

**THE LINGUISTIC LANDSCAPE STUDY IN THREE
CHINATOWNS OF SURABAYA**

THESIS



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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 Fakhroh 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-ethnic 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), Fakhroh & 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.

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 Ellis (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.

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

1. 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.

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.

The highest rate of the bilingual sign found in Indonesian- English (82%). The researcher finds 41 signs in Indonesian-English from the total 50 signs of bilingual signs in Kembang Jepun Chinatown of Surabaya. The signs that found in Indonesian-English mostly found in the shop billboard and direction. The English is used for the name of the product and Indonesian is used 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 found 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 word “Podo,” for example, the store name “ Podo Makmur Mandiri” and “podo Madju”. Indonesian-German only appear in 1 sign in other words have a 2% frequency rate.

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.

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.

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

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