus contributing to the study of multilingualism.

Additionally, trade, tourism and migration are also progressively causative to the multilingual aspect of a good part of the linguistic landscape of urban environments, with English displaying favorable status. Using English can enable values like future orientation, international orientation, success, sophistication or fun (Piller, 2001). However, the use of English may also raise questions of identity and power and may have consequences in bilingual and multilingual situations as regards the balance between languages. (Pennycook, 1994; Phillipson, 1997).

Kallen (2009, p. 271) notes that the use of foreign language for tourists may have dual impacts. First, the encounter with "foreign languages" constitutes an essential part of the tourist's experience of traveling abroad. On the contrary, a "foreign" language in linguistic landscape, which being an incomprehensible code, can also pose challenges for tourists and reduce the sense of security. It is therefore important that signage creators in tourist places take this dual nature of the foreign language into account in LL; LL should be shaped by considering the needs of tourists.

The definition of tourist destination place accepted by the international scientific association for tourism is a place where individuals go specifically time for joy. Linguistic landscape and tourism studies have helped to understand how language and tourism are connected and how social point of



general, such as in clothing stores (Prayitno, 2007), public spaces (Yannuar, 2016; Fakhroh and Rohmah, 2018), place of worship (Abdillah, 2019) and educational sites (Ulla, 2017). Moreover, there are two research which focused on the role of the linguistic landscape in tourist spaces, that is by Auliasari (2017) and Sari (2019). Auliasari (2017) in her journal entitled “A Linguistic Landscape Study of Signage in Tourist Destination Places of Surabaya” investigates how the linguistic landscape both makes and mirrors the tourist sites in choosing the language to create Surabaya Zoo’s signs. The research finds that tourism in Surabaya Zoo has impacts on language choices in creating the sign. Monolingual, bilingual and trilingual signs that found on Surabaya Zoo are written in Bahasa, English and Latin. In terms of linguistic strategies, the researcher found the use of word formation and lexical relations. Unfortunately, the study is only focuses on the biggest places of tourist destination in Surabaya. Hence, the results from this study cannot be generalized to all tourist destinations in Surabaya.

Sari (2018) studies linguistic landscape of tourist sites in Malang. She analyzes the language displayed, the characteristic of the signs and the reason of showing the signs in Museum Angkut. The result found that 306 signs displayed was dominated by Indonesian and English languages. Besides, there are also found seven other languages: Chinese, Arabic, Germany, Italian, French, Dutch, and Sundanese. This study reveals that the use of foreign languages is important to introduce local tourist attractions to international level. Once again, the focuses of the study were only on one tourist spaces.

Most of the previous studies have concentrated on single cities or single nations without specifically contrasting at least two nations; moreover, outskirts zone still remains under-researched. Research which compares LL of tourist sites in two areas has been done by a researcher outside of Indonesia, that is Ruzaitė from Vytautas Magnus University. He compares the use of LL in two areas; Polish and Lithuanian. In her research entitled “The linguistic landscape of tourism: Multilingual signs in Lithuanian and Polish resorts”, she analyzes the authenticity of multilingual signs, determine the establishments types, and identify which language are coexisting in the Lithuanian and Polish popular tourist destination. The data consists of 515 digital images of multilingual signs collected in the city's central and therefore most tourist areas. The findings show that some major linguistic display trends in LL relate to the needs of tourist exchange and tourists. Unfortunately, the source of data of this study was in two same areas, that is the border areas of the two countries.

The current study analyzes the construction of linguistic landscape that have not been investigated by previous researcher. The present research doing a study which compares the aspects of linguistic landscape in two different areas, the capital city and provincial area. The language used and the functions of the language were explored by using comparative design.

The researcher compares the linguistic landscape of two different areas in East Java, Indonesia, they are Surabaya and Mojokerto. Those two cities are chosen because they have some historical places that became icons of the city, and eventually became a famous tourist sites. Surabaya known as the capital of

East Java province, it is one of the most significant financial hubs in the country. As of the 2016 Census, the population of the city is 3,457,404. It makes Surabaya become the second greatest city in Indonesia (World Urbanization Prospects, 2018). Schlick (2002) states that all around the world, multilingual signs tend to include English as one of the languages, not only in the capital cities but also in provincial cities. Therefore, Mojokerto was chosen as a comparison of Surabaya, because the researcher wants to know the differences of the multilingual sign showed on the tourist destination places in capital city and the border areas of provincial towns. Mojokerto itself is one area that has attractive tourism potential to be developed (Wilopo and Hakim, 2017) which located in 50 km southwest of Surabaya.

The data of this present project are taken from signage of heritage sites in Surabaya and Mojokerto. They are Heroes monument, House of Sampoerna museum, Majapahit Museum, and Maha Vihara Majapahit. They are chosen because according to Yoeti (2001) those places are qualifies to become an attractive tourist place to visit. Based on the term “something to see”, those place has tourist attractions which are different from what other regions have; based on the term “something to do” those tourist destination has many places that can be seen and witnessed, and also many recreational facilities or amusements that can make the visitors like feel at home; and based on “something to buy”, in that place there is also some sellers of souvenirs and folk craft.















that which has been or might be acquired: any property, and esp. land, which regresses by directly of legacy”. So, “Heritage” is a property, something that is acquired from past, and exchanged from past ages.

According to William Haviland (cited in Warsito, 2012, p. 25) the places where archeological remains found at the residence of human beings in ancient times were known as heritage sites. The sites are usually determined based on a region's survey. Furthermore, William Haviland (cited in Warsito 2012, p. 25) also said that "artifacts / artefacts are remnants of used equipment in prehistoric historical culture that was excavated from within the earth's layers. Artifacts are objects that are formed or changed by humans ".

The Surabaya government in the Surabaya Government Regulation Number 5 of 2005 which ratified the preservation of buildings and / or cultural heritage environments also explained about the types of cultural heritage including:

- a. Cultural heritage buildings are man-made buildings that are at least 50 years old or represent a distinctive style.
- b. Cultural heritage environment is the area around cultural heritage buildings needed for the preservation of buildings cultural reserves and / or certain areas of at least 50 (fifty) years, and are considered to have important values for history, science and culture. (city government of Surabaya, 2005)









were found in Trowulan including Candi Brahu, Wringin Lawang Temple, Bajang Ratu Temple, Tikus Temple, Kedaton Temple, Gentong Temple, Putri Cempa Tomb, Sentonorejo Hexagon Floor Site, Long Tomb, Siti Inggil, Minak Jinggo Temple, Site Umpak Sentonorejo. In addition to the enshrinement site, there is also the Segaran pond which is suspected being an irrigation center to irrigate the agricultural land of the Majapahit kingdom. With the discovery of various temple sites as if revealing the historical veil of the Majapahit kingdom (Soeroso, 1983).

### **2.5.1 Majapahit Museum**

The Majapahit Museum is an archaeological museum located in Trowulan, Mojokerto, in East Java, Indonesia. The museum was built in order to house the artifacts and archaeological findings discovered around Trowulan and its vicinity. The establishment of the Majapahit Museum, was inseparable from the services of the Regent of Mojokerto, R.A.A. Kromodjojo Adinegoro. On April 24, 1924, Henri Maclaine Pont founded *Oudheidkundige Vereebeging Majapahit* (OVM), an association aimed at examining the heritage of Majapahit heritage. Along with the increase in collections owned, in 1926 the initiators of the OVM set up museums. During the Japanese occupation (1942), Henry Maclaine Pont was taken prisoner, so the management of the museum was taken over by the government. After independence, the majapahit museum is managed by the Historical and Ancient Heritage Institution (SPSP) under





which used to supporting activities in Maha Vihara Mojopahit.

There are: Sangha office room, *Kuti*, Joglo, kitchen and dining room for the monks, Sleeping Buddha Statue, Borobudur temple miniature, meeting room and library, and also hostel.

Every day there are always visitors who come to Maha Vihara Mojopahit, both Buddhist and non-Buddhist. If categorized according to age, visitors who came to Maha Vihara Mojopahit started from children, teenagers and parents. they come with various purposes. For Buddhists, they come for the purpose of worship and pray in there. While for non-Buddhists, the majority of them came with the aim of going out for a walk and seeing Maha Vihara Mojopahit as a tourist place because inside there was a statue of the "Sleeping Buddha" that would not be found anywhere else. The number of visitors coming increased rapidly on holidays or weekends. They came from various cities around Mojokerto such as Jombang, Lamongan, Gresik, Sidoarjo, Surabaya, and Malang (A'mala, 2018).

































































































signs in this sites, completely different with English languages. This is foreseeable because Indonesian is the National Language of the Republic of Indonesia. Indonesian language is still dominating in the bilingual signs accompanied by the use of English. For the other languages on bilingual signs, there are 5 sign that use Indonesian-Latin and 10 signs use Indonesian-Dutch. Latin also showed up in this site refer to Latin names of a plant. Whereas Dutch is referring to hospital names which was built during the Hindia Belanda government, '*Centrale Burgerlijke Ziekeninrichting (CBZ)*'. In the other side Javanese and Maduranese are found in multilingual sign.

Move to the second heritage sites, House of Sampoerna. From 118 signs found only two languages use in this site: Indonesian and English. Those languages are performed in the monolingual (32 signs) and the bilingual (86 signs), whereas the multilingual sign was didn't found here. In this place English has the greater number than the Indonesian ones.

The third heritage sites where the data collected is Majapahit Museum Mojokerto. Six languages are used on the signs. The languages displayed on the signs are Indonesian, English, Javanese, Arabic, Dutch and Latin. Indonesian is also found on most of the signs at this heritage sites. The second most used language is English. Followed by Javanese which takes the third position. Arabic, Dutch, and Latin are the least language used on the signs.

Maha Vihara Majapahit is the fourth heritage sites that has been analyzed in this research. Among three languages that are written on the signs, Indonesian is the selected language to show on most of the signs. whereas

English takes the second position and it is followed by Sansekerta which gain the third position in term of the amount.

Moving to the signs function, Sepuluh November Museum, House of Sampoerna and Majapahit Museum displays more informative signs than other type of signs. Various signs can be included in this category such as commemorative plaques, any kind of schedule, and any information about the museum collection. Thus, they performed a lot of informative sign because there are many collections in the museum and each collection has their own description. Otherwise, Maha Vihara Majapahit shows more instructional signs than other categories. This category is umbrella of slogan, push and pull door label, and any kind of instructions. This heritage sites give a different result among the other sites because the construction of this place is different from the others. If the other site is museum, this place is purely place of worship which has no certain collection like museum. So that in this place was dominated by instruction sign in order to ask the visitor to keep the ambience and behaviour when walking around the monastery environment.

Further, the interview result about the purpose behind using some languages in the sign with the officer of each heritage sites give similar results almost in all the targeted sites. Indonesian language is used to facilitate the local visitor, because all those heritage sites are located in Indonesia which has Indonesian as their first language.

Since the guess of each heritage sites was not merely local visitor, so English is used to ease the foreign tourists. The officer of Majapahit Museum

also added that the use of English in the sign is to developed the tourist destination so that it can be better known by the foreigner. It is appropriate with what has been stated by Piller (2001) that using English in information signs can be perceived as more prestigious and influential for making tourism industry go International.

There are also a number of languages that are used with the aim of presenting the facts that happened at that time. For instance the Javanese and Maduranese which is found in Sepuluh November Museum, also the Arabic and Dutch that used in Majapahit Museum. Additionally, Latin is used in the sake of providing knowledge to the visitors. And the last Sansekerta was applied in the sign with the intention to shew the characteristic of Maha Vihara Majapahit as the Buddhist place of worship.

Since the very basic reason of the researcher to conduct this research is to know if the location of the heritage sites can make any differences in using linguistic landscape, the researcher will explain more about it according the point of view from the researcher. After conducting research in the four heritage sites, the researcher sees generally there are no big discrepancies between tourist spaces located in capital city and provincial town. Almost all heritage sites using more than one languages in their sign, including English. This is convenient with Schlick (2002) who states that all around the world, multilingual signs tend to include English as one of the languages, not only in the capital cities but also in provincial cities.

But if we pay attention to the details, we can see the difference between the house of Sampoerna and the Maha Vihara Majapahit. If House of sampoerna which is located in Surabaya dominated by English at the sign, then it is inversely proportional to the Maha Vihara Majapahit which is still dominated by Indonesian, whereas english in there only used as complementary languages. This difference arises on heritage sites managed by private foundations. While for two other sites, Sepuluh November Museum and Majapahit museum which are directly managed by the government tourism office, they both did not show a significant difference in ... the language on the sign. Those two heritage sites are both doing translation projects to add English in the information bord of the museum collections. This is in line with Wang (2015) who states in his research that providing English in bilingual and multilingual information signs, media, and services for the people has become the main focus of the government.

Moreover, the contrariness is also found even in the heritage sites which the location is in the same areas. As might be seen that the language used by Sepuluh November Museum is further assorted than in the House of Sampoerna, Likewise the Majapahit Museum which also has more language variations on the sign, than the Maha Vihara Majapahit. In this case, the writer thinks that the history behind the establishment of those heritage sites is also influential in choosing the languages. This finding is relevant with Gorter's statement that Political or historical movements which can be one of the factors that results multilingualism (2007). All in all, what has been presented in this





Dutch, Javanese, Arabic and Sansekerta. Those languages are presented in monolingual, bilingual and multilingual. Almost all the targeted sites were dominated by Indonesian – English bilingual signs, except in Maha Vihara Majapahit which still dominated by Monolingual signs using Indonesian.

The second question is about the functions of the sign. Sepuluh November Museum, House of Sampoerna, and Majapahit Museum performed more Informative sign than the other type of signs. It is because they give an information label to each their museum collection. Whereas Maha Vihara Majapahit mostly used instructional sign to be displayed because it is a place of worship.

The last question is about the purpose of showing some languages on the sign. According to the officer of each heritage sites the purpose of using Indonesian in the most their sign is to facilitate the local visitor, considering the location of all targeted sites is in Indonesia. On the other hand, the purpose of using International languages such as English is to ease the foreign tourist. Dutch, Javanese, Maduranese and Arabic are used to presenting the fact that happen at that time. Additionally, Latin is used in the sake of providing knowledge to the visitors. The last Sansekerta was applied in the sign with the intention to shew the characteristic of Maha Vihara Majapahit as the Buddhist place of worship.

All in all, the brief explanation which has been presented in this part is to conclude this present research. It proves that the areas of the tourist destination did not affect the heritage sites in using linguistic landscape.







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