LINGUISTIC LANDSCAPES OF BANGIL:
SIGN IDENTIFICATION OF URBAN SPACE IN KAMPUNG ARAB

THESIS

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ABSTRACT

Fhakhiroh, Z. 2019. *Linguistic landscapes of Bangil: Sign identification of urban space in Kampung Arab.* English Department, Faculty of Arts and Humanities. The State Islamic University of Sunan Ampel Surabaya. Advisor: Prof. Dr. Hj. Zuliati Rohmah, M.Pd.

Keywords: *linguistic landscape, language choice, multilingualism, urban space, Bangil.*

Linguistic landscape as a new field of research in linguistics is interesting field to be studied. This field is concerned languages that displayed in written form in the public sphere. This includes written text that displayed visibly in shop signs, placards, street names and other kinds of public signs in certain urban neighbourhoods. In this present study focuses on signs in Multilingual urban site in little town, Bangil, one of small city in East Java. It explores multilingual accumulation of linguistic landscape in Bangil mainly in Kampung Arab neighbourhood where aims to know the various languages that appear in the space and the language choices. There are seven chosen streets as the places to be identified, those are: *str. Bader, str. Ikan Paus, str. Dorang, str. Lumba-lumba, str. Hiu, str. Cucut* and *str. Gurami*.

The researcher operates Landry and Bourhis' frameworks about linguistic landscape for the descriptions, kinds of objects, and classification of signs. To serve the language choice of the signs, the researcher applies Spolsky and Cooper's language choices theory which proposes three conditions: write language you know, capture communicative goal, and assert ownership. Under quantitative-qualitative methods, this research suggestively presents an understanding how the spread of signs in Kampung Arab and the reasons behind the choice of languages in the signs. Moreover, the researcher employs street observation and interview. In the data collection, observing the chosen streets, interviewing the shop owners, and transcribing the records are accomplished. Later on, identifying, classifying and analyzing the data as the procedures of data analysis. And the last drawing the conclusion is also needed.

As the result, 250 signs are discovered in Kampung Arab which are written in four various languages, those are Indonesian, English, Arabic and Javanese. In all percentage, as the National Language, Indonesian (47%) holds the first position, followed by bilingual Indonesian-English (18%) and next Indonesian-Arabic (17%). Some kinds of reasons in choosing a certain language reveal that there are five conditions, those are: write familiar language, capture communicative goals, Assert ownership, Adopt family name, and Get the result of discussion and agreement.

ABSTRAK

Fhakhiroh, Z. 2019. *Linguistic landscapes of Bangil: Sign identification of urban space in Kampung Arab.* Sastra Inggris, Fakultas Adab dan Humaniora. Universitas Islam Negeri Sunan Ampel Surabaya. Pembimbing: Prof. Dr. Hj. Zuliati Rohmah, M.Pd.

Kata Kunci: *linguistik lanskap, pemilihan bahasa, multibahasa, ruang kota, Bangil.*

Linguistik landskap sebagai bidang penelitian baru dalam linguistik adalah bidang yang menarik untuk dipelajari. Bidang ini adalah bahasa terkait yang ditampilkan dalam bentuk tertulis di ruang publik. Hal ini termasuk teks tertulis yang ditampilkan secara jelas dalam papan-papan toko, plakat, nama jalan, dan jenis tanda publik lainnya di lingkungan perkotaan tertentu. Dalam penelitian ini fokus pada tanda-tanda di situs perkotaan Multilingual di kota kecil, Bangil, salah satu kota kecil di Jawa Timur. Analisis ini mengeksplorasi akumulasi multibahasa lanskap bahasa di Bangil terutama di lingkungan Kampung Arab di mana bertujuan untuk mengetahui berbagai bahasa yang muncul dalam ruang dan pilihan bahasa. Ada tujuh jalan yang dipilih sebagai tempat untuk diidentifikasi, yaitu: Jln. Bader, Jln. Ikan Paus, Jln. Dorang, Jln. Lumba-lumba, Jln. Hiu, Jln. Cucut dan Jln. Gurami.

Peneliti mengoperasikan kerangka kerja Landry dan Bourhis tentang lanskap linguistik untuk deskripsi, jenis objek, dan klasifikasi tanda. Untuk menyajikan pilihan bahasa dari tanda-tanda, peneliti menerapkan teori pilihan bahasa dari Spolsky dan Cooper yang mengusulkan tiga kondisi: menulis bahasa yang Anda tahu, menangkap tujuan komunikatif, dan menegaskan kepemilikan. Di bawah metode kuantitatif-kualitatif, penelitian ini secara sugestif menyajikan pemahaman bagaimana penyebaran tanda-tanda di Kampung Arab dan alasan di balik pilihan bahasa dalam tanda-tanda tersebut. Selain itu, peneliti menggunakan observasi jalan dan wawancara. Dalam pengumpulan data, mengamati jalan-jalan yang dipilih, mewawancarai pemilik toko, dan menyalin catatan dilakukan. Kemudian, mengidentifikasi, mengklasifikasikan dan menganalisis data sebagai prosedur analisis data. Dan terakhir menarik kesimpulannya juga diperlukan.

Hasilnya, 250 tanda ditemukan di Kampung Arab yang ditulis dalam empat bahasa, yaitu Indonesia, Inggris, Arab dan Jawa. Dalam semua persentase, sebagai Bahasa Nasional, Indonesia (47%) memegang posisi pertama, diikuti oleh dwibahasa Indonesia-Inggris (18%) dan diikuti Indonesia-Arab (17%). Terdapat beberapa macam alasan dalam memilih suatu bahasa tertentu hal ini terungkap bahwa ada lima syarat, yaitu: menulis bahasa yang akrab, menangkap tujuan komunikatif, menegaskan kepemilikan, Mengadopsi nama keluarga, dan Mendapatkan hasil diskusi dan kesepakatan.

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CHAPTER I

INTRODUCTION

To conduct a research Linguistic landscapes of Bangil: Sign identification of urban space in Kampung Arab, it is needed to make the concepts first. The concepts are shown in chapter I. And those are 'background of study', 'research problems', 'research objectives', 'significance of the study', 'scope and limitations', the last 'definition of key terms'.

1.1 Background of The Study

'Linguistic landscape' is a new field in linguistics. Yet, some researchers are interested in studying this new field in some certain cases. Gorter (2006, p. 8) has stated that linguistic landscape term are firstly introduced by Landry and Bourhis in their paper published in 1997, which investigated the urban public signs. Not only investigating the signs, Landry and Bourhis also defined the term of linguistic landscape. Landry and Bourhis (1997, p. 25) specify linguistic landscape as the language of public road 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. This definition becomes the basic of other scholars in drawing their own definition.

Linguistic landscape is also called 'cityscape', since mostly the studies have been done in public places in the city. As the majority of the bi/multilingual signs are located in cities, therefore, the word 'cityscape' may be more suitable

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one (Backhaus, 2007, p. ix; and Gorter, 2006, p. 83). A city is where public signs, shopping centers, billboards, advertisements and so forth can be easily found. No wonder that cityscape researches have been done in some big cities in the world, such as, Berlin (Takhtarova, et.al, 2015), Rome (Gorter, 2007), Manchester (Ryan, 2011; Gaiser & Matras, 2016), Seoul (Lawrence, 2012), Bangkok (Sutthniraphan, 2016), and New York (Dixson, 2015).

Some other scholars also attempt to do research about cityscape looking in different perspectives, such as, language policy (Takhtarova, et.al, 2015; Wang, 2015; Yavari, 2012; Haynes, 2012), sociolinguistics (Akindele, 2011; Grishaeva, 2015; Purschke, 2009), signage (Sutthniraphan, 2016; Thongtong, 2016; Zimmy, 2017), multilingualism (Dégi, 2012; Muth & Wolf, 2009; Ryan, 2011), language position (Koschade, 2016), language diversity (Dixson, 2015), ethnographic (Blommaert & Maly, 2014), ethnolinguistic (Butterman, 2011).

Over two decades, a linguistic landscape research specifically meaning-making construction of public places signage has been broadly analyzed. Gaiser and Matras (2016) conduct multilingual signs in Manchester. The data are derived through smartphone application LinguaSnapp. Discussing about the relation of language, identity and space in effecting the meaning-making of signs. Over 1.100 photos of Manchester linguistic landscape are counted in the LinguaSnapp corpus but only 953 signs are available. It shows that 80 percent of the signs are under private signs, followed by voluntary sector signs 13.3 percent and public sector signs only 6.4 percent. It discovers over 43 languages used in signs under the private sector, that dominated by Chinese for about 29.8 percent.

Recently, Sutthniraphan (2016) reports the advertising signage on Skytrain in Thailand. The advertisements are gathered from three BTS stations: Mochit, Payathai and Siam. Photographs and interviews are the two major sources of data collected in his study. The result shows that from the number of 1.000 signs, the bilingual of English – Thai signs are majority used in advertisement signage for about 65 percent, followed by monolingual English signs at 22 percent and monolingual Thai only 13 percent. Thai is chosen in advertisement to give information to Thai readership, while English is widely used to express the symbolic roles of luxury, technological advancement and internationalism. In the advertisements the researcher discovers that there are many types of code-mixing, the combination of English and Thai script, lexicon, syntax and phonology.

Thongthong (2016) has analyzed the signage of tourism place on Nimmanhemin road, a Lanna Chiang Mai Chill-out street, the north of Thailand. It more focuses on analyzing the linguistic devices in creating the signs on Nimmanhemin road. Signs are collected from every sign at front of stores from both sides of Nimanhaemin road. The result shows from the number of 321 signs, 98 percent of the signs come from trilingual signs of Thai-English-Chinese, while 2 percent signs are filled by Thai-English-Korean. For the bilingual, it is dominated by English-Chinese for about 54 percent, while for monolingual signs are largely dominated by English 45 percent, as national language Thai only has 30 percent. It has small number than monolingual English. For the linguistic devices, the researcher has found out eight kinds of linguistic devices in the signs;

transliterations, homophones, blend words, acronyms, personifications, syntactic structures, speech acts and politeness strategies.

Overall, from the previous studies above, English still has high number in signs indeed in the country which English is not as the first language. Even it is in form of bilingual or trilingual signs. It means that English has prominent role in creating signs. As in Thailand, English is a major strategy to attract audience and simultaneously increase a brand's value and it is shorter and more eye-catching, additionally, through English can demonstrate internationalism, advancement and a high educational level (Sutthinaraphan, 2016, p. 68).

Lately, the interest of linguistic landscape research has been growing in Indonesia. There are three research papers concern on linguistic landscape that have been done by undergraduate students and lecturers of Islamic State of Sunan Ampel Surabaya (UINSA). They are Ardhana (2017), Auliasari (2017) and Fakhiroh and Rohmah (2018). Ardhana (2017) and Auliasari (2017) conduct their research in Surabaya, while Fakhiroh and Rohmah (2018) conduct their research in Sidoarjo.

Ardhana's study (2017) has analyzed the linguistic landscape in Surabaya. He investigates the relationship between linguistic landscape and bilingual in Ethnography approach. The signs are collected from two big stations, those are Gubeng Station and Pasar Turi Station. It discovers that from two stations, Gubeng Station has more number of bilingual language nor monolingual English. It also reveals that mostly the bilingual signs are applied as top-down language on those two stations. The researcher also considers to analyze the diversity of

language from those two areas in the study, though the researcher is more focus on the bottom-up signs.

Auliasari (2017) also has done a research in Surabaya but in different place. Auliasari more focuses on the language mixing and language choice of the tourism place in Surabaya. The signs and billboards are photographed in Surabaya Zoo. It reveals that there are four types of signs in Surabaya Zoo, these are information signs, souvenir and food stalls, place name signs and direction signs. While for the language choice, the researcher has found out the application of monolingual (Bahasa and English), bilingual (Bahasa-English and Bahasa-Latin) and trilingual (Bahasa-Latin-English) aim to attract the visitors locals or foreigners. In this research, the researcher also find the use of lexical blending, acronym and speech act in some signs regarding to strategic employee to attract the customers.

Another researcher has investigated linguistic landscape in different city. Fakhiroh and Rohmah (2018) have researched linguistic landscape in Sidoarjo. The researchers examine the number of visible languages and functions of linguistic landscape in Sidoarjo. The number of signs are gathered in some public places in Sidoarjo; Larangan market, train station, central park, two Shopping Centres, and three main roads (*str. Diponegoro, str. Gajah Mada* and *str. Pahlawan*). It discovers some languages are used in Sidoarjo; Indonesia, English, Javanese, Arabic, Japanese, Korean, Mandarin and Thai. From those number, monolingual languages of Indonesian and English are majority language used in the signs. Furthermore for the functions, there are six functions of signs: to

provide information and regulation, symbolic, conserve local language, show the identity, show readiness for foreign tourists, and economic purposes. Most of bilingual Indonesian-English signs have function as informative, while the operation of foreign languages in the signs have function as symbolic mostly for economic purposes.

From the result of three previous studies above, it is disclosed that there are various languages discovered in big cities. Moreover, one of the researchers finds rare languages such as Thai and Latin. Besides that, the researchers also find out trilingual as well quadrilingual signs. Unfortunately, the most concern of the studies above are taken in public places and tourism area in big towns located in East Java. A researcher who investigated about linguistic landscape in little town has already done yet. Therefore, the researcher notices this gap and fills the gap by investigating linguistic landscape in a little town mainly in East Java. The researcher wants to look for the different of linguistic landscape in big city and little town. Whether it is in case of the spread of languages or language functions.

Furthermore, in three previous studies above, most of the researchers use their own personal interpretation in analyzing the signs without doing any interviews related to the signs to get the correct view. Hence, this study utilizes two instruments (self-observation and interview) to get in-depth understanding about the language choice of the signs.

As stated by Gorter et.al (2012, p. 1), a linguistic landscape approach is applicable for some reasons. 'First', it captures all written text that printed on the public space, it is not only focusing on certain signs but on all visible signs.

Second, linguistic landscape is more than analyzing signs, but as well investigates who places, initiates, creates and reads the signs. Hence, in this present study, the researcher investigates the shop's owner to know the reasons of the language choice.

Bangil is located in Pasuruan Regency, it is a name of district in Pasuruan. The researcher considers some judgments in choosing Bangil as the place in doing research since in Bangil is included in the small town looking from the physical perspective such as government buildings, economic facilities and populations, with the population for about 87 thousands people. *Guru Geografi Indonesian* suggest that small city is a city with population of between 20.000-100.00 (2017, para. 8). One of the places is Kampung Arab, as its name, this place is the most of Arabs live. Besides, there are some people from different ethnics and race backgrounds live harmoniously and many shops spree belonging to Arabs and Javaneses in Bangil. Hence, there will be the possibility of bi/multilingual in this district.

This present study aims to analyze the number of languages and the language choice on signs in Bangil. The signs are collected from Kampung Arab in Bangil. By capturing dozens of photographs, it can cqalculate the visible number of languages in Bangil. Furthermore, interviewing some shop's owner can help the researcher to know perspective of language choice in the signs. The researcher distinguishes the number of signs in top-down and bottom-up, to identify the number of private and public signs. By finishing this study, this study can enrich the number of linguistic landscape study in Indonesia.

1.2 Problems of The Study

As seen on the background of the study above, the researcher formulates the problems as follow:

1. What languages are used in Kampung Arab's linguistic landscape?

2. What are the sign writers' reasons behind the language choice of the signs?

1.3 Objectives of The Study

Following the research problems, this study has two objectives that can be stated as follow:

1. To know the languages are used in Kampung Arab's linguistic landscape.

2. To identify the sign writers' reasons behind are used in the language choice of the signs.

1.4 Significance of The Study

The researcher hopes by conducting this study, it is intended to contribute in both theoretically and practically. 'Theoretically', this study is supposed to escalate and deepen a study in linguistic landscape subject. In addition, this present study can give supplementary source for future research to invent new findings in linguistic landscape field. 'Practically', this study has two benefits. For 'the first', the researcher expects this present study can provide the development in understanding the linguistic landscape for the readers. And 'the second', for Bangil's society as place where this study is taken place, the result of this study will enrich the information of languages of signs that exist in Bangil.

1.5 Scope and Limitation

'The scope of this present study' mainly concerns in linguistic landscape. The researcher limits on the linguistic landscape in Bangil, particularly in Kampung Arab. The limitation comes from the streets, languages and the focuses. For the street is limited to seven streets on Kampung Arab in Bangil. These streets are chosen since Bangil where two different background cultures live harmoniously in this place. Furthermore, the languages of linguistic landscape are limited to Javanese, Indonesian, Arabic and English since Bangil is not a big city where the wide multilingualism were exist. And the last limitation comes from the focus. Symbolic identification is part of linguistic landscape's function. There are two functions of linguistic landscape, informative and symbolic. While, this study only focuses on the Symbolic function by describing in-depth the language the signs.

1.6 Definition Of Key Terms

A. Linguistic Landscape

Linguistic landscape (LL) is capturing the visible written languages which printed somehow on shop signs, road signs, graffiti billboards, and 'all sorts of other inscriptions in the public space, both professionally produced and grassroots' (Blommaert, 2013, p. 1).

B. Language Choice

Language choice means explaining the reasons why certain languages are used in the sign (Barni & Barga, 2009, p. 129).

C. Multilingualism

Multilingualism is a phenomenon of cultural, ethnic and language diversity in neighborhoods (Holmes, 2005, p. 1).

D. Urban Space

Urban space is "the major human and social settings" in several areas in cities (Ben-Rafael et al, 2006, p. xii).

E. Bangil

Bangil is one of district located in Pasuruan Regency in East Java. According to the local population statistics in 2017, for about 87.640 inhabitants live in Bangil. From those populations, there are several etnichs with different backgrounds are live here harmoniously.

CHAPTER II

REVIEW OF LITERATURE

Providing theories related to the study are needed in doing research to support the research framework that has already drawn in the previous chapter. Since this study has two main points, here, the researcher provides related theories about two main points which are linguistic landscape and language choice.

2.1 Linguistic Landscape

Linguistic landscape concept has been operated in numerous different studies. Commonly the concept is used to analyse languages condition in specific city or to know the presence of the salience of language in larger areas. The meaning of this case is closely called as signage studies. Many studies have analysed about signage greatly done in number of bilingual and multilingual cases. Linguistic landscape enables to provide information concerning sociolinguistic context, to know the use of languages and language situation in spaces in particular areas.

Over two decades, many researchers have done analyse linguistic landscape in some urban spaces in sociolinguistic context. As stated by Cenoz and Gorter (2006, p. 67-68), sociolinguistic context and linguistic landscape has bidirectional relationship as signage that displayed in urban space, it can represent the power and the status of the languages in society. And knowing the contribution of sociolinguistic context that influencing the displayed of visual

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signs at the same time. On the other words, linguistic landscape that shows several languages has important role in detecting language situation in specific areas.

The notion of linguistic landscape itself is firstly introduced in 1997, a paper printed by Landry and Bourhis, they have defined the notion of linguistic landscape. According to them, linguistic landscape is a language that is clearly seen and dominated in public in a particular area. Generally, the objects of linguistic landscape are names of sites, buildings, road signs, streets, places and institutions along with advertising billboards, and commercial shop signs (Gorter, 2006, p. 8). The definition above explains the usage of language that visible printed in written text in public scope in definite area. Likewise, Shohamy and Gorter (2009, p. 1) draw linguistic landscape focuses more on languages in a neighbourhood by seeing the spaces that displayed openly in a certain area. Commonly, signs can easily be found in public places, shopping centers, shops, schools, government offices, lamppost, and so on. However, those places are dominated in big cities.

A city is a place where often occurs language contact (Backhaus, 2007, p. 1). The serial number of signs is elevated occur especially in cities where many shopping centres are frequently spotted. It will be more appropriate to be called as linguistic cityscape rather than naming as linguistic landscape (Gorter, 2006, p. 2). Linguistic landscape and cityscape are same in definition, but since many researchers prefer did linguistic landscape's study in cities, it made sense if is called as cityscape. Additionally, Due to the fact that the linguistic landscape is often studied in urban, multilingual areas, some scholars suggest the terms

"linguistic cityscape" (Coulmas, 2009, p. 14). Through the globalization and immigration, cityscape enables to provide a lot of number of bi or multilingual signs in specified city.

Later on, Landry and Bourhis (1997, p. 26) go on to distinguish the signs between 'private' (bottom-up) and 'government' signs (top-down). The private signs or so called bottom-up are signs which is created by individual, it includes commercial signs on storefronts and business institutions (e.g. retail stores and banks), commercial advertising on billboards, and advertising signs displayed in public transport and on private vehicles.

Whereas, government signs (top-down) are any signs that produced under government authorities, the signs include public signs used by national, regional, or municipal governments in the following domains: place names, street names, road signs, and inscriptions on state buildings including ministries, hospitals, universities, town halls, schools, metro stations, and public parks. Regularly from private and government signs, private signs contribute in having greater languages diversity than government signs. Hence, private and government signs have influences to the linguistic landscape in a territorial place.

2.2 Functions of Linguistic Landscape

The linguistic landscape has both an informational and a symbolic function. A domain's linguistic landscape presumably provide two functions: "informational and symbolic function" which link to the status and power of linguistic communities (Landry & Bourhis, 1997, p. 25; Spolsky & Cooper, 1991). In other words, functions of linguistic landscape permits knowing the power and

status of languages in specified place. Therefore, through linguistic landscape, it allows to draw how the public life of community comes about. The Informative sign is the language in the sign which conveys message to be informed to the reader. This sign is mostly discovered in public places or government sign. The informative function that shown in the signs in the different languages indicates the language to be used in communication at shops and other businesses and also reflects the relative power of the different languages.

While on the other hand, symbolic function means how the status and value of specific languages in the society compared to the others. Landry and Bourhis (1997, p. 27) also point out that private signs are often designed more linguistic diversity than government signs. As thoughtful as Ben-Rafael et al's (2009, p. 49) report that private signs are commonly created much freely.

The dominant language that used in signs can represent specified the power, status, strength, and vitality of language in the certain areas. Linguistic landscape analysis permit us to point out patterns that representing different ways how people, communities, associations, and government organizations handle symbols' game within a multiplex reality (Gorter, 2006, p. 27).

2.3 Language Choice

As we know, a sign involves particular language on it. The linguistic landscape contributes some factors in describing the presence of languages and the linguistic that using characteristic of a given territory, and explaining the reasons why such languages are used (Barni & Bagna, 2009, p. 129). The motive of the presence language used in signs is called language choice. The designer or

the author of signs is not merely choosing a language randomly, it has some considerations in selecting certain language to be put on the signs. To know the reasons behind choosing the language, Spolsky and Cooper (1991) present three inclination models that applied in their study in Jerusalem landscape. Spolsky and Cooper (1991, p. 81-85), suggest that there are three conditions behind language choice, they are:

2.3.1   Write Language You Know

It is a necessity for the producers to know "the language chosen" (Spolsky & Cooper, 1991, p. 81). Write familiar language means writing the signs in a language that is known by the owners even though do not have writing proficiency so that it causes some error spellings. It is a common phenomenon to witness orthography or grammatical errors on signs, since "knowledge of language is a gradual phenomenon". No wonder signs that use foreign languages found having many grammatical errors in this condition.

2.3.2   Capture The Communicative Goal

This condition is usually used by commercial signs, sign writers prefer choosing a language in potential clients' language even the sign owner has lack of proficiency in its language. It is typically named the "presumed reader's condition": prefer a certain language to write in signs which is more readable and comprehensible by our potential readers. It is more looking at the readers view.

2.3.3   Assert Ownership

Different with the second condition where more prefer at the readers' condition, in this condition the owner has power in selecting specific language. Sometimes known as "symbolic value condition" means choosing a language intentionally to be written on signs with the aim that the readers know the identity of the owners.

As those three conditions applied in Spolsky and Cooper's study (1991) in Jerusalem landscape, it reveals that producers mostly applied the first and second condition. It is because the owner prefers a language that can be read by the potential clients to catch more attention of the clients rather than chooses unfamiliar and languages.

2.4 Bangil

Bangil is a small town in the Pasuruan Regency, East Java, Indonesia with the population for about 87 thousands. And spread live in fifteen villages that are located in this small town. With the diversity of different ethnic backgrounds; Javanese, Madurese, Arab, and Banjarese that happen in this small city makes the uniqueness. In 2005, the Pasuruan Regency has declared Bangil as "*Bangkodir* (*Bangil Kota Bordir*)" or *Bangil, the embroidery city*. Not only famous as "*Bangil Kota Bordir",* Bangil is also known as "*Kota Santri".* Since there are a lot of Muslim Boarding Schools in Bangil. This city is also known to have a female Islamic hero named Syarifah Khadija, also known as *Mbah Ratu Ayu*, a grandchild of Sunan Gunung Jati. She died in Bangil, where her grave can be found in the area between Swadesi and Kersikan.

One of the famous places in Bangil is Kampung Arab. In Indonesia, there are many places with the nickname Kampung Arab, such as in Palembang, Jakarta, Bogor, Surabaya. It turns out that in the Pasuruan regency also exists Kampung Arab precisely in Bangil. Arab merchants are arrived firstly around 1860 in old town for trading and studying theology of Islam. Arabs are scatted in Bangil due to marriage with the natives, but many Arabs who live in the north of Bangil precisely in *Bader str, Gurami str, Dorang str, Mujaer str, Paus str, Hiu str, Kersikan str, Lumba-lumba str, and Cucut str*. In those streets, many Arabs pass by there. Not only that, a typical Middle Eastern house that has two doors and two supporting pillars is easy to find there. And also special foods from Middle Eastern such as Kari Kambing*, Nasi Kebuli, Gulai Kambing, Canai bread and Kebab* are found in there like in other Kampung Arab in Indonesia. Besides typical Middle Eastern houses and foods, many Arabs sell gamis, dates, prayer equipments, and perfumes.

As for the language, mostly Javanese is the mother tongue for majority population in this town even the Arab. They use Javanese to communicate with each other in daily life. In other hand, Indonesian as we know, it is the official language of Indonesia. Indonesian law about language Indonesian as Official language regulated in the no.24/2009 states that the flag, language and symbol of the state and national anthem are unifying means, identity and form of existence of the notion that is a symbol of sovereignty and honor of the state. Based on this law, Indonesian is applied to show a sense of nationalism towards our nation. Furthermore, Indonesian should be used in government administration.

While for English, in Indonesian English is still considered as foreign language. It may be arguably that the existence of English in Indonesian is very strong and visible. This phenomenon can be seen from many Indonesian have language proficiency of English. In school, English begin to be taught since on the kindergarten. For Arabic, the citizen apparently has little proficiency in Arabic even there are some Islamic boarding schools in here. Since Arabic is not used in daily life and other occasion, the inhabitants rarely use this language even in the signs. Yet it is obvious that the inhabitants has proficiency in writing Arabic inscription, it can be seen from some signs in Bangil that written in Arabic inscription.

CHAPTER III

RESEARCH METHODS

The techniques for doing research of this study are drawn in this chapter. There are four topics in conducting the research, they are drawing research design, choosing the subject of study, collecting the data, and analyzing the data.

3.1 Research Design

Generally, there were two types of research in doing research. Those were quantitative and qualitative. Ary et al. (2010, p. 22) had defined distinguish of quantitative and qualitative, they defined as quantitative research more dealt with objects that needed to be measured in statistics, on the other hand, qualitative research dealt with phenomenon that happened in society. Besides those two types, some researchers also utilized mixed methods research. Mixed methods were an approach in doing research by combining quantitative and qualitative in one study. The purpose of applying mixed methods designs could contribute to get a better interpretation from several phenomenon that happened during investigation (Angouri, 2010, p. 33). Mixed methods designs were not always used in research, but in some field it might use these methods to analyze a research in linguistics research.

This present study employed mixed methods research. As stated by Gorter et al. (2012, p. 3-4), greatly linguistic landscape research purposely used mixed method in order to get in-depth analysis about the things that stand out from the data. In this research, quantitative was engaged to count the number of languages

that existed in Kampung Arab's space. However, qualitative was applied to know the perspective of the shop's holders in choosing the certain languages in the linguistic landscape.

3.2 Data Collection

In the data collection, there were several ways in finishing this study.

3.2.1 Data and Data Sources

There were two kinds of data in this present study. The first data were the word, phrase, or sentence on signs in Kampung Arab. The classifying of linguistic landscape had been described by Landry and Bourhis (1997, p. 25) as road signs, street names, advertising billboards, placards, shop signs, and public signs.

From those types of signs, the researcher only took photographs of board names, shop signs, public signs, and street names. The researcher took photographs as many as the researcher could. Each picture was aimed to photograph one sign. The pictures were coded into two variables the types of categorization of the linguistic landscape and the number of languages. The categorization had been drawn by Gorter (2006, p. 14) about top-down and bottom-up. The top-down was public sign underneath the government, while, bottom-up was any signs owed by private or individuals.

Table 3.1. Categorization of LL

Category	Type of the item
Top-down	1. Public institutions: religious, governmental, municipal/cultural and educational, medical 2. Public signs of general interest 3. Public announcements 4. Signs of street names
Bottom-up	1. Shop signs: e.g. clothing, food, jewellery, etc 2. Private business signs: offices, factories, agencies 3. Private announcements: 'wanted' ads, sale or rentals of flats or cars

The second data of this research was served in from of sentences. The researcher looked for the information regarding the language choice. To get the information about the language choice, the researcher interviewed some informants from the shop's owners in Kampung Arab.

The source of data was taken in Kampung Arab's streets, Bangil. The researcher only focused on some streets in Kampung Arab where some Arabs live in those streets. They were *str. Bader, str. Ikan Paus, str. Dorang, str. Lumba-lumba, str. Hiu, str. Cucut* and *str. Gurami*. Choosing these some streets for photographing were due to the fact that these were where Arabs and Javaneses lived together harmoniously in this place for many years.

Figure 3.1. The North Side's Maps of Bangil

3.2.2 Research Instruments

Since this research used mixed methods research, it made sense there were two instruments in collecting the data; Observation and Interview. Under the observation method, the information was sought by way of investigator's own direct observation without asking from the respondent (Khotari, 2004, p. 96). Observation was operated by doing street observation. Through street observation, the researcher collected the data by snapping the picture of signs along the streets in Kampung Arab in Bangil.

In doing observation, the researcher also needed some equipment in collecting data. The researcher used a digital camera to take the photographs of the signs when did street observation. By digital camera, researcher enabled to take unlimited of pictures and no need much money (Gorter, 2006, p. 83). In addition a record feature in phone was employed to recording while interviewing the informants or the owner shops.

Moreover, interview also was applied in collecting the data regarding to the reasons of language choice of the shop owners. Through personal interview

method, the researcher required to ask questions by face-to-face (Khotari, 2004, p. 114). During interviewing people, the researcher used Indonesian when conveyed the questions. The researcher asked at least ten questions regarding language choice. The questions were related to the language choice of the signs (the language used in the signs, the meaning of the word and the reason of choosing the language), setting of the signs, and owners' expectation to the reader and to whom the signs referred to.

3.2.3 Techniques of Data Collection

Regarding in collecting the data, the researcher applied some steps of this study such as surveying the fields, choosing the sample, observing the fields while photographing the picture, interviewing some people and at the same time recording the data, transcribing the records and the last categorizing the data. The procedures were arranged as follows:

1. Firstly, the researcher surveyed some streets in Kampung Arab.

2. Secondly, the researcher chose some streets in Kampung Arab (where some Arabs lived in the streets) that became the places for taking the data. The streets were *str. Bader, str. Ikan Paus, str. Dorang, str. Lumba-lumba, str. Hiu, str. Cucut* and *str. Gurami.*

3. Thirdly, the researcher observed the streets while snapping the photographs. The researcher did streets observation four times which did in each Saturday in September 2018.

4. Fourthly, the researcher gathered the data of the photographs in one folder.

5. Fifthly, the researcher interviewed some shop's owners regarding the signs and also the researcher recorded the interview. Each Saturday and Sunday in October 2018, the researcher did interview with some owners. The researcher only interviewed 12 owners because of some obstacles such as the owners not keeping their shops directly, shops that were always closed and many more.

6. Sixthly, the researcher transcribed the conversation of interview recording.

3.3 Data Analysis

The next step was analyzing the data. The procedure of the data analysis for this research was done as beneath:

1. Identifying

Technique to identify the signs and transcriptions, the researcher applied coding both the signs and the transcription of interview recording. In identifying the signs, the researcher identified the signs by renaming the pictures based on the languages and the types. In renaming the signs based on the languages, the researcher used the initial form of languages and types of LL. The initial forms of languages were Indonesian (Id), English (En), Arabic (Ar), Javanese (Jv), bilingual Indonesian-English (Id-En), bilingual Indonesian-Arabic (Id-Ar), bilingual English-Arabic (En-Ar) and trilingual Indonesian-English-Arabic (Id-En-Ar). While for initial form of types of LL was Top-down (TD) and Bottom-up (BU). The format of renaming the signs was initial of language no. initial of types (Id 1 TD). After renaming the picture, the researcher displaced the pictures in folders based on the language of the sign.

Figure 3.2. Renaming of The Signs

Figure 3.3. Folder of The Languages

While in identifying the transcription, the researcher coded the utterances into language choice, the owner shop's expectation to the reader and the reason of setting the signs. The researcher highlighted the utterances of each category by using color. These were the colors that were used in coding the utterances:

a. <mark>Turquoise</mark> : Language choice

b. <mark>Yellow</mark>   : The owner shop's expectation to the reader

c. <mark>Green</mark>   : The reason of setting the signs

In language choice, the researcher also provided the initial forms related to language choice which were the meaning of words (Mn) and the reason of choosing the language (RS).

Figure 3.4. Coding of Language Choice

2. Classifying

In classifying the data, all the signs that had been displaced in the folders were arranged into data sheet. There were only data sheets. On the first data sheet was classified based on the languages and the types of sign.

Table 3.2. Total Number of LL

Languages	Number					
	Top-down		Bottom-up		Total	
		%		**%**		**%**
Indonesian						
Javanese						
Arabic						
English						
Total						

The researcher also classified the reasons of choosing the language in the transcription into five types: write familiar language, capture communicative goal, assert ownership, adopt family name and get result from discussion and agreement.

Table 3.3. Classifying of Interview Transcription

NO.	Types of reason behind the language choice	Name of the shop	Number of transcription	Line	Note (Interviewee)
1.	Write in familiar language	Dodo Shop Zakiyah Shop	1 9	3 - 4 11	A H
2.	Capture communicative goal				
3.	Assert ownership				
4.	Adopt family name				
5.	Get result from discussion and agreement				

3. Analyzing

After classifying all the data into tables, the researcher counted all the classifying into percentage and displayed in form of chart. It aimed to provide rank of the languages of signs in each language. The formula to count the rank of language was

$$P = \frac{n}{N} \times 100\%$$

P : Percentage

n : Total number of every languages

N : Total number of all the signs

And then the researcher analyzed the languages of signs, and language choices.

4. Drawing the conclusion

And last, the researcher draw a conclusion from her analysis by interpreting the data in order to answer the research questions.

CHAPTER IV

FINDINGS AND DISCUSSION

'This chapter' presents the results of this present study concerning the kinds of language applied in Kampung Arab in Bangil. The results have been arranged hence to answer the research problems where the first focus on the types of signage and the languages in chart and describes later. And the second is the language choices in the signs.

4.1 Findings

This part consists of two highlights topic discussion. The first topic describes the kinds of languages used in Kampung Arab's linguistic landscape. There are three sub topics explaining deeper about the kinds of language which are monolingual, bilingual and trilingual. On the other hand, the second topic is about language choice. It explains about the reasons of choosing the languages on the sign. There are about five conditions which are write familiar language, capture communicative goals, assert ownership, take the name after the family member and get the result of discussion and agreement.

4.1.1 Kinds of Languages Used in Kampung Arab Linguistic Landscape

From the street observation, some languages are found applied in signs in Kampung Arab. Only seven streets are chosen as the data source for taking pictures of the signs, they are *str. Bader, str. Lumba-lumba, str. Paus, str. Dorang, str. Hiu, str. Cucut* and *str. Gurami*. It is discovered that there are about 250 kind of signs existed. From the seven streets above, it reveals that the signs are

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typically located in *str. Bader, str. Paus* and *str. Lumba-lumba*. Furthermore, the various languages signs as well happen in those streets since those streets are the main road and where schools and shop matters occur.

The common languages are found in the signs such as Indonesian, Javanese, Arabic, and English. Not only in the term of monolingual signs, bilingual and trilingual signs are also existed. The kinds of language used in Kampung Arab are illustrated in the following chart.

Figure 4.1. Kinds of Language in Arabic Little Town

The pie chart displays the various languages used in Bangil's signs mainly in Kampung Arab and also the percentage of the frequently used of the languages. There are four main languages that regularly used in the signs, they are Indonesian, English, Javanese and Arabic. Not only those languages, the researcher has also found the use of miscellaneous language in some signs. The pie chart discloses that over than 40% of all the signs displayed in Kampung Arab reveal monolingual with Indonesian taking precedence. As the National Language, this may be unsurprising if Indonesian is frequently applied in the signs although in

the Arabs neighborhood. And then the bilingual with Indonesian-English is followed next with the percentage of 18%.

Comparing between monolingual, bilingual and trilingual, monolingual sign is the most frequent found. There only three most-used languages, they are displayed; Indonesian, English and Javanese. Even English and Javanese have number less than 10%, English still has higher amount than Javanese. This means that even Javanese is used in informal communication, English is more considered to apply in the sign for business purposes. While Arabic is hardly used in the signs, no one signs uses monolingual with Arabic. Since using monolingual with Arabic in the signs complicates the reader to be read and understood. Since a sign's criteria must be readable and comprehensible either from distant or nearby (Molokomme, 2011, p. 39). Therefore, Arabic is only used in bilingual and trilingual.

In bilingual signs, it has four kinds of bilingual languages. Indonesian is mostly used in the kinds of bilingual signs. Not only appears in bilingual sign, Indonesian also appears in trilingual sign. Besides Indonesian, English also has number in bilingual and trilingual.

TOTAL NUMBER OF LANGUAGES USED IN KAMPUNG ARAB

Figure 4.2. The Number of Languages Based on Top-down and Bottom-up

As seen in the figure above, it indicates the frequency of top-down and bottom-up signs. The number of top-down in Kampung Arab is more than 10%. In top-down signs are only dominated with monolingual with Indonesian, bilingual with Indonesian-Arabic and Indonesian-English. No one is used top-down in Javanese language neither in monolingual nor bilingual.

It may be surprising since there is number of top-down signs in bilingual with Indonesian-English, even it is barely used. Since commonly the language of Top-down signs is the official language. Indonesian top-down signs are used mostly in institution's names and public notifications. However the bilingual with Indonesian-Arabic signs are mostly used in Asmaul Husna boards and masjid/boarding school's names.

Unlike top-down, all languages can be occupied in bottom-up signs with different numbers of percentage. But still Indonesian takes on the top number, and the second followed by the bilingual with Indonesian-English. Bilingual Indonesian-Arabic has more than 10% signs while surprisingly trilingual

Indonesian-English-Arabic has more than 5% signs. Whereas the others only have number under 5%. Sadly, from all the number, Javanese is the fewest number in Kampung Arab. While there is no monolingual Arabic sign found.

4.1.1.1 Monolingual

In Kampung Arab's LL, there are four kinds of language; Indonesian, English, Javanese and Arabic. While in monolingual signs, not all languages are applied in the signs. One hundred and thirty-second signs are found used Indonesian, English and Javanese. Where Indonesian holds the uppermost sign found. As the place called Kampung Arab since many Arabs have settled down for many years, none of monolingual with Arabic appears in the sign. The monolingual signs are spread in all chosen streets in Kampung Arab where are mostly spotted in *str. Bader*.

4.1.1.1.1 Indonesian

As a government regulation sets Indonesian as the official language it has high impact in the number of this language in the neighborhood. Indonesian becomes the most frequent used in the signs, from the overall number of 250 signs, 118 signs are Indonesian. The signs are all spread in the chosen street. And from 118 Indonesian signs are not all written in Indonesian, there are some written variations in the signs. Indonesian signs are divided into four variations of written text; Indonesian written in Latin alphabets, Indonesian written in old Latin Indonesian alphabets, Indonesian written in half Arabic inscriptions and Indonesian written in full Arabic inscriptions.

The 'first' variation of Indonesian signs is using Indonesian language Latin alphabets. There are about eighty-nine signs written in Latin Indonesian and unfold in all chosen streets. In line with Fakhiroh and Rohmah's (2018, p. 103) assertion that Indonesian language applied in the signs with an intention to more understandable the meaning and readable for Indonesian community. The sign (as shown in Figure 4.3) that happens in *str. Gurami* and placed on the citizen's wall, is displaying the governmental sign about 'the prohibition on littering in the surrounding neighborhood'. The logo of Pasuruan regency on the upper left corner indicates that the sign is under the shade of Pasuruan regency. While on the bottom of the sign, it reads *'DLH Kabupaten Pasuruan'* where the abbreviation of *'DLH'* is stand for *'Dinas Lingkungan Hidup'*. This presents the initiator of the sign which is the Environmental Services of Pasuruan regency. To complete the prohibition sign, the Local government also provides the article and the sanction on the bellow. All the written of the sign is written in capitalized alphabets with the word *'Dilarang'* has bigger size than the other words. The sign-maker may aim to attract the inhabitants' attention. Indonesian language is used to be tended to the local citizen only.

Figure 4.3. Prohibition Board Sign *'Prohibition on Littering'*

Different from the above sign, Figure 4.4 shows a sign with the Indonesian old Latin alphabets. The 'second' variation written in Indonesian old Latin alphabets only has one sign. The variation may happen under the bottom-up sign, since bottom-up signs are more expressive to attract the customers. As shown in Figure 4, a food stand name in the shopping centre located in *str. Bader* exposes the old Latin Indonesian. The location of signs has crucial role in applying the language of the signs. And the language that is used in the signs located in the shopping centre usually more unique and expressive to invite more the customers or the visitors to come to the shops or food stall.

As the sign in Figure 8, the sign is read *'Kedai Si Doel'*, which is the word *'Si Doel'* written in old Latin Indonesian alphabets to show the name of the food stand. The name of the food stand using *'Si Doel'* which is name of person, it may refer to the name of the owner. The word *'Kedai'* which means shop selling only food and beverage, is written in cursive writing font with smaller size than the name of the food stand. For the name of the food stand as the main attention, the sign-maker writes bigger and uses unique font with the letter 'O' is replaced with emotion emoji with the hat on the head.

Figure 4.4. Food Stand Sign *'Kedai Si Doel'*

The 'third' variation is Indonesian written in Arabic Inscriptions. In Kampung Arab where many citizens produce *gamis* and *mukena* has a great impact in the forming of Arabic Inscription. The products of Kampung Arab have spread widely until the Middle East countries and many foreigners from there came to Kampung Arab to make buying and selling transactions. Hence, the street names in Kampung Arab are all written in Indonesian with Arabic Inscriptions. From seven chosen street, it is found out 13 signs of street names as facilitate for Arabs foreigner in dealing the transactions with the local producer.

The example as shown in Figure 4.5 shows the street name named *'Lumba-lumba'* and it is certainly located in *str. Lumba-lumba*. *'Lumba-lumba'* is a fish name which is *'Dolphin'*. The word *'Lumba-lumba'* is written twice in the sign with different inscription. On the first, Lumba-lumba is written in Latin Indonesian Alphabets and the second on the bellow is Arabic Inscriptions which is read same *'Lumba-lumba'*. On the bellow of the street name, the local government also provides the zip code of each streets in Latin Indonesian to ease either the citizens or the foreigner knowing the street's zip code.

Figure 4.5. Street Name Sign *'Lumba-Lumba Street'*

The last variation of Indonesian signs is Indonesian language written in full Arabic Inscriptions. Not only the Middle East foreigners that come to Kampung Arab brings out in the existence of Arabic Inscription, but the presence of some Muslim boarding schools in Kampung Arab also gives influence on the Arab Inscription's existence. Even the Arab inscription known well in Kampung Arab, the use of Arab inscription is barely used. There is only one Indonesian sign using Arabic inscriptions. The only sign is discovered in *str. Dorang*, which is applied for the board name of book store.

A sign dominated by Arabic inscription is put up at front of a book store. The sign (Figure 4.6) read in Indonesian bellow shows message *'Toko Kitab Madinah Ilmu'*, which means *'Madinah Ilmu Book Store'*. *'Kitab'* in Arab has meaning as *'book'*, from this intention, and it tells that the store is selling books. The name shop in the board name is printed in bold letter and bigger size as the center attention. While underneath the name store, it shows the address of the store itself written in smaller size. The address inscriptions as well printed in Arabic inscription, it says *"Jalan Dorang nomer 599 Bangil, Pasuruan, Jawa Timur"*. The presence of Arabic inscriptions reveals that the book store belongs to an Arab.

Figure 4.6. Book Store Sign '*Toko Kitab Madinah Ilmu*'

From the variations, it tells that people in Kampung Arab still consider using Indonesian for the signs. Even they live in Arab neighborhood, they hold in the high esteem the national language Indonesian. With the use of Arabic inscription in Kampung Arab as the street name and shop name helps selling the local product and customers. As in Andalusia, the use of Arabic character in some heritage spaces and shops help maintaining more individuals to come mainly for the Muslims or Arab customers (Said & Rohmah, 2018, p. 1875).

4.1.1.1.2 English

As a foreign language, in Indonesia, English is often used in the signs. The sign-makers name the signs in English words to represent the modernity and prestige (Thongtong, 2016, p. 79; and Fakhiroh & Rohmah, 2018, p. 112), besides that English as a global language often denotes as "tourist space" (Torkington, 2011, p. 12). English also considers as a *'lingua franca'* in order to communicate with the foreigners and to attract universal visitors. Therefore in *Kampung Arab*, English is the second highest number after Indonesian. The 12 signs are located only in 4 street; *str. Paus, str. Lumba-Lumba, str. Bader* and *str. Dorang*. And the high frequency signs are found in *str. Bader* where the schools and shopping centre are located.

The English name sign on *str. Lumba-Lumba* is found at a food stall. The sign that is read *'Go Fish and Chicken'* (see Figure 4.7) has an appealing written. The word *'Go'* is drawn in alluring way. Where the letter G is portraying a fish, it can be seen from the tail on the letter G. And letter O is portraying a chicken, it is shown from the cockscomb on the letter and the beak. From the portraits, the sign-

maker may want to depict what the food stall is sold. Hence, the word *'Go'* is written big almost filling the board. Underneath that, written *'Fish & Chicken'* in all capitalized alphabets is to clarify the portraits, so people will know the menus. Using word *'Go'* as the name of the product is very creative, it seems like inviting the customers to come and buy fish or chicken.

Figure 4.7. Food Stall Sign *'Go Fish & Chicken'*

Regularly, some of beauty parlours, travel agencies and boutiques show different patterns of language in running business, exemplified by a store located in *str. Dorang* at kid's boutique. The board name spotted above the shop uses English (Figure 4.8). It reads *'Zie Boutique & Kidz'*, signifying an orientation towards Western children style clothing and a slightly sense of modernity, accentuated by word *'kidz'* in the name of the shop. Instead of written 'kids', it written 'kidz', as the people somewhat frequently use letter 'Z' for letter 'S' in text. With the shop's name *'Zie Boutique & Kidz'* on the top of the banner is printed in large way to be noticed by the passers-by and clients.

Figure 4.8. Boutique Sign *'Zie Boutique & Kidz'*

The catchphrase *'elegant, stylish and cute'* positioned under the shop's name, somewhat links to the shop itself. Nonetheless, the catchphrase is not in line since the word *'elegant'* is a noun. While the others are adjectives. However, the presence of this catchphrase to some extent is refreshing. Interestingly, to carry the sense of modernity as well as the Western orientation, the Instagram addresses are added at the bottom of the banner.

As already stated above, English is used in the signs as a sense of modernity, cosmopolite as well as an orientation to Western. Besides that, English is chosen since attract wider clients. English expresses "notions of internationality, success, Western orientation" and also to appeal local young men (Muth & Wolf, 2010, p. 19).

4.1.1.1.3 Javanese

In Java, mainly in East Java, Javanese for some societies are the first language or second language beside Indonesian. As a local language, it is commonly used in informal conversation or in daily life. Kampung Arab as the part of Java, the societies also use Javanese as a daily life communication.

However the language is hardly used in signs, it seen from the number of Javanese sign only has two signs. And the signs put up by a food stall located in the main street *str. Paus*.

A long red banner is found at the above of the food stall (see Figure 4.9). The Javanese banner that only consists of two words is a board name of the food stall reading *'Mie Nyonyor', 'Nyonyor noodle'* in English. The term *'Mie Nyonyor'* means "the hot spicy noodle that can make people have drooping swollen lips for the eater". The notion of *'Nyonyor'* word is chosen to illustrate how hot and spicy the noodle is. The illustration of *'Nyonyor'* is depicted by an animation positioned at the left corner of the sign. The animation draws a boy having a drooping red swollen lips riding a red pepper. It illustrates people after eating the noodle in this food stall.

Figure 4.9. Food Stall Sign '*Mie Nyonyor*'

At the first sight, this animation looks funny, presumably this impression the sign-maker wants to be featured. From the animation, purposely a young man is chosen "to capture the target clients of the food stall which is adolescents".

Another example found is a slogan at the front of a food stall (Figure 4.10) put up by a food stall. As shown in the Figure 14, the sign is dominated by

Javanese. It depicts well-known phrases uttered by the late Mr. Soeharto, the second former President of Indonesia. The well-known phrases state *'Piye kabare? Enak jamanku to?'* which translated as *'How are you? it was better in my period, isn't it?'*. However, the sign-maker changes some phrases with his food stall's name. On the upper of the sign, the phrase is printed in black capitalized letter reading as *'Piye Kabare?'* meaning *'How are you?'* in English, is indeed asking people's condition. It presumably expects to catch the passer-by's eyes. On the beneath, another Javanese phrases call *'Enak Mie Nyonyor to?'* denoting *'Mie Nyonyor is more delicious, isn't it? '*, featured by a question mark. The term *'Mie Nyonyor'* accentuated by red print easily catches the passers-by's eyes even it is not printed in capitalized letter as the upmost sign.

Figure 4.10. Shop Sign *'Piye Kabare?'*

Obviously the sign-maker puts up this sign as an intention to catch people's attention and make them laugh when the sign read. Not only embody provocative phrases, the picture of the second former president is also added as the creator of the slogan. The former president seems like waving his left hand as saluting people along with inviting the clients to come to the food stall.

Viewed as an informal language, presumably Javanese is unconsidered to be applied in sign. Probably, people assume that local language or informal language is less modern, attractive and selling. Besides that local language is only understood by local residents, so that it only captures Local orientation. But both two signs above are attractive signs with "the unique word choice". It is in line with Fakhiroh and Rohmah's (2018, p. 112) statement, they said that the unique name can attract and invite more clients to come since it is 'easily imprint in mind'.

4.1.1.2 Bilingual

Some kind of languages are applied in bilingual signs in Kampung Arab. In the bilingual some variation of four languages; Indonesian, English, Arabic and Javanese. The bilingual variations found is four kinds, which are Indonesian-English, Indonesian-Arabic, Indonesian-Javanese and English-Arabic. The total number of bilingual signs in Kampung Arab is ninety-seven signs from 250 signs. Indonesian-English holds the first position in the utmost applied in signs.

4.1.1.2.1 Indonesian-English

In Indonesia the bilingual Indonesian-English signs are easily found in the corner of places. As in Kampung Arab, this kind of signs is widely spread in each streets. In monolingual sign in Kampung Arab, both Indonesian and English have great number in signs. In bilingual sign where Indonesian and English are combined in one sign, still there is great amount of signs. A number of forty-five signs is found in the corner of all chosen streets. Indonesian-English signs is

mostly put up by beauty parlour, fashion store and food shop. *Str. Bader* where shopping complexes and upmarket fashion stores found has greater number of Indonesian-English signs.

An exemplification of beauty parlour is shown located at *str. Bader* seen on Figure 4.11. A board name spotted in front of a beauty skin care uses both Indonesian-English. It is apparently visible that English is the dominant language, indicating from the beauty parlour's name – *'LV Skin Care'* – and the various treatments that frequently printed in English. Interestingly, the sign-maker applies an abbreviation as the shop name seen at the top of the sign *'LV Skin Care'*.

Figure 4.11. Beauty Skin Care *'LV Skin Care'*

Unfortunately, the researcher does not know the abbreviation of *'LV'*. *'Natural Beauty & SPA'* embodied under the shop name is the catch-phrase indicating the skin treatment to get a natural beauty and somewhat oriented towards materials for the treatment concerned with nature, underlined by depiction of a leaf and green background. Furthermore, several forms of treatment put on view below the catchphrase are mostly portraying English, except two treatments that have different language, namely *'Perawatan Kulit'* meaning *'Skin Treatment'* and

'*Peremajaan Kulit*' meaning '*Skin Rejuvenation*'. Here, Indonesian is easily to understand by the Kampung Arab's audience, though English as in the shop's name and the several treatments somewhat conveys toward Western orientation, trendiness and modernity.

Another bilingual Indonesian-English sign discovered in same road *str. Bader* is put up by government at front of Forest BLH. The sign (Figure 4.12) is shown to celebrate '*World Environment Day*' which falls on June 5th. The sign is dominated by Indonesian denoting by the phrase on the top right corner reading '*Kendalikan Sampah Plastik*' '*Control the Plastic Waste*' in English, additional inscription on the bottom left corner – '*Hari Lingkungan Hidup Sedunia*' – and on the bottom right corner depicting the sign initiator reading '*Dinas Lingkungan Hidup Kabupaten Pasuruan*' meaning '*Environmental Services of Pasuruan Regency*'.

Figure 4.12. Public Sign *'World Environment Day'*

The phrase '*Kendalikan Sampah Plastik*' indicates an orientation towards a green and clean world without garbage highlighted by hands holding a green and clean globe positioned right on the bottom of the phrase. On the other hand, English is only used for '*World Environment Day*' repeated twice both on the left sign.

In this bilingual sign, Indonesian carries an informative function which is to convey message to the reader. As in Figure 4.11, the treatment is printed *'Peremajaan Kulit'* instead 'Skin Rejuvenation' since word 'rejuvenation' is unfamiliar for Kampung Arab's audiences. Same as monolingual English, in this bilingual English depicts a sense of Western Orientation where is more modern, trendy, and attractive. As in Figure 4.12, English shows as Internationality, since the sign is to celebrate an international day.

4.1.1.2.2 Indonesian-Arabic

'Second' form of bilingual sign found is an Indonesian-Arabic sign. In monolingual, no one Arabic sign is found, surprisingly, in the bilingual sign, it has quite great number found. For about forty-three bilingual signs are discovered which are spread in all street and still dominated in *str. Bader*. The signs are used in various business, such as upmarket clothing shops, Islamic public names, food shops, Asmaul Husna and so forth.

An exemplification of Indonesian-Arabic sign (Figure 4.13) is put up by a gift shop located on *str. Cucut* at front of the shop. It is clearly seen that Indonesian is the one dominant compared to Arabic. This sign-maker may aware of the readers that is why the sign maker prefers applied Indonesian to attract more passers-by in vicinity of Kampung Arab. Various pilgrimage gifts are printed in Indonesian to be more understandable what various gifts are sold. The address is also embodied in Indonesian as well the contact person printed at the bottom of the sign. While Arabic is only applied for the shop's name reading

'Bani Hasyim Ibu Sabil'. This Arabic name carries the symbolic function that refers to the name of the owner and the identity of the owner which is an Arab.

Figure 4.13. Gift Store *'Bani Hasyim'*

At different street found another bilingual Indonesian-Arabic signs in form of *Asmaul Husna* are placed together with a lampost on cetral park in *str. Paus, str. Hiu* and *str. Gurami*. Where each lampost displays two kinds of *Asmaul Husna* (see Figure 4.14). There are ninety nine names of *Asmaul Husna* which Muslims known most. The local government arranges the signs at the lamposts across the highway, where the nine *Asmaul Husna* signs are placed around the central park. Central park is selected since it is often used as a place for community events. At fist sight, it is clearly seen that Arabic dominates the sign even both Arabic and Indonesian have equal amount of information. However, Arabic is printed in bold, bigger and more visible than Indonesian. Arabic conveys the language of the Holy Quran, Indonesian is to inform the viewers about the meaning of *Asmaul Husna*. As for the background, commonly the background uses same color which is green, while in Bangil the government

prefers colorful as the background color. In order the *Asmaul Husna* doesn't look monotonous, thus colors is chosen.

Figure 4.14. Public Sign *'Asmaul Husna'*

In private bilingual Indonesian-Arabic, Arabic is particularly used for the shop's names carrying symbolic function about the owners' name and their identity. While Indonesian is to inform the viewers about what the shops have to offer. However for government sign, Indonesian-Arabic used for *Asmaul Husna* and Masjid's name shows that Kampung Arab is a religious city.

4.1.1.2.3 Indonesian-Javanese

'The third' form of bilingual sign found is an Indonesian-Javanese sign. Not much different from the number of monolingual sign in Javanese language, the number of bilingual sign Indonesian-Javanese is only four signs found. Which are located in *str. Lumba-Lumba, str. Bader* and *str. Gurami,* the signs commonly applied for food shop and medical herb.

An example is found at front above a store located in *str. Lumba-Lumba* (Figure 4.15). The sign put up by a medical herbs shop reads *'Toko Jamu Rogo Sukmo'*, meaning *'Medical Herbs Shop 'Rogo Sukmo''*. The term *'Jamu'* is depicted by various herbs and spices positioned at the right and left of the text.

Javanese language in this sign is seen at the term *'Rogo Sukmo'*. The term *'Rogo'* means *"a physical body"*, while *'Sukmo'* means *"a soul"*. Javanese is chosen as the name of the shop since medical herb is a traditional medicine used by Indonesians in curing their diseases.

Figure 4.15. Medical Herbs Shop Sign *'Toko Jamu Rogo Sukmo'*

Apparently, the sign-maker embodies pictures at the most right and left corner as the symbol of their shop *'Rogo Sukmo'*. Same as other shop's name signs, the names of the shops are always written in capitalized and bigger in order to be easily catch the passers-by's eyes. In this sign, Indonesian is used to inform the audiences about the existence of the medical herbs. Whereas Javanese depicts symbolic the sense of traditionalism.

A food stand located in *str. Bader* is found using bilingual Indonesian-Javanese language in their menus banner (Figure 4.16). The various menus displayed below are mostly depicting Indonesian, except the last term that is Javanese namely *'Cilok'* meaning *'meatball'*. *'Cilok'* has round shape like meatballs yet has a different ingredients which is made from tapioca flour. The misspelling of *'Blewa'* is originally intended to *'Blewah',* meaning *'Cantaloupe',* which is a fruit similar to melon but has a shape like cucumber and pumpkin. By this sign, the sign-maker intends to feature various menus of the food stand

accentuated by blue bold printed letter. Obviously, the sign-maker is aware about their audience thus the sign-maker prefers both mother tongues of Kampung Arab's citizen, instead used attractive language.

Figure 4.16. Food Stand Sign *'Menus'*

As the mother tongue of most citizen in Kampung Arab, Javanese is rather considered to be applied in signs by combining Indonesian in it. In bilingual Indonesian-Javanese, same as other sign Indonesian has function to inform the various menus of their food stall and to inform the existence of their shop. Besides that some sign-makers are aware about their target clients in their vicinity, so that they are more prefer using Indonesian than other languages. As for Javanese, in some signs they carry the sense of traditionalism and simplicity.

4.1.1.2.4 English-Arabic

In Indonesia, the bilingual English-Arabic signs are rarely found, but it seems that some English-Arab signs are discovered in some places in Kampung Arab. It reveals that five signs have discovered spotted at some streets; *str. Lumba-Lumba, str. Bader, sr. Hiu, str. Dorang* and *str. Gurami*. Not much different with monolingual English where mostly the signs are applied by

upmarket fashion store and beauty parlour, in bilingual English-Arabic sign is greatly dominated by upmarket fashion stores.

A fashion store located in *str. Gurami* uses English-Arabic sign and reads *'Maryam Collection'* (Figure 4.17). It is clearly oriented towards Muslims wear clothing, somewhat a sense of modernity and trendiness, accentuated by picture of young woman position on the left sign wearing a hijab and dressing to the latest fashion clothing. Furthermore, the portrait of young woman also indicates that the shop sells Muslim women's clothing rather Muslim clothing. One might argue, which the dominant language of the signs is, but the Arabic language *'Maryam'* printed in capital letters and yellow color draws the attention of the viewers. That phrase is a name of a women in Arabs and can signify the owner's name and the identity as an Arab. As other signs that featured in English show the West orientation, internationality, modernity and luxury. In this sign the word *'collection'* printed smaller in white color denotes the modernity.
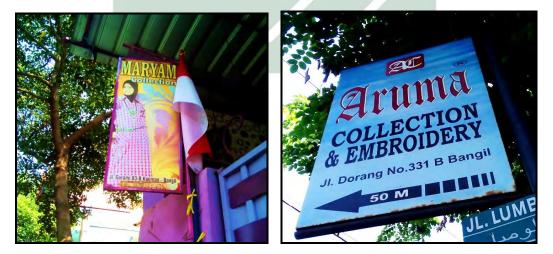

Figure 4.17. *'Maryam Collection'* Figure 4.18. *'Aruma Collection & Embroidery'*

Moving from *str. Gurami* towards the *str. Lumba-Lumba*, a sign put up by fashion store at T-intersection uses bilingual English-Arabic and English is the dominant one (Figure 4.18). By this language, the clients are informed about what the store offers. The term 'Embroidery' as translate into Indonesian as *'Bordir'* is reciprocally intelligible to natives in particular the women. As the fact that Bangil is famous as "embroidery city" as well as for the most part, women work as embroideries. And this embroidery is well known in Middle-East countries, so that many clients are from there. In this case, English serves as '*lingua franca'* here, as to facilitate the foreigner clients know the store. As in the sign includes a huge red print in Arabic reading *'Aruma'* which the name of the store. An arrow pointed to the left side is embodied at the very bottom of sign to signal where the store is located.

In Kampung Arab happens a lot signs in Arabic, yet the greatest number, the Arabic is only happened for the shops' name only. It is hardly found the signs full with Arabic. As for English, for some signs are used to expose the luxury, modernity and trendiness, except for some signs, it purposely serves the '*lingua franca'* to the foreigner clients.

4.1.1.3 Trilingual

Obviously, three languages happened in one sign appear in Kampung Arab. Presumably, that kind of signs has quite high quantities. And the languages are Indonesian, English and Arabic.

4.1.1.3.1 Indonesian-English-Arabic

Nowadays, trilingual signs are used by some shop in order to easily catch clients widely no exception in Kampung Arab. Kampung Arab where mostly the inhabitants are Muslim and the role of English as international language are influence the existence of trilingual signs with Indonesian, Arabic and English. As 18 of 250 signs are occupied by this trilingual sign with greatly used by down- and up-market fashion stores, travel agencies and food stores and spread upon all streets.

The example below (Figure 4.19) is a trilingual sign provided by food store specifically for frozen food and Indonesian as the dominant language. This banner spotted at the gate of a house in *str. Lumba-Lumba* that featured by red printed color reads *'Naifa's Frozen Food'*, obviously the sign-maker applies code switching as the shop's name. The word *'Naifa'* is the one Arabic noticed in the sign, it is an Arabic name for girl. This Arabic name may be signaling as the identity of the owner as an Arab, in addition various Arabic foods stated in the sign are more clarified the identity. While various foods embodied on the below the shop's name are printed in Indonesian, in order the passers-by get better understanding about kind of foods this shop provided. In this case, Indonesian is embodied to inform the passers-by about the various foods that are sold in this shop.

Figure 4.19. Frozen Food Stall '*Naifa's Frozen Food*'

The English term *'Frozen Food'* is intelligible to the local inhabitants as it translates as *'Makanan Beku'* in Indonesian. Yet obviously the term *'Frozen Food'* is more considered, given the fact that English is widely spread in Indonesian and affects most Indonesian in some aspects. So that, this English phrase is often applied and becomes the usual thing for Indonesian instead applying Indonesian. In this sign, English carries the symbolic function as Western orientation since initially many several of frozen foods are found in Europe and United States.

In other neighborhood, another sign in trilingual as depicted below are found in *str. Cucut* (Figure 4.20). This big banner spotted at wall front of the shop is put up by a baby treatment center and dominated by Indonesian. As the sign above (Figure 4.19), this baby treatment center's name is also written in two language Arabic and English. The name of baby treatment center reads *'Naybra Baby Spa & Treatment',* positioned at the bottom of the sign and printed in cursive letter. Indonesian almost filling the sign, it can be seen from the various problems of parenting that written in Indonesian as well the address embodied at

the left bottom corner. Same as other Indonesian sign, in this sign Indonesian has role to inform the readers about the offers of the baby treatments from the problems.

Figure 4.20. Baby Spa Sign *'Naybra Baby Spa & Treatment'*

As for English, it is only used at the name of baby treatment canter's place which reads *'Baby Spa & Treatment'*. It is signifying an orientation towards Western children orientation, accentuated by the pictures of baby that is massaging and swimming. As for Arabic, in this sign is seen at the word *'Neybra'* which Arabic name for baby boy.

As the two examples above, the sign makers greatly use code switching Arabic-English as their shop's name. Though for Indonesian frequently uses to give details what the offers. In some cases, it likely some English phrases are common used in Indonesian's daily life instead the Indonesian translation. It is representing regarding a Western Orientation and Internationality.

4.1.1.4 Miscellaneous

Surprisingly, some signs is hard to be identified, so that the researcher puts into miscellaneous sign. Three signs are found as miscellaneous signs that are put up by clothing shops and an ice cream café.

A clothing shop banner (Figure 4.21) at front of a shop at *str. Hiu* evidently depicts a miscellaneous sign and visibly dominated by English language. The banner is not clearly seen since the part of the right sign is covered by a lamppost. The shop's name featured in colorful read *'Kimmy Aira Shop'* is a kind of code switching. Yet the researcher has difficulty identifying the language switch, since the researcher does not know the language of – *Kimmy Aira* –. It seems the term *'Kimmy Aira'* is person's name, as obviously word *'Aira'* is an Arabic name but word *'Kimmy'* is hard to be identified. The term *'Kimmy Aira'* may be the owner's name or family member's name. Some Social Medias are also added at the bottom printed as the shop's name, in order the clients can call anywhere.

Figure 4.21. Clothes Shop Sign '*Kimmy Aira* Shop'

However, for the catchphrase at left side reads *'Save your style edition'* translated into Indonesian as *'Simpan edisi gaya anda'*. The sign-maker

originally intends to mean *'Jaga edisi gaya anda'*, but it looks like the sign-maker mistranslate the catchphrase *'Save your style edition'* –. The term *'Save'* should be replaced with *'keep'*, that will be *'Keep your style edition'* meaning *'Jaga edisi gaya anda'*. This catchphrase is embodied asking the clients to be trendy, besides that it carries modernity and trendiness.

A board name found at front above the café in shopping complex str. Bader (Figure 4.22) includes as miscellaneous sign. A board name made from wood and featured by carved is put up by ice cream café reads *'Vaaz café ice cream'*. It is palpably that the sign-maker applies a code switching with English and also English is the dominant language. The unique part of this sign is the use of lexical blend in the sign. The lexical blend can be seen at word *'Vaaz'* is derived from the person's names *'Varuq'* and *'Azka'*. Both names 'Varuq' and 'Azka' are Arabic name, it seems like both name reflected the names of the owner. However, English language that is used in the café's sign is the common phrase usually used by food shops. It is signaling an orientation toward Western's life.

Figure 4.22. Ice Cream Café Sign '*Vaaz* Café Ice Cream'

As the two examples above, the miscellaneous happens for the person's name that embodied in the signs. Still English carries symbolic function signaling

a Western orientation and modernity. Besides some English words are common and often used in Indonesian conversations rather than the Indonesian.

4.1.2 Language Choice

Besides doing street observation, the researcher also has done arrange interview to some shop's owners in order to answer the second question. From the interview section, the researcher gets some conditions behind the language choice of the signs. As already stated by Spolsky and Cooper (1991, p. 81-85), there are three conditions of choosing certain language to be put in the signs. The clauses are first, writing the familiar languages, second, capturing the communicative goals, and the last asserting ownership. But it seems that those clauses are still complete yet looked from the result of doing interview. The various conditions will be explained in the following parts.

4.1.2.1 Write Familiar Language

At first condition of language choice is the sign-maker has a preference writing familiar language. Kampung Arab is a multicultural place, where many people in different ethnics live in one place. Certainly, the inhabitants know some languages. According to Spolsky and Cooper (1991, p. 81) write familiar language condition means the presence of spelling errors in signs that usually happen in foreign languages. It means that the sign-maker knows the pronunciation of foreign languages yet has lack of proficiency at how to write it.

As a result of Globalization, English is spread widely in many develop countries not exception Indonesian. This statement accentuated by Zabrodskaja and Milani (2014, p. 4) that as the globalization happened, in the last two decades

the world has encountered series of changes and the prominent change is in the case of language. Nowadays English has strong presence, it is evidently seen from various spaces printed in English spread broadly all over the universe. This phenomena is also happened in urban space in Kampung Arab, a lot of number of English appeared in monolingual and bilingual are spotted in all over the streets.

As the data taken from interview with some shop owners reveal that the use of English in their sign due to the common word. As stated by one of interviewee that "As I know accessories are include in English" (11, 90-91). In further, interviewee adds that "I just ask to be written accessories and there it is' (11, 97-98). From the statement above, it indicates that the owner only knows the word included English but it seems the owner does has a lack of language expertise at writing the correct word. This is depicted as in the Figure 4.23.

Figure 4.23. Indonesian and English as Familiar Languages

The pictures above depicting the example of the first language choice's conditions. Obviously, the sign-makers of both signs know the English but do not know the correct writing. The lack of language proficiency can be seen from the miss letter and miss-spelling from both English signs. At the left picture, the English word 'Accessoris' there is miss letter, it should be written 'Accessories'.

While at the right picture, there are misspelling and miss letter. The misspelling of 'Moccaccino' originally expect to mean 'Mocha chino', and the miss letter is happened at the word 'Coffe' that should be 'Coffee'.

4.1.2.2 Capture Communicative Goals

'Second' condition of language choice is capturing the communicative goals. Spolsky and Cooper (1991, p. 83) draw communicative goals or "Presumed reader's condition" mean writing a sign that readable for the all audience we expect. With communicative goal typically the sign-makers make a sign in language that their people known well in order the audiences catch the information correctly. Looking at the meaning of this condition, the researcher divides the condition into two aims. The first aim is communicative goal with writing a sign in language that comprehensible for the readers, the second is communicative goal where the sign-makers aware about their target readers.

'The first aim' is to write a sign in a comprehensible language. As said by one interviewee that "Indonesian is chosen to be comprehensible and easy to understand in order the readers can catch the information" (1, 3-4). The sign-makers are more prefer Indonesian as their sign language since Indonesian as the official language and it will be more understandable to the inhabitants in the vicinity of Kampung Arab. As observed in several Linguistic Landscape studies in urban places such as Chişinău (Muth & Wolf, 2010), Miercurea Ciuc (Dégi, 2012), and Nimmanhemin (Thongtong, 2016) official language is used in purpose to make the local citizen understand what the contents of signs.

'Figure 4.24' is the example of this condition, through the sign, the sign-maker wants to give warning. The sign reads "the clients should be aware in putting their helmet". Since this shop is public place where many people hang in there, the shop owner initiates to put this warning. In this instance, the sign-maker intends to use Indonesian therefore the readers can get the right message. Another example can be seen in Figure 4.3, local government prints "Littering prohibition" in Indonesian in order the local people can understand.
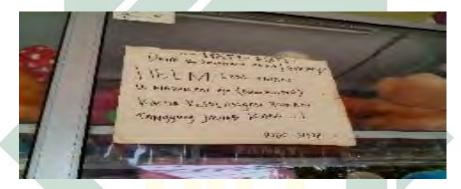

Figure 4.24. Communicative Goal be more understandable

'Second aim' is communicative goal in purpose to get target readers attention. "Because we live in Indonesia and so that people will understand" (9, 11-12) said an interviewee. Evidently the owner is conscious if the readers are mostly Indonesian and prefer to apply Indonesian rather than other languages. Some owners shop are aware about their target readers and put familiar language that accessible to be read (Muth & Wolf, 2010, p. 9). If the owners are conscious about the readers, they will make signs readable even less attractive instead make attractive sign in foreign languages. Certainly they think accessible signs are more important to gain readers attention rather attractive signs.

'As example' seen at Figure 4.25 is a sign to invite the locals to "maintain environmental cleanliness in their vicinity". Local government expects local

people in Kampung Arab to read this sign, so that government applies Indonesian as the language. With Indonesian, the government expects this incitement sign will be read so that Kampung Arab's environment will be clean and look beautiful without garbage scattered around. Other example is in the Figure 4.18, since the owner is conscious that the clients are foreigners s/he puts English as '*Lingua franca'* in the sign.

Figure 4.25. Communicative Goal as Awareness of the target Reader

4.1.2.3 Assert Ownership

'The third' condition of language choice is to assert the ownership. As explained by Spolsky and Cooper (1991, p. 85) assert ownership happens when the sign-maker chooses certain languages aiming to be identified. With this condition, the sign-maker wants the readers know the identity of the sign-maker through the language used in the signs. It is strengthen by Ben-Rafael et al's statement (2006, p. 7) that language used in signs can denote public space. In fact Kampung Arab has many different ethnics background, so that the researcher divides the conditions into two varieties. 'The first' variety is assert ownership as Muslim and 'second' as the mark of nationalism.

In 'first' variety where the owner wants to be identified as Muslims. Even exclusive Arabic signs are hardly used, but Arabic is frequently used as the shop's names through putting Arabic names in the signs. This circumstance is bluntly seen at the signs scattered in all street in Kampung Arab. Besides shop's names, Arabic is frequently used in Masjid signs and Asmaul Husna names. "Asmaul Husna names are displayed to indicate that local people are Muslims and all religious people" said a local government staff (2, 85). As we know Asmaul Husna is the good names of Allah, Muslims are of course known well about these names. The presence of Asmaul Husna has greatly indicated the identity of the inhabitants. Arabic which is linked with Islam typically applied in restaurants names, names of Masjid and Asmaul Husna aim to show the public the identity openly as Muslims (Yanuar & Tabiati, 2016, p. 32), (Fakhiroh & Rohmah, 2018, p. 105) and (Said & Rohmah, 2018, p. 1879). The example of this variety can be seen in Figure 4.26.

Figure 4.26. Assert Ownership as Muslim   Figure 4.27. Nationalism

'Assert ownership' as a proof of nationalism is the second variety. As an act to show our worship to our country, the sign-makers more prefer applying national language. National language of Kampung Arab is Indonesian since it a

part of city in Indonesia. From the total number found in Kampung Arab, 118 signs are indeed Indonesian, it means sign-makers have intention to show their worship to their country. This is emphasized by a sign maker that "I prefer Indonesian because we are Indonesian people so that I choose Indonesian to promote our national language as term of nationalism" (8, 25-26). The example can be seen at Figure 4.27.

'The right figure' (Figure 4.27) is one of examples of assert ownership as a proof of nationalism to our country. The sign above is a board name put up by one of kindergarten schools in Kampung Arab. From the sign, the readers get to know about the place which is a playgroup. The playgroup sign is exclusively written in national language which is Indonesian. For some schools word *'Kelompok Bermain'* is frequently written in English as *'Playgroup'*, but it is palpable that the owner prefers Indonesian.

4.1.2.4 Adopt Family Name

The fourth condition is adopting the language after the family's name. This condition is commonly happen in the shop's name. Naming our shop is needed, it has significant role in attracting customers to come and buy our product (Hasan et al, 2015, p. 231). Besides that through choosing the right name for our shop can have eternal effect on customers. Choosing appealing language as the shop's name somehow can increase the selling. Hence English is frequently used as shops' names. Yet for Kampung Arab's case, the owners more prefer using family member's name which is largely Arabic language.

In Kampung Arab, many shops names are adopted from person's name typically naming after family member. It is became tradition in creating shop's names through combining the child's name especially the first child with other words related with the shop's product for instance *'Maryam Collection'* and *'Aruma Collection & Embroidery'* (see Figure 4.17 & 4.18). This is in line with Prapobratanakul's study (2016, p. 35) about shop names in Bangkok that combining owners' name written in Thai with English becomes a tradition in some neighborhoods. Some interviewees are said that they named their shops adopt from their child's name. As several studies of shop signs in Amman (Hussein, et al, 2015, p. 159), Irbid (Qarqaz, 2007), and Malaysia (Hasan et al, 2015, p. 235) reveal that owners have more tendency in linking their shop's name to their family names.

'The example' of this condition can be seen in Figures 4.17, 4.18, 4.19 and 4.20. In Kampung Arab, shop names are often switching between child names with Indonesian and English. Yet, code switching names of child names with English words are more prominent. It is because English somehow recognizes as more prestigious, modern and attractive instead of local language (Torkington, 2011, p. 12; Hasan et al, 2015, p. 235).

4.1.2.5 Get the Result of Discussion and Agreement

'Last' condition in language choice is the language as a result of discussion and agreement. Greatly, the signs that a result of discussion and agreement are signs put up by government. This condition is in fact quite same with language policy. Language policy depicts as a regulation in manipulating

language behaviors where deciding certain language to be used in society and appeared in signs" (Shohamy, 2006, p. 45; Huebner, 2009, p. 83; and Spolsky, 2004, p. 8). Language policy that utilized for street names by each local governments are different with others. For instance in Bandung, local government utilizes two different inscription in the street names which are Latin Indonesian and Sundanese script, in different city, Yogyakarta, street names written in Latin Indonesian and Javanese script and in Pekanbaru, streets names written in Latin Indonesian and Malay script (Erikha, 2018, p. 92-95).

In Indonesia, street names ordinarily written in Indonesian and a script of local languages in each regions. Whereas in Kampung Arab, street names are written in Latin Indonesian and Arabic inscription. As stated by a local government staff that "The use of two language in street names is due to the results of deliberations between community leaders and village officials who are subsequently submitted to the local regent and got approved" (2, 4-7). Arabic inscription is chosen due to the fact that majority inhabitants are Arab and many Islamic boarding schools are located in Kampung Arab.

Figure 4.28. Signs That Resulted from Discussion & Agreement

'Figure 4.5 and 4.28' are examples of signs that are a result from discussion and agreement. Street names made aim to help people in mobilization.

It is visible that the local government uses duplicating writing Latin Indonesian and Arabic inscription on street signs. Duplicating writing means words or texts that appear similar wording but in different languages on signs (Bachaus, 2007, p. 34). Arabic inscription is chosen signaling that the inhabitants have proficiency in writing and reading Arabic inscription.

4.2 Discussion

In this section, the results that have already explained above will be investigated intensely. There are two main points of this present research, they are language types used in signs and the reason of choosing certain language. Those points have created interesting new results.

At first discussion about language types that found in Kampung Arab neighborhood, the results discover that there are four main languages that frequently appear in signs. The result of this present research is not much different with the cityscape result of Fakhiroh and Rohmah (2018) in Sidoarjo and Yannuar and Tabiati's (2016) study in Malang. The languages are Indonesian, English, Javanese and Arabic in total number of 250 signs that apply in whether monolingual, bilingual even trilingual. Surprisingly the researcher also has found some signs that hard to be identified and classify into miscellaneous. The results confirm that monolingual signs are the foremost in signs. For the languages, still Indonesian holds the first position in Kampung Arab since Indonesian is set as the official language of Indonesia. Indonesian mostly serves function as informative function and in some cases it serves local *'lingua franca'*. The salience of Indonesian is not only dominated in bottom-up but also in top-down. In this

language, the researcher has found four variation writings that are applied in urban spaces. The variations are Indonesian written in Latin alphabets, Indonesian written in old Latin Indonesian alphabets, Indonesian written in half Arabic inscriptions and the last Indonesian written in full Arabic inscription.

Unfortunately, Javanese as the mother tongue of majority local people has not less than ten signs. This result has resemblance with Fakhiroh and Rohmah (2018, p. 112), and Yannuar and Tabiati's (2016, p. 131) statement that sign that uses Javanese is hard to discover, it seems like Javanese disappeared from the space. However, English as foreign language has quite frequent number than Javanese. English signs are frequently used for beauty parlours, boutiques, travel agencies and food shops. English mostly serves as symbolic function for economic purposes. It is because English is used for economic reasons that signaling modernity and internationality, educated, prestige, and openness occasionally considered as *'lingua franca'* to attract wider clients (Muth, 2014, p. 51; Zimmy, 2017, p. 122; Alfaifi, 2015, p. 66). English signs that are discovered in Kampung Arab appear in form monolingual, bilingual and trilingual with dominated by private signs.

Although the result of English signs in Kampung Arab is greater than Arabic signs, Arabic has some number of signs in Kampung Arab. This matter is contradictory with the fact that majority inhabitants are Arabs. From the results, Monolingual Arabic is hardly found, and not even one is discovered. Since Arabic signs only appear mostly in form bilingual and trilingual, and often used by street names, Masjids and some shop names. The present of certain language in signs

has important role to depict the identity (Gorter, 2006, p. 1). Arabic signs put up in Kampung Arab mostly aim to expose explicitly the identity of owners as Muslims and in this case as Arab.

At second discussion about the language choice of signs in Kampung Arab, the results show that there are five conditions in choosing certain languages. This present research results are not much different with Spolsky and Cooper's (1991, p. 81-85) study about conditions behind language choice. They state that there are three language choice conditions, they are "write language you know, capture communicative act and assert ownership. From their observation, they claim that owners mostly applied the first condition while only some owners apply the second and third conditions for their signs. However in this research, the conditions of language choice are write familiar language, capture communicative goal, assert ownership, adopt family's name and get result from discussion and agreement are the conditions found in Kampung Arab.

From the results, conditions that are often used are the first condition. Many owners clarify that applying English and Indonesian since they know the language even some owners are not have writing proficiency of English. Second condition often used is adopt the name after family's name. Sometime shop names have accordance to the owner's name, product or certain places name (Hussein et al, 2015, p. 159-160). Adopting family member's name to be put in signs is common phenomenon in Indonesian. Commonly they will put their first child's name in their signs. In Kampung Arab case, since majority inhabitants are Arab and Muslim, their shop names are adopt from their Arabic name.

While for communicative goal, the researcher divides into two types of goals, goal to catch the target readers and goal to be accessible. In this condition, Indonesian language is applied due to fact to be readable the contents of signs for the local people. But some shops are also applied English aimed to be read by their target readers which are foreigners. One of purposes naming a shop in English words is to easily catch tourists' attention that straightly direct to foreign tourists (Thongtong, 2016, p. 79; Prapobratanakul, 2016, p. 28). Arabic signs that are scattered in all streets in Kampung Arab somewhat assert ownership identity as Muslims. Whereas public signs that written in bilingual Indonesian with Arabic are the result of discussion and agreement with community leaders and get approved by local regent.

All in all, this present study has three prominent finding. From four languages discovered, Indonesian as national language has great influence to be dominant languages in signs in Kampung Arab. English that is foreign language is more considered in signs rather local languages, since English has significant symbolic values. English marks of globalization, high status and modernity (Ryan, 2011, p. 40). Owners considered both two languages since both language are most familiar languages to the owners and readers.

CHAPTER V

CONCLUSION AND SUGGESTION

The last step of analyzing this present research is drawing conclusion from the results. And not forget, the researcher also assigns some suggestions related to this study for the future research.

5.1 Conclusion

This present study analyzes linguistic landscape in urban space especially in Kampung Arab. From the streets observation that are organized in seven streets; *str. Bader, str. Lumba-Luba, str. Paus, str. Hiu, str. Gurami, str. Cucut* and *str. Dorang*. From those street, signs are frequently seen in *str. Bader* due to the fact that shopping centres are located and the proximity with some schools. However, opposite with *str. Bader*, in *str. Cucut* there are only glimpse of signs encountered, it is due the fact that this neighborhood is a residence places. The researcher discovers for about 250 signs spread in all over streets that apply four languages. There are four certain languages that are applied in Kampung Arab, they are Indonesian, Arabic, English and Javanese.

From those four languages, the salience of languages is largely dominated Indonesian by far holding 47 percent, followed by bilingual between Indonesian and English that occupies 18% from the total. This shows how influential the national language in the role of creating signs in this neighborhood. Sadly, the local language Javanese is barely survive in the space far from English signs number. It can be seen from the number of monolingual and bilingual Javanese,

which only have not more than two percent. This shows how the inhabitants view Javanese as informal language and less attractive. Since English carries more economic benefits in signs than local languages so that it is more considered by owners.

While from the interviews that have been done with some owners aim to know the language choice of the signs. The results reveal that there are five conditions behind the choice of the languages. They are "writing language you know", "capturing communicative goal", "asserting ownership", "adopting from family name", and "getting from result of discussion and agreement". Three conditions first are same with Spolsky and Cooper's (1991, p. 81-85) theory about conditions of language choice.

From those conditions, commonly owners do not have any specific reasons in choosing certain languages. Mostly owners choose language that they familiar with which is Indonesian and English even some signs have misspelling. Besides that comprehensible becomes one of purposes in picking languages. While only some owners choose languages considering their identity.

The apparent of Arabic signs in Kampung Arab are frequently dominated by Arabic names which are put up on signs as the shop names. This phenomenon becomes a tradition in Indonesia not excerpt Kampung Arab to put a family names as the shop names. While the emerge of street names written in Latin Indonesian and Arabic Inscription are the result of discussion that held with community leader in the area and got approved from the local regent.

5.2 Suggestion

There are already many studies about cityscape conducted in East Java vicinity especially in big cities. This present research studies about the linguistic landscape in urban space that is organized in Kampung Arab, Bangil. For the next researches, it is better to do cityscape in outside East Java, since Indonesia is a big country that has many cities. In order to know other varieties languages that exist in the different area.

This research, the researcher applies interview to know about the reasons of choosing certain languages. Suggestion for nest research, prepare many questions first before doing an interview with the owners and try to interview the passers-by to get the perspective of the readers about the signs. In this research, the researcher only calculates all languages in one table. It is better for the next researcher to count languages in each street to know the spread of languages.

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