LINGUISTIC LANDSCAPE IN FEMALE STUDENT DORMITORIES OF STATE UNIVERSITIES IN EAST JAVA

THESIS



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ABSTRACT

Ramlah, S. (2020). Linguistic Landscape in Female Student Dormitories of State Universities in East Java. English Department, UIN Sunan Ampel Surabaya. Advisor: Prof. Dr. Hj. Zuliati Rohmah, M.Pd.

Keywords: linguistic landscape, sign, PTN female dormitory, PTKIN female dormitory.

This thesis aims to examine the linguistic landscape in East Java State University female student dormitories. There are four East Java State University female student dormitories in this study. They are Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, Female Student Dormitory of Airlangga University Surabaya, and Female Student Dormitory of Brawijaya University Malang. This study focuses on examining the languages used on signs, sign categories, and sign functions.

This study applied descriptive-qualitative approaches to collecting, classifying, and analyzing data. The data of this study were collected from the signs in four East Java State University female student dormitories and interviews with dormitory officials. A total of 702 signs were used as the data for this study, which were then analyzed to identify the type of language used and sign categories in the four dormitories. Then, the transcript of the interview was written and analyzed by highlighting key points to identify the sign functions in the four dormitories.

The results of this study indicate that monolingual, bilingual, and multilingual types are used in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang. While the Female Student Dormitory of Airlangga University Surabaya and Female Student Dormitory Brawijaya University Malang only uses monolingual and bilingual. Of the seven sign categories (place names, informative sign, direction sign, prohibition and order, advertisements, slogan, and learning media), all are found in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang. Slogan and learning media sign categories are not found in Female Student Dormitory of Airlangga University Surabaya and advertising, slogan and learning media signs are not found in Female Student Dormitory Brawijaya University Malang. The sign functions displayed in the four female dormitories are to promote safety, educate students, provide information, increase knowledge and develop foreign language skills, beautify the dormitory, facilitate to find places, motivate, sharpen creativity, and instruct students and visitors.

ABSTRAK

Ramlah, S. 2020. *Lanskap Linguistik di Asrama-Asrama Perempuan Universitas Negeri Jawa Timur*. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: (1) Prof. Dr. Hj. Zuliati Rohmah, M.Pd.

Kata Kunci: lanskap linguistik, plakat, asrama putri PTN, asrama putri PTKIN

Penelitian ini bertujuan untuk meneliti lasnskap linguistik yang ada di asrama-asrama perempuan universitas negeri Jawa Timur. Ada empat asrama perempuan universitas negeri Jawa Timur dalam penelitian ini, yaitu Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, Asrama Putri Universitas Airlangga Surabaya, dan Asrama Putri Universitas Brawijaya Malang. Penelitian ini fokus meneliti bahasabahasa yang digunakan di plakat, kategori-kategori plakat, dan fungsi-fungsi plakat.

Penelitian ini menggunakan pendekatan kualitatif deskriptif dalam mengumpulkan data, mengklasifikasikan data, dan menganalisis data. Data penelitian ini diambil dari plakat-plakat di empat asrama perempuan universitas negeri Jawa Timur dan wawancara bersama pengurus asrama. Total 702 plakat digunakan sebagai data penelitian ini yang kemudian dianalisis untuk mengidentifikasi jenis bahasa yang digunakan dan kategori plakat di empat asrama. Lalu, transkripsi wawancara dituliskan untuk dianalisis dengan memberi garis besar terhadap poin-poin penting untuk mengidentifikasi fungsi plakat di empat asrama.

Hasil penelitian ini menunjukkan bahwa jenis satu bahasa, dua bahasa, dan multibahasa digunakan di Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya dan Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang. Sedangkan Asrama Putri Universitas Airlangga Surabaya dan Asrama Putri Universitas Brawijaya Malang hanya menggunakan jenis satu bahasa dan dua bahasa. Dari tujuh kategori plakat (nama tempat, plakat informasi, plakat petunjuk, plakat himbauan dan larangan, iklan, slogan, dan media pembelajaran) semuanya ditemukan di Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya dan Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang. Kategori plakat slogan dan media pembelajaran tidak ditemukan di Asrama Putri Universitas Airlangga Surabaya dan plakat iklan, slogan, dan media pembelajaran tidak ditemukan di Asrama Putri Universitas Brawijaya Malang. Fungsi-fungsi plakat yang telah terpampang di keempat asrama putri tersebut diantaranya adalah untuk mendukung keamanan, mendidik mahasiswa, memberikan informasi, menambah pengetahuan dan mengembangkan kemampuan berbahasa asing, mempercantik asrama, memudahkan mencari tempat, memotivasi, mengasah kreatifitas, dan memberi petunjuk terhadap mahasiswa dan pengunjung.

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CHAPTER I INTRODUCTION

Here, the researcher serves the background of the study, the research problems, the significances of the study, then the scope and limitations, and the definition of key terms.

1.1 Background of Study

The knowledge of the linguistic landscape (LL) is an interesting topic and has great importance to be investigated by the researcher as a linguistic research trend because LL is around us and is all over the place. The existence of visual information has grown in number, and many signs displayed in various places from the previous decades. It is not difficult to find various signs on the streets, in the cities, on tourist attractions, in shopping centers, in the schools, and other places. Gorter & Cenoz (2007) uttered that the LL study focuses on the investigation of available written information on language signs in a particular area. Laundry and Bourhis first introduced the term LL. They described LL as the language used in place names, street names, public road signs, public signs on government buildings, advertising billboards, and commercial shop signs combining to form the linguistic landscape in a given territory, region, or urban community. According to Landry & Bourhis (1997), LL portrays the visible signages in the public areas which have the information functions and the symbolic functions. Therefore, the linguistic landscape provides and conveys various information about linguistic characteristics and languages in certain

geographical regions, which play a role in displaying language identity. When identity developed, the linguistic landscape also has grown.

Based on Gorter & Cenoz (2006), linguistic landscape studies focus on the form of written language in public spaces, as well as the sociolinguistic sub-field. Thus, people will get brief, reliable information on the meaning and provide a clear direction. It will certainly help and make it easier for many people when they are somewhere.

Gorter (2007) states that multilingualism and bilingualism influence language diversity in LL. It is a common phenomenon in language life. Language diversity and the vitality of different languages have significant associations for each society, commonly and individually and in them.

Also, language is a vital factor in distinguishing the cultural closeness, culture, community identity, nation, and the impact of the transformation of new global symbols with traditional. According to Gade (2003), the linguistic landscape is a vital part of nations as the influence of globalization throughout the world, hierarchical relations, and cultural diversity. The position of language is proven to be able to reveal a specific identity from diverse groups and cultures from various parts of the world.

As stated by Gorter & Cenoz (2007), the linguistic landscape also used as an authentic source of input to increase student language awareness and develop pragmatic competence and develop literacy skills. Huebner (2016) argues that LL used as a tool to increase the awareness of school students to improve their perceptions of the differences and diversity of state languages. Bradshaw (2014)

claims that LL is an educational tool that connects the lives of students in the schools to the existence of their community and involves students in authentic literacy activities that go beyond the classroom and walls of the school. As stated by Gorter (2017), the study of the linguistic landscape aims to add knowledge to societal multilingualism by focusing on language choices, hierarchies of languages, contact phenomena, regulations, and aspects of literacy.

Many studies have examined LL in certain cities and countries around the world to investigate the linguistic landscape to show the importance of LL. Some examples include such a study from Aladjem & Jou (2016), which discusses the role of LL for contextual language learning as a learning space. Mobile devices and social media support this research. Their research describes an approach to informal, foreign language learning. Problems raised include LL awareness questions in the context of learning, the type of exponents from LL, and questions about LL limits. The results of this study can motivate continuous learning and show that this approach has the advantage of developing students' awareness of language learning opportunities. Nevertheless, this study only took 65 participants from the University of Spain. The number of samples is, of course, too little and cannot represent all students in the university.

Barrs (2016) also examined about LL. The title of his study is *The Typology of English in Japanese Society: Learning from the Linguistic Landscape*. Here Barrs involves students at his university in Japanese LL. Barrs told the students to collect LL examples about English inscriptions, write descriptions of each photo, and bring it to class. The opinions of all students were

by students to help them to choose the appropriate focus for their graduation research later. Besides that, LL is also used as a pedagogical tool to get Japanese students involved and analyze English around them outside the classroom. The matter discussed in this study is to help students discover and explore possible fields of further linguistic research, not for the sake of language learning itself.

Another study of LL was from Said and Rohmah (2018), who investigated Arabic in LL Andalusia by focusing on repression and linguistic endurance. They found that the official language in Andalusia was Spanish. Furthermore, the apparent use of Arabic there is intended to establish a collective identity among Muslim communities and because of economic reasons.

LL studies in Indonesia are still limited in number. There are only a few studies about LL in general. For example, *Public Signs in the City of Malang: A Study on the Linguistic Landscape of Indonesia* by Yannuar & Tabiati (2016), and *Linguistic Landscape and the Use of English in Surabaya Clothing Stores* by Rima Yosita Prayitno (2016). The research of Wafa and Wijayanti (2018) and Fakhiroh and Rohmah (2018) are examples of other studies of LL in Indonesia.

Linguistic landscape research by Fakhiroh and Rohmah (2018) investigated LL in the city of Sidoarjo. Fakhiroh and Rohmah accomplish that the Indonesian language dominated LL in Sidoarjo city. Javanese, which is a Mother Language, is rarely found in their research. Their research focuses on the proportion of top-down and bottom-up signs and the visible language in the city of Sidoarjo. They point out that the function of signs in the city of Sidoarjo is the

conservation of local languages, regulations, welcoming international visitors, information, symbol, identity, and the purpose of the economy.

In the research of Wafa and Wijayanti (2018), they examine LL in the places of worship in Surabaya. Among them are in the Al-Akbar national mosque, Ampel mosque, Chinese temple Boen Bio, Hok An China Kiong temple, the church of the Sacred Heart of Jesus Cathedral, the birth of the Blessed Virgin Mary church, Budhayana temple, Segara Hindu temple, Sanggar Agung Buddhist temple, and the Great Jagat Karana Hindu temple. They focus on analyzing the language used in multilingual signs. The results show that Indonesian is the dominant language used in mosques, Buddhist temples, and churches. Although the languages used in the ten places of worship in Surabaya have languages other than Indonesian such as Javanese, Madurese, Balinese, Malay, Arabic, Chinese, Japanese, French, English, Dutch, German, Pali, and Latin. Bali and Indonesia have an equal position in Hindu temples. While in Chinese temples, Chinese is the most used language.

There are many studies on LL that examines public places or public spaces, such as commercial zones, roads, selected cities, tourist destinations, and places of worship. Indeed, many LL studies have concentrated on documenting and analyzing the signs seen in cities and public domains such as in health facilities and laboratories.

However, scholars must examine the different areas to find out the more in-depth, detailed, and more luxurious linguistic landscape, such as in the educational places. In the article Gorter & Cenoz (2007), they stated that LL

research in the education space must be needed because LL is available both in its environment and in the school area. There are so many problems with LL in education that require research. LL's research in education can help to understand what is happening in the school and is a very relevant topic in the research of education because education is an institution that has the prospect to become a powerful tool for language learning. LL in the educational environment shows how signs can have language learning applications and pedagogical values. Gorter (2017) shows differences in the characteristics of LL in the educational space and public areas. For example, such production of signs is often less professional because students make most signs, or the number of multilingual and monolingualism is different.

There are only a few researchers who see the role of the linguistic landscape in the education space in Indonesia. Among them is a study conducted by Harbon & Halimi (2013). The title is *The Interaction of Text and Image in the Linguistic Landscape of Indonesia's Primary School Environments*. This study only focuses on linguistic landscape properties related to food and nutrition rather than linguistic awareness, namely testing the interaction of texts and images made by elementary school children in 20 schools. The results obtained from this study include interactions that show a disconnect between top-down guidelines about most texts on the schoolyard indicate nutrition and healthy food. While from the bottom up is about the response of children when they build their linguistic landscape where messages of nutrition and healthy food do not always guide them.

Then in the research of Hancock (2012) entitled *Capturing the Linguistic Landscape of Edinburgh: A Pedagogical Tool for Investigating Student Teachers' Understandings of Cultural and Linguistic Diversity*, he intensively examined student teacher responses to LL by taking part in around the city. This study confirms that attracting students in LL can increase their awareness of multilingualism in the school community. Unfortunately, here there is no detail explanation of the research methodology that he conducted. Hancock made readers wonder how much data was collected, how many participants were involved, the boundaries of the area chosen, and whether responses taken from all participants or only a selected number.

Another research on LL in education was carried out by Haynes (2011) researched with the title *Welsh Language Policy: A Study of Linguistic Landscape in Cardiff University*. His research is about how the application of LL in certain areas and language policies at Cardiff University were applied and compared. So, he found that there was an inconsistency between the policy intentions and the results of policy. This study only took forty-nine photos from five separate university buildings outdoor. It is certainly still not so detailed to know in detail because it also did not take in the interior of the building. The number of photos taken cannot be interpreted and cannot represent the linguistic landscape of the university.

The university was also the target of linguistic landscape research as part of the educational environment. For example, the research investigated by Yavari (2012) compared two universities. They are Linkoping University and ETH

Zurich. This study analyzes the language displayed and language policy and investigated the linguistic landscape and language policy. However, this research is not complete because it has not sought out the reasons and objectives of the languages used in the two universities.

Ulla (2017) also researched LL at a university. This study focuses on describing LL in UINSA Surabaya as an investigation to know deeply about the institution readiness that will be a multilingual community and World Class University. Indonesian is the most domination in public and private signs from the results of this study. Whereas English occupies the second position and the Arabic-language signs are the least domination. UINSA still must prepare more things to achieve the target of becoming a World Class University, specially prepared in the field of multilingual language in the public landscape. Accurate information about UINSA that has achieved an international reputation is still not detailed in this study. Moreover, she conducted LL research from the outside only. She did not focus on researching one of the faculties, libraries, or at the dormitory in preparing the quality to go to World Class University.

Then research on LL in the educational environment is conducted by Dressler (2015), he investigated LL in a German-English bilingual elementary school in Alberta, Canada, which included the signs displayed, the production process, and the provisions of these signs. He stated that the majority used were signs that express English, and the teachers were responsible for making bottom-up signs and placements. Furthermore, in analyzing this research, she used the perspective of nexus analysis.

Furthermore, research on the linguistic landscape in the educational environment by Auliasari (2019) surveyed the linguistic landscape of state schools and private schools in Surabaya. This study aimed to find out if differences in school status possibly will affect the use of LL. There were two selected locations to carry out this research: SMPN 6 Surabaya as a representative of the state school and SMP Kristen Logos as a private school representative. The researcher analyzed the linguistic landscape based on language use and sign functions. The researcher also interviewed the principal of each school as the highest decisionmaker at the school level. The researcher used two instruments: observation and interview. Thus, the results of the study state that differences in status between state and private schools contribute to using the linguistic landscape. There are five languages found, namely Indonesian, English, Arabic, Javanese, and Greek. The function of the linguistic landscape for students is as motivation, a form of hope from school to students, as a medium of communication, information, creating a culture, and socialization. However, the researcher only assessed LL's function from the school principal's point of view. She did not try to extract information from the students themselves. Not only that, but she also has not investigated LL that displayed in the classroom (indoor). It certainly has a weakness in this study to know the function of LL as a learning medium that is more done in the classroom.

Moreover, of the many researchers, who examined LL in the scope of education, especially in the pesantren environment, there was only one, namely conducted by Firdausiyah (2019). She examined about LL at the Pondok

Pesantren Putri Mambaus Sholihin Gresik. This study focuses on research on languages used of signs, signs categories, and the construction of signs. The total of signs used as data in this thesis is 164 signs. The results of the data analysis presented that the languages found were English, Arabic, and Indonesian.

Languages in the linguistic landscape have an information and symbolic function that Pondok Pesantren Putri Mambaus Sholihin is a *Pondok Bahasa*. Based on information from interviewees, the formation of signs in the linguistic landscape of Pondok Pesantren Putri Mambaus Sholihin has several procedures, namely discussion (deliberation), vocabulary collection, and checking vocabulary & grammar (*tashih*). However, in this study, only to find out the function of the head of the pesantren organization. The researcher did not try to dig up information and opinions from the *santri* about the helpfulness and influence of LL for the *santri*. Then, the researcher only takes the data from one pesantren without comparing it with another pesantren or other educational sites to find out the differences and advantages of LL in two different places.

These topics turned out to be in the same area as the researcher's approach to the same field to focus on LL in the educational environment. However, many previous pieces of research that have been analyzed LL in public places, such as Arabic LL in Andalusia conducted by Said and Rohmah (2018), LL in Sidoarjo city by Fakhiroh and Rohmah (2018), and LL in the place of worship in Surabaya by Wafa and Wijayanti (2018). Furthermore, a study about LL in educational spaces such as conducted by Harbon & Halimi (2013) focused on the nature of LL related to food and nutrition awareness rather than with linguistic awareness itself.

Then, research by Hancock (2012) does not show the number of various languages found on LL displayed in the selected area. Furthermore, Dresseler (2015) only focused on analyzing the LL of German-English bilinguals. In contrast, the studies of Haynes (2011), Barrs (2016), Aladjem & Jou (2016), and Ulla (2017) only focused on one site: Cardiff University, Japanese University, Spanish University, and UIN Sunan Ampel Surabaya. In the other research, Yavari (2012) and Auliasari (2019) compared two educational institutions: Linkoping University & ETH Zurich and SMPN 6 Surabaya & SMP Kristen Logos Surabaya, but they are not in pesantren environment. Then, Firdausiyah (2019) analyzed LL in the *pesantren* environment. It is Pondok Pesantren Putri Mambaus Sholihin Gresik. She focused on one *pesantren* only without compared to LL in other *pesantren*.

This present study attempts to identify LL studies in several student dormitories or *pesantren* under the auspices of the State Islamic Religious Higher Education (PTKIN) and Public Higher Education (PTN) in East Java, namely at UIN Sunan Ampel Surabaya, UIN Maulana Malik Ibrahim Malang, University of Brawijaya Malang, and University of Airlangga Surabaya. This study aims to see whether LL is also found in campus *pesantren* or student dormitories as part of an educational scope or scope for which no researcher has ever been studied. However, this present study also aims to fill the gap by finding out the function of the language used. This present research entitled "Linguistic Landscape in Female Student Dormitories of State Universities in East Java" examines three

research questions, including what the language used, how the categories of signs are displayed, and how the function of the LL.

East Java Province is the region in Java Island that has the second most higher education institutions after West Java based on 2010 statistical data http://www.psp.kemdiknas.go.id./uploads/StatistikPendidikan/0910/indexpt(1)091
http://wopertis3.or.id/v5/wp-content/uploads/Buku-Statistik-Pendidikan-Tinggi-2017.pdf. Many types of colleges in East Java; there are universities, institutes, high schools, colleges, and polytechnics. These types are still distinguished again into the category of Public Higher Education (PTN), State Islamic Religious Higher Education (PTKIN), Private Higher Education (PTS), and Private Islamic Higher Education (PTIS).

Because of the large amount of education space in East Java, the researcher wants to research the scope of education by analyzing the use of the linguistic landscape.

Not all universities have student dormitory facilities on the campus.

Besides, there are also differences between dormitories at Islamic Higher

Education and dormitories at General Higher Education. The difference is in

terms of procedures, management, functions, and occupants. In this present study,
the researcher will focus on researching dormitories under the auspices of PTKIN,
namely Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan

Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, as well as female
student dormitory under the auspices of PTN, namely at Airlangga and Brawijaya
University Dormitory. Furthermore, the researcher will also focus on conducting
this present research in the female student dormitories only. This result leads to

the interest of the researcher to find out whether the differences in PTKIN and PTN dormitories status can affect the LL use.

The researcher uses some campus *pesantren*/student dormitory as the data source for various reasons. The main reason is that the students who live in the dormitory are not only studying in the classroom but are far more learning and doing assignments in the dormitory.

Furthermore, the reason for the researcher to choose a dormitory at PTKIN is because the dormitory here in *pesantren* based. While the *pesantren* itself has traditionally known to be an institution that has Islamic values and is more study in religion, however, *pesantren* in the current era have developed. The application of the education system in *pesantren* adopted from foreign education and formal education. So, this *pesantren* is called the *"Pesantren Modern."* Then its existence developed and managed by the campus. There are many *pesantren* which require all students to master many languages, as well as a dormitory on campus.

Thus, the researcher is interested in taking campus dormitory in *pesantren* based as a source of data in this study. While the reason for the researcher to choose the dormitory at PTN to be used as a comparison of LL research related to the PTKIN student dormitory, where PTN student dormitory is not in *pesantren* based.

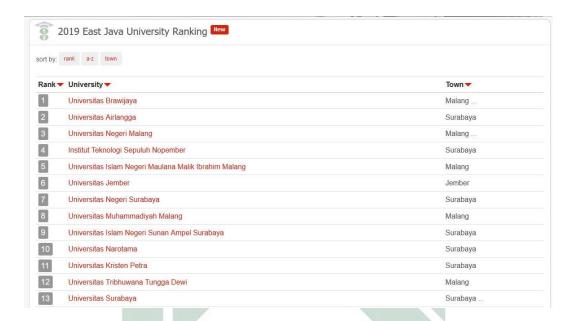


Figure 1.1: East Java University Ranking

In this study, the reason why the researcher chooses a student dormitory/ campus pesantren at UIN Sunan Ampel Surabaya because it becomes the first winner as the manager of Ma'had Al-Jami'ah from the Ministry of Public Housing of the Republic of Indonesia. Moreover, the student dormitory here has an English and Arabic Day program obligated for students, likewise, in Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang. While the student dormitory at Brawijaya University was once the best in Indonesia by the Ministry of PUPR and Airlangga University dormitory is the best place to train soft skills and strengthen Airlangga student's personality. Also, the campus student dormitory is chosen based on the ranking of the best universities in East Java, according to UniRank/ 4ICU selection version https://www.4icu.org/id/east-java/. Brawijaya University is the first rank, and Airlangga University is the second rank. At the same time, UIN Maulana Malik Ibrahim Malang is the fifth

rank and also as the first rank of PTKIN, and UIN Sunan Ampel Surabaya is the ninth rank and as the second rank in the PTKIN category in East Java.

Besides, a female student of Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya becomes the second winner and a female student of Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang becomes the first winner in the speech competition in national level, the participants are from the *rusunawa*/dormitories in Indonesia

https://www.facebook.com/groups/1677976855752739/permalink/232053483027 <u>0/?app=fblm</u>. This achievements also becomes the reason why the researcher interest to conduct a research in the female student dormitory.

The researcher categorized LL based on theories from Spolsky and Cooper (1991). First, according to the language used in the sign and number of languages (monolingual sign, bilingual sign, and multilingual sign). Second, according to their functions. Then Landry and Bourhis's (1997) theories that discuss LL definition and function, Reh's (2004) theory which discusses the types of multilingual signs, and the theory of Gorter (2017) which discusses LL as a media of education.

In this present study, the researcher investigated how many languages used in each female student dormitory LL to develop student language learning. The category of signs that displayed is essential to know the variation. Then the function of the signs examined to find out the difference in usability between the public campus and the Islamic campus.

Thus, the findings of this latest study that analyzed LL study in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Ibrahim Malang, female student dormitory of Airlangga University Surabaya, and female student dormitory of Brawijaya University Malang can be used as a mirror of the education environment to assess and examine the situation of language use in the student dormitory for further study. Therefore, the researcher believes there is an urgent need to carry out this research immediately.

1.2 Problems of the Study

From the background that described above, the researcher compiles the problems of the study as:

- 1. How are the number of languages used of the LL in the female student dormitories of State Universities in East Java?
- 2. How are the number of sign categories displayed of the LL in the female student dormitories of State Universities in East Java?
- 3. How are the sign functions of the LL in female student dormitories of State Universities in East Java?

1.3 Significances of the Study

Theoretically and practically, in linguistic studies, this research contributes and offers about linguistic landscape research. Research in the linguistic landscape area can be developed theoretically by this research. For students who also intend to conduct research, especially in further language landscape research, this research can function as an additional reference. Practical uses,

the researcher hopes that readers can understand more about the linguistic landscape and can fill gaps in a series of studies in the field of language, especially in the field of campus dormitory/campus *pesantren*. Therefore, with this research, the researcher hopes to help increase language awareness and enrich reader knowledge so that they pay more attention to the types of language. The researcher also hopes that this research can help people who are in the student dormitory/campus *pesantren* to facilitate their processes and make others know their identity or symbols, individually in each student dormitory.

1.4 Scope and Limitation

Sociolinguistics is the scope of this research about the study of linguistic landscapes. Then, the limitation of this study is that there are only four student dormitories locations. They are two student dormitories in PTKIN, which were ranked first and second in the PTKIN scope in East Java and two student dormitories at PTN, which ranked first and second based on UniRank/4ICU selection in East Java. So, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim and Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya represented as a dormitory at PTKIN. While Brawijaya and Airlangga University student dormitory as a representation of dormitories in PTN. This research included outdoor and indoor.

The findings in this student dormitory cannot be generalized to all student dormitories in East Java. Thus, it is not permissible to make conclusions about the linguistic landscape in all student dormitories in East Java.

1.5 Definition of Key Terms

- a. The linguistic landscape is learning the visibility of the written language form in the signs at the public place.
- b. Signs are any piece of text written in a frame that can be spatially determined. The definition of the sign is rather broad, including anything from small handwritten stickers to large commercial billboards.
- c. PTKIN female dormitory is a *pesantren*-based college dormitory for the female students, and those who occupy the dormitory are students from all Muslims.
- d. PTN female dormitory is a college dormitory that usually is not in *pesantren* based for the female students, and those who occupy the dormitory are students consisting of Muslim and non-Muslim.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher serves some theories used as the basis of this present research and to support the background of this study related to the linguistic landscape research.

2.1 Linguistic Landscape

Linguistic landscape (LL) is learning about the visibility of written language forms that are on signs in public places. The definition of the term LL stated by Landry and Bourhis (1997). He said that LL is the language used or written as a place name, shop name, street name, public traffic signs, billboards, and used on public signs on government buildings in a specific area, region, territory, and the community urban.

Based on the statement of Gorter (2006), the word "landscape" in terms of a dictionary is a noun that has two meanings. The first meaning is a picture that reflects the view from real nature. The second meaning is the literal meaning of the part of the scene at one particular time in one place. The linguistic landscape study presented in this study uses both meanings. So the linguistic landscape study is a literal study of the language used in signs that represent language because it is closely related to the identity and globalization of certain cultures that are present and developing for the revitalization of minority languages.

It has become a common phenomenon in this world that the diversity of languages in LL influenced by bilingualism and multilingualism. Furthermore, it

has become a necessary implication for every individual and society for differences in language vitality and language diversity, according to Gorter (2007).

Landry and Bourhis (1997) suggest that LL has two functions: namely informative and symbolic. In the informational function, the meaning of the marker distinguishes the area of a group that gives language to the name of the place. In other words, language functions as a marker of the area of the speakers and differentiators from other regions with different languages. In symbolic function, it closely related to the representation of values, status, and identity of a particular group. The evidence presented in this LL study is a communication pattern of people represented through written language. Then, such as language policy, language knowledge, language awareness, and language attitudes, can also be influenced by LL studies.

The intended objects and problems in linguistic landscape studies are very diverse and focused on various perspectives based on a literature review expressed by Shibliyev (2014) about the scope and perspectives of LL. Usually, the most frequently discussed is about language awareness, theoretical, multidisciplinary, and methodological. Linguistic landscape analysis can broaden insight into how languages can provide power, work together, and compete. It is because the language has a symbolic function. More recently, Aladjem & Jou (2016) state to expand the scope of research into linguistic landscapes, mobile devices and social media are also included in studying signs.

Gorter (2017) says that LL studies can function as pedagogical tools or language learning and be of functional relevance between students and teachers. Therefore, in the context of LL, education has a vital role in teaching about language, language awareness, practical literacy, and multilingualism. LL studies in education have an important role in examining the links between foreign languages, official languages, and mother tongues.

LL in public spaces and the educational environment certainly has different characteristics. As Gorter (2017) said that students generally make the production of monolingualism and multilingual signs in an educational environment, this is what distinguishes the signs in a more professional public space. Besides, Gorter and Cenoz (2007) add that the characteristics of the signs made by students become more applicable because students can stick advertisements or notifications and such on the board according to their ideas so that in the educational environment, there is more language control used.

2.2 Sign

Signs are vital and essential objects in linguistic landscape research. Signs are pieces of written text that contain specific information and intentions in certain places. Backhaus (2007) provides a definition that the sign is part of written text, ranging from small handwritten stickers to including anything mounted on lamp posts or large commercial billboards outside apartment buildings and shops. He stated that such messages of public interest, instructions, information, prohibitions, warnings, directives, topography, and the like are functions of signs.

When research on landscapes is increasing and broader, naturally, there will be a categorization of signs. Many researchers categorize the signs in different groups or taxonomies. As stated by Gorter (2006) that "the size of the font used, how language displayed on the sign, the importance of a particular language, location on the sign, language order on the multilingual sign, whether the text has been translated either in part or whole, the number of languages in the sign, and the like." All of these are different elements considered in grouping signs.

2.2.1 Categories of Sign

As for Spolsky and Cooper (1991), they divide the signs into different categories to indicate the taxonomies of sign language. They divide into three possible taxonomies, namely a). Based on the function and use of signs, such as informative signs, advertising signs, road signs, warning notifications, warning placards, graffiti, building names, and object labelling signs. b). Based on the material used in signs or on their physical forms, such as stone, tiles, metal, wood, and posters. c). Based on language and the number of languages used in signs, such as monolingual, bilingual, and multilingual.

On the other hand, based on data from Linkoping University and Zurich, Yavari (2012) divides many types of signs into different categories. Among them are information, instructions, signs, advertisements, jokes, and services.

There are three types of language used in signs based on their numbers.

Namely, monolingual, bilingual, and multilingual. Monolingual means to have the ability to communicate in only one language. Meanwhile, bilingual means having

the ability to use two languages, and multilingual means having the ability or competence to use more than two languages.

2.2.2 Functions of Sign

a. The Informational Function

Landry and Bourhis (1997) state that the most basic informational function of the linguistic landscape is that it serves as a distinctive marker of the geographical territory inhabited by a given language community. Thus the linguistic landscape serves to inform in-group and out-group members of the linguistic characteristics, territorial limits, and language boundaries of the region the have entered.

b. The Symbolic Function

Landry and Bourhis (1997) state that symbolic function is reasonable to propose that the absence or presence of one's own language on public signs has an effect on how one feels as a member of language group within a bilingual or multilingual setting. Besides, according to Landry and Bourhis (1997), the symbolic function of the linguistic landscape is most likely to be salient in setting where language has emerged as the most important dimension of ethnic identity. It is in such setting that the presence of the in-group language in the linguistic landscape can contribute most directly to the positive social identity of ethnolinguistics groups.

2.3 Perguruan Tinggi Keagamaa Islam Negeri (PTKIN) Female Student Dormitory

PTKIN female student dormitory is a pesantren-based college dormitory, and those who occupy the dormitory are female students from all Muslims. The PTKIN female student dormitories in this present study are Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Malulana Malik Ibrahim Malang.

2.3.1 Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya

Ma'had Al-Jami'ah Putri UIN Sunan Ampel is an institution established under the auspices of UIN Sunan Ampel Surabaya (UINSA) as a means for developing Arabic and English as well as developing Islamic materials through the study of classic books (Kitab Kuning), as well as centers development of superior and competitive religious competencies.

Ma'had Al-Jami'ah UIN Sunan Ampel located on Jl. General A. Yani No. 117 Wonocolo Surabaya. The dormitory for male and female students is separated and far apart. There are two dormitories for female students, named Pesmi 1 and Pesmi 2. The Pesmi 1 building contains around 200 students, while the Pesmi 2 building contains around 60 students.

Besides, the existence of the student *pesantren* is not only to fulfill exact needs but also to preserve culture, spread religious ethics, and morality. No wonder when mahasantri, which is under the auspices of the student *pesantren*, is directed to understand better the application forms of the theories of religious sciences that they learn from classic books. So that from a blend between the

height of intellect and practice of knowledge created academic people who are religious in spirit.

The duties of student *pesantren* at UIN Sunan Ampel Surabaya are conducting learning in the fields of Arabic and English, insights into Islam, moral formation, and the center of the Tahfidz Al-Qur'an. Efforts towards this, of course, the student dormitory of UINSA, strive for several systematic and practical learning and coaching programs following the objectives of the student dormitory in general.

2.3.2 Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang

Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim destined for new students. All new students at Maulana Malik Ibrahim Malang are required to stay in a dormitory. The residential unit for male and female students is in a separate location within the campus area. For female mahasantri now occupies 4 (four) new residential units built since 2006 and has completed construction, they are named Mabna Ummu Salamah, Mabna Asma' Binti Abi Bakar, Mabna Fatimah al Zahra, and Mabna Khadijah Al-Kubra.

Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang located on Jl. Gajayana No. 50 Malang East Java. The daily activities program in Ma'had includes Shabah Al-Lughah (Language Learning), Ta'lim Al-Qur'an, Tashih Qira'ah Al-Qur'an, Ta'lim Afkar Al-Islamiyah, Tahajud Prayer / Preparation of prayer in congregation, Jama'ah Subuh Prayer and recitation of Wirdul Latief, Jama'ah Prayers, Recitation of Yasin / Madaa'ih Nabawiyah/

Muhadlarah/ Ratib Al-Hadad/ Ngaji Together, Extra Mabna Activities; UPKM (Ma'had Activity Development Unit): a. JDFI: Prayer, Calligraphy, Khitobah, Qiro'ah, and MC, b. Scientific Halaqah. c. Journalism El-Ma'rifah. Then there was a curfew of santri and mentoring, as well as independent learning and rest.

2.4 Perguruan Tinggi Negeri (PTN) Female Student Dormitory

PTN female student dormitory is a college dormitory that usually is not in pesantren based, and those who occupy the dormitory are female students consisting of Muslim and non-Muslim. The PTN female student dormitories in this study are female student dormitory of Airlangga University Surabaya and female student dormitory of Brawijaya University Malang.

2.4.1 Female Student Dormitory of Airlangga University Surabaya

The female dormitory of Airlangga University is a residence for active female students from outside Surabaya. The location of the female dormitory is on the C campus. Precisely, in front of the Nursing Faculty, Jl. Dharmahusada Permai Blok V No. 118, Mulyorejo, Kota Surabaya, Jawa Timur 60115. The building, which consists of three floors annually accommodates students who need a place to live. The facilities include rooms that fit two people. There are beds, study tables, cabinets, and shoe racks. The kitchen commonly used for cooking for boarders. The shared hall used as a place of study and prayer in the congregation. There is also a canteen on the second floor, cooperatives, and wi-fi services.

Students who want to live in a girls' dormitory must register first. In this female dormitory prioritizing disadvantaged female students, therefore most of the boarders are Bidik Misi students because the construction of this dormitory aims to help and alleviate students who are more in need. Not only is a place to live, but the female dormitory also educates individuals to be disciplined and active. The existing regulations prove it. For example, at night, residents of the dormitory must be in the dormitory before 10:00.

Activities carried out include soft skills seminars every three months, such as language development. There are also regular recitations every Wednesday. All these activities held to strengthen the personality of female students to become disciplined and virtuous young women.

2.4.2 Female Student Dormitory of Brawijaya University Malang

Brawijaya University provides a dormitory for UB students who want to live in a dormitory. This student dormitory is on campus, so the distance between the campus and the dormitory is quite close.

The location of the A-D dormitory building is on Jl. Veteran No.6B, Ketawanggede, Kec. Lowokwaru, Malang City, East Java. While the location of the dormitory (rusunawa) on campus II located on Jl. Puncak Dieng, Kunci, Kalisongo, Dau, Malang, East Java.

This dormitory considered the best dormitory in Indonesia by the Ministry of PUPR. This building gets ten points from the Directorate General of Housing Provision of the Ministry of PUPR, which is the highest value for *rusunawa*,

which built-in 2016. UB dormitory considered the best dormitory in Indonesia because of its quality. *Rusunawa* Commitment Making Officials PUPR SNVT East Java Province Housing Provision Diah Kusumaningrum explained, starting from the design, material, adjustment, and selection of contractors, UB *Rusunawa* was declared the best. Inside the room, there are four beds, four study tables, four cabinets, and two bathrooms. This dormitory facilitates students with free 24-hour Wi-Fi, clean water, prayer rooms, 24-hour security, and cleaning services.

Griya Brawijaya University itself manages this Brawijaya University

Student Dormitory. Griya Brawijaya is an inn in the middle of the Brawijaya

University that provides dormitory accommodation and housing for students.

Comfortable and affordable hostel facilities for students, parents of students, and the general public who want to live in the academic atmosphere of Brawijaya

University. Griya Brawijaya also equipped with a minimarket and cafeteria with internet access and meeting rooms to support various needs of guests and students while staying at Griya Brawijaya.

CHAPTER III

RESEARCH METHODS

This chapter presents the vital procedures for conducting this present study. They consist of the research design, the data collection (the research data, the data source, the research subject, the instruments, and the techniques of data collection), and the data analysis.

3.1 Research Design

The research design used in this present research was a descriptive-qualitative, according to Ary (2010), descriptive-qualitative elaborate the data which in the term of pictures or words, instead of numbers and statistics.

Descriptive-qualitative approach in this present research was usefull to investigate the types of language used, sign categories, and the function of sign in four female student dormitories of state universities in East Java.

Then, qualitative research in this present study was useful to analyze, describe, explain, interprete, and validate the findings of the types of language used, categories, and the function of signs in four female student dormitories.

Because as stated by Wray and Bloomer (2006), the qualitative approach is an approach that better describes and interprets data rather than calculating features.

3.2 Data Collection

This part consists of research data, the data source, research subject, instruments of this present research, and the techniques of the data collection.

3.2.1 Research Data

Regarding this research topic, there were two types of data. The first data were the form of words that are apparent in the signs at Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, as well as the female dormitories of Brawijaya and Airlangga University. The researcher took the data from the signs by photographing them. Moreover, the researcher took the photo signage throughout the outdoor and indoor areas of the college dormitory to answer the number one research question about the language used in the signs according to the number of languages (monolingual sign, bilingual sign, and multilingual sign). The photos also helped the researcher to answer research question number two about the LL classification according to the categories of signs displayed.

The second data were the opinions or the form of mind of musyrifah/murabbiyah and manager, which was gotten by the interview. This second data answered the research question number three about the function of LL.

3.2.2 Data Source

The data source in this research were the pictures of the sign and *musyrifah/murabbiyah* in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, while in Brawijaya and Airlangga University female dormitory were also the pictures of the sign and the manager of the dormitory as the data source that answered the research question number three.

The researcher came to the office of PTKIN and PTN female student dormitory and met with *musyrifah/murabbiyah/*/manager of the dormitory. There, the researcher did the interview related to the functions of LL in Ma'had AlJami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, as well as Brawijaya and Airlangga University female dormitory.

3.2.3 Research Subjects

The research subjects in this research were *musyrifah/murabbiyah* and dormitory coordinator in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, while in Brawijaya and Airlangga University female dormitory is the manager and dormitory staff. The researcher interviewed the functions of LL in each dormitory.

3.2.4 Instruments

There were two instruments for collecting the data and answer the research questions in this study. The first instrument was an observation. This instrument collected the data in the form of words and the pictures that answered the research questions number one and two. The researcher observed and photographed the signs at Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, as well as female student dormitories at Brawijaya and Airlangga University. Because as stated by Hult (2009), the linguistic landscape studies based on taking photographs from relevant sources. As stated by Gorter (2006), the digital camera technology-enabled LL studies at a relatively low cost. However, mobile phone cameras were used by the researcher because they were more comfortable, simpler, and lighter. As well as being very useful for taking pictures that seemed to be numerous and were not limited to the signs in the chosen place. For this reason, mobile phone cameras made it possible to help the researcher. The researcher did the observation to determine the number and condition of signs in the linguistic landscape of PTKIN and PTN student dormitories in East Java.

The second instrument was an interview that collected the data in the form of opinions and answered the research question number three. The interview guide and the result attached in appendix 1. The researcher did interview related to the function of signs and other questions such as the reason, the importance, and the purpose included to help the researcher to investigate the function of LL many more with *musyrifah/murabbiyah* and manager. When the researcher did the

interview, the researcher used audio-recording as the main instrument, and the researcher also used the field-note as a secondary instrument.

3.2.4 Data Collection Techniques

The researcher carried out several stages or processes in collecting the data. There were two categories of stages or processes that were carried out, namely the observation process and the interview process.

The first was the observation. This observation process answered the research question number one and two. As stated by Hult (2009) that data are taken based on taking photographs from relevant sources in the linguistic landscape methodology. The researcher collected the data by taking photos of signs at Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, as well as at the female student dormitory of Brawijaya and Airlangga University in this research. In this observation, the researcher used mobile phone cameras. The steps of observation were as follows:

- a. The researcher sent a thesis proposal and a thesis research permission from the Faculty of Arts and Humanities UIN Sunan Ampel Surabaya to Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, as well as female student dormitory of Brawijaya and Airlangga University via email.
- b. After the researcher got permission, the researcher visited and walked around the area of Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Ma'had

Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, Brawijaya and Airlangga University female student dormitory. Then the researcher took the sign's photos.

c. Then, the researcher checked all the sign's photos to categorized to the monolingual, bilingual, and multilingual for the first research question. Next, the researcher categorized the signs to the building name, informative sign, direction sign, prohibition and order sign, advertising sign, slogan, and learning media for the second research questions.

The second one was an interview. This interview process answered the research question number three. The researcher interviewed about the function of the linguistic landscape in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, as well as Brawijaya and Airlangga University female student dormitory. The interview guide attached in appendix 1. The steps of the interview conducted by the researcher are as follows:

a. The researcher came to the office of Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, as well as Brawijaya and Airlangga University female student dormitory and did the interview related to the function of signs in the current and in the addition plan with *musyrifah/murabbiyah/*manager in four female dormitory by using audio recording and the field note.

- b. After that, the researcher listened and transcribed the results of the interview recording of four female dormitories by typing it into the form of words in the Microsoft word.
- c. Then, the researcher gave a higtlight and vivo code for the relevant answer with the function of sign points in each female dormitory interview result transcriptions.

3.3 Data Analysis

The researcher answered each research question and analyzed all data in a few steps.

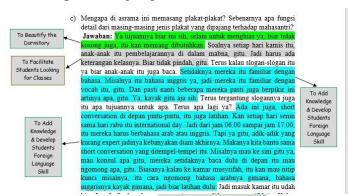
- 1) The steps to answer the first research question about the languages used of the signs in the four female dormitories were:
 - a. Firstly, the researcher categorized all the signs in each female dormitory according to the groups (monolingual signs, bilingual signs, multilingual signs).
 - Then, the researcher counted the number of words on sign what languages used of the signs displayed in each female dormitory.
 - c. The next, the researcher calculated the percentage of languages used of the signs in each female dormitory.
 - d. The researcher presented the number and the percentage of languages used of the signs results in each female dormitory into the following table:

Female Student Dormitory Name					
Groups	Languages	Number of Sign	Percentage	Total	
Monolingual					
Bilingual					
Multilingual					
Total					

- e. Then the researcher interpreted and described the language used in monolingual, bilingual, and multilingual signs based on the language used ranking in each female dormitory.
- f. The last, the researcher presented the comparison related to the language used among four female student dormitories to find out the differences and similarities.
- 2) The steps to answer the second research questions about the sign categories in four female student dormitories were as follow:
 - a. The researcher categorized the signs in each female dormitory into the seven types (building names, informative signs, direction signs, prohibition & order signs, advertising signs, slogan, and learning media).
 - b. Then, the researcher counted the number of words to investigated what sign categories which were existed in each dormitory.
 - The next, the researcher calculated the percentage of the signs categories in each female dormitory.
 - d. After that, the researcher presented the number and the percentage of the sign categories results in each dormitory into the following table:

Female Student Dormitory Name					
Categories	Number of Sign	Percentage	Total		
Building names					
Informative signs					
Direction signs					
Prohibition and					
orders					
Advertising signs					
Slogan					
Learning media					

- e. Next, the researcher interpreted and described each sign category were found in four female student dormitories to the form of paragraphs in order to give more detailed explanation.
- f. The last, the researcher presented the comparison related to the sign categories among four female student dormitories to find out the differences and similarities.
- 3) The last, to answer the third research question about the sign functions in four female dormitory, the steps were:
 - a. The researcher gave a highlight and vivo code the relevant answers to the sign functions in the current and in the addition plan for *mahasantri*/students, *ma'had*/dormitory itself, and visitors in the interview results transcriptions of each female student dormitory.



The examples of highlight and vivo code:

- b. After that, the researcher interpreted and described the points of relevant answers related to the sign functions in each female dormitory.
- c. Then, the researcher also interpreted and described a comparison of the sign functions about the same and different function among four female student dormitories.

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher reports the result of the research findings and the discussion about the linguistic landscape in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, a female student dormitory of Airlangga University, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, and female student dormitory of Brawijaya University. The researcher explains three points based on the research problem. They are about the languages used, the categories of signs, and the function of signs.

4.1 Findings

The researcher divided the research findings into three major points based on the topics studied by the researcher: a) Languages Displayed, b) Categories of Signs, c) Function of Signs. Each topic shows and explains about the result in four female dormitories: a) Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, b) Female Student Dormitory of Airlangga University, c) Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, d) Female Student Dormitory of Brawijaya University (Griya Brawijaya). Each of these significant points contains subpoints that are useful to provide answers and explanations of research questions.

The first significant point answers the first research question about the language used of the signs in the four dormitories, namely in the categories of monolingual, bilingual, and multilingual languages.

The second major point answers the second research question about the categories of sign found in the four dormitories based on the taxonomy of the Spolsky and Cooper's sign. There are seven categories provided by the researcher to classify the categories of signs, including building names, informative sign, direction signs, advertising sign, prohibition & orders, slogans, and learning media.

The third major point answers the research question about the vital function of the signs displayed in the four female dormitories that discovered through the interview process with the manager *or musyrifah/murabbiyah/muwajjihah* (dormitory supervisor) and the dormitory coordinator.

4.1.1 Languages Displayed

Here, the researcher present and describe the results about the language used in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, female student dormitory of Airlangga University, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, and female student dormitory of Brawijaya University, as well as the comparison of language used in the four female dormitories.

4.1.1.1 Languages Displayed in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya

Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya is a female student dormitory under the auspices of UIN Sunan Ampel, which located in Jenderal A. Yani street No. 117 Wonocolo Surabaya. There are two buildings of a dormitory for female students: Pesmi 1 (Pesantren Mahasiswi) consists of five floors, and Pesmi 2 consists of two floors. The number of *mahasantri* (students) in both of the building more or less is 223 in the 2019-2020 academic periods.

The researcher found the linguistic landscape in Ma'had Al-Jami'ah Putri UIN Sunan Ampel by direct observation. Here there are 130 signs found. The signs collected for this study included pictures that are displayed outside the building as well as in every part of the building's interior, where the photographs accompanied and assisted by the supervisor.

The total of signs found is classified by the researcher into monolingual, bilingual, and multilingual categories to demonstrate the existence of the language displayed at Ma'had Al-Jami'ah Putri UIN Sunan Ampel. The detailed results served in the following table below.

Table 4.1. The Language Displayed in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya LL

Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya				
Groups	Languages	Number	Percentage	Total
Monolingual	Arabic	1	0,77%	91
	English	7	5,38%	(70%)
	Indonesia	82	63,08%	
	Javanese	1	0,77%	
Bilingual	Arabic-English	10	7,69%	38
	Arabic-Indonesia	4	3,08%	(29,23%)
	English-Indonesia	19	14,61%	
	Indonesia-Javanese	5	3,85%	
Multilingual	English-Indonesia -	1	0,77%	1
	Javanese			(0,77%)
Total			130	

Based on the table above, there are more monolingual signs than bilingual and multilingual signs. The total monolingual signs found are 91 which included Arabic (0,77%), English (5,38%), Indonesia (63,08%), and Javanese (0,77%). The existence of Indonesian as the national language of the Republic of Indonesia dominates other languages. The second-highest number is English. Whereas the existence of Arabic and Javanese (mother tongue), each was only found one sign in this dormitory. As for the number of bilingual signs found 38 signs which included Arabic-English (7,69%), Arabic-Indonesia (3,08%), English-Indonesia

(14,61%), and Indonesia-Javanese (3,85%). English-Indonesia is the most in this dormitory. Furthermore, the existence of multilingual signs only found one sign using Indonesia-English-Javanese.

4.1.1.1.1 Monolingual Sign

The existence of monolingual signs displayed at Ma'had Al-Jami'ah Putri UIN Sunan Ampel is more than the existence of bilingual signs and multilingual signs. Monolingual signs that use the Indonesian language are in the position of the most number of other languages. The monolingual signs that use the Indonesian language found in many places, usually used in informative signs, warnings, and directions outside the building, on the first floor, bathrooms, dormitory kitchens, and cooperatives.

Based on the observation, the existence of monolingual signs using Indonesian is mostly displayed, visible, and quickly found in front of the entrance of the Ma'had Al-Jami'ah Putri UIN Sunan Ampel dormitory building, both in Pesmi 1 and Pesmi 2 dormitory building (see in figure 4.1).



Figure 4.1: A Monolingual Sign in the Indonesian Language

Monolingual signs that use English are very few in this dormitory and are found on the perimeter of each floor to provide information and guidance as well as in some student rooms, which are usually used as their learning media (see figure 4.2).



Figure 4.2: A Monolingual Sign in the English Language

Then monolingual signs that use Arabic are hardly found in this dormitory except one in front of the door of one of the *mahasantri*'s rooms. Likewise, a monolingual sign that uses Javanese as a mother tongue is only found one sign in one of the *mahasantri*'s rooms (see figure 4.3 & figure 4.4).



Figure 4.3: A Monolingual Sign in the Arabic Language

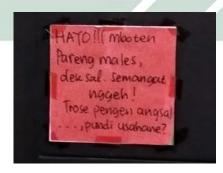


Figure 4.4: A Monolingual Sign in the Javanese Language

The sign in the Javanese language above motivates students to keep the spirit and reach their dreams. If the students are lazy without effort, they will not achieve what they want.

4.1.1.1.2 Bilingual Sign

Bilingual signs are mostly found above the entrances of individual rooms of the dormitory as markers or the names of rooms such as offices, libraries, TV rooms, dorm kitchens, bathrooms, reservoirs, visitors' rooms, and so on. (see figure 4.5). Not only that, but the signs also found in front of the student's room (see figure 4.6). Moreover, most of the bilingual signs here are useful as warnings and prohibitions as well as for instructions for students in certain places such as ablution place, laundry rooms, information boards, entrances, and cooperatives (see figure 4.7 & figure 4.8).



Figure 4.5: English-Arabic Signs



Figure 4.6: Arabic-Indonesian Signs

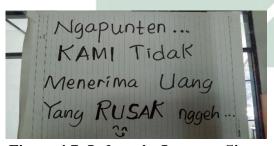


Figure 4.7: Indonesia-Javanese Signs



Figure 4.8: English-Indonesian Signs

The sign in Figure 4.7 above is displayed in the entrance of cooperative in Pesmi 2 (Pesantren Mahasiswi). It gives information to the students that the cooperative is not accepting a lousy money condition.

4.1.1.1.3 Multilingual Sign

From the results of observation in two dormitory buildings (Pesmi 1 & Pesmi 2) in Ma'had Al-Jami'ah UIN Sunan Ampel, the researcher only found one multilingual sign. It is found in Pesmi 1 in Indonesia-English-Javanese, especially in the front of the student room door (see in figure 4.9).

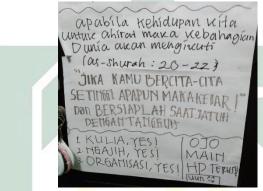


Figure 4.9: Indonesia-English-Javanese Signs

4.1.1.2 Language Displayed in Female Student Dormitory of Airlangga University Surabaya

The female student dormitory of Airlangga University is a dormitory under the auspices of Airlangga University Surabaya, located on Jl. Dr. Ir. H. Soekarno, Mulyorejo, Surabaya. There is only one female dormitory building, which consists of three floors and 123 rooms, but international students occupy nine rooms. Two hundred twelve students lived in this dormitory for the 2019-2020 academic period.

The researcher conducted direct observations to the Female Student

Dormitory of Airlangga University so that the researcher found 43 signs displayed
in the dormitory building, both outside the building and in the interior of the
building, where the pictures taken assisted by the administrative staff.

In order to know the existence of the language used at the Female Student Dormitory of Airlangga University, then the researcher classified the total signs found into three categories: monolingual, bilingual, and multilingual. For the detailed results, the researcher presents in the table below.

Table 4.2. The Language Displayed in Female Student Dormitory of Airlanga University Surabaya LL

Female Student Dormitory of Airlangga University Surabaya				
Groups	Languages	Number	Percentage	Total
Monolingual	English	4	9,30%	39
	Indonesia	35	81,39%	(90,70%)
Bilingual	English-Indonesia	4	9,30%	4 (9,30%)
Multilingual	-	0	0%	0
Total		43		

From the data in the table above, in this dormitory, there are only signs that use Indonesian and English on monolingual signs, and no other languages used. Also, the monolingual signs are the most numerous (90,70%). Especially the number of monolingual signs in Indonesia (81,39%). The existence of the Indonesian sign is so dominating in this dormitory as many as 35 signs. While monolingual signs in English (9,30%), there are only four signs found. Then there are only four bilingual signs found using English-Indonesia only on the signs, as well as there are no multilingual signs found by the researcher in this dormitory.

4.1.1.2.1 Monolingual Sign

The total monolingual signs found at the female student dormitory of Airlangga University are 39 signs. Many and quickly found its existence in this dormitory. It is displayed in the parking area, wall magazine, the names of rooms, dormitory kitchens, bathrooms, staff offices, on the stairs, and a clothesline.

Monolingual signs that use the Indonesian language in this dormitory are the most numerous and displayed in many places. The most visible and large one is that when entering this dormitory building immediately visible signs written in huge capital letters to prohibit the entry of anyone other than residents of the dormitory (see in figure 4.10).



Figure 4.10: A Monolingual Sign in Indonesian Language

The monolingual signs using English are rarely found in this dormitory because there are only four signs found on the inside of the dormitory building, such as in the clothes drying, laundry services, staff offices, and in the dormitory regulations announcements (see one of the example in figure 4.11).



Figure 4.11: A Monolingual Sign in English

The researcher found no more languages besides monolingual languages in Indonesian and English. There are no monolingual languages found in Arabic,

Javanese as the mother language, or any other languages in this dormitory.

4.1.1.2.2 Bilingual Sign

There are very few bilingual signs in this female student dormitory of Airlanga University. Only found in three specific places of this dormitory, namely at the entrance of the staff office, on the sidewall of the staff office, and the wall magazine. The language used in the bilingual signs is only English-Indonesian (one of the examples see in figure 4.12).



Figure 4.12: A Bilingual Sign in English-Indonesia

Furthermore, no other languages found in the bilingual signs in this dormitory other than in English-Indonesia. Of the four bilingual signs found by the researcher, the three signs displayed are common types of signs bought in the stores, such as signs displayed on the door, the words "*Dorong* and Push," and the words "*Tarik* and Pull." There is only one sign typed and printed by the supervisor displayed in a wall magazine using a mixture of Indonesian and English.

4.1.1.3 Languages Displayed in Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang

Ma'had Sunan Ampel Aly Putri is a campus *pesantren* (boarding school) inside the UIN Maulana Malik Ibrahim Malang located on Jl. Gajayana No. 50 Malang City. Ma'had Sunan Ampel Al-Aly Putri owns four dormitory buildings called *Mabna*. Namely *Mabna Fatimah Az-Zahra* (consisting of 3 floors, 60 rooms, and 570 students), *Mabna Khadijah Al-Kubro* (consisting of 3 floors, 48 rooms, and 373 students), *Mabna Asma' Binti Abi Bakar* (consisting of 4 floors, 64 rooms, and 548 students), and *Mabna Ummu Salamah* (consisting of 4 floors, 64 rooms, and 567 students). In total, two thousand more students are living in the four dormitories for the 2019/2020 academic period.

After the researcher conducted observations both outside and inside the building of Ma'had Sunan Ampel Al-Aly Putry UIN Maulana Malik Ibrahim Malang, 482 signs found displayed in all four dormitory buildings. Retrieval of data in the form of picture signs in this dormitory using a handphone camera accompanied by one of the *musyrifah* (dormitory supervisor). Moreover, after obtaining the data, the researcher classified the total signs found in the four dormitory buildings into three categories (seen from the language used in the signs): monolingual, bilingual, and multilingual. The researcher presents the detailed results in the table below.

Table 4.3. The Language Displayed in Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang LL

Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang				
Groups	Languages	Number	Percentage	Total
Monolingual	Arabic	5	1,04%	212
	English	99	20,54%	(43,98%)
	Indonesia	106	21,99%	
	Javanese	1	0,21%	
	Thai	1	0,21%	
Bilingual	Arabic-English	101	20,95%	248
	Arabic-Indonesia	48	9,96%	(51,45%)
	English-Indonesia	96	19,92%	
	Korean-English	1	0,21%	
	Thai-Indonesia	1	0,21%	
	Indonesia-Javanese	1	0,21%	
Multilingual	Arabic-English-	21	4,56%	22
	Indonesia			(4,56%)
	English-Indonesia-	1	0,21%	
	Javanese			
Total			482	

From the data above, bilingual sign (51,45%) is the most significant in this dormitory (it consists of Arabic-English, Arabic-Indonesia, English-Indonesia, Korean-English, Thai-Indonesia, and Indonesia-Javanese). Monolingual sign

(43,98%) is the second most sign (it consists of Arabic, English, Indonesia, Javanese, and Thai). In contrast, a multilingual sign (4,56%) is the least sign of its existence (it consists of Arabic-English-Indonesia and English-Indonesia-Javanese). Moreover, based on the table above, there are 13 types of language used on the sign displayed at Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang. Monolingual signs in the Indonesian language are the most numerous, namely 106 signs (21,99%). The second highest is the bilingual sign using Arabic-English as many as 101 signs (20,95%). In the third place is monolingual sign in English with 99 signs (20,54%). Of the overall signs, the existence of bilingual signs dominates this dormitory, which found as many as 248 signs (51,45%).

4.1.1.3.1 Monolingual Sign

Based on the results of observations, the existence of monolingual signs in this dormitory is in the second-highest position, with a total of 212 signs.

Monolingual signs displayed at Ma'had Sunan Ampel Al-Aly UIN Maulana

Malik Ibrahim consist of 5 types of languages, including Arabic, English,

Indonesian, Javanese, and Thai. Monolingual signs in Indonesian are the most numerous among other signs. One hundred six monolingual placards are using

Indonesian in this dormitory.

Indonesian signs are found in many places, especially in front of student rooms, dormitory lobbies, and in the outside the dormitory building. Most widely used for information sign types. Then the signs in the form of prohibitions, orders,

slogans, and the name of a place or room also use a lot of Indonesian (See one of the examples in figure 4.13).



Figure 4.13: A Monolingual Sign in the Indonesian Language

Overall, the existence of monolingual English signs in this dormitory is in the third-highest position; namely, there are 99 signs among the many languages used in other signs. There are so many slogans, aphorisms, and motivational words on signs that use English. Also, there are in the form of room indicators, room, place, or class markers, orders, and learning media (one of the examples see in Figure 4.14).



Figure 4.14: A Monolingual Sign in English

Then monolingual signs in Arabic were only found five that displayed in this dormitory which of the two signs in the form of a place name (*Mabna* 's building name), the rest in the form of calligraphy. It is rarely found the existence

of monolingual signs using Arabic. Not as much as monolingual signs using Indonesian and also using English (see the example in figure 4.15).



Figure 4.15: A Monolingual Sign in Arabic

While monolingual signs in Javanese, there is only one sign. The existence of national languages (Indonesian) and foreign languages (English) outweighs the use of Javanese as a mother tongue. The only sign in Javanese displayed in this dormitory is in the form of slogans or motivational words about the right side of being a patient person and a person who succumbs (see figure 4.16).

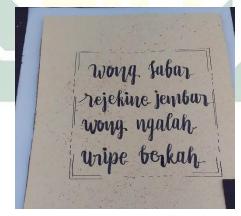


Figure 4.16: A Monolingual Sign in Javanese

Likewise, with monolingual signs in Thai, almost no whereabouts found because only one found displayed in this dormitory, precisely in Mabna Khadijah Al-Kubro, namely in the front area of the international student room from Thailand (see figure 4.17).



Figure 4.17: A Monolingual Sign in Thai

4.1.1.3.2 Bilingual Sign

Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang dominated by bilingual signs displayed in many places in all four of the dormitory buildings. A total of 248 bilingual signs found here. The types of languages used are Arabic-English, Arabic-Indonesian, English-Indonesian, Korean-English, Thai-Indonesian, and Indonesian-Javanese. The signs that use Arabic-English are the most among all other bilingual signs. There are 101 Arabic-English signs in this dormitory. Most forms of Arabic-English signs include the names of language learning classes, building names, warnings, and learning media (see one of the example in figure 4.18). Whereas the signs using English-Indonesia came in second place with 96 signs found in this dormitory. The average English-Indonesian signs include room markers, class names, event advertisements, appeals, warnings, learning media, information, and slogans. Most bilingual signs use mixed English-Indonesian in particular sentences (see the example in figure 4.19).



Figure 4.18: Arabic-English Signs



Figure 4.19: English-Indonesia Signs

The bilingual signs using Arabic-Indonesia are mostly learning media signs, information, event advertisements, appeals, language learning class names, room names, and slogans, which part of the Arabic words written in Latin letters not in Arabic letters on the sign displayed. In this hostel, Arabic-Indonesian signs found as many as 48 signs as the third-largest among the bilingual signs (see the example in figure 4.20).



Figure 4.20: Arabic-Indonesia Signs

Then the bilingual signs using Korean-English only found one sign in this dormitory (see apparently in figure 4.21). Likewise, with the sign in Thai-Indonesian and the sign in Indonesian-Javanese, each of which has only one sign displayed (see apparently in figure 4.22 and figure 4.23).



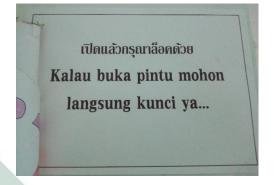


Figure 4.21: Korean-English Signs

Figure 4.22: Thai-Indonesia Signs



Figure 4.23: Indonesia-Javanese Signs

Also, the Indonesian-Javanese sign in Figure 4.24, most of the words on the sign are in Indonesian, while the Javanese words are only in the word "matursuwun."

4.1.1.3.3 Multilingual Sign

The results of observations conducted by the researcher in the four dormitory buildings of Ma'had Sunan Ampel Al-Aly UIN Maulana Malik Ibrahim Malang found 23 multilingual signs using Arabic-English-Indonesian and English-Indonesia-Javanese. There are 22 signs found in Arabic-English-Indonesia, most of which are in the form of three-language learning media (Arabic-English-Indonesian) such as daily expressions, daily conversations,

common expressions, and certain statements. There are even some announcements, room labels, class names, and orders that use Arabic-English-Indonesia (see one of the examples in figure 4.24).



Figure 4.24: Arabic-English-Indonesia Signs

Whereas the signs in English-Indonesia-Javanese only one sign found in the form of an online print service advertisement, in which the sentences in English, Indonesian and Javanese are combined or mixed to complete each other in words on the advertising signs (see apparently in figure 4.25).



Figure 4.25: English-Indonesia-Javanese Signs

4.1.1.4 Languages Displayed in Female Student Dormitory of Brawijaya University Malang (Griya Brawijaya)

Female Student Dormitory of Brawijaya University Malang (Griya Brawijaya) is a dormitory (which is not *pesantren* based) on the campus of Brawijaya University for students who study here. The location is on Jl. Veteran 6B Lowokwaru, Ketawanggede, Malang. The Female Student Dormitory of Brawijaya University consists of 4 buildings, namely buildings A, B, C, and D. Building A has 70 rooms, building B has 60 rooms, building C has 20 rooms (specifically for international students), and the building D has 75 rooms. The number of students living in this dormitory is approximately four hundred students for the 2019/2020 academic period.

The researcher has observed the existence of LL starting from the A-D building in the Female Student Dormitory of Brawijaya University Malang (Griya Brawijaya). The result, the researcher found a total of 47 signs from the four dormitory buildings. The data in the form of sign images are taken by the researcher using a mobile camera accompanied and greatly assisted by one of the administrative staff as a tour guide.

The researcher then classifies all signs image data obtained from the Female Student Dormitory of Brawijaya University Malang (Griya Brawijaya) into three categories based on the use of language types on the signs displayed. Namely the monolingual, bilingual, and multilingual categories. For more details, the researcher shows in the table below.

Table 4.4. The Language Displayed in Female Student Dormitory of Brawijaya University Malang (Griya Brawijaya) LL

Female Student Dormitory of Brawijaya University Malang (Griya				
Brawijaya)				
Groups	Languages	Number	Percentage	Total
Monolingual	English	6	12,76%	34
	Indonesia	28	59,57%	(72,34%)
Bilingual	English-Indonesia	13	27,66%	13
				(27,66%)
Multilingual	-//	0	0%	0
	Total		47	

From the data in the table above, the Female Student Dormitory of Brawijaya University Malang (Griya Brawijaya) does not have multilingual signs out of a total of 47 signs displayed. In this dormitory, only monolingual signs are found (72.34%) and bilingual signs (27.66%). There are 34 monolingual signs and 13 bilingual signs. So, monolingual signs that use English (12.76%) and Indonesian (59.57%) dominate in this dormitory while the type of language used on bilingual signs is only English-Indonesian (27.66%).

4.1.1.4.1 Monolingual Sign

In the Female Student Dormitory of Brawijaya University (Griya Brawijaya), the researcher found 34 signs. The existence of monolingual signs so dominates in this dormitory. In monolingual signs, the researcher found two types

of language, namely Indonesian and English. Monolingual signs in Indonesian are the most numerous among other signs. Their ara found as many as 28 signs using Indonesian in this dormitory, in the form of information signs, prohibitions, warnings, directions, and place names. The sign found displayed starting from the 1st floor to the 4th floor. So there were many identical signs displayed on each floor, located in the lobby area, in front of the door of the student room, in front of the bathroom door, ablution place, and in dormitory canteen (see the example in figure 4.26).



Figure 4.26: A Monolingual Sign in the Indonesian Language

Then monolingual signs using English are found as many as six signs.

Almost all signs using English only are in the form of place/room names, such as offices, restrooms, guest only, accounting offices, meeting rooms, and information open or close at the front door (see the example in figure 4.27).



Figure 4.27: A Monolingual Sign in English

4.1.1.4.2 Bilingual Sign

The existence of bilingual signs in the Female Student Dormitory of Brawijaya University (Griya Brawijaya) is in the second-highest position. There are 13 bilingual signs here using English-Indonesian only. There is no Arabic or any other language found in this dormitory. The bilingual signs in this dormitory are all displayed in the lobby area in the form of announcements, regulations, warnings, and rules. The words on the signs displayed use a mixture of English-Indonesian. So some use Indonesian, and some others or certain words use English. However, the researcher found one sentence in Indonesian, and then the sentence is also written in English, but its existence is sporadic. The average usage is a mix of Indonesian and English (see one example in figure 4.28).



Figure 4.28: English-Indonesian Signs

4.1.1.5 The Comparison of Language Used in Four Female Student Dormitories

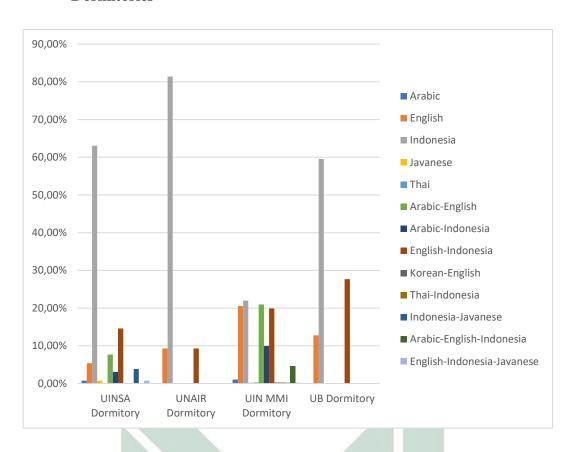


Figure 4.29: The Comparison of Language Used on Sign in Female Student Dormitories of State Universities in East Java

Based on the graphic image above, the use of monolingual in Indonesian on signs in the four dormitories is the most and the highest among other languages. While the use of monolingual in English, if in UINSA dormitory, is in the fourth rank, in UNAIR dormitory is in the second rank. In UIN MMI dormitory is in the third rank, and in the UB dormitory is in the third rank, based on all types of languages used both monolingual, bilingual, and multilingual used on each dormitory signs.

Next, about the second-highest language use from the four dormitories. If at UINSA dormitory, is bilingual in English-Indonesian, at UNAIR dormitory is monolingual in English and bilingual in English-Indonesian, at UIN MMI dormitory is bilingual in Arabic-English, and in UB dormitory is bilingual in English-Indonesian. So, in the four dormitories, many use Indonesian and English on the signs. While languages other than Indonesian and English such as Arabic, Korean, Thai, and Javanese, are rarely used, except the UIN MMI dormitory still uses a lot of Arabic on the signs. However, it is used in bilingual, especially in Arabic-English, during the use of very little monolingual in Arabic.

Then the existence of this type of multilingual language only exists in the UINSA dormitory and the UIN MMI dormitory. Whereas in the UNAIR dormitory and the UB dormitory, there is no use of multilingual signs, the researcher only found monolingual and bilingual.

Furthermore, from the graphic images above, the use of Arabic in the signs in the four dormitories is also only found in the UINSA dormitory and UIN MMI dormitory. While in the UNAIR dormitory and the UB dormitory, there is no use of Arabic or any other language such as Javanese or Thai. In UNAIR dormitory and UB dormitory only use two types of language on the signs displayed there, namely Indonesian and English.

Those are all the comparison of language use on signs at the four East Java State Universities Female Student Dormitory. Including Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Female Student Dormitory of Airlangga University, Ma'had Sunan Ampel Al- Aly Putri UIN Maulana Malik Ibrahim Malang, and

Female Student Dormitory of Brawijaya University (Griya Brawijaya). Indonesian language as mother tongue becomes the most language displayed in four dormitories. Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al- Aly Putri UIN Maulana Malik Ibrahim Malang are multilingual environment. At the same time, the Female Student Dormitory of Airlangga University and Female Student Dormitory of Brawijaya University (Griya Brawijaya) are bilingual environments.

4.1.2 Categories of Sign

In this subpoint, the researcher present and describe the results about the sign categories in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, female student dormitory of Airlangga University, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, and female student dormitory of Brawijaya University, as well as the comparison of sign categories in the four female dormitories.

4.1.2.1 Categories of Sign in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya

In this part, the researcher categorizes and analyzes the signs according to the Spolsky and Cooper's signs taxonomies. There are seven categories of the signs after the researcher analyzes the data. They are building names, informative signs, direction signs, prohibition & orders, advertising sign, slogan, and learning media. The researcher presents the detailed result of the data about the signs

categories in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya in the table below.

Table 4.5. The Number of Sign Categories in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya

Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya			
Categories	Number of Percentage signs		Total
Building names	16	12,31%	130
Informative signs	32	24,61%	
Direction Sign	6	4,61%	
Prohibition & Orders	48	3 <mark>6,</mark> 92%	
Advertising signs	4	3,08%	
Slogan	23	17,69%	
Learning Media	1	0,77%	

From the table above, prohibition & order signs have the highest number (36.92%) of the other sign categories at Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya. The second-highest number of signs is the informative signs category (24.61%). The slogan signs category is in the third-highest number position (17.69%). In the fourth position is the building names category (12.31%), the existence of direction signs only a few (4.61%), as well as advertising signs are very few (3.08%), and almost non-existent is the learning media category (0.77%) because only one sign is found in this dormitory. So that, in Ma'had Al-

Jami'ah Putri UIN Sunan Ampel is dominated by the category of prohibition & order signs.

4.1.2.1.1 Building Names

Building names include the signs representing the names of rooms or the names of specific places and floor markers in the Ma'had Al-Jami'ah Putri UIN Sunan Ampel dormitory. There are 16 signs (12,31% and the fourth-highest number), which included all the signs in Pesmi 1 & Pesmi 2 buildings. Based on the observation in Pesmi 1 building, there is no building name in front of the dormitory, only the names of individual rooms and places inside the dormitory (see figure 4.30). While in Pesmi 2 (Pesantren Mahasiswi) the case is the opposite of Pesmi 1 building, in front of the entrance to Pesmi 2 there is already a building name that tells that the building is a female dormitory, but inside the Pesmi 2 building the certain places or rooms are still not marked with the name.



Figure 4.30: A Bilingual Room Name Sign

Furthermore, from the total 16 building name signs, there are ten signs written in bilingual, using Arabic-English languages, then six signs written in monolingual: 5 signs in English and one sign in the Indonesian language.

4.1.2.1.2 Informative Signs

The informative signs category is in the second position. There are 32 signs (24,61%) found, which included informative signs in the form of announcements, general information, and daily activities. This category of the sign is in front of the dormitory entrance, wall magazine, cooperatives, specific rooms, in front of student room doors (such as the cleanest room information), in the front of some empty dormitory room doors (as a sign of a broken room), bathrooms, and in student rooms (most commonly found in daily schedules). See the examples in figure 4.31 & 4.32.



Figure 4.31: The Informative Sign About Dormitory Daily Activity



Figure 4.32: The Informative Sign About Daily Medicine

Also, the figure above is a figure of daily activities in the dormitory starting from Monday to Saturday, and the other figure is a figure of health information made by administrators in the health division as a form of concern for students. Then out of a total of 32 informative signs, there are 20 signs written in monolingual (all the signs written in Indonesian language only) and 12 signs written in bilingual (1 sign in Arabic-Indonesian, ten signs written in English-Indonesian, and one sign written in Indonesian-Javanese language).

4.1.2.1.3 Direction Signs

There are only six signs showing direction at Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, which included directions, procedures or steps, and how to use something. This category of signs is found in the laundry room and building inside the dormitory both in Pesmi 1 and Pesmi 2 buildings. However, in Pesmi 1 building, there are no directions found. Only the procedure sign is found in the laundry room. See the examples in figure 4.33 & 4.34. Moreover, from the six signs, four signs use Indonesian only, and two signs use English-Indonesia.



Figure 4.33: A Bilingual Direction Signs in the Procedures Form



Figure 4.34: A Monolingual Direction Signs

4.1.2.1.4 Prohibition & Order Signs

The existence of prohibition & order signs category in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya is the most numerous among the other categories of signs. In total, there are 48 (36,92%) prohibition & order signs, which include in the forms of warnings, notices, prohibitions, orders, appeals, and suggestions. This sign category is easily found and is widely seen in front of the *mahasantri* room door, in front of the ablution room, in the bathroom, kitchen, and front of dormitory entrance. Prohibition & orders in Indonesian strongly dominate their existence in this dormitory from other categories of signs and other languages, both Pesmi 1 and Pesmi 2. See the examples in figure 4.35 & Figure 4.36.



Figure 4.35: A Bilingual Prohibition Sign in the Ablution Place



Figure 4.36: A Monolingual Order Sign in the Bathroom

Also, there are 38 prohibition & order signs displayed most use Indonesian. Moreover, there is only one sign using Arabic writing only, the four signs in mixed English-Indonesian writing, two signs in mixed Arabic-Indonesian writing, and three signs in mixed Indonesian-Javanese writing.

4.1.2.1.5 Advertising Signs

There are very few categories of advertising signs in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya. There are only four signs, which include promotions, sales, purchases, and services. These signs categories are all found displayed on the front of the door of the *mahasantri*'s room. As well as the four signs displayed using Indonesian language writing only (see figure 4.37).



Figure 4.37: A Monolingual Advertising Sign

4.1.2.1.6 Slogan Signs

The researcher found 23 slogan signs category, which included motto, aphorisms, motivational words, prayers, hopes, targets, dreams, and goals. The researchers quite a lot found this category of signs in front of the mahasantri's room door. Here, the slogan signs are mostly in the Indonesian language, namely as many as 16 signs. One sign in English only and one sign in Javanese only. Then as many as five signs are written in a mixture of two languages (1 sign in Arabic-Indonesian, three signs in English-Indonesian, one sign in Indonesian-Javanese). Moreover, one sign in an Indonesian-English-Javanese mixture (see the example in figure 4.38).



Figure 4.38: A Monolingual Slogan Sign

4.1.2.1.7 Learning Media Signs

After the researcher conducted observations in two Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya buildings (Pesmi 1 & Pesmi 2), the researcher only found one learning media sign in Pesmi 2 building. Especially in front of student rooms in the form of English vocabulary. In Pesmi 1 building, there is

absolutely no learning media sign category found. Learning media sign that the researcher found can be seen in Figure 4.39.



Figure 4.39: A Learning Media Sign in the English Language

4.1.2.2 Categories of Sign in Female Student Dormitory of Airlangga University Surabaya

The Linguistic landscape category discovered by the researcher at the Female Student Dormitory of Airlangga University obtained from the classification and analysis of data using the taxonomies of the Spolsky and Cooper's sign. Here, the researcher found five categories of signs from all of the total signs displayed, namely building names, informative signs, direction signs, prohibitions & orders, advertising signs, slogans, and learning media. The detailed results are presented in a table by the researcher below.

Table 4.6. The Number of Sign Categories in Female Student Dormitory of Airlangga University Surabaya

Female Student Dormitoryof Airlangga University Surabaya			
Categories	Number of signs	Percentage	Total
Building names	8	18,60%	43
Informative signs	9	20,93%	
Direction Sign	4	9,30%	
Prohibition & Orders	21	48,84%	
Advertising signs	1	2,32%	
Slogan	0	0%	
Learning Media	0	0%	

Based on the table above, the prohibition & order signs (48.84%) are the most numerous among the other sign categories in the Female Student Dormitory of Airlangga University. The presence of informative signs is in the second-highest position (20.93%), then the building names sign (18.60%) is in the third-highest position. Which almost do not exist at all was the category of advertising signs (2.32%), and the direction sign category (9.30%) are also very few found in this dormitory. In contrast, the categories of slogan signs and learning media are not found at all by the researcher. The existence of the prohibition & orders category is very dominating in this dormitory, which is often found outside the building or inside the dormitory building.

4.1.2.2.1 Building Names

There are eight signs (18.60%) displayed in certain places in this dormitory as a marker of the place/room, such as in the parking area of the dormitory, prayer hall (*mushalla*), toilets, warehouses, and laundry services. The parking area in this dormitory is different between parking lots for students, a parking lot for visitors, special parking for the staff of the dormitory, and special parking for the dorm president. So the parking area is marked with a particular sign (see the example in figure 4.40).



Figure 4.40: A Monolingual Parking Area Name Signs

Besides, from the eight-building name signs, seven signs written using the Indonesian language only, and one sign written in English only (monolingual). No bilingual or multilingual building names signs found.

4.1.2.2.2 Informative Signs

The informative sign category found as many as nine signs (20.93%) displayed outside the building or inside the dormitory building, which included in the form of announcements, official building construction information, and information for the public. This category of signs displayed on notice boards (see

the example in figure 4.41). From the total informative sign displayed in this dormitory, eight signs written in Indonesian (monolingual) and one sign written in English-Indonesia (bilingual).

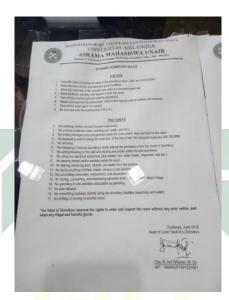


Figure 4.41: The Informative Signs about the Role of Dormitory in English

4.1.2.2.3 Direction Signs

The researcher only found four direction signs (9.30%), which were all written in Indonesian (monolingual). This type of sign displayed outside the building as a sign of direction to the parking area and the inside of the building, which shows evacuation routes, emergency stairs, and fire extinguishers. See one of the example in figure 4.42.



Figure 4.42: A Monolingual Direction Sign

4.1.2.2.4 Prohibition & Order Signs

The number of prohibition & order signs in the Female Student Dormitory of Airlangga University is the most dominant. There are 21 signs found by the researcher. Seventeen signs use Indonesian (monolingual), one sign uses English, and three signs use English-Indonesian (bilingual). The signs of this category are often found on the inside of dormitory buildings such as in staff offices, drying clothes, on stairs, bathrooms, kitchens, gathering points, and on the outside of buildings also where the students take off their slippers (see the examples in figure 4.43 & 4.4).



Figure 4.43: A Bilingual Prohibition Sign



Figure 4.44: A Monolingual Order Sign

4.1.2.2.5 Advertising Signs

There is only 1 (2.32%) advertising sign found in the form of a poster displayed on the notice board. Advertising sign found by the researcher uses the Indonesian language (monolingual), see figure 4.45.



Figure 4.45: A Monolingual Advertising Sign

4.1.2.3 Categories of Sign in Ma'had Sunan Ampel Al-Aly Putri UIN

Maulana Malik Ibrahim Malang

Based on the results of the study conducted by the researcher at Ma'had Sunan Ampel Al-Aly UIN Maulana Malik Ibrahim Malang, after analyzed by the researcher, in this dormitory found seven categories of signs from 482 signs displayed. These include building names, informative signs, direction signs, prohibition & order signs, slogan signs, and learning media signs. This category is also according to the taxonomies of the Spolsky and Cooper's signs. For more details, the results related to the sign categories are in the table below.

Table 4.7. The Number of Sign Categories in Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang

Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang			
Categories	Number of signs	Percentage	Total
Building names	197	40,87%	482
Informative signs	83	17,22%	
Direction Sign	14	2,90%	
Prohibition & Orders	54	11,20%	
Advertising signs	7	1,45%	
Slogan	98	20,33%	
Learning Media	29	6,02%	

After paying attention to the details of the table above, it turns out that there is so many building names sign in this hostel, which is 197 signs (40,87%%). Its existence is so dominating from the existence of other types of signs. Then in the second place is the slogan signs category. There are 98 signs (20.33%) displayed in this dormitory. The informative sign category is in the third-highest position, with 83 signs (17.22%) available. Prohibition and order signs (11.20%) are in fourth place. In the fifth place is learning media signs (6,02%%). Then, the direction signs are in the sixth position (2.90%). Moreover, in the last or seventh position is advertising signs (1.45%), because there are very few in this dormitory. So, this dormitory has many building names attached to it, including the name of dormitory building itself, place name, and room in this dormitory, as well as the name of the language learning classes in this dormitory.

4.1.2.3.1 Building Names

In the four buildings of Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, there are all the names of the dormitory buildings displayed in front of the entrance of the dormitory building. Then, in the dormitory building, there are also room names. As well as the names of language learning classes. A total of 197 building names signs displayed in all four dormitory buildings (see the examples in figure 4.46 & 4.47).



Figure 4.46: The Name of Dormitory Building Written in Arabic



Figure 4.47: The Class Name of Language Learning

The use of bilingual languages in building name signs is very dominating. One hundred seventy-five signs are using bilingual. Namely in Arabic-Indonesian, English-Arabic, and English-Indonesian. While the monolingual are 21 signs using Arabic, English, and Indonesian. Then there is a sign that is multilingual using Arabic-English-Indonesia. The multi-language used in this dormitory leads students to develop their language from everything they see every day, starting

from the name of the building, room name, class name, and the name of a specific place in their dormitory.

4.1.2.3.2 Informative Signs

There are many informative signs displayed on the four dormitory buildings of Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang in the form of information. Including the names of the administrators/supervisors on each floor, information on laundry, language learning time, the cleanest room achievement labels and the dirtiest rooms, dormitory code, information about the history of the building based on each building's name, time of licensing service, and fashion provisions in which all existing and displayed information for students (see one of the examples in figure 4.48). In figure 4.48, there is information in the form of a room achievement label, which is the cleanest room among the other rooms displayed in one of the students' front door using English.



Figure 4.48: The Informative Sign in the form of the Room Achievement

Besides, after being analyzed by the researcher, informative signs use monolingual, bilingual, and multilingual. There are 49 signs in monolingual using Indonesian and English. No monolingual signs use Arabic or any other language. Then there are 30 bilingual signs written in Arabic-Indonesian, English-Arabic,

and English Indonesia, whereas multilingual signs are only four signs using Arabic-English-Indonesia.

4.1.2.3.3 Direction Signs

There are as many as 14 signs in the direction signs category in the form of placemarks, *mahasantri* return licensing procedures, how to laundry clothes, how to give complaints, and how to turn on the sound system. This type of direction signs is displayed in lobby pillars, *murabbiyah* front door, laundry place, and lobby (see one of the examples in figure 4.49).



Figure 4.49: A Monolingual Direction Sign

For further information, in the direction signs displayed, eight signs are monolingual signs, six signs are in English, two signs are in Indonesian. Four signs are bilingual, where three signs in English-Indonesia and one sign in Arabic-Indonesian. Then two signs use multilingual in Arabic-English-Indonesian.

4.1.2.3.4 Prohibition & Order Signs

The number of prohibition & order signs are as many as 54 signs. Many signs are displayed in front of the *murabbiyah*, *musyrifah*, and *mahasantri*'s room door. Standard rules and appeals to knock on the doors and call in greetings before

entering. Then there is also a warning that in the area is an area that is required to use Arabic or English, there is also an order to remove slippers and not to put sandals on the sacred floor, and a ban on littering (see the example in figure 4.50 & Figure 4.51).



Figure 4.50: Order Sign in Arabic-English



Figure 4.51: Prohibition Sign in the Indonesian Language

It is essential to know that the language used in the prohibition & order sign varies. Of the 54 signs, 36 monolingual signs are found, including 23 in Indonesian, 12 in English, 1 in Thai, which is in front of a student's room from Thailand. Then the bilingual signs are also found as many as 14 signs, with details of 4 signs in Arabic-Indonesia, three signs in English-Arabic, five signs in English-Indonesia, one sign in Indonesia-Javanese, and 1 signs in Thai-Indonesia.

4.1.2.3.5 Advertising Signs

Only seven signs in the advertising signs category, which consisted of event advertisements and print services displayed in the announcement bulletin board, then there is also a form of selling found displayed on the one of *mahasantri*'s front door. There are also donations and charity advertisements displayed at the cooperative dormitory. The language used in the type of advertising signs includes monolingual in Indonesian as many as two signs, using bilingual in Arabic-Indonesian as many as two signs, and in English-Indonesia, only one sign. Then there are also multilingual ones, where one sign uses Arabic-English-Indonesia, and one sign uses English-Indonesia-Javanese (see one of the examples in figure 4.52).



Figure 4.52: Charity Advertisement Sign in the Indonesian Language

4.1.2.3.6 Slogan Signs

There are 98 signs categorized as slogans found by the researcher in the four Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang buildings. The slogan that uses English is very dominating. Sixty-five slogan signs are using English, 22 signs using Indonesian, two signs using Arabic, and one sign using Javanese. There is also a bilingual sign slogan, found two signs in

Arabic-Indonesia, one sign in English-Arabic, four signs in English-Indonesia. There are slogans, aphorisms, motivational words, and encouragement in English that are displayed on the walls in dormitory lobby, above ceramic/tile stairs, the sidewalls of the stairs, and there are also some found at the front door of the *mahasantri* room. The most unique is the signs that are pasted on the stairs tile precisely in Mabna Khadijah Al-Kubro; in the other Mabna, there are no motivational signs attached on each ladder (see the example in figure 4.53).



Figure 4.53: Slogan Sign in the form of Motivation Words Using English

4.1.2.3.7 Learning Media Signs

Based on the results of research in Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, the researcher found 29 categories of learning media signs, consisting of wall magazine, daily prayers to be memorized, lattices of language learning, daily conversation and common expressions. These signs displayed in *murabbiyah* and *musyrifah* rooms on each floor of all four dormitories (see the example in figure 4.54).



Figure 4.54: Learning Media Sign Using Arabic-English-Indonesia

For more information, the learning media signs displayed consist of monolingual, bilingual, and multilingual signs. The monolingual signs are six signs, four signs in English, one sign in Arabic, one sign in Indonesian. In comparison, the bilingual signs include seven signs using Arabic-Indonesia, three signs using English-Arabic, and three signs using English-Indonesia. Then there are also ten multilingual learning media signs, all of which are in Arabic-English-Indonesia.

4.1.2.4 Categories of Sign in Female Student Dormitory Brawijaya University Malang

Based on the results of the classification and analysis of the data using the taxonomy of Spolsky and Cooper signs, the researcher found four categories of signs from 7 indicators or taxonomies of linguistic landscape categories in the Female Student Dormitory of Brawijaya University (Griya Brawijaya). Four categories of signs found by the researcher include building names, direction

signs, informative signs, and the last is prohibition & order signs. The results are in the following table below.

Table 4.8. The Number of Sign Categories in Female Student Dormitory of Brawijaya University (Griya Brawijaya) Malang

Female Student Dormitory of Brawijaya University (Griya Brawijaya) Malang			
Categories	Number of signs	Percentage	Total
Building names	9	19,15%	47
Informative signs	12	25,53%	
Direction Sign	7	14,89%	
Prohibition & Orders	19	40,42%	
Advertising signs	0	0%	
Slogan	0	0%	
Learning Media	0	0%	

According to the table above, the category of prohibition & order signs is the most widely displayed in the Female Student Dormitory of Brawijaya University (Griya Brawijaya). There are found 19 prohibition & order signs (40,42%) in this hostel. Then informative signs are the second most with a total of 12 signs (25,53% displayed. While the existence of building name signs and direction signs has the same amount, each of them has nine signs (19,15%) displayed. Moreover, in this dormitory, no advertising signs, slogan signs, and learning media are found.

4.1.2.4.1 Building Names

The researcher only found nine-building name signs, which included the room name and place name in the female student dormitory of Brawijaya University (Griya Brawijaya). Such as the official name, meeting room, lobby room, dorm salon, restroom, and the suggestion box name. Of the seven signs displayed, all are covered by monolingual and bilingual. On the monolingual sign, five signs in English, and two signs in Indonesian. Whereas there is also two bilingual sign and English-Indonesian only covers it (see one of the examples in Figure 4.55).



Figure 4.55: The Room Name Using English

4.1.2.4.2 Informative Signs

The presence of informative signs in the female student dormitory of Brawijaya University (Griya Brawijaya) is quite a lot. Occupying the second-highest position with a total of 12 signs displayed including announcements, dormitory regulations, dormitory rules, dormitory service hours, and certain other information aimed at students and a visitor (see the example in figure 4.56).

Furthermore, from the 12 signs displayed, five signs in Indonesian, one signs in English (monolingual), and six signs in English-Indonesia (bilingual) mixed language.



Figure 4.56: Service Information Sign Using the Indonesian Language

4.1.2.4.3 Direction Signs

In the number of direction signs that are found by the researcher, only seven signs are displayed. The total amount is the same as the entire existence of building name signs in this dormitory. Direction categories found include directions for Qibla, directions for dormitory canteens, directions for ablution, evacuation routes, and there are also procedures related to the instructions for using fire extinguishers (see the example in figure 4.57). The language used in the direction signs in this dormitory uses the most monolingual in Indonesia as many as six signs. Furthermore, there is only one bilingual direction sign in the English-Indonesian combination.



Figure 4.57: Direction Sign for Having Pray

4.1.2.4.4 Prohibition & Order Signs

The category of prohibition & order signs in the female student dormitory of Brawijaya University (Griya Brawijaya) is the most signs displayed. There are 19 signs which included suggestions, appeals, requests, messages, and orders to

knock on the doors and call in greetings before entering. There are also some restrictions, such as prohibiting throwing garbage in the bathroom, prohibiting drying clothes in the lobby area, prohibiting putting cutlery in for the sink, the prohibition of soaking clothes, the prohibition of leaving toiletries in the bathroom. As well as specific other prohibitions & orders to maintain the security, comfort, order, and cleanliness of the dormitory (see the example in figure 4.58 &

DILARANG DILARANG MEMAKAI MEMAKAI MEMAKAI KAOS CELANA PENDEK

Figure 4.58: Prohibition Signs Using Indonesian Language



Figure 4.59: A Monolingual Order Sign

Also, there are 15 prohibition & order signs in this dormitory that uses Indonesian. Then there are also four bilingual signs using English-Indonesian. So, the national language, namely Indonesian, dominates the existence of prohibition & order signs.

4.1.2.5 The Comaparison of Sign Categories in Four Female Student Dormitories Building Names Informative Signs Direction Signs Prohibition & Or

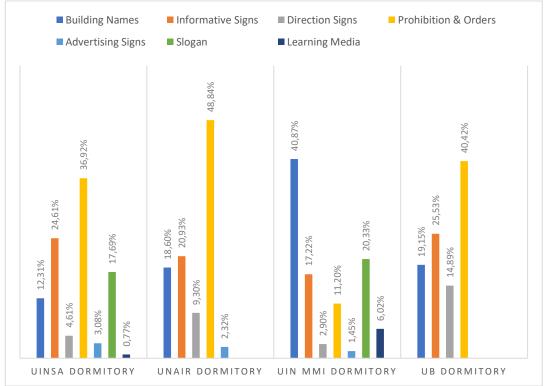


Figure 4.60: The Comparison of Sign Categories in Female Student Dormitories of State Universities in East Java

Based on the graph above, from the seven categories only in the UINSA dormitory and in the UIN MMI dormitory is the existence of 7 sign categories. While in the UNAIR dormitory, there are only five categories of signs without slogans and learning media signs. Likewise, in the UB dormitory, there are not all of the seven categories of signs, only four categories of signs without advertising signs, slogan signs, and learning media signs.

Based on the graphic images above, the category of prohibition & order signs occupies the most positions in the UINSA dormitory, UNAIR dormitory,

and UB dormitory. Whereas at UIN MMI dormitory, which occupies the most positions in the category of building name signs, not prohibition & order signs.

Then occupying the second highest is the informative signs category in UINSA dormitory, UNAIR dormitory, and in UB dormitory. In contrast, the second-highest category of signs at UIN MMI dormitory is the slogan sign category.

Moreover, the category of signs that occupies the third-highest position is building names signs in the UINSA dormitory, UNAIR dormitory, and UB dormitory. Whereas in the UIN MMI dormitory, which occupies the third-highest position is the informative signs category.

Next is the sign category, which occupies the fourth position. In the UNAIR dormitory and the UB dormitory is a direction sign. Whereas at UINSA dormitory is a slogan sign, because here the direction signs are in the fifth position. Furthermore, at UIN MMI dormitory is a prohibition & order signs, while the direction signs here occupies the sixth position. As for the UNAIR dormitory in the fifth position is the advertising sign category while in the UIN MMI, the dormitory is learning media signs. Unlike in the UINSA dormitory, the advertising signs category is in the sixth position. Moreover, in the seventh position, if at UINSA dormitory is the media learning sign category, while at UIN MMI, dormitory is the category of advertising signs. Such is the difference concerning the existence of 7 sign categories in the four dormitories.

4.1.3 Function of Sign

In this subpoint, the researcher present and describe the results about the functions of sign in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, female student dormitory of Airlangga University, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, and female student dormitory of Brawijaya University, as well as the comparison of the sign functions in the four female dormitories.

4.1.3.1 Function of Sign in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya

The researcher conducts interviews to investigate and find out more about the existence of LL in Ma'had Al-Jami'ah UIN Sunan Ampel Surabaya. Especially about the essential functions of LL, which are displayed in the UINSA female dormitory with Ustadz Bahtiyar Rifa'i M.Pd as the coordinator of the student *Pesantren* (Islamic Boarding School) of Pusat Ma'had Al-Jami'ah UIN Sunan Ampel. And also with Ustadzah Siti Fatimah, S.E.Sy as *muwajjihah* in the UINSA female dormitory.

After conducting the interview, the researcher transcribes the results of the interview and highlights the results of answers that are very related and provide information related to the essential functions of LL in the UINSA female dormitory. Then, the researcher analyzes and describes the information. The explanations regarding the LL function are below.

4.1.3.1.1 The Function of Sign in the Current

a. To Promote Safety

At Ma'had Al-Jami'ah Putri UINSA there are indeed many categories of commemorative and prohibition signs. It turns out that of the many types of signs, one of which serves to secure the dormitory from strangers or other than *mahasantri* who enter the dormitory without permission. As said by Ustadzah Fatimah as *muwajjihah* in UINSA female dormitory:

"Karena demi keamanan dan melindungi Pesmi. Misalnya seperti tulisan larangan Selain Mahasantri Dilarang Masuk" atau "Area Ini Diawasi oleh CCTV Selama 24 Jam", itu agar tidak ada orang asing masuk asrama. Jadi itu sebagai peringatan bahwa orang selain *mahasantri* Pesmi dilarang masuk asrama, kayak gitu."

("Because for the sake of the safety and to protect Pesmi. For example, a prohibition other than mahasantri prohibited from entering the dormitory" or "This Area is Supervised by CCTV for 24 Hours" so that no foreigners enter the dormitory. So it is a prohibition that people other than Pesmi students (mahasantri) enter the Pesmi, like that.")

b. To Educate Students

The next function of the signs displayed at UINSA female dormitory is to educate students about the sanctity of the unclean (*thaharoh*), then to educate them about morals, maintaining cleanliness, and discipline. As described by Ustadzah Fatimah as *muwajjihah* in UINSA's female dormitory;

"Yang kedua agar mahasantri tahu tentang thaharoh atau kesucian, kayak batas suci atau batas najis, itu sebagai peringatan agar mereka lebih berhati-hati dalam urusan ibadah, jadi agar mereka memperhatikan mana yang najis dan mana yang suci. Terus ada juga yang tentang akhalak misal disuruh hemat air, jadi itu biar gak isrof, biar tidak berlebih-lebihan dalam menggunakan air, dan biar gak mubadzir. Terus yang ketiga plakat yang ditaruk di dinding wastafel itu biar adikadik tidak sembarangan membuang sampah di wastafel, kan kalau dibuang di wastafel jadi mampet, makanya dikasi peringatan, gitu."

("The second so that mahasantri know about thaharoh or purity, like holy boundaries or unclean limits, it is a warning so that they are more careful in matters of worship so that they pay attention to what is unclean and what is sacred. Then there is also about morality, for example, told to save water, so that so as not isrof, so as not to overdo it in using water, and not to be redundant. Then the third signs that are tapped on the sink wall so that the students do not carelessly throw garbage in the sink, right if thrown in the sink, so it is clogged, so that is a warning.")

The existence of signs here is not only limited to the signs on display but also has an important role and position to educate and make female students better. As well as the actual function of the signs in this dormitory, the philosophy is in the Qur'an and has a significant meaning for students who want to think, as explained in detail by Ustadzah Fatimah as the *muwajjihah* of UINSA female dormitory;

"Jadi semua plakat-plakat yang ada itu filosofinya ada di Al-Qur'an semua. Misalnya tentang kebersihan dan thaharoh itu ada dalam surat At-Taubah, tentang keamanan ada di surat An-Nur kalau tidak salah, jadi kita bertatakrama bahwa masuk rumah orang itu harus ada izinnya, maka dari itu selain anak Pesmi tidak diperbolehkan masuk sembarangan. Terus yang ketiga itu kayak busana itu kan merupakan tarbiyah dan akhlaq bahwa perempuan itu harus menutup auratnya. Terus lagi tentang hemat air kan itu tidak boleh mubadzir. Kemudian larangan agar jangan membuang sisa makanan di saluran wastafel itu dasarnya di Al-Quran seperti janganlah membuat kerusakan di bumi. Kan kalau membuang sampah sisa makanan di saluran wastafel kan jadi mampet dan membuat kerusakan sebab tangannya kita senidiri. Jadi sebenarnya semuanya mengacu pada tarbiyah, fikih, dan akhlaq. Jadi, itu tidak sekadar plakat. Jadi filosofinya itu tinggi bagi orang yang mau berpikir."

("So all the signs in this dormitory, the philosophy is in the Qur'an. For example, about cleanliness and thaharoh is in the Surah At-Taubah, about security is in Surah An-Nur, if it is not wrong, so we have a guest house that someone has to have permission, therefore apart from Pesmi students, they are not allowed to enter carelessly. Then again, about saving water, it should not be redundant. Then the prohibition on not disposing of leftover food in the sink drain is basically in the Qur'an like do not make damage on earth. If they throw away the leftover food waste in the sink, it will become clogged and cause damage because of our hands. So actually, everything refers to tarbiyah, fiqh, and morality. So, it is not just a sign. So the philosophy is high for people who want to think.")

c. To Provide Information

The next function is to provide information or announcements for students so that they do not get confused and there is communication between dormitory administrator and students. This is also conveyed by Ustadzah Fatimah;

"Terus misalnya plakat yang ditempel di depan pintu koperasi atau Pesmi Mart seperti pemberitahuan jam bukanya setiap ba'da kegiatan subuh dan ba'da kegiatan isya', itu dikarenakan kalau di waktu selain itu para pengurusnya juga pada kuliah untuk menjaga koperasi di siang hari. Jadi itu sebagai bentuk agar saling pengertian antara mahasantri dan pengurus. Jadi, kalau mau beli-beli di Pesmi Mart harus di jam-jam yang sudah ditentukan."

("Then, for example, signs displayed on the front door of the cooperative or Pesmi Mart such as notification of opening hours for every morning and evening activities is because at other times the management is also in college to look after the cooperative during the day. So it is a form of mutual understanding between the students (mahasantri) and administrators. So, if students want to buy at Pesmi Mart, they have to do it at the appointed hours.")

d. To Add Knowledge and Develop Students Foreign Language Skills

By the existence of the signs displayed, the knowledge of students also increases because they often see it every day. They can memorize vocabulary and memorize it without intending to memorize it. Moreover, the language used on the signs displayed also serves to develop foreign language skills (English & Arabic) for students. As said by Ustadzah Fatima as *muwajjihah* at the UINSA Female Dormitory;

"Oh itu pengenalan mufradat, biar terekam dalam jiwa mahasantri. Misalnya bahasa arabnya kantor ya, jadi mereka bisa melihatnya setiap hari, oh ternyata idarah itu kantor, misalnya kantin, atau misalnya perpustakaan yaitu maktabah. Itu memang sengaja tidak kasih bahasa indonesia agar mereka tau dan terbiasa dengan bahasa asing..."

("Oh, that is the introduction of the (vocabularies) mufradat so that the student will memorize it. For example, what is the Arabic for office, so they can see it

every day, oh it turns out that it is an office, for example, a canteen, or for example the library is maktabah. They know and are familiar with foreign languages ...")

So some of the signs using English and Arabic, besides functioning to increase student knowledge, is also the vision and mission of Ma'had Al-Jami'ah UIN Sunan Ampel Surabaya to develop students' language skills in the dormitory. As stated by Ustadz Bahtiyar Rifa'i as the *Pesantren* Coordinator;

"Jadi tempelan-tempelan itu sangat berperan penting untuk mengingat sesuatu, membiasakan/mengikuti sesuatu, serta membantu untuk menghafal sesuatu. Serta selaras dengan visi-misi Pusat Ma'had untuk mengembangkan bahasa."

("So the signs are vital to remember something, to get used/follow something, and to help to memorize something. And to be in line with Ma'had vision and mission to develop language.")

4.1.3.1.2 The Function of Sign in the Addition Plan

a. To Educate More about Morals and Figh

As for the signs that are still in the planning to be displayed, it also has a vital function to better educate students about morality, namely about how to dress well in Islam and fiqh (procedures for purification for worship in Islam). As conveyed by Ustadzah Fatimah;

"Iya, yang pertama itu tentang busana dan batasan busana,... Yang ketiga di tempat mesin cuci, jadi mau dikasih plakat-plakat biar mereka tahu cara mencuci pakai mesin cuci sesuai dengan syari'at, biar mereka tidak sembarangan, gitu."

("Yes, the first one is about fashion and clothing restrictions,... The third is in the washing machine area, so they want to give plaques so that they know how to wash using washing machines according to shari'a, so that they are not haphazard, so.")

Ustadzah Fatimah's statement turned out to be in line with what conveyed by Ustadz Bahtiyar that the signs in the plan to be added mainly a signs oriented

towards educating student morals because this had become the vision and mission of Ma'had Al-Jami'ah UIN Sunan Ampel Surabaya. As stated by Ustadz Bahtiyar;

"Kita ini pusat Ma'had Al-Jami'ah memiliki visi-misi. Pertama adalah menjadi pusat pembinaan karakter building mahasasiwa. Berarti tempelan atau linguistic landscape yang akan kita pasang tentu yang ada kaitannya dengan akhlak. Terus kemudian misalnya kata "innama bu'itstu liutammima makarimal akhlak" itu juga bisa kita tempel untuk selalu mengingatkan tentang akhlak."

("We are the center of Ma'had Al-Jami'ah have a vision and mission. The first is to become a center for building student character. It means that the linguistic landscape that we will display certainly has something to do with morals. Then later, for example, the word" innama bu ' itstu liutammima makarimal morals " that we can also display to always remind about morals.")

b. To Practice Student Independence

The next plan to add signs is to function to make mahasantri live independently and not continue to be spoiled or dependent on the management. Such as the signs that later will be displayed in the room turning on *Sanyo* (so that water flows). As conveyed by Ustadzah Fathimah;

"...terus yang kedua di tempat sanyo, biar yang menyalakan sanyo itu tidak hanya pengurusnya, tetapi mahasantri juga memahami, jadi di tempat sanyo nanti akan ditaruh plakat..."

("... then the second one is in place of Sanyo so that not only the manager turns the Sanyo, but the student must also understand, so in the Sanyo room, the sign will exist there...")

c. To Beautify the Dormitory

The function of the signs that still in the plan of addition also has a vital function to further beautify the dormitory with specific designs and to use particular aesthetics as well so that it is exciting for everyone who sees it. As

stated by Ustadz Bahtiyar as the UINSA coordinator of male and female dormitory;

"Termasuk saya ingin ngeprint pemikiran-pemikiran tokoh sampai saat ini juga masih belum terealisasikan. Jadi hal ini memang perlu kerja sama yang sedemikian rupa. Mudah-mudahan ke depan bisa terealisasikan. Itu menjadi impian dan cita-cita kami. Agar asrama tidak nampak atau terkesan terlalu polosan. Didesain sedemikian rupa dan dipasang kelihatan cantik, elok, dan enak dipandang dengan estetika tertentu. Kalau polosan itu nggak enak di pandang. Ibaratnya tembok putih dan tembok yang diukir, orang itu akan nyaman ketika tembok itu diukir."

("Including, I want to print the thoughts of the figures so far they have not yet been realized. So this does indeed need such cooperation. Hopefully, in the future, it can be realized. It becomes our dream. So that dormitory does not appear or seem too plain, designed in such a way, displayed to look beautiful and pleasing to the eye with a certain aesthetic. If the polish is not pleasing to the eye, like a white wall and a carved wall, that person will be comfortable when the wall carved.")

d. To Motivate Students

Furthermore, the signs function that is still in the planning of addition is also very important to spread motivation or enthusiasm for students. Which of these motivational words will later be taken from English aphorisms and fragmentsss of the Qur'an verses. This is stated in detail with examples by Ustadz Bahtiyar;

"Terus juga kata-kata motivasi dalam bahasa inggris. Jadi akhlaknya dapat, bahasa arab dan bahasa inggris juga dapat. Atau kata-kata dari Al-Qur'an yang bisa berfungsi sebagai motivasi seperti kata-kata "yarfaullahulladzina amanu minkum walladzina utul 'ilma darajat" yang artinya bahwa Allah akan meninggkan derajatnya orang-orang yang beriman dan orang berilmu beberapa derajat. Itu juga ada nilainya toh. Nilai menghafal Al-Qur'an, nilai motivasi, ya to, nilai akhlak dan lain sebagainya. Atau juga kata "Utlubul 'ilma minal lahdi ilallahdi" bahwa tidak ada batasan dalam mencari ilmu."

("And also motivational words in English. So it can be morals, Arabic and English also be able. Alternatively, words from the Qur'an can function as motivations such as the words "yarfaullahulladzina amanu minkum walladzina"

utul 'ilma darajat,' which means that Allah will elevate the degree of believers and knowledgeable people to some degree. That also has value. The value of memorizing the Qur'an, the value of motivation, yes to, the value of morals, and etcetera. Or also the word" Utlubul 'ilma minal mahdi ilallahdi "that there is no limit in seeking knowledge.")

e. To Preserve Local Wisdom

Then again, the function of the signs that are still in the plan to add in Ma'had Al-Jami'ah Putri UINSA is to preserve local wisdom with the thought of local and national figures such as the thoughts of the Ulama and the words of Bung Karno. As stated by Ustadz Bahtiyar;

"Namun tidak semuanya harus B. Arab dan B. Inggris bisa juga dengan pemikiran tokoh lokal dan ulama-ulama Nusantara yang berbahasa Jawa untuk melestarikannya. Bisa juga pemikiran tokoh Nasional seperti Bung Karno agar tahu sejarah juga."

("But not all of them must be in Arabic and English, it can also be thought of by local figures and Javanese ulama to preserve them. It can also be thought of national figures like Bung Karno to know history as well.")

4.1.3.2 Function of Signs in Female Student Dormitory of Airlanga

University Surabaya

To find out the detailed information about the crucial functions of signs that displayed at the Female Student Dormitory of Airlangga University Surabaya, the researcher interviewed with Mrs. Rizmaya Yud Mahindra as the Chief of Administrative Staff at the Female Student Dormitory of Airlangga University. The researcher presents the results of the interview below.

4.1.3.2.1 The Function of Signs in the Current

a) As a Means of Information

The signs displayed at the Female Student Dormitory of Airlangga
University, in general, is a means of information for students who live in the
dormitory. Besides, it is an information tool for guests or non-residents of the
dormitory, such as information about the prohibition of entering dormitory. Stated
by Mrs. Rizma as the Chief of Administrative Staff at the Female Student
Dormitory of Airlangga University, who is always in the dormitory every day;
"Plakat yang dipasang itu umumnya sebagai sarana informasi bagi penghuni atau
pun yang bukan penghuni. Contohnya bagi yang bukan penghuni seperti plakat
dilarang masuk, salah satunya seperti itu."

("Signs generally displayed as a means of information for residents or non-residents. For example, for non-residents such as the signs are prohibited for entering dormitory, one of them is like that.")

b) To Remind and Educate Students

Then, aside from being a means of information, the function of the signs displayed at the Female Student Dormitory of Airlangga University is to remind students who live in the dormitory to the applicable regulations. Moreover, to educate new students, the age of those who live in the dormitory is still in transition from childishness to adulthood. So that the existence of signs is a tool to remind them to live in discipline, maintain cleanliness, and be sensitive to circumstances. As told by Mrs. Rizmaya as Chief of Administrative Staff at the Female Student Dormitory of Airlangga University;

"Selain untuk informasi bagi penghuni itu, yang kedua itu untuk mengingatkan lagi ke penghuni, terutama kalau peraturan di asrama seperti ini. Peraturan itu sudah kami tempel di masing-masing kamar. Aturan-aturan umum misalnya dari

kamar mandi lampu dimatikan, mematikan kran air, seperti itu. Itu juga lebih diingatkan lagi, karena kami rasa usia mereka itu kan peralihan antara anak-anak akan menju ke dewasa. Kayak di dapur, harusnya itu langsung dibersihkan peralatannya, itu mereka langsung ditaruh gitu aja tanpa dibersihkan."

("Besides as information for residents, the second is to remind residents, especially rules in the dormitory is like this. We have posted the regulation in each room. General rules, for example, from bathroom lights, should be turned off, turn off the water faucet, like that. That is also more reminded because we feel that their age is a transition between childishness that will lead to adulthood. Like in the kitchen, they should have cleaned the equipment right away; they just put it straight away without cleaning it.")

4.1.3.2.2 The Function of Signs in the Addition Plan

a) To More Control and Educate Students

The signs which are still in the disposal plan in the new Female Student Dormitory of Airlangga University building also have essential functions. These signs will not only function to provide information but will also function to better discipline students with regulatory signs to be displayed, such as what they can do and what is prohibited. Then it will also be used to educate students to live in an organized and disciplined life, such as a warning to turn off the water faucets in the bathroom and turn off the lights. As explained by Mrs. Rizmaya as Chief of Administrative Staff;

"Itu sudah ada rencana seperti itu dan kami juga tahun depan akan ada tambahan bangunan lagi, nah itu pasti akan membutuhkan banyak juga untuk plakat-plakat informasi kepada penghuni maupun yang bukan penghuni. Kurang lebih jenisnya sama dengan yang sudah ada. Peraturan khusus untuk yang di asrama. Peraturan tata tertibnya apa saja dan larangannya itu apa saja. Dan aturan-aturan umum juga. Yang di kamar mandi itu, selesai menggunakan air krannya harus dimatikan dan lampu harus dimatikan."

("There is already a plan like that, and we will also have additional buildings next year, well that will certainly require many information signs for residents and non-residents alike. More or less the same type as existing ones. Special rules

for those in the dormitory. Any rules and regulations and prohibitions. And general rules too. The one in the bathroom, after they use the tap water, must be turned off, and the light must turn off.")

4.1.3.3 Function of Signs in Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang

To examine more closely the LL function displayed at Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, the researcher interviewed with Ustadzah Jam'iyyatul Khoiriyah (called Ustadzah Ria) as *murabbiyah* (General Manager) in Anis Maria's Language and Ustadzah Division Ulfa (called Ustadzah Anis) as *musyrifah* (supervisor) in the Division of Hygiene, Health, Housekeeping, and Sports. The results of the interview are classified and presented below.

4.1.3.3.1 The Function of Signs in the Current

a. To Beautify the Dormitory

Nearly 500 LL displayed at Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, where the purpose of displaying LL in this dormitory is one of which is needed to beautify the dormitory. So that it does not appear to be a building that has a quiet and empty atmosphere. Therefore, LL's presence in this dormitory displayed on all sides of the dormitory. As stated by Ustadzah Anis;

"Sebenarnya kalau ditanya banyak fungsinya atau manfaatnya. Kayak misalnya juga buat menghias mabna biar nggak kelihatan sepi atau kosong melompong."

("Actually, if asked, there are many functions or benefits. Like for example also to decorate mabna, so it does not look lonely or empty.")

b. To Facilitate Students Looking for Classes

In this dormitory, there are almost 200 signs in the building names category, starting from the names of the four dormitory buildings in front of the entrance, the names of individual rooms in the dormitory, and the names of language learning classes. It turned out that the existence of these types of signs made it easier for all mahasantri to find where their language learning classes are, because there are so many classes, besides the different types of classes, and the grade levels are also different. As said by Ustadzah Anis;

"Kayak plakat-plakat kelas juga kayak gitu, tempelan-tempelan kelas itu juga memudahkan mahasantri kalau nanti mereka mencari kelas pas ta'lim, gitu. Soalnya kan kelasnya juga banyak dan mahasantrinya juga banyak dalam satu mabna, gitu. Biar mereka tidak bingung, seperti itu."

("Like class name signs, these class labels help students easily find their class when there is a ta'lim (learning class). There are many classes because there are also many students in one dormitory. So they do not get confused.")

So, the existence of class name signs is needed because, in this dormitory, there are class learning activities. The function of class marking is beneficial for students to know their respective classes and also so that they do not merely enter the class and move between classes. As stated by Ustadzah Ria;

"Soalnya setiap hari kamis itu, anak-anak itu pembelajarannya di dalam mabna, gitu. Jadi harus ada keterangan kelasnya. Biar tidak pindah, gitu."

("Because every Thursday that students learn in mabna. Therefore there must be a class description. So they do not move to other classes.")

c. To Add Knowledge & Develop Students Foreign Language Skill

Overall from signs in this dormitory also functioned to increase the knowledge of mahasantri (students), especially in the language skill. The signs displayed by using various languages stimulate mahasantri to think about the meaning of the language used on the signs so that they are familiar with the language vocabulary of the signs. As stated by Ustadzah Ria;

"Setidaknya mereka itu familiar dengan bahasa. Misalnya itu bahasa inggris, jadi mereka itu familiar dengan vocab itu, gitu. Dan pasti nanti beberapa mereka pasti juga berpikir ini artinya apa, gitu. Ya, kayak gitu aja sih."

("At least they are familiar with this type of language. For example, it is English, so they are familiar with the vocab. Furthermore, surely later some of them would also think about what this means. Yes, that is all.")

Accurately, learning media signs such as common expression and short conversations are displayed at each supervisor's front door, as a means of helping students to practice foreign languages (Arabic and English) every Monday and Wednesday. Mainly to help those who are not so able or do not know at all Arabic and English, so they can read first on the learning media signs if they want to speak. Moreover, in the musyrifah room, it is a language area, so every student who has an interest in talking to the supervisors is required to use Arabic or English. Therefore, the existence of a learning media sign category is essential for this dormitory to practice the students' language skills. By the sign, it helps the supervisor to train and apply foreign languages in speaking to students. The supervisors have a goal; at least the students try and always learn to speak a foreign language on certain utterances. As explained by Ustadzah Ria;

"Ada ini juga, short conversation di depan pintu-pintu, itu juga latihan. Kan setiap hari senin sama hari rabu itu international day. Jadi dari jam 06.00 sampai jam

17.00, itu mereka harus berbahasa arab atau inggris. Tapi ya gitu, adik-adik yang kurang expert jadinya kebanyakan diam akhirnya. Makanya kita bantu sama short conversation yang ditempel-tempel itu. Misalnya mau ke sini, mau konsultasi apa gitu, mereka setidaknya baca dulu di depan itu mau ngomong apa, gitu. Biasanya kalau ke kamar musyrifah, itu kan mau nitip kunci misalnya, itu cara ngomong bahasa arabnya gimana, bahasa inggrisnya kayak gimana, jadi biar latihan dulu. Jadi masuk kamar itu udah bisa. Itu sih. Soalnya area bahasa juga yang di kamar musyrifah itu."

("There is also a short conversation in front of the doors, it is also a practice. Every Monday, Wednesday, it is International Day. Starting from 6:00 to 17:00, they must speak Arabic or English. However, students who lack expertise become mostly silent. So we help with the attached short conversation. For example, they want to come here to the consul, at least read in front of the door what they want to say. Usually, when they go to the musyrifah room, they want to get a key, for example, must speak in Arabic and English so that they can practice. So they are allowed to enter the room. Because the language area is also in musyrifah's room.")

Ustadzah Ria's statement is also in line with what was delivered by

Ustadzah Anis, that the existence of a learning media sign in this dormitory is
significant. Aside from enriching many Arabic and English vocabularies and
expanding students' language knowledge from learning media signs, it also serves
to advance the institution when there is a competition in the language skill to
delegate some students to take part in the competition. So, how the learning media
signs have an essential role in adding the students' language knowledge in this
dormitory and developing their foreign language skills. Besides being beneficial
to themselves, when they apply it well, they have the opportunity to bring the
name of the institution in a competition. As stated by Ustadzah Anis;

"Ya, kalau whiteboard yang berisi vocab, mufrodat, itu bisa membantu mahasantri untuk setidaknya mengenal satu dua mufrodat, meskipun itu tidak terlalu penting, seperti itu. Jadi mereka sudah terbiasa dari ma'had, mungkin nanti keluar bisa berfungsi bagi mereka ke depannya, gitu. Untuk MSAA-nya sendiri, nanti biasanya kan banyak tuh lomba-lomba antar PTKIN, bisa diikutkan. Apalagi dari segi bahasa, seperti itu."

("If a whiteboard contains vocab (mufrodat in Arabic), it can help mahasantri to at least know one or two mufrodat (vocab), even though it is not very important. So they are used to ma'had (dormitory), maybe later, when they do not live here, it will work for them in the future. For the MSAA itself, there will usually be many competitions among PTKIN, become the participants. Especially in terms of language.")

Obtaining foreign language knowledge from the signs is indeed essential in this dormitory. Because students can get to know from what they always see every day, moreover, this allows students to remember each vocabulary easily in Arabic and English. All types of signs aim to introduce vocabulary, starting from the category of dormitory name signs that are using English and Arabic; this will help students remember Arabic and English vocabulary simultaneously.

Moreover, the dormitory institution itself cooperates with the Saudi Arabian government; there are even international students here, so the dormitory environment to LL that is displayed is also made into an international standard environment. As explained by Ustadzah Ria;

"Dan kita itu dari awal kerjasama dengan pemerintahan arab juga, lingkungan itu dibuat sebilingual mungkin, gitu. Soalnya kalau bahasa indonesia saja, dari mana mereka belajar, gitu. Kan, dari yang setiap hari mereka lihat, itu biar lebih familiar. Terus biar ingat terus. Misalnya tulisan Fatimah Az-Zahra dormitory dalam tulisan arab dan inggris, itu biar kebaca terus. Kan kalau tidak dilatih terus nanti lupa. Nanti mereka lupa bahasa inggrisnya asrama apa, bahasa arabnya asrama apa. Jadi agar lebih diingat dari melihat terus."

("And we are cooperating with the Saudi Arabian government from the beginning too, the environment we made as bilingual as possible. If the sign is only in Indonesian, where did they learn it from? It is from what they see every day. It will be more familiar. Keep on remembering. For example, Fatimah Az-Zahra dormitory sign written in Arabic and English, so that it keeps on reading, if they do not practice, later, they will forget. They will forget what the English and Arabic of the dormitory. So that they always remember what they see.")

d. To Provide Information

In this dormitory, the researcher found nearly 100 signs belonging to the information sign displayed, such as announcements, rules of procedure, and others. In this dormitory, information boards are to provide specific information for students. Competition pamphlets are also displayed on the information boards so that students can read the information there. As said by Ustadzah Anis;

"Kalau papan informasi ya buat masang informasi-informasi biasanya kan juga banyak pamflet-pamflet gitu buat lomba atau buat apa, gitu."

("If the information board is for posting information, there are usually lots of pamphlets for competitions or anything, that is all.")

The names of classes and places besides functioning as class markers and the place itself so that it helps students to find it easily also serves as a means to provide information for visitors or for parents of students who come to the dormitory to meet their daughters so that anyone gets to know and get information from the names of the places. Therefore, the existence of these sign categories is significant to exist here. As stated by Ustadzah Ria;

"Penting, penting banget. Tergantung itu plakat apa, misalnya kayak plakat nama kelas-kelas, atau plakat nama gedung, itu otomatis untuk memberitahu. Apalagi yang datang ke sini tidak hanya mahasantri saja, biasanya orang tuanya juga. Jadi sebagai media untuk memberitahu, memberi informasi..."

("Important, it is vital. Depending on what the signs are, for example, like class name signs, or building name signs, it is automatic to notify. Moreover, those who come here are not only mahasantri, usually their parents too. So as a tool to notify the pieces of information...")

e. To Motivate Students

Then the existence of slogan signs, both in the form of motivational words, pearls of wisdom, and wise words here, are also numerous, most in English. This sign serves to provide messages or motivation to mahasantri by the contents of the words in the sign. As said by Ustadzah Ria;

"Terus kalau slogan-slogan ya biar adik-adik ingat pesan dari slogan itu apa."

("Then if the signs are slogan so that the students remember the message of the slogan.")

f. To Sharpen Students Creativity

The next function is to hone the creativity of students who live in this dormitory. The examples such as making wall magazine which belongs to the category of learning media sign. From this, the signs displayed in this dormitory are not only made by supervisors for students, but they are also made by students who are programs for the students to make them know their creativity. Even from the wall magazine they make, can be known their expertise by the supervisors, and their talents in the literacy and art skill can develop. As stated by Ustadzah Anis;

"Kalau kayak mading terus papan informasi, itu mading kan untuk menghias juga sih sebenarnya terus untuk mengasah kreatifitas mahasantri juga. Kalau kayak dari mading itu, bisa diketahui anak yang bisa kaligrafi, atau seni-seni yang lain, itu juga bisa, buat mengembangkan bakat minat mereka, sperti itu."

("If it is like a wall magazine, then that information board, then a wall magazine is for decorating, and actually for sharpening student creativity as well. From the wall magazine, we will know the students who have calligraphic skills, or other arts can also be known to develop their talents and interests.")

g. To Give Directions

There are several signs which turned out to be used to provide directions. So it does not make the student confused looking for the place they are looking for. Especially the students who live here must be all-new students because the period of stay in this dormitory is only one year. So every year is undoubtedly always changing with new students who occupy and certainly do not know where the location of rooms and other places. In addition to giving instructions to students, it also serves as a guide for parents of students who come to visit them to this dormitory, so they are not confused looking for their daughters' rooms. As stated by Ustadzah Anis;

"Terus buat apa sih kayak ada petunjuk arah kamar itu kalau buat mahasantri baru atau ada orang tua yang nyambang biar nggak bingung, gitu. Kamar ini ada di sebelah mana, seperti itu."

("Then like directions to find the room for new students or parents who visit their daughters, so they do not get confused. They will know the location of the room.")

4.1.3.3.2 The Function of Signs in the Addition Plan

a. To Develop More the Students Foreign Langauge Skill

The first plan to add signs in this dormitory is in the form of a learning media sign, namely the attachment of vocabulary in front of each student room.

Vocabulary in Arabic and English. The aim is for students to practice and improve their foreign language skills. As stated by Ustadzah Ria;

"Kalau rencana sih, itu ya mungkin yang masih terpikir penambahan vocabulary di setiap depan pintu kamar mahasantri dalam bahasa arab dan inggris untuk latihan."

("If it is a plan, maybe it is still possible to think about adding vocabulary to each door of the student room in Arabic and English for training.")

b. To Maintain the Dormitory Cleanliness

The second category of signs in the plan to be displayed in this dormitory is the category of commemorations and prohibitions so that students or non-students who do not live here also keep the cleanliness of the dormitory environment. This sign later will be displayed in the Khadijah Al-Kubra dormitory building because only this building has a cooperative. Therefore, the addition of signs to not littering is needed to be displayed here. With this sign, later it can warn everyone not to litter because the dormitory supervisor cannot always be there to monitor for 24 hours and give a warning. As conveyed by Ustadzah Anis:

"Mungkin cuma itu sih di depan agar tidak buang sampah sembarangan, soalnya kan di Mabna Khadijah Al-Kubra itu ada koperasi mahasantri, nah kan banyak tuh orang dari luar. Karena ari luar juga banyak kan, dan kita tidak mungkin kan ngontrol, dek jangan buang sampah di situ, mbak jangan buang sampah di situ, kan juga susah gitu lo."

("Maybe it is just the addition of sigs in the first dormitory so as not to litter because in Mabna Khadijah Al-Kubra there are mahasantri cooperatives, many people from outside the dormitory come here. Because that, we cannot always remind them, do not throw garbage in there, sis, it is also difficult.")

4.1.3.4 Function of Signs in Female Student Dormitory of Brawijaya University Malang

To obtain and investigate further information about the function of LL in the Female Student Dormitory of Brawijaya University (Griya Brawijaya), the researcher interviewed Mrs. Inne Ayu as General Affairs in this dormitory. The researcher presents the results of the interview below.

4.1.3.4.1 The Function of Sign in the Current

a. To Provide Information

Overall from the signs displayed at the Female Student Dormitory of Brawijaya University (Griya Brawijaya), the first is to provide information. Aside from being a notice for students who live here, it also serves as information for new people/visitors who come here. Correctly, place name signs, it functions as a means of notifying visitors where places such as offices, dormitory canteens, administrative places, and the location of other places. So they know without asking. Therefore, the signs can help them not to go or enter wrong a place in this dormitory. As stated by Mrs. Inne;

"Kalau plakat-plakatnya itu dipasang itu cuman untuk, apa ya, pemberitahuan aja sih, pada dasarnya. Jadi kayak agar orang tahu aja kalau oh kantornya di sini, oh kantor akuntannya di situ, oh front office di sini, oh toko di situ, gitu aja sih. Biar orang nggak nanya gitu lo, paling nggak kan mereka dengan adanya plakat itu, oh kalau mau tanya berarti harus ke sini, gitu aja sih. Lebih kayak untuk informasinya pengunjung aja."

("The signs displayed are just for, what is it, just a notification. So that people know that the office is here, the accounting office is there; the front office is here, the shop is there, that is all. So that people do not ask, at least with the signs they know, if they want to ask, then they have to come here, that is all. As information for visitors.")

b. To Facilitate Students & Visitor Looking for Places

The function of signs displayed at the female student dormitory of Brawijaya University (Griya Brawijaya), especially the sign category of place names, is in English. Besides being written in Indonesian is to facilitate international students who live there to find places that are available such as

offices, administration place, payment place, and others in this dormitory. As said by Mrs. Inne;

"Biar mahasiswa asing juga paham gitu lo, kalau mau pembayaran atau mau ke kantor, itu mereka paling tidak tahu lokasinya di sebelah mana, gitu."

("So that foreign students also understand, if they want to pay or want to go to the office, at least they know where the location.")

The existence of signs in the names of places in this dormitory is essential because if there are no signs, students who lived here certainly would not know which rooms they are in and famous places such as offices in this dormitory. Then the new people who want to register to live in this dormitory will also be confused to know where the central location is where if there is no sign. For example, when there is a complaint that must be submitted, the signs will help them to submit them to any place. Therefore, the existence of signs with place names is vital to give a sign and make it easier for anyone to get to the place they intended. As explained by Mrs. Inne related LL functions here;

"Menurutku penting, soalnya kalau kita nggak ada plakat kan orang jadi bingung kalau mau ke mana, kalau misalnya ada komplain atau misalnya ada orang mau daftar asrama kan jadi bingung kalau nggak ada tulisan harus ke mananya mereka. Paling nggak kan, kalau dengan adanya plakat kan mereka tahu, oh saya mau nanya di front office, gitu. Jadi kan mereka tahu gitu lo lokasi-lokasinya yang harus dituju. Gitu aja sih."

("I think it is important because if we do not display signs, people get confused if they want to go somewhere, for example, if there is a complaint or if someone wants to register in the dormitory, then they get confused if there are no signs, where should they go. At the very least, if there is a sign, they know, Ow I want to ask at the front office. So they know the locations that they need. That is all.")

Also, by displaying signs, the names of the places will help supervisors to make students and visitors occupy unique places provided for each of them. Such

as a special place for guests and a special place for students. It serves to differentiate and separate the place for students who live in the dormitory in the lobby room with a place for guests. The purpose of this is so that students do not occupy guest places, and guests do not occupy the student place. The plaque is very helpful for supervisors to make an orderly dormitory without needing to tell verbally. The sign represents the supervisor to inform. As explained by Mrs. Inne to the researcher:

"Jadi kan, kalau di sini ada tulisan guest only, ini khusus untuk tamu penginapan, jadi kan anak-anak asrama kan nggak boleh menduduki beberapa kursi yang ada tulisan itunya. Karena kan anak asrama yang di sini biasanya kan menerima tamunya juga di bawah. Jadi mereka tahu kalau yang ini untuk tamu penginapan, dan yang untuk mereka yang sebelah kanan."

("So, if there is a guest only writing, this is specifically for lodging guests, so students should not be allowed to occupy a few chairs with the writing written on it. Because students here usually receive their guests on the first floor too. So they know that this one is for lodging guests, and the one for them on the right.")

4.1.3.4.2 The Function of Signs in the Addition Plan

a. To More Provide Information

In the planning, the Female Student Dormitory of Brawijaya University has additional signs of being displayed. Namely, the sign category informs that there is a prayer room in the dormitory. The sign in the addition plan will be displayed in front of the dormitory, along with other information about the facilities owned by dormitory, so that people know that there is a *mushollah* (small mosque) in this dormitory. So, the display of signs that provide information or guidance for the visitor is considered so important. As stated by Mrs. Inne when asked about the plans to add signs;

"Kayaknya sih mungkin banyak penambahan ya, kayak tulisan musholla kan di situ kan masih belum ada."

("Probably, it will be a lot of additions, like the writing of the musholla does not exist yet.")

4.1.3.5. The Comparison of the Sign Functions in Four Female Student Dormitories

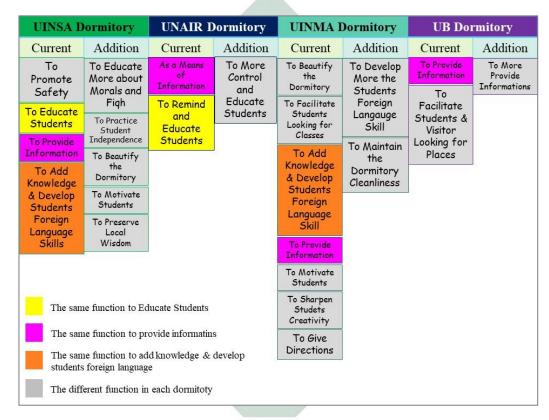


Figure 4.61: The Comparison of the Sign Functions in Female Student Dormitories of State Universities in East Java

Based on the picture above, it turns out that the display of signs in each dormitory has different functions and objectives. Several signs have the same function. The researcher classified the function of signs into two-point, namely, the function of the current sign displayed and the function of the sign that is still in the addition plan in the dormitory.

For the function of signs displayed in the current, there is a similarity in four female student dormitories. Like the function of sign to educate a student (see the yellow column in the picture above) at UINSA dormitory is the same as the function of a sign displayed at UNAIR dormitory, which also functions to remind and educate students. Likewise, with the function of sign to provide information (see the pink column in the picture above), all of the student dormitories functioned in part of the signs displayed as a means of information. As for those who have the function of signs to add knowledge and develop student foreign language skills (see the orange column in the picture above) are only at UINSA dormitory and at UNAIR dormitory.

As for the different functions (see the gray column in the picture above), each student dormitory has a different and distinctive function, both function of the sign currently displayed there, as well as the function of sign that is still in the addition plan for display.

Those are all the comparison of the sign functions in four female student dormitories in East Java State Universities. Each dormitory functionates the signs to provide information and rules to the students. Nevertheless, in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang more than that, the signs as the learning media and motivate daily student activity.

4.2 Discussion

This present study identifies three critical findings related to the linguistic landscape in four female student dormitories at state universities in East Java (Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, Female Student Dormitory of Airlangga University, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, and Female Student Dormitory of Brawijaya University).

The results of the first research question above show that language use of the LL in four female student dormitories at state universities in East Java has a variety of language use. LL in Ma'had Al-Jami'ah Putri UIN Sunan Ampel uses Arabic, English, Indonesian and Javanese. LL in Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim uses Arabic, English, Indonesian, Javanese, Thai and Korean. While LL in the female student dormitory of Airlangga and Brawijaya University uses English and Indonesian only, this is quite different from the research results of Firdausiyah (2019) reporting that only Indonesia, English, and Arabic language displayed in the female dormitory of Mambaus Sholihin Gresik. The most language use from the four dormitories in this present research is the Indonesia language as the official language of the nation. It shows that the existence of the Indonesian language becomes the nation's identity. Besides, the abovementioned result of language use in four dormitories shows that the Arabic language exists in the dormitory of *pesantren* based.

The results of the present research are also consistent with what has been stated by Gorter (2007) that multilingualism and bilingualism influence language

diversity in LL. Therefore the researcher classifies all of the types of language in the results of present research in monolingual, bilingual, and multilingual languages. Based on the results of language use in each dormitory, the female student dormitory of Airlangga and Brawijaya University are bilingual environment. Only Indonesia and the English language used in both dormitories. While in Ma'had Al-Jami'ah Putri UIN Sunan Ampel and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang are multilingual environment. Not only Indonesia and the English language used in both dormitories. However, Javanese, Arabic, Korean, and Thai exist as the representative of language diversity. This is comprehensible to the Gorter (2017) report that the study of the linguistic landscape aims to add knowledge to societal multilingualism by focusing on language choices, hierarchies of languages, contact phenomena, regulations, and aspects of literacy. So, the researcher concludes that the variety of language use in the four dormitories reflects the identity of each dormitory.

The results of the second research question are about the sign category of the present research. There are seven categories of sign in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang. They are building names, information, instructions, prohibitions & order, advertisements, slogans, and learning media. Furthermore, there are five categories of signs in the female student dormitory of Airlangga University. They are building names, information, instructions, prohibitions & order, and advertisements. Moreover, there are four categories of signs in the student dormitory of Brawijaya University. They are building names,

information, instruction, and prohibition and order. This results in present research coherent to what has been stated by Landry and Bourhis (1997) that the linguistic landscape portrays the visible signages in the public areas which have the information functions and the symbolic functions. Besides, the prohibition and order category become the highest position in Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya, female student dormitory of Airlangga and Brawijaya university. It shows that the existence of LL supports the policy of the institution. The reason might be consistent with what has been Yavari (2012) argued that the linguistic landscape empowers language policy in the institution. While in Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang, building name category becomes the highest position. This result in line with Landry & Bourhis (1997) that describe the linguistic landscape as the language used in place names. The researcher concludes that the sign category maintenances the rule and the program in the four dormitories of this present research.

Next, the results, as mentioned above of the last or third research question, indicates the function of the signs displayed in the four female student dormitories. The results of interviews about the LL function in four dormitories of this present research with the dormitory coordinator and supervisor gave a detailed explanation related to the LL function currently displayed and addition plan. For the current function, Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya functionates the LL to promote safety, to educate students, to provide information, and add knowledge & develop student foreign language skills. In contrast, Ma'had Sunan Ampel Al-Aly Putry functionates the LL to beautify the

dormitory, to facilitate students looking for classes, to add knowledge & develop student foreign language skills to provide information, to motivate students, to sharpen students creativity, and give directions. The female student dormitory of Airlangga university functionates the LL as a means of information as well as to remind and educate students. Then, the female student dormitory of Brawijaya university functionates the LL to provide information as well as to facilitate students and visitors looking for places. Based on the abovementioned results, four dormitories in this present research functionate the existence of LL to provide information. This is reliable to what has been stated by Gorter & Cenoz (2007) that the LL study focuses on the investigation of available written information on language signs in a particular area.

Then, Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and the female student dormitory have the same function of LL to educate students. This is following Bradshaw's (2014) statement that LL is an educational tool that connects the lives of students in the schools to the existence of their community and involves students in authentic literacy activities that go beyond the classroom and walls of the school.

Moreover, Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang have the same function to add knowledge and develop student foreign language skill. This is in a row with Gorter & Cenoz's (2007) statement that the linguistic landscape also used as an authentic source of input to increase student language awareness and develop pragmatic competence and develop literacy skills. Also, this is in

harmony with Huebner's (2016) argument that LL used as a tool to increase the awareness of school students to improve their perceptions of the differences and diversity of state languages. Therefore, the existence of the learning media sign category in both dormitories becomes a tool of language learning to develop student foreign language skills.

Furthermore, the results of the function of signs in the addition plan at four dormitories are differents. Ma'had Al-Jami'ah UIN Sunan Ampel Surabaya will functionate the addition of LL to educate more students about moral and fiqh, to practice student independence, to beautify the dormitory, to motivate students, and preserve local wisdom. In contrast, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang will functionate the addition of LL to develop more student foreign language skills and maintain the dormitory cleanliness.

Then, the female student dormitory of Airlangga university will functionate the addition of LL to educate students more. Moreover, the female student dormitory of Brawijaya university will functionate the addition of LL to provide more information. This reason might base on the Gorter & Cenoz (2006) statement that the linguistic landscape as the sub-field of sociolinguistic in the written language form. All the results of this present research indicate that language used, sign category, and the function of the sign has an essential relation for many aspects in the language awareness learning in four dormitories.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the researcher gives a conclusion about the result of this study and suggestions for future studies.

5.1 Conclusion

Based on the research findings, this research has some points of conclusion. First, the language displayed in four dormitories in this research (Ma'had Al-Jami'ah Putri UIN Sunan Ampel, female student dormitory of Airlangga University, Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim, and female student dormitory of Brawijaya University) has similarities and differences. The LL in four dormitories uses Indonesia and English. However, the LL in Ma'had Al-Jami'ah Putri UIN Sunan Ampel and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim not only use Indonesia and English. In Ma'had Al-Jami'ah Putri UIN Sunan Ampel also use Arabic and Javanese language in the LL. Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim also uses Arabic, Javanese, Thai, and Korean language in the LL. While female student dormitory of Airlangga and Brawijaya University only do not use other languages in the LL, only Indonesia and English. Moreover, the researcher presents the language displayed to the monolingual, bilingual, and multilingual. After analyzing the data, the researcher finds that the female student dormitory of Airlangga and Brawijaya University have monolingual and bilingual signs (no multilingual signs in the two dormitories). While in Ma'had Al-Jami'ah Putri UIN Sunan Ampel and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim have monolingual, bilingual, and multilingual signs.

Next, the second, the sign categories discovered in Ma'had Al-Jami'ah Putri UIN Sunan Ampel and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim are the building names, slogan, learning media, prohibition & order, advertisement, direction, and informative signs. In female student dormitory of Airlangga University only found building names, prohibition & order, advertisement, direction, and informative signs. While in the female student dormitory of Brawijaya University, the researcher only found building names, prohibition & order, direction, and informative signs. Informative of sign dominates the sign categories in Ma'had Al-Jami'ah Putri UIN Sunan Ampel, female student dormitory of Airlangga University, and female student dormitory of Brawijaya University. While the sign category that dominates in Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim is building names.

The last is about the function of signs. The researcher presents the function of signs to the current and addition plan. In the current, the four dormitories functionate the sign displayed to provide information. Ma'had Al-Jami'ah Putri UIN Sunan Ampel and the female student dormitory of Airlangga University also functionate the sign displayed to educate students. Then, Ma'had Al-Jami'ah Putri UIN Sunan Ampel and Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim also functionate the sign displayed to add knowledge and develop student's foreign language skill. Not only that, in the current, Ma'had Al-Jami'ah Putri UIN Sunan Ampel also functionate the sign displayed to promote dormitory

safety. Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim also functionates to beautify the dormitory, to facilitate students for looking places, to motivate, to sharpen students creativity, and give direction. While female student dormitory of Brawijaya University also functionates to facilitate students and visitors for looking at places. In the addition plan, the function of signs in Ma'had Al-Jami'ah Putri UIN Sunan Ampel is to educate more about morals and fiqh, to practice student independence, to beautify the dormitory, to motivate, and to preserve local wisdom. Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim will functionate the signs to develop more the student's foreign language skills and to maintain dormitory cleanliness. On the other hand, the female student dormitory of Airlangga University will use the signs in the addition plan to more control and educate the student. Moreover, the female student dormitory of Brawijaya University will functionate the signs to provide more information in the addition plan.

Overall, the different statuses of a dormitory under the auspices of the Islamic-based state public university and dormitory under the auspices of state universities give a contribution to similarities and differences in using LL.

Nevertheless, the results of this study cannot be simplified to all of the dormitories in East Java as the whole, but it still serves a unique perspective on literacy practice in this space.

5.2 Suggestion

The future of the LL study can be developed far more from this research. Future research will be more interesting to investigate the influence of LL, or it may also be useful to investigate the making process of LL, and the reason for LL sign placement in certain places will be the further gorgeous investigation. Also, the font, size, colour, and other aspects of the sign will be joyful of linguistic landscape study. Then, it will be more complete if there is a researcher that conduct LL study in the male dormitory.

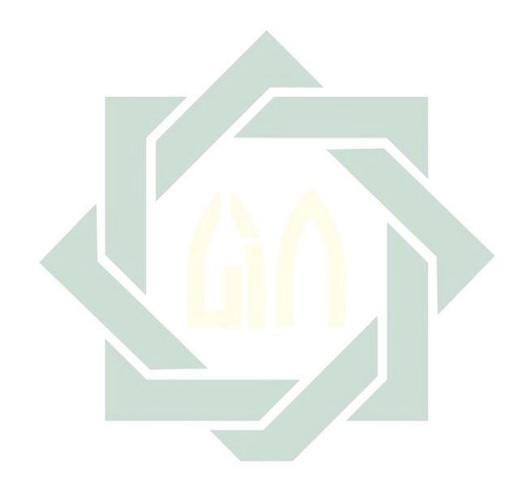
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APPENDICES

Appendix 1

PEDOMAN WAWANCARA

Hari/Tanggal	Wawancara	:		
Nama Asrama	Pesantren	:		
Narasumber		A		
Jabatan		: ,,		

2. Informan Wawancara

1. Identitas Wawancara

a) Pengurus/Manager/Musyrifah/Murabbiyah di Student Dormitory/Ma'had Al-Jami'ah

3. Materi Wawancara

- a) Wawancara Pendahu<mark>lu</mark>an (Data mahasiswi/mahasantri dan kegiatan seharihari)
- b) Fungsi Linguistic Landscape

4. Uraian Pedoman Wawancara

- 1. Ada berapa jumlah mahasiwi yang tinggal di Asrama ini pada tahun ini?
- 2. Apa saja kegiatan sehari-hari mahasiswi di Asrama?
- 3. Mengapa di asrama ini memasang plakat-plakat, sebenarnya apa fungsi detail dari masing-masing jenis plakat yang dipajang terhadap mahasantri?
- 4. Dari plakat-plakat yang ada di asrama ini mengapa menggunakan bahasa tersebut?
- 5. Seberapa penting plakat-plakat tersebut terhadap mahasiswi yang tinggal di asrama ini?
- 6. Apakah dengan adanya plakat-plakat di asrama ini juga memberikan kemajuan terhadap lembaga?
- 7. Apakah ada rencana untuk menambah plakat-plakat baru di asrama ini? Jika iya, akan ditambah jenis plakat apa? Dan apa fungsinya?
- 8. Dan apakah ada plakat-plakat yang ingin diganti atau tidak akan dipajang lagi?

Appendix 2

TRANSKRIP HASIL WAWANCARA

A. Transkrip Wawancara Peneliti dengan Muwajjihah Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya

1. Identitas Wawancara :

Hari/Tanggal Pelaksanaan : Selasa/10 Desember 2019

Waktu Pelaksanaan : 06.30

Tempat Pelaksanaan : Asrama Pesmi 1 Ma'had Al-Jami'ah UIN Sunan

Ampel Surabaya

Narasumber : Ustadzah Siti Fatimah, S.E.Sy

Pewawancara : Siti Ramlah

2. Informan Wawancara : Muwajjihah Ma'had Al-Jami'ah UIN Sunan

Ampel Surabaya

3. Materi Wawancara

- a) Wawancara Pendahuluan (Data mahasiswi/mahasantri dan kegiatan seharihari)
- b) Fungsi Linguistic Landscape

4. Uraian Hasil Wawancara

- a) Di Asrama ini, jumlah mahasantri putri tahun ini ada berapa? Jawaban: Sebenarnya berdasarkan data awal penerimaan mahasantri baru di tahun ajaran 2019-2010 berjumlah 226, namun karena dipertengahan ada yang berhenti sebab memiliki penyakit, ada juga yang berhenti sebab tidak kerasan, maka jumlah mahasantri berkurang tidak seseuai dengan data awal. Jadi perkiraan yang fix itu jumlah mahasantri sekarang antara 223 sama 224 mencakup Pesmi 1 dan Pesmi 2.
- b) Apa saja kegiatan sehari-hari mahasantri di Asrama? Jawaban: Oh itu ada yang bersifat harian, mingguan, dan bulanan. Kalau yang bersifat harian ada kegiatan shalat jama'ah subuh dan isya' di masjid kampus yaitu di Masjid Raya Ulul Albab, ada juga kegiatan One Day One

Juz setiap jam 06.00 pagi. Kalau yang bersifat mingguan contohnya seperti setiap senin pagi ba'da subuh itu tahsin Al-Qur'an, setiap malam selasa ba'da isya' ngaji fathul qarib, setiap selasa pagi ba'da subuh kajiah fiqih keislaman, setiap malam rabu ba'da isya' ngaji kitab risalah ahlussunnah wal-jama'ah, setiap hari rabu pagi ba'da subuh setoran hafalan juz 30 dan program tahfidz, setiap malam kamis ba'da maghrib ngaji kitab bidayatul hidayah lanjut setelah jama'ah shalat isya' membaca surat Al-Waqi'ah, setiap hari kamis ba'da subuh itu kegiatan kultum, malam jum'at itu tahlilan atau diba'an, hari jum'at ba'da subuh membaca surat Al-Kahfi, setiap malam sabtu di minggu pertama dan ketiga diisi muhadhoroh sedangkan di minggu kedua dan keempat diisi kegiatan wajib baca bersama, lalu setiap hari sabtu pagi ba'da subuh membaca surat Al-Fath, dan malam minggu ada kegiatan ekstrakurikuler. Hari minggu sampai malam senin libur tidak ada kegiatan. Yang bersifat bulanan contohnya senam dan jalan-jalan ke taman pelangi atau taman bungkul, biasanya laksanakan di minggu pertama atau awal bulan. Ada kegiatan tambahan lagi, namun ini hanya untuk yang berminat saja, seperti kajian kitab At-Tibyan setiap malam kamis, kajian kitab Bulughul Marom setiap malam jum'at, dan belajar kitab Alfiyah setiap malam senin.

c) Mengapa di asrama ini memasang plakat-plakat? Sebenarnya apa fungsi detail dari masing-masing jenis plakat yang dipajang terhadap mahasantri? **Jawaban:** Karena demi kemanan dan kenyamanan Pesmi. Misalnya seperti tulisan larangan "Selain Mahasantri Dilarang Masuk", itu agar tidak ada orang asing yang masuk asrama. Jadi itu sebagai peringatan bahwa anak selain Pesmi itu dilarang masuk, kayak gitu. Yang kedua agar mahasantri tahu tentang thaharoh atau kesucian, kayak batas suci atau batas najis, itu sebagai peringatan agar mereka lebih berhati-hati dalam urusan ibadah, jadi agar mereka memperhatikan mana yang najis dan mana yang suci. Terus ada juga yang tentang akhalak misal disuruh hemat air, jadi itu biar gak isrof, biar tidak berlebih-lebihan dalam menggunakan air, dan biar gak mubadzir. Terus yang ketiga plakat yang ditaruk di dinding wastafel itu biar adik-adik tidak sembarangan membuang sampah di wastafel, kan kalau dibuang di wastafel jadi mampet, makanya dikasi peringatan, gitu. Terus misalnya plakat yang ditempel di depan pintu koperasi atau Pesmi Mart seperti pemberitahuan jam bukanya setiap ba'da kegiatan subuh dan ba'da kegiatan isya', itu dikarenakan kalau di waktu selain itu para pengurusnya juga pada kuliah untuk menjaga koperasi di siang hari. Jadi itu sebagai bentuk agar saling pengertian antara mahasantri dan pengurus. Jadi, kalau mau beli-beli di Pesmi Mart harus di jam-jam yang sudah ditentukan.

- d) Dari plakat-plakat yang ada di asrama ini mengapa menggunakan bahasa tersebut?
 - Jawaban: Oh itu pengenalan mufradat, biar terekam dalam jiwa mahasantri. Misalnya apa ya bahasa arabnya kantor ya, jadi mereka bisa melihatnya setiap hari, oh ternyata idarah itu kantor, misalnya kantin, atau misalnya perpustakaan yaitu maktabah. Itu memang sengaja tidak kasih bahasa indonesia agar mereka tau dan terbiasa dengan bahasa asing, misalnya bahasa inggrisnya perpustakaan itu anu, bahasa arabnya perpustakaan itu anu. Nah itu agar terekam dalam ingatan mereka. Misalnya ada bathroom di kamar mandi, jadi mereka tidak usah nanya lagi. Biar mereka mengenal lah sedikit banyak bahasa asing. Biar terbiasa juga. Biar tidak tabu dengan bahasa asing. Biar hafal juga tanpa menghafalkan. Namun jika di Ma'had kampus lain lebih menggalakkan lughahnya, tapi di asrama UINSA ini masih lebih pada akhlak. Basinya lebih pada fiqih dan akhlak. Bahasa ada juga cuman nggak terlalu, kayak gitu.
- e) Seberapa penting plakat-plakat tersebut terhadap mahasantri? **Jawaban:** itu penting banget soalnya itu tidak hanya sekadar pelakat tetapi juga tarbiyah atau pendidikan. Jadi semuanya ada tentang kedisiplinan, ada tentang fikih ibadah, ada tentang kebersihan. Jadi kalau bagi saya itu penting banget. Kalau mereka mau berpikir, nah itu bermakna banget itu plakat-plakat itu. Tapi kalau bagi mereka yang cuek, ya semoga aja mereka di lain hari mereka bisa berpikir. Jadi semua plakat-plakat yang ada itu filosofinya ada di Al-Qur'an semua. Misalnya tentang kebersihan dan thaharoh itu ada dalam surat At-Taubah, tentang keamanan ada di surat An-Nur kalau tidak salah, jadi kita bertatakrama bahwa masuk rumah orang itu harus ada izinnya, maka dari itu selain anak Pesmi tidak diperbolehkan masuk sembarangan. Terus yang ketiga itu kayak busana itu kan merupakan tarbiyah dan akhlaq bahwa perempuan itu harus menutup auratnya. Terus lagi tentang hemat air kan itu tidak boleh mubadzir. Kemudian larangan agar janagn membuang sisa makanan di saluran wastafel itu dasarnya di Al-Quran seperti janganlah membuat kerusakan di bumi. Kan kalau membuang sampah sisa makanan di saluran wastafel kan jadi mampet dan membuat kerusakan sebab tangannya kita senidiri. Jadi sebenarnya semuanya mengacu pada tarbiyah, fikih, dan akhlaq. Jadi, itu tidak sekadar pelakat. Jadi filosofinya itu tinggi bagi orang yang mau berpikir.
- f) Apakah ada rencana untuk menambah plakat-plakat baru di asrama ini? **Jawaban:** Iya, yang pertama itu tentang busana dan batasan busana, terus yang kedua di tempat sanyo, biar yang menyalakan sanyo itu tidak hanya pengurusnya, tetapi mahasantri juga memahami, jadi di tempat sanyo nanti

akan ditaruh plakat. Yang ketiga di tempat mesin cuci, jadi mau dikasih plakat-plakat biar mereka tahu cara mencuci pakai mesin cuci sesuai dengan syari'at, biar mereka tidak sembarangan, gitu.

g) Dan apakah ada plakat-plakat yang ingin diganti atau tidak akan dipajang lagi?

Jawaban: Kalau diganti sih enggak, paling cuma dilengkapi aja.

h) Apakah dengan adanya plakat-plakat di asrama ini juga memberikan kemajuan terhadap lembaga?

Jawaban: Iya sangat membantu, dan butuh sosialisasi juga ke mahasantri. Jadi adanya plakat itu 60 persen lah untuk menertibkan asrama. 40 persennya itu ada pada kesadaran diri mahasantri masing-masing.

B. Transkrip Wawancara Peneliti dengan Koordinator Ma'had Al-Jami'ah Putri UIN Sunan Ampel Surabaya

1. Identitas Wawancara :

Hari/Tanggal Pelaksanaan : Selasa/10 Desember 2019

Waktu Pelaksanaan : 09.00

Tempat Pelaksanaan : Kantor Pusat Ma'had Al-Jami'ah UIN Sunan

Ampel Surabaya

Narasumber : Ustadz Bahtiar Rifai'i, M.Pd

Pewawancara : Siti Ramlah

2. Informan Wawancara : Koordinator Ma'had Al-Jami'ah UIN Sunan

Ampel Surabaya

3. Materi Wawancara : Fungsi Linguistic Landscape

4. Uraian Hasil Wawancara

a) Sebenarnya apa alasan pemasangan plakat dan seberapa penting penempelan plakat-plakat di gedung Ma'had Al-Jami'ah UIN Sunan Ampel Surabaya? **Jawaban:** Sebenarnya ini ada kaitannya dari apa yang saya dapatkan sebelumnya, kebutulan saya ini backgroundnya pernah tinggal dan belajar di Madrasah Al-'Aliyah Al-Khosoh Islamic Boarding School In Solo. Saya pernah belajar 3 tahun di MAN Solo, yang saya lihat, yang saya dapati, yang saya pantau hampir disetiap ruang-ruang yang sifatnya itu ruang fasum terbuka, terus kemudian fasilitas umum baik itu kamar mandi, maktabah, hall, mushalla, itu penuh dengan tempelan-tempelan yang bermacam-macam, bukan hanya kosa kata baru atau new vocabulary, tapi juga ada motivasi, mahfudzoht baik arab maupun inggris. Biasanya kalau new vocabulary sama pengurus itu ditaruh di mushalla karena di situ ada sabburah dan mading yang di situ setiap hari di kasi kata-kata baru yang terus diperberharui dan diganti. Sementara di tempat bersantai atau tempat diskusi, di situ ada kata-kata motivasi. Secara tidak langsung saya yang sedang duduk dan melihat apa yang terpampang, maka memori kita akan terbawa dan menghafal pula secara tidak langsung tanpa menghafalkannya ketika kita setiap hari dan setiap waktu selalu melihatnya. Jika ditanya seberapa penting, maka bagi saya sangat penting. Itu adalah pembelajaran yang secara tidak lang<mark>sun</mark>g kita ini belajar tapi tidak merasa bahwa sebenarnya kita ini belajar. Jadi tempelan-tempelan itu sangat berperan penting untuk mengingat sesuatu, membiasakan/mengikuti sesuatu, serta membantu untuk menghafal sesuatu. Serta selaras dengan visi-misi pusat Ma'had untuk mengembangkan bahasa. Penempelan plakat yang ada itu adalah pada saat dari IAIN menjadi UIN dan ada dana.

b) Kemudian apakah ada rencana untuk untuk menambah plakat-plakat baru di asrama ini dan kira-kira jenis-jenisnya apa saja dan akan menggunakan bahasa apa saja?

Jawaban: Sebenarnya ini termasuk inovasi yang bisa dikembangkan oleh teman-teman pengurus. Untuk dana merealisasikan hal itu, kita tidak bisa istilahnya gantung tangan atau menunggu turunnya anggaran. Tetapi hal ini lebih pada bagaimana teman-teman pengurus bisa berinovasi seadanya, dan bisa dipermak semaksimal mungkin. Di asrama kan sebenarnya ada dana-dana yang kita kelola sendiri, jadi bisa dari dana itu untuk menginovasi pelan-pelan. Termasuk saya ingin ngeprint pemikiranpemikiran tokoh sampai saat ini juga masih belum terealisasikan. Jadi hal ini memang perlu kerja sama yang sedemikian rupa. Mudah-mudahan ke depan bisa terealisasikan. Itu menjadi impian dan cita-cita saya. agar asrama tidak nampak atau terkesan terlalu polosan. Didesain sedemikian rupa dan dipasang kelihatan cantik, elok, dan enak dipandang dengan estetika tertentu. Kalau polosan itu nggak enak di pandang. Ibaratnya tembok putih dan tembok yang diukir, orang itu akan nyaman ketika tembok itu diukir. Sama halnya dengan seorang perempuan kalau polosan itu juga tidak enak dilihat, tapi kalau dipermak sedikit akan enak

dipandang. Untuk jenis-jenisnya meliputi apa saja? Kita ini pusat Ma'had Al-Jami'ah memiliki visi-misi. Pertama adalah menjadi pusat pembinaan karakter building mahasasiwa. Berarti tempelan atau linguistic landscape yang akan kita pasang tentu yang ada kaitannya dengan akhlak. Seperti menjaga warisan orang tua dan para ulama'. Terus kemudian misalnya kata "innama bu'itstu liutammima makarimal akhlak" itu juga bisa kita tempel untuk selalu mengingatkan tentang akhlak. Terus juga kata-kata motivasi dalam bahasa inggris. Jadi akhlaknya dapat, bahasa arab dan bahasa inggris juga dapat. Atau kata-kata dari Al-Qur'an yang bisa berfungsi sebagai motivasi seperti kata-kata "yarfaullahulladzina amanu minkum walladzina utul 'ilma darajat' yang artinya bahwa Allah akan meninggkan derajatnya orang-orang yang beriman dan orang berilmu beberapa derajat. Itu juga ada nilainya toh. Nilai menghafal Al-Qur'an, nilai motivasi, ya to, nilai akhlak dan lain sebagainya. Atau juga kata "Utlubul 'ilma minal lahdi ilallahdi" bahwa tidak ada batasan dalam mencari ilmu. Sehingga tempelan itu yang pertama harus sesuai dengan visi-misi pusat ma'had, yang kedua harus sesuai dengan visi-misi kampus UIN Sunan Ampel yang ingin menjadikan kampus ini menjadi Wordl Class University. Maka pemikiran-pemikiran tokoh internasional juga harus ada. Terus kemudian pengembangan bahasa arab dan bahasa inggris. Bahasa yang dipakai tidak memakai bahasa yang lokal tetapi juga memakai bahasa international. Namun tidak semuanya harus B. Arab dan B. Inggris bisa juga dengan pemikiran tokoh lokal dan ulama-ulama nusantara yang berbahasa Jawa untuk melestarikannya. Bisa juga pemikiran tokoh nasional seperti Bung Karno agar tahu sejarah juga.

C. Transkrip Wawancara Peneliti dengan Kepala Bagian Administrasi Asrama Putri Universitas Airlangga

1. Identitas Wawancara :

Hari/Tanggal Pelaksanaan : Rabu, 18 Desember 2019

Waktu Pelaksanaan : 16.00

Tempat Pelaksanaan : Asrama Putri Universitas Airlangga Surabaya

Narasumber : Rizmaya Yud Mahindra

Pewawancara : Siti Ramlah

2. Informan Wawancara : Kepala Bagian Administrasi Asrama Putri

Universitas Airlangga Surabaya

3. Materi Wawancara

- a) Wawancara Pendahuluan (Data mahasiswi/penghuni dan kegiatan seharihari)
- c) Fungsi Linguistic Landscape

4. Uraian Hasil Wawancara

- a) Di Asrama ini, jumlah mahasantri putri tahun ini ada berapa?
 Jawaban: Kalau di asrama putri itu, total pada waktu mereka masuk, penghuni lama dan penghuni baru itu 212 orang.
- b) Apa saja kegiatan sehari-hari mahasantri di Asrama? Jawaban: Jadi karena kami itu konsepnya tempat tinggal, untuk kegiatan sehari-hari ya sama seperti pada umumnya, kayak tempat tinggal sementara bagi mahasiswa itu ya seperti itu. Cuman, di kami itu ada beberapa kegiatan dan biasanya juga rutin untuk dilaksanakan. Seperti kayak kapan hari itu sebelum UAS kami itu adakan khotmil qur'an sama shalat hajat bersama, kayak gitu. Jadi Memang pada waktu-waktu tertentu kami itu mengadakan kegiatan yang bersifat untuk semua penghuni. Tapi kalua missal setiap hari itu ada kegiatan itu ya tidak mungkin gitu kan, karena jadwal mereka juga banyak selain kuliah kan mereka juga mengikuti kegiatan mahasiswa lainnya. Seperti itu.
- c) Mengapa di asrama ini memasang plakat-plakat? Sebenarnya apa fungsi detail dari masing-masing jenis plakat yang dipajang terhadap mahasantri? Jawaban: Plakat yang dipasang itu umumnya sebagai sarana informasi bagi penghuni atau pun yang bukan penghuni. Jadi seperti contohnya yang di atas itu, karena selain penghuni tidak boleh masuk, dan kami rasa kalua yang bukan penghuni pasti tidak tahu akan peraturan itu, karena itu dipasang plakat untuk selain penghuni dilarang masuk, salah satunya seperti itu. Selain untuk informasi bagi penghuni itu, yang kedua itu untuk mengingatkan lagi ke penghuni, terutama kalua peraturan di asrama itu seperti ini. Peraturan itu sudah kami tempel di masing-masing kamar. Aturan-aturan umum misalkan dari kamar mandi lampu dimatikan, matikan kran air, seperti itu. Itu juga lebih diingatkan lagi, karena kami rasa usia mereka itu kan peralihan antara dari anak-anak akan menuju ke dewasa. Jadi, ada kalanya mereka itu bersikapnya juga seperti anak-anak gitu lo. Seenaknya kalo pas di rumah, kayak gitu lo.
- d) Dari plakat-plakat yang ada di asrama ini selain menggunakan bahasa Indonesia apakah juga ada yang memakai bahasa lain?

Jawaban: Lebih banyak di bahasa Indonesia. Karena walau pun di sini ada mahasiswa asing, mereka juga sebelum memulai perkuliahan, mereka ada kursus dulu untuk bahasa Indonesia. Jadi mayoritas di bahasa Indonesia. Mungkin ada beberapa seperti menjaga kebersihan, dilarang merokok, ada yang beberapa bahasa inggris.

- e) Seberapa penting plakat-plakat tersebut terhadap mahasantri? **Jawaban:** Saya rasa itu penting ya, karena yang pertama dari pribadi mereka, ada penghuni yang memang masih bersikap seperti anak-anak gitu kan, bersikap kayak seperti di rumahnya, seperti buang apa pun di kamar mandi, mungkin di rumahnya ada PRT ada asisten rumah tangganya, jadi itu yang akan membersihkan. Kalau di sini kan walaupun di sini ada cleaning service, itu tidak bias kan kalau kelakuan mereka seperti itu. Saya rasa itu penting, itu satu hal aja sih, untuk yang lainnya ya banyak kayak di dapur. Karena kami ada dapur, setelah masak harusnya itu langsung dibersihkan peralatannya, itu mereka langsung ditaruh gitu aja tanpa dibersihkan. Untuk peralatan listrik itu yang kami batasi, kayak rice cooker, itu kami tidak perbolehkan. Pemanas air, itu tidak boleh. Kalau masak pakai kompor, pakai panci. Kami rasa itu lebih aman. Karena dulu sempat kami perbolehkan untuk membawa rice cooker, kami sediakan rice cooker di dapur, jadi mereka masak bisa di dapur, dan itu mereka kurang bisa merawat, jadi malah timbul bahaya. Karena itu, diganti ke kompor ke panci setiap lantai.
- f) Apakah ada rencana untuk menambah plakat-plakat baru di asrama ini?

 Jawaban Itu sudah ada rencana seperti itu dan kami juga tahun depan akan ada tambahan bangunan lagi, nah itu pasti akan membutuhkan banyak juga untuk plakat-plakat informasi kepada penghuni maupun yang bukan penghuni. Kurang lebih jenisnya sama dengan yang sudah ada. Peraturan khusus untuk yang di asrama. Peraturan tata tertibnya apa saja dan larangannya itu apa saja. Lalu mungkin ada tambahan di pintu masuknya itu ada keterangan kalau selain penghuni dilarang masuk. Terus kayak di pos, tamu harap lapor, dan aturan-aturan umum juga. Yang di kamar mandi itu, selesai menggunakan air krannya harus dimatikan, lampu dimatikan. Ya, untuk lainnya dikondisikan dulu dengan asrama itu seperti apa.
- g) Dan apakah ada plakat-plakat yang ingin diganti atau tidak akan dipajang lagi?

Jawaban: : Iya, karena harus ada penggantian dari plakat-plakat yang kondisinya itu sudah rusak dan tidak layak lagi.

h) Apakah dengan adanya plakat-plakat di asrama ini juga memberikan kemajuan terhadap lembaga?

Jawaban: Saya rasa sih cukup efektif. Misalkan kayak di kebersihan untuk yang di kamar mandi, mereka membuang sampai di toilet sehingga mengalami kebuntuan. Maka dari itu dengan adanya palakat tersebut, setelah melihat plakat tersebut mereka akan sadar bahwa hal itu tidak boleh. Dan kami juga menyediakan sampah di dalam kamar mandi. Jadi untuk menghindari yang seperti itu-itu.

D. Transkrip Wawancara Peneliti dengan Murabbiyah Divisi Bahasa Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang

1. Identitas Wawancara :

Hari/Tanggal Pelaksanaan : Jum'at/17 Januari 2020

Waktu Pelaksanaan : 09.30

Tempat Pelaksanaan : Mabna Fatimah Az-Zahra Ma'had Sunan Ampel

Al-Aly Putri UIN Maulana Malik Ibrahim Malang

Narasumber : Ustadzah Jam'iyyatul Khoiriyah

Pewawancara : Siti Ramlah

2. Informan Wawancara : Murabbiyah Divisi Bahasa Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang

3. Materi Wawancara

- a) Wawancara Pendahuluan (Data Mahasantri, Kegiatan Sehari-ari, Pembelajaran Bahasa)
- b) Fungsi Linguistic Landscape

4. Uraian Hasil Wawancara

a) Di Asrama ini, jumlah mahasantri putri tahun ini ada berapa?
 Jawaban: Kira-kira ya, kalau di sini (Mabna Fatimah Az-Zahra) 570, di belakang (Mabna Ummu Salamah & Mabna Asma' Binti Abi Bakar) 570, 570. Terus yang depan itu (Mabna Khadijah Al-Kubro) 370. Berapa berarti? Sekitaran hampir 2000. Ya, dua ribu-an lah.

- b) Apa saja kegiatan sehari-hari mahasantri di Asrama? **Jawaban:** Mereka pasti ada wajib jama'ah subuh. Habis jama'ah subuh, kelas bahasa. Jadi minggu pertama sama minggu ketiga itu bahasa inggris, minggu kedua sama minggu ke empat itu bahasa arab, gitu. Jadi seminggu inggris seminggu arab, gitu. Terus habis kelas bahasa sampai jam 6, udah mereka itu kegiatan masing-masing. Kegiatan masing-masing, kuliah, terus habis itu yang kegiatan ma'had ya ini ya. Kegiatan ma'had itu dari jam maghrib itu lagi. Jadi maghrib itu mereka shalat jama'ah, terus habis itu istirahat, isya' shalat jama'ah lagi, baru setelah isya' itu ada ta'lim. Jadi memang jamnya ma'had itu cuman pagi sama malam aja. Pagi bangun tidur kelas bahasa, sama malam kelas ta'lim, gitu. Kalo senin sama rabu itu, kajian kitab fiqih sama akhlak, gitu. Kitabnya kitab tadhis sama qomi' tughyan. Kalo yang hari selasa sama jum'at itu ta'lim qur'an, gitu. Baru yang kamis itu kayak kegiatan kesantrian bisa muhadhoroh, bisa shalawatan, diba'an, kayak gitu. Hari kamis kadang juga pendampingan. Terus hari sabtu-ahad libur.
- c) Mengapa di asrama ini memasang plakat-plakat? Sebenarnya apa fungsi detail dari masing-masing jenis plakat yang dipajang terhadap mahasantri? **Jawaban:** Ya tujuan<mark>ny</mark>a biar ini sih, selain untuk menghias ya, biar tidak kosong juga, itu kan memang dibutuhkan. Soalnya setiap hari kamis itu, anak-anak itu pembelajarannya di dalam mabna, gitu. Jadi harus ada keterangan kelasnya. Biar tidak pindah, gitu. Terus kalau slogan-slogan itu ya biar anak-anak itu juga baca. Setidaknya mereka itu familiar dengan bahasa. Misalnya itu bahasa inggris ya, jadi mereka itu familiar dengan vocab itu, gitu. Dan pasti nanti beberapa mereka pasti juga berpikir ini artinya apa, gitu. Ya, kayak gitu aja sih. Terus tergantung slogannya juga itu apa tujuannya untuk apa. Terus apa lagi ya? Ada ini juga, short conversation di depan pintu-pintu, itu juga latihan. Kan setiap hari senin sama hari rabu itu international day. Jadi dari jam 06.00 sampai jam 17.00, itu mereka harus berbahasa arab atau inggris. Tapi ya gitu, adik-adik yang kurang expert jadinya kebanyakan diam akhirnya. Makanya kita bantu sama short conversation yang ditempel-tempel itu. Misalnya mau ke sini gitu ya, mau konsul apa gitu, mereka setidaknya baca dulu di depan itu mau ngomong apa, gitu. Biasanya kalau ke kamar musyrifah, itu kan mau nitip kunci misalnya, itu cara ngomong bahasa arabnya gimana, bahasa inggrisnya kayak gimana, jadi biar latihan dulu. Jadi masuk kamar itu udah bisa. Itu sih. Soalnya language area juga yang di kamar musyrifah itu. Kalau di kamar musyrifah setiap hari mereka harus pakai bahasa arab atau bahasa inggris kalau ke kamar musyrifahnya. Setidaknya mereka mencoba. Tapi kalau mau konsultasi dan cerita banyak tidak harus pakai bahasa arab atau bahasa inggris. Susah ya, mau cerita banyak kalau harus

pakai bahasa arab atau bahasa inggris. Paling openingnya aja. Tapi setidaknya mereka berusahalah.

d) Dari plakat-plakat yang ada di asrama ini mengapa menggunakan bahasa tersebut?

Jawaban: Soalnya kita mahasiswanya tidak hanya dari Indonesia saja ya, banyak, ada yang dari Thailand, Malaysia, Maroko. Nah, itu mereka ditempatkan di Mabna Khadijah Al-Kubro. Jadi yang mahasiswa luar negeri itu ada di Mabna Khadijah lantai 2. Kebanyakan Thailand sama Malaysia, Maroko, Sudan ada juga, tapi Cuma beberapa. Tapi paling banyak itu, Thailand, Malaysia, Sudan. Rusia juga ada. Dulu teman kelas saya dari Rusia. Terus soalnya, karena kita ada program international day itu juga sih. Terus itu juga kita kan digaung-gaungkan sebagai World Class University, gitu. Menuju World Class University, kayak gitu. Dan kita itu dari awal kerjasama dengan pemerintahan arab juga, lingkungan itu dibuat sebilingual mungkin, gitu. Soalnya kalau bahasa indonesia saja, ya dari mana mereka belajar, gitu. Kan, dari yang setiap hari mereka lihat, itu biar lebih familiar. Terus biar ingat terus. Misalnya tulisan Fatimah Az-Zahra dormitory dalam tulisan arab dan inggris, ya itu biar kebaca terus. Kan kalau tidak dilatih terus nanti lupa. Nanti mereka lupa bahasa inggrisnya asrama apa, bahasa arabnya asrama apa. Jadi agar lebih diingat dari melihat terus.

- e) Seberapa penting plakat-plakat tersebut terhadap mahasantri?

 Jawaban: Penting, penting banget. Tergantung itu plakat apa ya, misalnya kayak plakat nama kelas-kelas, atau plakat nama gedung, itu otomatis untuk memberitahu. Apalagi yang datang ke sini tidak hanya mahasantri saja, biasanya orang tuanya juga. Jadi sebagai media untuk memberitahu, memberi informasi, terus itu juga, menambah vocabulari. Terus kalau slogan-slogan ya biar adik-adik ingat pesan dari slogan itu apa. Kalau tempelan-tempelan short conversation, atau vocabulary yang ada di depan pintu-pintu musyrifah, itu sebagai latihan.
- f) Apakah ada rencana untuk menambah plakat-plakat baru di asrama ini? Jawaban: Kalau rencana sih, itu ya mungkin yang masih terpikir penambahan vocabulary di setiap depan pintu kamar mahasantri dalam bahasa arab dan inggris untuk latihan. Kalau penambahan pemakaian bahasa lain kayak Mandarin, kayaknya enggak. Soalnya sebenarnya yang kita pakai itu sebenarnya Cuma bahasa arab dan bahasa inggris sih. Kalau mau memakai bahasa Mandarin masih belum terpikirkan. Soalnya pembelajarannya juga basicnya cuma bahasa arab dan inggris saja. Meskipun mahasiswa yang dari China juga banyak. Jadi baru itu rencananya, soalnya penempelan itu juga untuk menunjang kegiatan kita

sehari-hari. Kalau terlalu banyak tempelan, juga kurang ini juga sih. Tidak informative nanti jadinya.

g) Dan apakah ada plakat-plakat yang ingin diganti atau tidak akan dipajang lagi?

Jawaban: Sepertinya belum ada deh. Paling kalau tempelan-tempelan yang sudah usang itu baru diganti. Kayak itu, mading yang di bawah, itu kan terakhir November kan,soalnya adik-adik pulangnya Desember. Madingnya diperbaharui detiap 2 minggu sekali. Dijadwal perlantai. Yang bikin jadwal itu divisi kesantrian, temanya juga.

h) Apakah dengan adanya plakat-plakat di asrama ini juga memberikan kemajuan terhadap lembaga?

Jawaban: Iya, otomatis membantu banget. Itu tadi, dari segi tujuannya sudah tercapai ya, untuk ngasih informasi ke adik-adik juga. Dan dengan adanya papan informasi, tempelan, dan plakat seperti itu akan dipandang niat banget, tidak hanya sekadar dari online saja memberikan informasi, tapi diprint out juga, dan jadi banner juga. Karena ada tujuan yang mau dicapai itu.

E. Transkrip Wawancara Peneliti dengan Musyrifah Divisi K3O (Kebersihan, Kesehatan, Kerumahtanggaan, dan Olahraga) Ma'had Sunan Ampel Al-Aly Putri UIN Maulana Malik Ibrahim Malang

1. Identitas Wawancara :

Hari/Tanggal Pelaksanaan : Jum'at/17 Januari 2020

Waktu Pelaksanaan : 12.30

Tempat Pelaksanaan : Mabna Khadijah Al-Kubra Ma'had Sunan Ampel

Al-Aly Putri UIN Maulana Malik Ibrahim Malang

Narasumber : Anis Maria Ulfah

Pewawancara : Siti Ramlah

2. Informan Wawancara : Musyrifah Divisi K3O (Kebersihan, Kesehatan, Kerumahtanggaan & Olahraga)

3. Materi Wawancara : Fungsi Linguistic Landscape

4. Uraian Hasil Wawancara

- a) Mengapa di asrama ini memasang plakat-plakat? Sebenarnya apa fungsi detail dari masing-masing jenis plakat yang dipajang terhadap mahasantri? Jawaban: Sebenarnya kalau ditanya ya banyak ya fungsinya atau manfaatnya gitu. Kayak misalnya juga buat menghias mabna biar nggak kelihatan sepi atau kosong melompong. Terus buat apa sih kayak ada petunjuk arah kamar itu kalau buat mahasantri baru atau ada orang tua yang nyambang biar nggak bingung, gitu. Kamar ini ada di sebelah mana, seperti itu. Kalau kayak mading terus papan informasi itu ya mading kan untuk menghias juga sih sebenarnya terus untuk mengasah kreatifitas mahasantri juga. Kalau papan informasi ya buat masang informasi-informasi biasanya kan juga banyak pamflet-pamflet gitu buat lomba atau buat apa, gitu. Mungkin kalau kayak dari mading itu, bisa diketahui anak yang bisa kaligrafi, atau seni-seni yang lain, itu juga bisa, buat mengembangkan bakat minat mereka, sperti itu.
- b) Dari plakat-plakat yang ada di asrama ini mengapa menggunakan bahasa tersebut?

Jawaban: Karena UIN Maliki ini sendiri kan berbasis bahasa memang, jadi memang ditekankan ke bahasa inggris sama bahasa arab. Juga didukung dengan beberapa program bahasa inggris dan bahasa arab. Kalau bahasa Thailand itu, karena memang di Mabna kami, di Mabna Khadijah Al-Kubra itu ditempati beberapa mahasiswa asing, seperti dari Thailand, China, Sudan, Mesir, dan banyak lagi, gitu.

- c) Seberapa penting plakat-plakat tersebut terhadap mahasantri? **Jawaban:** Penting. Kalau misalnya skala 1-5, 4 mungkin ya, karena kan ya penting sih. Kayak plakat-plakat kelas juga kayak gitu, tempelantempelan kelas itu juga memudahkan mahasantri kalau nanti mereka mencari kelas pas ta'lim, gitu. Soalnya kan kelasnya juga banyak dan mahasantrinya juga banyak dalam satu mabna, gitu. Biar mereka tidak bingung, seperti itu.
- d) Apakah ada rencana untuk menambah plakat-plakat baru di asrama ini? **Jawaban:** Tidak ada sih, mungkin cuma itu sih di depan agar tidak buang sampah sembarangan, soalnya kan di Mabna Khadijah Al-Kubra itu koperasi mahasantri, nah kan banyak tuh orang dari luar entah itu mahasantri yang sudah lulus. Dari luar juga banyak kan, dan kita tidak mungkin kan ngontrol, dek jangan buang sampah di situ, mbak jangan buang sampah di situ, kan juga susah gitu lo.

e) Dan apakah ada plakat-plakat yang ingin diganti atau tidak akan dipajang lagi?

Jawaban: Tidak ada sih.

f) Apakah dengan adanya plakat-plakat di asrama ini juga memberikan kemajuan terhadap lembaga?

Jawaban: Ya, kalau white board yang berisi vocab, mufrodat, itu bias membantu mahasantri untuk ya setidaknya mengenal satu dua mufrodat, meskipun itu tidak terlalu penting, seperti itu. Jadi mereka sudah terbiasa dari ma'had, mungkin nanti keluar bisa berfungsi bagi mereka ke depannya, gitu. Untuk MSAA-nya sendiri, nanti biasanya kan banyak tuh lomba-lomba antar PTKIN, bisa diikutkan. Apalagi dari segi bahasa, seperti itu.

F. Transkrip Wawancara Peneliti dengan General Affairs Asrama Putri (Griya Brawijaya) Universitas Brawijaya Malang

1. Identitas Wawancara :

Hari/Tanggal Pelaksanaan : Kamis/16 januari 2020

Waktu Pelaksanaan : 14.00

Tempat Pelaksanaan : Gedung B Griya Brawijaya

Narasumber : Inne Ayu

Pewawancara : Siti Ramlah

2. Informan Wawancara : General Affairs Asrama Putri (Griya Brawijaya)

Universitas Brawijaya Malang

3. Materi Wawancara

- a) Wawancara Pendahuluan (Data mahasiswi/penghuni dan kegiatan seharihari)
- b) Fungsi Linguistic Landscape

4. Uraian Hasil Wawancara

a) Di Asrama ini, jumlah mahasantri putri tahun ini ada berapa?

Jawaban: Kalau untuk yang tahun ini, kalau yang putri kayaknya sekitar empat ratusan Mbak. Soalnya kan ada 4 gedung, 1 gedung paling tidak 100 lebih. Ada yang 110, ada yang 108, kurang lebih sih tidak sampai 400 sih, cuman kurang lebihnya sekitar segitu, nyampek angka 400-an.

- b) Apa saja kegiatan sehari-hari mahasantri di Asrama? Jawaban: Kalau di sini nggak kayak di UIN. Kalau di UIN kan harus ada kegiatan gitu ya, kalau di sini nggak. Jadi modelnya kayak kos-kos di sini asramanya. Ini sih rencananya memang akan diadain seperti itu, cuman harus melalui proses kan. Kan kalau di UIN ada SKS-nya ya, dan nilai SKS-nya kalau mau ada acara misalnya setiap sore ada les bahasa inggris harus ikut semua gitu ya, kalau di sini sih masih mau direncanakan seperti itu, biar anak-anak lebih akrab. Cuman kan permasalahannya di sini itu cuman tinggal setahun-setahun, jadinya mesti ganti dalam satu tahun.
- c) Mengapa di asrama ini memasang plakat-plakat? Sebenarnya apa fungsi detail dari masing-masing jenis plakat yang dipajang terhadap mahasantri? **Jawaban:** Kalau plakat-plakatnya itu dipasang itu cuman untuk, apa ya, pemberitahuan aja sih, pada dasarnya. Jadi kayak agar orang tahu aja kalau oh kantornya di sini, oh kantor akuntannya di situ, oh front office di sini, oh toko di situ, gitu aja sih. Biar orang nggak nanya gitu lo, paling nggak kan mereka dengan adanya plakat itu, oh kalau mau tanya berarti harus ke sini, gitu aja sih. Lebih kayak untuk informasinya pengunjung aja.
- d) Dari plakat-plakat yang ada di asrama ini mengapa menggunakan bahasa tersebut?

Jawaban: Karena dulu di sini ada mahasiswa asingnya. Selain itu kan kita kan ada audit on QA yang untuk mahasiswa asing, jadinya, apa namanya, kita pakai dua bahasa biar mahasiswa asing juga paham gitu lo, kalau mau pembayaran atau mau ke kantor, itu mereka paling tidak tahu lokasinya di sebelah mana, gitu.

- e) Seberapa penting plakat-plakat tersebut terhadap mahasantri? **Jawaban:** Menurutku penting, soalnya kalau kita nggak ada plakat kan orang jadi bingung ya kalau mau ke mana, kalau misalnya ada komplain atau misalnya ada orang mau daftar asrama kan jadi bingung kalau nggak ada tulisan harus ke mananya mereka. Paling nggak kan, kalau dengan adanya plakat kan mereka tahu, oh saya mau nanya di front office, gitu. Jadi kan mereka tahu gitu lo lokasi-lokasinya yang harus dituju. Gitu aja sih.
- f) Apakah ada rencana untuk menambah plakat-plakat baru di asrama ini?

Jawaban: Kalau ini tadi sih mau masang kayak running text di depan. Jadi kayak orang jadi tahu kalau ini Griya Brawijaya. Tapi di depan sana. Kayak yang di hotel-hotel biasanya kan ada ini hotel apa, terus ratingnya berapa, yang kayak gitu. Jadi kalau orang luar umum bisa tahu kalau di sini ada penginapan, ada asrama, gitu aja sih.

g) Dan apakah ada plakat-plakat yang ingin diganti atau tidak akan dipajang lagi?

Jawaban: Masih belum tahu, karena ini kan masih baru semua. Kayaknya sih mungkin banyak penambahan ya, kayak tulisan musholla kan di situ kan masih belum ada, di sini kan soalnya barusan jadi. Sudah ada sih tulisan musholla, cuman kan dari depan kan orang nggak tahu kalau di sini ada musholla. Mungkin lebih banyak penambahan kayaknya dari pada pengurangan. Mungkin kalau perbaikan, yang lama-lama diperbaiki, mungkin ada rusaknya, itu mungkin diperbaiki. Tapi kalau pengurangan tidak.

h) Apakah dengan adanya plakat-plakat di asrama ini juga memberikan kemajuan terhadap lembaga?

Jawaban: Iya. Jadi kan, kalau di sini ada tulisan guest only, ini khusus untuk tamu penginapan, jadi kan anak-anak asrama kan nggak boleh menduduki beberapa kursi yang ada tulisan itunya. Karena kan anak asrama yang di sini biasanya kan menerima tamunya juga di bawah. Jadi mereka tahu kalau yang ini untuk tamu penginapan, dan yang untuk mereka yang sebelah kanan.

Appendix 3

SURAT IZIN PENELITIAN



KEMENTERIAN AGAMA REPUBLIK INDONESIA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA **FAKULTAS ADAB DAN HUMANIORA**

Jl. A. Yani 117 Surabaya 60237 Telp. 031-8410298 Fax. 031-8413300 email fahum@uinsbv.ac.id

Nomor

: B - [986 /Un.07/06/TU/TL.00/11/2019

Surabaya, 26 November 2019

Lampiran : -

: Permohonan Izin Penelitian

Pesantren Mahasiswi Pusat Ma'had Al-Jami'ah UIN Sunan Ampel Surabaya Jl. Jenderal A. Yani No. 117 Wonocolo

Di Surabaya

Assalamu'alaikum Wr. Wb.

Sehubungan dengan program peningkatan kompetensi dan ketrampilan mahasiswa pada Fakultas Adab dan Humaniora Universitas Islam Negeri Sunan Ampel Surabaya Bidang Penelitian, bersama ini Dekan menyampaikan bahwa mahasiswa dengan identitas sebagai berikut:

Nama

: Siti Ramlah

NIM

: A73216088

Semester/Prodi : 7/Sastra Inggris

bermaksud melakukan penelitian pada tanggal 28 November 2019 dengan judul "A Linguistic Landscape Study of Language Learning in Java State Universities Female Student Dormitory *. Oleh karena itu, kami mohon kepada Pesantren Mahasiswi Pusat Ma'had Al-Jami'ah UIN Sunan Ampel Surabaya berkenan memberikan izin, demi kelancaran penelitian yang bersangkutan.

Demikian permohonan izin ini, atas kerjasamanya kami sampaikan terimakasih.

Wassalamu'alaikum Wr. Wb.



ata Usaha uri, M.Pd.I 6208101988031002



KEMENTERIAN AGAMA REPUBLIK INDONESIA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA FAKULTAS ADAB DAN HUMANIORA

Ji. A. Yani 117 Surabaya 60237 Telp. 031-8410298 Fax. 031-8413300 email : <u>fahum@uinsby.ac.id</u>

Nomor : B - 25 /Un.07/06/TU/TL: 00/12/2019

Surabaya, 08 Desember 2019

Lampiran: -

Perihal : Permohonan Izin Penelitian

Yth,

General Manager Asrama Putri Universitas Airlangga

Jl. Dr. Ir. H. Soekarno, Mulyorejo

Di Surabaya

Assalamu'alaikum Wr. Wb.

Sehubungan dengan program peningkatan kompetensi dan ketrampilan mahasiswa pada Fakultas Adab dan Humaniora Universitas Islam Negeri Sunan Ampel Surabaya Bidang Penelitian, bersama ini Dekan menyampaikan bahwa mahasiswa dengan identitas sebagai berikut:

Nama : Siti Ramlah NIM : A73216088 Semester/Prodi : 8/Sastra Inggris

bermaksud melakukan penelitian pada tanggal 18 Desember 2019 dengan judul "A Linguistic Landscape Study of Language Learning In East Java State Universities Female Student Dormitory". Oleh karena itu, kami mohon kepada General Manager Griya Brawijaya berkenan memberikan izin, demi kelancaran penelitian yang bersangkutan.

Demikian permohonan izin ini, atas kerjasamanya kami sampaikan terimakasih.

Wassalamu'alaikum Wr. Wb.

a.n. Dekan, Kabag. Tata Usaha

Drs. Sahuri, M.Pd.I NIP. 196208101988031002 LC



KEMENTERIAN AGAMA REPUBLIK INDONESIA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA **FAKULTAS ADAB DAN HUMANIORA**

Jl. A. Yani 117 Surabaya 60237 Telp. 031-8410298 Fax. 031-8413300 email : fahum@uinsby.ac.id

: B - 24 /Un.07/06/TU/TL.00/01/2020 Nomor

Surabaya, 07 Januari 2020

Lampiran : -

Perihal : Permohonan Izin Penelitian

Kepala Pusat Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang Jln. Gajayana No. 50 kota Malang

Di Malang

Assalamu'alaikum Wr. Wb.

Sehubungan dengan program peningkatan kompetensi dan ketrampilan mahasiswa pada Fakultas Adab dan Humaniora Universitas Islam Negeri Sunan Ampel Surabaya Bidang Penelitian, bersama ini Dekan menyampaikan bahwa mahasiswa dengan identitas sebagai berikut:

: Siti Ramlah Nama NIM : A73216088 Semester/Prodi : 8/Sastra Inggris

bermaksud melakukan penelitian pada tanggal 09 Januari 2020 dengan judul "A Linguistic Landscape Study of Language Learning In East Java State Universities Female Student Dormitory *. Oleh karena itu, kami mohon kepada Kepala Pusat Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang berkenan memberikan izin, demi kelancaran penelitian yang bersangkutan.

> huri/M.Pd.I 96298101988031002

Demikian permohonan izin ini, atas kerjasamanya kami sampaikan terimakasih.

Wassalamu'alaikum Wr. Wb.





KEMENTERIAN AGAMA REPUBLIK INDONESIA UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA FAKULTAS ADAB DAN HUMANIORA

Jl. A. Yani 117 Surabaya 60237 Telp. 031-8410298 Fax. 031-8413300 email : fahum@uinsby.ac.id

Nomor : B - 25 /Un.07/06/TU/TL.00/01/2020

Surabaya, 07 Januari 2020

Lampiran : -

Perihal : Permohonan Izin Penelitian

Yth,

General Manager Griya Brawijaya Jl. Veteran 6B Kel. Lowokwaru Kec, Ketawanggede Malang Di Malang

Assalamu'alaikum Wr. Wb.

Sehubungan dengan program peningkatan kompetensi dan ketrampilan mahasiswa pada Fakultas Adab dan Humaniora Universitas Islam Negeri Sunan Ampel Surabaya Bidang Penelitian, bersama ini Dekan menyampaikan bahwa mahasiswa dengan identitas sebagai berikut:

Nama : Siti Ramlah
NIM : A73216088
Semester/Prodi : 8/Sastra Inggris

bermaksud melakukan penelitian pada tanggal 10 Januari 2020 dengan judul "A Linguistic Landscape Study of Language Learning In East Java State Universities Female Student Dormitory". Oleh karena itu, kami mohon kepada General Manager Griya Brawijaya berkenan memberikan izin, demi kelancaran penelitian yang bersangkutan.

Demikian permohonan izin ini, atas kerjasamanya kami sampaikan terimakasih.

Wassalamu'alaikum Wr. Wb.

a.n. Dekan, Kabag. Tata Usaha

Drs. Sahuri, M.Pd.I NIP. 196208101988031002

CURRICULUM VITAE



Siti Ramlah was born in Sumenep city on April 5th, 1998, the second of two children, a couple Alm. H. Mas'odi and Hatijah.

Her secondary education was taken at MA
Nasy'atul Muta'allimin Gapura Sumenep and completed
in 2016, a Bachelor of English Literature Department and
was completed in 2020. During her time as a student in the

college, the writer was active in some organizations. She was a member of Media Creative Development Division in the English Department Student Association (2017/2018), a crew in LPM QIMAH in the Faculty of Art and Humanities, a member of Tilawah IQMA UINSA, a member of Student Choir in the Faculty of Art and Humanities, a member of TYAS (The Young Aswaja Scholars) Institute, and a member of Center Research for Islamic Studies (CRIS) Foundation. Now, she is an editor in matasastra.com (Start from 2020).

The writer was an awardee of UINSA Bidikmisi scholarship. She was also active in AMBISI (Aliansi Mahasiswa Bidikmisi) UINSA as a member of Pers and Journalistic Division (2017/2018), then as the third chief (2018/2019). During college, she lived in Pesantren Mahasiswi UINSA. Furthermore, since 2017, she has dedicated herself to Pesantren Mahasiswi UINSA as the supervisor.

The writer was active in writing activities, her first poetry anthology book under the title *Warna-Warna Langit*, published in November 2019 by Farha Pustaka. Moreover, her works were also collected in the Joint Anthology Book; *Jejak Aksara* (A Chosen Poetry by Prosastra.id, 2019), *NKRI Saat Ini* (A Chosen Poetry by Saras Ayu Books, 2019), *Menenun Rinai Hujan* (One Book with Eyang Sapardi Djoko Damono, A Chosen Poetry by GMB Indonesia, 2019), *Rumah Bukan Sekedar Tempat Singgah* (A Chosen Poetry by Ruang Nulis, 2019), *Nyala Rinjani* (A Chosen Poetry by Anlitera.id, 2019), and *Setumpuk Rindu yang Berdebu* (A Chosen Poetry by Badan Sastra, 2019).

Also, the writer loves the education environment. She was chosen as one of six delegations of AMBISI UINSA in Bina Desa Season 5 to teach in Gunung Rancak Village, Robatal, Sampang. Furthermore, since semester 5, the writer has taught in TPQ Hidayatullah Jagir, Wonokromo, Surabaya.

During her undergraduate study, she has obtained several awards. Among the awards is The 2nd Winner of Murottal Al-Qur'an Competition in University Level held by IQMA UINSA (2016), The 2nd Winner of Poetry Writing Competition in National Level in Competition of Cendekia (COC) event "Karya Pemuda untuk Indonesia" held by FKIP Sriwijaya University South Sumatera (2016), The 3rd Winner of Kitab Reciting Competition held by Pesantren Mahasiswi UINSA (2017), The Best Mahasantri of Pesantren Mahasiswi UINSA (2017), The 1st Winner of Islamic Poetry Writing and Reciting Competition in National Level in ISEF (Islamic Science and Technology Fair) event held by FST Airlangga University Surabaya (2019), The 2nd Winner of Poetry Writing Competition in National Level in Santri Day event held by Pondok Pesantren Al-Masyhad Mambaul Falah "Wali Sampang" Pekalongan (2019), and The 3rd Winner of Poetry Writing Competition in National Level held by Tulis.me (2019).