

**REPRESENTATION IN LINGUISTIC LANDSCAPE AT
PONDOK PESANTREN PUTRI NURUL JADID
PROBOLINGGO**

THESIS



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PESANTREN PUTRI NURUL JADID PROBOLINGGO

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buildings combine to form the linguistic landscape of a given territory, region, or urban agglomeration.”

Most people often do not pay attention to the 'linguistic landscape' around them. However, there has been an increase in the number of researchers studying language texts present in public space in recent years. LL research has attracted the interest of several researchers, for example, in the city; Shomay, Amara and Trumper-Hect (2006), Huebner (2006), Backhaus (2006), Fekede and Gemechu (2015), Edelman (2010), Shomay, Ben-Farael and Barni (2010), Fakhroh and Rohmah (2018). LL research has also been carried out in tourist spaces (Hamdiyah, 2019) and Restaurant (Oktavianus, Revita, and Anwar, 2019). Hamdiyah (2019) study analyzed linguistic landscape and multilingualism of Surabaya and Mojokerto's heritage sites by using Landry and Bourhis's theory also Spolsky and Coopers' theory. Her study was focused the language used in the sign, the function displayed by the sign, and the purpose of displaying particular language on the sign. Her research report indicate that the different areas of the tourist spaces did not affect the use of linguistic landscape. Another study is from Oktavianus, Revita, and Anwar (2019). They study is attempt to study cultural values contained in the names and labels of Rumah Makan Minang. This study is conducted by using linguistic landscape approach that is an approach used to examine the use of language in public places. The result of they research indicates that the names, labels and symbols as found in Rumah Makan Minang contained cultural values oriented to positive values.

Studies on LL have also been conducted in an educational setting (see, for example, Hanauer, 2010; Lotherington, 2013; Siricharoen, 2016). Hanauer (2010) researched how students establish and articulate their identities within the spatial context of professional microbiology laboratories. As stated in Benwell and Stokoe's (2006) study, they call spatial identity and explore the relationship between institutional arrangements, identity construction, and use of space. Linguistic landscape research is carried out using analytical and methodological approaches. This study indicates that the workspace area's size reflects the status of education in the laboratory with a higher level of education given greater workbench space. There are three social functions articulated through the study of multimodal workspace additions, including: (1) the personalization of research and laboratory space; (2) the announcement of professional abilities; and (3) the strengthening of laboratory community ties.

Lotherington (2013) focuses her research on the linguistic landscape of how (rather than what) to teach, to invite all languages, particularly those directly excluded from his curricular studies, into the project room. To revise the scope of literacy and language education, teachers use collaborative projects. The teachers also guide children to explore cross-curricular questions, utilize textual and discursive spaces that can be adjusted to support plurilingual development, and build complex multimedia texts. In her study, she also implemented a third space approach to multilingual education historically known as linguistic integration in different classrooms. The overview of her work addresses the political obstacles to the recruitment of plurilingualism as a

universities: language in top-down and bottom-up signs, the process of creating a public sign in both universities, and the students' attitude as sign readers toward language use in public signage. Another study is from Auliasari (2019). Her study examines the linguistic landscape of public schools and private schools in Surabaya. Her research aims to determine whether differences in school status can affect LL usage. In her studies to analyze signs and accordance with the function of signs, she applied the theories of Spolsky and Cooper. She also uses two techniques: observation and interview. Her research study indicates that gaps in the status of public and private schools lead to the disparities between the two schools in the use of LL. The results of this study show that five languages have been identified among the selected locations. These languages are Indonesian, Arabic, Greek, English, and Javanese and six types of LL categorization, such as direction signs, advertising signs, informative signs, warning notices and prohibitions, building names, and instructions.

In addition, Firdausiyah (2019) focused her studies on the categories of signs, the language displayed, and the construction of signs in the Putri Mambaus Sholihin Gresik Islamic Boarding School. In her thesis, the data collected was in the form of signs at the Putri Mambaus Sholihin Ponpes, interviews with two informants, and field notes. The method used to carry out the study is descriptive-qualitative and quantitative by collecting data, then classifying data, analyzing data and interpreting data, and analyzing data

However, written communication also takes place in schools. Various oral and written forms of communication appear to have different characteristics. In my opinion, therefore, research on LL is very interesting. In this case, the linguistic landscape depicts language in public spaces that can be any show of written language ('signs') and people's contact with those signs.

Ben-Rafael et al. (2006) revealed that the existence of language in the linguistics landscape demonstrates the ability of language speakers or language diversity and provides a symbolic reflection of the condition of language in public spaces. Piller (2001, 2003) revealed that international orientation or symbols of success, pleasure, and future were found in the use of English in commercial advertisements. Referring to several studies in several countries, Cenoz and Gorter (2008) concluded that citizens' understanding of messages in linguistic landscape signs is not the same as the use of English in the linguistic landscape. So they state that the linguistic landscape is a medium for conveying messages that are both informative and symbolic. Andriyanti (2019) states that conditions described by the LL school can be viewed from at least four perspectives: language supremacy and marginalization, less capacity of foreign languages, language as a school identity marker, and language as a cultural symbol.

The researcher will categorize LL using Spolsky and Cooper's theory (1991). First, based on the language used in the sign and the number of languages (monolingual signs, bilingual signs, multilingual signs). Second, the types of signs according to the function and use of the signs directional signs

example, for Malta by Sciriha & Vassallo, 2001) or geographical areas usage of a variety of languages in broader languages. (e.g., the Baltic area by Kreslins, 2003).

In educational contexts, the linguistic landscape is very important for teaching about language, language awareness, multilingualism, and practical literacy. Gorter states that linguistic landscape studies can be language learning or pedagogical tools. Also, for teachers and students of landscape linguistic studies can be of good relevance (Cenoz & Gorter, 2017). In addition, LL studies in education are important to find out the relationship between native languages, foreign languages, and official languages. The features of LL in the public sector and the educational environment are distinct. Cenoz and Gorter (2017) state that the amount of multilingualism and monolingualism in public space and the educational setting is significant. The development of signs is less professional because most of the signs are made by students.

2.2 Language Situation as Represented by The School LL

According to Landry and Bourhis (1997), the vitality of language is demonstrated in linguistic landscape. This statement is also connected with Lotherington (2013). Lotherington (2013, p.619) define “language is not socially equivalent; it is about teaching and learning within a paradigm of plurilingualism, in concert with the linguistic landscape of the global village”. She conceptualizes the individual's communicative competence as a plurilingual facility that encompasses knowledge of language varieties and different languages. This fluid notion of plurilingualism is a radical proposition

for language education, moving pedagogical designs beyond language, structurally defined, as the basis of the second language, foreign language, and bilingual education towards models accommodating customized, plural, and hybridized language learning. In its wake, historically grounded norms of language education, such as standard language and monolingualism, are called into question.

Then it was concluded that people using language in LL have different frequencies. It is very important that language is used at a high level and can communicate with that language. Another possibility is that language is considered important because language is highly promoted, and people are making efforts to maintain its existence. The language that is seldom used is generally not considered important in a community where language exists or where the speakers' skill in that language is not adequate. Languages in the linguistic landscape indicate which languages are either locally important or are being established to apply to the needs of speakers in the linguistic landscape (Kasanga, 2012)

Ben-Rafael et al. (2006) suggest that, in the linguistic context, the presence of a language is not only illustrated by its plurality or ability to communicate but that its presence may be a symbolic reflection of the situation of language in the public sphere. Piller (2001, 2003) suggests that English in commercial advertisements is a sign of achievement or enjoyment, international orientation, and the future. Referring to a variety of studies in several countries, Cenoz and

language is not accepted for a certain purpose in which space is given to other languages in the same linguistic environment, it is marginalized. Language-based marginalization can also be seen as a condition in which certain members of society are personally or collectively discriminated against or marginalized based on the language(s) in which they talk. The process of language marginalization may include "any action or attitude, conscious or unconscious that subordinates an individual or group based on language" (Ford p. 11).

In the education environment in Indonesia, the use of Indonesian is more dominant than all existing sign patterns. For example, In all sign patterns, Indonesian is dominant in the educational environment in Indonesia. The mandate to use Indonesian as the language of instruction (Ministry of National Education of the Republic of Indonesia, 2003; Ministry of Law and Human Rights of the Republic of Indonesia, 2009) and make it a compulsory subject taught at all levels of the school (Ministry of National Education of the Republic of Indonesia, 2003) has been formed language habits in schools and develop a perception that Indonesian is an important role in education. Orally as a means of learning in the classroom and media communication between school leaders and Indonesian is often used in written form for administrative and academic purposes. The finding that Indonesian is a literacy language is a finding that is strengthened from Indonesian, which is prevalent in LL schools. (see Setiawan, 2013; Zentz, 2012).

Referring to Lotherington (2013) states that the position of non-parallel languages is reflected in differences in how often each language in LL schools is used. In this case, for example, Javanese. Concerning Javanese, Landry & Bourhis states that language vitality is weak' (see Landry & Bourhis, 1997). In Andriyanti's (2016) study, she stated that although Javanese still compete with Indonesian in exchanges among high school students in school playgrounds, this study revealed the marginal position of Javanese compared with Indonesian.

2.2.2 Less Capability of International Languages

Less capability of international language refers to the foreign language mastery of students or foreign language writers. In Indonesian schools, English is a second language that is widely used in schools LL. Many signs use English instead of other languages, but Indonesian stands for the importance of this global language in education. As a mandatory subject and being one of the subjects examined in the national exam, English is currently introduced to be taught at four or five sessions per week. The Ministry of National Education of the Republik of Indonesia (2003) and the Ministry of Law and Human Rights of the Republic of Indonesia (2009) allow English (and also Arabic) as a teaching medium to improve students' mastery of foreign languages.

Signs may be used to inspire students, introduce them to international language, and demonstrate the school's great interest in the language. For example, three types of English-language use have been found in schools LL,

including proverbs, short sentences referring to rooms, and common phrases such as "No smoking" and "Go green." School efforts to demonstrate in their school area English can be seen as presenting their enthusiasm for promoting language so that school members, particularly students, become increasingly familiar with it. However, these three forms show that sign makers have limited ability to use English creatively. In addition, the use of English in longer phrases or sentences in the school signs is not without problems because it shows less capability of the sign makers.. As some scholars have pointed out, English in the linguistic setting does not always mean that people around LL can speak English (Ben-Rafaerl et al., 2006; Cenoz & Gorter, 2008; Piller, 2001).

2.2.3 Language as School Identity Marker

Language, manuals (signed), oral symbol systems, or written symbols in which people express themselves as representatives of social groups and community participants. Language functions include correspondence, play, identification, creative speech, and emotional release. For example, most of the signs used in Islamic schools are used in Arabic.

Most Arabic signs are written in Arabic, in which case the connection between the school and the Islamic culture is quite clear. In public schools, Arabic signs reflect the majority of school leaders who are Muslims. Messages on morality and faith are transmitted through signs in the classroom.

relates to globalization and cultural identity, revitalizing language minorities and the growth of English language presence (Gorter, 2006, p. 1). The problem in categorizing signs is marked by the growing amount of linguistic landscape research. Ben-Rafael et al. (2006) state that the presence of language in the linguistic landscape indicates the capacity of language speakers or linguistic diversity and provides a symbolic reflection of the situation of language in public spaces. Piller (2001, 2003) revealed that international orientation or symbols of success, pleasure, and future were found in the use of English in commercial advertisements. Referring to several studies in several countries, Cenoz and Gorter (2008) concluded that citizens' understanding of messages in linguistic landscape signs is not the same as English in the linguistic landscape.

2.5 Pondok Pesantren

According to Nurcholis Madjid (1997, p. 21), pesantren have existed since Hindu-Buddhist. So it can be concluded that the pesantren has a major role in fostering Indonesian people's lives. In these objective conditions, to make pesantren more ideal, Nurcholis offers the need to reconstruct pesantren goals, renew the pesantren, and renew the management of the pesantren. Nurcholis Madjid stated that religious studies were still dominant in the pesantren environment in the aspect of the curriculum. In general, graduates' division of expertise or pesantren education products revolves around nahwu-Sharaf, fiqh, Aqaid, Sufism, Tafsir, Hadith, Arabic (Madjid, 1997, p. 18).

Pondok Pesantren Nurul Jadid is divided into seven regions. One central area for male students, then the southern region which includes al-lathifiyah (male and female students are focusing on studying jurisprudence), al-mawaddah (female students), fathimatuzzahro '(female students), gang K (male and female students), alley students eastern region known as Al-hasyimiyah region, and western or northern regions known as Az-Zainiyah region for female students (nuruljadid.net, para. 1).

2.6.1 Az-Zainiyah (Dalbar)

The Az-Zainiyah region is also known as Dalbar, which means "Dalam Barat." The Az-Zainiyah region is located to the north of the Jami' Nurul Jadid mosque and is the northern boundary of the Pesantren. Az-Zainiyah is the eldest daughter's region among other daughters who are cared for by several caregivers. Pondok Pesantren Nurul Jadid in the Az-Zainiyah region, which was initially only occupied by a few students and only built a few small dormitories, eventually grew rapidly and continued to experience significant development. Seeing the quality of coaching and student achievements that have never faded, the wider Az-Zainiyah region was formed.

By referring to the vision and mission of Pondok Pesantren Nurul Jadid, then there are several activities that must be followed by students of Az-Zainiyah region including bimbingan Al-Qur'an, kajian Furudlul: Ainiyah, kajian kitab, and pembinaan akhlaq.

Table 3. 1: Table The Types of Language

Location	Sign Patterns			Total
	Monolingual	Bilingual	Multilingual	
A1				
A2				
A3				
Total				

Table 3. 2: Table The Types of Sign

Ponpes Putri Nurul Jadid		
Categories	Number of signs	Percentage (%)
Directional signs		
Slogan signs		
Prohibitions and order signs		
Building names		
Informative signs		
Advertising signs		

function and use. For example, directional signs (direction), slogan (motto, quotation), order and prohibition signs, building names (room's name), informative signs (schedules, labels, announcements, information, achievements, and commemorations), and advertising signs (promotions).

The last is about the language situation represented by LL signs. The data in this study is interpreted as a representation of the language situation in Pondok Pesantren Nurul Jadid. The topic of discussion is the status and position of the Ponpes LL's local, national, and international languages. Four sub-topics explain language dominance and marginalization, less capability of international languages, language as a school identity marker, and language as a cultural symbol.

4.1.1 The Types of Languages and The Various Languages Used In Those Sign

The variety of visible languages in LL sign has been found in Pondok Pesantren Putri Nurul Jadid from the location observation. There are only three locations were selected as the data source for taking pictures of the sign; these are the Az-Zainiyah area (A1), Al-Hasyimiyah area (A2), and SMA Nurul Jadid area (A3).

Before showing what languages are found, the researcher tabulates the number of signs and divides them into three categories: monolingual, bilingual, and multilingual. The results are shown in the table below.

Table 4. 1 : Table Types of Languages

Location	Types of Languages			Total
	Monolingual	Bilingual	Multilingual	
A1	75	18	4	97
A2	48	19	-	67
A3	24	15	3	42
Total	147 (71%)	52 (25%)	7 (4%)	206

There were 206 signs found at Ponpes Putri Nurul Jadid. There are three categories of sign categorizes in several languages used in LL signs based on language in LL signs: monolingual, bilingual, and multilingual. Table 4.1 shows the amount of data associated with the types of language.

The monolingual sign is the highest number, and the multilingual sign is the lowest. The three locations in this study have monolingual, bilingual, and multilingual signs. In monolingual signs, there are five languages which are shown in Table 4.2.

Table 4. 2 : Languages in Monolingual Sign

Location	Languages in Monolingual Sign				Total
	Arabic	English	Indonesian	Mandarin	
A1	6	14	49	4	73
A2	4	15	29	3	51
A3	-	5	7	11	23
Total	10	34	85	18	147

The languages found in monolingual signs in LL are Arabic, English, Indonesian, and Mandarin. The following is a discussion on language usage, starting with Indonesian, which has the highest languages.

The highest number indicated the dominance of Indonesian in monolingual LL sign, is 85 of 147 signs. This type of sign can be found at all

Table 4. 5: Table The Number of Signs Categories

Location	Types of Sign						Total
	Direction Signs	Slogan	Building Names	Order and Prohibition Signs	Informative Signs	Advertising Signs	
A1	9	16	23	17	32	-	97
A2	2	4	18	10	32	1	67
A3	1	6	15	2	18	-	42
Total	12 (6%)	26 (12%)	56 (27,5%)	29 (14%)	82 (40%)	1 (0,5%)	206

Informative signs are the most frequent sign category in Pondok Pesantren Putri Nurul Jadid in Probolinggo; as shown in the table above, 82 (40%) signs are signs from 206 signs. Informative signs include schedules, labels, announcements, information, achievements, and commemorations. Pondok Pesantren Nurul Jadid has a lot of achievements that are achieved by the students (*santri*). Therefore most of the informative signs that appear are in the form of achievements. Achievements is a sign given to someone as an appreciation for their service, work, or dedication.

**Figure 4. 15: Informative Signs in The Form of Achievement Signs (A2)**

often. Language dominance refers to the degree of bilingualism displayed by persons who know two languages or the relative level of language competency a person might have if they knew both languages equally well, in which case we're talking about balanced bilingualism. Or, the speaker can have superior influence over each other, in which case we assume the first language to be superior over the second.

In all the language used found in Pondok Pesantren Putri Nurul Jadid LL, Indonesian is very dominant. The mandate to use Indonesian as the language of instruction (Departemen Pendidikan Nasional Republik Indonesia, 2003; Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, 2009) and make it a compulsory subject taught at all levels of school (Departemen Pendidikan Nasional Republik Indonesia, 2003) has formed language habits in schools and developed the perception that Indonesian should play an important role in education. Indonesian is utilized not only as a medium spoke form in the classroom, teaching, and interaction between Ponpes students (*santri*) but also in written form for scholarly and administrative purposes. The common use of Indonesian in Ponpes LL amplifies the finding that Indonesian is the language of literacy. Evidence of Indonesian being found as the most dominant language is that Indonesian is always present in every type of sign in monolingual, bilingual, and multilingual. In addition, Indonesia also has the most number of appearing compared to other languages (See tables 4.2 – 4.4)

Referring to Lotherington (2013), the unequal position of language is reflected in the difference in frequency of language usage in LL schools. If a

The language that appeared at Ponpes Putri Nurul Jadid LL adopted many foreign languages such as English, Arabic, Mandarin, and also Turkish. The researcher found that the English sign is show the identity of the Ponpes Putri Nurul Jadid. Because English is the most language used after Indonesian in Ponpes LL. In addition, English is a language that must be learned in SMANJ schools.

Then the presence of Mandarin in Ponpes LL also shows the identity of Ponpes Putri Nurul Jadid. The use of Mandarin in LL signs is mostly found in the A3 region in the form of awards or achievements. The award or achievement that the most widely achieved was a Mandarin speech competition, so that Ponpes Putri Nurul Jadid promotes these achievements through the sign.

Arabic is rarely spoken in daily communication between members of SMANJ or Ponpes Putri Nurul Jadid, but many lessons are related to Arabic. Arabic is identical to the language of the Qur'an and Islamic teachings such as verses of the Qur'an, the Rules of Morals, or Hadith. At Ponpes LL, many Arabic signs are written in Arabic script. English, Arabic, Mandarin and Turkish do appear in all three signs (monolingual, bilingual, and multilingual) in Ponpes LL. However, most of the Arabic positions used in bilingual and multilingual signs place the upper position which is then followed by other languages. This is what really shows the closeness between schools and Islamic identity, especially Pondok Pesantren. Meanwhile, the use of the Turkish language at Ponpes LL was only found in 1 sign. The use of Turkish in the sign does not stand alone, but is

4.1.3.4 Language as Cultural Symbol

Language as a cultural symbol. That sentence can be considered as the cause of its marginality. Symbols are cultural representations of reality in the human mind. Every culture has its own collection of symbols that are linked to certain experiences and perceptions. Thus, the meaning of a symbol as a representation is neither spontaneous nor automatic. Members of the culture must interpret and reinterpret the symbol over time.

Most of the residents inside and outside Ponpes Nurul Jadid communicate using the Madurese language. The status of the Madurese as subjects who are considered unimportant may be considered the cause of their marginalization. The absence of the use of Madurese language signs at Ponpes Putri Nurul Jadid LL is proof that this vernacular language does not exist in the public sphere. Moreover, this vernacular language is not taught at SMANJ School.

Most of the signs found at Ponpes Putri Nuru Jadid LL are in Indonesian, English, and Arabic. With regard to how these languages are used in signs that can be seen as cultural symbols. Most signs in Indonesian and other foreign languages are used to provide information and are used as a sign for the name of a room or building. The efforts of Ponpes Putri Nurul Jadid to display English and Arabic as the most of language used on sign. It implies that Ponpes Putri Nurul Jadid is a *Salafi* and Modern Islamic Boarding School. Therefore, students not only have the obligation to learn and master Arabic, but also have the obligation to learn and master English as an international language.

total of 206 signs. Indonesian appears as the majority language in monolingual signs. The researcher concludes that the bilingual and multilingual types used in the Pondok Pesantren Putri Nurul Jadid LL are the type of translation sign, where the language used in the sign has the same meaning and information. The same words are translated into different languages to generate bilingual and multilingual signs. This means that all languages have the same value.

The second objective of the research question concerns the category of signs. The researcher categorizes signs based on the function and use of these signs using Spolsky and Cooper's signs taxonomies. The researcher finds that the categorizes of the signs which match with all the data, include informative signs, building name, slogan, order and prohibition signs, direction signs, and advertising signs. The highest frequency of the sign category was found in the dormitory. Other categories of signs are found outside the dormitory, such as on the street and so on. Informative signs are frequently found and dominate in the linguistic landscape. The category of signs that was the least found was advertising signs. There were 6 signs found in this advertising sign, but the researchers only counted the signs into one sign because these signs have the same content.

The third of the research question is the language situation in Pondok Pesantren Putri Nurul Jadid LL. Cenoz and Gorter (2008) define LL as "a media to convey messages is both informative and symbolic." Based on the analyses on the sign patterns and language use, the data in this study are interpreted as a representation of the language situation at Pondok Pesantren Putri Nurul Jadid in

Probolinggo. The topic of discussion is the status and position of the Ponpes LL's local, national, and international languages. As Ben-Rafael et al. (2016) state, "LL is a symbolic representation at public space." The language situation as represented by Ponpes Putri Nurul Jadid LL in Probolinggo is about language dominance and marginalization, the less capability of international language, language as a Ponpes identity marker, and language as a cultural symbol. Indonesian was found to be the dominant language in Ponpes LL. Indonesian is used in spoken form as a medium for teaching in the classroom and interacting among various Ponpes members and in written form for academic and administrative purposes.

Meanwhile, referring to Lotherington (2013), the difference in the frequency of use of each language in LL schools reflects the unequal position of language. It should be noted that language-based marginalization can be seen as a condition in which members of a particular society are personally or collectively discriminated against or marginalized based on the language they use. In this case, the languages that appear in Ponpes Putri Nurul Jadid LL are Indonesian, English, Arabic, Mandarin, and Turkish. However, from the language displayed in LL, Turkish is only in A1 and that language only appears in 1 sign. In addition, the status of the Turkish language on the LL sign does not indicate that the language is important. Moreover, the Turkish language is not studied at SMANJ schools or at the Ponpes Putri Nurul Jadid itself.

Then for the less capability of international language, the researchers found some less capability of the sign makers. Ponpes' awareness of low English

should be raised. Less appropriate use of English, for example, should be easily noticed in written form, as in relatively permanent signs. Switch to language as Ponpes identity marker. English is the most language used after Indonesian in Ponpes LL. In addition, English is a language that must be learned in SMANJ schools. The use of Mandarin in LL signs is mostly found in the A3 region in the form of awards or achievements. The award or achievement that the most widely achieved was a Mandarin speech competition, so that Ponpes Putri Nurul Jadid promotes these achievements through the sign. Arabic is rarely spoken in daily communication among residents of SMANJ or Ponpes Putri Nurul Jadid, but there are many lessons related to Arabic. Many Arabic scripts are written in Arabic signs and most of the Arabic positions used in bilingual and multilingual signs place the upper position which is then followed by other languages which strongly indicate the closeness between schools and Islamic identity, especially Pondok Pesantren. Meanwhile, the use of the Turkish language at Ponpes LL was only found in 1 sign. The use of Turkish in the sign does not stand alone, but is followed by Arabic and English. So, the presence of foreign languages in Ponpes Putri Nurul Jadid LL shows that this Ponpes is a “Pondok Pesantren Modern.

The last perspective on the language situation is language as cultural symbol. In this case, the researcher found that most signs in Indonesian and other foreign languages are used to provide information and are used as a sign for the name of a room or building. The efforts of Ponpes Putri Nurul Jadid LL to display English and Arabic as the most of language used on sign it implies that Ponpes Putri Nurul Jadid is a *Salafi* and Modern Islamic Boarding School. Therefore,

The second is the types of signs. The researcher categorizes signs based on the function and use of these signs using Spolsky and Cooper's signs taxonomies. The researcher categorizes the signs that match all the data, including informative signs, building name, slogan, order and prohibition signs, direction signs, and advertising signs. Informative signs are the most common sign category in Pondok Pesantren Putri Nurul Jadid Probolinggo.

The last one is the language situation represented by Pondok Pesantren Putri Nurul Jadid in Probolinggo. The language is represented in a multilingual context. It uses four perspectives: language dominance and marginalization, the less capability of international language, language as a school identity marker, and language as a cultural symbol. Indonesian is the dominant language in Pondok Pesantren Putri Nurul Jadid's LL, while Turkish is marginalized. The use of English in the Ponpes LL is frequent but indicates the sign makers' less capability of the language. The researcher concluded that English and Arabic became the language identity of Ponpes Putri Nurul Jadid LL because English and Arabic is the most language used after Indonesian in Ponpes LL and most of the Arabic positions used in bilingual and multilingual signs place the upper position which is then followed by other languages. Many Arabic scripts are written in Arabic signs which strongly indicate the closeness between schools and Islamic identity, especially Pondok Pesantren. The language as a cultural symbol in Ponpes Putri Nurul Jadid LL shown with the efforts of Ponpes Putri Nurul Jadid LL to display English and Arabic as the most of language used on sign. It implies that Ponpes Putri Nurul Jadid is a *Salafi* and Modern Islamic Boarding School. Therefore,

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