# THE LINGUISTIC LANDSCAPE STUDY IN THREE CHINATOWNS OF SURABAYA

#### **THESIS**



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#### **ABSTRACT**

Safitri, M. (2020). *The Linguistic Landscape Study in Three Chinatowns of Surabaya*. English Department, UIN Sunan Ampel Surabaya. Advisor: Prof. Dr. Zuliati Rohmah, M.Pd.

Keyword: linguistic landscape, multilingualism, language attitude, Chinatown of Surabaya.

This present thesis analyzes the linguistic landscape in three Chinatowns of Surabaya: Kembang Jepun, Tambak Bayan and Kapasan Dalam. This study aims to know the language displayed, the reason for the sign makers in writing that sign, and how the attitude of the sign reader in the three Chinatowns of Surabaya.

Theory of linguistic landscape by Laundry and Bourhis was used in this research to know the language displayed in these area. The other theory has come from Baker about language attitude toward the foreign language. This present study used observation and interview to collect the data, and qualitative and quantitative approach to analyze the data. The researcher found 350 signs in a total of three areas to analyze. The researcher categorized the data into monolingual, bilingual, and multilingual sign.

The researcher found there are a total of eight languages displayed in the landscape of three Chinatowns such as; Indonesia, English, Javanese, Chinese, Germany, Arabic, and Latin. Indonesian is the dominant language in these three Chinatowns. There are some reasons for the sign makers to use the sign in a particular language, they are, as lingua franca among different tribes in that area, attracting the customers, following the trends, making the sign maker easily to deliver the message, showing sense of pride in national language, showing their identity as Chinese, looking more prestigious, and the most popular referral in that area. This research also found that the sign readers in Kembang Jepun of Chinatown expressed a positive attitude toward English and Chinese Language, but the readers in the other two places in Chinatowns showed a negative attitude toward English and Chinese written in the signs.

#### **ABSTRAK**

Safitri, M. (2020). *Studi Lanskap Linguistik di Tiga Pecinan Surabaya*. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Prof. Dr. Zuliati Rohmah, M.Pd.

**Kata Kunci:** lanskap linguistik, multilingualism, sikap bahasa, pecinan di Surabaya.

Tesis ini menganalisa lanskap linguistik di tiga Pecinan Surabaya: Kembang Jepun, Tambak Bayan dan Kapasan Dalam. Penelitian ini bertujuan untuk mengetahui bahasa yang ditampilkan di tiga Peninan, alasan pembuat tanda menulis tanda itu, dan bagaimana sikap pembaca tanda di ketiga area tersebut.

Teori linguistik dari Laundry dan Bourhis digunakan untu mengetahui bahasa yang ditampilkan di area ini. Teori lain datang dari Baker tentang sikap bahasa terhadap bahasa asing. Penelitian ini menggunakan observasi dan wawancara untuk mengumpulkan data, dan menggunakan pendekatan kualitatif dan kuantitatif untuk menganalisis data. Peneliti menemukan 350 tanda dalam total tiga area untuk dianalisis. Peneliti mengelompokkan data menjadi tanda monolingual, bilingual, dan multibahasa.

Peneliti menemukan ada total delapan bahasa yang ditampilkan dalam lanskap tiga pecinan, seperti; Bahasa Indonesia, Inggris, Jawa, Cina, Jerman, Arab, dan Latin. Bahasa Indonesia adalah bahasa yang dominan di ketiga Pecinan ini. Ada beberapa alasan bagi pembuat tanda untuk menggunakan tanda dalam bahasa tertentu, yaitu, sebagai lingua franca di antara berbagai suku di daerah itu, menarik pelanggan, mengikuti tren, membuat pembuat tanda dengan mudah untuk menyampaikan pesan, menunjukkan rasa bangga dengan bahasa nasional, menunjukkan identitas mereka sebagai orang Cina, terlihat lebih bergengsi, dan rujukan paling populer di daerah itu. Penelitian ini juga menemukan bahwa pembaca tanda di pecinan Kembang Jepun menyatakan sikap positif terhadap Bahasa Inggris dan Bahasa Cina, tetapi pembaca di dua tempat lain di pecinan menunjukkan sikap negatif terhadap Bahasa Inggris dan Bahasa Mandarin yang tertulis dalam tanda.

### TABLE OF CONTENT

Cover Page.		
	ige.	
1 1		
_	nt	
	1S	
List of Figures.		
CHAPTER I IN	NTRODUCTION	1
	l of the Study	
1.2 Problems of	f the Study	7
	e of the Study	
1.4 Scope and I	Limitation of the Study	8
1.5 Definition of	of Key Terms	8
CHAPTER II R	REVIEW OF LITERATURE	9
2.1 Linguistic I	andscape	9
	c Landscape and Language Choice	
	llism	
_	n	
· ·		
C	lism	
	attitude	
2.6 Chinatown.		14
CHAPTER III	RESEARCH METHOD	15
3.1 Research D	esign	15
	tion	

3.2.1 Research Data				
3.2.2 Research Instrument	. 16			
3.2.3 Data Collection Techniques				
3.3 Data Analysis Techniques	. 19			
3.3.1 analysing the language display	. 19			
3.3.2 Analysing the Reason of Sign-Maker Using Particular Language	. 21			
3.3.3 Analyzing the Attitude of sign Reader toward Chinese and English	. 22			
CHAPTER IV FINDINGS AND DISCUSSION	. 24			
4.1. Findings	. 24			
4.1.1 Language Display in Three Chinatowns of Surabaya	. 25			
4.1.1.1 Language display in Kembang Jepun	. 25			
4.1.1.2 Language Display in Tambak Bayan				
4.1.1.3 Language Display in Kapasan Dalam				
4.1.2 The Reason for Showing the Sign in Particular Language	. 37			
4.1.2 .1 Kembang Jepun Chinatown	. 38			
4.1.2.1.1 Indonesian is Used as Lingua Franca among Different Tribes	. 38			
4.1.2.1.2 Chinese-Indonesian Used to Attract Customer	. 39			
4.1.2.1.3 English is Used to Follow Trends				
4.1.2.2 Tambak Bayan Chinatown	. 41			
4.1.2.2.1 Indonesian is Used to show Sense of Pride in National Language	. 41			
4.1.2.2.2 Indonesian is the Easiest Language to Deliver the Message	. 42			
4.1.2.2.3 Chinese is Used to Show Their Identity as Chinese	. 42			
4.1.2.2.4 English is Used to Look More Prestigious	. 43			
4.1.2.2.5 English is the Most Popular Referral	. 44			
4.1.2.3 Kapasan Dalam	. 44			
4.1.2.3.1 Indonesian is the Easiest Language to send a Message	. 44			
4.1.2.3.2 Chinese is Used to Show Identity as Chinese	. 45			
4.1.3 Perception and Atitude of the Sign Reader to Signs	. 46			
4.1.3.1 Kembang Jepun Chinatown	. 47			

4.1.3.2 Tambak Bayan Chinatown	49
4.1.3.3 Kapasan Dalam Chinatown	50
4.2 Discussion	52
CHAPTER V CONCLUSION AND SUGGESTION	58
5.1 Conclusion	58
5.2 Suggestion	59
REFERENCES	
APPENDICES	63
Appendix 1	
Appendix 2	
Appendix 3	
Appendix 4	65
Appendix 5	69

# LIST OF TABLES

Tables	Pages
Table 3.1 Language Occurrence in Chinatown of Surabaya	20
Table 3.4 Coding Color	21
Table 3.2 Language Attitude Towar Chinese and English	22
Table 4.1. Language Represent in Kembang Jepun Chinatown	25
Table 4.2 Language display in Tambak Bayan Chinatown	31
Table 4.3. Language Display in Kapasan Dalam Chinatown	34

### LIST OF FIGURES

Figures	pages
Figure 3.1 Folder for Classify each Chinatown	19
Figure 3.2 Grouping the Sign	19
Figure 3.3 Pie Chart of LL in each Group	21
Figure 3.4 Interpreting	22
Figure 4.1 Frequency of Monolingual Sign	26
Figure 4.2 Indonesian in Kembang Jepun	28
Figure 4.3 English in Kembang Jepun	
Figure 4.4 Chinese in Kembang Jepun	28
Figure 4.5 Javanese in Kemban <mark>g Jepun</mark>	28
Figure 4.6 Bilingual sign in C <mark>hin</mark> ato <mark>wn</mark> Ke <mark>mb</mark> ang <mark>J</mark> epun	28
Figure 4.7 Indonesian-Engli <mark>sh i</mark> n Ke <mark>mb</mark> an <mark>g J</mark> epun	29
Figure 4.8 Indonesian-Chin <mark>ese</mark> in <mark>Kemb</mark> ang Jepun	
Figure 4.9 English-Chinese in Kembang Jepun	
Figure 4.10 Indonesian-Javanese in Kembang Jepun	30
Figure 4.11 Indonesian-Germany in Kembang Jepun	30
Figure 4.12 Multilingual Sign in Kembang Jepun	30
Figure 4.13 Other Multilingual Sign in Kembang Jepun	30
Figure 4.14 Frequency of Monolingual sign In Tambak Bayan	32
Figure 4.15 Indonesian in Tambak Bayan	32
Figure 4.16 Latin in Tambak Bayan	32
Figure 4.17 English in Tambak Bayan	32
Figure 4.18 Chinese in Tambak Bayan	32
Figure 4.19 Javanese in Tambak Bayan	32
Figure 4.20 The Bilingual Sign in Tambak Bayan	33
Figure 4.21 Indonesian-Javanese in Tambak Bayan	34
Figure 4.22 Indonesian-English in Tambak Bayan	34
Figure 4.23 Indonesian-Chinese in Tambak Bayan	34

Figure 4.24 Monolingual Sign in Kapasan Dalam	35
Figure 4.25 Indonesian in Kapasan Dalam	36
Figure 4.26 Chinese in Kapasan Dalam	36
Figure 4.27 English in Kapasan Dalam	36
Figure 4.28 Bilingual and Multilingual Sign in Kapasan Dalam	36
Figure 4.29 Indonesian-Chinese in Kapasan Dalam	37
Figure 4.30 Indonesian-Javanese in Kapasan Dalam	37
Figure 4.31 Indonesian-English in Kapasan Dalam	37
Figure 4.32 Indonesian-Arabic in Kapasan Dalam	37
Figure 4.33 English-Indonesian-Javanese in Kapasan Dalam	37
Figure 4.34 Sari Murni/ Hiang Liong Ho in Kembang Jepun	39
Figure 4.35 Language Attitude <mark>in</mark> Kembang J <mark>epun</mark>	47
Figure 4.36 Language Attitu <mark>de in</mark> T <mark>am</mark> bak <mark>Bayan</mark>	49
Figure 4.37 Language Attitu <mark>de</mark> in Ka <mark>pas</mark> an Dalam	51

## CHAPTER I INTRODUCTION

This chapter contains the background of this present study about the linguistic landscape, research problems, the significance of the study, the scope and limitation of the study, and the key term.

#### 1.1 Background of the Study

Language is an essential aspect of communication in society. The society uses language to communicate in spoken or written text. Besides, people can communicate with others through the signs in public spaces or well-known as the linguistic landscape. According to Laundry and Bourhis (1997), the languages represented in public spaces such as advertisement billboards, road names, market names, the official sign of the government building, and street signs best-known as linguistic landscape. Furthermore, Amara et al. (2004) said that every linguistic object presented in public places is the linguistic landscape. Also, Gorter and Cenoz (2006) explain that the linguistic landscape can occur in posters and graffiti. Xia and Li (2016) added that people live in the area surrounded by a written sign formed on street names, advertisement boards, official notice and message, and store names.

As one of the biggest cities in Indonesia that has evolved and become a business and economic activity center in East Java, Surabaya becomes a city for many people from different regions and countries to visit and live. The advent of different ethnicity caused the blending of the group happens in Surabaya city. Various ethnics can be found in Surabaya, such as Java, Madura, Bali, Sulawesi,

and Batak which mix with the natives to form a cultural pluralism, which later became the hallmark of Surabaya city. There are also other ethnicities from other countries such as Japanese, Chinese, Arabic, and Western. The contact of this different ethnicity makes multilingual society and different perceptions about the sign displayed in the linguistic landscape of Surabaya. Wardhaugh and Fuller (2015, p. 83) states that the term multilingualism pointed to the condition where there are speakers of more than one language. The condition of ability from the people to speak two languages not only appears in the spoken context but also in written context. Besides, Cenoz (2013) describes multilingualism as the environment that allows people to speak and write more than one language, called multilingual societies. European Commission (2010) describes multilingualism as the capability of a person, societies, groups to use more than one language in daily life. According to Gorter (2007), six factors can cause multilingualism, such as historical or political movements, economic movements, the development of new technologies and science, social and cultural identity, education, and religious change.

The critical function of the linguistic landscape occurs in our daily lives. For example, to describe and identify languages that present in public places and to understand the motives and effect of creating a linguistic landscape in various and unique form. Based on Fakhiroh and Rohmah (2018), there are six functions of the linguistic landscape: giving information and regulation, symbolizing something, conserve local language, introduce the identity, and show readiness to welcome international visitors and commercial purpose. Besides, Alfaifi

(2015,p.1) said that a linguistic landscape could guide foreigners, researchers, and visitors to understand the languages, relationships impacting commerce, cultures, tourism, investment, education, and public opinion.

The development of various languages occurs in the linguistic landscape becomes a classic problem in the multi-ethnical community. For example, there are community members who do not understand or have a limited ability to deliver the sign's message in a particular language. Dyers and Abongdia (2010) said that the opinion of language power, where the one language has a higher or more powerful position than others in the community that can play when examining the relationship between the community and linguistic landscape. To what extent is the sign encouraging and hampering the readership of the linguistic landscape.

The increasing language used in the name of roads, posters, advertisements, information boards, and official government signs has often been studied in recent years. It can be seen from many researchers who analyzed linguistic landscape from the various region, for example, Mahemuti (2018) researched linguistic landscape in Fredonia, Jason Cenoz and Durk Gorter (2006) in Bangkok's, Megan Serena Williams (2011) in South African, and Tan (2014) in Singapore.

Landry and Bourhis (1997) conducted a study among French Canadian minorities across Canada. They introduced the concept of linguistic landscape by investigating the sociolinguistic aspects of the embryonic idea in language planning. This study also relates the discussion to the concept of ethnolinguistic

vitality and a model of bilingual development. The study results suggest the importance of considering linguistic landscape as one of the sociolinguistic factors contributing to the vitality of competing for ethnolinguistic groups in a multilingual society.

Leeman and Modan (2009) analyzed how written language interacts with other features of the built environment to construct commodified urban places.

Taking a contextually informed, qualitative approach, they link micro-level analysis of single Chinese-language signs to the specific local socio-geographic processes of spatial commodification.

Tan (2014) analyzed the linguistic landscape present in Singapore. He focused his research on the official sign of Singapore linguistic landscape, such as the education ministry or the traffic policies. The researcher takes the data from taking pictures, then compares his research from the previous study.

The number of research on the linguistic landscape in the world is different from what happens in Indonesia. There is limited research about the linguistic landscape in Indonesia. There are only a few studies in Indonesia that have examined linguistic landscapes, including by Rusnaningtyas (2014) Ardhana (2017), Ramadhani (2018), Fakhiroh & Rohmah (2018), Wulan (2019), Ulla (2019), and Oktaviana (2019).

Ardhana (2017) researched how linguistic landscape in Pasar Turi and Gubeng railway station Surabaya. The research focus is examining the influential language, the aim of the sign written in a particular language, and the characteristic of the trait of the bilingual sign. However, these studies got failed to

describe the trait of the bilingual sign clearly. As the writer knows, when the researcher wanted to examine the trait of signs, they must consider the size of the text, type of font, amount of information, translation of sign, and first language on signs (Cenoz and Gorter, 2006). In addition, the result of the study did not interview the employee, owner shops, and the officer who knows well about the information on the sign.

Some researchers mostly developed research about the language represented in the linguistic landscape and gave a complete explanation. However, they did not discuss the attitude of the reader to the sign displayed. Attitude toward language will show how the enthusiasm of the reader toward language used. Few researchers are conducting the language attitude of sign reader: Tabiati (2016) examine language attitude of passerby's in Malang, Ulla (2019) conducts student attitude toward language in two different universities, and Oktaviana (2019) examine visitor attitude toward language in GBK.

The researcher finds the increase of research in the linguistic landscape of Chinatown around the world such as; Leeman (2019) researching commodified language in Chinatown, David Ryan (2011) A comparison of the linguistic landscape of Manchester, Chen (2014) conducted research focuses on bilingual advertisement in Melbourne Chinatown. However, the researcher does not find any linguistic landscape studies on Chinatown in Indonesia as we know that are so many Chinese people here. Usually, they make their town trade and live in Indonesian.

Therefore, this study aims to fill the gap in the previous research to examine the linguistic landscape in Chinatown Surabaya. Although this topic had analyzed in other Chinatown around the world, the area of this research has many differences from culture, language, and attitude. The researcher chooses Chinatown, especially in Surabaya is to know the linguistic landscape of the environment that claimed the place as Chinatown, and there is still an effect of the new order regulations on the prohibition of Chinese in 1966 on signs in Chinatown nowadays. The researcher uses the theory of linguistic landscape, multilingualism, and language attitude. The researcher conducted this study in three Chinatowns of Surabaya, such as Kembang Jepun, Kapasan Dalam, and Tambak Bayan Chinatown. The researcher chooses Chinatown because there is no research in Indonesian conducted LL in Chinatown. Also, it is interesting to analyze how the sign-in multicultural and multiethnicity area constructed.

#### 1.2 Problems of the Study

According to explanations in the background of the study, the researcher formulates the problem of the study as follow:

- 1. What kind of language represented in the linguistic landscape of three Chinatowns?
- 2. What is the reason for the sign makers to show signs in a particular language in the three Chinatowns?
- 3. How is the sign reader's attitude toward English and Chinese language in the three Chinatowns?

#### 1.3 Significance of the Study

It hopes that this research could give theoretical and practical implications. Theoretical implications propose it can be assisting scientific knowledge to the enlargement of the linguistic, primarily linguistic landscape. Practical implication aims to fill the gap in the series of researchers in the area of linguistic landscape, maximizing the survey in the area linguistic landscape and finding the keys of purpose to know how the linguistic landscape constructed. The researcher also hopes this present research will help the society learn new languages and understand between monolingual, bilingual, and multilingual.

#### 1.4 Scope and Limitation of the Study

This present study focus on the linguistic landscape in Chinatown of Surabaya. Linguistic landscapes can be connected to many theories, such as; sociolinguistic, language mixing, language policy, advertising, and other disciplines. This study belongs to sociolinguistic even the result may consist of monolingual, bilingual, and multilingual.

The limitation of this research is only in three Chinatowns of Surabaya; Kembang Jepun, Tambak Bayan, and Kapasan Dalam Chinatown. These three are called Chinatown because this area mostly inhabited by Chinese descendants. When the researcher conducts the interview section in this research, some sign-makers do not want to participate because they do not know its advantages. Some of these sign makers were also quite suspicious of researcher reasons for interviewing them. After a brief explanation that it was solely for academic

purposes, they proceeded to answer the questions to the best of their ability. The findings from the participants I interviewed cannot be generalized to the entire population of Chinatown in Surabaya. Another problem that the researcher will face is not always getting hold of the owners/ sign makers of the shop signage and often found talking to their shop assistants instead.

#### 1.5 Definition of Key Terms

In this study, the researcher provides several definitions to avoid differences in perception to understand the terms.

- 1. Linguistic landscape is a language displayed in public places such as billboard sign, shop name, street name, and official sign.
- 2. Monolingual is the sign uses only one language
- 3. Bilingual is the sign uses two languages
- 4. Multilingual is the sign that uses more than two languages to support another language or to take extra information
- Chinatown is a place where the majority of society is Chinese. Chinatown of Surabaya Located in Jl. Kembang Jepun and Jl. Tambak Bayan and Jl. Kapasan Dalam
- Language attitude is perception or personal feelings toward a particular language.
- 7. The local language is the language used by the original group of a region. The local language in Surabaya is Javanese and Madurese.

#### **CHAPTER II**

#### **REVIEW OF LITERATURE**

This chapter contains related theories to this present study. The researcher uses the theory of linguistic landscape, multilingualism, and language attitude.

#### 2.1 Linguistic Landscape

For "the visibility and salience of languages on public and commercial signs," Landry and Bourhis (1997, p. 23) use the term linguistic landscape. The use of different languages in the linguistic landscape is one manifestation of societal multilingualism and may have much to say about more general mechanisms of human behavior. Landry and Bourhis well-known definition is the one that shall use throughout this study.

Alfaifi (2005) stated that the linguistic landscape is the way for the linguist to investigate linguistic aspects as translation and bilingualism by photographing street billboards and shop signs in a big or small town, then analyze the data to know the type of languages and the dominant of languages.

The study of linguistic landscape, referring to research about the presence, representation, meanings, and interpretation of languages displayed in public places, has become a dynamic area of research in the past decade. While languages are spoken and heard, they are also representing and displayed, at times for functional reasons, at others for illustrative purposes. These items offer vibrant and stimulating texts on multiple levels: single words with deep meanings and shared knowledge, colorful images, sounds, moving objects, billboards, graffiti,

and a variety of text types displayed in cyberspace, open without being physically present. These items shape the ecology in local, global, and transnational contexts in multiple languages and varieties.

The primary purpose of linguistic landscape studies is to recognize and analyze the form of the linguistic landscape that represented the languages in public places and to know the reason, exhortation, response, ideologies, and resolution-making by people about the creation of linguistic landscape in its varied forms. In other words, for linguistic landscape researchers, the language in public spaces is not arbitrary and random; instead, they attempt to explore these systematic patterns in the relationship between linguistic landscape and society, people, politics, ideology, economics, policy, class and identities, multilingualism, multimodalities and to describe and analyze various forms of representation. Therefore, research on the linguistic landscape is grounded in multiple theories and varied disciplines, such as applied linguistics, sociolinguistics, language policy, literacy studies, sociology, political science, education, art, semiotics, architecture, tourism, critical geography, urban planning, and economics. Consequently, research in the field employs methodology grounded in these disciplines using qualitative, quantitative, and mixed methods approaches. In the past few years, there has been growing interest in broader definitions of the linguistic landscape notions. It has been argued that linguistic landscape research should go beyond the varied text types displayed in public spaces of written languages on signs and include images, sounds, drawings, and movement, in line with current theories about multimodality. Research on the

linguistic landscape has been very dynamic, as can be witnessed by the number of publications and presentations on the topic in the past few years in the forms of journal articles, conference symposia and colloquia, books and edited collections.

Ben-Rafael and Ben-Rafael (2004) concentrate their research on linguistic landscapes in latter-day municipal places on the foundation of the definition of the field as the study of the symbolic construction of the public places. This space consists of many establishments riddled with texts or linguistic landscape items, which are particularly versatile today is the global city of immense size, power, and influence. Their generalizations are grounded in the empirical investigation of linguistic landscapes in three world-cities today: Brussels, Berlin, and Tel-Aviv.

Gorter (2013) explained that the linguistic landscape has the purpose of giving different views of sign reader knowledge about multilingualism by focusing on the language choice of the sign reader and sign maker, contact phenomena, and the policy. We can learn more about other languages when we study the linguistic landscape. We can also know about the reason of language choices. The emergence of a language in public spaces has some reason. One of them is to attract the reader. For example, when we go to the Japanese restaurant that uses the Japanese language in their sign, we can conclude that they want to share information that they sell Japanese food. The other assumption is that this restaurant wants to attract the Japanese community to eat in their restaurant. Furthermore, the last assumption is that they want the local people who like Japanese food.

#### 2.1.1 Linguistic Landscape and Language Choice

Spolsky and Cooper (1991, P. 74–94) formulated three rules to explain what factors make some languages, but not others appear on signs. The first point is to write signs in a language known to the sign-makers, the second is whether they prefer to write signs in the language that intended readers assumed to read, and the final point given is whether they choose to write signs in their language or in a language with which they would like to identify. Shohamy (2009) argues that greater visibility of a language enables it to have more power in particular spaces. Space is an arena of propaganda, negotiation, and contestation. Free space is used by the powerful in order to redefine cities, nations, and other entities.

#### 2.2 Monolingualism

Based on Eliis (2006), monolingual is the ability of people who can produce or use only one linguistic code or language. Monolingualism is the ability to speak only one language. Monolingualism also, namely, the absence of skill.

#### 2.3 Bilingualism

Bilingual is the person who able to speak two languages—someone who can carry two languages since their birth qualifies as bilingual. According to Ellis (2006), bilingualism is the situation when people have access to two linguistic codes in their social life. Bathia and Richie (2013) state that there are two kinds of bilingualism, namely: individual bilingualism and social bilingualism. Individual bilingualism, less permanent, and social bilingualism is continuing.

#### 2.4 Multilingualism

Based on Gorter (2007), multilingualism is the ability only to produce a word or sentence more than two languages. The use of multilingualism is to interact with other communities in a different language. Most of the Indonesian community not only speak one language because there are so many local languages and foreign language occurs in Indonesia. Cenoz (2013) states that multilingualism is the personal ability to communicate with other people in more than one language.

#### 2.5 Language Attitude

According to Baker (1992), language attitudes are the perception and personal feel of someone to responses a particular language. The primary component model of language attitudes is cognitive, effectiveness, and readiness for action. Baker explains the component of language attitudes bound about what the respondent thinks about the language, how it makes them feel, and what is supposed to about that particular language. However, many researchers have only focussed the language attitude into two-component. The two-component like are generally connected with two human desires: the desire for personal gain, and the desire to receive by others (Web & Kembo, 1999).

People can show their language attitude as the strong positive or negative emotions by the experiencing felt to decide between languages in various situations. The experiences may lead them to choose positive, negative, or neutral language attitudes.

#### 2.6 Chinatown

Chinatown is the town where the majority of the inhabitants are Chinese. They left their country due to economic downturns, so they try their luck by trading in other countries. Chinatown was found in big cities in various countries where the Chinese migrate and settle in the United States, Canada, and Southeast Asian countries. In Surabaya, Chinatown was found on Jl. Kembang Jepun, Jl. Tambak Bayan, and Jl, Kapasan Dalam (Fadhila, 2020).

Chinatown Surabaya forms in Jalan Kembang Jepun. This place is one of the trading centers in Surabaya in the 1990s. The forming of the Chinatown caused by the policy in the colonialism era. The colonialism era has adapted the wijkenstelsel policy. Wijkenstensel is the policy to share the settlements in Surabaya based on their ethnicity. There are three Chinatowns in Surabaya. They are Chinatown in Jalan Kembang Jepun, Kapasan Dalam, and Tambak Bayan.

Chinatown in Jalan Kembang Jepun is the most famous Chinatown in Surabaya. This place occupied by the Chinese community from the top class or conglomerate. On the other hand, Kapasan Dalam and Tambak bayan are occupied by the Chinese from the low class.

# CHAPTER III RESEARCH METHODS

This chapter contains how this present research was conducted, which consists of research design, research data of the study, research instrument, data collection techniques, and data analysis.

#### 3.1 Research Design

This study used both quantitative and qualitative research methods. This study was quantitative because the researcher quantified the frequency of particular languages in the signage in the three Chinatowns of Surabaya to determine which languages have the most power, at least in the minds of the signage makers. The quantitative method was also used to count the percentage of sign reader attitude toward English and Chinese language to the sign. This research also used a qualitative method to determine how the sign maker creates a sign. The researcher analyzed the kinds of language used in the shops and how the language was displayed from the data.

#### 3.2 Data Collection

This section contained the research data, research instrument, and data collection techniques used in this study.

#### 3.2.1 Research Data

There were three types of data. The first data were the form of the word and sentence used in the sign at three Chinatowns of Surabaya to answer question number one about various languages found on signage in three Chinatowns of

Surabaya, a multilingual, bilingual or monolingual sign. The following data were the opinion from the sign maker to answer question number two about the reason for the sign maker in creating signs with the selection of language used. The third data were the opinion of the sign reader about their language attitude toward English and bilingual or multilingual language.

The source of data was the photograph of the sign and the interview record. The photographs of signs were taken from the outdoor area in the three Chinatowns; Kembang Jepun, Kapasan Dalam, and tambak Bayan Chinatown. Besides, the interview records were taken from 40 sign-reader in Kembang Jepun Chinatown, 40 sign-reader in Tambak Bayan Chinatown, and 20 sign-reader in Kapasan Dalam.

#### 3.2.2 Research Instrument

The main instrument in this present researcher was the researcher herself. The researcher supported by the other two instruments to answer the research question. The observation was the first instrument. The researcher observed all signage in the three Chinatowns. The principal used the element of researching the linguistic landscape was the digital photograph of signs. The researcher used a smartphone camera to take the pictures.

The interview was the second instrument. The researcher conducted two kinds of interviews. The first interview was conducted with the sign makers. The interview guide was attached in Appendix 1. When the researcher did the interview, the researcher used smartphone audio recording to amass information

about why each particular sign was constructed in a particular Language. The researcher conducted the second interview with sign-readers who read those signs—the interview guide attached in Appendix 2. The researcher wanted to reveal the sign readers attitude toward Chinese and English in the sign.

#### **3.2.3 Data Collection Techniques**

The researcher took some processes in collecting the data. The first one was the observation process, and the second one was the interview process.

Firstly, the researcher conducted the observation process to answer question number one. The step of observation was as follow:

- 1. The researcher went to the three Chinatowns located in Jl. Kembang Jepun Bongkaran Pabean Cantian Surabaya., Tambak Bayan, and Kapasan Dalam.
- 2. Then, the researcher walked around in the Chinatown area to take a photograph.

  The signage mentioned includes; shop name, advertisement billboard, road

  name, and gravity. The researcher used a camera phone to take a photograph.
- the researcher identified the word, phrase, or sentences from the sign by circling them.

Secondly, the researcher conducted two interview processes, including the interview with the sign makers and sign readers. The researcher conducted this interview to answer question number two and three. The first interview with the sign maker talked about the reason for the sign maker showing the sign in a particular language. The researcher attached the interview guide in Appendix 1. The researcher conducted the steps of the interview are as follows:

- The researcher came to the Jl. Kembang Jepun, Jl. Tambak Bayan, and Jl. Kapasan Dalam.
- 2. The researcher asked permission to interview the sign makers.
- 3. The researcher recorded all the conversations in the smartphone and saved the recording in a laptop entitle "Interview with sign maker".
- 4. Besides recording the conversation, when the interview process was ongoing, the researcher noted any relevant information from the interviewee.

The researcher conducted the second interview with the sign readers. This interview talked about their language attitude toward English and their attitude toward the bilingual or multilingual sign. The researcher interview guide is shown in Appendix 2. The researcher conducted the steps of the interview as follows:

- 1. The researcher came to the Jl. Kembang Jepun, Jl. Tambak Bayan, and Jl. Kapasan Dalam.
- 2. The researcher looked for sign readers who passed in that area.
- 3. Then the researcher asked their agreement to contribute to this research.
- 4. The researcher asked about their background, such as; name and age.
- 5. The researcher asked their perception about English and Chinese language.
- 6. The researcher recorded all conversations using a smartphone then saved in a laptop entitled "Interview with sign reader."
- 7. Besides recording the conversation, when the process of the interview process was ongoing, the researcher noted down any relevant information from the interviewee.

#### 3.3 Data Analysis Techniques

The researcher analyzed the data after collected them. The researcher used some theories about the linguistic landscape to reach valuable value. The analysis detail was explained as follows.

#### 3.3.1 Analyzing the Language Display

In analyzing the data, the researcher did some steps to answer each research question in this research. The first question was about the language displayed and analyzed by observing the data.

- 1. The researcher transferred the data from the phone to the laptop.
- 2. The researcher made three folders to classify the picture into three different Chinatowns.



Figure 3.1 Folder for Classify each Chinatown

3. The researcher determined the word, phrase, or sentence in the sign include monolingual, bilingual, or multilingual. One sign is one data.



Figure 3.2 Grouping the Sign

- 4. Then, the researcher determined the word, phrase, or sentence in the sign include in what language.
- 5. Next, the researcher counted the percentage of each language use the formula below:

$$x = \frac{a(\text{the number of signs using that language})}{b(\text{all of the sign in total})} x 100\%$$

#### Note:

X= the percentage of certain language

a = a number of the sign that using that was language

b = number of all the sign

6. The researcher put on the language occurrence in the signs into the table to make the reader understand clearly and easily.

Table 3.1 Language Displayed in Chinatown of Surabaya

Groups	Language	Signs	Total	Percentages
		/ /	/	%
Monolingual				
			••••	%
		.,,.		%
				%
	••••			%
Bilingual	••••	••••		%
	••••			%
Multilingual	••••			%
Total				%
Total	••••	••••	••••	/0

7. The researcher also put the data into a pie chart to display the percentage of monolingual and bilingual and multilingual.

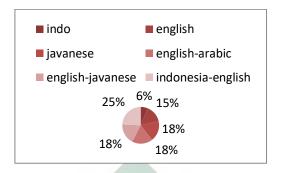


Figure 3.3 Pie Chart of LL in each Group

8. To give a complete explanation about the sign in Chinatown of Surabaya, The researcher explained the signs of each category in the paragraph.

#### 3.3.2 Analysing the Reason of Sign-Maker Using Particular Language

To answer question number 2, the researcher underlined the interview transcript with the sign-maker. The researcher explained the data based on the topic information. By following the steps:

- The researcher listened and transcribed the recording of interview with the sign maker by type it in Microsoft Word. Because this is the opinion of the sign maker, so the researcher did not use any particular symbol.
- 2. The researcher highlighted the suitable answer for the question which delivered with a particular color.

**Table 3.2 Coding Color** 

The reason for showing the sign		
a particular language		
Additional information		

Then The researcher interpreted the dialog in the interview into the narrative text.

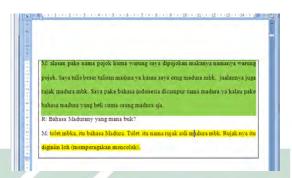


Figure 3.4 Interview Transcribe

#### 3.3.3 Analyzing the Attitude of sign Reader toward Chinese and English

To answer the third question, the researcher underlined the interview transcript of sign readers in the three Chinatowns of Surabaya.

- 1. The researcher listened to the recording of interviews with sign readers.
- 2. The researcher inputted the answer from the sign readers into the table.

**Table 3.2 Language Attitude Toward Chinese and English** 

No	Name	Gender	Age	Chinese	English	Understanding
1		F	45	Positive	Positive	NO
2		M	24	Negative	Negative	OK
3						
4						
	•••				•••	

- The researcher counted how many respondents agreed or disagreed with the statement.
- 4. Then the researcher calculated the percentage in each question using the formula below:

$$\% = \frac{A}{B} * 100$$

%=percentage

A=the total of respondent who has a positive attitude

B=the total respondents in each are

5. After the researcher counted the percentage, the last step was the researcher formulated the result into a narrative paragraph.

# CHAPTER IV FINDINGS AND DISCUSSION

This chapter focuses on identifying and discussing the data and answering the three research questions above; those are: what are languages represent on the sign in Chinatown of Surabaya, why the sign in Chinatown constructed in a particular language, and how is the sign readers attitude toward Chinese and English used in that area.

#### 4.1. Findings

This section shows the data found in Chinatown of Surabaya. This finding is divided into three points to answer the research questions. The first point responds to the question about language displays in the linguistic landscape in Chinatown of Surabaya. The number of languages found in the sign answers the first question. The language is categorized into monolingual, bilingual, and multilingual signs by the researcher. Monolingual is a sign that only contains one language; bilingual are signs that contain two languages, and multilingual are signs that contain more than two languages.

The second point is responding to the reason for using a particular language in the sign. This question is answered by observing the sign in three Chinatowns then interviewing with sign makers. The third point responds to the question about the language attitude of the sign reader toward a certain language in the sign.

## 4.1.1. Language Display in Three Chinatowns of Surabaya

In this section, the researcher observes the language display in three Chinatowns of Surabaya. All of the signs in this area were investigated by the researcher to know what languages are displayed.

# 4.1.1.1 Language display in Kembang Jepun

This section, the researcher examines the language display in Kembang Jepun Chinatown Surabaya. The data in this present study divides into three groups; monolingual, bilingual, and multilingual signs. The researcher takes the Data in three areas near Kembang Jepun. This area still parts of Kembang Jepun Chinatown. The area is Jl. Kembang Jepun, Jl. Karet and Jl. Songoyudan. This area was chosen because most community over there is Chinese.

Table 4.1. Language Display in Kembang Jepun Chinatown

Groups	Language	Total of signs	Percentages
Monolingual	Indonesian	127	61.1%
	English	22	10.6%
	Javanese	4	1.9%
	Chinese	1	0.5%
Bilingual	Indonesian-English	41	19.7%
	Indonesian-Chinese	3	1.4%
	Indonesian-Javanese	1	0.5%
	Chinese-English	4	1.9%
	Indonesian-Germany	1	0.5%
Multilingual	Indonesia -English- Chinese	3	1.4%
	Indonesian-Javanese-Dutch	1	0.5
TOTAL		208	100%

Table 4.1. shows the total amount of signs apparent in Chinatown of Kembang Jepun, which is 208 sign. There are six languages found in the linguistic landscape of Kembang Jepun Chinatown Surabaya. The six languages are Indonesian, English, Chinese, Javanese, Dutch, and Germany language. Only four languages occur in monolingual sign. They are Indonesian, English, Chinese, and Javanese. From a total of 207 signs, monolingual signs appear in 154 signs. The number of signs which is including bilingual sign is 50 sign. The multilingual sign only comes in 4 signs. They are present in Indonesian-English-Chinese and Indonesian-Javanese-Dutch.

The monolingual sign has the highest frequency rate between bilingual and multilingual signs. The rate of monolingual signs is 74.1%. That means this study finds half of the signs in Chinatown use monolingual language.

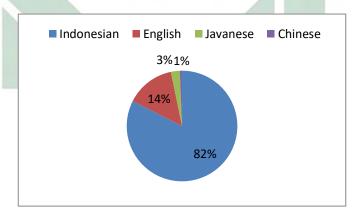


Figure 4.1 Frequency of Monolingual Sign in Kembang Jepun Chinatown

Indonesian has an 82% frequency rate in monolingual language. One hundred twenty-six signs appear in the Indonesian language from the total 154 monolingual sign. It is not staggering because Indonesian is the national language of Indonesia and lingua franca in the community. Most of the signs use

Indonesian. English as an international language appears in the second frequency rate(14%). Only 22 signs presented in English that most of them appear as the product names in the advertisement billboard and the shop billboard to promote their product. The other monolingual language found in the signs is Javanese. It is hard to find the Javanese language in Kembang Jepun Chinatown. Javanese has a 3% frequency rate in monolingual sign; in other words, only four signs contain the Javanese language. Despite Kembang Jepun Chinatown is a place where Chinese tribes trade, the Chinese language only occurs in a small number (1%). Regulation of the new order era caused a small number of Chinese. This regulation, called INPRES no. 14 Tahun 1967 stated "Segala kegiatan keagamaan, kepercayaan, dan adat-istiadat Cina tidak boleh dilakukan lagi" All Chinese religious activities, beliefs and customs cannot be carried out anymore. The other regulation is Surat Edaran No.06/Preskab/6/67 stated "seluruh masyarakat China harus mengubah nama Cinanya menjadi nama yang berbau Indonesia, dan pelarangan penggunaan Bahasa Cina" all Chinese people must change their Chinese names to Indonesian names, and ban the use of Chinese.

In this era, regulations are prohibiting the use of Chinese languages in Indonesia. This regulation gives effect to the Chinese Descendants, especially to Chinese people who were born after 1966. They only can speak, write and read in the Indonesian language.



Figure 4.2 Indonesian in Kembang Jepun Chinatown



Figure 4.3 English in Kembang Jepun Chinatown



Figure 4.4 Chinese in Kembang Jepun Chinatown



Figure 4.5 Javanese in Kembang Jepun Chinatown

The bilingual sign becomes the second highest type of language display in Kembang Jepun Chinatown. The bilingual sign present in 24% of the total sign.

The quarter of sign-in that place present the bilingual sign.

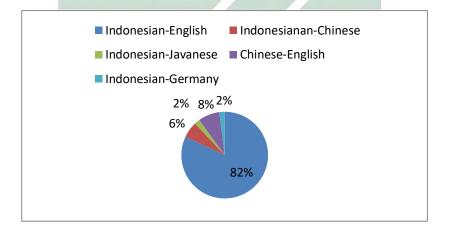


Figure 4.6 Bilingual sign in Chinatown Kembang Jepun

The highest rate of the bilingual sign find in Indonesian- English (82%). The researcher finds 41 signs in Indonesian-English from the total 50 sign of bilingual sign in Kembang Jepun Chinatown of Surabaya. The signs that find in Indonesia-English mostly found in the shop billboard and direction. The English use for the name of the product and Indonesian uses for the name of the shop. Because this Chinatown is a trade center, so many products from other countries use English as their brand. Chinese-English takes second place in a bilingual sign. It has a 8% frequency rate. 4 Chinese-English signs occur from a total of 52 signs in Bilingual signs. The use of Chinese-English in the sign is caused the product is from China, then they use English as a slogan to reach a larger market around the world. Besides, the other bilingual language finds in the sign is Indonesian-Chinese (6%). Indonesian-Chinese occurs in the name of food stores example, "Gaya Bali" in Indonesian and translated to Chinese character and "sari Murni" accompany the old name of the store Hiang Liong Hoo. The Chinese Indonesian-Javanese also occupies a place in the sign of Kembang Jepun Chinatown Surabaya. Indonesian-Javanese appears in 2 signs from the total 52 of the sign in bilingual sign. The most Javanese word that occurs in Indonesian-Javanese is the world "Podo," for example, the store name "Podo Makmur Mandiri" and "podo Madju". Indonesian-Jerman only appear in 1 sign in other word have a 2% frequency rate.



Figure 4.7 The Example of Bilingual sign Indonesian-English in Kembang Jepun



Figure 4.8 The Examples of Bilingual Sign Indonesian-Chinese in Kembang Jepun



Figure 4.9 English-Chinese in Kembang Jepun



Figure 4.10 Indonesian-Javanese in Kembang Jepun



Figure 4.11 Indonesian-Germany in Kembang Kepun

There are four signs of loading multilingual language that is written in Indonesian-English-Chinese (1.4%) and Indonesian-Javanese-Dutch (0.5%). The Indonesian occur in the name of the shop "unggul sejati" and the slogan of the product "terpercaya-kuat-hemat-handal". The Chinese occur in the brand of product "Dongfeng" that is mean east wind. The English phrase "Diesel Engine & Generator" refers to the goods.



Figure 4.12 Multilingual Sign in Kembang Jepun



Figure 4.13 Other Multilingual Sign

# 4.1.1.2 Language Display in Tambak Bayan

In this section, the researcher discusses the language displayed in Tambak Bayan Chinatown. The researchers take The data from Jl. Tambak Bayan. The present data represent in the table. The data divided into three types; monolingual, bilingual, and multilingual sign.

Table 4.2 Language display in Tambak Bayan Chinatown

Group	Language	Total of signs	percentages
Monolingual	Indonesian	48	52.2%
	English	7	7.6%
	Javanese	1	1.1%
	Chinese	5	5.4%
	Latin	2	2.2%
Bilingual	Indonesian-English	16	17.8%
	Indonesian-Chinese	3	3.3%
	Javanese-Chinese	1	1.1%
	Indonesian-Javanese	4	4.3%
Total		92	100%

Table 4.2 shows the total signs appear in Tambak Bayan Chinatown is 92 sign. The five languages found in this area are Indonesian, English, Chinese, Javanese, and Latin. There are 63 signs present in monolingual from the total 92

signs. Bilingual signs present in 29 signs. There is no multilingual sign in this area.

The presentation of monolingual signs in Tambak Bayan Chinatown shows the highest rate. The percentage of monolingual sign in Tambak Bayan is 68.3%. That means more than half of the sign in Tambak Bayan present in the monolingual language.

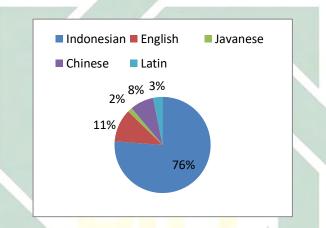


Figure 4.14 Frequency of Monolingual sign In Tambak Bayan

Figure 4.14 shows that the domination language in Monolingual sign is Indonesian. Indonesian has 76% in the monolingual sign of Tambak Bayan.

Forty-eight from the total 63 signs are Indonesian. English in second place shows 11% in monolingual. On the other hand, seven signs in monolingual are English.

Chinese followed after with 8% from the total. Latin occurs in 3%, followed by Javanese, only 2%.



Figure 4.15 Indonesian in Tambak Bayan



Figure 4.16 Latin in Tambak Bayan



Figure 4.17 English in Tambak Bayan



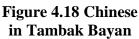




Figure 4.19 Javanese in Tambak Bayan

Bilingual signs appear after the monolingual sign, from a total of 92 signs in Tambah Bayan, 24 signs present in bilingual language. The kind of bilingual sign present in Tambak Bayan Chinatown is Indonesian-English, Indonesian-Chinese, Javanese-Chinese, Indonesian-Javanese. for detail explanation delivered in Figure 4.12.

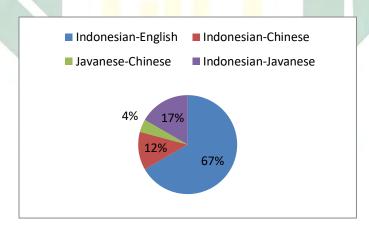


Figure 4.20 The Bilingual Sign in Tambak Bayan

The bilingual signs present in the second rate after monolingual sign in Tambak Bayan Chinatown. Indonesia still the most language in bilingual sign side by side with other languages such as Chinese, English, and Javanese. The highest rate of the bilingual sign is Indonesian-English. Indonesian-English has a 67% rate. The following bilingual sign is Indonesian-Javanese as the second rate in

bilingual sign. Indonesian-Chinese occurs in 12%. The lowest rate is Javanese-Chinese, which only has a 4% rate.



Figure 4.21 Indonesian-Javanese in Tambak Bayan



Figure 4.22 Indonesian-English in Tambak Bayan



Figure 4.23 Indonesian-Chinese in Tambak Bayan

# 4.1.1.3 Language Display in Kapasan Dalam

The data in this Chinatown take in JI Kapasan Dalam. Jl. Kapasan Dalam chooses because of many Chinese people, and this place called Chinatown. There are 51 signs in total found in this place. It includes monolingual, bilingual, and multilingual. The researcher presents the data in the form of a table.

Table 4.3. Language Display in Kapasan Dalam Chinatown

Group	Language	Total of signs	Percentages %
Monolingual	Indonesian	34	66.7%
	English	2	3.9%
	Chinese	6	11.8%
Bilingual	Indonesian-Chinese	4	7.8%
	Indonesian-Arabic	1	1.9%
	Indonesian-Javanese	2	3.9%
	Indonesian-English	1	1.9%
Multilingual	English-Indonesian-	1	1.9%
	Javanese		
Total		51	100%

Table 4.3 shows the total signs present in Kapasan Dalam Chinatown is 51 signs. There are five languages found in this area, such as Indonesian, English, Javanese, and Chinese. From the total 51 signs, monolingual signs appear in a total of 42 signs. The Monolingual sign has a 66.7% rate. More than half of the signs in Tambak Bayan use Indonesian. The four bilingual languages present in Chinatown are Indonesian-Chinese, Indonesian-Arabic, Indonesian Javanese, and Indonesian-English. The most Bilingual sign appears in Indonesian-Chinese and has a 7.8% rate. The second bilingual sign is Indonesian-Javanese, which occurs at a 3.9% rate. The lowest portion of Bilingual signs is Indonesian-Arabic and Indonesian-English (1.9%). The multilingual signs occur in single pattern English-Indonesian-Javanese with a percentage of 1.9%.

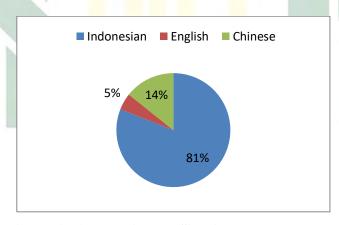


Figure 4.24 Monolingual Sign in Kapasan Dalam

The highest group of signs in Kapasan Dalam Chinatown is monolingual. Indonesian has 81% in Monolingual language. From the total 42 monolingual languages, Indonesian occur in 34 monolingual sign. Chinese followed after. As we know, Kapasan Dalam is Chinatown; it is not surprising that Chinese occurs in

second place with a 14% rate. English as an international language does not use here. It can see from the low rate of English that only has a 5% rate.



Figure 4.25 Indonesian Kapasan Dalam



Figure 4.26 Chinese in Kapasan Dalam



Figure 4.27 English in Kapasan Dalam

Bilingual sign present in 15.5% of the total signs present in Kapasan Dalam Chinatown. It is a small percentage of bilingual signs in Kapasan Dalam Chinatown. The four shaped bilingual signs are; Indonesian-English, Indonesian-Arabic, Indonesian-Chinese, and Indonesian-Javanese. this area shows a low rate of the multilingual sign. For more detailed information, look at Figur 4.14.

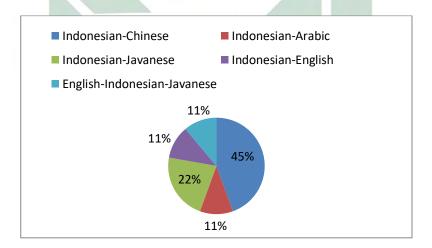


Figure 4.28 Bilingual and Multilingual Sign in Kapasan Dalam

The total bilingual sign in this Chinatown is eight signs. Indonesian still becomes the dominant language in Chinatown, followed by other languages. The

highest rate of the bilingual sign is in Indonesian-Chinese (45%). They are followed by Indonesian-Javanese 22%. Indonesian-Arabic and Indonesian-English share a place in 11%. The multilingual sign appears in English-Indonesian-Javanese with a minimal rate of 11%.



AYO DULUR JAGA KEBERSIHAN LINGKUNGAN BARENG-BARENG YO...



Figure 4.29 Indonesian-Chinese In Kapasan Dalam

Figure 4.30 Indonesian-Javanese in Kapasan Dalam

Figure 4.31 Indonesian-English in Kapasan Dalam



Figure 4.32 Indonesian-Arabic in Kapasan Dalam



Figure 4.33 English-Indonesian-Javanese in Kapasan Dalam

# 4.1.2 The Reasons for Showing the Sign in Particular Language

The presence of language in the linguistic landscape certainly has a reason. To know the reason of the sign-maker displays the sign in a particular language, the researcher interviewing with the sign-maker to get the related reason for showing that sign. The three Chinatowns in Surabaya mainly display Indonesian, English, Chinese, and Javanese, in monolingual, bilingual, and multilingual. In this section, the researcher wants to know the reason from the sign makers showing a particular language in the sign, so the researcher performs some

interviews with the sign maker. The researcher asks about the reason from the sign maker construct the sign in a particular language.

### 4.1.2 .1 Kembang Jepun Chinatown

Kembang Jepung Chinatown, as the most famous Chinatown in Surabaya, become one of the trading centres in Surabaya. This place used to be an area of Chinese people who trade to Surabaya, then years after Madurese and Javanese come to trade in that area. Indonesian help different ethnicity to communicate with each other. It is the reason why Indonesian occurs in massive amounts. Another reason for the use of Indonesian on signs in Chinatown is because of government policies on new orders that prohibit the use of foreign languages in Indonesia. The use of English in Chinatown aims to show that the products they sell come from other countries then bring the prestigious for their shop. So English as an international language is considered for use. The sign Maker uses Chinese to show the identity of the shop owner and the identity of Chinatown, which is a Chinese area.

# 4.1.2.1.1 Indonesian is Used as Lingua Franca among Different Tribes

The highest language that appears on the sign in Chinatown Surabaya is Indonesian. It comes because of a particular reason. One of the reasons is Indonesian as lingua franca for people from a different region in this place. Look at the interview 1.

"Saya menggunakan bahasa Indonesia karna daerah sini banyak yang berasal dari berbagai suku mbak. Ada ya singkek(cina), ada yang madura seperti saya, ada yang jawa juga. Kalau saya pake bahasa madura nanti orang-orang pada bingung saya jualan apa. Apalagi pake bahasa inggris. Saya nya nanti yang gk paham mbk (tertawa).

"I use Indonesian because in this area, so may people come from different ethnicity. There are Chinese, Javanese, and Madurese like me. If I use Madurese, my customer will be confused because they do not know what I offer to them. If I use English in my sign, I am the one who does not understand."

Based on the interview with the sign maker, the researcher can assume that the sign maker decides to use Indonesian in his sign because he wants all the costumer to understand with her product and consider the location where he sells the product. As we know that Chinatown is the place where Chinese, Madurese, and Javanese people meet. So, it is essential to use a language (Indonesian) as a bridge from the differences languages appear.

# 4.1.2.1.2 Chinese-Indonesian is Used to Attract Customer

The other reason for the sign maker showing the sign is to attract customers. Most of the sign maker here is a seller. So the main reason for showing those sign are attracted to the customer. It can be seen fro the interview with the seller of "Toko Kue pia sari murni". Look to interview 2.

"Tujuan pake bahasa cina supaya menarik pelanggan-pelanggan cina. Karena toko ini kebanyakan menjual kue-kue cina. Kayak kue bulan untuk perayaan besar kaum cina. Bahasa cina itu nama toko yang dulu artinya sama sari baik/ sari murni. Dipake mau tunjukin ini toko punya orang cina. Bahasa indonesian nya untuk menarik pelanggan yang tidak ngerti bahasa cina"

"The purpose of using Chinese is to attract Chinese customers. Because this shop mostly sells Chinese cakes. Like mooncakes for a big Chinese celebration. Chinese is the name of a shop that used to mean the same good sari / pure sari. Using that I want to show this, the shop has Chinese people. The Indonesian language is used to attract customers who do not understand Chinese."



Figure 4.34 Sari Murni/ Hiang Liong Ho in Kembang Jepun

From the results of the interview, we can conclude that the reason for sellers in sari murni shops using Indonesian-Chinese is to attract their customers. Where in the past, their customers were mostly Chinese, but now they add Indonesian to their shop names but still give their previous shop names.

#### 4.1.2.1.3 English is Used to Follow Trends

Based on the Cambridge Dictionary, the trend is general development or change in a situation or in the way that people are behaving. The trend always changes time by time. The language also used the following trend. The trend could make an impact on languages present in the linguistic landscape in Chinatown of Surabaya. For example, the using of English between Indonesian to make the name more modern. Look at interview 3.

"kata souvenir itu udah lebih terkenal gitu dikalangan masyarakat, selain itu kata-katanya juga lebih simple daripada cendera mata. masyarakat juga pada taunya seperti itu"

"The world souvenir was more famous than cidera mata in society. Moreover, the word was more straightforward than the word cidera mata. Society is more familiar with that word."

Based on an interview with the sign maker (vendor) of "UD. Makmur Jaya", he uses Indonesian for his shop name. The connection between Chinese people with native Indonesian tribes causes this to happen. However, he uses one word in Engish; the word was "souvenir". He realized that souvenir, not

Indonesian word. He answered that most people in that area common to use the word "souvenir" rather than the Indonesian word "cendera mata".

## 4.1.2.2 Tambak Bayan Chinatown

Tambak Bayan is one of Chinatown in Surabaya. The blending of ethnic different ethnic happen here. The most ethnic group living in this area is the Chinese then blend with Javanese. There are different signs found here, such as Indonesia, Chinese, Javanese, and English. Indonesian is the dominant language here. Indonesian is used to show a sense of pride in the national language, and as the most accessible language to deliver. Meanwhile, the Chinese used to show their identity as Chinese. Chinese used to show Their Identity as Chinese. The English language used to make it more prestigious and the most referral language to that sign.

#### 4.1.2.2.1 Indonesian is Used to show Sense of Pride in National Language

Most of the sign in Tambak Bayan Surabaya occur in monolingual Indonesia, or bilingual Indonesian followed with other languages. The sign makers use Indonesian to show as the pride of a citizen of his national language, Indonesian. This can be seen from an interview with one of the business owners there. Look interview 4 below:

"Alasan saya menggunakan bahasa Indonesia sebagai bentuk kecintaan saya terhadap tanah air, walaupun kita beretnis tionghoa tapi kita makan, bekerja dan hidup disini. Jadi penggunaan bahasa Indonesia di tempat saya, karena saya pengen nunjukin aja kalau saya bangga jadi warga indonesia."

"The reason I use Indonesian as a form of my love for the homeland, even though we are Chinese, we eat, work, and live here. So, the use of Indonesian is in my place. Because I want to show you that I am proud to be an Indonesian citizen. "

Based on the interview above, the researcher found one of the reasons for the use of Indonesian in this area to show the pride of citizens as ethnic Chinese descendants who have become part of the Indonesian nation. This pride is used not only in murals but also as the names of some shops and information sentences here.

# 4.1.2.2.2 Indonesian is the Easiest Language to Deliver the Message

Tambak Bayan uses Indonesian more than other languages in banners.

One of the Tambak Bayan residents said the reason for making information banners and instructions in Indonesian to make the community easily understand the message in the sign. Look at the interview 5.

"itu bahasa Indonesia digunakan supaya masyarakat disini faham perintahnya, kalau pake bahasa lain nanti gak paham. Malah pesannya gak sampai pesannya."

"Indonesian language used to make people here understand the command, if use another language, they will not understand. In fact, the message did not arrive."

Based on the interview above, the researchers found that the use of signs using Indonesian was due to the ease of delivering the message. Ease of delivery of this message makes the sign makers use Indonesian in the command text, information, and instructional text. Almost all text in that form is written in Indonesian. Researchers assume that the reason writers write in Indonesian is because of the ease of delivering the message

#### 4.1.2.2.3 Chinese is Used to Show Their Identity as Chinese

The existing Chinese language shows that the community in Tambak Bayan try to show their identity as Chinese by the mural and Chinese character. It can show from The portion of the Chinese language in Tambak bayan present in the third rate below Indonesian and English. This existing Chinese language shows that the community in Tambak Bayan try to show their identity as Chinese by the mural and Chinese character. Look at interview 6.

"Karena saya berasal dari etnis tionghoa, saya mau ngasih tau ke customer kalau toko ini yang punya orang cina. Apalagi jasa yang saya berikan adalah terapi yang berasal dari cina, kalau pakai bahasa lain sepertinya gak menunjukkan kecinaan saya"

"Because I come from Chinese, I want to tell the customers that I am Chinese. Moreover, the services I provide are therapies originating from China. If you use other languages, it does not seem to show my disdain."

Based on the interview above, the sign maker writes the Chinese sign because he wants to show that he is from a particular tribe, namely the Chinese. He proudly wanted to show his identity as a Chinese through the Landscape he made. The researchers concluded that the use of Chinese in the sign to indicate his identity as Chinese.

# 4.1.2.2.4 English is Used to Look More Prestigious

One of the employees in Vini Vidi Vici said that the use of English "health Care" it is caused to make their spa look prestigious. Look at interview 7.

"penggunaan bahasa inggris pada papan nama ini dikarenakan biar terlihat lebih berkelas. Kalau bahasa inggris digunakan itu ada rasa lebih tinggi gitu kastanya. Kayak udah internasional. Apalagi untuk sekelas hotel spa yang ada dihotel. Inggris itu menjadi bahasa yang penting." "The use of English on this signboard is because it looks more classy than other languages. If this place uses English, there is a higher sense of caste. Like it is international. Especially for spas in the hotel. English is an important language."

From the interview with Riska, the employee in Health Care above, we can conclude that the employee of health care V3 thinks that the use of the English language makes the business more look international and more prestigious.

# 4.1.2.2.5 English is the Most Popular Referral

One of the reasons English is used in this Chinatown is because the word in English become a popular word in the community. In other words, this foreign word commonly used to refers to something. Look at the interview 8.

"Saya menggunaka<mark>n bahasa in</mark>ggris di ta<mark>nd</mark>a saya selain karena bahasa inggris menunjukka<mark>n kelas yang ber</mark>beda, bahasa inggris yang saya gunakan itu bahasanya sudah familiar dikalangan masyarakat. Kalau dengar kata "laundry" ya itu berarti tempat cuci. Sesimpel itu sih mbk"

"I use English in my sign because English shows a different class, also the English I use is a language that is familiar among the people. If you hear the word "laundry" then that means the place of washing. It's that simple, mbk "

Based on an interview with the sign maker in the bonafide laundry, the researcher assumes that the community in that area become familiar with the English word "Laundry". The reason for the owner use English because they found it is the most popular referral to their product

#### 4.1.2.3 Kapasan Dalam

Kapasan Dalam is a Chinatown in Surabaya. This place is left behind by ethnic Chinese who already live and mingle with ethnic Surabaya. They have

mingled and become part of the Javanese community. The highest sign in this area used Indonesian. There are several reasons for using the Indonesian language in the sign, such as; Easiest language to send a message.

#### 4.1.2.3.1 Indonesian is the Easiest Language to Send a Message

Most of the signs in this area are Informative sign and instructional sign, so the sign maker chooses Indonesian as the most accessible language to deliver their message. They choose the language that can understand among the different tribes over there. Kapasan Dalam is not a tourism area. This area is the village of Chinese people who already blend to the other ethnic. They use Indonesian as the national language of Indonesia in most of their sign. The purposes for showing a sign using Indonesian to make the message from the sign delivered well. The other sign maker argues that they more prefer to use the Surabaya Javanese language to make the sign more understandable and closed. Look at the interview 9 below.

"Pakai Bahasa Indonesia itu pesan yang mau disampaikan pada warga dapat diterima dengan benar, jadi warga gampang paham sama instruksinya atau informasinya. Kalau pake bahasa lain, nanti malah pesannya tidak tersampaikan."

"if use Indonesian, the message that wants to convey to the citizens can be received correctly, so the citizen can easily understand the instructions or information. If you use another language, the message will not be conveyed later."

Based on the interview with one of the community member there (anonymous), he says that the language appears in Indonesian can make the community do not understand with the message. If the other language used, it will make the community confused. It can make the sign not effective.

#### 4.1.2.3.2 Chinese is Used to Show Identity as Chinese

The sign maker wants to show their identity as part of the Chinese tribe by showing Chinese and Indonesian-Chinese. It is why The use of Chinese and Indonesian-Chinese higher here than other Chinatown. Look at Interview 10.

"Bahasa cina disini digunakan untuk menunjukkan bahwa orang-orang disini itu orang cina mbk. Namun kebanyak orang cina disini sudah tidak bisa berbahasa cina. Jadi penggunaannya hanya untuk merujuk pada sesuatu yang identik dengan cina contohnya Gong Xi Fat Cai"

"The Chinese language here is used to show that the people here are Chinese. However, most Chinese here cannot speak Chinese anymore. So its use is only to refer to something identical with China for example Gong Xi Fat Cai."

Although most people here cannot use Chinese because they have switched to using Indonesian and Javanese as their daily language, the sign maker wants to show that this region is an area whose native population is Chinese by using of the Chinese language here. So the researcher concludes that the sign used in Chinese to show their identity as Chinese people.

#### 4.1.3 Perception and Attitude of the Sign Readers to the Signs

The researcher interviewed 100 people in the three areas—40 respondents in Kembang Jepun and Tambak Bayan Chinatown, and 20 respondents in Kapasan Dalam. The researcher takes only 40 respondents in Kembang Jepun and Tambak Bayan because the busyness in this area makes some people do not want to participate in this research. However, the researcher ensures that the respondents are the native Chinatowner. The researcher only takes 20 respondents in Kapasan Dalam because this place is smaller than other Chinatown, and only some of the people wants to participate in this survey. The respondent chose only

those people who could locate and who are willing to follow the short interview. The result and data from the interview were represented in the Coloum Chart to give more understanding. The researcher showed some signs from that area to know the perception of the sign reader. The photograph contained foreign languages such as; Chinese or English. This used to know their attitude toward sign Chinese and English.

This section divides into three points. The first point is the perception and attitude of sign reader in Kembang Jepun Chinatown; The second point is the perception and attitude of sign reader in Tambak Bayan, the last point is the perception and attitude of sign reader in Kapasan Dalam.

### 4.1.3.1 Kembang Jepun Chinatown

This interview has done with 40 people from this Chinatown. The researcher chose the interviewee randomly. The researcher asked about the perception of the sign-reader to the sign.

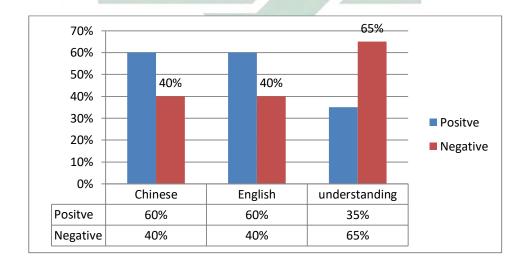


Figure 4.35 Language Attitude in Kembang Jepun

The first question is about the perception of the sign-reader to the Chinese. According to Figure 2.22, from the total 40 respondents, 24 respondents answered that they agree to use Chinese in the signs. Their opinion about the Chinese language on the sign in Chinatown presents the average percentage (60%). The percentage of 60-79.99% included agreeing to category. We can conclude that this group shows a positive attitude toward the Chinese language in the sign. As well as the attitude toward the Chinese language, Kembang Jepun sign-readers also show a positive attitude toward English in the Chinatown. It can see from more than half of the respondents in Kembang Jepun Chinatown show that 60%.

The third question is asking their ability to read signs in English to know the Understanding of their answer. More than half of the respondents in Kembang Jepun can accurately answer the question about the meaning of the sign in English. Twenty-four respondents from the total 40 have a good understanding of the phrase "The Best Stationery Product" They also have a positive attitude toward English signs. Fa/30 said that "Bahasa Inggris itu penting" (English is essential). Be/40 argues that he does not matter if the English use in simple words or phrases. Besides that, most of them consider that English is essential in the business world. SI/24 said that if sign uses English, then there is a sense of different classes so that it can lift a business. EL/22 said understand English also essential to follow world modernity. She said that Kembang Jepun Chinatown, as one of the cultural heritage in Surabaya should be realignment must be done so that it becomes a tourism place and business centers in Surabaya again. LI/45, BE/40, FT/24, and LG/37 can not explain the meaning of the sign in English.

However, LI/45 said that she could not explain, but she not feel irritated in English. She also said that the use of English on the board was not a problem for her while she knew the product.

The other 16 respondents have a negative attitude toward English. It is caused they have no understanding of English. They cannot translate even the sign in a primary language like "Grape Plastic" they always refer to the word "grape plastic" same like "Plastik". They also not supported Chinese language in the sign. One of the reasons is that they think Indonesian should be used because they live in Indonesia. The other respondents add that English not essential in that is, there are no people from other countries go there.

# 4.1.3.2 Tambak Bayan Chinatown

The researcher has done a short interview with 40 people in Tambak Bayan. The researcher found out that the language attitude of sign readers toward Chinese and English is negative.

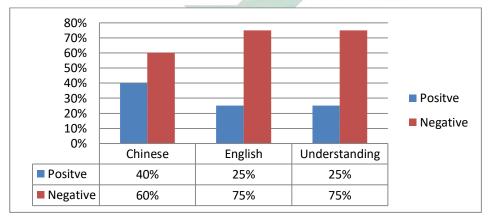


Figure 4.36 Language Attitude in Tambak Bayan

According to Figure 4.23, the respondents in Tambak Bayan Chinatown have a negative attitude toward Chinese in the sign. The percentage of Chinese language shows a low rate. This area only presents 40% of the total of 40 respondents. It means that this group disagrees of using Chinese language in the Tambak Bayan sign. Their attitude toward English also gives a low percentage. Only sixteen respondents choose that English is essential in the sign. It can cause the understanding of the Tambak Bayan community in English is low.

From a total of 20 respondents, only five respondents can explain the meaning of the phrase "My Dreams Bridal" accurately. SU/25 can explain the sign because of their proficiency in English is excellent. She is a receptionist in one of the famous hotel in Surabaya. She thinks that English remarkable to this place because this place should follow the modernity of Surabaya as one of the biggest countries in Indonesia. If they cannot follow the modernity, then they will leave behind.

The other 16 respondents have a positive attitude toward Chinese, or Chinese followed by Indonesian. They want the thickness of Chinese culture to stick to the signs here and be able to pass it on to their children and grandchildren. However, they have a negative attitude toward English. They think it is not necessary here. DI/43 said that most of the people here could not understand English. If there is a message in English, they cannot read it, so the sign in English only pass away.

## 4.1.3.3 Kapasan Dalam Chinatown

The researcher has done a short interview with 20 people in Tambak Bayan. In this Chinatown researchers interviewed fewer respondents because of its small area and also found few people passing by. The researcher finds out that the language attitude of sign reader toward Chinese and English in the signs are negative.

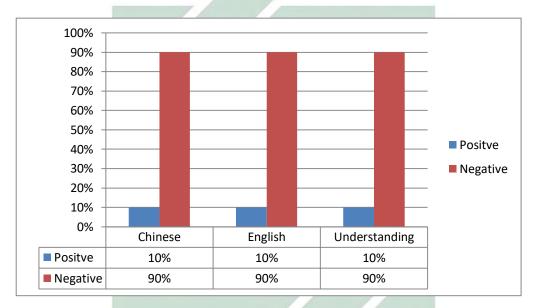


Figure 4.37 Language Attitude in Kapasan Dalam

Figure 4.24 shows that both use Chinese and English in Kapasan Dalam has a Negative attitude. This shows from the low rate by the respondents in this group. Only four respondents choose to agree and aware of the importance of using Chinese and English into the sign in Kapasan Dalam. There are several reasons by the respondent choose to disagree in both selections. WU/35 said that the foreign language is not necessary because of this place, not the tourism area. Not many people come here. This place different from Chinatown in Kembang Jepun that has a business center there. If the sign using English, it can cause them

can not understand the message. Otherwise, Wa/31 argues that actually, English is essential in that area because the use of English can improve the ability of children in that area. He thinks that language in the sign will be more comfortable to understand when it displayed continuously.

#### 4.2 Discussion

There are three objectives of this present study. The first is the language displayed in three Chinatowns of Surabaya, such as; Kembang Jepun Chinatown, Tambak Bayan Chinatown, and Kapasan Dalam Chinatown. The secondary objectives are the reason for the sign maker showing the sign in particular languages. The last objectives are the community attitude toward English and Chinese language in the sign of Chinatown. Each of the data represented in this chapter related to the objectives of this present study.

The researcher presents that the Indonesian language has a strong position in three Chinatowns of Surabaya. It relates to Sneddon (2003) states that Indonesia, as a multilingual, multicultural, and multiethnic country that has a thousand local languages, tribes, and cultures. However, there is only one national language Indonesian. When bringing together all the signs in the three Chinatowns in Surabaya, researchers found that of the total 350 signs, Indonesian occupies 208 signs (61.1%) in the monolingual sign. Whereas, English become second-highest language occurs in the three Chinatowns. Thirty-one signs from the total 350 sign (8.9%) are English. It means that the community in the three Chinatowns of Surabaya still aware of maintaining their official language. The shows the highest rate of Indonesian and English in Monolingual sign relates to

the research by Ulla (2019). She also finds in her research that Indonesian dominates in monolingual sign followed with English.

The first Chinatown is Kembang Jepun, which displays eleven languages found in this area such as; Indonesian, English, Chinese, Javanese, Indonesian-English, Indonesian-Chinese, Indonesian-Javanese, Chinese-English, Indonesian-Germany, Indonesia-English-Chinese and Indonesian-Javaness\_Dutch. The highest group of the sign is monolingual, with 75.4%. The domination of monolingual language in this Chinatown is Indonesian, followed by English, Javanese, and Chinese. The importance of communication in society causes the domination of Indonesian. There are so many ethnicities here, such as; Chinese, Javanese, and Madurese. They need to keep in touch. So they use the national languages as the bridge in communication among them. English fills the second rate in monolingual sign. The use of English in the sign caused the formation of the area in Kembang Jepung Chinatown is the trade center. So, there are many international brands. The international brand usually use English as their name or promote their product in an English slogan. Javanese is the local language almost disappear in the Chinatown Surabaya. Although the Javanese still uses for daily talk, their presence seems to discontinue in sign. Besides, the percentage of chinese ethnic in Chinatown more than 60% (BPS, 2017); however, the percentage of Chinese language display in this place is tiny. It is related to the study that Amos (2016) states that most Chinese people know how to interact with other ethnicities. They prefer to use the national language of the country to attract and expand their business. The highest bilingual signs are English-Indonesian. It

happens because Kembang Jepun is one of the trade center in Surabaya. Only three signs present in multilingual.

The sign makers in Kembang Jepun Chinatown show their reasons for showing the sign are. They use Indonesian as lingua franca between different types of the tribe, showing the presence of specific ethnic. The reason for showing English in the sign is following the trend and Identify the product from another country. Chinese uses to show their identity of particular ethnic and attract the customer. According to Ben-Rafael, Shomamy, and Trumper (2006), there are three main reasons for the domination of specific language in the linguistic landscape is a power relationship; the identity of the community, self-presentation, and customers reaction choosing a particular language. The reason for the sign maker in Kembang Jepun related to the three main reasons by Ben-Rafael et al. (2006).

This research also examines the attitude of sign readers toward Chinese and English in the sign. The positive effect both Chinese and English present by sign readers in Kembang Jepun. As the trade business center, most of them said that use Chinese and English is essential in this area. They think English is used to follow modernity and help them to expand their business. Chinese is used to represent their ethnicity. The percentage of their agreement response to both English and Chinese is 60%. It shows that even the percentage of bilingual and multilingual signs are low in this area, the acceptance of sign reader to the bilingual and multilingual sign is high. The positive attitude by the sign reader in Kembang Jepun Chinatown of Surabaya also explains as their positive attitude for

showing enthusiasm in using English in their space. It was related to the Gravin and Mathiot (1968), the positive attitude of the community toward specific language related to the willingness to use that language in the sign. It can assume that the sign reader in this Chinatown has anticipated the development of the public sign in this area.

There are nine languages display in Tambak Bayan, such as Indonesian, English, Javanese, Chinese, Latin, Indonesian-English, Indonesian-Chinese, Javanese-Chinese, and Indonesian-Javanese. Indonesian (52.2%) still become the dominant language in this Chinatown. From the total 92 signs, Indonesian has 48 signs. As a small Chinatown, it is not surprising that English present in small numbers (7.6%). However, the number of Indonesian-English shows a considerable amount. This is because there is a reasonably large hotel in the region that requires using Indonesian-English in their signs.

There are some reasons for the sign maker showing the sign in particular languages such as Indonesian to show their identity as Indonesia nation, and the easiest way to deliver the message. The Chinese use to show their identity as Chinese. The reason for showing English in the sign is to look more prestigious and as a most popular referral. The reason for showing Indonesian-Chinese to facilitate Indonesian-Chinese understand the message from the sign.

The third Chinatown is Kapasan Dalam. There are eight languages present in this area, such as; Indonesian, English, Chinese, Indonesian-Chinese, Indonesian-Arabic, Indonesian-Javanese, Indonesian-English, and Indonesian-English-Javanese. Like to the other two Chinatowns above, Indonesian still

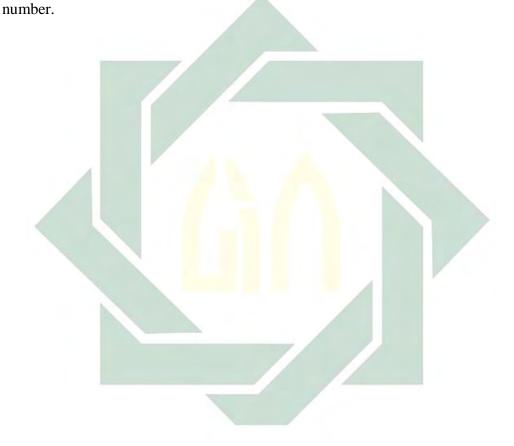
dominates with 66% of the 51 signs. Chinese present in the second number followed with Indonesian-Chinese 7.8%. There is only one multilingual sign in this Chinatown present in English-Indonesian-Javanese.

The sign maker in Kapasan Dalam Chinatown reason for showing the sign in Indonesian to make the sign reader in that area easy to understand the message from the sign maker. Most of the sign in Kapasan Dalam present in informative and Warning signs. So the sign is intended to the community in that area. If the sign makers use the sign in other languages, it can make the message from the sign not delivered.

The conditions in Tambak Bayan and Kapasan Dalam Chinatowns are very different from Kembang Jepun. The sign reader attitude toward Chinese and English is low in Tambak Bayan and Kapasan Dalam. They think that this language is unnecessary for this area because most of them cannot speak English fluently. They also think that this place does not trade center or tourism area, so they do not need Chinese or English. It is related to the language displayed in this area that shows the small number of bilingual and multilingual signs.

From the findings in this study, we can see that public awareness of the importance of English as an international language is relatively low. This was reflected by the English that does not dominate in three Chinatowns of Surabaya. Other than that, the perceptions of sign readers in Tambak Bayan and Kapasan Dalam show the negative attitude of Chinese languages. This study's findings also indicate the deficient awareness of local people towards preserving the Javanese language in their landscape even though the use of the Javanese language

dominates in everyday life. This study also finds that only little influence of ethnicity on the landscape in Chinatown Surabaya, for example, the influence of ethnic Chinese and Javanese. Besides, the researcher found that although these three areas called Chinatown of Surabaya, the Chinese language still in lack



#### **CHAPTER V**

#### CONCLUSION AND SUGGESTION

This chapter consists of conclusions and suggestions. This chapter explains about the conclusions of the findings that have been obtained and provide some advice to researchers in the future

#### 5.1 Conclusion

From the research that has been done, it was found that the Indonesian language dominates the landscape in three Chinatowns in Surabaya—followed by English and Chinese. The use of local languages in the linguistic landscape in these places is relatively low, even though the language users are numerous. The area that called as Chinatown of surabaya do not present Chinese language in domination of language. Dominating the Indonesian language is caused by several reasons which are presented from the opinions of the sign makers. They argue that the use of Indonesian in the landscape is intended so that the delivery of messages to readers of the sign can be well understood. Especially amidst the ethnic diversity that exists in Chinatown. This is also in line with the language attitude of sign readers who mostly say that the use of signs in foreign languages is unnecessary. The opinion was caused by the low ability to read the sign readers to foreign languages. The existence of Chinese ethnic groups in that area also only give low impact on their linguistic landscape. Many of them think the use of

specific ethnic languages can make it difficult for their business expansion and deliver their message.

Because of the lack of research on the linguistic landscape, and there is no focus on Chinatown in Indonesia, this research is essential. However, this study only examines signs outside of the room, so that the signs inside the shop are not counted because of limited space. The other limit in this research this study only examined the language attitude of a total 100 people in the three Chinatown, this happened because the level of busyness in the Chinatown area caused most people to be reluctant to participate.

# **5.2 Suggestion**

Based on the limitations of this study, researchers provide some suggestions to researchers in the future. This study focuses on research at Three Chinatowns in Surabaya. Researchers have examined the language displayed in the area, and asked the reasons for some sign makers and have also examined language attitude. It will also be interesting if future researchers do the same thing like this research, but it is carried out in different Chinatowns, such as in Jakarta (Glodok), Semarang, Singkawang, Bandung, Solo, Batam, and Medan.

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