THE LINGUISTIC LANDSCAPE OF EDUCATIONAL TOURISM IN MOJOKERTO

THESIS

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ABSTRACT

Wijayanti, E. (2020). The Linguistic Landscape of Educational Tourism in Mojokerto. English Department, UIN Sunan Ampel Surabaya. Advisor: Dr. A. Dzo'ul Milal, M.Pd

Keywords: Linguistic landscape, monolingualism, bilingualism multilingualism, educational tourism.

This thesis analyzed the linguistic landscape in six educational tourism in Mojokerto, namely Candi Bajang Ratu, Candi Tikus, Candi Brahu, Candi Gentong, Pendopo Agung, and Gubug Wayang Museum. This study is to know the languages used and the frequency of each language used in the signs.

The writer used Landry and Bourhis's theory and used a qualitative approach to analyze the data. The writer found 294 signs to analyze and used observation to collect the data. The writer observed all of the signs in educational tourism and took pictures by camera cellphone. The writer identified and counted the data to answer the research questions.

The results of the studies are the languages used in the signs of this study include Indonesian, English, Javanese, and Chinese. There are three types of how languages are used, namely, monolingualism, bilingualism, and multilingualism. The signs can be in the form of building names, informative signs, directional signs, instructional signs, warning notifications, advertising signs, and welcome boards. Indonesian is the dominant language used with a percentage of 39.3%. Chinese has the least number than other languages in educational tourism in Mojokerto, with a percentage of 0.3%.

ABSTRAK

Wijayanti, E. 2020. *Lanskap Linguistik Pariwisata Pendidikan di Mojokerto.*
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Keywords: lanskap linguistik, satu bahasa, dua bahasa, tiga bahasa, pariwisata
pendidikan.

       Tesis ini menganalisis lanskap linguistik di enam pariwisata pendidikan di
Mojokerto, yaitu Candi Bajang Ratu, Candi Tikus, Candi Brahu, Candi Gentong,
Pendopo Agung, dan Museum Gubug Wayang. Tujuan dari penelitian ini adalah
untuk mengetahui bahasa yang digunakan dan frekuensi setiap bahasa yang
digunakan dalam tanda-tanda.

       Penulis menggunakan teori Landry dan Bourhis dan menggunakan
pendekatan kualitatif untuk menganalisis data. Penulis menemukan 294 tanda
untuk dianalisis dan menggunakan observasi untuk mengumpulkan data. Penulis
mengamati semua tanda di Pariwisata pendidikan dan mengambil gambar dengan
kamera ponsel. Penulis mengidentifikasi dan menghitung data untuk menjawab
pertanyaan penelitian.

       Hasil dari penelitian ini adalah bahasa yang digunakan dalam tanda-tanda
penelitian ini termasuk bahasa Indonesia, Inggris, Jawa, dan Cina. Ada tiga jenis
cara bahasa digunakan, yaitu, satu bahasa, dua bahasa, dan tiga bahasa. Tanda-
tanda dapat berupa nama bangunan, tanda informatif, tanda arah, tanda petunjuk,
pemberitahuan peringatan, tanda iklan, dan papan sambutan. Bahasa Indonesia
adalah bahasa yang sering digunakan dengan persentase 39,3%. Bahasa Cina
memiliki jumlah paling sedikit dibandingkan bahasa lain di bidang pariwisata
pendidikan di Mojokerto dengan persentase 0,3%.

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CHAPTER I

INTRODUCTION

This part discusses the background of the study, research problem, scope and limitation, the significance of the study, and the definition of the key terms.

1.1 Background of the Study

People use language to communicate with others. Language has many functions in our lives; one of them is the use of the signs. According to Gorter (2006), the language is used on commercial signs, posters, traffic signs, et cetera. The language used in the signs is to explain and give message meaning in them.

People can understand the meaning of language in the signs by studying the linguistic landscape. There are many linguistic landscapes around us. According to Landry and Bourish (1997), the linguistic landscape is the language used in public road signs, billboards, places name, signs on government buildings, and advertising.

The linguistic landscape is essential in our life, especially for visitors and tourists from another country, because the linguistic landscape can guide their understanding of the language and message in the signs. One of the functions of the linguistic landscape could guide visitors, researchers, foreigners to the knowledge of the language, cultures, tourism, education, and public opinion, this statement in Alfaifi (2015). It means that the linguistic landscape helps tourists, foreigners, and researchers to understand the language in the signs.

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There are many researchers from other countries who conduct a study about the linguistic landscape. The study of the linguistic landscape from other countries such as; linguistic landscape in Chinatown (Leeman & Modan, 2009), a linguistic landscape in Khamis Mushait Saudi Arabia by Alfaifi (2015), a linguistic landscape in cyberspace with multilingualism aspect (Ivkovic & Lotherington, 2009), language ideologies in linguistic landscape in the Irish tourist town by Moriarty (2014), the linguistic landscape in Rome with multilingualism and diversity aspect by Gorter (2007), a linguistic landscape in Observatory's business corridor of Lower Main Road of Africa using longitudinal ethnography (Peck & Banda, 2014), and linguistic landscape in English and international brand names in the Addis Ababa, Ethiopia (Lanza & Woldemariam, 2013).

The linguistic landscape in Indonesia, such as; the linguistic landscape of road signs in Surabaya by Putra (2019), top-down, bottom-up and the function of the signs in Sidoarjo City (Fakhiroh & Rohmah, 2018), signs construction, signs categories and languages displayed in the linguistic landscape of Pondok Pesantren Putri Mambaus Sholihin Gresik by Firdausiyah (2019), and the types and function of the linguistic landscape in-state school and private school in Surabaya by Auliasary (2019).

Other previous research by Wafa and Wijayanti (2018) is about the linguistic landscape of religious places in Surabaya. The study analyzed languages used in public signs from outdoor and indoor signs in the Al Akbar National Mosque, Ampel Mosque, Katedral Hati Kudus Yesus church, Kelahiran Santa

Perawan Maria church, Segara Hindu temple, Agung Jagat Karana Hindu temple, Sanggar Agung Buddhist temple, Budhayana Buddhist temple, Boen Bio Chinese temple, and Hok An Kiong Chinese temple. This study used a qualitative approach to analyze the data. The purpose of the study was to show the language displayed and to explain the multilingualism in religious places. This study showed the results of the data analysis clearly. The researcher should calculate the frequency of each language by percentages. It helps the reader to know the rate of the data based on percentages.

Other research is about the linguistic landscape by Hamdiyah (2019). This study is about multilingual signs of heritage sited in Mojokerto and Surabaya. This study is analyzing the language used, the function of the signs, and the purpose of the signs. This study used quantitative and qualitative methods to analyze the data. There are nine languages used in the signs, namely English, Indonesian, Javanese, Dutch, Arabic, Chinese, Sansekerta, Latin, and Maduranese. There are six categories of signs, such as advertising signs, instructional signs, directional signs, building names, prohibition, and informative signs. The purposes of the signs are facilitating the tourist and local visitors, give knowledge for visitors, and show the identity. This study is precise to show the result of some pictures to make the readers understanding of this study. However, this study is not more explain the reason of those places used some languages with the difference of number. This study only shows the number and give the pictures. The researcher should provide the goal in each language that used to make the readers know the background of the languages used.

Another research is about the linguistic landscape by Octaviani (2019). This study about the linguistic landscape of shop names in Gresik Kota Baru (GKB). This study used two different perspectives from shop names reader and owner as shop names maker. This study investigated the language attitude and the shop's owner reasons to choose the languages of shop names. This study used a qualitative and quantitative method to analyze the data. There are seven languages used in the data, namely English, Indonesian, Arabic, Javanese, Japanese, Spanish, and Italian. This study is useful because the reader can know the reason for the shop's owner to make the shop names in Gresik Kota Baru. However, the researcher does not give an example of uninteresting- interesting shop names, difficult- easy to remember shop names, cheap- expensive shop, and old- modern fashioned shop name.

Other previous research is about the linguistic landscape by Backhaus (2006). The study is about multilingualism in Tokyo. This study analyzed official and nonofficial signs in Tokyo. It used a qualitative approach to analyze the data. The result of this study made of the official signs used to reinforce and express power relations and nonofficial signs are to solidarity communication. This study is less to show an example of the official and nonofficial signs as the data to analyze. The researcher should give some examples of the signs to make the reader know and more understand the differences between official and nonofficial signs in the reader's country and other countries.

After knowing about studies of the linguistic landscape, the writer concludes that the previous researches still do not explain in more detail about data and the

result. The object chosen by Alfaifi (2015) was inconsistent; it is because this study analyzed tourist destination, commercial zone, and smaller district in Khamis Mushait. Another research conducted by Octaviani (2019) and Hamdiyah (2019). Octaviani (2019) does not give an example of data, such as; not give an example of uninteresting- interesting shop names, difficult- easy to remember shop names, cheap- expensive shop, and old- modern fashioned shop name. Hamdiyah (2019) does not explain in more detail about the reason for those places used some languages with the difference of a number and only shows the number and pictures.

Accordingly, the writer analyzed the linguistic landscape in Mojokerto. The linguistic landscape is an essential aspect of social life. It can help people understand different languages, especially in Mojokerto. The writer chooses some educational tourism in Mojokerto as an object in this study, such as; Pendopo Agung Mojokerto, Candi Tikus, Candi Brahu, Candi Bajang Ratu, Candi Gentong, and Gubug Wayang Museum. The writer's consideration to choose that tourism is to know the language used by the visitors and the frequency of the languages in six different educational tourism in Mojokerto. There are four temples, a *pendopo* (tourism for the traditional ceremony), and a museum. That tourism gives information and knowledge about the history of the Majapahit Kingdom. A museum presents knowledge about puppets. The writer researched Mojokerto because it has many tourism and educational tourism. The writer used qualitative method to analyze the data. This method will explain the result in detail.

1.2 Research Problems

1. What languages are used in the linguistic landscape of six educational tourism in Mojokerto?

2. What is the frequency of each language in the signs of the six educational tourisms in Mojokerto?

1.3 Scope and Limitation

This study focused on the linguistic landscape of six educational tourism in Mojokerto, namely the Gubug Wayang Museum, Pendopo Agung, Candi Tikus, Candi Brahu, Candi Bajang Ratu and Candi Gentong. The writer focuses on analyzing the language on the signs and the frequency of each language.

1.4 Significance of the Study

The author hopes this study will be useful for all people to know more about the study of the linguistic landscape. The author also hopes that this study will be helpful for the government, especially in Mojokerto to making linguistic landscapes to increase the variety of languages used in linguistic landscapes in all public places, especially the educational tourism in Mojokerto, to be able to help foreign tourists to understand the meaning and message of languages in linguistic landscapes.

1.5 Definition of the Key Terms

The linguistic landscape is the language used in signs. The signs can be in the form of place names, advertising billboards, and commercial shops.

Monolingualism is the sign only use one language to communicate or give some information.

Bilingualism is the sign that uses two languages to communicate or give information.

Multilingualism is the sign that uses more than one or two languages to support or give information.

Mojokerto Regency is a district in the province of East Java. Mojokerto has signs everywhere.

Educational Tourism is tourism or places and their surroundings that have signs of knowledge to be studied, such as temples, museums, and *pendopo*.

This chapter explains a review of the literature of this study, namely linguistic landscape, monolingualism, bilingualism, multilingualism, Mojokerto, Pendopo Agung, Gubug Wayang Museum, Candi Tikus, Candi Brahu, Candi Bajang Ratu, Candi Gentong, and educational tourism.

2.1 Linguistic Landscape

A linguistic landscape is "the visibility and salience of languages on commercial and public signs," these are ranging from "advertising billboards, place names, commercial shop signs, and public signs, et cetera. (Landry & Bourhis, 1997). The linguistic landscape is manifesting in the focus of signs like public signs, place names, and advertisements in some places.

Alfaifi (2015) said that the linguistic landscape is a new way for linguists to examine linguistic aspects as translation and bilingualism by photographing street billboards and shop signs in big or small cities worldwide, then analyzing the data to detect what type of languages or dominant languages used. Haynes (2012) asserts that the linguistic landscape is concerned with languages-in-use and how these represent in public domains.

The linguistic landscape is around us every time. The simple definition of the linguistic landscape by Auliasary (2019) is language importance in public signs in the given area. In nowadays, there are more signs, so it is easy to find many linguistic landscapes in the cities, on the street, at school, in shops, and

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other places. There are linguistic landscapes to know the languages used on signs in some places, namely schools, museums, or other areas. Putra (2019) said the written symbol of languages in our neighborhood in public places, and everyone can be seen, such as in the store, street, train station, and airport. It can be called a linguistic landscape.

The function of the linguistic landscape, among others, is to understand people about the language it shows. The linguistic landscape is around us all the time. We can see language signs on the building, in the historical places, in shops, on billboards, graffiti, or posters this statement by Gorter (2007). It is essential in our life because it can show and explain how another language is used in signs.

Besides, the linguistic landscape has many functions. According to Fakhiroh and Rohmah (2018), there are six functions of the signs in public places, namely, give regulation and information, to symbolize something, to conserve local languages, to introduce and show the identity, to welcome international visitors, and the last is to attract more customers. Auliasary (2019) said that the function of the linguistic landscape, especially for students, such as socialization, motivation, communication, creating culture, and information. Firdausiyah (2019) said that the function of language in the linguistic landscape is as symbolic and informative.

Furthermore, the linguistic landscape has some categorizes. Auliasary (2019) explains there are six types to categorize the linguistic landscape, namely advertising signs, prohibitions and warning notice, direction signs, informative signs, instructions, and building names. Firdausiyah (2019) said that the

categorize of the linguistic landscape, namely informative signs, prohibition and order signs, learning media signs, slogan signs, and names of buildings.

The linguistic landscape is a language used in public signs, places name, advertising. The linguistic landscape is essential in life because it can help the reader to know and understand the message of the signs. There are linguistic landscapes around us, namely in schools, libraries, educational tourism, historical places, hospitals, and markets.

2.2 Monolingualism

The definition of monolingual is someone who speaks only one language. Monolingual is an individual who cannot access or use more than one language or linguistic code as social communication (Ellis, 2006). Someone who only speaks or uses one language or linguistic code is monolingual. Monolingualism is a person who has passive knowledge and still is monolingual. According to Ellis (2006), there are some ways to representing monolingualism; namely, monolingualism is an absence of the skills, and monolingualism is a pathology (second of a lack of the talents).

Monolingualism is the sign used in one language to give information, knowledge, and also to communicate with others. Monolingualism usually used if the reader can understand one language used in the signs without other languages to more explain the message of the signs and usually used in some place that there is no tourist.

2.3 Bilingualism

Bilingual is someone who learned two languages since their birth, or use of two languages, and has balance knowledge (Bhatia & Ritchie, 2013). Putra (2019) also gives explain the bilingual is someone who can control two languages qualifies. The general definition of bilingualism is the situation that someone used two languages to communicate.

Ellis (2006) states that bilingualism is an individual who has access to more than one linguistic code in social communication. It means that the specific access knowledge about language and used it in social interaction. Bhatia and Ritchie emphasized that bilingualism is an essential place in political, psychological, communities, ethnic groups, and regions (Bhatia & Ritchie, 2013).

There are two kinds of bilingualism, namely individual bilingualism and social bilingualism. The differences between personal and social bilingualism are individual bilingualism is less permanent, it often reflects in way- station, in the road, and reflecting between two monolingualism. Social bilingualism is continuing; for example, bilingualism is used for immigrants (Bhatia & Ritchie, 2013).

Bilingualism is someone who can speak two languages to communicate with others. The significant explanation of bilingualism is signs used two languages to give information or knowledge. The two languages used in bilingualism are usually to explain more the other language and give more understanding of the message or meaning in the signs.

2.4 Multilingualism

Multilingualism and bilingualism is the speaker's skill use two or more language to communicate with others (Gorter, 2007). Multilingualism is used to communicate with others in a different language. Someone is not only using one language but also many languages to communicate because in this world there are many cultures with many languages. Multilingualism is can helps other people in understanding a different language. According to Cenoz, multilingualism refers to social ability or individuals to communicate with others in more than one language in everyday life (Cenoz, 2013).

The terms of multilingualism refer to the knowledge and use of more than three languages (Bhatia and Ritchie, 2013). Multilingualism is a situation that someone can use more than two or three languages to communicate or others.

2.5 Mojokerto

Mojokerto is a regency in East Java Province. Mojokerto has a significant population. According to Wikipedia.com, this city had 143.377 people in 2018. According to Barbara, et al. (2016), the located of Mojokerto is about 50 km in the southwest city of Surabaya and has of 16.46 km2 (Barbara, et al., 2016). Mojokerto Regency included in a strategic area in East Java, and it called "Gerbangkertasusila" (Anwar, 2009). This regency is bordered with Gresik and Lamongan in the north, Batu City and Malang Regency in the south, Pasuruan Regency, and Sidoarjo Regency in the east, and Jombang Regency in the west. People are living in Mojokerto as small farmers, tour guides, and craftsmen, such as furniture makers, shoemakers, and souvenir makers.

Mojokerto has many tourism objects, industrial places, historical places, and educational places. Mojokerto was the center of the Majapahit Kingdom since the XIII-XIV century (Barbara, et al., 2016). Mojokerto has story life, and this story stays until now become an education story. The Majapahit Kingdom is located in Mojokerto in ancient times. Mojokerto is a big city with many tourism places like educational Tourism or recreation Tourism.

2.5.1 Pendopo Agung Mojokerto

The Pendopo Agung is located in Trowulan Village, Mojokerto. The name Pendopo Agung was given to this site because, at this time, a *pendopo* was established, which was established on December 15th, 1966, at the initiative of Colonel Sampurna. There was the philosophy behind the Pendopo Agung. It was founded because of the discovery of buildings like a large terrace in this area. The construction of this building is based on the stone terrace house found on the site. Conferring the assumption in the past, it must have stood a considerable pavilion that deserves to be a palace pavilion. The statue of Raden Wijaya, King of the Majapahit Kingdom, stands in front of the Pendopo. The relief of Patih Gajah Mada, who pledged of Amukti Palapa, is found at the back of Pendopo.

In the western and southern courtyard of the Pendopo Agung, there is a kind of stone that the community calls Cancangan Gajah. In the backyard of the Pendopo Agung is a tomb called the Kubur Panggung. It is a brick-structured-building that crosses each other in under of the tomb, as part of the Majapahit heritage.

Caturputri (2014) states that Pendopo Agung is tourism or pavilion is had been a gathering and meeting place in the past of the kingdom of Majapahit. In this Tourism, there is a statue of Raden Wijaya as the founder of the Majapahit Kingdom, a figure of Gajah Mada, who is a king that states of oath Amukti Palapa. This Tourism is established as the spirit and inspiration of struggle.

Pendopo Agung can help the visitor, especially local visitors to add knowledge about names of kings of the Majapahit Kingdom and oath Amukti Palapa. In nowadays, the functions of this Tourism are for the traditional ceremony in Mojokerto, family gathering, and camping.

2.5.2 Gubug Wayang Museum

Gubug Wayang Museum was inaugurated on August 15th, 2015. The location of this museum is in the middle of Mojokerto City. According to gubug-wayang.com, this museum is founded by Yensen Project Indonesia as a form of culture and art and to manifest a variety of Indonesia's arts and cultures. Loving the history and culture in Indonesia gives the enthusiasm to support and preserve it.

There are many collections in this museum, the collection included of the original heritage of Indonesia, many kinds of puppets from various in Indonesia and surrounding, traditional musical instruments, masks, and children's toys. The goal of the Gubug Wayang Museum is arts and culture education tourism, with the aim, people are more familiar with and feel to have arts and culture that has been passed down from generation to generation. As one of Indonesia's art and

culture that presents a variety of Archipelago diversity, this museum has an essential role in the education of the cultural character of Indonesia's people.

The museum is located in the middle of Mojokerto City. With a three-story building, the Gubug Wayang Museum presents various national works from various regions. Love of the Gubug Wayang Museum of Indonesia like loving the beauty of culture in Indonesia and has become a spirit of improving and providing historical information about Indonesian art and culture.

2.5.3 Candi Tikus

Candi Tikus is located in Temon Village, Trowulan- Mojokerto. The size of the temple is 29.5 X 28.25 meters, and the height is 5.2 meters. According to Anwar, the name is Candi Tikus because in 1914 by RAA Kromojoyo Adinegoro as a Regent of Mojokerto, there is the nest of rats around the temple, and the rat pest attacked the surrounding villages. The name "Tikus" is just a designation used by the local community. It is said that when discovered, the temple was a rat's nest (Anwar, 2009).

The building of Candi Tikus resembles a *petirtaan* (bathing place for the king's family)in the form of a pond with several buildings in it. The shape of the Candi Tikus, which resembles a *petirtaan*, invites debate among historians and archeologists about the function. Some experts think that this temple is a pond (bathing place for the king's family), but some other experts argue that the building is a channel of water for the needs of Trowulan residents. People also think it is a worship place because of the tower there. Another exciting thing is

that there are two types of bricks of different sizes used in the construction of this temple. The temple's foot consists of a large arrangement of red bricks that are closed by a smaller arrangement of red bricks. There is also a water fountain made of brick and andesite. The red brick water fountain is estimated to be made in the first stage of development because of its still stiff shape, while the more delicate sculpture of andesite stone carving is estimated to be made in the second stage. However, it is not known precisely when the two stages of development were carried out.

2.5.4 Candi Brahu

Candi Brahu is located in Jambumente, Bejijong Village, Mojokerto. The size of the temple is about 22.5 m of the length, the height is 20 m, and the width is 18 meters. According to Anwar (2009), Brahu comes from "Wanaru" or "Warahu." The name is from the holy building in the Alasantan inscription. Candi Brahu is the place to crematorium kings of Brawijaya.

Around the temple have been found other ancient objects, namely metal ceremonial tools, jewelry, and other gold objects, as well as metal statues, which all show the characteristics of Buddhist teachings so that the complete display of Candi Brahu is a Buddhist temple. There is a Budha statue, and also the profile of the stupa is on the southeast side of the temple. It is estimated that this temple was founded at the age of 15 AD. Some people say that this temple is older than other temples around Trowulan.

In the inscription written by Mpu Sendok dated September 9th, 939, Candi Brahu is said to be the cremation site of the kings. However, in the study, no expert managed to find the remains of corpse ashes in the temple chamber. It was verified after the temple was restored in 1990 to 1995.

2.5.5 Candi Bajang Ratu

Candi Bajang Ratu is located in Temon Village, Trowulan- Mojokerto. The temple is built in the 14th century, with the shape is like a gate. According to Anwar (2009), the name is Candi Bajang Ratu because when crowned the king, Jayanegara was very young (Bajang), so the name is Bajang Ratu. This temple was built as a form of homage to the King Jayaneggara. It can be seen at the foot of the temple. There is a relief of Sri Tanjung, which contains stories about custody. King Jayanegara himself died in the year 1250 (Javanese calendar) or around the year 1328 AD, which is also mentioned in the book Pararaton.

Candi Bajang Ratu is one of the heritage temples of the Majapahit kingdom. Based on the name, Bajang Ratu is taken from the Javanese language, which is the origin of the words *bajang* and queen, *bajang* itself means dwarf, so Bajang Ratu means that Raja Jayanegara has been named as king of the Majapahit kingdom when he is still young. The form of this temple is like a gate made of red bricks, whereas in ancient times, it functioned as the main door to the kingdom of Majapahit.

The function of tourism is to give knowledge about Candi Bajang Ratu. There are many tourists, and local visitors come to this Tourism to know and learn

about the history of Candi Bajang Ratu. Nowadays this tourism not only for education but some visitors come to this tourism to take pictures because tourism is beautiful.

2.5.6 Candi Gentong

Candi Gentong is located in Jambumente Village, Trowulan- Mojokerto. Candi Gentong is one of the three temples that line in the west to east direction of the Candi Gedong, Candi Tengah, and Candi Gentong, but two of the other temples are no longer visible. In 1889 the building of Candi Gentong was still visible, but in 1907 Candi Gentong was no longer visible and only a mound. Efforts to preserve the Candi Gentong have been carried out for six years starting in the Fiscal Year 1995 to 2000 and are still ongoing in the 2001 Fiscal Year.

This temple is unique because besides being built using bricks made of clay, also because of its unclear shape. Candi Gentong is only a pile of bricks scattered in various places. There are no statues, reliefs, and other ancient objects that can be found in this temple. Even so, every day, Candi Gentong is visited by many tourists who usually also continue their visit to the Candi Brahu is only about 10 meters to the south.

According to Anwar (2009), the name of the temple is Candi Gentong because the shape of the temple is exciting and unique. There is no temple like Candi Gentong and has not been found in other buildings of the temple. The temple is divided into three brick structures which have a square shape. The different shape of Candi Gentong with other temples made the Candi Gentong is unique. It functions as a historical site and as a pictures spot.

2.6 Educational Tourism.

Educational tourism is that tourism can give knowledge. According to Wikipedia.com, an informative site is placed to have something to learn, such as about the environment, history, economy, culture, literature, and art of tourism. Tourism that uses something to learn it called educational tourism because the area gives knowledge such as general knowledge and knowledge of life. Educational tourism called secondary schools because students can accept experience in tourism. The example of educational tourism is a museum, historical tourism, and tourism places. All of the tourism in the world called educational tourism if the place can give some knowledge or information about something to learn.

Language is essential to help someone to get knowledge, especially in educational tourism. Language learning has accessible tourism in education. The points of educational activity are progressive mastery, development of vocabulary, ability to understand, and initiation of written and oral material (Sheils et al., 2015). According to Sheils et al. (2015), we know that educational activity is not only indoor but also outdoor with the help of languages in the signs.

CHAPTER III

RESEARCH METHODS

The writer explained five points about the research in this chapter, namely research design, data source of the study, the instrument of the study, techniques of data collection, and the data analysis.

3.1 Research Design

In this study, the writer used qualitative approach. According to Litosseliti (2010), a qualitative approach is concerned with patterns and structures and how something is. The writer used qualitative method because the writer analyzed the languages used in the signs and showed the result of the frequency of each language used. The writer also explained the data with the numbers.

3.2 Data Collection

3.2.1 Data and Data Source

The data of this study were from words and sentences on the signs in educational tourism in Mojokerto, namely in the Gubug Wayang Museum, Candi Tikus, Candi Gentong, Candi Brahu, Candi Bajang Ratu, and Pendopo Agung. Overall, there were 294 pictures gained from the observation. The writer used all the pictures because these pictures helped the writer know the languages used and the frequency of all the signs in six educational tourisms in Mojokerto.

3.2.2 Instrument

The writer used observation to collect the data. The writer observed all of the public signs in indoor and outdoor areas of the educational tourism in

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Mojokerto and took pictures. The writer used a camera cellphone to take the pictures because it was not a difficult tool to collect the signs. According to Gorter (2006), a digital camera was a relatively low-cost technology in the study of the linguistic landscape.

3.2.3 Data Collection Techniques

The writer used some techniques to collect the data. The techniques are:

1. The writer identified the words, phrases, and sentences from the signs by underlining and circling them. It was to prepare for further analysis

2. After identifying, the writer coded the words, phrases, and sentences from the pictures in each place. The writer gave codes to analyze the data as follows:

    Eng = English   Chi = Chinese

    Ind = Indonesian   Jav = Javanese

3.3 Techniques of Data Analysis

There are some techniques to analyze the data. The techniques are:

1. First, the writer detected the languages by classifying the variety of codes in each place. It helped the writer know the languages used. The writer classified the variety of codes to answer research question number one about languages used in signs.

2. The next, the writer counted the frequency of each language to answer research question number two. The question is about the frequency of each

language used in the signs. The writer calculated the data by the following

formula:

$$\frac{y}{n} \times 100$$

Symbol y is the number of signs that were desired. Symbol n is the

number of all signs. The formula is y divided by n and multiplied by 100.

y was gained by calculating the appearance of each code. n was gained by

counting all of the codes in all places.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter is a result of the analysis. The results are presented in two subchapters: findings and discussion. The findings include research questions, namely the languages used and frequency of each language used in each of the six educational tourisms. The writer discusses more detail of findings in the discussion.

4.1 Findings

In this chapter, the writer explains the findings based on the research questions. There are two points to explain the findings. The first is languages used in the signs. The second is the frequency of each language. The writer answered the first research question by showing the data on the table. The writer counted the data and then displayed the number of data by table and diagram to answer research question number two. The writer found 294 signs based on the observation, including monolingualism, bilingualism, and multilingualism. The writer analyzed all of the 294 signs because the data can help the writer to answer the research questions.

4.1.1 Languages Used in the Signs

In this part, the writer shows the result of the data analysis from six educational tourisms in Mojokerto. The writer uses a table because it can facilitate the readers to understand the results.

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Table 4.1 Language Used in the Signs of Six Educational Tourisms in Mojokerto

No	Place Name	Language
1	Candi Bajang Ratu	English
		Indonesian
		Indonesian+ Javanese
		English, Indonesian+ Javanese
2	Candi Brahu	Indonesian
3	Candi Gentong	Indonesian
4	Candi Tikus	Indonesian
		Indonesian+ English
5	Pendopo Agung	Indonesian
		Javanese
		Indonesian+ English
		Indonesian+ Javanese
		English, Indonesian+ Javanese
6	Gubug Wayang Museum	English
		Indonesian
		Javanese
		Chinese
		Indonesian+ English
		Indonesian+ Javanese
		Indonesian+ Chinese
		Indonesian, English+ Chinese
		English, Indonesian+ Javanese

People know some languages used in the signs of the six educational tourism in Mojokerto. In Candi Bajang Ratu, there are three languages used in the signs, namely English, Indonesian, and Javanese. There are kinds of signs in Candi Bajang Ratu; namely, English is only used in directional signs. It because the directional sign is understood without Indonesian or other languages, the example of directional signs with word toilets. The local visitors can understand the signs without Indonesian or Javanese. Indonesian is used in directional signs, instructional signs, and a warning notice. Indonesian+ Javanese is used in building names, informative signs, advertising signs, and directional signs. English,

Indonesian+ Javanese, is only used in informative signs. It because informative signs are needs other languages to explain the messages of the signs to visitors, especially for tourists. Informative signs in Candi Bajang Ratu about the history of the temple.

In conclusion, Candi Bajang Ratu uses three languages, namely English, Indonesian, and Javanese, in the signs. There are directional signs, instructional signs, warning notices, informative signs, buildings names, and advertising signs in this place. Candi Bajang Ratu has many languages because there are some visitors from Indonesia and other countries to learn the history of Candi Bajang Ratu.

The next is Candi Brahu and Candi Gentong. In Candi Brahu and Candi Gentong only use Indonesian in monolingualism. Indonesian in Candi Brahu is used on the directional signs, instructional signs, warning notice, and building names. Indonesian is used on the informative signs, buildings name, and warning notice in the Candi Gentong. This tourism used little language than other places. In Candi Brahu and Candi Gentong sites, the signs use Indonesian because domestic visitors in this place are more than foreign tourists, and Candi Brahu signs used paper to explain the history of Candi Brahu if there are tourists want to learn about it. The examples of a warning notice in both of the tourism are the prohibition to climb the temples. Warning or prohibition notice used Indonesian because the majority of visitors from local visitors and did not need other languages to explain the messages of the signs.

In Candi Tikus, there are two languages used in the signs. Indonesian is only used in monolingualism. In bilingualism is Indonesian + English. There are some kinds of signs in this tourism. Indonesian is used in directional signs, building names, warning notices, and instructional signs. Indonesian + English only used in informative signs and welcome boards. Candi Tikus is using Indonesian and English in the signs because there are many visitors from other countries. Indonesian and English can help the visitors understand the history of Candi Tikus that is written in the signs. The welcome board used Indonesian + English because this tourism is respect for the visitors, Indonesian in a welcome board for local visitors, and the English for tourists.

Pendopo Agung has three languages used in the signs, namely Indonesian, English, and Javanese. Bilingualism includes of Indonesian+ English and Indonesian+ Javanese. Multilingualism includes English, Indonesian+ Javanese. There are some kinds of signs also in this tourism. Indonesian is used in advertising signs, directional signs, buildings names, instructional signs, warning notice, and informative signs. Javanese is used in informative signs and building names. Indonesian+ English is used in advertising signs and directional signs. Indonesian+ Javanese is used in advertising signs, buildings names, and informative signs. English, Indonesian+ Javanese, is only used in advertising signs. Pendopo Agung is the same as Candi Bajang Ratu, because they have three languages that used in the signs, namely Indonesian, English, and Javanese. However, there is a difference between Pendopo Agung and Candi Bajang Ratu, namely, in Candi Bajang Ratu, there are some visitors from other countries, but in

Pendopo Agung, there is no visitor from other countries. So, English in Pendopo Agung is only used in advertising signs to interesting and get the many buyers. In Pendopo Agung is still uses Javanese because this tourism conserves local languages so that not to disappear and the function of this tourism, now days is to the family gathering, camp, and traditional ceremony.

Gubug Wayang Museum has many languages than other tourism of six educational tourism in Mojokerto. There are four languages in the signs, namely Indonesian, English, Javanese, and Chinese. The bilingualism includes of Indonesian+ English, Indonesian+ Chinese, and Indonesian+ Javanese. The multilingualism includes Indonesian, English+ Chinese and Indonesian, English+ Javanese. In this tourism, there are many kinds of signs. English is used in informative signs and directional signs. Indonesian is used in directional signs, buildings name, warning notice, informative signs, and welcoming panel. Javanese is used in buildings names, welcome aboard, and informative signs. Chinese is only used in an informative sign. Indonesian+ English and Indonesian+ Javanese are used in informative signs and building names. Indonesian+ Chinese is only used in informative signs. Indonesian, English+ Chinese is used in informative signs and buildings name. Indonesian, English+ Javanese is used in informative signs and building names. Gubug Wayang Museum has many languages than other tourism because this tourism has many signs to explain and give information about puppets in Indonesian and other countries. This tourism used Chinese because the owner comes from China, and they want to introduce China's Puppets and all kinds of puppets in Indonesia.

The conclusion is that languages used on the signs in six educational tourisms are Indonesian, English, Javanese, and Chinese. There are some kinds of signs, namely, instructional signs, directional signs, buildings names, informative signs, warning notice, and welcome board. Indonesian is used in the signs because the majority of visitors in this tourism from local visitors and Indonesian are made readers easily, especially from Indonesian, to learn about the history of each tourism. English is used because the visitors are not only from Indonesian but also from other countries so that the purpose of English is used in the signs is to help and can be facilitated tourists to understand the history or some information. Javanese is used in the signs because some tourism wants to conserve the language region, especially Javanese. Chinese is used in the signs also because it can help the readers to know the puppet in Chinese.

4.1.2 Frequency of Each Language

In this part, the writer shows the frequency of language in each tourism and the types of languages in six educational tourisms in Mojokerto. Before that, the writer counted the data and found the result.

4.1.2.1 Frequency of Each Language in Candi Bajang Ratu

There are 14 signs from Candi Bajang Ratu. In this tourism, the writer found three languages used in the signs. The languages are English, Javanese and Indonesian. The types of language are also displayed in the table.

Table 4.2 Frequency of Each Language in Candi Bajang Ratu

Candi Bajang Ratu

Language		Number	Percentage
Monolingualism	English	1	7%
	Indonesian	8	57%
Bilingualism	Indonesian+ Javanese	3	22%
Multilingualism	Indonesian, English+ Javanese	2	14%
Total		14	100%

The table explains the number of each language used in the signs. There are three types of languages, namely monolingualism, bilingualism, and multilingualism. The number of Indonesian is more than English. English is 7% and 57% for Indonesian from nine signs in monolingualism. The function of these signs gives instruction, direction, and some information for visitors in Candi Bajang Ratu

Figure 4.1 Example of monolingualism- English

Figure 4.2 Example of monolingualism- Indonesian

Figure 4.1 is an example of directional signs of monolingualism- English, and figure 4.2 is an example of instructional signs of monolingualism- Indonesian. Instructional signs of monolingualism- Indonesian is mean that the visitors in Candi Bajang Ratu must maintain cleanliness in the temple's area by throwing the garbage in the trash. The language is Indonesian because it can understand the mean of the signs for local visitors in Candi Bajang Ratu. English is also used because the visitor also comes from other countries. English can help the tourist to get knowledge and information in this tourism.

The bilingualism in Candi Bajang Ratu is Indonesian+ Javanese. The percentage of Indonesian+ Javanese is 22% from three signs. The signs inform about the history of Candi Bajang Ratu to visitors. Figure 4.3 is an example of informative signs in Indonesian+ Javanese. The signs used Indonesian+ Javanese because it makes clear the explanation of the history of Candi Bajang Ratu. The signs gave an example of some rooms in Javanese and explained in Indonesian.

Figure 4.3 Example of bilingualism- Indonesian+ Javanese

There are two signs of multilingualism in this place, with percentages of 14%. The languages are English, Indonesian+ Javanese. The function of these signs is to give information about all Candi Bajang Ratu. English, Indonesian+ Javanese, is used in the signs because it can facilitate the readers, especially tourists, to learn the history of Candi Bajang Ratu. It is essential because it is made tourist easily to an understanding about it. Figure 4.4 is an example of informative signs in multilingualism.

Figure 4.4 Example of multilingualism- English, Indonesian+ Javanese

The conclusion is the languages used in Candi Bajang Ratu is English, Indonesian, and Javanese. The highest number of languages is Indonesian than in other languages, with percentages of 57%. Indonesian to be the highest number because the majority of the visitors in this tourism are from local visitors, and Indonesian is national languages, so the central governments of BPCB (Balai Pelestarian Cagar Budaya) Mojokerto used Indonesian to make signs in Candi Bajang Ratu. Besides that, Candi Bajang Ratu is also used English because there are visitors from other countries to learn and want to know the history of Candi Bajang Ratu. In this tourism, there are some categories of signs, such as buildings

names, directional signs, instructional signs, informative signs, warning notice,

and advertising signs.

4.1.2.2 Frequency of Each Language in Candi Brahu

There are six signs in Candi Brahu. The signs are from inside the temple's

area. The language used is only Indonesian.

Table 4.3 Frequency of Each Language in Candi Brahu

Candi Brahu			
Language		Number	Percentage
Monolingualism	Indonesian	6	100%
Total		6	100%

According to table 4.3, the language used in Candi Brahu is only

Indonesian, with percentages of 100%. Candi Brahu is only using Indonesian

because the writer has observed the number of visitors in this temple is the same

as that of Candi Bajang Ratu. Still, the differences are there is a guide to explain

the history of Candi Brahu, and all of the visitors in Candi Brahu get some papers

with the explanation about Candi Brahu. The central governments of BPCB (Balai

Pelestarian Cagar Budaya) Mojokerto do not make signs in this place. Still, they

made paper to give information for visitors about the history of Candi Brahu. The

signs in Candi Brahu are warning notices, directional signs, buildings names, and

instructional signs.

Figure 4.5 Example of monolingualism- Indonesian

Figure 4.5 is an example of monolingualism in Indonesian. There are two categories of this example, the first is warning notice, and the second is instructional signs. "Dilarang naik candi" is an example of a warning notice, the worker in this tourism made warning notice for visitors in this temple area, it means that the visitors are prohibited to climb the temple because it is dangerous and may cause the temple to decay.

4.1.2.3 Frequency of Each Language in Candi Gentong

In Candi Gentong, there are four signs and only used one language. The language is Indonesian.

Table 4.4 Frequency of Each Language in Candi Gentong

Candi Gentong			
Language		Number	Percentage
Monolingualism	Indonesian	4	100%
Total		4	100%

Based on the table, the language used in the signs in Candi Gentong is only Indonesian. The amount of the language is 100% from four signs in Candi Gentong. The language displayed in Candi Gentong is the same as Candi Brahu. The language used is only Indonesian because this tourism has little visitor than other educational tourism in Mojokerto. If there are foreign visitors who want to know the history of Candi Gentong, they only saw the temple from outside the area and get an explanation from their guide. The central government of BPCB (Balai Pelestarian Cagar Budaya) Mojokerto and the worker in Candi Gentong make the signs of giving information about the history of Candi Gentong and making warning notice. There are some signs in Candi Gentong, such as informative signs, warning notice, and buildings name.

Figure 4.6 Example of monolingualism- Indonesian

Figure 4.6 is an example of informative signs and buildings names in

Indonesian. The central governments of BPCB (Balai Pelestarian Cagar Budaya)

Mojokerto make the informative signs and buildings name to explain about the

history of Candi Gentong. The function of the building name is to introduce this

Tourism for visitors that it is the Candi Gentong's area.

4.1.2.4 Frequency of Each Language in Candi Tikus

There are 12 signs from Candi Tikus. In this Tourism, the writer found

monolingualism and bilingualism.

Table 4.5 Frequency of Each Language in Candi Tikus

Candi Tikus			
Language		Number	Percentage
Monolingualism	Indonesian	9	75%
Bilingualism	Indonesian+ English	3	25%
Total		12	100%

In Candi Tikus, there are monolingualism and bilingualism. The languages

displayed of the signs in Candi Tikus are Indonesian and English. The percentage

of Indonesian is 75% from nine signs and 25% for Indonesian+ English from

three signs. The languages that used in Candi Tikus are Indonesian and English

because in this tourism the visitors are from foreign and domestic visitors, this

tourism is becoming international tourism because there are some tourist came to

this tourism to know the history of Candi Tikus. This tourism can give knowledge

not only for foreign visitors but also for domestic visitors also. The central

governments of BPCB (Balai Pelestarian Cagar Budaya) Mojokerto and the

worker are making the signs in this Tourism for visitors.

Figure 4.7 Example of monolingualism- Indonesian

Figure 4.8 Example of bilingualism- English+ Indonesian

Figure 4.7 is an example of monolingualism in Indonesian. This sign is a

building name by BPCB (Balai Pelestarian Cagar Budaya) Mojokerto- East Java.

The purpose of these signs is to introduce this tourism to visitors that tourism is

the Candi Tikus's area. Figure 4.8 is an example of bilingualism English+

Indonesian. The sign is a welcome board and informative sign by BPCB also. The informative signs inform the history of Candi Tikus.

4.1.2.5 Frequency of Each Language in Pendopo Agung

In Pendopo Agung, the writer found 35 signs to analyze. There are three types used in the signs in this tourism, namely monolingualism, bilingualism, and multilingualism.

Table 4.6 Frequency of Each Language in Pendopo Agung

Pendopo Agung			
Language		Number	Percentage
Monolingualism	Indonesian	23	66%
	Javanese	2	6%
Bilingualism	Indonesian+ English	4	11%
	Indonesian+ Javanese	4	11%
Multilingualism	English, Indonesian+ Javanese	2	6%
Total		35	100%

Table 4.6 shows the frequency of each language in Pendopo Agung. The percentage of Indonesian is 66% from 23 signs.6% for Javanese from two signs. 11% for Indonesian+ English and Indonesian+ Javanese from eight signs respectively four signs and 6% for English, Indonesian+ Javanese. Although Javanese is the first language in Mojokerto, Javanese is a little-used in signs. Indonesian is dominant than Javanese because citizens visit this tourism.

The writer also found the bilingualism and multilingualism in Pendopo Agung. The number of bilingualism is 22% include of Indonesian+ English and Indonesian+ Javanese. Multilingualism is 6% include English, Indonesian+ Javanese. English is also used in the linguistic landscape but with the least

amount. This tourism is a little using English because there is no foreign visitor to come to this tourism. This tourism is visited only by citizens because nowadays this tourism is used as a traditional ceremony at certain times. This tourism is not only used to the traditional ceremony but also, this tourism can give knowledge about the spirit kings of the Majapahit Kingdom for the oath of Amukti Palapa. The worker in Pendopo Agung is making the signs in this tourism because this Tourism is not one of the tourism is shaded by BPCB (Balai Pelestarian Cagar Budaya) Mojokerto- East Java.

Figure 4.9 Example of monolingualism-Indonesian

Figure 4.10 Example of monolingualism- Javanese

Figure 4.11 Example of bilingualism-Indonesian+ English

Figure 4.12 Example of bilingualism- Indonesia+ Javanese

Figure 4.13 Example of multilingualism- Indonesian, English+ Javanese

Figure 4.9 and 4.10 is an example of instructional signs and buildings name. Instructional signs used Indonesian, and buildings name used Javanese. Figure 4.11 and 4.12 is an example of directional signs and informative signs. The worker makes this example of monolingualism and bilingualism in Pendopo Agung. The function of these signs is to inform the visitors about something in Pendopo Agung, such as the king's name of Majapahit Kingdom, contain oath Amukti Palapa, the name of tourism in Pendopo Agung. Figure 4.13 is an example of advertising signs with Indonesian, English+ Javanese, and mostly advertising signs make by the seller in around Pendopo Agung. The seller makes advertising signs by creatively to attract buyers to buy.

4.1.2.6 Frequency of Each Language in Gubug Wayang Museum

There are 223 signs from Gubug Wayang Museum. In this tourism, the writer found many languages used in the signs.

Table 4.7 Frequency of Each Language in Gubug Wayang Museum

Gubug Wayang Museum			
Language		Number	Percentage
Monolingualism	English	3	1,3%
	Indonesian	66	30%
	Javanese	3	1,3%
	Chinese	1	0,4%
Bilingualism	Indonesian+ English	49	22%
	Indonesian+ Javanese	49	22%
	Indonesian+ Chinese	13	6%
Multilingualism	Indonesian, English+ Chinese	24	10,7%
	Indonesian, English+ Javanese	15	6,7%
Total		223	100%

According to the table, we know that in Gubug Wayang Museum is uses many languages in the signs. There are English, Indonesian, Javanese, and Chinese. The number of Indonesian is highest than other languages, with percentages 30% from 66 signs. The highest percentages this tourism is from bilingualism, with a total of 50% from 111 signs as bilingualism. Indonesian is dominant in this tourism because the majority of visitors in this tourism from domestic, and it is one of the educational tourism in Mojokerto to add knowledge about kinds of puppets from Indonesian. This tourism not only used Indonesian but also used English, Chinese, and Javanese because this tourism has many kinds of puppets in the world like puppets from China. This tourism used English also because minorities the visitors are from other countries.
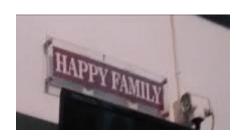
Figure 4.14 Example of monolingualism- English

Figure 4.15 Example of monolingualism- Indonesian

Figure 4.16 Example of monolingualism- Javanese

Figure 4.17 Example of monolingualism- Chinese

Monolingualism in Gubug Wayang Museum includes English, Indonesian, Javanese, and Chinese. The figures are examples of monolingualism in this tourism. Figure 4.14, 4.15, and figure 4.17 are examples of informative signs in this tourism. Figure 4.16 is an example of a welcome board. An example of the monolingualism Javanese (Figure 4.16) is "Kulo nuwun Mojokerto" in English is "Excuse me Mojokerto." Figure 4.14 only uses English because the visitors easily to understand this sign without other languages to explain the message.

Figure 4.18 Example of bilingualism- Indonesian+ English

Figure 4.19 Example of bilingualism-Indonesian+ Javanese

Figure 4.20 Example of bilingualism- Indonesian+ Chinese

Figure 4.21 Example of multilingualism- Indonesian, English+ Chinese

Figure 4.22 Example of multilingualism- Indonesia, English+ Javanese

Figure 4.18 is an example of informative signs in Indonesian+ English.

The signs aim to give knowledge about the Ramayana's story. Figure 4.19 and

4.20 are examples of informative signs in Indonesian+ Javanese and Indonesian+ Chinese. Figure 4.21 and 4.22 are examples of informative signs also. Figure 4.21 is an example of Indonesian, English+ Chinese, and the purpose is to give knowledge about Ir. Basuki Tjahaja Purnama's puppet. Figure 4.22 is an example of Indonesian, English+ Javanese. The content of the signs is to add the reader's knowledge about traditional games. All of the signs in the Gubug Wayang Museum make by Yensen Project. Yensen Project it the name of the project that has this tourism because the Gubug Wayang Museum is private property. The linguistic landscape purpose in Gubug Wayang Museum is to give knowledge about kinds of puppets from Indonesian and some countries in this world. This tourism is not only giving knowledge about puppets but, this tourism is also giving knowledge about traditional games and traditional ceremonies, especially in Mojokerto.

Gubug Wayang Museum has many languages used in the signs because there are many heritage and puppets in this tourism. The function of this tourism is not only to get knowledge but also can take a picture in this tourism.

4.1.2.7 Frequency of Types and Each Language in Six Educational Tourisms

After analyzing the data in each tourisms of six educational tourisms in Mojokerto, the writer compared the types of languages and all of the signs in educational tourism. The purpose is to know the frequency of each type and each language used in signs of six educational tourisms.
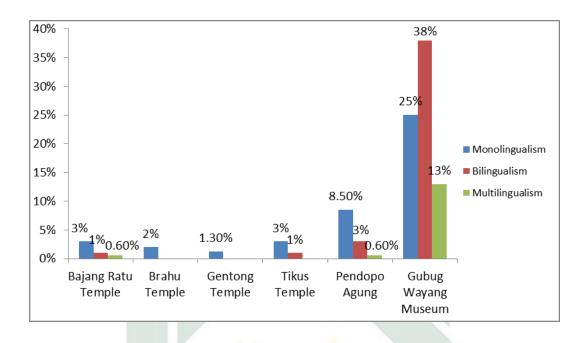
Figure 4.23 Frequency Types of Languages in Six Educational Tourisms.

Based on the chart, we know the frequency of monolingualism, bilingualism, and multilingualism in six educational tourisms in Mojokerto. In Candi Bajang Ratu, there are 3% for monolingualism, 1% for bilingualism, and 0,60% for multilingualism. In Candi Brahu and Candi Gentong, there is only monolingualism, 2% for monolingualism in Candi Brahu, and 1,30% for Candi Gentong. In Candi Tikus, there are 3% for monolingualism and 1% for bilingualism. In Pendopo Agung 8,50% for monolingualism, 3% for bilingualism, and 0,60% for multilingualism. The highest frequency is in the Gubug Wayang Museum. Monolingualism had 25%, bilingualism is 38%, and multilingualism is 13%. The figure showed and gave information that the highest number for types that used in educational Tourism in Mojokerto is Gubug Wayang Museum. The languages in Gubug Wayang Museum are more than five educational tourisms because, in Gubug Wayang, there are languages to explain kinds of the puppet.

The least number in types of languages in six educational tourism is Candi

Gentong and Candi Brahu because tourism has little signs that used.

Table 4.8 Frequency of Each Language in Six Educational Tourisms

Language	Place Name	Number	Percentage
English	Candi Bajang Ratu	1	0,3%
	Gubug Wayang Museum	3	1%
Indonesian	Candi Bajang Ratu	8	3%
	Candi Brahu	6	2%
	Candi Gentong	4	1,3%
	Candi Tikus	9	3%
	Pendopo Agung	23	8%
	Gubug Wayang Museum	66	22%
Chinese	Gubug Wayang Museum	1	0,3%
Javanese	Pendopo Agung	2	0,6%
	Gubug Wayang Museum	3	1%
Indonesian+ Javanese	Candi Bajang Ratu	3	1%
	Pendopo Agung	4	1,3%
	Gubug Wayang Museum	49	17%
Indonesian+ English	Candi Tikus	3	1%
	Pendopo Agung	4	1,3%
	Gubug Wayang Museum	49	17%
Indonesian+ Chinese	Gubug Wayang Museum	13	4,4%
English, Indonesian+ Javanese	Candi Bajang Ratu	2	0,6%
	Pendopo Agung	2	0,6%
	Gubug Wayang Museum	15	5,1%
Indonesian, English+ Chinese	Gubug Wayang Museum	24	8,1%
Total		294	100%

Based on the table, we know the frequency of each language in six

educational tourisms in Mojokerto. English is the language used in Candi Bajang

Ratu and Gubug Wayang Museum. The percentage of English in the Gubug

Wayang Museum is more than in Candi Bajang Ratu. 1% for English in Gubug

Wayang Museum and 0,3% for English in Candi Bajang Ratu. English is not only

used in monolingualism, but it is displayed in bilingualism and multilingualism.

In bilingualism is Indonesian+ English in the Candi Tikus, Pendopo Agung, and

Gubug Wayang Museum. In multilingualism are English, Indonesian+ Javanese

and Indonesian in Candi Bajang Ratu, Pendopo Agung, and Gubug Wayang

Museum. Indonesian, English+ Chinese is only used in Gubug Wayang Museum.

Tourism used English because visitors to tourism come from other countries. The purpose of used English is to facilitate tourists to understand information and knowledge.

Indonesian is the dominant language used in six educational tourism. The high percentage of Indonesian is in the Gubug Wayang Museum, with an amount of 22% from 66 signs. Indonesian in Candi Bajang Ratu is 3% from 8 signs. 2% from Candi Brahu. In Candi Gentong is 1,3%. Candi Tikus is 3%. The last is Indonesian in Pendopo Agung, with a percentage of 8% from 23 signs. There is Chinese in educational tourism in Mojokerto but only in the Gubug Wayang Museum with a percentage of 0,3% from a sign. Indonesian is used in bilingualism and multilingualism also. Indonesian is a national language so that many signs used Indonesian. The majority of the signs in six educational tourisms is used Indonesian because it makes the readers, especially Indonesia, clearly to understand information or knowledge.

Javanese is the language used in two tourisms from six educational tourisms in Pendopo Agung and the Gubug Wayang Museum. Javanese is the least used in Pendopo Agung. In Pendopo Agung is 0,6% from two signs and 1% in the Gubug Wayang Museum from three signs. There are Indonesian+ Javanese in three tourisms, and the tourism is Candi Bajang Ratu, Pendopo Agung, and Gubug Wayang Museum. In Candi Bajang Ratu is 1% from three signs. 1,3% in Pendopo Agung from four signs. The percentage of Indonesian+ Javanese is in the Gubug Wayang Museum is 17% from 49 signs. Javanese is still used in the signs because it is a mother language in Mojokerto. The purpose of Javanese used in the

signs is to introduce the Javanese that it is still used for visitors, especially for children who come in some tourism of educational tourism. One of the goals of Javanese is to preserve because nowadays, Javanese is increasingly extinct and is rarely used in daily life.

Chinese is also used in the signs. Chinese is only used in Gubug Wayang Museum. The percentages of Chinese is 0,3%. Indonesian+ Chinese is 4,4% and Indonesian, English+ Chinese is 8,1%. Chinese is only used in Gubug Wayang Museum because the owner of this tourism is from China. The number of uses of Chinese is very less than the number of other languages used in the six educational tourisms in Mojokerto. The owner has introduced kinds of puppets from China, Indonesia, and others. In minority Indonesian, English, and Javanese in Gubug Wayang Museum are more explain the Chinese. Gubug Wayang Museum is the best educational tourism because it can add knowledge, especially kinds of puppets and the history of traditional games.

4.2 Discussion

In this part, the writer explains more about the findings of the analysis. This study shows the linguistic landscape in six educational tourism in Mojokerto, namely Candi Bajang Ratu, Candi Tikus, Candi Brahu, Candi Gentong, Pendopo Agung, and Gubug Wayang Museum. This discussion depends on the research questions of this study as languages used and the frequency of each language used in the signs of six educational tourisms in Mojokerto.

The first is Indonesian. Indonesian is one of the languages used in the linguistic landscape in all of the six educational tourist destination in Mojokerto.

The number of signs that used Indonesian is in Candi Bajang Ratu. There are eight signs, in Candi Brahu are six signs, in Candi Gentong are four signs, in Candi Tikus are nine signs, in Pendopo Agung is 23 signs, and the last in Gubug Wayang Museum is 66 signs. A total of the signs that used Indonesian in six educational tourisms in Mojokerto are 116 signs. Indonesian is a dominant language in the signs. Indonesian is the national language in the Republic of Indonesia, so that it can be reason Indonesian is dominant in six educational tourism. Indonesian is the national language in the Republic of Indonesia refers to the constitution Indonesia chapter XV number 36 of 1945 and number 24 of 2009 include flag, language, national symbol, and anthems. Number 36 of 1945 reads, "National Language is Indonesian."

Indonesian is not only in monolingualism but also displayed in bilingualism and multilingualism. There are 125 on bilingual signs, namely 56 signs of Indonesian+ Javanese includes of three signs in Candi Bajang Ratu, four signs in Pendopo Agung, and 49 signs in Gubug Wayang Museum. Then 56 signs of Indonesian+ English include three signs in Candi Tikus, four signs in Pendopo Agung, and 49 signs in Gubug Wayang Museum. The last is 13 signs of Indonesian+ Chinese in the Gubug Wayang Museum.

There are 43 signs in multilingual signs, namely 19 signs used Indonesian, English+ Javanese include of 2 signs in Candi Bajang Ratu 2 signs in Pendopo Agung, and 15 signs in Gubug Wayang Museum. Then 24 signs used Indonesian, English+ Chinese in Gubug Wayang Museum. It is proof that six educational

tourism in Mojokerto respects national languages by used Indonesian in the linguistic landscape.

Furthermore, English is the second language used in the linguistic landscape in educational tourism in Mojokerto. The number of English is different from that of Indonesian. The Tourism which used English is Candi Bajang Ratu, Candi Tikus, Pendopo Agung, and Gubug Wayang Museum. This tourism used English because it is an international language and important for tourists because English facilitated tourists to understand the other languages used in the signs.

According to the results, the linguistic landscape of educational tourism in Mojokerto uses more than one language and gives precise information. The linguistic landscape in Mojokerto provides actual knowledge and information about the history of the six tourisms, about kinds of puppets from Indonesian and other countries, and actual knowledge and information about the oath of Amukti Palapa. BPCB (*Balai Pelestarian Cagar Budaya)* and workers in that tourism make signs as communication with visitors.

The relevance of the findings with Islamic teaching is that a person must give real information, not give incorrect instructions or information that they know to others, and people should not mix the truth with the lies information that they know. It is stated in Surah Al- Baqarah (42):

وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ

"And do not mix the truth with falsehood or conceal the truth while you know (it)." (Qs. Al- Baqarah: 42).

The Surah is explaining that someone must provide accurate information or knowledge and not give false knowledge to others. Someone also should not mix truth and false knowledge or information to be conveyed to someone. It goes in line with the linguistic landscape in educational tourism in Mojokerto. All of the linguistic landscapes in Mojokerto, especially in educational tourism, give accurate information and knowledge through signs. The linguistic landscape in educational tourism in Mojokerto is not mixed between truth and false knowledge about the history of these tourisms. Linguistic Landscapes in Mojokerto use more than one language to explain the message in the signs and facilitate tourists to know the history of tourism.

This study also relevant to Islamic teaching is that someone can give knowledge even though a little for others. It is stated in the Hadith of Bukhari:

$$\text{بَلِّغُوا عَنِّي وَلَوْ آيَةً}$$

"Convey from me even if only one verse."

This study is relevant to Hadith Bukhari because of verse in those hadith like knowledge and information in this study. BPCB (Balai Pelestarian Cagar Budaya) and workers in that tourism make signs to convey the knowledge and information about history and kinds of puppets for visitors in educational tourism in Mojokerto, BPCB, and workers convey the essential and useful knowledge for the visitors to learn the knowledge.

The linguistic landscapes in Mojokerto are significant for everyone because they have signs that provide accurate and complete information. That

educational tourism in Mojokerto is perfect for adding knowledge, especially knowledge about the history of tourism in Mojokerto, the history and types of puppets, and the history of traditional games in Mojokerto.

The conclusion is the linguistic landscape of educational tourism in Mojokerto using several languages on the signs, namely English, Indonesian, Javanese, and Chine. Indonesian is dominant because it is a national language in Indonesia. English is also used in the signs because many tourists visit in that tourism, and English is an international language as communication with other countries. Javanese is used in the signs because it is a mother language in Mojokerto, and Javanese is still used to communicate with others. Chinese is also used in the signs because tourism, notably Gubug Wayang Museum, wants to introduce kinds of puppets from Chinese. The linguistic landscape of educational tourism in Mojokerto is very useful because the places give true and complete information or knowledge. The writer connects the findings with Islam in Surah Al-Baqarah (42) and the Hadith of Bukhari.

CHAPTER V

CONCLUSION AND SUGGESTION

This part is about the conclusion and suggestion of this study. The content of the conclusion is a discussion about all of the chapters in this study.

5.1 Conclusion

After analyzing all of the data, the writer concludes according to the research findings. This study is about the linguistic landscape. The object is six educational tourism in Mojokerto, namely Candi Bajang Ratu, Candi Brahu, Candi Gentong, Candi Tikus, Pendopo Agung, and Gubug Wayang Museum. This study focused on languages used in the signs and the frequency of each language in six educational tourisms in Mojokerto.

The writer collected the data from observation in six educational tourist destination by taking pictures with a camera cellphone. The number of data used is 294 pictures. The writer counted the data then analyzed the language used in the signs. The first question is about languages used in the linguistic landscape. There are four languages used in the linguistic landscape in six educational tourisms in Mojokerto. The languages are English, Indonesian, Javanese, and Chinese. Based on the first question, the writer also knows kinds of signs in that tourism, namely, instructional signs, directional signs, buildings names, warning notice, informative signs, advertising signs, and a welcome board.

The second question is about the frequency of each language in six educational tourisms. In this second question, the writer analyzed three kinds analyzed, first is the writer analyzed the frequency of each language in each

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tourism, second is the writer explained the comparison of the types of the language in six educational Tourism. The last is that the writer analyzed the frequency of each language in six educational tourisms in Mojokerto. The result of the first analysis is Indonesian became language dominant in each tourism with percentages 57% in Candi Bajang Ratu, 100% in Candi Brahu and Candi Gentong, 75% in Candi Tikus, 66% in Pendopo Agung, and 30% in Gubug Wayang Museum. The second analysis is the highest number of monolingualism, bilingualism, and multilingualism is in the Gubug Wayang Museum, with percentages 25% for monolingualism, 38% for bilingualism, and 13% for multilingualism. The third result is Indonesian, English, Javanese becomes languages dominant in six educational tourism.

From the overall explanation, it can be concluded that the linguistic landscape, especially public signs, can influence readers to add new knowledge. Still, not all of the linguistic landscapes provide new insight and only provide information, for example, instructional signs and directional signs. From the above explanation, we can also conclude that the linguistic landscape in the educational tourism in Mojokerto does not all provide an effect for the reader to add knowledge.

5.2 Suggestion

Based on the research finding, this study of the linguistic landscape only focused on the physical of the signs. The writer has a suggestion for future studies, especially about the linguistic landscape. For the next writer who wants to analyze the linguistic landscape, the writer suggests that they analyzed the

linguistic landscape from the perspective of the reader. It can make interesting

studies and to know the response of the reader about the linguistic landscape.

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