LINGUISTIC LANDSCAPE IN MULTI-ETHNIC DISTRICT OF SURABAYA

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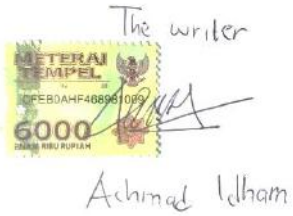

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ABSTRACT

Herianto, Achmad, I (2020*). Linguistic Landscape in Multi-ethnic District of Surabaya.* English Department, UIN Sunan Ampel Surabaya. Advisor: Dr. A. Dzo'ul Milal, M. Pd

Keywords: linguistic landscape, top-down and bottom-up, ethnicities in Surabaya.

This thesis aims at analyzing the linguistic landscape at three multi-ethnic districts in Surabaya, which represents ethnic diversity in Ampel, Kya-Kya, and Pakuwon districts. These districts are given the name of multi-ethnic districts of Surabaya because of the diverse ethnic groups which live in harmony. Therefore, the researcher already answers the research problems related to this study, such as (1) what is the dominant language used in each multi-ethnic district, (2) what are the characteristics of sign in each multi-ethnic district, and (3) what is the reason for using those languages in each district.

This research uses a qualitative approach supported by quantification. Descriptive studies in this study are applied to collect linguistic landscape data as well as to analyze data clearly. The data collected is divided into two, including; photos of signs containing words, phrases or sentences, and also interview transcripts. The analysis is done after all data is collected, starting with calculating the total language used, determining top-down and bottom-up according to Gorter (2006, p.68), determining language variations according to Richard Tucker (1998, p.3-15), determining sign characteristics according to Cenoz & Gorter (2006, p.74-77), and the last explains the reasons for using language in each district based on interviews. In the end, the research objectives have been achieved, and produce clear answers.

The results show that each district has different language usage. Indonesian is widely used in the Ampel and Kya-kya districts, in contrast to the Pakuwon district with English being the dominant language. In all three districts, the characteristics of the sign show the same results. All three districts have the Indonesian language with prominent characteristics in all aspects, in the amount of information and others. This shows that Indonesian is used as an informational function as said by Landry & Bourhis (1997, p.25-27). The characteristics of other languages that stand out in some aspects such as Arabic in Ampel, Chinese in Kya-kya, and English in Pakuwon show symbolic functions as said by Landry & Bourhis (1997, p.27-29). For reasons regarding the use of language itself in each district, the results obtained are different, including showing identity, adjusting tourists, making it easier for readers, etc.

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ABSTRAK

Herianto, Achmad, I (2020). *Studi Tentang Lanskap Linguistik di Distrik Multi-etnis Surabaya.* Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: (I) Dr. A. Dzo'ul Milal, M. Pd

Kata Kunci: lanskap linguistik, top-down dan bottom-up, keberagaman etnis di Surabaya.

Penelitian ini menganalisis lanskap linguistik di tiga distrik multi-etnis di Surabaya yang mewakili keberagaman etnis termasuk distrik Ampel, distrik Kya-kya, dan distrik Pakuwon. Tempat ini diberi julukan distrik muti-etnis di Surabaya, dikarenakan beragam etnis yang hidup berdampingan. Oleh karena itu, penulis telah menjawab semua rumusan masalah yang berkaitan dalam penelitian ini, diantaranya (1) apa bahasa dominan yang digunakan di setiap distrik multi-etnis (2) seperti apa karakteristik sign di setiap distrik multi-etnis, dan (3) Apakah alasan dibalik penggunaan bahasa tersebut, di setiap distrik multi-etnis.

Penelitian ini menggunakan pendekatan kualitatif didukung dengan sedikit kuantifikasi. Studi deskriptif dalam penelitian ini diterapkan untuk mengumpulkan data lanskap linguistik juga untuk menganalisis data dengan jelas. Data yang dikumpulkan terbagi menjadi dua, diantaranya; foto tanda yang terdapat kata, frasa, maupun kalimat, dan juga transkrip wawancara. Analisis dilakukan setelah semua data terkumpul, dimulai dengan menghitung total bahasa yang digunakan, menentukan top-down dan bottom-up menurut Gorter (2006, p.68), menentukan variasi bahasa menurut Richard Tucker (1998, p.3-15), menentukan karakteristik sign menurut Cenoz & Gorter (2006, p.74-77), dan yang terakhir menjelaskan alasan penggunaan bahasa disetiap distrik berdasarkan wawancara. Pada akhirnya, tujuan penelitian telah tercapai, dan menghasilkan jawaban yang jelas.

Hasil studi menunjukan bahwa dalam setiap distrik mempunyai penggunaan bahasa yang berbeda. Bahasa Indonesia banyak digunakan di distrik Ampel dan Kya-kya, berbeda dengan distrik Pakuwon dengan bahasa Inggris yang menjadi bahasa yang dominan. Di ketiga distrik ini, karakteristik pada sign menunjukan hasil yang sama. Ketiga distrik mempunyai bahasa Indonesia dengan karakteristik yang menonjol pada semua aspek, dalam jumlah informasi maupun yang lainya. Hal ini menunjukan bahasa Indonesia digunakan sebagai informational function seperti yang dikatakan Landry & Bourhis (1997, p.25-27). Adapun karakteristik bahasa lain yang menonjol di beberapa aspek seperti bahasa arab di ampel, bahasa cina di kya-kya dan bahasa inggris di pakuwon menunjukan symbolic function seperti yang dikatakan Landry & Bourhis (1997, p.27-29). Untuk alasan mengenai penggunaan bahasa itu sendiri disetiap distrik, hasil yang didapat berbeda, diantara lain untuk menunjukan identitas, menyesuaikan wisatawan, mempermudah pembaca, dll.

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CHAPTER 1
INTRODUCTION

The researcher describes the background of linguistic landscape study that contains an explanation of linguistic landscape topic, research problems, and objectives, scope of limitation, significance of the study also definition of key terms.

1.1 Background of The Study

Language is used by people, spoken and heard, it is also represented and displayed; at times for functional reasons, at others for symbolic purposes. Language in spaces and places is calling for the attention of researchers and scholars who attempt to study and interpret its meaning, messages, purposes and contexts (Shohamy & Gorter, 2009, p.1). Language is sometimes used to inform people in order to give them some important information by reading the text on a sign. This topic is related to linguistic theory called linguistic landscape. The linguistic landscape becomes very popular research on linguistic since it appears. In many recent years, Linguistic landscape rapidly growing, it increases the importance within the field of language studies, because it is grounded in a variety of theories like geography, education, economics, and sociology (benjamins.com/catalog/ii).

The definition of linguistic landscape is the language of written sentences on a billboard, public road sign, street name, shop sign, place name, and sign of a building in a hospital, market, school, etc. It is used in a different place, territory, city, region, or maybe province explained by Landry and Bourhis (1997, p.23-26).

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Linguistic landscape is important for spreading new and other languages, by writing it on a sign, in that way we learn other languages. The linguistic landscape is used to make people understand the signs using different languages, this language refers to certain people, for example, the Javanese language is intended for Javanese people only and just like the others. This is the reason why linguistic landscape is important nowadays, besides, linguistic landscape itself is also important to the society.

Linguistic landscape emerges an area of study in the society, especially the display of languages in public spaces, including signs, billboards, advertisements, and graffiti (Wardhaugh & Fuller, 2015, p.86). The researcher concludes that the purpose of linguistic landscape is to discover many languages within society and the effect of society in languages. Within the society itself, society is divided into multi-cultural, multi-religion and multi-ethnic people lived in one place, which sometimes evokes a conflict between groups (Fowler, 1979. p.9).

On the other hand, there are many researchers that did their study using the linguistic landscape. It is because the linguistic landscape is used in every object such as billboard, public sign, shop advertisement, etc. It is important in our life nowadays because of the linguistic landscape changes society and their knowledge about language. This is the reason why there are a lot of researchers take Linguistic Landscape as the focus of their study. There are previous studies of linguistic landscape such as minority languages and the relation of linguistic landscape used in a society based on Cenoz and Gorter (2006), city languages and

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diversity in Rome by Gorter, (2007) and multilingualism in worship place in Surabaya by Wafa and Sheila (2018).

The first previous study was written by Cenoz and Gorter (2006) about minority languages and the relation about linguistic landscape itself. This study focuses on two districts, Donostia and Ljouwert. This study compares minority language and English language beneath the language policy for the development of the English language. The researcher analyzes the data firstly, by dividing the bilingual language and multilingual languages. The result explains the language policy regarding minority and majority languages and shows the differences between them about the Dutch language which has the most prominent language in Ljouwert and Spanish which has the most prominent language in Donostia based on the size of text and information given. The language policy has a big role to maintain the minority language on the linguistic landscape such as English, Frisian, and Basque by using those languages on the commercial sign.

The second previous study was different from Cenoz & Gorter (2006). Gorter (2007) focuses on multilingualism and diversity aspects in Rome. This study contains bilingualism and multilingualism signs, which is counted by the researcher about the percentages, then the researcher looks for the differences in using more than one language in one place with other places. As a result, the linguistic landscape in Rome has 80% of one language that is used on sign and has 20% of two languages. The sign is to express their identity as Italian, to make others aware of their presence. The other language just indicates specific places such as the Chinese language that indicates Chinatown, Spanish, and Rumanian

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that indicates the place that is inhabited by private initiative only. The Italian language becomes the official language (top-down) rather than the English language but sometimes there is a combination of using two languages, Italian and English.

The last study was about multilingualism sign in worship place in Surabaya by Wafa and Sheila (2018). The present study is more efficient rather than the old one, Wafa and Sheila only count the data and explain it. This study presents the language used in some of the worship places around Surabaya, such as klenteng, mosque, church, and pura which used English, Arabic, and Chinese languages. This research presents total complete data in each place, for example in several mosques in Surabaya which has more monolingual signs than bilingual and multilingual. The amount of the data presents monolingual sign which used the most in those places, rather than bilingual and multilingual. The researcher finds at least 10 languages that are used in some of the worship place which indicates their nationality, ideology, and cultural identity as the result of the study.

Based on the previous studies above, the researcher finds the lack from the previous studies. Cenoz and Gorter (2006) only take data in two streets which makes the analysis limited in linguistic sign and there is no specific district in Donostia which is considered Basque where Basque speakers live. Gorter's (2007) study about the linguistic landscape in Rome is more complete, but Gorter mentions that Rome uses the Italian language to show identity, without interviewing the people who are involved with the sign. Is it really to show identity or not, because there is another reason like the government policy rules,

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show the native Italian power, and to make the other society learn Italian language. The latest research from Wafa and Sheila (2018) takes place in a religious place in Surabaya. The researchers conduct multilingualism but more focuses on monolingualism. Multilingualism just becomes a supporting topic. They mention and track multilingual but not focus on multilingual itself. Besides shows multilingual, they are not concerned with the explanation of dominant language that is used in a multilingual society. This study has more deficiencies rather than the other previous study. Overall, these researchers explain the signs, but none of them explain deeper about how language can be used in that place.

In order to fulfill the lack of the previous studies, the researcher takes the subject from a multi-ethnic district to explain deeper about the linguistic landscape in multi-ethnic districts of Surabaya. The researcher takes the data from every kind of sign at three different districts such as Ampel, Kya-kya, and Pakuwon districts from three different shopping and living area, in order to get the complete data. Furthermore, the researcher explains the history of using many kinds of language based on interviews. This study gives a major explanation of the linguistic landscape in multi-ethnic districts in Surabaya and the background of language used. It is interesting because this study shows the characteristics of sign and the reason of using those language in each multi-ethnic district, also none of the researchers took this subject.

According to the topic, the researcher takes the data from the multi-ethnic district. Multi-ethnic is a society that consists of several ethnic groups, which is the one is the majority and the rest is the minority. Indonesian nation's multi-

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ethnic life is marked by the statement of different socio-cultural backgrounds. According to this fact, it is not easy for Indonesian people to realize the integration and avoid conflict or even division, said (DeVito, 1997, p.5). Based on DeVito (1997, p.5), it can be concluded that the Indonesian nation is a multi-ethnic or pluralistic nation that contains, both conflicts of interest, ideological conflicts, conflicts between classes, and others.

The focus on the multi-ethnic district is rarely used by linguistic landscape researchers. Those three previous studies represent the focus of other linguistic landscape studies by other researchers, so the researcher just takes the representative study. Some of them focus on majority and minority languages, the identity of society in certain places, and the explanation of the linguistic landscape of some unique places like worship place, tourism place, hospital, school, etc. The reason for using those languages are important to analyze how languages are used on a sign. On the other hand, there are lot of multi-ethnic districts in Surabaya which drives the researcher for focusing linguistic landscape on the multi-ethnic district.

The present study takes the subject from several multi-ethnic districts in Surabaya. Surabaya is the portrait of a multi-ethnic city, with different religions and ethnicities which bloom quickly in several places that make it is vulnerable to discrimination and domination. As the data, the researcher takes from 3 districts from Surabaya; Ampel, Kya-kya, and Pakuwon city. The researcher takes these districts because in this district can be found a multi-ethnic society. The statistics of each place will be explained below based on *Badan Pusat Statistik Surabaya*

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(BPS) or Central Bureau of Statistics 2017. The researcher uses the year of 2017 because this is the last statistics doing by BPS.

According to the website, (Surabaya.go.id/id/page/0/8228/demografi), which was accessed on 30/11/19, Surabaya is a multi-ethnic city that rich in culture. There is ethnic diversity in Surabaya such as Melayu, Chinese, Indian, Arab, and European. Archipelago ethnic can also be found, such as Maduranese, Sundanese, Batak and etc, which blends with the native people of Surabaya, forming cultural pluralism which subsequently characterizes the city of Surabaya. Some of an article proves that Ampel, Kya-kya, and Pakuwon are included in the multi-ethnic district in Surabaya.

According to the website (m.detik.com/travel/dtravelers_stories/u-4030027/ngabuburit-asyik-menjelajah-kampung-arab-di-surabaya/4, accessed on 30/11/19) Ampel area is one of the multi-ethnic districts in Surabaya. Strong cultural acculturation in Arab ethnic as the largest ethnic there, some said it can be seen from the many faces of its ethnic who fill the area ranging from residents to trading area, with the local Surabaya ethnic such as Maduranese and Javanese who then blends in language and culture.

Based on the interviews with some residents of the Ampel area, the process of inculturation of Madura ethnic culture with Arab ethnic in Ampel Surabaya is originated from the migration of ethnic Madurese from Madura Island to Java. The main factor that caused the Madurese to move to Java is to trade. In general, Madurese ethnic groups mostly trade scrap metal and other used goods, but in the Ampel region, the Madurese mostly trades in Islamic goods, for

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example, trading in prayer, perfume, and food items. While Arabs at that time are decided to come to Indonesia with the purpose of trading and spreading Islam. Based on BPS Surabaya (Badan Pusat Statistik) 2017 and Population Report on July-September 2015 stated the Ampel area is inhabited by 59.68% Arab, 39.99% Javanese-maduranese, 0.1468% Chinese, 0.1742% Hindi. Many of Maduranese and Arabs inhabit in the trading area and tourism area, while Javanese inhabits in living area.

While kya-kya Surabaya is called Chinatown of Surabaya (erawisata.com/kya-kya-kembang-jepun/ accessed on 30/11/19) which becomes one of the multi-ethnic districts in Surabaya, which is located at Kembang Jepun Street near Jembatan Merah Surabaya. The residents still use their own attributes, characteristics. They blend with the other ethnics there, such as Javanese and Maduranese. So, Kembang Jepun or Kya-Kya Surabaya can be called as representative of ethnic pluralism in Surabaya.

In the era of the Dutch government, Kembang Jepun or Kya-kya area was the center of Surabaya. Ships from various berths on the banks of the Kalimas River. Therefore, the area became a very crowded trade center. The Arab traders have occupied the north side, while the Chinese traders have occupied the south side, with the blood of the Pasar Pabean - Jl. Kembang Jepun as the limit. According to BPS Surabaya 2017, the Kya-kya area is inhabited by 62.996% Chinese people, it causes this area called Pecinan Surabaya. The rest of them are 36.04% Javanese and 2% other. Even there are a lot of Chinese ethnicities with their religion of Konghucu and Christian, Worship place is dominated by Javanese

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people with their religion, Islam. 72% of the worship place is Mosque, 23% Christian church and the rest is Klenteng about 5%. Most of the Chinese people are inhabited the main street of Kya-kya which becomes the shopping center and the rest inhabited by Javanese in Living area.

On the other hand, Pakuwon City of Surabaya (pakuwonresidental.com/pages/7/pakuwon-city/ accessed on 30/11/19) is the biggest independent and self-sufficient district in Surabaya. Located at the eastern coast of Surabaya, this district occupying an area of 600 hectares. With the population of 20.000 residents, 5000 houses and connecting the road to Madura, become the largest home living area in Surabaya also the luxuries one that inhabited by high-class businessman, and some of them are Chinese.

Pakuwon district is an independent and self-sufficient township from Surabaya city. Located in the east coast of Surabaya with 600 hectares of land. Built-in 1994 with 20.000 residents based on Pakuwon Group Residential and Office 2018, which makes Pakuwon district grows quickly. Pakuwon city is awarded “Properti Indonesia” for the prospective housing development. It develops many luxurious clusters such as Puri Griya Asri, Royal, San Diego, Laguna Regency, etc. Pakuwon City residence is inhabited by a high-class and business society. A lot of businessmen from Chinese ethnic mostly take over this place, and it is about to 86% of them. The rest is Javanese ethnic who just inhabiting the living area. Some of the Javanese work in the shopping center, but they are not inhabiting Pakuwon district.

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To conduct this research, the researcher uses several theories about linguistic landscape. The researcher uses linguistic landscape theory of Landry and Bourhis (1997, p.25-27) supported with top-down and bottom-up according to Gorter (2006, p.68). Richard Tucker's (1998, p.3-15) theory is also important to distinguish between bilingual and multilingual, and it is also supported with Cenoz & Gorter's (2006, p.74-77) about characteristics of sign. Further, this research gives the knowledge about linguistic landscape in multi-ethnic districts of Surabaya. This study is unique because no one of the researchers took the subject about multi-ethnic. The reason of the researcher takes this subject is to explore deeper about linguistic landscape especially in multi-ethnic district.

1.2 Problems of The Study

1. What is the dominant language used in each of multi-ethnic district in Surabaya?
2. What is the characteristic of sign in each of multi-ethnic district in Surabaya?
3. What is the reason for using those languages in each of multi-ethnic district in Surabaya?

1.3 Significance of The Study

The result of the study aims to give theoretical and practical knowledges. The result gives people confidence to take this topic for analysis. Theoretically, this study is used to give knowledge about sociolinguistic study, decisively on the linguistic landscape of a territory that using bilingual and multilingual sign.

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Practically, the researcher hopes this study is useful for society especially in rural and suburban cities, in order to learn new language and practice monolingual, bilingual and multilingual. Moreover, this study gives another future researcher to do better and take more unique subject and topic.

1.4 Scope and Limitation

Linguistic landscape study is related to many theories in sociolinguistic, language policy, language mixing, city planning, marketing and other disciplines. This study belongs to sociolinguistic even the results may consist of monolingual, bilingual, multilingual or others element.

The limitation of this study is only three districts; Ampel, Kya-kya and Pakuwon districts. Those three districts are called as multi-society district, because it includes multi-ethnicities. The researcher chooses from three different streets of each district in that area. This study is not included indoor area, because the sign in outdoor area represents the sign indoor and it has same meaning.

The findings from those places cannot be generalized to the entire multi-ethnic district in Surabaya. The researcher chooses because those three districts represents famous and biggest multi-ethnic district in the present. It still provides an interesting perspective analysis of linguistic landscape of Surabaya.

1.5 Definition of Key Terms

1. Linguistic landscape is a written language sign located in the public area in order to give information, education, warnings etc.

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2. Sociolinguistic is the study of the effect of any and all aspects of society, also the way language is used.
3. Multi-ethnic is a group of society that consist of several ethnic groups, which is the one is the dominant ethnic, majority, and the rest is minority.
4. Bilingualism is an ability to speak and understand two languages.
5. Multilingualism is an ability to speak and understand more than two languages.

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CHAPTER 2
REVIEW OF RELATED LITERATURE

This chapter contains several theories related to the linguistic landscape field that is required for this research. Conducting this research, the researcher focuses on the linguistic landscape of multi-ethnic districts in Surabaya. Several theories about the linguistic landscape are used, such as a variety of language and type of sign.

2.1 Linguistic Landscape

The study of language in the public space known as linguistic landscape. The linguistic landscape is a modern linguistic field that involves some aspects such as spatial studies, onomastic, and semiotic (Akindele, 2011, p.2). Linguistic landscape deals with a sign written on billboard, advertisement, public sign, street sign and etc. It becomes a popular study in the late '90s. Every city and country have their own regulations according to language policy; some of them use to give information, warning, and education.

According to Landry and Bourhis (1997, p.23), linguistic landscape is a basic term of linguistic theory, the simple definition 'The silence and visibility of languages on public and commercial signs' started from a public road sign, billboard advertisement, shop sign, street names, and place names. It also has a common function, such as giving information, education, warning to people; in another way, the reader will learn a new language.

The linguistic landscape has a relationship with the language used in public places and how it is represented in public domains (Haynes, 2012, p.8).

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Each linguistic landscape has different functions, and it is based on the types of signs and refers to whom. Linguistic landscape is used to make people understand the meaning by reading the other language.

Shohamy & Gorter (2009, p.6) give detailed information. They describe the linguistic landscape can be found in cities, indoor markets and outdoor shopping centers, shops, schools, offices of government and big corporations, moving buses, campuses, beaches and the cyber space. The basic rule of linguistic landscape is the use of visual language in a public place, representing the ideas of multilingualism, according to Shohamy (2006, p.10). Linguistic landscape happens in almost every place, in the corner of the street, basement, abandoned place, and the buildings where there is a society, it draws the social life of that society. This reason is important because the signs bring the important social-symbolic in order to identify an emblem of society, community, and region, explained by Hult (2009, p.90).

According to Landry and Bourhis (1997, p.23), the function of linguistic landscape is divided into symbolic and informational function. The absence or presence in a symbolic function can affect feelings, and it is also referred to as the representation of ethnic identity. In the informational function, the sign distinguishes the name of the area by giving the name of that place. The informational function is the identity of territory and the word of community, and it is differentiated from other areas that have a different language.

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2.2 Bilingualism

Bilingualism is the ability of people to speak two languages. People in this time learn bilingualism, by learning one language (regional language) and second language (national language) Weinrich (2000, p.10). When bilingualism has a conversation with a bilingualism group with different backgrounds, they can use code-switching and code-mixing to speak. It is different with multilingualism. Multilingualism is the ability to master more than two languages.

To differentiate bilingualism and multilingualism, Spolsky (1998, p.45) says that bilingual is a people who has some functional ability in the second language, related to the group of speakers. Hamers and Blanc (2000, p.45) define bilingualism as the state of linguistic community in which two languages are in contact with the result that two codes can be used in the same interactions.

People who have bilingual or multilingual phenomena do not have similar language abilities in the language, and it may be exceptional. Multilingualism here typically has varying degrees of command of the different repertoire. It also develops competence in each of the codes in order that they need it. The context-based on language choice, your language choices are part of the social identity you claim for yourself, Wardhaugh (2015, p.95).

2.3 Multilingualism

Multilingual information allows people to find out the meaning by reading one language. Oard (1997, p.55) says that multilingual information is a selection document that contains several languages that may be useful. While Lee, Kageura, and Choi (2004, p.1) defines another function refers to the capability for users to

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know the meaning of the documents written in language that different from queer language.

Multilingualism is different from bilingualism. It is the use of two languages or more either in speaker or listener. By using multilingualism, it is useful for traders who want to participate with other people in every different country, just like Richard Tucker's (1998, p.3-15) statement. Multilingualism in linguistic landscape processes is different, and it serves a purpose in every region or neighborhood. They are made in a different place using different languages.

2.4 Top-down and Bottom-up Sign

Landry and Bourhis (1997, p.26-27) divide the types of commercial signs such as “public government” and “private” signs. It can be called with top-down and bottom-up linguistic landscape. Ben-Rafael, Shohamy, Amara, & Trumper-Hetch (2006, p.10) say that top-down types can be a general commitment to different cultures. Bottom-up created freely without a rule, or in simple words, it is based on the individual strategy of a person.

According to Gorter (2006, p.68). A top-down sign is an official language policy that can be reflected in the official. This sign usually appears in government and official places like a hospital, schools, colleges, highways, etc. Usually, the sign is written in a bilingual or multilingual language. While the bottom-up sign is a private sign, like the sign in a shop, it can be influenced by language policy, but it mainly reflects individual preferences, such as shops, advertising, private offices and etc. The bottom-up sign is the impact of the policy on individuals and made by the community (Shohamy & Gorter, 2009, p.13).

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2.5 Characteristics of Sign

The study of the linguistic landscape is particularly interesting in bilingual and multilingual contexts. The linguistic landscape sign, especially in bilingual and multilingual can provide information about the sociolinguistic context, and the use of the different languages in language signs can be compared to the official policy of the region and to the use of the language as reported in surveys (Cenoz & Gorter, 2006, p.74-77). Therefore, the sign characteristic is more focused on bilingual and multilingual because it can provide information about the linguistic landscape and sociolinguistic context.

Cenoz & Gorter (2006, p.74-77) stated that the way the languages are displayed vis-a`-vis each other will give us further information on the relative importance given to each language, we will first look at the first language on the sign, then the size of the lettering of the language and finally the fonts of the letters used. To define the characteristics of the bilingual and multilingual sign, Cenoz & Gorter (2006, p.74-77) give some indicators to help the researcher having a better understanding. The indicators are as follow:

2.5.1 First Language in Bilingual and Multilingual Sign

The first characteristic of the signs analyzed is the order of languages in the bilingual or multilingual signs. The function is to find out the language that first appeared, which is usually found above or in the corner of the sign.

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2.5.2 Size of Text in Bilingual and Multilingual Sign

The second step is to analyze the size of the fonts of each language in all the bilingual and multilingual signs. The most prominent language is the language that uses the biggest size in the sign; sometimes this language is used for emphasis.

2.5.3 Type of Font in Bilingual and Multilingual Sign

The next step is to look at the type of font used for the textual display of the language. The type of font referred to here is the font used in all languages used in a sign, whether it is the same or different.

2.5.4 Amount of Information

Another characteristic of bilingual and multilingual signs that analyzes the amount of information given in each of the languages. The amount of information referred to here is the language that provides more information.

2.5.5 Translation in Bilingual and Multilingual Sign

A final characteristic included in this study is again the comparison of the information given in the different languages but focusing on the use of translation in the signs.

2.6 Surabaya

Surabaya, according to its etymology, comes from the words Sura or Suro and Baya or Boyo, in Javanese. Suro is a shark in Javanese, while Boyo is a crocodile. According to the myth of Surabaya, these two animals are the most

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powerful animals, both inland or water. Another opinion says that Suroboyo's name is taken from Suro ing Boyo, which means “dare to face danger”. Surabaya has many nicknames, hero city, port city, cultural city and etc. (East Java, 2016)

Port city is one of the nicknames of Surabaya since it becomes one of the biggest commercial trading areas in Eastern Indonesia, and now it becomes the largest city in Southeast Asia. Bordering with Lamongan in the northwest, Bangkalan in the northeast, Gresik in the west, Sidoarjo in the south, Mojokerto, and Jombang in the southwest. It causes the immigrant to come to Surabaya to trade and live. In other words, Surabaya becomes multi-cultural city which includes; multi-religion, multi-ethnic, and multi-cultural city.

Surabaya includes in the multi-ethnic city that is rich in culture. Various ethnicities exist in Surabaya, which blends with the indigenous people of Surabaya to form cultural pluralism, which subsequently became the hallmark of the city of Surabaya. With a population of about 2.7 million people in 2020, the city of Surabaya developed as a Metropolitan and Multi-ethnic City. The strategic position of Surabaya as the center of community economic activity makes it always dynamic. Being the center of activity is the same as being a champion for people from various regions. The population will obviously increase with the charm of the city of Surabaya that promises all kinds of conveniences.

2.7 Multi-ethnic District of Surabaya

In addition to bearing the title as City of Heroes, which is full of historical nuances, Surabaya is also known as a multi-cultural city. Cultural diversity is living in harmony in one place. This forms Surabaya as a tolerant city because of

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many diversities in it. Within the diversity of culture, there is also diversity in ethnicity, language, and ideologies. The researcher takes ethnicity for the focus of the study.

Since Surabaya become a port city, there is a lot of immigrants from another country inhabited this city. Various ethnicity can be found, from Javanese, Maduranese, Sundanese, Dayak, and other ethnicities. They are living in some districts in Surabaya, and they come to trade. Every year, they are always given space to participate in the agenda of the Surabaya Vaganza Parade to celebrate Surabaya Anniversary. It is because the city government of Surabaya realizes that diversity is a strong foundation for this city to keep moving forward

Surabaya city government stipulates that there are many multi-ethnic districts in Surabaya. According to the Surabaya city government, this is because there are a lot of people living in one place with many different religions, cultures, ethnic and languages. They set that there are some places that fulfill those requirements.

2.7.1 Ampel District

Ampel is known as a district in the northern part of the city of Surabaya, where the majority people are Arab ethnic from the Yemeni Hadramaut region. This district has a thick atmosphere of the middle east because it sells goods and typical foods of the middle east. One of the reasons of Ampel becomes a multi-ethnic district is because Ampel is the central trading city; people come and go for trading and living in Ampel. According to IDNtimes, Ampel area is one of the tourism areas of Surabaya (idntimes.com).

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2.7.2 Kya-kya District

Chinatown of Surabaya usually known as Kembang Jepun. Kembang Jepun becomes a central trading area of Surabaya in around the ’90s. It still becomes a trading area, even though not the central trading area anymore. Actually, Kembang Jepun has a long history of why this district is becoming a multi-cultural place. In the outline, Kembang Jepun was a place where the Chinese were obeying the Dutch policy. So, they were built their own places known as Kembang Jepun or Kya-kya of Surabaya (idntimes.com).

2.7.3 Pakuwon District

The Pakuwon City of Surabaya is the biggest independent and self-sufficient district in Surabaya. Located on the eastern coast of Surabaya, this district occupying an area of 600 hectares. With a population of 20.000 residents. Since it was built on the eastern coast in Surabaya, Pakuwon City inhabited with the most Chinese ethnic who comes to work on their business. The city government also set this district as one of the biggest multi-ethnic district-based living areas in Surabaya. It blends with Javanese ethnic when Pakuwon City was built (pakuwonresidental.com).

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CHAPTER 3
RESEARCH METHOD

This chapter shows how the study was conducted, which consisted of research design, instrument, data source, data collection, and techniques of data analysis.

3.1 Research Design

This linguistic landscape study used a combination method based on Lodico, Spaulding, and Voegtle (2006, p.15-17), they divided method into some parts; exploratory design, explanatory design, and triangulation design. This study used an exploratory design that needed to do collecting data and analyzing qualitatively. The qualitative method was used by the researcher to provide a general description of the research background and as a material for discussion of research results. It was also used to describe the linguistic landscape in multi-ethnic districts in Surabaya, and it was supported with some quantification.

The example of doing a qualitative method was interview research, by recording the answer from the interviewee, and then it was transcribed. According to Zoltan Dornyei (2007, p.124), he stated that the qualitative approach only works if there is a wide range of data, including images, various types of text, and record interviews. So, the researcher took the photograph data and interview data, and then the researcher started to describe the phenomenon of linguistic landscape in multi-ethnic districts in Surabaya.

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3.2 Instrument

Instrument is the research tool for getting some information. According to Arikunto (2006, p.70), instrument is a tool that was used by the researcher to get some information or data, which had made the researcher collected data systematically and efficiently. While Gay & Airasian (2000, p.113-114) stated that the instrument is just a tool to collect the data.

In conducting this study, the writer himself was the main instrument. The writer was also supported by another instrument, which was observation and interview questions.

The researcher as the main instrument made an observation to the three multi-ethnic districts. Besides, to get an interview records, the researcher made interview questions. The researcher used semi-structured interview and the researcher only prepared a few main questions.

3.3 Data Source

To solve the problem of the study, the researcher collected and processed the data. By collecting and processing the data from the field, the objectives of the research had been reached. Data must be relevant to the objectives of the research, so the researcher collected the data in the form of qualitative data, such as photographs and interview records.

The photograph of signs and interview records as the data source of this study were taken from 3 multi-ethnic districts in Surabaya; Ampel, Kya-kya, and Pakuwon district. The photographs of the sign were taken at three different streets, while the interview records were taken from two different people. There were

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some gears to help the researcher collected the data such as Sony A6000 camera and Lenovo P1. At the end, the data sources were used to collect the data.

3.4 Techniques of Data Collection

The researcher used some techniques to collect the data. The techniques were:

a. The researcher identified the words, phrases or sentences from the signs by circling them. This data was used to analyze about the dominant language, varieties of sign, and the characteristics of sign.

b. The researcher underlined the interview transcript to get the interview data. This underlined answer was used to analyze about the reason for using those languages.

3.5 Techniques of Data Analysis

After the data had been collected, the researcher used many theories about linguistic landscape to reach valuable value. The detailed analysis and process were described as follows.

3.5.1 Analysing the Dominant Language Used

The photograph data which had been collected before was used to determine the dominant language. Firstly, the researcher determined the language on the circled data and gave a code of language. Giving a code to the data is important because it made the analysis easier and efficient. The code was written on the top of the photograph sign. The codes were explained below:

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IND: Indonesia	ARB: Arabic	DTC: Dutch
MAD: Maduranese	ENG: English	CHI: Chinese
GER: Germany	FRN: France	JAV: Javanese
JAP: Japanese	THI: Thailand	HIN: Hindi

Secondly, the researcher started to count the amount of language use in each district and wrote it on a piece of paper. In this way, the language used and the amount in each district were well-organized, and it showed how many languages used in one sign. By counting the total language used in each district, it could be used to fulfill the formula to know the percentages of the language used.

Thirdly, the researcher counted the total amount of the sign of each district. It was used to fulfill the formula to get the percentages. By counting the language used in each district using this formula, the researcher could conclude the dominant language use in each district.

Fourth, the researcher distinguished top-down and bottom-up signs in order to show the language is used in what kind of sign. The researcher used top-down and bottom-up from Gorter (2006, p.68), he stated:

> LL can provide information on the differences between the official language policy that can be reflected in top-down sign such as street names or names of official buildings, and the impact of that policy on individuals as reflected in bottom-up signs such as shop names or street posters. Gorter (2006, p.68)

According to Gorter's (2006, p.68) quotation above, it could understand that top-down sign appeared in official and built by the government, while

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bottom-up was a sign that built by the individual. Shohamy & Gorter (2006, p.3-4) also stated the source where we could get the top-down and bottom-up signs. This theory of top-down and bottom-up was used to classify the sign, whether it was top-down or bottom-up.

The researcher started to classify the sign by wrote the code on the top of the photograph sign, and it made it easier for the researcher to do analysis. Classifying top-down and bottom-up was important to know the type of sign among three districts, also to answer second research questions. The codes were explained below:

T-D: Top-Down Sign B-U: Bottom-Up Sign

In the end, the researcher counted the amount of language in the top-down and bottom-up using formula. The amount and types of top-down and bottom-up were presented in the form of a table with the language used. These steps were necessary because the result showed the use of majority language in top-down and bottom-up signs. By did these analyses, the researcher could conclude the dominant language use in each district, and the result could answer the first research question.

3.5.2 Analysing the Characteristics of Sign

To describe the characteristics of the sign, the researcher used the theory from Cenoz & Gorter (2006, p.74-77), they stated “The way the languages are displayed vis-a`-vis each other will give us further information on the relative importance given to each language.”

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Firstly, the researcher classified between bilingual and multilingual languages according to Richard Tucker's (1998, p.3-15) theory, because bilingual and multilingual provided information about the sociolinguistic context and the use of the different languages in language signs (Cenoz & Gorter, 2006, p.68). Richard Tucker Stated:

> Bilingualism as the state of linguistic community which two languages are in contact with the result that two codes can be used in the same interactions" while "Multilingualism is the use of more than two languages, either by speaker or by group of speakers. Richard Tucker (1998, p.3-15) and Hamers & Blanc (2000, p.6)

Based on the quotations above, the differences between bilingual and multilingual could be seen in the total of the language used; if two languages, it is bilingual, but if more than two, it is multilingual. To make the analysis easier, the researcher also used code to mark whether it was bilingual or multilingual. It was written beside the total of the language used. The codes were explained below.

BIL: Bilingual MUL: Multilingual

After the researcher classified and counted about bilingual and multilingual, the researcher started to differentiate the characteristics of sign, according to Cenoz & Gorter (2006, p.74). Cenoz & Gorter (2006, p.74) divided the characteristics into five types, such as the first language used, size of text, font of the text, amount of information, and translation.

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Bilingual and multilingual signs were analyzed to get the five characteristics of the sign, by looking for the first language used on the sign, the larger size of text, font of the text, amount of information on the sign, and translation. The result was presented in the form of a table, and it showed the amount of the characteristics. This analysis was important because it gave further information on the relative importance given to each language (Cenoz & Gorter, 2006, p.74). This analysis also reached second research objectives about the characteristics of the sign.

3.5.3 Analysing the Reason for Using Those Languages

The last objectives were to conclude the reason for using those of languages in one district. The interview transcript, which had been underlined, was used to answer this problem. The answer from interviewees was divided into two different kinds of answers, such as the reason for using languages in top-down also bottom-up signs. By using the prove from interviewees, the researcher could conclude the reason for using those languages. These answers explained various reasons for why using those kinds of language on the sign. This analysis answered the third research question.

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CHAPTER 4

FINDINGS AND DISCUSSION

This chapter is the main section of this study. It is distinguished into two parts, such as findings and discussion. Findings are divided into three parts; dominant language, characteristics of sign in each district, and the reason for using those kinds of language on a sign. Findings and discussion of the study are presented below to reach the objectives of the study.

4.1 Findings

The findings of this study contain three parts; dominant language, characteristics of sign, also the reason for using those languages on a sign. Every section contains three sub-points to answer the research questions. The result describes the sign at three districts, such as Ampel, Kya-kya, and Pakuwon district. These districts have been analyzed to reach the objectives of the studies.

The first point, the dominant language in each district, contains three sub-points; Ampel, Kya-kya, and Pakuwon districts. The dominant language in each district has been counted, and the result is presented in percentages. The researcher also categorizes the language used from top-down and bottom-up signs using Gorter's (2006, p.68) theory, in order to get detailed presentation of language used. At this point, the photograph of the sign is also described. This first point is essential to reach the first research objectives.

The second point, the characteristics of sign in each district, also contains three sub-points, such as Ampel, Kya-kya, and Pakuwon districts. The researcher

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first classifies and counts the amount of between bilingual and multilingual sign according to Richard Tucker's (1998, p.3-15) theory. Then started to determine the characteristics of sign in each district based on Cenoz & Gorter (2006, p,74-77) theory. By giving the characteristics of sign, it shows the informational and symbolic function of the sign which accordance with Landry & Bourhis' (1997, p.25-29) theory. So, this analysis gives a clear explanation of the characteristics between three districts and reaches the second research objective.

The last point is the reason for using those languages on a sign. The researcher differentiates the reason for using language in top-down and bottom-up signs because it shows different reason. The researcher quotes from the transcript to prove the reason for using those languages. There is also the background of why the language is spreading at that place. The statement is sufficiently verified by the interviews, so there is a strong reason for using many languages on a sign also how that language can be spread. This part reaches the third research objective also gives the reader explanation of the background of language at that place.

4.1.1 Dominant Language

The researcher already collects and counts the data. It shows the dominant language in each district from Ampel, Kya-kya, and Pakuwon district. The data is presented in the form of a table in the sub-point of findings.

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4.1.1.1 Ampel District

The sign data which has been taken at three streets in Ampel district, KHM Mansyur street, Ampel Masjid street, and Sasak street are already counted. It shows 227 data signs from three streets. This total amount of sign is used to count the percentages of the language used in the Ampel district. From 227 signs, it includes monolingual, bilingual, and multilingual. Indonesian becomes the dominant language in Ampel about 36.123%, followed by Indonesian-Arabic about 22.026%, and Indonesian-English-Arabic about 4.485%. To give a clear presentation, the researcher provides the total data in the form of the table below.

Table 4.1 Total Languages Used in Ampel District

Languages	**Ampel district**	
Indonesian	82	*36.123%*
Arabic	2	*0.881%*
Maduranese	1	*0.44%*
English	21	*9.251%*
Indonesian-Arabic	50	*22.026%*
Indonesian-English	44	*19.383%*
Indonesian-Javanese	5	*2.202%*
Indonesian-Japanese	2	*0.881%*
Arabic-English	2	*0.881%*
France-Italia-English	1	*0.44%*
Indonesian-English-Arabic	11	*4.485%*
Indonesian-English-Italian	1	*0.44%*
Indonesian-English-Indian	1	*0.44%*
Indonesian-English-Indian-Javanese-Arabic	1	*0.44%*
Indonesian-Arabic-Mexican	1	*0.44%*
Indonesian-Arabic-Maduranese-Javanese-Malaysian	1	*0.44%*
Indonesian-English-France-Dutch-Germany-Chinese	1	*0.44%*
Total	227	

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Table 4.1 shows the total number of languages used in the Ampel district. can be seen from 227 signs, Indonesian is the dominant monolingual language of 82 signs. Indonesian then followed by Indonesian-Arabic as a bilingual sign as many as 50 signs. As for multilingual signs with Indonesian-English-Arabic as many as 11 signs. the rest can be seen that there are 2 Arabic, 1 Maduranese, and 21 English languages for monolingual sign. There are also 44 Indonesian-English languages, 5 Indonesian-Javanese languages, 2 Indonesian-Japanese languages, and 2 Arabic-English languages for the bilingual sign. For the multilingual sign, there are 1 Indonesian-English-Italian language, 1 Indonesian-English-Indian language, 1 Indonesian-English-Indian-Japanese-Arabic language, 1 Indonesian-Arabic-Mexican language, 1 Indonesian-Arabic-Madura-Java language - Malaysia, and 1 Indonesian-English-French-Dutch-German-Chinese.

The data above shows the language used in the Ampel district, the data includes monolingual, bilingual, and multilingual signs. Some of these signs are included in the top-down category and bottom-up. The researcher separates the use of language at the top-down and bottom-up in the following table.

Table 4.2 Total Amount of Top-down and Bottom-up in Ampel District

Ampel district		
Languages	**Top-down**	**Bottom-up**
Indonesian	28	54
Arabic	2	-
Maduranese	-	1
English	-	21
Indonesian-English	8	36
Indonesian-Arabic	11	39
Indonesian-Javanese	-	5
Indonesian-Japanese	-	2
Arabic-English	-	2
France-English	-	1

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Indonesian-English-Arabic	-	11
Indonesian-Italian-English	-	1
Indonesian-Hindi-English	-	1
Indonesian-Arabic-Mexican	-	1
Indonesian-English-Hindi-Javanese-Arabic	-	1
Indonesian-Arabic-Maduranese-Javanese-Malaysian	1	-
Indonesian-English-French-Dutch-Germany-Chinese	1	-
Total	**51**	**176**

In Table 4.2, the use of language on a sign is made even clearer. there are 51 top-down signs and 176 bottom-up signs in the Ampel district. The table shows that Indonesian as the majority language in Ampel is used in as many as 28 top-down signs and 54 bottom-up signs. this number is followed by Indonesian-Arabic as many as 50 signs which are divided into 11 top-down signs and 39 bottom-up signs. although Ampel is known as *Kampung Indonesia-Arab*, the use of Arabic as a monolingual language is very minimum here, only found in 2 top-down signs. in fact, Arabic is often combined with Indonesian, making it more numerous.

Indonesian as the majority language in Ampel is often used in shopping centers, more precisely in small shops. This small shop includes bottom-up according to Gorter (2006, p.68). There is also Indonesian language that is often used at the top-down sign, more precisely on traffic signs built by Surabaya City

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Transportation Development. The following signs show the use of Indonesian, which is mostly used in small shops and on traffic signs.

Figure 4.1 B-U Indonesian Sign

Figure 4.2 T-D Indonesian Sign

According to the two signs above that both of them use only Indonesian. figure 4.1 shows the use of Indonesian in a small shop *Toko Busana Ampel Masjid Surabaya*. Mostly in the region of Ampel, there is a small shop of this kind with the Indonesian language on the sign. On the other hand, Figure 4.2 written *Khusus Becak, Dilarang Parkir di Trotoar* also uses Indonesian, but the sign is included as a top-down because it includes traffic signs made by the government. The two signs that distinguish are only top-down and bottom-up. The majority of Indonesian language in Ampel is used in this kind of sign.

Besides Indonesian, the combination of Indonesian-Arabic is also often used here. 50 Indonesian-Arabic signs often appear in the shopping area of the Ampel. This also shows the identity of Ampel as a *Kampung Indonesia Arab*, which their culture and language are mixed. 11 Indonesian-Arabic signs found at the top-down sign and 39 Indonesian-Arabic signs found at the bottom-up sign. The following pictures show the Indonesian-Arabic language which is often used in Ampel.

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Figure 4.3 B-U Ind-Arab Sign

Figure 4.4 T-D Ind-Arab Sign

According the two signs above, it can be seen both signs are using Indonesian-Arabic. The difference is figure 4.3 is bottom-up and figure 4.4 is top-down. Figure 4.3 written *Toko Al-Hijaaz*, shows the name of the store is Al-Hijaaz shop, which sells typical Middle Eastern products. Whereas, figure 4.4 is written in Arabic above and then followed by Indonesian.

In the case of Ampel, the use of Indonesian as the dominant language is very often used here, especially in the shopping area. While Arabic as a monolingual language is very rarely used. Arabic is often used in combination with Indonesian, becoming Indonesian-Arabic. This is what makes Arabic as a monolingual language minimal in ampel. They prefer to combine Arabic language with Indonesian, to show the identity of the *Kampung Indonesia-Arab* itself. In other words, the use of Indonesian-Arabic is as prominent and useful as Indonesian.

4.1.1.2 Kya-kya District

The second place is the Kya-kya district, in which the data is taken from three different streets; Kembang Jepun Street, Karet street, and Waspada street.

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The data is already counted, about 209 signs have been found. The result is Indonesian become the dominant language, about 52.153%, followed by Indonesian-English about 21.052% and Chinese-English-Indonesian about 4.784%. The specific data is presented in the form of the table below, including monolingual, bilingual, and multilingual signs.

Table 4.3 Total Languages Used in Kya-kya District

Languages	**Kya-kya district**	
Indonesian	109	*52.153%*
English	8	*3.827%*
Chinese	6	*2.87%*
Indonesian-English	44	*21.052%*
Indonesian-Chinese	11	*5.263%*
Indonesian-Arabic	8	*3.827%*
Indonesian-Japanese	3	*1.435%*
Indonesian-Javanese	3	*1.435%*
Chinese-Dutch	1	*0.478%*
Chinese-English	1	*0.478%*
Chinese-English-Indonesian	10	*4.784%*
English-Indonesian-Arabic	2	*0.956%*
Javanese-English-Indonesian	2	*0.956%*
Indonesian-Dutch-English	1	*0.478%*
Total	**209**	

Table 4.3 shows the language used in the kya-kya district. It can be seen that Indonesian is the majority language that is often used, as many as 52.153%, almost half of the sign-in uses Indonesian only. The Indonesian language is followed by 44 Indonesian-English signs as a bilingual sign and in multilingual sign there are 10 Chinese-English-Indonesian signs. Other languages that are used

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in this district include 8 English and 6 Chinese languages for the monolingual sign. Whereas for a bilingual sign there are 8 Indonesian-Arabic languages, 3 Indonesian-Japanese and Indonesian-Javanese. The rest are only a few multilingual signs.

To give the detail analysis, the researcher separates the top-down and bottom-up signs in the table according to the language used. The results show that Indonesian is very much used in the top-down sign than other languages. On the other hand, Indonesian-English language is also used in top-down sign in Kya-kya, all of them is from public building. While for the Chinese language used in the top-down sign, it is combined with other languages. More details can be seen in the following table.

Table 4.4 Total Amount of Top-down and Bottom-up in Kya-kya District

Kya-kya district		
Languages	**Top-down**	**Bottom-up**
Indonesian	32	77
English	1	7
Chinese	4	2
Indonesian-English	7	37
Indonesian-Chinese	4	7
Indonesian-Arabic	3	5
Indonesian-Japanese	-	3
Indonesian-Javanese	-	3
Chinese-Dutch	1	-
Chinese-English	-	1
Chinese-English-Indonesian	3	7
English-Indonesian-Arabic	-	2
Javanese-English-Indonesian	-	2
Indonesian-Dutch-English	1	-
Total	**56**	**153**

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In Table 4.4, it can be seen that in the 209 total signs, there are 56 top-down and 153 bottom-up signs. Indonesian as the majority of languages in kya-kya often uses top-down signs, as many as 32 top-down signs with Indonesian are used in kya-kya, more precisely the sign is used in the area of a cultural heritage built by the Surabaya City Government. As for the 77 Indonesian bottom-up sign used in the kya-kya area, which is used to sell office equipment, they call it an *Usaha Dagang*. For example, the following sign shows Indonesian as the dominant language, which is used in top-down and bottom-up signs.

Figure 4.5 T-D Indonesian Sign

Figure 4.6 B-U Indonesian Sign

Figures 4.5 and 4.6 show the use of language in top-down and bottom-up signs. Figure 4.5 shows the use of Indonesian at a cultural preservation site in the kya-kya area. *Koperasi Bank Pasar Niaga Rakyat/Rumah Tangga* is the name of the building which is inaugurated by the Surabaya city government. While figure 4.6 comes from a local trading business or called as *Usaha Dagang*, which usually sells office equipment. From the two signs, the only difference is top-down and bottom-up. The two signs also represent the sign that is mostly used in Kya-kya.

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Besides Indonesian, Indonesian-English as a bilingual sign is often used here. 44 Indonesian-English languages have been found, which are divided into 7 top-down and 37 bottom-up. It seems that kya-kya as a *Pecinan* or Chinatown in Surabaya does not feature Chinese here, they are more prominent in English. In the following sign, it can be seen the top-down and bottom-up signs in Indonesian-English language.

Figure 4.7 T-D Ind-Eng Sign

Figure 4.8 B-U Ind-Eng Sign

Figures 4.7 and 4.8 use Indonesian-English, which language is also often used in Ampel other than Indonesian. Figure 4.7 *Radar Surabaya*, Newsroom & Art Gallery is one of the historical buildings of the city of Surabaya. The use of Indonesian-English here is used because it adjusts the building, which it is the place of the national gallery in Surabaya. While the 4.8 sports figure shows the use of English as a representation of what is sold in the store.

In many cases, the use of sign in kya-kya, Indonesian and English are more often used than Chinese, even though the Chinese language is the identity of the kya-kya itself. Chinese is used only in certain places, for example in small houses, temples, and other historic homes. It is different from Indonesian and English which are often used in every corner of the kya-kya area. As for the

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background of the use of Indonesian and English because local residents who come to trade.

4.1.1.3 Pakuwon District

The third district, Pakuwon district, is located in the east of Surabaya. The data of Pakuwon district is taken from San Antonio and San Diego shopping center, also Parkway street. The data is already counted, 153 signs have been found in those streets. The result from the data is English become the dominant language used in Pakuwon, and it is about 37.25% and followed by Indonesian-English approximately 26.79%. The language used in Pakuwon district is explained below, presented in the form of a table.

Table 4.5 Total Languages in Pakuwon District

Languages	Pakuwon district	
Indonesian	19	*12.41%*
English	57	*37.25%*
Chinese	3	*1.96%*
Japanese	1	*0.653%*
Indonesian-English	41	*26.79%*
Indonesian-Chinese	4	*2.61%*
Indonesian-Javanese	5	*3.26%*
Indonesian-Rome	1	*0.653%*
English-Japanese	5	*3.26%*
English-Thailand	2	*1.307%*
English-Chinese	2	*1.307%*
English-Italian	1	*0.653%*
Indonesian-Chinese-English	3	*1.96%*
Chinese-Indonesian-Japanese	1	*0.653%*
Javanese-English-Indonesian	5	*3.26%*
Italian-English-Indonesian	1	*0.653%*

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English-Indonesian-Chinese-Rome	1	*0.653%*
Balinese-Indonesian-Sundanese	1	*0.653%*
Total	153	

Pakuwon district has many variations of language use, although there are only 153 signs. The language most widely used on signs is English as a monolingual language. This language is the dominant language written on the signs around 57 signs or in percentage is 37.25%. Followed by a bilingual language, Indonesian-English, which appears in Pakuwon around 41 or 26.79% of 153 signs. Indonesian is only used a little here, only 19 signs. There are also 3 Chinese signs and 1 Japanese sign for monolingual. In bilingual, there are 4 Indonesian-Chinese languages, 5 Indonesian-Javanese, 1 Indonesian-Rome, 5 English-Japanese, 2 English-Thai, 2 English-Chinese, and 1 Italian English. The rest are just a few multilingual signs.

In this district, the use of top-down sign is very rarely found, because the researcher only takes data on the main road. Whereas the bottom-up sign is very easy to obtain because the shopping center in Pakuwon is very large. The use of top-down sign itself only uses Indonesian, English, Indonesian-English, and 1 other multilingual language. More details can be seen in the following table.

Table 4.6 Total Amount of Top-down and Bottom-up in Pakuwon District

Pakuwon District		
Languages	**Top-down**	**Bottom-up**
Indonesian	7	12
English	5	52
Chinese	-	3
Japanese	-	1
Indonesian-English	5	36

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Indonesian-Chinese	-	4
Indonesian-Javanese	-	5
Indonesian-Rome	-	1
English-Japanese	-	5
English-Thailand	-	2
English-Chinese	-	2
English-Italian	-	1
Indonesian-Chinese-English	-	3
Chinese-Indonesian-Japanese	-	1
Javanese-English-Indonesian	-	5
Italian-English-Indonesian	-	1
English-Indonesian-Chinese-Rome	1	-
Balinese-Indonesian-Sundanese	-	1
Total	**18**	**135**

According to Table 4.6, the use of top-down is very few in number compared to the other two districts. Pakuwon only uses 7 sign using Indonesian, 5 sign using English, 5 sign using Indonesian-English, and 1 sign using English-Indonesian-Chinese-Rome. As the dominant language, English is mostly used at the bottom-up sign only, namely in shops. It is different from Indonesian, which is often used at the top-down sign in Pakuwon.

As the dominant language, English is often used in shopping centers here because the use of English itself looks professional and can reach all customers. It adjusts Pakuwon as real estate on an international scale, where at least the use of language must be English. The researcher gives an example of using English as the dominant language as follows.

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Figure 4.9 B-U English Sign

Figure 4.10 T-D English Sign

According to figures 4.9 and 4.10, both signs use English and the difference is only in bottom-up and top-down. Figure 4.9, Glory Property, is a private business that sells property. Not a few shopping areas and office centers Pakuwon City are used as a property business like this. Most also use English because it is more able to reach people from any circle. While figure 4.10 is an informational sign intended for the Pakuwon area community. Because pakuwon is an international standard real estate, the use of English here is mandatory.

English is not the only monolingual language of which majority is used here. English is also often used with Indonesian, making it a bilingual language. The data shows that the number of Indonesian-English is not far from English. This shows that English is a bit more dominant in some aspects than Indonesian. In addition, English is used to follow international standard rules, and English is also used with Indonesian also shows the standard of the place. As in the picture below.

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Figure 4.11 T-D Ind-Eng Sign

Figure 4.12 B-U Ind-Eng Sign

Figures 4.11 and 4.12 are sign using Indonesian-English, Figure 4.11 is top-down while figure 4.12 is bottom-up. In Figure 4.11, even though English is the emphasis and is the initial language, the conveyer still uses Indonesian here because it is very important to deliver information on the top-down sign. While figure 4.12, *Sulam Alis* & Academy is a private business that provides beauty services. It can be seen that the use of Indonesian-English here is balanced. Besides showing professionalism, Indonesian-English is also used to reach customers from any circle.

Overall, English has an important role as the identity of the district pakuwon here. English is used to follow international real estate standards. Besides the use of English in shopping areas is also very adapted for stores and customers. They are not arbitrarily using English without purpose and objectives. Conversely, the use of Indonesian here is much less. The use of Indonesian is even more so with English language. Indonesian here conveys more information than English itself.

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From the three districts above, it can be concluded that the dominant language used is different. Ampel and kya-kya in Indonesian, while Pakuwon in English. The language also has an important role in the identity of a place itself. Like Indonesian-Arabic in ampel which shows *Kampung Indonesia Arab*, Indonesia-English in Kya-kya also Pakuwon which shows international standards.

Therefore, the characteristics of the sign are very important to know the importance of language on sign, also to know the informational and symbolic functions of the sign (Landry & Bourhis, 1997, p.25-29). The next sub-chapter explains the characteristics of bilingual and multilingual signs in each district using the theory of Cenoz & Gorter (2006, p.74-77).

4.1.2 The Characteristics of Signs

This point analyzes the characteristics of bilingual and multilingual signs in each multi-ethnic district. Cenoz and Gorter (2006, p.74) states that the characteristic of the sign will provide further information on the relative importance given to each language. This characteristic is divided into several types such as the first language on sign, size of the text, type of the font, amount of information, and translation. The result shows different characteristic of signs from three multi-ethnic districts.

4.1.2.1 Ampel District

The Ampel district is famous for a mix of Middle Eastern and Indonesian cultures, so it is called the *Kampung Indonesia Arab*. The characteristics of

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bilingual and multilingual signs also vary here, especially in Arabic and Indonesian. The following are the various sign characteristics found on an Ampel.

4.1.2.1.1 First language on Bilingual and Multilingual signs

The researcher first looks for the sign characteristics in the Ampel district. The data that used are from bilingual and multilingual signs, in which there are 121 signs. Each of these signs has different characteristics that the researcher explains below. The researcher first explains the language that firstly appears on the sign.

Table 4.7 First language on The Sign

Languages	Number of signs	Percentages
Indonesian	84	69.42%
Arabic	24	19.83%
English	11	9.09%
France	1	0.82%
Hindi	1	0.82%
Total	**121**	**100%**

Based on the Table 4.7, Indonesian is the language that first appeared on the sign as much as 69.42%. Indonesian is followed by Arabic as much as 18.93%. As a multi-ethnic district which famous for its mix of Middle Eastern cultures, the use of Arabic is also highly considered here as the first language.

Figure 4.13 Arabic as First Language

Figure 4.14 Indonesian as First Language

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Figure 4.13 and 4.14 are examples of the use of Indonesian and Arabic as the first language used. The initial language is then followed by another language underneath. In broad outline, Indonesian and Arabic are often a combination of bilingual sign in Ampel, because of its own identity as *Kampung Indonesia Arab*.

4.1.2.1.2 Size of The Text on Bilingual and Multilingual Signs

Although the total Indonesian as first language is far more than Arabic, the text size used in Arabic and Indonesian has almost the same amount. It seems that these two languages have the same role. The following table shows the amount of size of text on bilingual and multilingual signs.

Table 4.8 Size of The Text

Languages	Number of signs
Indonesian	48
Arabic	43
English	12
Javanese	3
Japanese	1
France	1
Hindi	1
Same	12
Total	**121**

The result of the Table 4.8 shows that Indonesian with Arabic is almost the same number. Some cases indicate the size of the text in Arabic is used to emphasize the name of the store. It because there are many shops like this that makes Arabic numbers almost as many as Indonesian. Just like the example below, where Arabic text is bigger.

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Figure 4.15 Arabic has Bigger Size Than Indonesian

Figure 4.15 represents a case of Arabic with larger text *IQRO*. The streets along the Ampel are filled with this type of shop. The shop owner uses the emphasis in Arabic, which they use as the name of their shop. Not a few shops that use a large size for the use of Arabic, because they use it to name their stores that sells typical Middle Eastern products.

4.1.2.1.3 Type of Font on Bilingual and Multilingual signs

Talk about the size of the font cannot be separated from the type of font they use, whether the same or different. From existing data, the signs on the Ampel show a significant difference about the use of font types. Most of them use different font types. The table below is the total number of signs that use the same and different fonts.

Table 4.9 Type of Font

Type of font	Number of signs
Same all languages	33
Different	88
Total	**121**

The Table above shows much different results regarding the use of font types. The font used tends to represent the store, for example a typical Middle

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Eastern shop uses Arabic and calligraphic fonts, which adjust what is in the store. There are also shops selling French perfume using fonts that tend to be classic, for the example in following pictures below.

Figure 4.16 Arabic-English

Figure 4.17 English-French-Italian

Figure 4.16 and 4.17 show the use of fonts to represent the background of the photo. Arabic in the Figure 4.16 written *sofrat* uses calligraphic fonts representing traditional Middle Eastern culture, while Figure 4.17 written *baccarat* uses classic fonts that represent authentic products for sale.

4.1.2.1.4 Amount of Information

Information delivered in one language is also important to obtain here. The researcher obtains data about languages that provide more information on the sign. As a result, Indonesia as a national language provides more information than others and the numbers are far above other languages. The data below is the total language that provides information.

Table 4.10 Amount of Information on The Sign

Languages	Number of signs
Indonesian	99
Arabic	6
English	6
France	1

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Same	9
Total	**121**

According to the Table 4.10, the Indonesian language gives more information than others. According to the interview, one reason is that Indonesian is easier for local people to understand. The following picture below shows that the Indonesian language gives more information than the other languages.

Figure 4.18 More Information in Indonesian

Figure 4.18 shows the use of two languages, Arabic and Indonesian. as written, Arabic is used to show the name of the shop itself. Another thing with the Indonesian language which gives more information about the shop. Most of the signs on the Ampel like this, Arabic is used only a few words, while Indonesian is a lot of words, which are used to provide more information.

4.1.2.1.5 Translation on Bilingual and Multilingual signs

The last sign characteristic is translation. The translation in Ampel shows many variations such as partial and word-to-word translations. As for the sign that does not have a translation, only words or sentences that are different from two languages. The following table below shows the total translations in Ampel.

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Table 4.11 Translation on The Sign

Translation of the signs	Number of signs
Partial	18
Word-to-word	10
No translation	93
Total	**121**

From the 121 signs that exist, most do not use translations, while the rest use partial and word-to-word translations. There is no translation on the sign because the sign using another language is used for the store name. Whereas partial and word-to-word translations are only a few in Ampel, like the example below.

Figure 4.19 Word-to-word

Figure 4.20 Partial Translation

Figure 4.19 and 4.20 show the sign using two different translation techniques. Figure 4.19 uses word-to-word while Figure 4.20 uses only partial translation. It is very difficult to find partial and word-to-word translations in the Ampel shopping area because most of them do not use translations. Most of these translations are in the public places, where the use of other languages must be accompanied by translations in Indonesian.

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4.1.2.2 Kya-kya District

The second district, Kya-kya, is known as Surabaya's Chinatown. Mixing culture between Indonesia and China is very thick here, as well as the use of the language. The following analysis shows the sign characteristics in Kya-kya.

4.1.2.2.1 First language on Bilingual and Multilingual signs

This district only has 86 bilingual and multilingual signs. The monolingual sign is more widely used in this place. According to the data, the use of Indonesian is preferred here. This is proven because each characteristic shows the Indonesian language has more numbers than the others. The first is the first language used, like the following table below.

Table 4.12 First language on The Sign

Languages	Number of signs	Percentages
Indonesian	47	54.65%
English	26	30.23%
Chinese	6	6.97%
Arabic	3	3.48%
Japanese	2	2.32%
Javanese	1	1.16%
Dutch	1	1.16%
Total	**86**	**100%**

Table 4.12 shows that Indonesian is more widely used as the first language, while English is only half of the Indonesian. The Chinese language which become the Kya-kya's identity is rarely used as a first language. The use of Indonesian and Chinese as the first languages is shown in the following figures.

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Figure 4.21 Chinese as First Language

Figure 4.22 Indonesian as First Language

Figure 4.21 and 4.22 show the use of Chinese and Indonesian as the first language, followed by other languages. Because Kya-kya is a Chinatown in Surabaya, a combination of Chinese and Indonesian is still often found here. Unfortunately, the Chinese language here has characteristics that are less prominent than Indonesian and English.

4.1.2.2.2 Size of The Text on Bilingual and Multilingual signs

The second characteristic is the size of the text used. Indonesian is often used with a larger text size than others, followed by English and Chinese, as shown in the following table.

Table 4.13 Size of The Text

Languages	Number of signs
Indonesian	33
English	20
Chinese	12
Arabic	3
Japanese	3

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Javanese	1
Same	14
Total	**86**

Based on the Table above, Indonesian has more numbers for using large text sizes. It is followed by English and Chinese. The difference between them is approximately about 10 signs. Signs in Kya-kya are proven to often use emphasis in Indonesian rather than other languages. English and Chinese are also like that, it is just that they are few in number. The picture below shows Indonesian and Chinese with large font sizes.

Figure 4.23 Chinese has Bigger Size Than Indonesian

Figure 4.24 Indonesian has Bigger Size Than Chinese

Figure 4.23 and 4.24 show Indonesian and Chinese with large font sizes. Languages that use a larger font size are used as an emphasis on that place, such as examples of *KEMENANGAN and Hwie Tiau Ka.* The number of Indonesian

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with large font sizes is easier to find than Chinese. That is because Chinese is rarely used in the Kya-kya area.

4.1.2.2.3 Type of Font on Bilingual and Multilingual signs

From all of the many signs, the type of font used is mostly different, but the sign that uses the same font also shows a large number. The total is almost the same as the number of different fonts. For the detail can be seen in the following table.

Table 4.14 Type of Font

Type of font	Number of signs
Same all languages	36
Different	50
Total	**86**

From 86 bilingual and multilingual signs, there are 36 same fonts that are used in different signs. It seems that Kya-kya people often use signs with the same font. When compared to the data in Ampel, the data in the kya-kya is slightly more. It can be calculated from the 86 signs in the Kya-kya that 41% use the same font. For the example is following figure below.

Figure 4.25 Indonesian-English

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According Figure 4.25, it can be seen that the font used in each word uses the same font. The researcher cannot conclude what type of font is used, but it can clearly be seen if the font is the same. On the other hand, there are 50 signs using different fonts in each sign, but the font they use does not determine the background as used in Ampel district.

4.1.2.2.4 Amount of Information

The next characteristic is the amount of information conveyed by 1 language in 1 sign. From 86 existing signs, Indonesian is often used to provide information rather than using other languages. more details can be seen in the following table.

Table 4.15 Amount of Information on The Sign

Languages	Number of Signs
Indonesian	60
English	9
Chinese	1
Same	16
Total	**86**

From the many signs, there are 60 signs that provide information using the Indonesian language. On the other hand, as many as 16 bilingual and multilingual signs provide information in equal portions. In this case, 50% more Indonesian is used to provide information, through top-down and bottom-up signs. The following figure shows the use of Indonesian to provide information also bilingual sign that provides the same portion of information.

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Figure 4.26 Same Information in English and Indonesian

KEMENTERIAN HUKUM DAN HAK ASASI MANUSIA RI.
KANTOR WILAYAH JAWA TIMUR
BALAI HARTA PENINGGALAN SURABAYA
Jalan Jenderal S. Parman Nomor 58, Waru, Sidoarjo
Telp.(031) 8531785 Fax. (0311) 8534243
Website : bhpsurabaya.com *E-mail* : bhpsby@gmail.com

PENGUMUMAN
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BERDASARKAN *EIGENDOM VERPONDING* NOMOR 11717 DAN SURAT DARI BADAN PERTANAHAN SURABAYA II NOMOR 733/300/85.80/IV/2019 TANGGAL, 27 MAY 2019, BAHWA OBJEK DI JALAN KALIMALANG NOMOR 3-5 SURABAYA MERUPAKAN MILIK DARI BALAI HARTA PENINGGALAN SURABAYA DAHULU BERNAMA DE *WIESKAMER TO SURABALA*

OLEH KARENANYA, KEPADA PIHAK-PIHAK YANG BERKEPENTINGAN TERHADAP OBJEK TERSEBUT AGAR MENGHUBUNGI BALAI HARTA PENINGGALAN SURABAYA DI JALAN JENDERAL S. PARMAN NOMOR 58, WARU, SIDOARJO, TELPON (031) 8531785

SIDOARJO, 09 OKTOBER 2019
KETUA BALAI HARTA PENINGGALAN SURABAYA

Ttd

SRI PERTIWI IRIANI
NIP. 19620328 198602 2 002

Figure 4.27 More Information in Indonesian

The two signs above show the delivery of information using Indonesian and two languages which equal. Figure 4.26 indicates the use of English and Indonesian which have the same portion to convey information. On the other hand, Figure 4.27 shows the use of Indonesian as the delivery of information to the intended reader, while the Dutch language is the name of the intended reader. In the end, the Indonesian language remains the main conveyor of the information in the sign.

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4.1.2.2.5 Translation on Bilingual and Multilingual signs

The last characteristic is the translation in Kya-kya. From the 86 signs, more than 80% of the sign does not use the translation for the sign. This is because foreign languages are used for shop names only. The following table shows the translation data in the sign.

Table 4.16 Translation on The Sign

Translation of the signs	Number of signs
Partial	10
Word-to-word	2
No translation	74
Total	**86**

From the many bilingual and multilingual signs in kya-kya, sign makers prefer not to use translations. This is because the two languages are mixed in one sentence, rather than using two sentences in different languages. 86% of bilingual and multilingual signs in Kya-kya do not use the translation, while partial and word-to-word translations are used only slightly.

4.1.2.3 Pakuwon District

The last district is Pakuwon district. Pakuwon District or Pakuwon City is a real estate located in the eastern city of Surabaya, and it is inhabited by 40,000 residents. 40,000 of them are from different ethnic groups, such as the Ampel and Kya-Kya districts. The following are the sign characteristics that exist in Pakuwon.

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4.1.2.3.1 First language on Bilingual and Multilingual sign

This place has almost 50% bilingual and multilingual signs. There is a total of 73 bilingual and multilingual signs in Pakuwon. The characteristics of each sign also vary, such as the first language used in the following table.

Table 4.17 First Language on The Sign

Language	Number of signs	Percentages
Indonesian	40	54.79%
English	22	30.13%
Thailand	2	2.73%
Japanese	2	2.73%
Javanese	2	2.73%
Maccassar	1	1.36%
Italia	1	1.36%
Chinese	3	4.1%
Total	**73**	**100%**

From Table 4.17, Indonesian is the language that often appears as the first language of 40 signs. Indonesian then followed by English as many as 22 signs, half the amount of Indonesian. Although Pakuwon is an elite residential area of international standard, the use of Indonesian is preferred here besides English, for example, the following sign uses Indonesian and English as the first language.

Figure 4.28 English as Fist Language

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Figure 4.29 Indonesian as First Language

Figure 4.28 and 4.29 show the use of English and Indonesian as the first language. Indonesian remains a language with prominent characteristics but it is always followed by different languages in each district. Many bilingual and multilingual signs use a combination of English and Indonesian, and the use of the first language also varies, starting from the first English or Indonesian.

4.1.2.3.2 Size of The Text on Bilingual and Multilingual sign

English in Pakuwon also has prominent characteristics in the size of the text used. The number is almost the same as Indonesian. In the case of English in Pakuwon, English is often used as an emphasis somewhere, just like in Indonesian. The following table shows the total number of text sizes used in Pakuwon.

Table 4.18 Size of The Text

Languages	Number of signs
Indonesian	23
English	22
Chinese	4
Japanese	4
Javanese	5
Thailand	2
Rome	1

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Maccassar	1
Same	11
Total	**73**

From Table 4.18, it can be seen that Indonesian is the majority of languages with large text sizes. Likewise, with English, the amount is almost the same. overall, many other languages use the same large text size, and some use the same large text in the 1 sign. This shows the great diversity of languages that exist in Pakuwon district. These following figures show English and Indonesian languages in the bigger font size.

Figure 4.30 Indonesian has Bigger Size Than English

Figure 4.31 English has Bigger Size Than Indonesia

Figure 4.30 and 4.31 show the use of Indonesian and English with large font sizes. Many cases that show that the use of large font sizes here are used for emphasis, and small fonts to explain, as in the sign above. The use of English and

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Indonesian with large fonts is almost balanced, both have almost the same function in Pakuwon.

4.1.2.3.3 Type of Font on Bilingual and Multilingual sign

In addition to the large text size, the use of fonts used is quite varied. The data shows that in total 73 signs there are 55 signs that use different fonts, and 18 use the same font in every language. This shows there are a lot of variations of text used in 1 sign in Pakuwon. The following table shows the total amount of data.

Table 4.19 Type of Font

Type of font	Number of signs
Same all languages	18
Different	55
Total	**73**

It can be seen in the Table 4.19 that of all 73 bilingual and multilingual signs there are 18 languages with the same font type and 55 with different font types. It can be concluded that the use of font types in Pakuwon is quite varied because the amount is quite a lot. Many cases show that the use of different font types in Pakuwon does not adjust the place, like the example below.

Figure 4.32 Japanese-English

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Figure 4.33 English-Indonesian

Figure 4.32 and 4.33 are a sign that shows a shop sells Korean and Japanese special food. The difference is the use of these fonts. Figure 4.32 shows the use of Japanese-style calligraphic fonts, showing the shop characteristics. While Figure 4.33 does not show the use of typical Korean fonts at all even though typical Korean fonts have almost the same style as the Japanese font style. From those two figures, there are a different font that represent the store and others that do not.

4.1.2.3.4 Amount of Information

The next characteristic is the amount of information in a language in one sign. The Indonesian language remains the language for delivering more information than other languages. Indonesian is then followed by English, which is no more than half of it. More details are shown in the following table.

Table 4.20 Amount of Information

Languages	Number of signs
Indonesian	35
English	19
Japanese	2
Javanese	3
Maccassar	1

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Same	13
Total	**73**

From the Table 4.20, it can be seen that the Indonesian language conveys a lot of information in 35 signs. While English is used to convey a lot of information in only 19 signs, less than half of the total Indonesian language. Submission of information using English is only found in certain signs only, such as a sign that shows the place is a national-international scale business.

4.1.2.3.5 Translation on Bilingual and Multilingual sign

The last characteristic is the number of translations found in bilingual and multilingual signs. The results show that in the 73 signs, the majority do not use translations, while the rest only uses a few partial translations. The following Table shows the total number.

Table 4.21 Translation on The Sign

Translation of the sign	Number of the signs
Partial	8
No translation	65
Total	**73**

From the Table 4.21, it can be seen that the use of translations in Pakuwon is very minimal. 65 bilingual and multilingual signs do not use translation at all, the remaining 8 signs use partial translation. This is because many signs with more than 2 languages prefer to use the emphasis and explanation in the sign, for the example of English language which is the name of a store, and Indonesian is used as the delivery of information.

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4.1.3 The Reason for Using Those Languages

Each multi-ethnic district represents a different language used. There are reasons for using many kinds of language on a sign. Ampel and Kya-kya with Indonesian which dominates, also Pakuwon with the English language. The researcher concludes the reason according to the interview section with the interviewee. They answer some of the reasons for using those languages.

4.1.3.1 Ampel District

There are so many reasons regarding the use of many kinds of language. The Indonesian language, which used in many shops and public announcement signs in Ampel, is used to adjust the local Indonesian, showing the identity of Kampung Indonesia Arab, and it is used based on the situation of the store. While the Arabic language is rarely used as monolingual, but it is primarily used in bilingual and multilingual sign with Indonesian and English languages for showing the identity of *Kampung Indonesia-Arab*. The other language which appears at around of Tomb of Sunan Ampel is used to adjust the visitors, which comes from many countries. This explanation is based on the interview section with some residents in the Ampel area.

4.1.3.1.1 Adjusting the Visitors

From the tomb of Sunan Ampel area, there are 6 multilingual signs which give information and direction about the tomb. One sign uses more than 3 languages, and the sign includes in top-down sign. Pardi, as a member of the

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Sunan Ampel Information Center, explains the use of language and the institutions which build the sign.

> *Ini dari… Dinas Pariwisata, satu Jawa Timur... karena Ampel ini dijadikan e… destinasi wisata reliji, otomatis mungkin orang pariwisata sudah punya pandangan, ini o… nanti didatengin orang-orang asing, turis-turis asing, mendingan ditulisi bahasa-bahasanya, bahasa asingnya ada, bahasa inggrisnya ada, bahasa indonesianya ada.*[4-5]
>
> This was from… East Java Governmental Tourism Institution… because Ampel is created as a religious tourism destination, governmental tourism institution has a foresight that this place will be visited by foreigners, tourist, so their language is written, English and Indonesian Languages.[4-5]

According to the interviews section with Pardi, a member of Sunan Ampel Information Center, he says that the sign around Tomb of Sunan Ampel is built from Governmental Tourism Institutions. They have foresight about what happens with the Tomb of Sunan Ampel, and they work for making the sign. So, the sign is not arbitrarily built, the institution as best as possible considers for making the sign. The sign also gives a lot of information for people who read it, so only the institutions that are involved with the place knows better. There is another reason for the language used, according to Pardi. The researcher asks the background of language that used on the sign, as explained below.

> *Kalau, sejarah bahasanya sih ya enggak ada, cuma Dinas Pariwisata menyesuaikan orang-orangnya aja…*[11]
>
> There is no history behind the language, Governmental Tourism only adjusting the people…[11]

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Based on Pardi's answer about the background of the language, he explains that there is no history behind it. Pardi says that the Governmental Tourism is only adjusting people who come to the Tomb of Sunan Ampel. The researcher concludes that the multilingual language used in Ampel, which is built by the Governmental Tourism, is to adjust the people who come to Ampel because the Ampel area is a tourism place, and there are a lot of foreigners. For example, the tourist from England, they must be able to read the English language, not the other languages they do not understand. The Governmental Tourism uses that language on sign based on the country of foreigners come from. These statements are also proved from Pardi's answer about foreigners who come in Ampel.

> *Yang datang kesini bukan orang Jawa, bukan orang Indonesia saja, yang datang kesini tuh Internasional, seluruh dunia, jadi dari seluruh lapisan masyarakat yang ada di bumi.*[1]
>
> People who came here is not only Indonesian but also in International scale, from every kinds of society on earth.[1]

Pardi says that there are also foreigners from different countries who come to Ampel, not only Indonesian. So, the use of languages around the Tomb of Sunan Ampel, which located in Ampel Masjid street, is to adjust the people who come. The sign uses more than 3 languages, so foreigners can read the language they used.

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4.1.3.1.2 Showing Identity

On the other hand, Indonesian and Indonesian-Arabic are mostly found in bottom-up sign. There are so many reasons why Indonesian becomes the most dominant language as monolingual and Indonesian-Arabic as the dominant language as bilingual. The researcher asks the reason for using Indonesian language on the sign and quotes the answer from the interviewee below.

> *Yaapa ya, biar semua orang ngerti aja sih mas, lek pake bahasa lain takute nggak ngerti… Namae Warung Pojok, kepikirane gitu se mas, Warung Pojok, yaapa lagi, emang kan ada dipojok. Ini juga ya nunjukin lek emang Kampung Indonesia-Arab, makanya nggak pakai bahasa lain, nanti malah bingung.*[2]
>
> For everyone to understands, if using other languages, they maybe don't understand… The name is Warung Pojok, randomly comes to my mind, Warung Pojok, because it is in the corner. This is also showing *Kampung Indonesia-Arab*, so there is no reason using other languages, it makes confuse.[2]

The transcript above is taken from the interviews with Danu, the owner of *Warung Pojok* or food stall. He uses the Indonesian language for the sign *Warung Pojok*. The reason for using the Indonesian language is to make the reader quickly understand the meaning, and if it is not using Indonesian, the reader cannot understand the languages. He also explains that the reason for naming the stall *Warung Pojok* comes from his thoughts and the situation of the stall.

The researcher concludes by this statement that the Indonesian language is mostly used in Ampel because there is a lot of food shop and clothing shop that is using the Indonesian language which wants to deliver the meaning without

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confusing the buyer. Another reason for uses the name of the store using Indonesian is because of the condition or situation of the shop.

4.1.3.1.3 Adjusting the Shop

The researcher concludes the use of Indonesian-Arabic in Ampel. The researcher finds several similarities about the sign used. Indonesian-Arabic language usually sells products from the Middle East as shown below.

Figure 4.34 Indonesian-Arabic Sign

Figure 4.35 Indonesian-Arabic Sign

In the two signs above, it can be concluded that the use of Arabic matches what they sell. they sell their typical products that are from the Middle East. That

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is why Arabic is used with Indonesian. That is one of the backgrounds that drives Ampel to have a nickname as *Kampung Indonesia-Arab*, because of the people between Indonesian and Arab, which lives in harmony with their culture blends into one.

4.1.3.2 Kya-Kya District

Kya-kya, known as Chinatown of Surabaya, has been established since the Dutch colonialization. This district is originally inhabited by Chinese ethnic for trading until they are moved, then the Javanese comes. There are so many reasons for using many kinds of language in Kya-kya. Indonesian, as the dominant language in Kya-kya, is used to make the locals understand the meaning, and it shows the identity as Indonesian. While Chinese language is used in a shop sign as the name of the shop owner, which is Chinese. They use their name to magnify their name if the shop is developing. English is also used because it is used to facilitate Chinese and Indonesian to speak.

4.1.3.1.1 To Make Locals Understand

Indonesian is used as the main conveyor of information to the people. Indonesian is also used because indeed anyone can read it, as Shinta said, as the historian below.

> *Dulunya ini itu pecinan yang kental budaya Tionghoa, tapi lama-lama mereka itu pindah, nggak disini lagi. Adapun mereka yang disini itu manfaatin tempat tinggal mereka sebagai bisnis, dan yang dipekerjakan itu orang Jawa sama Madura kebanyakan… kalau pakai bahasa Indonesia agar lebih mudah dimengerti semua kalangan masyarakat, apalagi disini banyak orang-orang dagang.*[5-7]

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> This was a Chinatown which thick of Chinese culture, time passes, they were move from this place. Only few of them keep stay, make use of their place of residence as business place and recruited Javanese and Maduranese most of all… if they are using Indonesian language is to make all circles of society easily understand, moreover there are lot traders here.[5-7]

According to the interviews, the researcher concludes that the Indonesian language is used because it makes the local society can easily get the meaning. On the other hand, according to Shinta's statement that there are lot traders here, is pointed to *Usaha Dagang* around Kya-kya. This is one of the reasons of why Indonesian language is used, also why Indonesian language is become dominant, because there are lot of traders using Indonesian to trade.

4.1.3.1.2 To Facilitate Indonesian and Chinese

In this case, the researcher finds that English is also very often used in Kya-Kya. It can be proven by the use of many Indonesian-English here. The reason of English used is for facilitating Indonesian with foreigners to communicate. It can be seen in the following interview below.

> *Kenapa bahasa Inggris, dulunya orang Tionghoa ada yang gabisa bahasa Indonesia, dan sebaliknya, makanya dibuat bahasa Inggris untuk menjembatani mereka berkomunikasi, kalau sekarang yah cukup pakai bahasa Indonesia.*[6]
>
> The reason of why using English when there was Chinese which can't speak Indonesian and vice versa. So, English was made for facilitate them for communicating. Now it is enough for using Indonesian only.[6]

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Based on what Shinta said, English was indeed used to bridge their communication in earlier times, but now it is enough to use Indonesian to communicate.

4.1.3.1.2 To Give Fortune

One case that is quite unique in Kya-kya, where the use of Indonesian and Chinese is used as a shop name. The use of Indonesian is used to bring blessings and good luck, while Chinese is used to bring blessings to the shop owner, as the following sign below.

Figure 4.36 Indonesian Sign

Figure 4.37 Indonesian-Chinese Sign

The two signs above represent multiple signs in Kya-kya. Many Indonesian signs are used to hope for blessings, it can be seen from the name.

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While the sign in Chinese is used to give luck to the shop owner, as the name written.

4.1.3.3 Pakuwon District

Pakuwon district or Pakuwon City known as one of the biggest living areas in eastern Surabaya. Pakuwon has high living standards, and that is the reason for Pakuwon has a lot of shopping areas. In shopping and living areas, both places use different kinds of signs. English as the dominant language in Pakuwon district is used because Pakuwon itself follows the international standardization of real estate. Another reason English used is to make the store looks professional and classy. While Indonesian uses in order to make the reader of the sign easily understand.

4.1.3.3.1 Follows International Standard

Herman Sanjaya, a member of BPL Pakuwon city, who involved in developing the sign around Pakuwon City, especially top-down sign, explains that BPL Pakuwon City using the English language for a certain purpose. In the top-down sign, English is used because Pakuwon City follows an international standard real estate. While Indonesian is used in public announcement sign is to make the reader easier to understand. The statements are proven by the interviews below.

> *Sebenernya, tandae itu dari Pakuwon Group sendiri, lah kami yang ngatur peletakan tandae. Kebanyakan tanda ndek area ini pake bahasa Indonesia, soale lebih mudah dimengerti ae buat semua kalangan… Kalau bahasa inggris biasa dipake buat namain tempat,*

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> *misalnya Long Beach, East Coast, dan Pakuwon ini juga kan perumahanya punya standar internasional.*[5]
>
> The sign is actually built by Pakuwon Group itself; we were just arranged where should the sign placed. Most of the sign in this area are using Indonesian, because it is easier to understand by all kind of society…. English is used for naming places, for the example, Long Beach, East Coast, and this is international standard real estate.[5]

According to the statement above, it is clearly described that the Indonesian language mostly used in top-down sign because it is easier to understand by all kinds of society. On the other hand, English is used to follow international standardization of real estate.

4.1.3.3.2 To Looks Professional

The English language is also used in a bottom-up sign, for example, shop sign and private business. Erwien Hermanto, as the café owner around San Antonio and the resident of Pakuwon district, says that the English language is often used for the shop sign. This statement is proved with the transcribed interviews below.

> *Kalau aku namain kedai kopiku berdasarkan produk apa yang tak jual, pake bahasa inggris mestinya biar kelihatan professional sama agak berkelas lah. Kalau toko lain mungkin ya sama, biar lebih menjangkau semua kalangan masyarakat ae, nggak orang Indonesia aja.*[3]
>
> I'm naming my coffee shop based on the product that we sell, of course using English, because it looks professional and classy. Maybe the other stores are similar, also the use of English can reach all kinds of society, not only Indonesian.[3]

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From the interviews above, Erwien as the shop owner, explains the other shop which using the English language. He states that the English language is used in most of the shopping area. The reason simply and solely is to look professional and classy. By using English, they can approach many customers from many kinds of society, not Indonesian only but foreigners. Therefore, Indonesian-English has a similar reason why those languages are used on the sign. It fits every customer who comes to their store from many kinds of society.

4.2 Discussion

This study is conducted in three multi-ethnic districts of Surabaya. Each district chooses because it represents multi-ethnicity, which causes many ideologies, cultures, and languages used in one district. Ampel, Kya-kya, and Pakuwon district are the symbols of multi-ethnicity district, Ampel is one of the biggest religious and tourism areas, and Kya-kya is one of the biggest cultural heritage of Surabaya, while Pakuwon City is one of the biggest international standard real estates. There are three research objectives that are explained below. The first is to show the dominant language used in each district, the second is to describe characteristics of sign in each district, and the last is to give an explanation of the reason for using those languages in one district. Besides, the data which has been presented in this chapter is related to these research objectives.

The results of this study cover the lack of previous studies. The researcher covers the lack of previous researchers by getting data from many places in a multi-ethnic district. This is done to get concrete results about the majority and minority languages. In

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addition, the researcher also covers the lack of research by Cenoz & Gorter (2006) to use interview methods to obtain valid data, which is used to explain the reason for using those languages. The explanation given is also very detailed in this study, which was not possessed by previous studies. One slight lack in this study is that the researcher cannot focus on one multi-ethnic district only, making this research not in-depth in one place.

The first place is Ampel district, located in northern Surabaya, which is inhabited by many ethnics. There are 17 languages, including monolingual, bilingual, and multilingual, which appears in KHM Mansyur, Ampel masjid, and Sasak streets. Indonesian language is the majority language used in Ampel, as many as 82 signs using Indonesian have been found. The use of Indonesian is spread, not only in shops but also from public buildings such as places of worship, religious places, and schools. There are 54 signs that are used in shops, or bottom-up signs, while the remaining 28 signs are in public places or top-down signs.

The sign characteristics on the Ampel itself are a bit unique even though the number that stands out is Indonesian. Arabic always follows the number of Indonesian, this makes Arabic a language that is also prominent in Ampel. many cases show the use of sign with large font size have almost the same number both in Indonesian and Arabic. This is because most Arabic is used as the name of the shop, which is the emphasis of the sign, as can be seen in figure 4.15. The second case is the use of different font types used in one sign. The font used represents the place, can be seen in figures 4.16 and 4.17. These characteristics of sign are mostly found in Ampel.

According to those results, the cause of using many kinds of languages is because there are many ethnicities inhabited one place. So, Ampel has many

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languages according to their ethnicity, such as; Indonesian, Indonesian-Arabic, English-Indonesian-Arabic, Arabic, etc. The reason that is caused by Indonesian and Indonesian-Arabic is dominating because Indonesian and Arab want to show their own identity, that they are living in harmony, makes Ampel become *Kampung Indonesia-Arab*, which their language combines into one. This can be seen because the characteristics of Indonesian and Arabic are almost the same. Another reason, those language is also used to adjust the people who comes to Ampel.

In the second place, there is Kya-kya, called Chinatown of Surabaya. There are 209 signs found in Kya-kya, which is included 14 different language combinations that are used on the sign. 52.15% is fulfilled with the Indonesian language, followed by Indonesian-English as bilingual about 21.05% and Chinese-English-Indonesian about 4.78%. From 52.15% Indonesian, the use is divided into 32 top-down sign and 77 bottom-up signs. The number of top-down is quite a lot because in Kya-kya itself has many cultural heritage buildings which have been established by the Surabaya City Government. On the other hand, Indonesian is also often used in bottom-up sign because there are a lot of private business, or called as *Usaha Dagang*. *Usaha Dagang* is placed in every street of Kya-kya, and this causes Kya-kya to become the center of the trading area in Surabaya.

Although Kya-kya is known as the Chinatown of Surabaya, the use of Chinese here is very little, there are no prominent characteristics, different from English. English has a slightly prominent characteristic, following Indonesian.

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English is also often used in private business in Kya-kya as the first language, for example in Figure 4.26. Although the combination of English and Indonesian is very often used here, only a few use translations, the rest do not use them. This is because the use of English and Indonesian is only used for code-mixing only, as in figure 4.8. These characteristics are prominent in the use of Indonesian-English in Kya-kya.

The Indonesian language is mostly used in a bottom-up sign. It is about 77 signs, which is used only in the Indonesian language. There is a reason for using that language. The researcher concludes, most of the shop owners are naming their store, which is related to blessing and majesty, for example CV Grand Anugerah, CV Tata Anugerah Suksesindo, CV Tri Jaya, UD Surya Indah etc. By naming their business related to blessing or majesty, they hope to get a blessing and abundant fortune, not only using Indonesian to make the reader understand the meaning easily, for example see Figure 4.25. On the other hand, according to the interviews (See appendix), the use of English is to facilitate the communication between Indonesian and Chinese.

In the last district, there are Pakuwon district, international standard real estate, which inhabited by 20.000 residents, has 153 signs which appear in this place. The most used language is an English language, about 37.25%, followed by Indonesian-English about 26.79%. English is mostly used in shop sign and private business in Pakuwon district, while the Indonesian language is rarely used. English usage here is divided into 52 bottom-up and 5 top-down. In bottom-up sign, there are lot of private business sign which uses English as the main

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language, for example see Figure 4.9. While in top-down sign, English is used in the top-down sign which is mostly built by the Pakuwon group itself, see Figure 4.10. In top-down sign in Pakuwon district, Pakuwon Group gives a command in indirect ways for the conducive situation at Pakuwon, and this is the best way to give advice.

In the characteristics of the Pakuwon district, although the use of English is very dominant here, the use of Indonesian is also considered. As an example, in the delivery of existing information. In many bilingual or multilingual signs, Indonesian is used to convey information, not only in English, see Table 4.20. Another prominent characteristic is the use of Indonesian as the first language, besides English, see figure 4.29. Indonesian also has the same characteristics as English regarding the size of the text used, see Table 4.18. In the case of Pakuwon, although the use of English is dominant here, the use of Indonesian is also considered in bilingual and multilingual signs.

The sign in Pakuwon district is dominated by the English language and followed by Indonesian-English. Pakuwon district has much private business or office, which is different from an ordinary shop that sells stuff, but still, there is more shop in Pakuwon district. Shop owner uses English because they make their shop looks professional, and it can reach any kind of customers (See appendix). On the other hand, English language is also used to follow international standardization of real estate, for example in naming the place such as Long Beach, East Coast, San Antonio, San Diego, etc.

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This research gives us lessons about how to live socializing with people around. It also gives lesson to get to know each other which is in harmony with the Quran surah Al-Hujurat (49:13) which states that humans are created by different ethnic groups and hoped to live in harmony, also knowing each other.

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ
أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (QS. Al-Hujurat; 49:13)

As for other lessons that we can learn in the linguistic landscape is how we obey the rules contained in the sign, such as top-down sign made by any institution. Obeying the rules is the best way for us human beings to live socially. Where this is written in the Qur'an An-Nisaa (59) which says.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ
فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ
تَأۡوِيلًا ٥٩

"O you who have believed, obey Allah and obey the messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the messenger, if you should believe in Allah and The Last Day. That is the (best) way and best in the result." (QS. An-Nisaa; 59)

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The last lesson we learn in the of linguistic landscape is to provide complete and accurate information, so that the reader can understand what is meant. This is in line with the Qur'an Al-Furqan (25:33) which says.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

"And they do not come to you with an argument except that We bring you the truth and the best explanation" (QS. Al-Furqan; 25:33)

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CHAPTER 5

CONCLUSION AND SUGGESTION

5.1 Conclusion

This study presents the objectives along with the results in the previous chapters. This study investigates the linguistic landscape of three multi-ethnic districts of Surabaya. The analysis focuses on the dominant language, the characteristics of sign, and the reason for using those languages. The selection of multi-ethnic districts is based on the diversity of ethnics in Surabaya, which in one district has at least three different ethnicities inhabiting one district. Thus, those three multi-ethnic districts are Ampel, Kya-kya, and Pakuwon districts. Each district has a different ethnicity. Ampel is inhabited by Arabs, Maduranese, Javanese, Hindi, etc. Kya-kya is inhabited by Chinese, Arabs, Maduranese, Javanese, etc. Pakuwon is inhabited by Chinese, Javanese, Sundanese, etc.

Several theories regarding linguistic landscape are applied in order to achieve those three objectives of the study. The leading theory is about the linguistic landscape. The linguistic landscape is a language that is written in public, such as in street names, road signs, commercial shop signs, advertising billboards, place names, and public signs (Landry & Bourhis, 1997, p.25). The linguistic landscape itself is divided into top-down and bottom-up, which is applied in this study. The researcher uses top-down and bottom-up theory from Gorter (2006, p.68). They stated that top-down sign is an official language policy that can be reflected in official, while the bottom-up sign is the private sign, like the sign on a shop, it can be influenced by language policy, but mainly reflect

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individual preferences. The researcher also uses Cenoz & Gorter's (2006, p.74-77) theory about characteristics of sign also Richard Tucker's (1998, p.3-15) theory to reach second research objectives.

The objectives of the research have been reached. There are many similarities in terms of the dominant language used. However, the differences are very striking and concerning. These results are obtained from the deep analysis, and the data is proven by the photograph and interview transcript. In the end, the results of this study are compared with people ethnicity from each district in order to know the effect of ethnicity with the language used.

First of all, the researcher finds many languages in those three districts. Ampel district has total 227 signs with 36.12% Indonesian dominating, Kya-kya district has total 209 signs with 52.15% Indonesian dominating, and Pakuwon district has total 153 signs with 37.25% English dominating. The results show that the majority of languages used in each district are different. the use of the language is also used in different sign types. In the Ampel district, Indonesian is used in 28 top-down and 54 bottom-up signs, in Kya-kya, Indonesian is used in 32 top-down signs and 77 bottom-up signs, while in Pakuwon, English is used in the top 5 -down and 52 bottom-up signs.

According to the result above, ethnicity do not have much impact on language use here. It can be seen in the district of Ampel, the people of Arabs themselves is 59.68% based on the population data of the Ampel sub-district in 2017. Even though half the people of Ampel is Arabs, the use of Arabic is actually a little, while Indonesian is the majority language here. But the use of

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Arabic is always combined with Indonesian. 22.02% Indonesian-Arabic is used here. This shows that although Arabic as a monolingual language is rarely used, they prefer to use Arabic with Indonesian, showing their identity as *Kampung Indonesia-Arab*.

The second district is Kya-kya, a district known as the Chinatown of Surabaya City. In this district Javanese, Arabic, and Chinese which is divided into hokkian, hakka, teo-chiu, kwang-fu, etc can be found (Volkstelling, 1930, p.90-93). The use of Chinese language used to be very massive because in 1920-1940 Chinese ethnic groups increased (Volkstelling, 1930, p.90-93). In the 20th century, the use of the Chinese language decreased due to the large number of ethnic Chinese who were already successful in trading and they were moved to other locations (Arman Dzidzovic, 2017). In the end, many Javanese and Madurese came to trade, which eventually reduced the use of Chinese in the Kya-kya and increased the use of Indonesian language as proven in this research.

Third is the Pakuwon district, this district is inhabited by more than 40,000 residents with various ethnicities, one of which is the majority of Chinese. English is the language that is often used here, both at the top-down and bottom-up sign. Pakuwon group itself establishes what is called global or international standardization, global standardization itself is a marketing technique that is used on an international scale (A. Madar & A.N Neacsu, 2010, P.1). Therefore, English is chosen in this district following the global standardization, both in top-down and bottom-up sign rather than Indonesian.

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On the sign characteristics, the researcher uses Cenoz & Gorter's (2006, p.74-77) theory. The researcher finds almost the same results in all districts. Indonesian is a language whose characteristics stand out in bilingual sign and multilingual sign. In the case of Ampel, the characteristic that stands out after Indonesian is Arabic, the numbers also follow the number of Indonesian. In this case, the researcher concludes that there are symbolic functions, (Landry & Bourhis, 1997, P.27-29) see also Ben-Rafael et al. (2001) in the Ampel district. The use of Indonesian and Arabic has a strong symbolic function, as they use Indonesian and Arabic as the identity of the Ampel district. While in the Kya-kya and Pakuwon districts, the characteristics of Indonesian and English are equally prominent. Both languages have the same function. Using English can be considered more prestigious and modern than using local languages (Cenoz & Gorter, 2006, p.79) (Landry & Bourhis, 1997, p.27-29), see also Piller (2001, p.153-186) and Piller (2003, p.170-183).

Every district has a reason to use that language. In the Ampel district, the language contained in the tourism area is used to adjust the language of the tourist. As for the Indonesian-Arabic language used to indicate the identity of *Kampung Indonesia Arab*, the language is also used to represent the shop. Whereas in Kya-kya, Indonesian is used so that local people understand, besides that Indonesian is mostly used to give blessings to the shops of traders. As for the English language used is to facilitate Chinese and Indonesian communication. While English in Pakuwon is used to follow global standardization and to make it look more prestigious.

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5.2 Suggestion

What this present study analyzes has proven that ethnicity also takes role in the use of languages at each multi-ethnic district. This study shows linguistic landscape at three multi-ethnic districts. In addition, the work is also compared with those three multi-ethnic districts. Those districts are comparable since each district is the place which has same category, that is multi-ethnic place. Furthermore, several languages are claimed to be the identities of those multi-ethnic districts.

For the next researchers, the researcher hopes that they will be able to take the study on linguistic landscape comparisons in other multi-ethnic districts. Another interesting area of research cannot be researched in the present examination is the way in which the linguistic landscape is presented in the multi-ethnic districts that are inhabited by many ethnicities. As the result, more linguistic landscape diverse the studies carried out, the linguistic landscape study will be more varied.

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