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

#### **THESIS**



# BY: MAULIDIA ZAHROTUL HAMDIYAH REG. NUMBER A73215111

ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
STATE ISLAMIC UNIVERSITY OF SUNAN AMPEL SURABAYA
2019

#### DECLARATION

I am the undersigned below:

Name

: Maulidia Zahrotul Hamdiyah

NIM

: A73215111

Department : English Department

Faculty

: Art and Humanities

truly state that the thesis I wrote is really my original work, and not a plagiarism/fabrication in part or a whole.

If in the future it is proven that this thesis results from plagiarism/fabrication, either in part or in full, then I am willing to accept sanctions for such actions in accordance with the applicable provisions.

Surabaya, August 2nd 2019

The Researcher,

Maulidia Zahrotul H.

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

By: Maulidia Zahrotul Hamdiyah A73215111

> Approved to be examined Surabaya, July 11th 2019

> > Thesis Advisor

Murni Fidiyanti, M.A.

NIP: 19805302011012011

Acknowledged by:

The Head of English Department

Dr. Wahju Kusumajanti, M.Hum.

NIP: 197002051999032002

ENGLISH DEPARTMENT

FACULTY OF ARTS AND HUMANITIES

STATE ISLAMIC UNIVERSITY OF SUNAN AMPEL SURABAYA

2019

#### EXAMINER SHEET

This thesis has been approved and accepted by the Board of Examiners, English Department, Faculty of Arts and Humanities, UTN Sunan Ampel Surabaya on July 31th 2019

The Board of Examiners are:

Examiner 1

Murni Fidivanti, M.A. NIP. 19805302011012011 Examiner 2

Prof. Dr. Zuliati Rohmah, M.Pd.

NIP.197303032000032001

Examiner 3

Dr. Mohammad Kurjum, M.Ag.

NIP. 196909251994031002

Examiner 4

Raudlotul Jannah, M.App. Ling

NIP.197810062005012004

Acknowledged by:

The Dean of Faculty of Arts and Humanities

UIN Sunan Ampel Surabaya

Dr. H. Agus Aditoni, M.Ag.

MIP: 196210021992031001



## KEMENTERIAN AGAMA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA PERPUSTAKAAN

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300 E-Mail: perpus@uinsby.ac.id

#### LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

S

Sebagai sivitas aka	demika UIN Sunan Ampel Surabaya, yang bertanda tangan di bawah ini, saya:				
Nama	: Maulidia Zahrotul Hamdiyah				
-NÎM	: A73215111				
Fakultas/Jurusan	: Adab dan Humaniora / Sastra Inggris				
E-mail address	: maulidiazh@gmail.com				
UIN Sunan Ampe ■ Sekripsi □ yang berjudul:	igan ilmu pengetahuan, menyetujui untuk memberikan kepada Perpustakaan d Surabaya, Hak Bebas Royalti Non-Eksklusif atas karya ilmiah: □ Tesis □ Desertasi □ Lain-lain ()				
Heritage Sites					
Perpustakaan UR mengelolanya d menampilkan/me akademis tanpa p penulis/pencipta o Saya bersedia uni	t yang diperlukan (bila ada). Dengan Hak Bebas Royalti Non-Ekslusif ini N Sunan Ampel Surabaya berhak menyimpan, mengalih-media/format-kan, alam bentuk pangkalan data (database), mendistribusikannya, dan mpublikasikannya di Internet atau media lain secara fulltext untuk kepentingan berlu meminta ijin dari saya selama tetap mencantumkan nama saya sebagai dan atau penerbit yang bersangkutan.  nuk menanggung secara pribadi, tanpa melibatkan pihak Perpustakaan UIN abaya, segala bentuk tunturan hukum yang timbul atas pelanggaran Hak Cipta saya ini.				
Demikian pernyat	aan ini yang saya buat dengan sebenarnya.				
	Surabaya, 08 Agustus 2019				

Penulis

Maulidia Zahrotul H.

#### **ABSTRACT**

Hamdiyah, Maulidia Zahrotul. (2019). *A linguistic Landscape of Tourist Spaces: Multilingual Signs in Surabaya and Mojokerto's Heritage Sites*. English Department, UIN Sunan Ampel Surabaya. Advisor: Murni Fidiyanti, M.A.

**Keywords:** Linguistic Landscape, Multilingualism, Tourist Space, Heritage Sites, Capital City and Provincial Town

This thesis examines a linguistic landscape and multilingualism of Surabaya and Mojokerto's heritage sites. This research aims to find out if the different areas of tourist spaces can affect the use of linguistic landscape. It examined the language used in the sign, the function displayed by the sign, and the purpose of displaying particular language on the sign. The theoretical framework used in this study is Landry and Bourhis's theory which provides the definition of linguistic landscape and anything that is categorized as linguistic landscape. Besides, Spolsky and Coopers' theory is also employed to analyze the language used in the sign and the function of the sign. As the methodology, the researcher used qualitative and quantitative method in this research. The applied method has helped the researcher reach the objectives of the study by gaining 689 pictures of signs which consist of monolingual, bilingual, and multilingual signs. The researcher also found nine languages used in four heritage sites: Indonesian, English, Javanese, Arabic, Dutch, Latin, Sansekerta, Chinese, and Maduranese. Six categories are provided according to the function of the sign: directional signs, instructional signs, warning notices and prohibitions, building names, informative signs, and advertising sign. The purpose of using particular language in the sign are: facilitate local visitor, facilitate the foreign tourist, presenting the fact, improving visitors' knowledge, and showing the identity. Thus, the research report indicate that the different areas of the tourist spaces did not affect the use of linguistic landscape.

#### **ABSTRAK**

Hamdiyah, Maulidia Zahrotul. (2019). A linguistic Landscape of Tourist Spaces: Multilingual Signs in Surabaya and Mojokerto's Heritage Sites. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Murni Fidiyanti, M.A.

**Kata Kunci:** Lanskap Linguistik, Multibahasa, Tempat Wisata, Situs Warisan Budaya, Ibukota dan Kabupaten

Skripsi ini membahas tentang lanskap linguistik dan multibahasa situs warisan budaya yang ada di Surabaya dan Mojokerto. Penelitian ini bertujuan untuk mencari tahu apakah perbedaan area dari tempat wisata berpengaruh terhadap penggunaan lanskap linguistik. Ini mempelajari bahasa yang digunakan dalam papan petunjuk, fungsi yang ditampilkan oleh papan petunjuk, dan tujuan dari menampilkan bahasa tertentu di papan petunjuk. Teori yang diterapkan di skripsi ini adalah teori dari Landry dan Bourhis di mana teori ini memberikan definisi dari lanskap linguistik dan apa pun yang dikategorikan sebagai lanskap linguistik. Disamping itu, teori dari Spolsky and Cooper juga digunakan untuk menganalisis bahasa yang digunakan dalam papan petunjuk dan fungsi yang ditampilkan oleh papan petunjuk. Sebagai metodologinya, peneliti menggunakan metode kualitatif dan kuantitatif dalam penelitian ini. Metode yang telah diterapkan telah membantu peneliti untuk mencapai tujuan dari penelitian ini dengan memperoleh 689 gambar papan petunjuk yang terdiri dari papan petunjuk satu Bahasa, dua Bahasa, dan multibahasa. Peneliti juga menemukan sembilan bahasa digunakan di empat situs budaya: Bahasa Indonesia, Bahasa Inggris, Bahasa Jawa, Bahasa Arab, Bahasa Belanda, Bahasa Latin, Bahasa Sansekerta, Bahasa Cina, dan Bahasa Maduta. Enam tipe papan petunjuk disediakan untuk mengkategorikan lanskap linguistik berdasarkan fungsinya: papan petunjuk arah, papan instruksi, papan peringatan, papan nama bangunan, papan informasi, dan papan iklan. Tujuan dari menggunakan bahasa tertentu di papan petunjuk: memudahkan wisatawan lokal, memdahkan turis asing, memaparkan fakta, menambah pengetahuan pengunjung, dan menunjukkan identitas. Dengan demikian, hasil dari penelitian menyatakan bahwa perbedaan area dari sebuah tempat wisata tidak berpengaruh dalam penggunaan lanskap linguistik.

### **TABLE OF CONTENTS**

	e Cover Page i	
	e Title Page i	
	is Advisor's Approval Sheet	
	is Examiner's Approval Sheet	
	aration	
	ract	
	rakv	
	e of Contentsi	
List	of Tablesx	i
СНА	PTER I INTRODUCTION	
1.1	Background of the Study1	
1.2	Problems of the Study7	
1.3	Objectives of the Study8	
	Significance of the Study8	
1.5	Scope and Limitation of the Study9	
1.6	Definition of Key Terms9	
СНА	PTER II REVIEW OF LITERATURE	
2.1	Linguistic Landscape1	0
2.2	Linguistic Landscape on Tourism	1
2.3	Heritage Sites	2
2.4	Surabaya1	4
2.4.1	Sepuluh November Museum (Heroes Monument)	
2.4.2	House of Sampoerna	5
2.5	Mojokerto1	6
2.5.1	Majapahit Museum	7
2.5.2	Maha Vihara Majapahit	9
СНА	PTER III RESEARCH METHOD	
3.1	Research Design	1
3.2	Data Collection	2
3.2.1	Data and Data Source	2
3.2.2	Research Instrument	3

3.2.3 Data Collection Techniques	23
3.3 Data Analysis	24
CHAPTER IV FINDING AND DISCUSSION	
4.1 Finding	27
4.1.1 Languages used on Signs	28
4.1.2 Functions of the Sign	43
4.1.3 The Purpose of Showing the Languages on the Sign	57
4.2 Discussion	62
CHAPTER V CONCLUSION AND SUGGESTION	
5.1 Conclusion	68
5.2 Suggestion	70
REFERENCES	
Appendix 1	
Appendix 2	
Appendix 3	80

# LIST OF TABLES

Tables	Pages
4. 1 Total of Signs in Selected heritage sites of Surabaya and Mojokerto	28
4. 2 Language used in selected heritage sites of Surabaya and Mojokerto	29
4. 3 Language used in the linguistic landscape of Sepuluh November Museum	30
4. 4 Language used in the linguistic landscape of House of Sampoerna	34
4. 5 Language used in the linguistic landscape of Majapahit Museum	37
4. 6 Language used in the linguistic landscape of Maha Vihara Majapahit	41
4. 7 Function of sign in Sepuluh November Museum	44
4. 8 Function of sign in House of Sampoerna	47
4. 9 Function of sign in Majapahit Museum	50
4.10 Function of sign in Maha Vihara Majapahit	53

#### **CHAPTER 1**

#### INTRODUCTION

#### 1.1 Background of the Study

As social creatures, people certainly need language to communicate with other people around them. Morley (2000) stated that language is the way people can behave and perform behavioral acts as human beings. Languages also play an important role in transmitting information from one speaker to another. So, it can be said that language ends up important for each around the world and in its communication, the human being cannot be separated from language either in spoken or written forms.

One of the written form of languages was the linguistic landscape, the sub-field of sociolinguistics study which focused on the analysis of the written information that is available on language signs in a specific area. Gorter (2006) added that language is surrounding us in a literary structure as it is shown on shop windows, business signs, posters, official notice and traffic signs, and so forth. We are surrounded by the linguistic landscape all the time.

The assortment of languages and scripts showed on signs draws in light of a legitimate concerns for researchers everywhere throughout the world. By now, the LL has been examined from various point of view, such as language policy (Haynes, 2012; Yavari, 2012; Wang, 2015), sociolinguistic (Hoogervorst, 2009; Rusnaningtyas, 2012; Ferdiyanti, 2016) and language

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

view and other identities in tourism destinations are presented (Thongtong, 2016).

Many researchers have conducted the research on linguistic landscape displayed on tourist sites. One of them is Yanhong and Rungruang. In 2012 they conduct a study to find out the LL functions displayed in Chiang Mai areas of tourist attraction and examine the kinds of codemixing on signs for investigating the language dominance. 262 signs in the prearranged areas was being the samples of the study. The result demonstrated that most of the signs were bilingual, specifically in Thai and English. The LL in the objective areas essentially played out the educational and business function. Also, the research provides different kinds of codemixing on signs in the city.

Another previous study written by Thongtong (2016) entitled "A Linguistic Landscape Study of Signage on Nimmanhemin Road, A Lanna Chiang Mai Chill-Out Street." This study explores how the linguistic landscape in Chiang Mai, Thailand, creates and reflects a tourist space on language choices when creating signs on Nimmanhemin Road. The study also investigates what linguistic devices are being used to create signs on Nimmanhemin Road. Sign data are collected from both sides of Nimanhaemin Road. The study shows that Chiang Mai tourism has an impact on language choices in sign creation. In the findings, transliteration, word formation, lexical relationships, speech and politeness strategies are shown.

The previous studies above are only focused on one area in Thailand; Chiang Mai. In Indonesia, there are few studies of the linguistic landscapes in general, such as in clothing stores (Prayitno, 2007), public spaces (Yannuar, 2016; Fakhiroh 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 founds 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, outskirt 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 Ruzaitè 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.

This research reveals multilingualism in the signs displayed in those places with using Spolsky and Cooper's theory as the main guide. First, depending on the language of the sign and the number of languages used (monolingual signs, bilingual signs, multilingual signs). Secondly, depending on the function and use of the signs (street signs, advertising signs, warnings and prohibitions, building names, information signs (directions), commemorative plaques, object labeling signs and graffiti (1991, p.76). However, if the data are not matched by their categories, the researcher must also define the categories. The signs being analyzed are those created or owned by each selected heritage site only because the purpose of this research is to analyze multilingualism that is affected by the cultural value and historical movement of the targeted heritage sites. Moreover, this research is also conducted to reveal the purpose behind selected those languages to be used in the signage.

#### 1.2 Problems of the Study

- 1.2.1. What are the languages used on sign in Surabaya and Mojokerto's selected heritage sites?
- 1.2.2. What are the functions performed by the linguistic landscape in Surabaya and Mojokerto's selected heritage sites?
- 1.2.3. What is the purpose of showing those kind of languages on sign found in Surabaya and Mojokerto's selected heritage sites?

#### 1.3 Objectives of the Study

Based on the formulation of the problems mentioned above, the purpose of study can be stated as follows:

- 1.3.1. To describe the languages performed on signage in Surabaya and Mojokerto's selected heritage sites
- 1.3.2. To identify the functions does the linguistic landscape perform in Surabaya and Mojokerto's selected heritage sites
- 1.3.3. To reveal the purpose of showing those kind of languages on sign found in Surabaya and Mojokerto's selected heritage sites

#### 1.4 Significance of the study

The researcher hopes that the result of this research will be beneficial both theoretically and practically. Theoretically, this research expected can give some contribution towards language science in the linguistic field peculiarly in sociolinguistic studies. Then, this research also intended to be used as a reference for the next researchers who are interested in analyzing Linguistic Landscape.

Practically, this research might enhance the writer also reader knowledge about the use of language, especially in the tourist sites. Through this research, the researcher wants to give contribution toward the tourist destination place in creating language awareness.

#### 1.5 Scope and Limitation

The research only focus on the language environment in 4 selected heritage sites in Surabaya and Mojokerto. The signs in each place were analyzed using comparative design. Spolsky and Cooper Linguistic Landscape theory were the main guide in analyzing the signs. The emphasize of the study is the multilingualism portrayed in a tourist space's signs; the languages used, the function of the sign and the purpose of showing such kinds of language on the sign. Obviously, the findings from these study cannot be generalized to the entire heritage sites of Surabaya and Mojokerto.

#### 1.6 Definition of Key Terms

- 1.6.1 Linguistic landscape is the language of public signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration (Laundry & Bourhis, 1997)
- 1.6.2 Heritage site is an official area where pieces of military, political, cultural or social history have been saved because of their social legacy esteem, including real culture (such as, buildings, monuments, books, artifacts, and landscape), unreal creature (traditions, language, folklore, and knowledge) and natural heritage (Sullivan, 2016)

#### **CHAPTER II**

#### **REVIEW OF LITERATURE**

#### 2.1 Linguistic Landscape

Spolsky states that Landry and Bourhis (1997, p.25) for the first time used the term linguistic landscape (LL) and defined it as follows: "The language of public road signs, advertising billboards, street names, place names, shop signs and public signs on government buildings combines to form the LL of a given territory, region or urban agglomeration". Gorter (2006) added that linguistic landscaping includes the investigation of written language in the public areas. So, LL is written form of languages which displayed in public areas and can be seen by everyone. While the definition by Rodrigue Landry and Richard Bourhis has turned out to be acknowledged by numerous researchers as standard, others have preferred to potray the term differently.

The study of linguistic landscapes intends to add another perspective to our knowledge about societal multilingualism by concentrated on language decisions, hierarchies of languages, contact-phenomena, controls, and parts of proficiency. The linguistic landscape is a multifaceted event, and its study is identified with a huge number of points of view and disciplines. Most research examines approach the linguistic landscape from applied linguistics or sociolinguistics, including a language policy point of view. Other disciplinary backgrounds of researchers include advertising, education, economics aspect, history, media, semiotics, humanism, and urban geography. Many linguistic

landscape studies are confined to one specific region, which frequently may be a town, however might even be a street, a neighborhood, or perhaps an entire country, or it can be a comparison between over one in every of these levels of study. As such, the LL isn't merely a linguistic development, rather a true and symbolic manifestation of varied aspects of reality.

Spolsky and Cooper (1991) classify the signs into the various criteria for building the taxonomy of sign languages. They offer three possible taxonomies, they are:

- a. Taxonomic signs based on the function and use of signs (such as street signs, advertising signs, warnings, building names, informative signs, commemorative plaques, object labeling signs, and graffiti)
- b. Taxonomy signs based on materials used in signs or based on signs '
  physical shape (such as metal, tile, poster, wood, stone)
- c. Taxonomy signs based on languages used and number of languages in signs (such as monolingual signs, multilingual signs, and bilingual signs).

#### 2.2 Linguistic Landscape on Tourism

Tourism in this study was chosen as the main factor to explain the observations of linguistic landscape in Surabaya and Mojokerto. The languages displayed on the tourist destination signs was usually use the state languages, in which it is strange for the foreign tourist. There might be attempts to shape signs by including other languages on them, because based on Salim (2012) the use of language for tourism promotion is an important point for potential

visitors. It engages individuals in deciding the destination they would like to travel to.

Kallen (2009) observes that the use of the language which is foreign to tourists can have a dual effect on visitors. The first effect is that it can enrich the tourist's experience with the foreign language, in which it can stimulate their curiosity to explore that language. The second one is that a foreign language in LL might become an incomprehensible code for tourists which also create challenges to tourists and may increase their insecurity. Therefore, it's necessary that creators of signage in touristic places take into consideration this dual nature of a distant language in LL, LL ought to be formed by taking into consideration the tourists' needs (Kallen, 2009).

Alfaifi (2015) added that that LL works as a GPS which may guide the tourists to a selected location, LL will guide guests, foreigners, and researches to a higher understanding of the languages, cultures and hierarchal relationships impacting commerce, tourism, investment, education and opinion.

#### 2.3 Heritage sites

The term "heritage" at present used to express key ideas of contemporary society, and it has a variety of implications that are as various as disciplines in which the term is utilized i.e., from social sciences to historical ones, from economics to jurisprudence, from engineering to territory, landscape, and architecture sciences. As indicated by the Oxford English Dictionary on historical principles (1901), "Heritage" or other form: heiritagie, eritage, erytage, etc., all originate from the Latin root hereditagium, which means "...

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)

In addition, cultural heritage objects are also interpreted as objects that are considered to have an important meaning for history, science, art and culture that need protection from the government (Alrianingrum, 2010).

#### 2.4 Surabaya

Surabaya is the capital of East Java Province, Indonesia. Geographically, Surabaya is located at 9 '-7 ° 7 ° South Latitude and 112 ° 36' -112 ° 57 'East Longitude. In Surabaya, there is the estuary of the Kalimas river, one of the two pieces of the Brantas River (<a href="https://www.bps.go.id/">https://www.bps.go.id/</a>). Surabaya is a city that has the potential as a city of tourism, especially in terms of heritage buildings or cultural heritage. Cultural heritage tourism is essential, in light of the fact that with cultural heritage, the travel industry can be an instructive visit for the community.

Surabaya was dubbed the city of heroes apart from the history of the story of the struggle of the Surabaya's youth in maintaining their independence from invaders. It had 173 cultural heritage buildings that had their own history related to the Surabaya city. The existence of buildings and cultural heritage sites of Surabaya is concentrated in Central Surabaya and North Surabaya. Both of these regions at that time were the central areas of the Surabaya community's activities and the Surabaya youth defense area in the struggle to defend independence, which known as the "10 November 1945 Events".

#### 2.4.1 Heroes Monument (Sepuluh Nopember Museum)

Heroes Monument is a monument in Surabaya, Indonesia, located on Tembaan Street in front of the East Java Governor's Office. It has 41.15

meters tall and in phallus-shaped. It is the main symbol of the city, dedicated to all the soldiers who had been killed in a major battle to fight the allied soldiers who were riding by NICA, who wanted to occupy Surabaya at Novembers 10, 1945 (cagarbudaya.kemdikbud.go.id).

The 10 November Museum is situated under the monument. It was built to explain the events behind the Heroes Monument. The building comprises of 2 floors, with exhibitions symbolizing the spirit of the Surabayan people's struggle. There is a theater on the second floor. The gallery contains propagations of narrative photos, and there are dioramas that presents eight occasions that occurred around the 10 November 1945 conflicts.

#### 2.4.2 House of Sampoerna

House of Sampoerna is one of the historical museums in Surabaya, located in the "old Surabaya" area. This magnificent Dutch colonial-style building was built in 1862 and is now a historic site that continues to be preserved (Limantara et al., 2017). Through the collections displayed, the museum aims to introduce the history of Sampoerna's company. They offer a truly unique experience for visitors. From stories about the founding family to seeing closely the process of rolling cigarettes that are still done manually in the production of Dji Sam Soe cigarettes.

In the cafe museum, visitors can buy various souvenirs related to the Sampoerna building, such as: miniature of traditional cigarette sticks, cloves, books and shirts. Beside of that HOS also provide a program

namely *Surabaya heritage track bus* which become the first bus in Surabaya used as transportation to visit historic buildings in Surabaya with a guide who provides explanations and tells about the buildings visited. Rates for visitors to be able to enjoy the trip with the SHT bus (Surabaya Heritage Track) and the entrance to the House of Sampoerna museum are free. So exciting, right?

#### 2.5 Mojokerto

Mojokerto Regency is part of the East Java Province which is geographically located between 111°20′13" to 111°40′47" east longitude and between 7°18′35" to 7°47′30" southern latitude with a total area of 969,360 Km2 or approximately 2.09% of the area of East Java Province. Topographically, Mojokerto does not verge on the coast, it only borders on other regencies:

• North : Lamongan and Gresik District

• South : Malang District and Batu City

• West : Jombang District

• East : Sidoarjo District

Historically Mojokerto was believed to be the territory of the Majapahit Kingdom. One of the subdistrict Mojokerto, Trowulan, has a high historical value in Indonesia describing and reminding the greatness of the Majapahit Kingdom. Trowulan is better known as the City of Majapahit, because in this sub-district which has an area of 39.20 square kilometers there have been found many relics of the Majapahit Kingdom (Putri et al., 2017). Various temple sites

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

the control of the East Java Archaeological Heritage (BP3) Conservation Center (Nurcahyo, 2011).

Collections in the museum mainly the ones found in Trowulan area.

There are many area (statues of dewa-dewi) from various locations in

East Java state. The artifacts were classified as follows:

- 1. terra cotta products, reliefs and arca of white stone and andesite
- 2. Casting molds, mortars, fishing tools and other tools for handicrafts
- 3. Kitchen wares, ornaments, furniture and other things made of bronze, iron, silver and gold
- 4. Tools for ceremonies under religion
- 5. Weapons
- 6. Stone literatures
- 7. Coins, and
- 8. Ceramics

The museum has exhibited many artifacts in its area of 57,625m<sup>2</sup>. This area has been used as residential area since Majapahit era. Museum buildings consist of a two stories building and four roofed open terrace. Explanation boards have been provided in Indonesian and in English for visitors from overseas. A few numbers of museum staff always station in the museum to reply to various questions by visitors.

#### 2.5.2 Maha Vihara Mojopahit (Sleeping Buddha Statue)

Maha Vihara Mojopahit is a place of worship for Buddhists located in Bejijong Village, Mojokerto City, East Java. Those buddist centre is built on 1982 based on the noble idea of biksu Viriyanadi Mahathera. Some of the buildings in Maha Vihara Mojopahit including:

- Bhakti Sala/Dhammasala: a room used to do ritual/prayer and listening Dhamma Desana (dhamma speech) delivered by Biksu.
   Bhakti Sala which exist in Maha Vihara Mojopahit called Sasono Bhakti.
- Kwan Im Altar : this altar situated in the left side of Bhakti
   Sala, contained of Avalokitesvara Kwan Se Im Phosat statue.
   Kwan Im itself in one of noble creature glorified in Mahayana tradition.
- 3. Buddha Sakyamuni Altar: is the biggest Altar located in the centre of Bhakti Sala room. Budha Sakyamuni is Buddha Gautama who is the founder and spreader of Buddhism.
- Dewi Tara Altar : situated in the right side of Bhakti Sala. This
  altar is intended for tantrayana Buddhists who doing prayer in
  Maha Vihara Mojopahit.
- 5. Dewa Brahma Altar: situated behind the Bhakti Sala. This Altar is intended for Buddhist who will do worship to Dewa Brahma.
- 6. Others building : beside Bhakti Sala which functions as the main building to do the prayer, there is also others building

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).

#### **CHAPTER III**

#### RESEARCH METHOD

#### 3.1. Research Design

Mixed method was used in this research. The researcher used the mixture of both method, qualitative and quantitative and also the comparative design. Mixed methods research combines quantitative and qualitative research methods in various ways, with each approach added something to understanding of the phenomenon (Ary et al, 2006)

According to Wray and Bloomer (2006), quantitative approach is an approach which deals with the counted or quantified linguistic variable. This method was used to count each language found in linguistic landscape of heritage sites in Surabaya and Mojokerto. The results were classified into the language used in the sign and the function showed by the sign.

Whereas the qualitative approach was used in this study because the data analysis was presented by interpreting and describing the detail information of Surabaya and Mojokerto heritage site LLs. Lincoln (2000) claimed that qualitative research involves an interpretive and naturalistic approach, this means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.

Comparative design was also implemented to accommodate the analysis since the researcher took four heritage sites to be analyzed and aimed at

comparing the results among four taken places of heritage. Through this research, the researcher ascertains some of the striking differences, as well as, the similarities of the heritage sites between the two areas, Surabaya and Mojokerto.

#### 3.2. Data Collection

#### 3.2.1 Data and Data Source

Dealing with this topic of the research, the data were in the form of word which were contained in the signage of heritage sites in Surabaya and Mojokerto. The data was served in numeric data and charts since the data is considered to be quantitative. The words were taken from the signage, in which those were captured in the form of pictures. The researcher was captured any sign in the heritage sites both top-down and bottom up sign using mobile phone camera.

The sources of the data in this research were taken from some heritage sites. There are Heroes Monument (Sepuluh November Museum) and House of Sampoerna in Surabaya, while in Mojokerto there are 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. The officers from each heritage sites were also being the source of data.

#### 3.2.2 Research Instrument

In conducting the research, there were two instruments used to answer different research questions. The first instrument was observation. The researcher observed the public and private signage in the heritage sites and take photograph as data. As Hult (2009) states that linguistic landscape study is based on taking photographs from the relevant source. Phone's camera was being the main tool in taking the data, since it was simpler and easily carried. Moreover, today's phone camera was available in high resolution, so it is good enough if used for collecting the data.

The second instrument was interview, it was specialized to answer the third problem of study. The researcher was doing semi-structured interview to heritage sites officer in order to know the purpose of using more than one language on their sign. When the interview was conducted, the researcher used phone's audio recorder as a main tool and field-note as secondary tool.

#### 3.2.3 Data Collection

The researcher did several procedures in collecting the data. The procedures were divided into two types they are observation and interview. The first one was observation. Here, the researcher gathered the photograph data by using mobile-phone camera.

Then, the researcher did semi-structured interview to the officers of the chosen heritage sites. Here were the procedures:

- 1. The researcher met the officers.
- The researcher recorded the conversation between the interviewee and the researcher as an interviewer using mobile phone's audio recorder.
- 3. The researcher also noted down any important information which is given by the interviewee.

#### 3.3 Data Analysis

After collecting the data, the next step that was taken by the researcher was analyzing the data. To answer the first question, the data contains of photographed language signs were counted and put into table. Then, the data were classified into bilingual, monolingual or multilingual.

Table 3.5.1 Languages used on sign

	Heritage Sites					
Languages	Sepuluh November	November Sampoerna		Maha Vihara		
	Museum	Sumporting	Museum	Majapahit		
Indonesia						
English						
Other		3.00				
Indonesia – English	1,-					
Indonesia – Latin						
Other						
Indonesia – English –						
Javanese						
Total						

Table 3.5.2 Type of the sign

Location	Monolingual		Bilingual		Multilingual	
Location	Number	Proportion	Number	Proportion	Number	Proportion
Heroes						
Monument						
House Of						
Sampoerna						
Majapahit						
Museum						
Maha						
Vihara		1				

The researcher used the formula below used to find the percentage of the data on the table:

$$x = \frac{y}{z} \times 100$$

$$x = 100\%$$

x =the result

y = the amount of signs using certain languages (Indonesian, English, etc)

z = the total amount of signs found in the heritage sites

Classified the sign according to their function and use. (direction signs, advertising signs, warning notices and prohibitions, building names, informative signs, and commemorative plaques). The result was placed into the table to facilitate researcher in formulating the answer of research question number two.

Table 3.5.3 Functions of the sign

Name of the Historical Sites				
Categories	Number	Proportion (%)		
Direction sign				
Advertising sign				
Warning notices and prohibitions				
Building names				
Informative signs				
Commemorative plaques				

Then the data taken from the interview was listened and transcribed by the researcher. Since the data is qualitative, the analysis was served in form of words. Then, the transcribe of the interview were explained and interpreted to get the answer of the third question. The way to respond the research problem was focused on two points:

- a. The reason why languages a, b, c, were included in the signs.
- b. The plan of the addition or removal of a language in the signs and the reason

### **CHAPTER IV**

### FINDING AND DISCUSSION

This chapter contains the analysis of this present research. It reports the result of the analysis in two subsections: finding and discussion. There are 3 explanations of the finding in line with the research question given. The writer conjointly discusses the detail of finding in discussion section.

### 4.1 Findings

In this part, the writer explains the finding of the research question. It divided into three points based on the research question given. First, the languages used on sign. It is answered with displaying the number of languages found in four heritage sites, beside of that the types of the sign are also showed. the signs which contain only one language are including in monolingual sign, the signs which contain two languages are bilingual, while the signs which contain more than two languages are including in multilingual sign.

Second, the functions performed by the linguistic landscape on each sites. In this point, the researcher classifies the sign into six categories: directional signs, instructional sign (instruction, push and pull door label, and slogan), warning notices and prohibitions, building names (room's name), informative signs (schedule, information about the museum collections, and commemorative plaques), and advertising sign (ticketing, events, promotions). The last question is about the purpose of showing those kind of languages on

sign. It is contains the results of interviewing the officer from each heritage sites.

### 4.1.1 Languages used on sign

In this part, the quantitative method of the study regarding the number and variety of visible languages in the linguistic landscape of Surabaya and Mojokerto heritage sites are examined. Before showing what languages are found, the researcher tabulates the total of signs in each sites into this following table.

Table 4. 3 Total of Signs in Selected heritage sites of Surabaya and Mojokerto

and mojorier to				
	Location			
Sign Types	Sepuluh November Museum	House of Sampoerna	Majapahit Museum	Maha Vihara Majapahit
Monolingual	55	38	60	84
Bilingual	161	90	184	9
Multilingual	2	-/	11	-
Total	218	128	255	96

The data shows that there are differences in the amount of signs in each heritage sites. The type of the signs is also varied from one heritage sites to another one. Bilingual signs are almost the dominant ones in each heritage sites above. For some selected heritage sites, bilingual signs are totally differences with the monolingual signs in term of number. Meanwhile, multilingual signs are somewhat fewer than monolingual and bilingual signs. Some of the heritage sites presented above have no multilingual sign at all instead.

Actually a big interest to conduct a discussion on this linguistic landscape study is to examine what languages take part in the monolingual, bilingual and multilingual sign. Surprisingly, after the researcher did an observation in Sepuluh November Museum, House of Sampoerna, Majapahit Museum, and Maha Vihara Majapahit, the researcher found that there are nine languages in total used in the sign. The researcher also found that some signs of the heritage sites use foreign languages such as Arabic, Dutch, and Latin. To show the percentages of the data on four sites, the researcher has made a table.

Table 4. 4 Language used in selected heritage sites of Surabaya and Mojokerto

				Loc	ation			
	Surabaya			Mojokerto				
Language <mark>s</mark>	Nov	o <mark>ulu</mark> h ember seum		ouse of npoern a		apahit seum	Vi	aha hara apahit
Indonesian	53	24%	13	10%	57	22%	84	86%
English	2	1%	25	20%	3	1%	3	3%
Chinese	- 7	1	-/	ı	-	-	2	2%
Indonesian – English	146	67%	90	73%	177	69%	3	3%
Indonesian – Latin	5	2%	-	-	1	0,4%	-	-
Indonesian – Dutch	10	5%	-	-	-	-	-	-
Indonesian – Arabic	-	-	-	-	2	0,8%	-	-
Indonesian – Javanese	-	ı	-	-	4	2%	-	-
Indonesian - Sanskrit	1	-	-	-	-	-	6	6%
Indonesian – English – Javanese	1	1%	-	-	9	3,5%	-	-
Indonesian – Javanese – Arabic	ı	ı	-	ı	1	0,4%		
Indonesian – English – Arabic	ı	ı	-	ı	ı	ı	ı	ı
Indonesian – English – Dutch	-	-	-	-	1	0,4%	-	-
Indonesian – English – Javanese – Maduranese	1	1%	-	=	-	-	-	-
Total	2	18		128	2	255	9	98

From the table above we can see that Indonesian – English sign was being dominant in almost all the targeted sites, except Maha Vihara Majapahit. On the Opposite, Indonesian-only signs are on the second position in Sepuluh November Museum, Majapahit Museum and Maha Vihara Majapahit, except in House of Sampoerna. It is in the third position. For the detailed information for languages used on each heritage sites are explained below:

# 4.1.1.1 Sepuluh November Museum (Heroes Monument)

There are 218 signs that have been collected by the researcher at Sepuluh November Museum. The signs are placed outside and inside the museum building. This research result shows that there are 6 languages displayed in Sepuluh November Museum, they are Indonesian, English, Latin, Dutch, Javanese, and Maduranese. The monoligual, the bilingual, and the multilingual are also discovered in the signages.

Table 4. 5 Language used in the linguistic landscape of Sepuluh November Museum

10 NOVEMBER MUSEUM (HEROES MONUMENT)					
Total	Groups	Languages	Number	Percentage	
218	Monolingual	Indonesia	53	24%	
		English	2	1%	
	Bilingual	English – Indonesia	146	67%	
		Indonesia – Latin	5	2%	
		Indonesia – Dutch	10	5%	
	Multilingual	Indonesia – English - Javanese – Maduranese	1	0,5%	
		Indonesia – Javanese – English	1	0,5%	

From the table above, it can be seen that Indonesia language as the national language in Republic of Indonesia has amount 96%, it covers 53 signs from 55 monolingual signs. Indonesian languages are frequently found in the warning and prohibition, instructional sign and building names. Whereas, there are only 2 signs found written in English (4%). It is used on building names.



Figure 4.1 Monolingual sign in Indonesian languages



Figure 4.2 Monolingual sign in English languages

On the other side, apparently bilingual signs have the greater number than the monolingual ones. 161 from 218 signs of Sepuluh November Museum are bilingual. From the table 4.3, it can be seen that Indonesian-English sign has the highest percentage of bilingual sign (91%). The position of Indonesian as the national language is inseparable from the language choice used in the signs, as well as English which has become the main foreign language learned by Indonesian people since in kindergarten. The second highest percentage of bilingual sign is written in Indonesian-Dutch (6%), the number is much smaller than the Indonesian – English sign because Dutch languages here is only used to indicate the building names which was built during the Hindia Belanda government. Indonesian – Latin bilingual signs are also discovered in this site even in small number which are 5 signs only (2,2%). Latin here refers to Latin names of a plants.



Figure 4.3 Indonesian – English bilingual signs



Figure 4.4 Indonesian – Latin bilingual



Figure 4.5 Indonesian – Dutch bilingual

Whereas multilingual signs are hardly found here (1%). Only 1 sign uses Indonesia – Javanese – English, and also 1 sign uses Indonesia – English – Javanese – Maduranese. The Javanese is found in a sentence states *Arek-arek Suroboyo* which means "young people of Surabaya". It is also found in the translation of proclamation text, which also followed by Maduranese.



Figure 4.6 Indonesian-English-Javanese-Maduranese multilingual sign

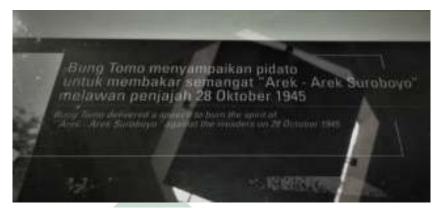


Figure 4.7 Indonesian-Javanese-English multilingual signs

In conclusion, the most signs in Sepuluh November Museum use bilingual especially Indonesian-English. Indonesian language as national languages are still dominance. Futhermore, Javanese and Maduranese as the mother tongue of Surabaya people are also used.

# 4.1.1.2 House of Sampoerna

118 signs placed at House of Sampoerna have been captured by the researcher, they are signs outside and inside the building of the museum. Those number are two times less than Sepuluh November Museum.

Table 4. 6 Language used in the linguistic landscape of House of Sampoerna

	HOUSE OF SAMPOERNA					
Total	Groups	Languages	Number	Percentage		
118	Monolingual	Indonesia	11	9%		
		English	21	18%		
	Bilingual	English – Indonesia	86	73%		

Surprisingly, in this place English has the greater number than the Indonesian ones. From the total 32 monolingual signs, 21 signs (76%) use English language. While, Indonesian language takes the second place with the total 11 signs (34%) are found.



Figure 4.8 Monolingual sign in Indonesian languages



Figure 4.9 Monolingual sign in English languages

On the other hand, only one kind of bilingual signs found in the House of Sampoerna, that is Indonesian – English sign. 86 signs are found written in Indonesian – English, which most of them are used in the information board of each museum collections.



Figure 4.10 Indonesian – English bilingual signs

Futhermore, the researcher cannot find multilingual sign in this building, instead. So, in total there are only two languages used in this heritage sites, they are Indonesian and English language. The combination of two or more languages except English-Indonesian are also not found.

# 4.1.1.3 Majapahit Museum

The following heritage sites is Majapahit Museum Mojokerto. It is used for the representation of tourist destination sites which located in the border areas. In this heritage sites, the researcher collects 255 photos of sign.

Table 4. 7 Language used in the linguistic landscape of Majapahit Museum

	MAJAPAHIT MUSEUM					
	Total	Groups	Languages	Number	Percentage	
	255	Monolingual	Indonesian	57	22%	
		32	English	3	1%	
	- 2	Bilingual	Indonesian – English	177	69%	
		4 %	Indonesian – Arabic	2	1%	
			Ind <mark>onesian</mark> – Ja <mark>van</mark> ese	4	2%	
		M <mark>ult</mark> ilingual	I <mark>ndo</mark> nesia <mark>n —</mark> J <mark>ava</mark> nese — Arabic	1	0,4%	
			I <mark>ndo</mark> nesian – English – <mark>Ja</mark> vanese	9	3%	
			Indonesian – English – Dutch	1	0,4%	
1			Indonesian – English – Latin	1	0,4%	

Table 4.5 presents that 60 signs found are monolingual, which Indonesian are used on 57 signs (95%) and English only used on 3 signs (5%). The use of Indonesian language is mostly about slogan, prohibition, and directional sign outside the museum building. Whereas english language found in prohibition around the museum building.





Figure 4.11 Monolingual sign in Indonesian languages



Figure 4.12 Monolingual sign in English languages

As the other heritage sites, bilingual sign is also dominated in this places. 177 signs found using Indonesian –

English (97%), 4 signs using Indonesian – Javanese (2%), and the last 1% is Indonesian – Arabic found in 2 signs.





Figure 4.13 Indonesian – English bilingual signs



Figure 4.14 Indonesian – Arabic bilingual signs

Meanwhile, multilingual sign is the least than monolingual and bilingual. There are 12 signs written in multilingual, which is 9 sign are Indonesia – English – Javanese (75%) and the other is Indonesia – Javanese – Arabic, Indonesia – English – Dutch, Indonesia – English – Latin for each 1 sign.



Figure 4.15 Indonesian – Javanese – English multilingual signs



Figure 4.16 Indonesian – English – Dutch multilingual signs



Figure 4.17 Indonesian – English – Latin multilingual signs



Figure 4.18 Indonesian – Javanese – Arabic multilingual signs

The finding suggests that there are six languages used in the linguistic landscape of Majapahit Museum: Indonesian, English, Arabic, Javanese, Dutch and Latin.

# 4.1.1.4 Maha Vihara Majapahit

The last heritage sites being studied by the researcher was Maha Vihara Majapahit Mojokerto. If other heritage sites dominated by bilingual sign, this place give slightly different results, even with majapahit Museum which the location is only 2,8 Km far from this site. From 96 signs found, 87 signs are monolingual, and the remaind are bilingual. While none multilingual signs are found here.

Table 4. 6 Language used in the linguistic landscape of Maha Vihara Majapahit

MAHA VIHARA MAJAPAHIT					
Total	groups	Languages	Number	Percentage	
96	Monolingual	Indonesian	84	86%	
		English	3	3%	
		Chinese	2	2%	
	Bilingual	Indonesian – English	3	3%	
		Indonesian – Sanskrit	6	6%	

According to the table above (see Table 4.7), Indonesian language is the dominant language for monolingual signs. Indonesian language is found in the 84 signs from total 96 monolingual signs. Most of Indonesian signs are about instruction, building names, also warning and prohibition. Whereas English is at the second place after Indonesian with a total of 3 signs.



Figure 4.19 Monolingual sign in Indonesian



Figure 4.20 Monolingual sign in English

Moreover, bilingual signs are much fewer than the monolingual ones. There are 9 bilingual signs around Maha Vihara Majapahit. Those 9 bilingual signs consist of 3 Indonesian-English signs and 6 Indonesian-Sanskrit signs.



Figure 4.21 Indonesian – English bilingual signs



Figure 4.22 Indonesian – Sanskrit bilingual signs

In conclusion, there are three languages found in the linguistic landscape of Maha Vihara Majapahit: Indonesian, English, and Sanskrit. Indonesian is considered as the dominant language used in this site

### 4.1.2 Function of the sign

In this analysis, the researcher grouping the signs by using Spolsky and Cooper's signs taxonomies based on the function and the use of the signs. There are six categories of signs given here: directional signs, instructional signs, warning notices and prohibitions, building names, informative signs, and advertising signs. The detail information of the categories of the signs on each heritage sites are discussed below.

# 4.1.2.1 Sepuluh November Museum

Table 4. 7 Function of sign in Sepuluh November Museum

	10 November Museum (Heroes Monument)				
Total	Categories	Number	Proportion (%)		
218	Directional sign	14	6%		
	Instructional sign	8	4%		
	Warning notices and prohibitions	14	6%		
	Building names	13	6%		
	Informative signs		77%		
	Advertising sign	1	1%		

The table above presents that informative signs constitute the biggest sign category in Sepuluh November Museum linguistic landscape (77%) followed by directional signs and warning notices & prohibition which has the same percentage (6%), building names (4%), instructional sign (4%), and the last is advertising sign (1%).



Figure 4.22 Informative sign in the form of museum collection's label



Figure 4.23 Informative sign in the form of show schedule



Figure 4.24 Informative sign in the form of commemorative plaque

Informative signs include schedule, commemoration plaques, and information about the museum collections. Every collection inside the museum building has information board and it can be the reason why the amount of this category is relatively high.



Figure 4. 25 Warning notices and prohibitions





Figure 4.26 Directional sign

Next, directional sign and warning notices and prohibitions has the same amount, they are found on 14 signs (6%). The directional sign here dominated with in – out signs, while Warning notices and prohibitions mostly use to warn the visitor for not cross the line.



Figure 4.27 Building names

The following category which only differences one number from previous category is building names. This category found on 13 sign (6%) spread inside and outside the museum building.



Figure 4.28 Instructional Sign

Instructional sign found on 8 sign in Sepuluh November Museum, followed by advertising sing as the least category. Advertising sign only found on ticket window before entering the museum building.



Figure 4.29 Advertising Sign

# 4.1.2.2 House of Sampoerna

Table 4.8 Function of sign in House of Sampoerna

House of Sampoerna					
Total	Categories	Number	Proportion (%)		
118	Directional sign	10	8%		
	Instructional sign	1	1%		
	Warning notices and prohibitions	7	6%		
	Building names	3	3%		
	Informative sign	96	81%		
	Advertising sign	1	1%		

Moving to the House of Sampoerna, this site also has a museum building, in which it is predictable that most of the signs are the informative ones (81%). In the second position is directional sign which is found in 10 signs (8%).





Figure 4.30 Informative sign in linguistic landscape of House of Sampoerna





Figure 4.31 Directional sign in linguistic landscape of House of Sampoerna

Warning and prohibition sign is the third highest percentage with the total amount is 7 signs (6%). Followed by building names with the total 3 signs (3%). It includes all of the room name in the building.





Figure 4.32 Warning and probitions in linguistic landscape of House of Sampoerna



Figure 4.33 Building names in linguistic landscape of House of Sampoerna

While the percentages of instructional and Advertising signs are the same which is only 1% for each. Advertising consists of promotion sign. Besides, Any written sign that tells the reader what to do comprises instructive signs.



Sampoerna



Figure 4.34 Advertising sign in linguistic landscape of House of linguistic landscape of House of Sampoerna

# 4.1.2.3 Majapahit Museum

Table 4.9 Function of sign in Majapahit Museum

	Majapahit Museum						
Total	Categories	Number	Proportion (%)				
255	Directional sign	6	2%				
	Instructional sign	10	4%				
	Warning notices and prohibitions	15	6%				
	Building names	9	3,5%				
	Informative sign	213	83,5%				
	Advertising sign	2	1%				

The results found according to functions of the sign in Majapahit Museum is almost the same with two previous sites, that is dominated by informative sign. From 255 signs found in Majapahit Museum, 213 of them are informative sign (83,5%). Most of them are information about museum collections.



Figure 4.36 Informative sign in linguistic landscape of Majapahit Museum

Warning and prohibition sign is the second highest percentage with the total amount is 15 signs (6%). As other heritage sites, these sign are mostly used to prohibit the visitor to did not touch the museum collection and did not litter.



Figure 4.37 warning and prohibitions in linguistic landscape of Majapahit Museum

The next percentages are followed by signs that tells the reader what to do (4%). This kind of signs are including in instructional signs. Most of instructions found around Majapahit Museum are in the form of motto or slogan.



Figure 4.38 Instructional sign in linguistic landscape of Majapahit Museum

The next percentages are building names sign (3,5%) and followed by directional sign in the second lowest percentage with the amount 2%.



Figure 4.38 Building names in linguistic landscape of Majapahit Museum



Figure 4.39 Directional sign in linguistic landscape of Majapahit Museum

Whereas, there are only 2 signs (1%) of advertising sign. It appears on the ticket counter and advertising of an event.





Figure 4.40 Advertising sign in linguistic landscape of Majapahit Museum

# 4.1.2.4 Maha Vihara Majapahit

Table 4.10 Function of sign in Maha Vihara Majapahit

	Maha Vihara Majapahit						
Total	Categories	Number	Proportion (%)				
96	Directional sign	6	6%				
	Instructional sign	32	33%				
	Warning notices and prohibitions	17	18%				
	Building names	14	15%				
	Informative sign	22	23%				
	Advertising sign	5	5%				

As we can see on the table 4.11, the categories of sign in this place is little bit differences with the other sites. If in other heritage sites dominated by informative sign, then in Maha Vihara Majapahit instructional sign is in the higher percentage (33%). It is happened because most of signs here are used to ask the visitor to keep the ambience and behaviour, in view of this

place is a place of worship.

Figure 4.41 Instructional sign in linguistic landscape of Maha Vihara Majapahit

While informative signs take the second place with total 22 signs (23%) found. It includes schedule, visiting hours, Maha Vihara Majapahit biography and presentation of the development project plan. It is why the number of this category is relatively high.



Figure 4.42 informative sign in linguistic landscape of Maha Vihara Majapahit

At the third place there are warning notices and prohibitions (18%). As the name suggested, this category includes any kind of warning and prohibition signs. While building names sign consist of 14 signs (15%).



Figure 4.43 Warning and prohibition in linguistic landscape of Maha Vihara Majapahit



Figure 4.44 Building names sign in linguistic landscape of Maha Vihara Majapahit

Directional signs are also discovered here even in small number which are 6 signs only (6%). Directional sign is only used in the in-out sign, direction to the toilet, and direction to the



Figure 4.45 Directional sign in linguistic landscape of Maha Vihara Majapahit

parking lot. While, the least category is advertising sign which only appear on 5 signs (5%).



Figure 4.46 Advertising sign in linguistic landscape of Maha Vihara Majapahit

# 4.1.3 The Purpose of Showing the Languages on the Signs

The researcher has interviewed the officer of Sepuluh November Museum, House of Sampoerna, Majapahit Museum, and Maha Vihara Majapahit to ask about the purpose of showing some languages in the sign. There are two main points of questions to be answered: a) the purpose why languages a, b, c, etc. are included in the signs, b) the plan of the addition or removal of a language in the signs and the reason. The findings are explained below:

#### 4.1.3.1 Sepuluh November Museum

Indonesian, English, Latin, Dutch, Javanese and Madurese are shown on the signs at Sepuluh November Museum. The main purpose of showing Indonesian in the sign is to facilitate the local visitor, needless to say that Indonesian language is the national language of the Republic Indonesia.

"untuk memudahkan turis asing yang datang, karena banyak sekali pengunjung kita yang dari luar negeri" (to facilitate the foreign tourist, because there are many visitors who came from abroad)

Whereas the purpose of using English in the sign as the officer states is to facilitate the foreign tourist. As the icon of Surabaya, definitely there are a lot of foreign tourists visiting this place, not only on weekends but also on weekdays. It could even be said that Sepuluh November Museum became a tourist destination that must be visited when we come to Surabaya.

Latin is also found on the sign which displays the Latin name of a plant, in this case, the purpose is only to give visitors knowledge about the Latin name of a plant.

Meanwhile, Javanese, Maduranese and Dutch has the same purpose why they are found in several sign in Sepuluh November Museum, that is to show the fact that happen at that time. As we know in the history of Indonesia's independence, Japan prevent the propagation of Indonesia's independence news to other regions at that time. To avoid the censorship of the Japanese army, the youth reported the Proclamation of Independence on August 17, 1945 using regional language. In Surabaya

Soeara Rakjat, but it was only known by the public on the next day when Bintarti and Sutomo (Bung Tomo) as deputy chief editor of the *Domei News Office Surabaya* broadcast the proclamation using Javanese, followed by *Hosokyoku* radio which broadcast the proclamation using Maduranese in the evening. At that time Madura was the second language that was widely understood by the people of East Java. So the purpose of using the Javanese and Maduranese on the sign is to represent the fact that at the moment independence come into Surabaya using Javanese and Maduranese.

Evidently, the project of adding English to the sign was began in 2017 and only applied in 2018. And for now, there is no plan to add other foreign languages to the sign, because the tour guides are already equipped with several foreign languages such as French and German, so the sign it is considered enough to use the language of instruction in English.

# 4.1.3.2 House of Sampoerna

There are two languages used in this site, they are Indonesian and English. The purpose of using Indonesian languages on their sign is to be easily understood for local visitors, because literally the location of these heritage sites is in Indonesia, of course many visitors are also comes from Indonesia. As the officer states:

"Bahasa Indonesia ya untuk memudahkan pengunjung karena kita letaknya di Indonesia" (Indonesian is to facilitate the local visitor, because we are located in Indonesia)

Due to the visitors are not only from Indonesia, they also use English in their signs. With the aim to be comprehensible by foreign sightseer. Interestingly, this place has more monolingual sign using English than Indonesian.

Those two languages have been used since 2003 when the building was renovated. Because previously that place was Dutch orphanage which bought by *Liem Seeng Tee* (Sampoerna's founder) to be the first cigarette factory. Exactly on the 90th anniversary of Sampoerna, the building was refurbished to become a museum and opened to the public. There is no planning of adding new language on the signs.

# 4.1.3.3 Majapahit Museum

Indonesian, English, Arabic, Javanese, Latin and Dutch are the languages used in this heritage sites. Similar with two previous heritage sites the intention behind selecting Indonesian as one of the language on the signs in order that it can be comprehensable for Indonesian visitor, as it is stands in Indonesia.

Though every year there must be regular visits from foreign tourists (when there is a cruise ship stop), English is used to make them easier in understanding the information about museum collections. In addition, the use of English is also intended to develop those heritage sites so that they can be widely known by foreign tourists. As the officer of the museum stated:

"Bahasa Inggris juga digunakan untuk mengembangkan tempat wisata kita agar lebih dikenal oleh wisatawan asing." (English is also used to developed this tourist sites so it can be better known by foreign tourist)

Whereas Arabic and Dutch are intended to show the language used at that time. The same with Javanese, it is used because the origin of Majapahit is using ancient Javanese as their daily languages. Whereas, the aim of showing Latin languages is to increase visitor knowledge.

English was recently added to the sign. For the future plans there will be addition of other foreign languages conform with the visitor. Currently only using English because English is a global language, if in the future there are numerous visitors came from Japan then Japanese will be added.

### 4.1.3.4 Maha Vihara Majapahit

Maha Vihara Majapahit has presented several languages that are used on the signs along with Indonesian, English, Chinese and Sansekerta. Similar with the other heritage sites, this place uses Indonesian since the country where it stands is in Indonesia.

Whereas Chinese and Sansekerta are displayed on the signs in order to show the identity of the religion. Considering this place is a Buddhist place of worship, and Sansekerta is a language that is common in this religion. It just like Arabic, which is the language of Islam and we can easily find the Arabic sign in the mosque or other similar place of worship. Chinese is also used as the language whose terms are familiar in this religion.

As we can see in Table 4.7, we can only find a few signs that use English, indeed there are no certain purpose of using English on the sign. English is only used as the complementary language. As the officer of Vihara stated:

"Bahasa inggris disini ada hanya tempelan stiker-stiker biasa tidak ada tujuan tertentu" (English here is only ordinary sticker, there is no certain purpose)

There is no plan to add more languages on the signs at this Vihara, since the focus of this place is as a place of worship, not a tourist destination. If there are foreign tourists visiting this place, they have brought their own guide, so let the guide explains what they didn't understand.

#### 4.2 Discussion

In this section, the writer examines the finding of the data analysis. This study has commit to the study of linguistic landscape in four sites: Sepuluh November Museum and House of Sampoerna as the representative of tourist destination in capital city, also Majapahit Museum and Maha Vihara Majapahit as the representative of tourist destination in provincial town. This discussion is arranged depend on the three objectives of the research problem including the languages displayed, the sign function, and the purpose behind displaying some languages on the sign.

First heritage sites, Sepuluh November Museum has six languages that appear in the signs: Indonesia, English, Latin, Dutch, Javanese and Maduranese from total 218 signs. Indonesian language was dominated the monolingual

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

chapter proves that the areas of the tourist destination did not affect the heritage sites in using linguistic landscape.



### **CHAPTER V**

## **CONCLUSION AND SUGGESTION**

## 5.1 Conclusion

After analyzing the data, the researcher makes a conclusion based on the research finding. The present study is about linguistic landscape on the heritage sites in capital city and provincial towns. It focuses on the languages shown, the signs function, and the purpose of choosing some languages on the sign in both areas. Sepuluh November Museum and House of Sampoerna was chosen as the representative of tourist sites located in capital city, whereas Majapahit Museum and Maha Vihara Majapahit are representing a tourist sites which is situated in provincial town.

The data of this research were taken from observation and interview. The data from the observation are languages that appear on the sign, which had been captured by the researcher using mobile phone's camera. Furthermore, the researcher has not only captured the signs, but also has recorded what the officers of each heritage sites said about the purpose of choosing language Indonesian, English, Arabic, etc at the signs.

The first question is about language displayed. There are various languages that appear on the linguistic landscape on both areas. There are 6 languages in total found in Surabaya's heritage sites: Indonesian, English, Latin, Dutch, Javanese, and Maduranese. Whereas Mojokerto's heritage sites use more varied languages, there are Indonesian, English, Latin,

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 then 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. However, this study should therefore not be used to draw conclusions about the linguistic landscape of Surabaya and Mojokerto's tourist sites as a whole.

# 5.2 Suggestion

Based on the research findings, there are some suggestions for the future studies. Since this present research analyzes has found that the purpose of using some languages in the sign is to facilitate the visitor, better for the next researcher to analyzes the linguistic landscape from the perspective of the visitor. It is used to know the reader response after reading the sign, whether the sign is really useful for the visitor or not. In addition to that, the future studies will be more interesting to investigate the language policy in the making process of the linguistic landscape, since the most of linguistic landscape studies are only focused to the physical form of the signs

#### REFERENCES

- Abdillah, M. (2019). *Multilingualism and diversity of religions in Indonesia: Linguistic landscape of places of worship in Surabaya*. Unpublished thesis. Surabaya: State Islamic University of Sunan Ampel.
- Alfaifi, A. (2015). Linguistic landscape: The use of English in Khamis Mushait Saudi Arabia. New York: State University of New York.
- Alrianingrum, S. (2010). *Cagar budaya Surabaya kota pahlawan sebagai sumber belajar*. Unpublished thesis. Surakarta: Universitas Sebelas Maret.
- A'mala, H. (2018). Studi tentang ritual pradaksina di Maha Vihara Mojopahit di Desa Bejijong Trowulan Mojokerto. Unpublished thesis. Surabaya: State Islamic University of Sunan Ampel.
- Ary, et al. (2010). *Introduction to research in education*, (8<sup>th</sup> Ed). Canada: Cengage Learning.
- Auliasari, W. (2017). The Study of signage in the tourist destination place of Surabaya. Unpublished journal. Surabaya: State Islamic University of Sunan Ampel.
- Backhaus, P. (2007). Linguistic landscapes: A comparative study of urban multilingualism in Tokyo. Clevedon–Buffalo–Toronto: Multilingual Matters.
- Blackwood, R. (2011). The linguistic landscape of Brittany and Corsica: A comparative study of the presence of France's regional languages in the public space. *Journal of French Studies*, 21.
- Ben-Rafael, E. & Schohamy, E. (2006). Linguistic landscape as symbolic construction of the public space: The Case of Israel. *International Journal of Multilingualism*, 3(1), 7-30.
- Berg. B. L. (2001). *Qualitative research methods for the social sciences*. Boston: Allyn and Bacon.
- Denzin, N. K., & Lincoln, Y. S. (2000). *Handbook of qualitative research*. Thousand Oaks, Calif: Sage Publications.

- Fakhiroh, Z. and Rohmah, Z. (2018). Linguistic landscape of Sidoarjo City. *NOBEL: Journal of Literature and Language Teaching*, 9 (2), 96-116.
- Ferdiyanti, I. N. (2016). *Multilingualism of linguistic landscape in urban areas Surabaya*. Thesis. Surabaya: Airlangga University.
- Gorter, D. (2006). *Linguistic landscape: A new approach to multilingualism*. Clevedon, UK: Multilingual Matters.
- Gorter, D. & Cenoz, J. (2007). Knowledge about language and linguistic landscape. Encyclopedia of Language and Education, 2nd revised edition, 1-13.
- Hancock, A. (2012). Capturing the linguistic landscape of Edinburgh: A pedagogical tool to investigate student teachers' understandings of cultural and linguistic diversity. *Linguistic Landscapes, Multilingualism and Social Change*. 249-266.
- Haynes, P. (2012). Welsh language policy: A study of the linguistic landscape at Cardiff University. Master thesis. University of Birmingham.
- Hoogervorst, TG. (2009). *Urban dynamics: An impression of Surabaya's sociolinguistic setting.* Netherland: Institute of Southeast Asian and Caribbean Studies.
- Huebner, T. (2016). Linguistics landscape: History, trajectory and pedagogy. *MANUSYA: Journal of Humanities*, Special Issue No. 22.
- Hult, F. M. (2009). A framework for the linguistic analysis of linguistic landscapes. In E. Shohamy & D. Gorter (Eds), *Linguistic landscape: Expanding the scenery* (pp.88-104). London: Routledge.
- Kallen, J. (2009). Tourism and representation in the Irish linguistic landscape. In E. Shohamy & D. Gorter (Eds.), *Linguistic landscape: Expanding the scenery* (pp. 270-283). London, UK: Routledge.
- Kota Surabaya dalam angka. (2018). Retrieved April 27<sup>th</sup>, 2019, from <a href="https://surabayakota.bps.go.id/">https://surabayakota.bps.go.id/</a>
- Kothari, C. R. (1990). Research methodology: Methods and techniques, (Second Revised Edition). New Delhi: New Age International.

- Landry, R. & Bourhis, R. (1997). Linguistic landscape and ethnolinguistic vitality: An empirical study. *Journal of Language and Social Psychology*, 16(1), 23-49.
- Limantara, O., Kristianto, T.A., & Kattu, G.S., (2017). Pengaruh interior terhadap perilaku pengunjung Museum House of Sampoerna Surabaya. *Jurnal Intra*, 5(2), 811-819.
- Lyons, K. (2015). Public legacies: Spanish-English (In) authenticity. *New Ways of Analyzing Variation (NWAV)*, 43, Vol. 21.
- Lawrence, C. B. (2012). The Korean English linguistic landscape. *Journal of World Englishes*, 30(1) 70-92.
- Morley, D. (2000). *Home territories: Media, Mobility and Identity*. New York: Routledge.
- Nurcahyo, A. (2011). Museum Trowulan dan historiografi Majapahit penguat identitas bangsa. *Agastya: Jurnal Sejarah dan Pembelajarannya*, 1(1), 83-97.
- Pennycook, A. (1994). The cultural politics of English as an international language. London: Longman.
- Piller, I. (2001). Identity constructions in multilingual advertising. *Language in Society*, 30(02), 153 186, DOI: 10.1017/S0047404501002019
- Phillipson, R. and Skutnabb-Kangas, T. (1997). Linguistic human rights and English in Europe. *World Englishes*. 16, 27-43, DOI:10.1111/1467-971X.00044
- Prayitno, R.Y. (2016) Linguistic landscape and the use of English in Surabaya clothing stores. Thesis. Surabaya: Widya Mandala Catholic University.
- Putri, E.S.K., Antariksa, & Sasongko, W. (2017). Citra kawasan cagar budaya Trowulan di Desa Trowulan dan Desa Sentonorejo Kabupaten Mojokerto. *Arsitektur e-journal*, 10(1), 1-11.
- Reh, M. (2004). Multilingual writing: A reader oriented typology with examples from Lira Municipality (Uganda). *International Journal of thes Sociology of Language*, 2004 (170).

- Rusnaningtyas, E. (2014). The language used in the linguistic landscape found in the western part of Surabaya. In: International Seminar "Language Maintenance and Shift" IV, Semarang, November 18, 2014.
- Ruzaite, J. (2017). The Linguistic landscape of tourism: Multilingual signs in Lithuanian and Polish resorts. *ESUKA-JEFUL*, 8–1: 197–220.
- Salim, et al. (2012). Language for tourism: A literature review. *Social and Behavioral Sciences*, 66, 136–143.
- Sari, A. (2019). A Linguistic landscape study of signage in Museum Angkut Batu East Java. Thesis. Surabaya: State Islamic University of Sunan Ampel.
- Schlick, M. (2003). The English of shop signs in Europe. *English Today*, 19(1), 3-17.
- Soeroso. M.P. (1983). *Tinjauan sebab-sebab keruntuhan Kerajaan Majapahit*. Jakarta: Pusat Penelitian Arkeologi Nasional.
- Spolsky, B. & Cooper, R.L. (1991). *The languages of Jerusalem*. Oxford: Clarendon Press
- Sullivan, A. (2016). Cultural heritage & new media: A future for the past. *Review of Intellectual Property Law*, 15(3), 604-645.
- Thongtong, T. (2016). A linguistic landscape study of Signage on Nimmanhemin Road, A Lanna Chiang Mai Chill-Out Street. *MANUSYA: Journal of Humanities*, Special Issue No.22, 72-87.
- Ulla, L. (2017). Linguistic landscape of UINSA: An evaluation to world class university language environment. Unpublished paper. Surabaya: State Islamic University of Sunan Ampel.
- Wang, J. (2015). Linguistic landscape on campus in Japan A case study of signs in Kyushu University. *Intercultural Communication Studies*, 24 (1), 123-144.
- Wardaugh. (2006). An introduction to sosiolinguistics, (Fifth edition). Oxford: Blackwell.
- Warsito. (2012). Antropologi budaya. Yogyakarta: Penerbit Ombak.

- Wilopo, K. K., & Hakim, L. (2017). Strategi pengembangan destinasi pariwisata budaya (studi kasus pada kawasan situs Trowulan sebagai pariwisata budaya unggulan di Kabupaten Mojokerto). *Jurnal Administrasi Bisnis (JAB)*, 41(1), 56-65.
- Woldemariam, H. & Lanza, E. (2014). Language contact, agency and power in the linguistic landscape of two regional capitals of Ethiopia. *International Journal of the Sociology of Language*, 2014(228), 79-103. Retrieved on 2 july 2019, from DOI:10.1515/ijsl-2014-0006
- Wray, A. & Bloomer, A. (2006). *Projects in linguistics*, (Second Edition). London: Hodder Education.
- Yanhong, M. & Rungruang, A. (2012). Chiang Mai's linguistic landscape in the tourist attraction areas: A study on the English language use on Signs.
- Yannuar, N. & Tabiati, S.E. (2016). Public signs in the City of Malang: A study on the linguistic landscape of Indonesia. *The changing face of language pedagogy: Exploring linguistics and literature*, 123-138.
- Yavari, S. (2012). Linguistic landscape and language policies: A comparative study of Linkoping University and ETH Zurich. Thesis. Linkoping University.
- Yoeti, Oka A. (2001). Pemasaran pariwisata. Bandung: Angkasa.

cagarbudaya.kemdikbud.go.id