REPRESENTATION IN LINGUISTIC LANDSCAPE AT PONDOK PESANTREN PUTRI NURUL JADID PROBOLINGGO

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ABSTRACT

Yunianti, D. Z. (2021). Representation in Linguistic Landscape at Pondok Pesantren Putri Nurul Jadid Probolinggo. English Department, UIN Sunan Ampel Surabaya. Advistor: Dr. A. Dzo'ul Milal, M.Pd.

Keywords: linguistic landscape, sign, Pondok pesantren, Pondok Pesantren Putri Nurul Jadid

This study aims to analyze the linguistic landscape at Pondok Pesantren (Ponpes) Putri Nurul Jadid in Probolinggo. This thesis mainly focuses on the languages used in the sign, the types of sign, and the representation of the language situation. There are three selected places to be identified in Ponpes Putri Nurul Jadid, those are: *Az-Zainiyah* (*Dalbar*), *Al-Hasyimiyah* (*Daltim*), and *SMANJ*. The theoretical framework used in this thesis is Landry and Bourhis's theory, Spolsky and Cooper's theory, and the perspective of Ben-Rafael et al. about the existence of language as a symbolic representation of the language situation in public spaces.

This study used a descriptive qualitative approach because the data was presented by analyzing and explaining the detailed information on LL in Ponpes Putri Nurul Jadid. To clarify the description, this research is assisted by data quantification, which shows the percentage data. The results of the study were described qualitatively. The data were collected by observation. Observations were carried out at the Ponpes Putri Nurul Jadid with the selected places in the data collection. The analysis was continued by identifying the type of language used in the sign, which then analyzes the types of sign and the language situation represented by LL signs in Ponpes Putri Nurul Jadid, which relates to language as means of communication and symbolic representation. And the last concluding.

The study results show that the first is the researcher found 206 signs at Ponpes Putri Nurul Jadid. These signs display the language used in the sign and the number of languages (monolingual signs 147, bilingual signs 52, multilingual signs 7). The languages displayed on the sign include Indonesian, Arabic, English, Mandarin, Turkish. The researchers found several types of signs used in the linguistic landscape to answer the second problem formulation, such as direction signs, slogans, building names, order and prohibition signs, informative signs, and advertising signs. The researcher also found the language situation represented by Ponpes Putri Nurul Jadid. Indonesian is dominant, 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 use of foreign languages in Ponpes LL is related to Ponpes identity. The use of English and Arabic as the most frequently occurring language in LL indicates Ponpes Salafi and Modern, and it is used as a cultural symbol.

ABSTRAK

Yunianti, D.Z. (2021). Representasi dalam Lanskap Linguistik Di Pondok Pesantren Putri Nurul Jadid Probolinggo. Jurusan Bahasa Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Dr. A. Dzo'ul Milal, M.Pd.

Kata kunci: lanskap linguistik, tanda, Pondok Pesantren, Pondok Pesantren Putri Nurul Jadid

Penelitian ini bertujuan untuk menganalisis lanskap linguistik di Pondok Pesantren (Ponpes) Putri Nurul Jadid di Probolinggo. Tesis ini terutama berfokus pada bahasa yang digunakan dalam tanda, jenis tanda, dan representasi situasi bahasa. Ada tiga tempat terpilih untuk diidentifikasi di Ponpes Putri Nurul Jadid, yaitu: Az-Zainiyah (Dalbar), Al-Hasyimiyah (Daltim), dan SMANJ. Kerangka teori yang digunakan dalam tesis ini adalah teori Landry dan Bourhis, teori Spolsky dan Cooper, dan perspektif Ben-Rafael et al. tentang keberadaan bahasa sebagai representasi simbolik situasi bahasa di ruang publik.

Penelitian ini menggunakan pendekatan kualitatif deskriptif karena data disajikan dengan cara menganalisis dan menjelaskan informasi rinci tentang LL di Ponpes Putri Nurul Jadid. Untuk memperjelas deskripsi, penelitian ini dibantu dengan kuantifikasi data, yang menunjukkan persentase data. Hasil penelitian dideskripsikan secara kualitatif. Pengumpulan data dilakukan dengan observasi. Observasi dilakukan di Ponpes Putri Nurul Jadid dengan tempat-tempat terpilih dalam pendataan. Analisis dilanjutkan dengan mengidentifikasi jenis bahasa yang digunakan dalam tanda, yang kemudian menganalisis jenis tanda dan situasi bahasa yang diwakili oleh tanda LL di Ponpes Putri Nurul Jadid, yang berkaitan dengan bahasa sebagai alat komunikasi dan representasi simbolik. Dan penutup terakhir.

Hasil penelitian menunjukkan bahwa yang pertama peneliti menemukan 206 rambu di Ponpes Putri Nurul Jadid. Tanda-tanda ini menampilkan bahasa yang digunakan dalam tanda dan jumlah bahasa (tanda monolingual 147, tanda dwibahasa 52, tanda multibahasa 7). Bahasa yang ditampilkan pada tanda tersebut antara lain bahasa Indonesia, Arab, Inggris, Mandarin, Turki. Peneliti menemukan beberapa jenis rambu yang digunakan dalam lanskap linguistik untuk menjawab rumusan masalah kedua, seperti rambu arah, slogan, nama bangunan, rambu perintah dan larangan, rambu informatif, dan rambu iklan. Peneliti juga menemukan situasi bahasa yang diwakili oleh Ponpes Putri Nurul Jadid. Indonesia dominan, sedangkan Turki terpinggirkan. Penggunaan bahasa Inggris di Ponpes LL sering terjadi tetapi menunjukkan kemampuan bahasa pembuat tanda yang kurang. Penggunaan bahasa asing di Ponpes LL terkait dengan identitas Ponpes. Penggunaan bahasa Inggris dan Arab sebagai bahasa yang paling sering muncul di LL menunjukkan Ponpes Salafi dan Modern, dan digunakan sebagai simbol budaya.

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CHAPTER I INTRODUCTION

This chapter presents the background of the study, research problems, the significance of the study, scope and limitation, and definition of key terms.

1.1 Background of Study

For the whole time, the linguistic landscape (LL) has been around us. The language also appears everywhere, prominently in advertising and commercials, building names, roads and stores, directions and warning signs, graffiti, and cyberspace. In the diverse field of Linguistic Landscape (LL), an attempt is made in their fields to consider the motivations, uses, diversity of languages, viewpoints, and various types of 'language' expressed in public spaces. Since LL reflects the dynamics of various important social aspects, LL studies are significant to reveal the language heterogeneity and its sociolinguistic context: the use, perception, attitude, status, role, function, and policy related to different languages (Backhaus, 2007 & Huebner, 2006).

The study of linguistic landscapes is a relatively recent field, drawn from a broad range of academic disciplines, such as applied linguistics, cultural geography, sociology, sociolinguistics, and psychology (Ben-Rafael, Shohamy, and Barni, 2010, p.11). Landry and Bourhis (1997, p. 25) define Linguistic Landscape as "the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government

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), Edelmen (2010), Shomay, Ben-Farael and Barni (2010), Fakhiroh 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

basis for educational advancement and the digital-enabled linguistic environment in global villages.

An LL study through multilingualism in linguistic landscapes has been conducted by Shiricaroen (2016) from the Faculty of Arts, Chulalongkorn University, Thailand. The purpose of her research is to investigate the degree to which multilingualism in the general area of the Faculty of Art is promoted through the linguistic landscape. Her research concentrate on signage in public spaces using multilingual patterns. Her research has shown that Thai-English bilingualism has been promoted to the Faculty of Arts. This paper also focuses on the general area inside and outside the building where students are a marker of geographical location to determine study areas that are expected to move while studying. To analyze and two interviews conducted to obtain information about some of the signs from the signing agent, she used quantitative methods in her study. The first interview was conducted face-to-face, while the others were by telephone. The findings suggest that foreign languages are not encouraged in the linguistic context of the Faculty.

The research on LL in an educational setting also conducted in Indonesia. Among the number of the Indonesian LL, research is done by Ulla (2019), Auliasari (2019), and Firdausiyah (2019). Ulla's (2019) study analyzed the linguistic landscape by Capturing the Linguistic Landscape of Two Islamic Universities in East Java: UIN Sunan Ampel Surabaya and UIN Maulana Malik Ibrahim Malang by using the concept of space by Lafebre (1991). The study was focused on three aspects of the linguistic landscape in the

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

showing that the language shown in Ponpes Putri Mambaus Sholihin LL is Indonesian, English, and Arabic.

From the previous research, the studies were mostly conduct the research about languages used on sign and the function of sign. So this study not only focuses on the language used in the sign, the types of signs according to the function and use of the signs but also focuse on the language situation that represented by the LL sign. This study deals with Pondok Pesantren Putri Nurul Jadid in Probolinggo and is intended to fill the gap about the focuses on language stuation that represented by the LL sign.

In this study, the researcher takes Pondok Pesantren Putri Nurul Jadid, applying modern and Salafi methods. Pondok Pesantren Putri Nurul Jadid addresses in Jl. Kyai Haji Zaini Mun'im, Dusun Karang Anom, Karanganyar, Paiton, Probolinggo, East Java. Pondok Pesantren Nurul Jadid is one of the Pondok Pesantren moderns because it is a cottage that is aggressive towards education and technology. Pondok Pesantren Nurul Jadid also equips the students with foreign language education. Pondok Pesantren Nurul Jadid's caretaker's rate, mastery of foreign languages is very important for students. Students are emphasized to always use foreign languages daily, especially in Arabic and English, both inside and outside of the classroom.

We know that the identity in Islamic schools is Arabic. Usually, in schools, multilingual members interact with one another, such as the principal interacting with teachers, the principal or teachers with colleagues and students, students with peers, etc. Usually, this communication occurs verbally.

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

(direction), slogan (motto, quotation), order and prohibition signs, building names (room's name), informative signs (schedules, labels, announcements, information, achievements, and commemorations), and advertising sign (promotions). This research will also use the perspective of Ben-Rafael et al. about the existence of language as a symbolic representation of the language situation in public spaces. It is very interesting to analyze the language used in the sign, the types of signs also explains what language situation is represented by the LL sign at Pondok Pesantren Putri Nurul Jadid so that we can know the dominance and marginalization of the language, lack of international language skills, language as school identity markers, and language as cultural symbols. Ben-Rafael et al. (2006, p.10) state that "the presence of a language in the linguistic landscape is seen in its plurality or the speaker's language capacity. Still, its presence can reflect the public domain's language condition symbolically."

1.2 Research Problems

- a. What are the languages used in Pondok Pesantren Putri Nurul Jadid's LL?
- b. What are the types of sign displayed in Pondok Pesantren Putri Nurul Jadid?
- c. How is the language situation represented by LL signs in Pondok
 Pesantren Putri Nurul Jadid?

1.3 Significance of The Study

The researcher hopes that this research will benefit the study of linguistics and increase knowledge, especially in terms of Linguistic landscape, the language used, types of signs according to the function and use of the signs, and language situation. Practically, the researcher hopes that readers can increase language awareness in the linguistics landscape and understand more about the language landscape, especially in the Pondok Pesantren environment. The researcher also hopes that this research can make people aware of the identity or special symbols in Pondok Pesantren and can also reference other researchers who want to analyze the same field with different data to continue the research.

1.4 Scope and Limitation

The scope of this study is the sociolinguistics of the linguistic landscape study. This study focuses on the study of linguistic environments in Pondok Pesantren Putri Nurul Jadid, Probolinggo. In addition, the time to be used for data collection and processing is seven months. On the other hand, this study's limitation is only inside area of Pondok Pesantren Putri Nurul Jadid (Az-Zainiyah (Dalbar) region, Al-Hasyimiyah (Daltim) region, and SMANJ). The research focuses on language used in the sign and the number of languages (monolingual signs, bilingual signs, multilingual signs), the types of sign according to the function and use of the signs, and the language situation is represented by LL signs in Pondok Pesantren Putri Nurul Jadid.

1.5 Definition of Key Terms

- a. The linguistic landscape: The language used on public road signs, public signs on government buildings that combine to shape the linguistic landscape of a particular city, region, or urban agglomeration, signs, street names, placenames, and billboards.
- b. Multilingualism: Refresh to the usage of two or more languages by individual speakers or the group of speakers where two or more languages are used (multi-language speakers).
- c. Sign: A display (such as a neon tube or letterboard configuration) used for advertising or identifying a place of business or product.
- d. Pondok Pesantren Nurul Jadid: One of the Pondok Pesantren salaf and modern in East Java that is aggressive towards education and technology.
- e. Language situation: A system for expressing ideas, feelings, and other emotions through spoken sounds or conventional symbols.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides some required theories related to the topic of this study. This chapter aims to support the framework of this study and the background un the previous chapter.

2.1 Linguistic Landscape

According to Gorter (2007) the linguistic landscape has one or more languages. Gorter (2006) states that the study of linguistic landscapes (LL) focuses on the representation of language in public spaces. In this case, the object of research can be the appearance of written language ("signs") and the interaction of people with these signs. As a result, this is a highly cross-disciplinary research domain based on various theories and scientific disciplines, such as language policy, semiotics, sociology, anthropology, politics, violence studies, social and human geography, and urban studies. Thus, landscape linguistics emerges as a promising field for people and language studies. Landry and Bourhis (1997, p. 25) define linguistic landscape as "the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combine to form the linguistic landscape of a given territory, region, or urban agglomeration."

However, in several different ways, the concept of landscape linguistics has been used. While in the literature, concepts are used in rather general terms for the analysis and description of language situations in certain countries (for

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

Gorter (2008) concluded that the usage of English in the linguistic context is not the same as the understanding by people of messages in the LL symbol.

Language situations in educational settings can provide information on such environments when examining linguistic landscapes in the educational context and other related elements, including the meaning expressed, the target reader, the sign maker, or any related language policy. Studies find that LL is a meaningful resource for language learning and literacy (Cenoz & Gorter, 2008; Gorter, 2013; Lotherington, 2013). The language situation is interpreted based on language vitality, which relates to language as a means of communication and symbolic representation. The situation represented through LL schools can be seen from at least four perspectives: language dominance and marginalization, lack of international language skills, language as a marker of school identity, and language as a cultural symbol.

2.2.1 Language Dominance and Marginalization

According to the Accurso (2015, p.2) define dominant language has other meanings in other contexts. It may refer to the language spoken by a population majority or, for multilingual individuals, the recognized language they use more often. Language dominance is a relatively easy term on its face. It refers to the degree of bilingualism displayed by individuals who know two languages: the relative level of competence in a language. A person could know both 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. If a

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.

2.2.4 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 set of symbols which are related 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.

Symbols can be written or unwritten, and they can be verbal or nonverbal. They can be anything that conveys a message, such as words on a page, drawings, images, or gestures. Clothing, homes, cars, and other consumer items are status symbols that indicate a certain level of social status. Language—a system of culturally specific verbal and sometimes written representations that convey meaning about the world—is perhaps the most powerful of all human symbols.

For example (Andriyanti, 2019), this study explains that the status of Java as a topic is not considered significant but can be considered a cause of marginality. This local language has very little space in public spaces, as can be seen by Javanese, which is rare in LL schools

2.3 Multilingualism

The study of the language landscape can, among other things, provide different perspectives on language and multilingual awareness and provide important insights (Gorter & Cenoz, 2017). Linguistic landscape research

wants to add another perspective on multilingualism by concentrating on language choice, rules, language hierarchy, indexicality, and literacy.

Fromkin et al. (2009) State Bilingualism (or multilingualism) also refers to the situation in countries where two (or more) languages are spoken and accepted as official or national languages. In comparison, Bourhis (2008) states that the term "ethnolinguistic vitality" can determine the direction that relationships may take when language groups relate to developing theoretical constructs that provide taxonomies of structural variables. To analyze sociostructural variables, it takes the idea of group vitality in providing conceptual tools. This can affect the strength of the language community in multilingual settings, which makes a group tend to behave as a collective entity that is different and active in intergroup arrangements called 'Vitality of the language community'.

2.4 Sign

In linguistic landscape research, a vital object can also be seen as a sign. The sign is an instruction in certain places or a piece of written text describing information. Backhaus (2007, p. 5) defines a sign as "marks as part of written text, including anything from a small handwritten sticker attached to a lamp post to a large commercial billboard outside a department store." Such signs have a purpose, but Backhaus still insists that the sign aims to provide public-interest messages such as topography, facts, directions, alerts, directions, etc.

Literal study of language as used in signs is also a representation of language. In this case, language representation is very important because it

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 is a house or residence, and besides that, the word "Pondok" comes from the Arabic "Funduq" which means hostel. Simultaneously, the term Pesantren comes from Shastri (India), which means one who knows the scriptures (Hindu). The pesantren itself, in its basic understanding, is a place for students to study. In Javanese, it becomes Santri by getting the prefix Pe and the suffix being Pesantren: A traditional Islamic education center or cottage for students as a model of religious schools in Java. Pondok Pesantren is two terms that indicate one understanding (PBC, 2016, para. 1)

According to its basic understanding, Pesantren is a place for students (*santri*) to study, while Pondok means a simple house or residence made of bamboo. Also, the word Pondok may originate from the Arabic Funduq, which means a hostel or hotel. The term Pondok and pesantren are generally used in Java, especially Sundanese and Madurese. In Aceh, it is referred to as dayah or rangkang orasaasa, while in Minangkabau, it is referred to as surau. (PBC, 2016, para. 2).

2.6 Pondok Pesantren Nurul Jadid

KH. Zaini Mun'im founded Pondok Pesantren Nurul Jadid in 1950, located in Karanganyar Village, Paiton District, Probolinggo Regency, East Java. Pondok Pesantren Nurul Jadid is one of the Pondok Pesantren modern in East Java because it is a cottage that is aggressive towards education and technology. The rapid development evidences this in terms of infrastructure and education. Besides that, Pesantren Nurul Jadid also provided its students with foreign language education.

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), almawaddah (female students), fathimatuzzahro '(female students), gang K (male and female students), alley students eastern region known as Alhasyimiyah 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.

2.6.2 Wilayah Al-Hasyimiyah (Daltim)

Al-Hasyimiyah region is also known as Daltim, which means "Dalam Timur." Al-Hasyimiyah region is located in the easternmost part of the pesantren boundary. This area was initially only occupied by a few students. Only a few small dormitories were built, growing rapidly and continuing to experience significant development, with the current number of students being approximately 1,595 students.

The Al-Hasyimiyah region, as part of the Pondok Pesantren Nurul Jadid, which uses an integrated education system between Salaf and modern education, accommodates students who are studying in various formal institutions. To optimize the potential and facilitate the development of students' talents and interests, the Al-Hasyimiyah region established several non-formal institutions, including I'dadiyah Institute, Foreign Language Development Institute (LPBA), kajian keislaman Al-Hasyimiyah Institute (LSK), the Al-Hasyimiyah Educational Institute (LSK), Pendidikan Al-Qur'an Al-Hasyimiyah Institute (LPQ), and Madrasah Diniyah Al-Hasyimiyah.

In addition to leading to student education, Al-Hasyimiyah also holds activities that lead to the development of students. Among them: religious development, scientific and skill development, and moral and mental development.

2.6.3 SMA Nurul Jadid

SMA Nurul Jadid is a high school institution that was established on October 15, 1970 and is located on Jalan Kiyai Haji Zaini Mun'im, Dusun Karang Anom, Karanganyar, Paiton, Probolinggo. SMA Nurul Jadid is a high school under the auspices of the Pondok Pesantren Nurul Jadid Foundation, which has been accredited A. The beginning of the establishment of this SMA started from the concerns and concerns of the founder of Pondok Pesantren Nurul Jadid, namely KH. Zaini Mun'im saw that many Muslim sons and daughters studying outside the pesantren were trapped in promiscuity and juvenile delinquency that did not reflect Islamic behavior.

The establishment of SMA Nurul Jadid is certainly no less good than other high schools out there, but this high school will still uphold Islamic values. Proof that SMA Nurul Jadid is no less good than other high schools out there is, with the various facilities available at this high school, including the facilities of its school building, Pondok Pesantren, teacher and staff room, computer laboratory, UKS, mosque, learning room which is equipped with LCD projector, parking area, internet, and hotspot area, multipurpose field, hall, library, canteen, and school cooperative.

At SMANJ, various majors are provided for students to carry out academic knowledge. The majors at SMNJ include regular science majors, science excellence, social studies regular, social studies excellence, and language regular. In addition, SMANJ also has a variety of extracurricular

activities to support the skills of its students in non-academic fields such as religious activities, sports, scouting, and arts.

CHAPTER III

RESEARCH METHOD

This chapter explains the procedures of conducting this study. This chapter consists of research design, data collection, research instrument, data collection techniques, and data analysis.

3.1 Research Design

The researcher used a descriptive qualitative approach. This research is suitable for using a qualitative approach because the data obtained must be qualitative. Especially the qualitative aspect of the study focused on analyzing the language situation represented by LL signs in Pondok Pesantren Putri Nurul Jadid. According to Krathwohl (1993) and Knupfer and McLellan (2001), a descriptive approach is a form of research method with three key research objectives, including identifying, interpreting, and confirming findings. However, qualitative research is an interdisciplinary, transdisciplinary, and often interdisciplinary field. It is a crossroads of humanities and physical and social sciences.

Qualitative research concentrates on multiparadmatics, several issues at the same time. Practitioners are very open to the importance of a multi-method approach. They are committed to an interpretive interpretation of human experience and a naturalistic approach. For both of these purposes, the researcher used a descriptive qualitative approach because the data were presented by evaluating and giving detailed information in Ponpes Putri Nurul

Jadid'LL. To clarify the description, this research is assisted by data quantification, which shows the percentage data.

3.2 Data Collection

3.2.1 Data and Data Source

The first data in this study comes in the form of words found on Pondok Pesantren Putri Nurul Jadid's signs. The researcher took a photograph of the signs inside Ponpes to answer the first research question. Data validity is rechecked to verify that all language data matches the image. The language was observed in monolingual signs to identify which languages are in LL and bilingual and multilingual signs to acquire a combination of languages. The photographs also help the researcher answer research question number two, which concerned the different types of signs based on their function and use (informative signs, building names, slogans, order and prohibition signs, directional signs, and advertising signs. These two categorizations were based on Spolsky and Cooper's theory (1991).

Then, the second data was qualitative data about the language situation in multilingual context use the perspective of Ben-Rafael et al. about the existence of language as a symbolic representation of the language situation in public spaces. The researcher was interpreted based on language vitality, which relates to language as means of communication, and symbolic representation with four perspectives stated by Andriyati (2019) are language dominance and

marginalization, less capability of international languages, language as a school identity marker, and language as cultural symbols.

The source for this study were taken from Pondok Pesantren Putri Nurul Jadid Probolinggo. The pictures of the LL signs in Pondok Pesantren Putri Nurul Jadid were used as a data source in this study.

3.3 Research Instrument

The instrument in this study was observation. The researcher observed LL signs all inside the area of Pondok Pesantren Putri Nurul Jadid (Dalbar and Daltim (schools, dormitory, etc.)) then took a photograph. A mobile phone is a common feature used by most current LL research in digital picture signs. Digital camera technology would make it possible to perform LL studies at a relatively low cost (Gorter, 2006). However, the researcher uses a mobile phone camera because it is more simple and lighter. A mobile phone camera also allows the researcher to take seemingly unlimited markings in the chosen places.

3.4 Techniques of Data Collection

In collecting the data, the researcher conducted observations. Data collection in linguistic landscape methodology is understood based on photographs obtained from relevant sources (Hault, 2009). Here, the researcher collects data by photographing signs in Ponpes Putri Nurul Jadid. In this observation, the researcher used a digital camera. The following were the steps in the observation process:

- 1. The researcher visited Ponpes Putri Nurul Jadid to make observations
- The researcher chose an area in Ponpes Putri Nurul Jadid and took
 photos of signs in LL. Signs LL are located within the Ponpes Putri
 Nurul Jadid (Az-Zainiyah (Dalbar), Al-Hasyimiyah (Daltim) area, and
 SMANJ).
- 3. After that, the researcher gathered the data of the photographs in one folder.

3.5 Data Analysis

The following processes were used to analyze all of the data collected to answer research questions.

1. Identifying

The signs were identified by renaming the pictures according to the languages and types of language used in identifying the signs. The researcher used the initial form of languages and types of languages to rename the signs based on the languages. The initial forms of languages were Indonesian (In), English (Eng), Arabic (Ar), Mandarin (Mnd), bilingual English-Arabic (Eng-Ar), bilingual English-Mandarin (Eng-Mand), bilingual Indonesia-Arabic (In-Ar), bilingual Indonesia-English (In-Eng), bilingual and multilingual Indonesia-English-Arabic (In-Eng-Ar). For identifying the types of the sign is categorized according to the function and use of the signs, the researcher also renaming the signs based on the types of the sign is categorized according to the function and use of the signs is categorized according to the function and use of the signs is categorized according to the function and use of the signs, the researcher used the initial form of types.

order and prohibitions (order&prohib), building names (bldg.), informative signs (inf), and advertising signs (adv). While identifying the location, the researcher also renaming the location using the initial form. The initial forms of location were Az-Zainiyah (A1), Al-Hasyimiyah (A2), and SMANJ (A3). After renaming the picture, the researcher displaced the pictures into folders depending on the sign's language.

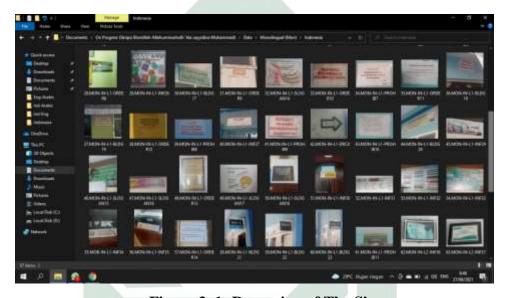


Figure 3. 1: Renaming of The Signs

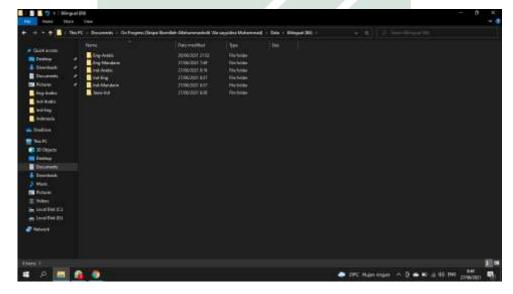


Figure 3. 2: Folder of Languages

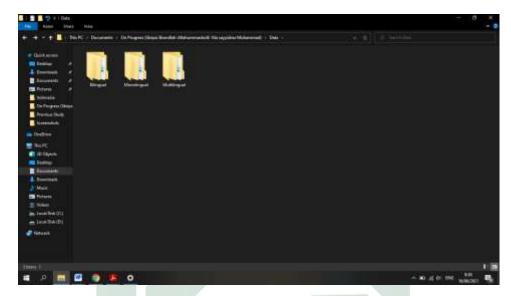


Figure 3. 3: Folder of The Types of Languages

in the form of paragraphs to provide a more detailed explanation of the gained signs at the chosen locations.

2. Classifying

All of the signs that had been displaced in the folders were arranged into a data sheet while classifying the data. The first data sheet was classified based on the language used, and The function and use of signs are used to categorize the types of signs. For research questions one and two, the researcher will input the data into a table.

Table 3. 1: Table The Types of Language

Location		Total		
Location	Monolingual	Bilingual	Multilingual	Total
A1				
A2	,			
A3	_/			
Total				_

Table 3. 2: Table The Types of Sign

P <mark>on</mark> pes Putri Nurul <mark>Ja</mark> did						
Categories	Number of signs	Percentage (%)				
Directional signs						
Slogan signs	7/					
Prohibitions and order						
signs						
Building names						
Informative signs						
Advertising signs						

3. Analyzing

To analyze the first and the second research problems, the researcher calculates all of the classifications data into percentages. To calculate the percentage of data in the table, the researcher utilized the formula below:

$$x = \frac{y}{z} X 100$$

$$x = 100\%$$

X =the result

y = the number of signs using certain languages (Indonesia, English, Arabic, etc.)

z = the total number of signs found in Ponpes Putri Nurul Jadid

Then, the researcher defined each category's signs to provide a more detailed explanation of the signs found in the chosen locations. For answer the third research question, the researcher described into paragraphs about the language situation based on the vitality of the language that applied in Pondok Pesantren Putri Nurul Jadid LL.

4. Drawing the conclusion

Finally, after all of the research problems have been answered, the researcher formulated to conclude the result obtained from the discussion process in the research report.

CHAPTER IV

FINDING AND DISCUSSION

This chapter is the main section of the present study. It reports the result of the research analysis, which contains two subsections: finding and discussion. The finding consists of three explanations in line with the research question given. In the discussion section, the researcher discusses the detail of the finding so that the study's objectives can be reached.

4.1 Findings

In this part, the researcher discusses the study question's findings. The research question is divisible into three topics. The first topic, the types of language found in Pondok Pesantren Putri Nurul Jadid at the selected location, and the various languages used in those sign are also showed. The types of sign categorize several languages used to consist of three sub-topics: monolingual, bilingual, and multilingual. The use of language in monolingual signs was observed to identify which languages were present in Ponpes LL (only one language) and bilingual and multilingual signs to find language combinations (contain two or more than two languages).

The second topic, types of signs according to the function and the use of the signs. In this point, the researcher divides the sign into six categories: informative signs, building names, slogans, order and prohibition signs, directional signs, and advertising signs. The types of signs are divided into six sub-topics. The researcher classifies several signs into one group based on their

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 Langua	Types of Languages			
	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	Language	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

three of the study's locations. The usage of Indonesian in the school is understandable because it is the official language of education; for example, it is utilized for instruction and academic writing.

In Indonesian, communicating using signs in LL is quite effective because everyone in the school understands the language. Examples of the use of Indonesian in monolingual signs are in Figures 4.1 and 4.2.



Figure 4. 1 : Monolingual signs in Indonesia as Information Sign (A1)



Figure 4. 2: Monolingual signs in Indonesia as a prohibition sign(A2)

Figure 4.1 (A1) is visible on the wall in a building. It reads "SELAMAT DATANG Di PP. NURUL JADID Wil. Az-Zainiyah" ("WELCOME TO PP. NURUL JADID Az-Zainiyah area"), in which the writing is more directed to Ponpes visitors that they had been in the area. In addition, for the sentence written under "SELAMAT DATANG" ("WELCOME"), the sentence which reads "Niat Mondok Untuk Mengaji dan Membina Akhlaqul Karimah" ("The Intention To Stay is To Recite and Foster Akhlakul Karimah"), which is more directed at the female students (santri) of Ponpes Nurul Jadid and can make it possible that is PP. Putri Nurul Jadid's motto.

The sign in Figure 4.2 (A2) is visible in the window of a room, and this prohibits students (*santri*) from sitting and eating in front of the office because it can block the entry and exit of people who want to enter the room. English was also found in three locations, in A1 and A2 had almost the same amount. The examples of signs in English are in Figure 3.



Figure 4. 3: Monolingual Sign in English (A2)

The sign in Figure 4.3 (A2) that reads "PUT YOUR ANYTHING IN THE RIGHT PLACE" was found on the wall of the stairs before entering the hallway of the student's (*santri*) dormitory. The sentence was to strengthen the message regarding environmental cleanliness, especially cleanliness in the dormitory area. The administrator made the sign of the Al-Hasyimiyah (A2) area.



Figure 4. 4: English Sign in Monolingual as Informative sign (A1)

In Figure 4.4, the monolingual sign is found on the upper wall of a room in the Az-Zainiyah area (A1). The writing on the sign is addressed to students (*santri*) who are in that area. It indicates that students (*santri*) in that area must use English.

The next language in the monolingual sign is Mandarin. The use of Mandarin in LL signs is mostly found in SMANJ schools because SMANJ has received many competitions. The award that was achieved the most was the Mandarin speech contest, so SMANJ promoted the awards obtained through these signs, as shown in figure 4.5.



Figure 4. 5: Monolingual Sign in Mandarin

The last language in the monolingual sign is Arabic, which is found in all the selected locations. However, only ten monolingual sign uses Arabic, and its sign is most commonly found in the Az-Zainiyah (A1) area. The following are examples of the sign.



Figure 4. 6: Monolingual Sign in Arabic (A1)

A different greeting has been found in the Az-Zainiyah (A1) area. It is recorded by saying "Ahlan Wasahlan Marhaban Yaa Ramadhan," which means 'Welcome to the month of Ramadan.'

The combination of languages in bilingual signs is shown in Table 4.3 below.

Table 4. 3: Language Combinations in Bilingual Sign

Location	Language	Language Combinitions in Bilingual Sign					
	Arabic- English	English- Mandarin	Arabic- Indonesian	Indonesian- English	Indonesian- Mandarin	_	
A1	6	1	6	4	1	18	
A2	10	-	2	7		19	
A3	10	2	1	2	-	15	
Total	26	3	9	13	1	52	

The three locations in this study had bilingual signs. The presence of bilingual signs has a fairly large number after monolingual signs, are 52 out of 206 signs, where most of the signs appear in the two locations, are A1 and A2 because it has the same total amount. The language used in bilingual signs at Ponpes Putri Nurul Jadid is English-Arabic, English-Mandarin, Indonesian-Arabic, and Indonesian-English. It can be seen from Table 4.2 that the highest number of bilingual signs is in English-Arabic. Arabic, which is an identity for Islamic education, cannot be separated from language used in signs. In addition, English, one of the main foreign languages studied by students (*santri*), cannot be separated from being the language used in signs. With a total of 13, the second rank on the bilingual sign is written in Indonesian-English. Indonesians' position

as the nation's national languageo cannot be separated from the choice of language used in the sign to be found anywhere.

Then there are as many as 9 signs in Indonesian-Arabic. There are 3 signs in English-Mandarin. The last only one sign in Indonesian-Mandarin. Bilingual signs at Ponpes Putri Nurul Jadid mostly use translations, which means where the language used in the sign has the same meaning and text, but it is written in two languages. For more specifics, see the pictures below.



Figure 4. 7: Bilingual Sign in Arabic-English (A1)



Figure 4. 8: Arabic-English in Bilingual Sign (A2)



Figure 4. 9: Indonesia-English in Bilingual Sign (A2)



Figure 4. 10: Arabic-Indonesian in Bilingual Sign (A1)



Figure 4. 11: English-Mandarin in Bilingual Sign (A3)

Then only a few multilingual signs were discovered. At Pondok Pesantren Putri Nurul Jadid is very rare to find multilingual sign. It can be seen in Table 4.3 below, the type of multilingual signs in A1 is 4 and in A3 found 3 signs, while in A2, there is no sign. For specific data, see the table below.

Table 4. 4: Language Combinations in Bilingual Sign

Location	Language Combina Sign	Total	
	Arabic-English- Turkey	Indonesian-English- Arabic	
A1	1	3	4
A2	- /	- /	-
A3	_	3	3
Total	1	6	7

The multilingual signs found in this study consisted mostly of three languages. The multilingual signs that appear in the Az-Zainiyah (A1) area are building names, announcements, and slogans. For SMANJ (A3) school, the multilingual sign appears a small board hanging above the room. As shown by Figures 4.12, 4.13, and 4.14 below.



Figure 4. 12: Multilingual Sign in Indonesia-English-Arabic (A1)

Multilingual signs were found in Az-Zainiyah (A1) area, as shown in Figures 4.12 and 4.13. Signs found in both figures refer to a building or a room's name. Both of these signs use Indonesian, English, and Arabic and have functioned as the name of the building. The writing on the sign is a translated sentence, where the sentence has the same meaning using three languages.



Figure 4. 13: Multilingual Sign in Indonesia-English-Arabic (A1)



Figure 4. 14: Multilingual Sign in Indonesian-English-Arabic (A3)

The sign in Figure 4.14 marks the principal's office using the same language as in the A1 area. These three languages are the languages taught in SMANJ School.

4.1.2 Sign Categories in Pondok Pesantren Putri Nurul Jadid

In this analysis, the researcher categorizes signs based on the function and use of these signs using Spolsky and Cooper's signs taxonomies. By analyzing the data, the researchers found that the categories of signs that matched all the data included informative signs, building names, slogans, command and prohibition signs, direction signs, and advertising signs. The detailed information of the categories of the signs is discussed below.

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)

As shown in Figure 4.15, which reads "Diberikan Kepada Pennsylvania. Unv Sebagai JUARA II Dalam merangkai parsel Ramadhan (Inggris) 2019..."

("Awarded to Pennsylvania. Unv as 2nd WINNER in assembling Ramadan parcels (English) 2019...") in the text, the words "Pennsylvania. Unv" is the name's room, where the students (santri) of the room get second place in the Ramadan parcel assembly competition (English) organized by the Pondok Pesantren Nurul Jadid.



Figure 4. 16: Informative Signs in The Form of Label Signs A2)

Apart from being in the form of achievements, informative signs are also commonly found in labels. For example, Figure 4.16 is an informative sign in the form of a label. Labels sign are keywords that represent pieces of information (such as internet instructions, digital images, or computer files). Marking or labeling serves to help classify, mark ownership, note boundaries, and show online identity. Marking or labeling can use identification marks, namely through the form of words or pictures.

The example in Figure 16 includes a label sign because it shows information such as shows where classic books are. Other than that, these signs are found in every dorm room and are made by the students (santri) who occupy the room, making it easier for them to find the book they want to read. The language that is widely used in label signs is bilingual English-Arabic. The label sign above that reads "CLASSIC BOOK" under it is followed by Arabic script "جرد الكتب" is a translated sentence. Where the language used in the sign has the same meaning and information, but it is written in two languages.

The next percentage is followed by building names, with 56 signs (27,5%) found. Building names include all of the room names of the buildings and dormitory at Pondok Pesantren Putri Nurul Jadid. The dormitory A1 and A2 have many rooms, and each room has a name. This is what makes the building name sign relatively high. While in A3, the building names sign appears on a small board hanging above the room. Building names are often found in monolingual patterns. As seen in the Figure 4.17 and 4.18.



Figure 4. 17: Building Name Signs (A1)



Figure 4. 18: Building Name Signs (A2)

Figure 4.18 is the room's name sign in a dormitory that was found in the Al-Hasyimiyah area. The room's name in the A2 area used the names of the majors. As seen in the picture above, with the words "RENTAL" and "IT" is the name of major that is used as the room's name by santri, who occupy the room.

The categories of order & prohibition signs consist of 29 (14%). This category contains any type of order and prohibition signs, as the name implies, as an example in Figures 4.19 and 4.20 below.



Figure 4. 19: The prohibition Sign Using Indonesian (A2)



Figure 4. 20: The Order Sign Using English (A2)

The slogan sign follows next. Slogan signs were found as many as 26 (12%). The slogan signs have mottos and quotes from several scholars intended to remind and inspire students (*santri*) to keep doing good behavior, good attitude, and broadmindedness.



Figure 4. 21: Slogan Sign Using English (A3)



Figure 4. 22: The Indonesian Quotation in Slogan Sign (A2)

Figures 4.21 and 4.22 include the slogan sign. The words "Green & Clean" in Figure 21 show the characteristics of the slogan, namely the motto. The writing is considered to overcome environmental problems so that students who are in the school environment always maintain cleanliness and carry out reforestation. Meanwhile, what can be seen in Figure 4.22 is a quote intended to remind and inspire students (santri) to be broad-minded.

Next up are directions. Directional signs are a type of sign that appears a little at the Pondok Pesantren Putri Nurul Jadid. Only 12 signs (6%) indicating directions are displayed, and most appear in the A1 area. A direction sign, more fully defined by the Vienna Convention on Road Signs and Signals as a direction, position, or indication sign, is any road sign used primarily to provide information about the driver's location or possible destinations and is considered a subset of the informative signs group. The use of Indonesian dominates the direction signs, for example, like the Figure below.



Figure 4. 23: Directional Sign

Figure 4.23 is included in the directional sign because, in the Figure, it can see some arrows point to the right and left as a guide to the path.

Advertising sign is the last category of signs found in Pondok Pesantren Putri Nurul Jadid Probolinggo. This is only one sign (0.5%) of advertising is displayed. It appears in every corner of the canteen in the A1 and A2 Ponpes Putri Nurul Jadid Probolinggo area. Advertising Signs mean that part of the prescribed signs contain an advertisement approved of following Agreement; Advertising signs are used for advertising the sale of products or services or encourage people to attend events, for example, as in Figure 4.24 below.



Figure 4. 24: Advertising Sign

The sign in the Figure above is included in the advertising sign because the sign displayed promotes the sale of goods. E-Bekal is a replacement card for pocket money promoted by Ponpes Nurul Jadid to students (*santri*) if they want to shop.

4.1.3 Language Situation as Represented by The Ponpes LL

Taylor-Leech and Liddicoat (2014) state that language is a means of communication and representation. In line with this, Cenoz and Gorter (2008) state that LL as a medium for conveying messages is informative and symbolic. Based on the analysis of types of language and language use in these signs, the data in this study were interpreted as a representation of the language situation at Ponpes Putri Nurul Jadid Probolinggo. The topic of discussion is related to 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 in the public sphere.

Fromkin et al. (2009) State Bilingualism (or multilingualism) also refers to the situation in countries where two (or more) languages are spoken and accepted as official or national languages. The data in this study indicate that multilingualism exists in Pondok Pesantren Putri Nurul Jadid in Probolinggo. The situation represented through Ponpes LL can be seen from at least four perspectives: language dominance and marginalization, less capability of international languages, language as school identity marker, and language as a cultural symbol.

4.1.3.1 Language Dominance and Marginalisation

According to the Accurso (2015, p.2) define dominant language has other meanings in other contexts. It may refer to the language spoken by a population majority or, for multilingual individuals, the recognized language they use more

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

language is not accepted for a certain purpose in which space is given to other languages in the same linguistic environment, it is marginalized. In this case, the languages that appear in Ponpes Putri Nurul Jadid LL in A1, A2, and A3 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.



Figure 4. 25: Multilingual Sign Showing Turkish

4.1.3.2 Less Capability of International Languages

Less capability of international language refers to the foreign language mastery of students or foreign language writers. English is the second language often used in Ponpes LL. The number of signs that use English is counted a lot. At SMANJ, English lessons are taught six times per week for students majoring in language. However, students whose majors in science or social studies are only taught for one meeting per week. The use of English in Ponpes LL is widely used

because Pondok Pesantren Putri Nurul Jadid has an English learning institution where almost all students attend the institution.

In Ponpes Putri Nurul Jadid LL, English is frequently used in three forms: short phrases for referring to rooms, proverbs, and common expressions such as "No smoking" and "Go green." The efforts of schools or Ponpes Putri Nurul Jadid to display English in the environment can be said to be a form of their enthusiasm to advance the language so that school or Ponpes Putri Nurul Jadid residents, especially students (santri), get to know it better. However, these three forms show that sign makers have limited ability to use English creatively. In addition, the use of longer phrases or sentences in school signs is not without problems, because it indicates less capability of the sign makers. From the following examples, we can see the various mistakes observed in the use of English in Ponpes LL.



Figure 4. 26 : Multilingual Sign in English Showing Word Writing Mistake

Expression such as "YOUR LANGUANGES" instead of "YOUR LANGUAGES" written in the sign above. The sign in figure 4.27 indicates an

translation mistake. In the words "GLOBAL CHALLANGE" which is translated into Indonesian as "Berwawasan Global". The word "Berwawasan Global" should be translated into "Broad-minded or Global-minded". Because the word "Berwawasan Terbuka" if translated into English becomes "Open-minded" and the word "Berwawasan Luas" is the same as "Berwawasan Global" the word "Broad-minded or Global-minded" is better than "GLOBAL CHALLANGE"



Figure 4. 27: Bilingual Sign in English Showing Translation Mistake

Because English is commonly seen as vital in education, its use symbolizes the school's idealism about English concerning international orientation, future, and success.

4.1.3.3 Language as Ponpes Identity Marker

Language, manual (signed), system of spoken symbols, or written symbols in which people express themselves as representatives of social groups and participants of society. Language functions include correspondence, play, identification, creative speech, and emotional release.

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

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.



Figure 4. 28: Bilingual Sign in Arabic-English



Figure 4. 29: Monolingual Sign in Mandarin



Figure 4. 30: Multilingual Sign in Arabic-English-Turkish

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.

However, research shows that students (santri) speak more Madurese than other languages in the Ponpes Purtri Nurul Jadid environment. It is very important for Pondok Pesantren Putri Nurul Jadid to make efforts that must be done with aspects of culture and daily life to preserve the vernacular language, an effort to introduce cultural heritage and pay attention to local heritage.

4.2 Discussion

This report discusses the objectives of three research questions related to the linguistic landscape at the Pondok Pesantren Putri Nurul Jadid in Probolinggo. This discussion is structured based on three research questions objectives: a) to find out the types of sign and various language used in LL Pondok Pesantren Putri Nurul Jadid b) to investigate how the categories of LL are displayed at Pondok Pesantren Putri Nurul Jadid c) to find out the language situation as represented by Ponpes Putri Nurul Jadid LL. The findings show the number of languages displayed, sign categories, and language situations.

For the purpose of the first question about the types of language and various language used at the Pondok Pesantren Putri Nurul Jadid LL. The researcher uses the findings of Gorter (2007), who suggests that the linguistic landscape has one or more languages. According to the finding of Spolsky and Cooper (1991) about the language used in the sign and the number of languages (monolingual signs, bilingual signs, multilingual signs). Pondok Pesantren Putri Nurul Jadid LL has a diversity of languages in the signs displayed. They are Arabic, English, Mandarin, and Indonesian. The languages are displayed in monolingual (147 signs), bilingual (52 signs), and multilingual (7 signs) out of a

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.

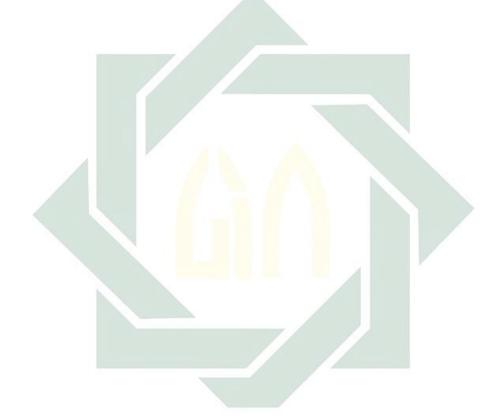
Then for the less capability of international language, the researchers found some less capability of the sign makers. Ponpes' awareness of low English

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,

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.

However, this study still shows weaknesses because this study did not conduct interviews, so there is not much information that can be used to answer questions about the language situation.



CHAPTER V

CONCLUSION AND SUGGESTION

This chapter is the last part of this research. It provides conclusions from the results of this study and suggestions for future research.

5.1 Conclusion

The The researcher concludes the findings after analyzing the data. The first is that researcher found 206 signs at Pondok Pesantren Putri Nurul Jadid in Probolinggo. These signs are displayed the language used in the sign and the number of languages (monolingual signs 147 (71%), bilingual signs 52 (25%), multilingual signs 7 (4%)). The languages displayed on the sign include monolingual Indonesian, Arabic, English, Mandarin. Bilingual Indonesian-Arabic, Indonesian-English, Indonesian-Mandarin, English-Arabic, and English-Mandarin. Multilingual Indonesian-Arabic-English and Arabic-English-Turkish. Indonesian is the language that frequently appears in monolingual signs. Not surprisingly, because Indonesian is the Republic of Indonesia's national language. In the bilingual sign pattern, the most common languages are English-Arabic, and multilingual are Indonesian-Arabic-English. 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 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,

students not only have the obligation to learn and master Arabic, but also have the obligation to learn and master English as an international languagethe researcher did not find any appearance of language as a cultural symbol in Ponpes Putri Nurul Jadid. Madurese is the language of communication used by residents outside and inside Pondok Pesantren. The absence of the Madurese language in Ponpes LL is evidence that this local language is very limited in its public space.

5.2 Suggestion

There are several suggestions for further research based on the study's findings. To measure the case study of signs in Pondok Pesantren Putri Nurul Jadid in a linguistic landscape device, the researcher used a descriptive qualitative approach. Linguistic landscape tools have values that impact the perceptions and attitudes of residents in Ponpes, especially students (*santri*) who see these signs. In addition, the LL tool has a value that has an impact on the perception of the language situation. Gorter argues that LL has added value because of its impact on society. In this regard, the researcher suggests that it is more interesting for further researchers to investigate the language attitudes in LL and the language situations displayed in LL by interviewing those who see signs and those who write signs in the school environment about language situations. So that other researchers can find out the reason for the language situation shown in LL.

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