

**LINGUISTIC LANDSCAPE IN PASURUAN: ALUN- ALUN
PASURUAN AND ALUN- ALUN BANGIL**

THESIS



By:

MEGAWATI AYU NOVITA SARI

REG. NUMBER A03216029

**ENGLISH LITERATURE DEPARTMENT
FACULTY OF ADAB AND HUMANITIES
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL
SURABAYA**

2023

DECLARATION

I am the undersigned below:

Name : Megawati Ayu Novita Sari
NIM : A03216029
Department : English Literature
Faculty : Adab and Humanities
University : UIN Sunan Ampel

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Megawati Ayu Novita Sari

Reg. Number A03216029

APPROVAL SHEET

**LINGUISTIC LANDSCAPE IN PASURUAN TOURISM PLACES: ALUN- ALUN
PASURUAN AND ALUN- ALUN BANGIL**

by
Megawati Ayu Novita Sari
Reg. Number A03216029

Approved to be examined by the Board of Examiners, English Department, Faculty
of Arts and Humanities, UIN Sunan Ampel Surabaya

Surabaya, 7 January 2023

Thesis Advisor



Dr. H. Mohammad Kurjum, M.Ag
NIP. 196909251994031002

Acknowledged by:
The Head of English Department



Endratno Pili Swasono, M.Pd
NIP. 197106072003121001

EXAMINER SHEET

This is to certify that the *Sarjana* thesis of Megawati Ayu Novita Sari (Reg. Number A03216029) entitled **Linguistic Landscape In Pasuruan: Alun- Alun Pasuruan And Alun- Alun Bangil** has been approved and accepted by the board of examiners for the degree of *Sarjana Sastra (S.S.)*, English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya.

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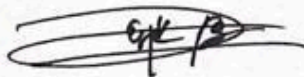
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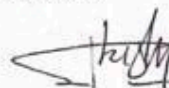
Prof. Dr. A. Dzo'ul Milal, M. Pd.
NIP. 196005152000031002

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Endratno Pilih Swasono, M. Pd.
NIP. 197106072003121001

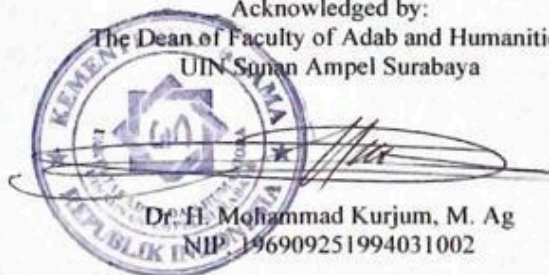
Examiner 4



Tristy Kartika Fi'aunillah, M.A.
NIP. 199303182020122018

Acknowledged by:

The Dean of Faculty of Adab and Humanities
UIN Sunan Ampel Surabaya



Dr. H. Mohammad Kurjum, M. Ag
NIP. 196909251994031002



**KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA
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Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300
E-Mail: perpus@uinsby.ac.id

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Nama : Megawati Ayu Novita Sari
NIM : A03216029
Fakultas/Jurusan : Adab dan Humaniora / Sastra Inggris
E-mail address : novita48015@gmail.com

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ABSTRAK

Sari, M.AN. (2023). Linguistic Landscape in Pasuruan Tourism Places: Alun-Alun Pasuruan and Alun-Alun Bangil. English Department, Faculty Arts and Humanities. UIN Sunan Ampel Surabaya. Advisor: Dr. H. Mohammad Kurjum, M. Ag.

Keywords: Linguistic landscape, signage, sign function, environment.

This research aims to know the language used in public spaces in Pasuruan city tourist attractions (Alun- Alun Pasuruan and Alun-Alun Bangil). Both places are chosen because it is a place that is visited by the surrounding community and the out-of-town community. The community in Pasuruan City is a community that applies language in public spaces using two languages. This research wants to know the language displayed in different places through a linguistic landscape in Alun-Alun Pasuruan and Alun- Alun Bangil to understand the differences between top-down and Bottom-up signs in Alun-Alun Pasuruan and Alun- Alun Bangil. To describe what is the function of using sign language in certain places.

In this research, the researcher used a quantitative-qualitative approach to count the total data number of the language used in signs of the environments. The researcher explains and shows the differences in language use in the three environments by taking several photo boards that connect with the place of worship (mosque in the area), business place, street names, and signs on the highway. The data results were classified into some parts the language used in the sign, the use of the signs and the function.

From the study results, the Indonesian language is most widely used on signboards in Pasuruan City, followed by English and Arabic. The environment widely influences the use of foreign languages in this modern era as an economic factor. English can increase the value of a product. Therefore, English is very dominant in the field of social economy. Arabic is the language that people use to become a distinctive feature of tourist attractions in the school. Affected by environmental factors surrounding the area, there are several Islamic boarding schools and the city known as "Santri" is a characteristic of the city of Pasuruan." Many visitors also come for religious reasons to visit the Ulama tomb in Pasuruan.

ABSTRAK

Sari, M.AN. (2023). *Landskap linguistik di Tempat Wisata Pasuruan: Alun-Alun Pasuruan dan Alun- Alun Bangil*. Program Studi Sastra Inggris, Fakultas Adab dan Humaniora. UIN Sunan Ampel Surabaya. Pembimbing: Dr. H. Mohammad kurjum, M. Ag.

Kata Kunci: Lanskap linguistik, rambu, fungsi tanda, lingkungan.

Penelitian ini bertujuan untuk mengetahui bahasa yang digunakan di ruang publik yang terdapat di Tempat wisata kota Pasuruan (Alun-Alun Pasuruan dan Alun-Alun Bangil). Kedua tempat ini dipilih karena merupakan tempat yang banyak dikunjungi oleh masyarakat daerah sekitar dan masyarakat luar kota, masyarakat Di Kota Pasuruan dapat dikatakan sebagai masyarakat yang menerapkan bahasa di ruang publik dengan memakai dua bahasa. Penelitian ini ingin mengetahui bahasa yang ditampilkan di berbagai tempat melalui lanskap linguistik di Alun-Alun Pasuruan dan Alun-Alun Bangil, untuk memahami perbedaan antara top-down dan bottom-up di Alun-Alun Pasuruan dan Alun-Alun Bangil. Mendeskripsikan fungsi penggunaan bahasa isyarat di tempat-tempat tertentu.

Dalam penelitian ini, peneliti menggunakan pendekatan kuantitatif-kualitatif. Untuk menghitung jumlah data jumlah penggunaan bahasa dalam tanda-tanda lingkungan. Peneliti menjelaskan dan menunjukkan perbedaan tentang penggunaan bahasa di tiga lingkungan. Dengan mengambil beberapa papan foto yang berhubungan dengan tempat ibadah (di Kawasan masjid), tempat usaha, dan nama jalan, rambu-rambu di jalan raya. Hasil data diklasifikasikan menjadi beberapa bagian yaitu bahasa yang digunakan dalam tanda, penggunaan tanda dan fungsinya..

Dari hasil penelitian menyebutkan bahwa Bahasa Indonesia paling banyak digunakan dalam papan nama di Kota Pasuruan, dilanjutkan dengan Bahasa Inggris, dan Bahasa Arab. Penggunaan bahasa asing di era modern ini banyak dipengaruhi oleh lingkungan yang banyak memanfaatkan daerah wisata tersebut sebagai faktor ekonomi, oleh karena itu lumrah terjadi mengingat banyak orang yang mengunjungi untuk sekedar bersantai di sana. Bahasa Inggris mampu menaikkan nilai suatu produk. oleh karena itu Bahasa Inggris sangat dominan digunakan dalam bidang perekonomian masyarakat. Bahasa Arab adalah bahasa yang digunakan masyarakat untuk menjadi sebuah ciri tersendiri dari tempat wisata dipasuruan. Dipengaruhi oleh faktor lingkungan yang didaerah sekitarnya ada beberapa “islamic boarding schools” dan kota yang dikenal sebagai kota “Santri” menjadi ciri tersendiri bagi kota Pasuruan. Banyak juga pengunjung yang datang karena faktor Keagamaan, untuk mengunjungi makam Ulama di Pasuruan.

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CHAPTER 1

INTRODUCTION

This chapter introduces the present study. It explains the background of the study, the problems of the study, the significance of the study, the scope and limitation, and the definition of key terms.

1.1 Background of the Study

It is widely recognized that English is essential for Indonesia, and the reason most frequently put forward for this is that English is a global or international language. The global status of English is partly due to the number of people who speak it. Crystal (2003) estimates that in 2,000 there were approximately 1,500 million speakers of English worldwide, consisting of around 329 million L1 speakers (mostly in inner circle countries), 430 million L2 speakers (outer circle countries) and about 750 million speakers of English as a foreign language in the countries of the expanding circle. This means, in effect, that approximately one in four of the world's population is capable of communicating to a "useful level" in English. That is potentially many people for Indonesians who know English to communicate with.

The development of English to its present status is the result, according to Crystal (2003), of the expansion of British colonial power up to the end of the nineteenth century and the emergence of the United States as the current world economic superpower. These two forces have left us with a situation in which English is spoken in almost every country in the world and where there are

seventy-five territories in which it is either a first language (L1) or it is used in some official or institutional capacity as a second language (L2) Jenkin (2003). The extremely widespread use of English means that there is a great deal of Variation in English, which is used in different places. The current status of English as an international or global language is underpinned by its wide use in a range of fields such as politics, diplomacy, international trade and industry, commerce, science and technology, education, the media, information technology, and famous culture Crystal (2003), Huda (2000), Jenkins (2003).

Communication language also includes sign language. Sign language is not only for disabled people but also for public signs. No matter where you are today, language is everywhere you look. It is used in shop signs, supermarket products, buildings' names, menus, graffiti, airports, public transport, shopping centers, notices, advertising posters and hoardings. The study of the linguistic landscape is a relatively new area, which draws from several academic disciplines such as applied linguistics, sociolinguistics, anthropology, sociology, psychology and cultural geography by Ben-Rafael, Shohamy and Barni (2010).

Landry and Bourhis first used the term Linguistic Landscape in a paper published in 1997 when they defined it as *The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combined to form the linguistic landscape of a given territory, region or urban agglomeration*. According to Landry and Bourhis, 1997 Shohamy and Gorter have since widened the scope of the definition to include: language in the environment, words and images displayed and exposed

in public spaces, which is the center of attention in this rapidly growing area referred to as Linguistic Landscape (LL) by Shohamy and Gorter (2008).

There are many functions of the linguistic landscape that exist around us. The function, like Alfaifi said that "A linguistic landscape (LL) can guide foreigners, researchers and visitors to understand of the languages, relationships impacting commerce, cultures, tourism, investment, education, tourism and public opinion" Alfaifi (2015). The function of a linguistic landscape can be a guide for visitors. It means that when a tourist from another country visits our country, they can understand our language through a linguistic landscape in the signs. Visitors, foreigners, and researchers can understand the language if they see the linguistic landscape in the sign or in another subject to show anything about the language. The other function of a linguistic landscape is to understand the many languages in some places through the language's signs and meaning. Many people in the world create linguistic landscapes, and they put them in some places to inform others about something like an announcement.

Because the linguistic landscape is important in our lives and many signs use English as an International Language, many researchers research the linguistic landscape in their country or another. However, previous research in this field has concentrated on Multilingualism in Tokyo: A Look into the Linguistic Landscape by Backhaus (2006), Commodified Language in Chinatown: A contextualized Approach to Linguistic Landscape by Leeman (2009) and Linguistic Landscape of Sidoarjo City Fakhroh and Rohmah (2018).

The first study about linguistic landscape by Peter Backhaus in 2006 focused on multilingualism signs in Tokyo. This study contains the differences between official and non-official multilingual signs. The official signs are used to express and reinforce existing power relations, and the non-official signs are used for foreign languages to communicate solidarity with non-Japanese things. Their types of signs share in changing Tokyo's Linguistic Landscape.

The second previous study about linguistic landscape is *Commodified Language in Chinatown: A contextualized Approach to Linguistic Landscape* (Leeman, 2009). This study analyzes how written language interacts with other features to build an environment for constructing commodified urban places. This study defines the importance of socio-historical context and includes an analysis of signage use, function, and history to understand more about the sociopolitical meanings of the linguistic landscape.

The last of this review of the literature and the early study of linguistic landscape was reported by Zakiyatul Fakhroh and Zuliati Rohmah in 2018. The study focused on visual language and the proportions of top-down and Bottom-up signs in Sidoarjo city and identified the function of the signs. The data were collected from signs in the public places in Sidoarjo City and around the roads of Sidoarjo City. The research results show the linguistic landscape in Sidoarjo city, which is dominated by Indonesian language. In this study, the languages used in the linguistic landscape in Sidoarjo City are English, Arabic, Japanese, Chinese, Korean and Thai. This study reports the function of signs in Sidoarjo's Linguistic Landscape. The function is to provide information and regulation, to symbolize

something, to conserve the local language, to show and introduce identities, to show readiness and to attract more customers in business.

However, this study focused mainly on investigating the use of sociolinguistic and linguistic landscape approaches in certain places. The researcher concludes that there is no research analyzing about linguistic landscape from the bottom-up and top-down signs in Pasuruan city, the places selected for this study are influenced by the different areas that be surrounded by "*Islamic boarding schools*" that make Pasuruan city known as "Kota Santri". So, the researcher analyzed the linguistic landscape of top-down and Bottom-up signs in Pasuruan city by choosing more than one place to analyze their signs. Therefore, the researcher believes that this research plays an important role in Pasuruan city to understand the linguistic landscape there.

The aim of this study researcher is to know the language displayed in different places through a linguistic landscape in Pasuruan city and to understand the differences between top-down and Bottom-up signs in Pasuruan to describe the reason for using sign language in certain places. The present research has a similar topic, conducted by Zakiyatul Fakhroh and Zuliati Rohmah about the linguistic landscape in Sidoarjo city in 2018 and also discusses top-down and Bottom-up signs. Pasuruan and Sidoarjo are regencies in East Java Province. So, the differences between Pasuruan and Sidoarjo are the different environments.

Pasuruan has a substantial tourism area, which happens because the location of Pasuruan is close to hills and mountain that has attracted so many tourists, and Pasuruan has so many fascinating Amusement Park (Cimory Land,

Saygon Water Park, Bromo Mountain Forest, Tretes, etc.), and the location of Pasuruan is larger than Sidoarjo City, not only about amusement park but also Pasuruan city known as "Kota Santri" there are many "*pondok pesantren*" which influence the language around "*pondok pesantren*" area. So, the influence of "*pondok pesantren*" make Pasuruan city known as "Kota Santri" and it makes some places in Pasuruan make a sign in the Arabic language, such as street name, shop name etc., it makes some visitor to Pasuruan attracted and made the environment around "*pondok pesantren*" use the Arabic language for attract the visitors.

So, the difference in the environment creates a gap between this research and the previous study. Pasuruan is a place which has a significant population, surrounded by "pondok pesantren" known as "kota santri" it makes different signs in certain places that make a variation in the linguistic landscape in Pasuruan and nowadays, Pasuruan City has started to use a foreign language in their linguistic landscape than use the Indonesian language, the visitor usually like taking a picture with the sign language for posting in social media, now the sign language for any places mostly use English language and also influence with the Arabic language in a particular environment. Therefore, the researcher analyzed the linguistic landscape in Pasuruan, the researcher chose places in Pasuruan city because there are so many new places in Pasuruan that have so many sign languages that can be a subject of this research. Therefore, that will have variations in language for the linguistic research landscape, the researcher

believes that this research is important in Pasuruan to understand the language in the signs with the linguistic landscape.

1.2 Problems of the Study

1. How are the languages displayed in the linguistic landscape in Alun-Alun Pasuruan and Alun-Alun Bangil?
2. What linguistic landscapes are displayed in Alun-Alun Pasuruan and Alun-Alun Bangil?
3. What are the functions of the linguistic landscape in Alun-Alun Pasuruan and Alun-Alun Bangil?

1.3 Significance of the Study

In this research, there are two theories for analysis this study. The research has two theories to analyze the data because the theories relate to the analysis. The theories are linguistic landscape and sociolinguistic. There is a relation between linguistic landscape and sociolinguistics. The relationship between two theories is that both of them are about society in our life and in around us. This paper hopes it can have done to explain the linguistic and about linguistic landscape.

Furthermore, the researcher hopefully explains the linguistic landscape.

1.4 Scope and Limitation

The researcher focuses analyzed in top-down and Bottom-up signs in Pasuruan. The researcher chooses three environments to take the data for analysis in this study. The environments are tourist places in Pasuruan city.

Tourism places around Alun-Alun Pasuruan city and Alun-Alun Bangil, surrounded by Pondok pesantren.

1.5 Definition of Key Term

1. Pasuruan City is a city in East Java Province, Indonesia. Pasuruan is surrounded by hills in Pasurua Regency bordering Mount Bromo. in the last few years, Pasuruan has been known as the "*Kota santri*". In Pasuruan there are so many "*pondok pesantren*" so this is why Pasuruan known as Kota Santri. Some places that around "*pondok pesantren*"
2. The linguistic landscape is the visibility and salience of languages on public and commercial signs, from public road signs, advertising billboards, street names, place names, and commercial shop signs—the linguistic landscape signs around us with various shapes.
3. Bilingualism is a language that uses humans in their life to communicate with other people. According to Prof. Dark Gorther (2007), bilingualism refers to the speaker's competence to use two languages. The language is called bilingualism, when the speaker uses two languages to communicate or maybe to show something in the signs.
4. A Monolingual is a person who uses only one language, commonly called mother tongue. It is difficult to find people who use only one language in the modern era, probably in remote places (Kartikasari,

2019). Monolinguals are usually dominated are local or Indonesian languages.

1.6 Research Method

In this research, the researcher used a quantitative-qualitative approach. The researcher wants to know about a number of the language used in signs of the environments. The researcher wants to explain and show the differences in language use in the three environments. So, the researcher used a quantitative-qualitative approach because, according to Litosseliti (2010 p.52) quantitative-qualitative research focuses on how much or how many there is, or there are of a particular characteristic or item.

1.6.1 Research Design

The quantitative-qualitative approach is used in the study when the researcher wants to know about a number of the result of the data, and now the researcher used this approach because the researcher wants to know about a number of the language used in the signs of the three environments and also expose the reason the use and also the description about the data itself.

The quantitative study here provided a number of data statistics about the sign languages that the researcher found in the tourist places that are around Alun-Alun Pasuruan City and Alun-Alun Bangil. The results of the data were classified into some parts of the language used in the sign, use of the signs and the function. Therefore, the qualitative aspect of this research study focused on analyzing the information on the function of the linguistic landscape.

1.6.2 Research Instrument

The research instruments used in this study are human and non-human. The human instrument is the researcher herself because the researcher collects and analyzes the data. The researcher observed the sign language and the signage around the area of Alun-alun Pasuruan city and Alun-alun bail then the researcher took a picture using a smartphone. The non-human instrument is the tool (camera) for taking pictures of the sign that becomes a subject in this research. The researcher only uses a smartphone camera because easy to use and collect the data.

1.6.3 Data and Data Source

The researcher uses a quantitative-qualitative approach to collecting the data. The researcher uses photographs to take the data and interview. The researcher takes a picture of the data, like signs on the road or in the area, to show the signs and arrange it depending on the type (monolingualism, bilingualism).

1.6.4 Data Collection

To collect the data, the researcher has the procedure. The procedure is as follows:

1. The researcher wants to collect the data from some places:
 - a. Tourism area around Alun-Alun Bangil. That has an environmental influence on some Islamic boarding schools.
 - b. The last is in the area around Alun-Alun Pasuruan. Marketplaces around Alun-Alun are influenced by the religious area, so there is some sign in these places that use the Arabic language.

2. The researcher collects the data by taking a picture of the signs in the two different areas.
3. After taking a picture, the researcher counts the data based on language display in a different area.
4. The last, the researcher chose some places to interview the owner of the shop name for the example that will be explained in the discussion.

1.6.5 The technique of Data Analysis

After collecting the data, the researcher collects the data in each folder depending on the photo (monolingual or bilingual) to make the data tidy and not confusing. The researcher has some techniques to analyze the data. There is a step to answer each research question. The first question is about the languages displayed in Pasuruan. And the second question is about the type of linguistic landscape shown in Pasuruan (monolingual and bilingual). This is the step:

1. The researcher categorizes the picture of the signs based on the type (monolingual and bilingual).
2. The researcher counted the total of the languages that the researcher took.
3. The researcher counts the data to know the percentages of the language to use in the signs of the three environments. The researcher used numbers by the formula:

$$x = \frac{y \text{ (a number of signs that uses a factor)}}{N \text{ (number of all of the signs)}} \times 100\%$$

$x = 100\%$ of the percentage

$y =$ number of signs that uses a factor

$N =$ number of all the sign

4. The researcher presents the result of the percentage data in the table to make it easy and understandable to read this data.

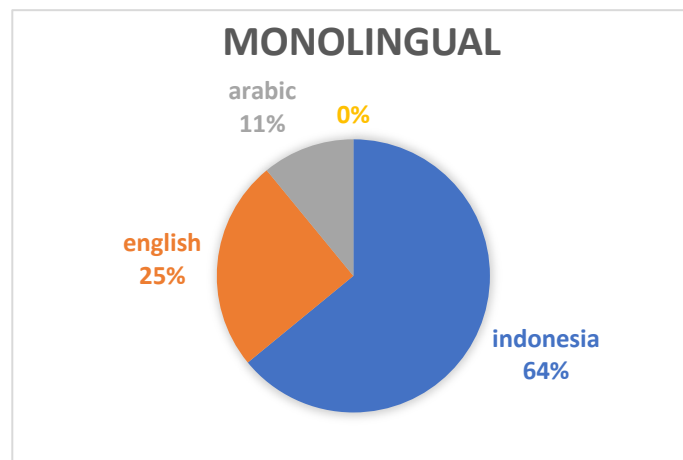
Table 2.1: total data from Alun-Alun Pasuruan and Alun- Alun Bangil that display linguistic landscape and some of the language used for linguistic landscape

TOTAL	GROUPS	LANGUAGES	NUMBER	PERCENTAGE
...	Monolingual	Indonesia	...	...%
		English	...	...%
		Arab	...	...%
	Bilingual	Indonesia – English	...	...%
		Indonesia - Arab	...	...%

5. The researcher added a diagram pie chart for monolinguals and bilinguals to know the result which language that more displayed in Pasuruan

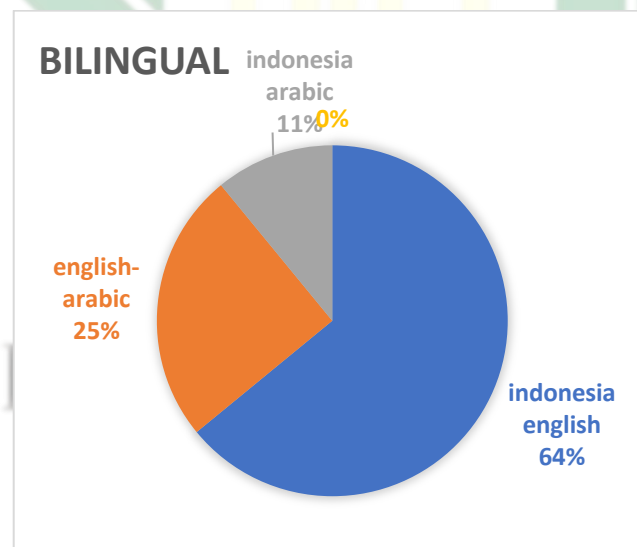
An example of a monolingual pie chart:

Figure 2.1 : diagram pie chart monolingual language



An example of a bilingual pie chart:

Figure 2.2: diagram pie chart of bilingual language



6. For Monolingualism and Multilingualism data, the researcher analyzed it and described it with a pie chart because this data needs to be compared.
7. In the last for this step, the researcher will analyze, interpret, and describe the data based on the languages used (monolingual and bilingual) based on the

data on that dominant language and the place or position of the language that makes the value for the sign itself and the type of sign languages that show in this data and interview for the reason why some of the shop owners choose that name for their shop.

The second step for answering the research question about the Function of the linguistic landscape that displays in Pasuruan. The researcher will identify categories of the sign languages based on the function (building names, slogans, prohibitions & orders, information, and learning media).

There are some steps below:

1. The researcher arranged and analyzed the signs based on their function of the signs.
2. After that, the researcher categorizes the data according to the function, such as (building names, prohibitions & orders, slogans, information, and learning media).
3. The researcher counts the data to be the percentage of the data. The researcher used numbers by the formula:

$$x = \frac{Y \text{ (a number of signs that uses a factor)}}{N \text{ (number of all of the signs)}} \times 100\%$$

x = 100% of the percentage which data that we count (each category counted one by one)

y = number of signs that uses a factor

N = number of all the sign

4. The result presents each category sign put into a table, the example below:

Table 2.2: total data from Alun-Alun Pasuruan and Alun- Alun Bangil that display the function of the linguistic landscape.

TOTAL	CATEGORIZATION	NUMBER	PERCENTAGE
...	Building Names	...	...%
	Prohibitions & Orders	...	...%
	Informative sign	...	...%
	Slogans	...	...%
	Learning Media	...	...%

5. The researcher analyzes the distribution of the languages on the signs.
6. The researcher described each category based on the table and explained the reason for the selected places of the sign.

CHAPTER II

THEORETICAL FRAMEWORK

This chapter the in this research introduces a review of the literature. In this chapter also describes some relevant theories used in this research, such as linguistic landscape, sign, Top-Down, Bottom-Up, monolingual and bilingual.

2.1 Linguistic Landscape

A linguistic landscape is understood in basic terms according to Landry and Bourhis (1997) the definition as "the visibility and salience of languages on public and commercial signs", ranging from "public road signs, advertising billboards, street names, place names, commercial shop signs. The linguistic landscape is shown in the signs like public road signs, advertisements, street names, ect.

Linguistic landscape concerns *languages in use* and how these are represented in public domains (Haynes, 2012). The function of linguistics landscape in some signs shows how they are represented in the public area. Linguistic landscape is used to understand people about the language it is shown. The linguistic landscape is around us all the time. We can see language signs on the streets, the countryside, hospitals, schools, and shops. Are we aware of the language on street signs, billboards, graffiti or posters Gorter (2007). The linguistic landscape around us is crucial in our life because it can show and explain language use.

There are two functions in the linguistic landscape, especially in the public area. The first function of the linguistic landscape is for informational makers in public places. The most function of a linguistic landscape is for "Informational function" gives the viewer or reader signage and provides linguistic boundary makers—the second function of linguistics landscape as symbolic markers. The linguistic landscape in public places appears for public benefit, but the public sign is an "instrument" that brings intention and information. The linguistic landscape also can be manipulated it depends on the creator of the sign's intention rather than the truth of the actual geographical area. In the area being studied or observed, some experts also expanded the function by adding the function of linguistics landscape by adding the mythological function.

2.2 Sign

The sign is any piece of the written text within a spatially definable frame. Sign definition is rather broad, including anything from the small handwritten sticker to huge commercial billboards Backhaus (2007: 66). sign language also considers being any written text. There are also many kinds of signs that we do not realize these items such as the sign in the pull and push the door and the sign stick in the glass door this is also included in the sign language. The sign in the tree also includes the sign. So, we can know that sign language is not only on the big commercial billboard or big posters but also sign language on the sticker will also include in the sign. Based on Spolsky and Cooper (1991) in the study by the title Languages of Jerusalem, in this study, they analyze 100 languages signs in

Jerusalem. Spolsky and Cooper (1991) divided the distribution of the sign into some criteria, and they give three taxonomies:

1. The first is based on the function and the use of the sign, such as a street sign, advertising sign, warning notice, warning notice, building names, informative sign, commemorative plaques, sign labelling objects, and graffiti.
2. Based on the materials from its physical form or which this sign is made (metal, tile, poster, wood, stone, etc.).
3. Based on the number of languages and the languages used on the sign, such as: monolingual sign language, bilingual sign language, and multilingual sign language.

2.3 Top-down

Official language policy that can be reflected in official Gorter (2007). The top-down is made by a member of official in some places like signs in hospitals, in the school, in the library etc. These signs are made by the government as official signs and for a street name. Official signs made by the government, including building names, road signs and street names.

2.4 Bottom-up

Bottom-up Signs and the impact of that policy on individuals as reflected in private Gorter (2007). Bottom-up is the opposite of top-down, Bottom-up signs in some places or some things is made by the community in our life, such as

poster, graffiti etc. Bottom-up sign is a private sign made by an individual owner, such as the name of the shop. This name of the shop certainly reflects individual preference, including shop, advertising, and private office.

2.5 Bilingualism

Bilingualism or multilingualism refers to the speaker's competence to use two or more languages Gorter (2007). Bilingualism is humans use two or more languages to communicate with other people. Bilingual is defined as using two languages, especially as spoken with the fluency characteristic of a native speaker. Bilingualism is a person using two languages.

The concept of bilingualism refers to the state of a linguistics community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are bilingual Hammers (2000). A basic distinction when discussing bilingualism and multilingualism is between the individual and societal levels Gorter (2007).

Bloomfield (1935) defines bilingualism as the native-like control of two languages. In contradistinction to this definition which includes only "perfect bilingual" is anyone who possesses minimal competence in only one of the four languages skills, listening comprehension, speaking, reading and writing in a language.

2.6 Monolingualism

Monolingual community, which uses only one language in communication. Then (Wijayanti,2020) defines monolingualism as a person who

cannot communicate using language. According to him, the reason for monolingual use is, firstly, due to the absence of skill. Second, due to pathology or lack of talent.

Monolingualism is a sign used in one language to provide information and knowledge and also to communicate with others. Monolinguals are usually used to provide information on places or situations that foreign tourists do not visit.

2.7 Alun- Alun Pasuruan

. Alun-Alun Pasuruan city is located in the heart of the city and the hustle center of Pasuruan city. Alun-alun Pasuruan border the Jami' Al Anwar Mosque on the west. This mosque feels like a witness to the birth of the Alun-Alun Pasuruan city because it was established five centuries ago. Geographically, Alun-Alun Pasuruan city is located not far from the North Coast of Java, about 3Km North.

Alun-Alun Pasuruan city is synonymous with a beautiful garden, where there are several ornamental plants, grasses, garden benches and jogging tracks. Alun-Alun Pasuruan is crowded in the morning and evening and will be more crowded when the event is held around the Alun-Alun. Plus, there are pilgrims who always visit the tomb of one of the important cleric figures in Pasuruan, KH Abdul Jamid, located behind the Jami' Al Anwar Mosque.

In this area, there are also several new shopping centres that pop up in the city of Pasuruan, which bring many visits every day. Automatically, visitors who want to relax will visit the Alun-alun to take a rest. Around the Alun-alun there are several food and drink sellers that can be enjoyed while sheltering around the

Alun-Alun. Every visitor is expected to keep the park clean by throwing waste in place while maintaining the city's beauty well.

Over time, the face of Alun-alun Pasuruan City continues to change and evolve into a more visitor-friendly open space. Alun-alun Pasuruan area is constantly refined. Become one of the supports of green open space in Pasuruan City. In fact, right now, it is one of the favourite places for family recreation.

The facility is quite complete. Alun-alun Pasuruan is converted into a beautiful garden. Planted with a variety of plants. There is a fountain treat around the monument. In fact, visitors can see some birds flying there and sitting and relaxing on the bench. In addition, there are also play facilities for children. There are swings, sledge boards, and other games. The heart of the city is at once the center of the city's economy. Around him, there are five street traders who peddle various culinary menus.

In the future, the Alun-alun will still be restored again. This time with the idea of integrated religious tourism. This tour will be the mainstay sector of the future of Pasuruan City. One of them was the construction of the colossal building of the Medina umbrella around the Alun-alun. The plan will support the religious tourism sector because the tomb of KH Abdul Hamid is the main attraction for out-of-town communities to visit Alun-Alun Pasuruan City.

2.8 Alun -Alun Bangil

Alun-Alun Bangil, which was once dirty and slums, conjured into a beautiful and clean garden. If it used to be inside the Alun-Alun containing a five-foot trader (PKL), it is now full of plants. Many residents choose an Alun-alun for

a picnic on weekends or to fill their free time with family. Visitors who come to the Alun-alun get crowded during the evening. Even a number of tourist buses stop to give passengers a chance to enjoy the atmosphere of the Alun-Alun at night.

The appearance of the Alun-alun Bangil has changed completely. The desire of Regent Irsyad Yusuf (Gus Irsyad) makes the Alun-alun comfortable for family picnics and green open spaces, translated into SKPD related to changing and arranging gardens and a number of buildings. Now the Alun-alun looks conspicuous. Visitors will be welcomed by a beautiful gateway typical of santri city reading 'Bangil Bangkit'. The design of the gate has been produced by a number of handicrafts (UKM) in the form of miniature gates. In addition, the miniature gate is a souvenir for the guests.

Once you enter the Alun-alun Bangil, visitors are treated to a clean and beautiful garden view full of flowers neatly arranged both on the side of the paving street and in large pots. Pasuruan district government was deliberately directed by several companies to plant ornamental trees in Alun-alun Bangil.

CHAPTER III

RESEARCH FINDINGS AND DISCUSSIONS

In this chapter, the researcher reports all the results of the research, which contains two subsections, that are: finding and discussion. The finding and discussion of this research present the answer to the problems in this study so that the objectives of this study can be reached. There are three parts of explanations for this research findings. They explain the languages displayed, the categories of signs, and the function of signs.

3.1 Research Findings

The researcher answers the research questions by analyzing them. The inside of the signs is analyzed to answer the first and the second research question. The first question deals with the languages displayed in the signs, monolingualism, bilingualism, and multilingualism. While the second research question contains the categories of signs found Alun-Alun Kota Pasuruan and Alun-Alun Bangil. In this case, the function and the use of the signs taxonomies in this study are based on Spolsky and Cooper's signs taxonomies.

After the researcher counted the total amount of the language displayed on Alun- Alun Bangil and Alun- Alun Masurian, the data were collected by the researcher from two different places that have the same city in this research.

3.1.1 Frequency of sign Language In Alun – Alun Pasuruan City

Alun-Alun Pasuruan city is located in the heart of the city and the center of the city of Pasuruan. Alun-Alun Pasuruan is bordered by Jami' Al Anwar Mosque to the west. This mosque seems to be a witness to the birth of Alun-Alun Pasuruan city because it was established five centuries ago. Geographically, this city, Alun-Alun, is located not far from the North Coast of Java, about 3 km to the North.

Alun-Alun Pasuruan city is synonymous with a beautiful garden, where there are several ornamental plants, grass, garden benches and jogging tracks. This Alun-alun is crowded in the morning and evening and will be more crowded when the event is held around the Alun-alun. Plus, there are pilgrims who are always busy visiting the grave of one of the important clerical figures in Pasuruan, KH Abdul Jamie, which is located behind the Jami' Al Anwar Mosque.

Not far from the Alun-alun, there are also several new shopping centres that have sprung up in the city of Pasuruan, which bring many visits every day. Automatically, visitors who want to relax will also come to the city of Alun-alun to take a rest and enjoy the view. Around the Alun-alun there are several food and beverage vendors who can be enjoyed while taking shelter around the Alun-alun. Every visitor is expected to still be able to keep the park clean by throwing garbage in its place while maintaining the beauty of the city well.



Figure 3.1: Road Sign written in Indonesia language



Figure 3.2: road sign was written in the Indonesia language

Total sign language in Alun- Alun City Pasuruan, there are 64 sign languages. These signs use some language we can see in the table below:

Table 3.1: a sign that uses monolingual language in the area of Alun- Alun Pasuruan city.

Language	Number	Percentage
English	7	10,94%
Indonesia	39	60,94%
Arab	2	3,12%



Figure 3.3: shop name written in Indonesia – English language



Figure 3.4: shop name written in Indonesia – English language

Table 3.2: a sign that uses bilingual language in the area of Alun- Alun Pasuruan city.

Language	Number	Percentage
English – Indonesia	1	1,56%
Indonesia - Arab	15	23,44%

Based on the table above, we can see that the use of the Indonesian language is more dominant than the other language (60,94%). Moreover, the use of monolingual language is the highest frequency in the Indonesian language in all fields of sign language. The sign contains about sign road, shop names, building names, informative sign, order and prohibition. The second is the use of the Indonesian - Arab language (23,44%). The written of the Arabic language also use Latin version, not only use Arabic writing.

The third language used is the English language as a monolingual language (10,94%). It's a common thing in the Alun-Alun English language is third rate because the dominant language in Alun- Alun influenced by the Islamic religion there. There are many Islamic boarding schools around Alun- Alun Pasuruan. The fourth place is the use of the Arab language as a monolingual language. The last place that language used around Alun - Alun Pasuruan is English – Indonesia language (1,56%). The English language was defeated by the Arab language that more popular around Alun – Alun Pasuruan Area.

3.1.2 Frequency of sign Language In Alun – Alun Bangil in Pasuruan Regency

Bangil Is the capital of Pasuruan Regency, which is also the center of government of Pasuruan Regency, East Java Province, Indonesia. The city is located 35 km south of Surabaya and is directly adjacent to the Madura Strait to the North. Currently nicknamed Bangkodir or Bangil Kota Border, which was launched on September 11, 2005, by the Pasuruan Regency government and received a MURI Record accompanied by 1 KM Fashion Show (Fashion on the Street). Bangil City is also famous for the nickname Bangil Santri City because of the large number of Islamic Boarding Schools in the Bangil area.

Alun-alun Bangil city It is the heart, economic and modernization center in Bangil City. Various kinds of shops and former Dutch heritage houses can be found in central Bangil. The city center with the most residents and crowds is Alun-alun Bangil which is located in 4 Villages. Bangil City Center is located in Alun-Alun Bangil City, where Alun-Alun Bangil there are four sub-districts (Kauman, Bendomungal, Kidul Dalem, Kersikan) with public facilities such as Alun-Alun, Bangil Grand Mosque, Alun-Alun Bangil Hall, Post office, shopping centres, schools, banks, cafe, multipurpose buildings, Correctional Institutions (LP= Lembaga Permasiyarakatan). Bangil City won the Adipura trophy for the cleanest small-town category. Bangil city adipura monument is near the southwest of Alun-alun Bangil City.

The award was launched by the government as Embroidery City and Santri City, along with the MURI Record, accompanied by a 1 KM Fashion Show (Fashion on the Street). People choose Alun-alun Bangil as a tourist spot. There are various street foods, religious places, and hangouts for young people, and there are also very famous for the many Islamic boarding schools, which causes many people from out of town to go to Bangil to visit children who study in Bangil and at the same time they also having fun with their family in Alun-Alun Bangil, there are some places that kids friendly example playground that provides by a restaurant near beside Alun-Alun Bangil.

There are many sign languages that display on Alun-Alun Bangil to guide the visitor to know about the rule and the places that have some obligation or to guide visitors regarding some of the rules that apply to certain places. Not only the regulations but there are also many motivational slogans. There is some shop and sign language that uses Latin inscription, such as Arabic shops name; there are some written in Latin version and there use Arabic version.



Figure 3.5: slogan Sign written in Indonesia language



Figure 3.6: shop name written in Indonesia language

The result of the use of sign language can be seen in the table below:

Table 3.3: a sign that uses monolingual language in the area Alun- Alun Bangil.

Language	Number	Percentage
English	1	1,14%
Indonesia	40	45,45%



Figure 3.7: Asmaul husnah as learning media written in Indonesia – Arab language



Figure 3.8: Shop name written in Indonesia – English language

Table 3.4: a sign that uses bilingual language in the area Alun- Alun Bangil.

Language	Number	Percentage
English – Indonesia	18	20,45%
Indonesia - Arab	29	32,95%

From the results of the data above, we can conclude that the dominant use of Indonesian ranks first in the use of sign language. The highest percentage of language use is found in the use of Indonesian as a monolingual language in all fields. It is natural because Indonesia is our own language (45,45%). The second language that is more common use in Alun -Alun Bangil is Indonesia – Arabic language (32,95%). The third position that language use in Alun – Alun Bangil is Indonesia- English language (20,45%). It takes the third position, defeated by Indonesia - Arab language that is more dominant.

The last position language used in Alun- Alun Bangil is a monolingual language that is the English language (1,14%). The English language has become the last position because the dominant language of the Indonesian language and

the Arabic language are more famous, and it is affected by the environment surrounded by an Islamic boarding school that can influence people to use the Arabic language and Indonesian language.

3.1.3 Comparison Linguistic landscape about the use of the language in Alun-Alun Pasuruan and Alun – Alun Bangil

From the observation result, the total amount of data collected by the researcher is 152 data. The data comes from Alun – Alun Bangil and Alun- Alun Pasuruan city.

Table 3.5: total data from Alun-Alun Bangil and Alun-Alun Pasuruan city that display linguistic landscape and some of the languages that are used for linguistic landscape.

TOTAL	GROUPS	LANGUAGES	NUMBER	PERCENTAGE
152	Monolingual	Indonesia	79	51,97%
		English	8	5,26%
		Arab	2	1,32%
	Bilingual	Indonesia – English	33	21,71%
		Indonesia - Arab	30	19,74%

Based the data in the table shows that the Indonesian language is the most dominant in the use of linguistic landscape in Pasuruan city. The results of this study are very clear that Indonesian is very dominant in the results as a monolingual language (51,97%). Because this research is also carried out in Indonesia, the use of the Indonesian language in the Alun-alun Pasuruan area and Alun-alun Bangil is very high. It is common that Indonesian is the national

language of our country. From the results of this study, it is very proven that Indonesian still remains the main choice of the community.

The second highest result is the use of bilingual languages, that is English – Indonesia language (21,71%). The use of English - Indonesian is something that is not surprising anymore. That English has influenced a lot in people's life patterns. Just to follow the trend or has become a much-loved language to be used in the use of linguistic landscapes. Because in that place, there are also many possibilities for foreign tourists who will visit the Alun-alun Pasuruan. This innovation can make it easier for foreign tourists to understand the conditions and regulations in the area.

In third place, use the Arabic - Indonesian language (19,74%). The use of Arabic is also influenced by several factors, such as the number of Islamic boarding schools in the city center. Especially if the city has received the title "santri city". The fourth place in the popular language used is the English language as a monolingual language (5,26%). English is well-known in the eyes of the public. Many people choose to use English to name their stores, so the use of English is widely used by shops. The last language used in Alun-Alun Pasuruan and Alun-Alun bangil is the use of Arabic language (1,32%). The use of Arabic in monolingual. Single Arabic seldom is found in the area. Most Arabic is mixed with the Indonesian language.

3.2 Monolingual language

The results of the data obtained by researchers show that the highest language usage is in the Indonesian language. The data shows 79 language usage in various types of linguistic landscapes. These results show that the most dominant use of the Indonesian language is in the first rank of the linguistics landscape. In the second position, some of the signs use the English language, and the last sign language uses the Arabic language obtained in observations in the area.

The data consists of various kinds of building names, prohibitions and orders, informative signs, and slogans. A detailed explanation is contained in the figure pie chart below.

Diagram pie chart 3.9: monolingual language use in Alun- Alun Pasuruan and Alun – Alun Bangil.



From the pie chart data above, we can conclude that the use of the Indonesian language is in first place for the choice of sign language (88,76%). The Indonesian language is certainly the main language because the Indonesian language is our main language. Moreover, this research was carried out in our countries where of course, Indonesian people are more prefer to use the Indonesian language and dominant in its use. The use of the Indonesian language in sign language also helps us more easily read the rules in certain areas.

In the second place, the English language becomes the second choice (9,99%). The English language is a universal international language. The English language has been agreed to be a language used to communicate between humans almost all over the world. It has become common for us to see various kinds of writings that use the English language.

The last one is the Arabic language as the choice of the community around Alun-alun Pasuruan and Alun-alun Bangil (1,12%). The use of Arabic is also influenced by environmental factors. The environment around Alun-Alun Pasuruan and Alun-Alun Bangil is surrounded by many Islamic boarding schools that are very well known by people in the city and even outside the city. The use of Arabic language is even used in sign language to name the street.

From the statement above, we know that the use of the Indonesian language is still the main language choice in society. Of the total use of 89 data, the use of the Indonesian language is very dominant, with the number 79 sign languages written using the Indonesian language. We can know that people still

prefer to use Indonesian than use other languages. Some examples from this research are below.



Figure 3.10: Shop name written in Indonesia language

Figure 3.10 is an example of a monolingual language that uses the Indonesian language. The shop name is "Toko Lia Jual Bahan – Bahan Kue dan Cetakan". We can easily guess what is sold in the store. Store owners choose store names that are very easy for other people to understand in one read. Naming the store "Toko Lia Jual Bahan – Bahan Kue dan Cetakan" is very interesting because visitors easily find a pastry shop by looking at the signage.

Adding "Jual Bahan – Bahan Kue dan Cetakan" also makes people very easy to know the store. This shop is well known in the Alun-alun Pasuruan area. Adding pictures that support sellers makes it easy and attracts store visitors who accidentally pass by to just stop by the store. The image used is also with the concept of the shop, which sells various tools and materials used to make cakes.



Figure 3.11: prohibition banner is written in the Indonesia language

An example in figure 3.11 is one of the banners that contain prohibitions. Banners are media to convey certain information addressed to the general public. This information is packed with short and clear words and sentences, making it easy to understand. An example in the Banner above its function is the media to inform and urge the public. In the banner it says "STOP!! Semua Kendaraan DILARANG MASUK DI AREA ALUN - ALUN KOTA PASURUAN (Mobil/ Sepeda Pancal /Sepeda Motor/ Sepeda listrik / Becak Dll) Kecuali kendaraan petugas DLKP untuk Pengelolaan Taman".

The appeal applies to all visitors in Alun-alun pasuruan city, except for park maintenance tasks. The use of the word "STOP!!" The banner uses capital letters also coloured in red which is prohibitive and emphasizes visitors to comply with the ban. The choice of words and the use of capital and colour letters affect the banner as a very mandatory rule to obey. The use of red in writing is often associated with prohibitive signs that are mandatory to obey.



Figure 3.12: shop name written in Indonesia language

The example picture above shows the use of the English language as the name of the store. The name of the store is 'START SPORT'. We can understand that the meaning in the Indonesian language of the name "START SPORT" from the store is "mulai olahraga". In the world of sports, there are indeed many word terms that do use the English language. The use of the English language in the world of sports is familiar to the public. Just by hearing the name of the shop, people will know that the shop is very closely related to the world of sports.

The use of the word "START" which means Indonesian language "mulai" is very inspiring for readers who want to start a sport. We can conclude that the name of the word "SPORT" is also related to what is sold in the store. The store sells a variety of tools for sports needs. Even if the store is closed and just by looking at the name of the store, it can be ascertained that the store sells sports equipment.



Figure 3.13: shop name written in Arabic language

An example of figure 3.13 above is the name of the store, "ELZATTA".

The store chose the Arabic language to be used as the name of their store. But the use of Arabic language for the store name uses Latin Arabic language.

"ELZATTA" itself comes from "Zatta". "Zatta" is the name of the third daughter of the shop owner chooser and is taken from the Islamic word 'al izzah', which means glory. In terms of the name of the shop, it already contains thick Islamic elements.

Moreover, the shop also added pictures of women wearing complete Muslim clothes along with veils. Visitors easily guess what is sold in the store. The use of images on the store signage is very interesting because it has a very large image that can be seen from a far side. Visitors can easily find a shop that sells sundries for Muslim clothing.



Figure 3.14: shop name written in Arabic language

In the example picture in figure 3.14 above, the name of the store uses Latin Arabic language. The name of the shop is "ALIBABA" that we know that there are cartoon characters in the Arabian Peninsula. The meaning of the word "ALIBABA" itself consists of the word Ali (علي) is a male Arabic name, which literally means "high", "elevated" or "champion". "ALIBABA" in the Arabic language means "great leader". It is a common name in the Muslim Word. From the nameplate, we can see various brands of cell phones displayed. The signage also provides information about what is sold inside the store. From the various cellphone brands displayed on the signage, we know that the signage is not only a signboard but also a means to promote the store's merchandise. This innovation is very interesting and a very brilliant idea for promotional means.

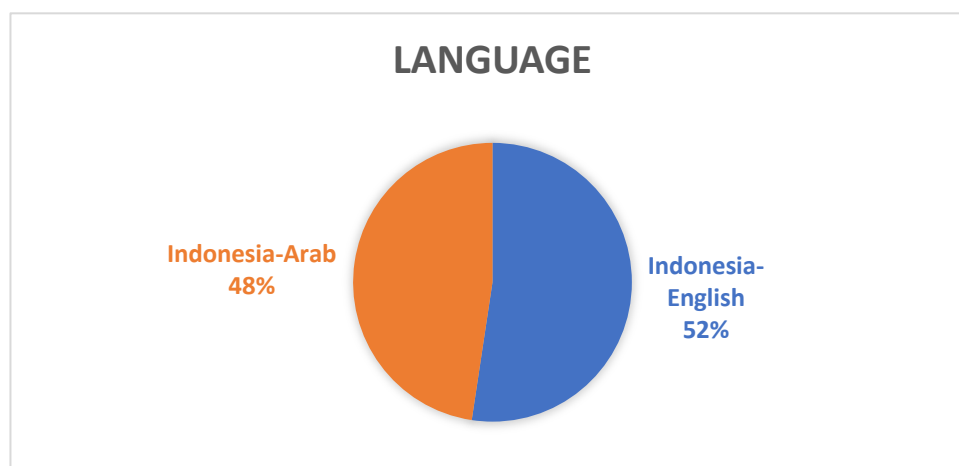
Those are examples of monolingual languages that display in the Alun – Alun Pasuruan city And Alun- Alun Bangil. Some of the shop names that display in that area use foreign language example, Arabic language that written in Latin inscriptions for the visitor easily read the name of the shop without any problem and understand the shop name.

3.3 Bilingual language

Bilingualism or multilingualism refers to the speaker's competence to use two or more languages Gorter (2007). Bilingualism is humans use two or more languages to communicate with other people. Bilingual is defined as using two languages, especially as spoken with the fluency characteristic of a native speaker. Bilingualism is a person using two languages. The concept of bilingualism refers to the state of a linguistics community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are bilingual Hammers (2000).

The bilingual language that displays in Alun- Alun Pasuruan city and Alun- Alun Bangil written in bilingual is 63. The data consists of various kinds of building names, prohibitions and orders, informative signs, and slogans. A detailed explanation is contained in the figure pie chart below.

Diagram pie chart 3.15: bilingual language use in Alun- Alun Pasuruan and Alun – Alun Bangil.



The first place in the bilingual language is the use of Indonesian – English language. The use reaches 52 signage. There is no doubt about the reason Indonesian – English language is first place in the use of bilingual languages. This is a very strong reason for people to use these two languages even more in the economic field. The use of Indonesian – English language in the Alun-alun Pasuruan area and Alun-alun Bangil is more common in the name of the shop name. This is included in the economic field. Because English is a Universal language, of course, English is one of the most widely spoken languages by people in the world.

In the second place, Arabic - Indonesian usage reaches 48 signage. The total number is almost in line with the use of Indonesian - English where the difference is only two numbers. The use of Arabic - Indonesian is influenced by environmental factors. The environment around the Alun-alun Masurian and Alun-alun bangil have the same characteristics, namely that in the area, there is an Islamic boarding school which is very famous among local people and people

from outside the city. The existence of religious tourism in Alun-alun pasuruan is also very famous to various people. There is a tomb of a famous cleric figure in Pasuruan, the late KH. Abdul Hamid. Therefore, the cities of Pasuruan and Bangil got the nickname "santri city" because there are many Islamic boarding schools in the area.



Figure 3.16: shop name written in Indonesia - English language

The example of the picture in figure 3.16 above is the use of the shop name using Indonesian and English language. The shop is called 'Aneka Mart' using the name "Aneka" using Indonesian, which means "various". The meaning of the word is a clue that the store sells various kinds of goods. The word 'mart' itself uses the English language, which means 'marketplace' in Indonesia language is called "Pasar".

In the sense of the Indonesian word, a market is a place where various kinds of goods or various kinds of food are sold in that place. If the two words are combined with 'Aneka Mart', then the store means a shop that sells various kinds

of food and drinks or various goods. In the shop, it does sell various kinds of food and some goods.



Figure 3.17: shop name written in Indonesia - English language

The example in figure 3.17 above is the merger of two different languages, Indonesian – English language. The name of the store, 'Persebaya Store,' is widely recognized by the wider community. The name is well-known enough for Indonesian people, especially for people who like the world of football. The name of the store 'Persebaya store' is taken from the abbreviation of the word 'Persebaya', which stands for the name 'persebaya' and is 'Persatuan Sepak Bola Surabaya'. The shop is authorized by the 'Surabaya football union', which opened in Pasuruan City. With one read, it is undeniable that people certainly understand what is sold in the store. The use of themes in the store is also very striking, with the addition of large images containing photos of football players and the 'Surabaya football union' Logo. The store also includes the word 'official store

merchandise' which means the store does sell original items that are guilty of the Surabaya football union company.



Figure 3.18: shop name written in Indonesia - English language

An example of figure 3.18 above is an example of the use of two languages. This shop name uses Indonesia – English Language. The name of the store is 'Photo Plaza'. The name of the photo comes from the Indonesian language, "photo" or image capture according to the name. The name "plaza" uses the English language, which means shopping center. The use of the name is creative, just read it once. Customers also know that the store is a store that sells various kinds of equipment for photos, provides services for printing photos and also provides services for editing photos. The owner of the store's name is also quite striking because the store immediately uses the name "photo" on the signboard of the store. This makes the name of the store immediately become the core center of what is in the store.



Figure 3.19: building name written in Indonesia - Arabic language

The example figures 3.19 above is a combination of two languages, namely Indonesian and Arabic language. The signboard written "مسجد اچوڠ باڠيل" "Masjid Agung Bangi" Arabic is an Indonesian spelling written in Arabic. Another name for the writing is Arabic Pegon letters. Arabic pegon wujud of Pegon letters remains in the form of Arabic letters but does not use vows like Arabic writing. This Pegon letter is found in many ancient Javanese books by Wali Songo and other scholars.

Pegon comes from the Javanese word "pego", which means deviant. Pegon letters are considered to deviate from the standard of Arabic writing because they do not use vowels but use vowels. On the other hand, the use of harakat in Pegon Letters is only done when confusion occurs. This Pegon letter is a product of cultural acculturation between Islamic culture and the culture of local people in the archipelago. Giving the name is quite interesting and unique. Usually, mosques use Arabic names and Arabic letters, but "masjid Agung bangil" prefers to translate into Arabic pegon "مسجد اچوڠ باڠيل".



Figure 3.20: restaurant name written in Indonesia - Arabic language

Figure 3.20 above shows an example of the use of bilingual languages.

The language used in the name of the place to eat is "Dapur Samara". The combination of two languages, namely "Dapur" in Indonesian, means a place that is usually at home to make food or manage food and a place to provide food is usually a place to eat with the family. While the word "Samara" comes from the Arabic Samara, سمارا, which means "Protected By God". This restaurant, "Dapur Samara" also provides a menu using two languages. There is the Indonesian language which is translated into the Arabic language.

The concept of the use of these two languages also affects what is sold in the place to eat. As the name implies, the place to eat sells various typical Arabic foods and also several drinks related to drinks that Arabian people like. The use of two languages in the food place is very interesting to be used as learning material for readers. When other people read it indirectly, they also get a little knowledge of Arabic.



Figure 3.21: street name written in Indonesia - Arabic language

In the example figure 3.21 above is an example of the use of two languages that use Arabic and Indonesian language. The name of the street is "Alun- Alun Timur الون-الون تمور" the road is located east of Alun-alun Bangil. The writing in Arabic and Indonesian language is very interesting and also creative. By reading the street signage writing, we can learn a little about how to write Arabic, which is translated from Indonesian. We can also say the street signboard is a learning medium for visitors.

Mostly in the Alun-alun Bangil area, street signage uses two languages, that is Arabic and Indonesian. We met a lot of street signs in the area of Alun-Alun Bangil that were written in Indonesia – Arabic Language. The environment also affects the use of two languages on street signage. To the North of Alun-alun Bangil, there are several rows of Islamic boarding schools that are quite large and famous. Many students there come from inside the city and outside the city. A lot of students' parents choose the Alun-Alun as their destination after seeing their

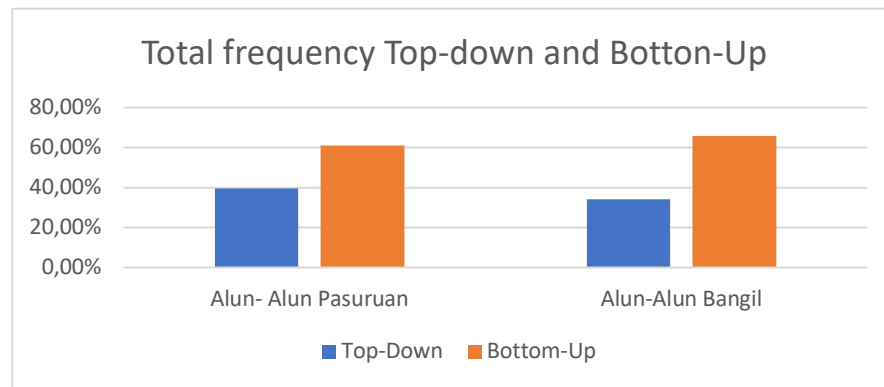
children who go to boarding school. To the North of the Alun-alun bangil, there is a culinary tour. We can find various kinds of food there. Starting from street foods, many cafes and restaurants.

3.4 Top-Down and Bottom-Up

Linguistic Landscape provides information on sociolinguistic behaviour by comparing language usage at official and unofficial spatial levels. At the official sign level, texts are produced by the government, which is hereinafter known as the Top-Down concept, and at the unofficial level (non-official sign), texts are produced by private or individuals who are introduced to the bottom-up concept.

Gorter (2006) himself categorizes landscape linguistic signs, namely top-down (official signs issued by the public bureaucracy) and bottom-up (non-official signs posted by individuals or businesses). The main difference between the two categories is that the party making the signs and elements of the official landscape linguistics can reflect a dominant culture while being designed non-officially made according to individual strategies, businesses for example (Ben-Rafael, 2006, p. 8).

Diagram bar chart 3.22: Total frequency Top-down and Botton Up use in Alun- Alun Pasuruan and Alun – Alun Bangil



From the total data collected by the researcher, the total data reached 152. In the data, there is the use of "Top-down and Bottom Up". Data collected in Alun-alun Pasuruan is 64 data. The data is divided into two categories of Top-down and Button. In the Alun-alun Pasuruan area, the total use of Top-down (official sign) is 25(39,63%). While the use of Bottom Up (non-official sign) reaches a total of 39(60,94%). Meanwhile, in the Alun-alun Bangil area, the total data reached 88 data. The data is also divided into two categories, namely, Top-down and Bottom Up. The total use of the top-down in the Alun-alun bangil is 30(34,09%). While the use of Bottom in Alun-alun Bangil is 58(65,90%).

From the data above, it can be concluded that the use of Top-down is more than Bottom-up. This is natural because the Alun-alun pasuruan area and Alun-alun Bangil it is an indeed crowded areas with shops and restaurants/cafes. The area is crowded with business areas, and there are also several Islamic boarding schools

established in the region. The largest population shows that Top down is more domineering.

Observing the area is a tourist area that is often visited by people in the city and outside the city. Because of this tourist factor, people intelligently choose to establish a shopping center in the area. In tourist areas, business opportunities to open a business can indeed be said to be promising from these data some examples that we will explain below.



Figure 3.23: bottom-up banner

From the example figure 3.23 above is an example of Bottom Up (official sign). The banner reads "STOP!! Semua Kendaraan DILARANG MASUK DI AREA ALUN - ALUN KOTA PASURUAN (Mobil / Sepeda Motor / Sepeda Listrik / Becak, Dll) Kecuali kendaraan petugas DLKP Untuk Pengelolaan Taman" the sentence is a prohibition or appeal. The banner made by the government was directly addressed to all visitors to Alun-alun Pasuruan. It can be clearly known that the banner was issued by the government because there was a logo of the Pasuruan city government symbol.

The shape of the Pasuruan City government symbol has a characteristic that is in the form of an ovoid shield, a red and white ribbon as a frame from the shield of the Pasuruan City Monument. The upper five-point star of the rice monument with 17 grains on the left, cotton with a cotton flower count of 8 on the right. Sea and mountains as a background. White ribbon with the motto "SURA DIRA SATYA PATI". By reading the banner, it is hoped that all visitors will comply with the regulations made by the government that apply in the area.



Figure 3.24: bottom-up Prohibition sign

From the example figure 3.24 above is an example of bottom-up. On the Board it is written "Kendaraan R2 / R4 Dilarang Melintas Depan Masjid Kecuali Warga Kampung Kauman Desa Kebonsari - Dishub Kominfo Kota Pasuruan". The board contains orders for all visitors who use two-wheeled and four-wheeled vehicles not to pass the road in front of the mosque. And the order is not intended for residents of Kauman Village, Kebonsari Village. Only Kauman villagers can pass the road in front of the mosque. Kauman villagers who use 2-wheeled vehicles and 4-wheeled vehicles can use road facilities in front of the mosque.

The prohibition sign uses blue colour, which has a meaning a sign with a blue base containing mandatory commands for road users. Used as a social facility location pointer, traffic control pointer, and pointing signs with words. The prohibition board is officially issued by "DISHUB" written on the board, which is highlighted using yellow right under the warning sentence.



Figure 3.25: bottom-up signage Office

Figure 3.25 above is an example of Bottom Up. The place of signage is located in front of an office. The signage is written "GEDUNG WAQFIYAH N.U CABANG BANGIL". Nameplates act as the identity of the company, meaning that signage can inform the public related to the name profile of an agency, institution or company. Signage is generally installed on the outside of an office building or in the living room or office lobby. So, this is the importance of installing signage for companies.

The next function of signage is as a guide, meaning to provide information where the public will find the location of the agency or company they are looking for. With a signboard, it will make it easier for people to find their intended location. With the nameplate, people easily find the location of the office. And by being added several descriptions on the nameplate, the public can find out what can be handled in the agency.



Figure 3.26: Top-down shop name

Figure 3.26 picture above is an example of Top-Down. The shop name is written "PIALA" in Indonesian "PIALA" is an object given to someone because of a certain achievement. The signage also comes with several images that support the store to promote whatever is sold there. The picture displayed in front of the store can also be a description of the store, that the store sells various kinds of household appliances. The store uses the right marketing strategy, and the images

in front of the store are also very helpful in promoting the store's merchandise.

Although the choice of the store name does not match what is sold in the store, the image in the store helps promote the store's merchandise a lot.



Figure 3.27: Top-down billboard

The figure above is an example of Top-Down. Another name of the billboard is also called "Billboard". Billboards are usually located outdoors or in public places such as on streets. Outdoor board billboards are usually large enough to be seen from a distance. Billboards installed by "FAIZA BORDIR" serves as a tool to convey information about their brand or product announcements. Choosing a billboard as a promotional medium can help people to identify and remember a particular brand or product.

3.5 Function of Sign Language

Based on the data collected by researchers, 152 data are distinguished based on their function. From the results of the research, the use of signage in the Alun-alun Pasuruan area and Alun-alun Bangil are divided into five categories.

These categories are Building names, prohibitions and orders, information signs, slogans, and learning media. We can see the results of the data in the table below.

Table 3.6: total data from Alun-Alun Bangil and Alun-Alun Pasuruan city that display the function of linguistic landscape and the category.

TOTAL	CATEGORIZATION	NUMBER	PERCENTAGE
152	Building Names	81	53,28%
	Prohibitions & Orders	10	6,58%
	Slogans	2	1,32%
	Informative sign	42	27,63%
	Learning Media	17	11,2%



Figure 3.28: name building

The data listed in the table above shows that the use of building names in Alun-Alun Pasuruan and Alun-Alun Bangil is at the highest position, with a percentage of 53.28%. The use of building names consists of shop names, office names, restaurant names, and places of worship. Alun-alun Bangil and Alun-alun Pasuruan, it is very dominated by - buildings that are the center of shops and restaurants that are widely found there.



Figure 3.29: informative sign

The second highest result in the table above is on the Informative sign. Informative signs in each region have a very important role. Informative signs have many functions and purposes, such as facilitating access to information that residents need. For example, if there are residents from out of town who do not understand the direction of a place, then there is an information board, and residents can read the board and get the information. The purpose of installing this Informative sign is to provide information to the public to comply with existing regulations.



Figure 3.30: learning media

In the figure above, the third order is the nameplate of learning media. Alun-Alun Pasuruan and Alun-alun Bangil are influenced by an environment surrounded by Islamic boarding schools. Even learning media in the area also use Arabic. By reading the learning media board, we get the knowledge that we may not know.



Figure 3.31: Prohibition and order

Positioned to 4 warning Prohibition and order. The board is a sign and symbol to convey a message. Signage can be a warning board, signage, and command. The community is expected to comply with the rules set in the area. The board plays an important role in the order of the region. With a sign of prohibition and orders, people do not do as they please. The area will also become neatly arranged, and order will be realized.



Figure 3.32: slogan picture

The last position from the data in the table is a slogan. Slogans are short sentences that are interesting, short, and memorable to tell or explain the purpose of something. Almost the same as advertising texts, the purpose of making slogans is to invite someone to do something, either obey the rules or buy a product. It is also possible not to take action because the main goal is to invite.

3.5 Discussion

Wherever we are today, both in private and public areas, the use of language is always displayed. The language is used in naming shops or stalls, products in supermarkets, buildings, menus, graffiti, airports, public transportation, shopping malls, announcements, advertising posters, and billboards. The use of language in this public sphere is the focus of the study of linguistic landscape (LL), a relatively new discipline and is a combination of the academic disciplines of applied linguistics, sociolinguistics, sociology, psychology, and cultural geography. The term linguistic landscape was first used by (Landry & Bourhis, 1997), which limits it as a language for public street signs, billboards, street and place names, shop names, and government building names in a regional, region, or city group.

Subsequently (Shohamy & Gorter, 2009) expanded the scope of this Linguistic Landscape to languages in the environment, words, and imagery displayed in public spaces and became the center of attention in a rapidly growing region. In another study, (Dagenais, Moore, Sabatier, Lamarre, & Armand, 2008) introduced the idea of Linguistic Landscape With the word environmental print, which is urban as text. That is, language is widely spoken in urban public spaces because this area is considered a text that seems to be full of frenetic language usage.

There are three languages used in Alun-alun Bangil and Alun-alun Pasuruan, namely Indonesian, English and Arabic. Of the three languages,

Indonesian is still the main choice for the use of signage. The use of bilingual language was also found in this study. The bilingual languages found in this study are English Indonesian and Arabic Indonesian.

To answer the first question in this study, from the analysis data above, it can be concluded that the use of language for signage in Alun-Alun pasuruan and Alun-Alun bangil uses more monolingual language (51.97%). Especially the use of Indonesian which is the most common signage in the Alun-Alun pasuruan and Alun-Alun bangil. The second highest data is the use of bilingual language (21.71%). The two languages used in the area are Indonesian - English. The use of Indonesian and English is familiar to the community. English is very influential in the life of modern society. In today's era of globalization, many people use English in the economic field. The economic field that uses English and Indonesian have its own values that make these products better known.

In the area of Alun-Alun Pasuruan, the most displayed language frequency is Indonesian (24.96%). Indonesian occupies a major position in the use of language in society. Indonesian is our main language. Using Indonesian can make it easier for various groups to understand it. In the second place, the frequency of using Indonesian and English is as much as 23.44%. In the modern era, there is more and more use of English and Indonesian (bilingual language). The third most widely used language is English as a monolingual. And in the fourth position, namely Arabic, which is equal to 3.125% (monolingual). Environmental influences affect the use of language in a particular area. And the last position is the use of Indonesian - Arabic, which is 1.56%.

In Alun-Alun Bangil, the highest frequency of language use was focused on Indonesian, which was 45.45%. The use of Indonesian is very common. In the second position, the use of the language that is widely found in Indonesia – Arabic language, as much as 32.95%. The use of the Indonesia- Arabic language is influenced by environmental factors. And cultural factors that exist in the area. The third position is the application of the language used in Indonesia -the English language. Indonesian language combined with the English language has its own value in economic factors. In the fourth position, the language used is the English language. English language as a monolingual language. The people in the Alun-alun Bangil do not really like English as a signboard. Because the environmental influence of Islamic boarding schools makes the area prefer Arabic as a community infrastructure.

The total data in Alun-Alun Pasuruan is the highest frequency of use of language is the Indonesian language. The Indonesian language is the language of our own nation, as the main factor that becomes the choice of society applied in daily life. Indonesian is also the main choice because of its most understood language in various circles. The use of Foreign Languages such as English or Arabic is the influence of the environment. Environmental influences can also affect language use in certain areas. For example, Alun-Alun Pasuruan is surrounded by many Islamic boarding schools, so the use of Arabic is often found in the area. English is an international language that is widely used in various countries. English is agreed by some countries as a bridge language and can be referred to as Lingua Franca. The use of English also affects economic factors.

It is common that the use of language in LL is summarized into two categories: the use of language at the top down and the use of language at the Bottom-up. The top-down category includes the use of language in public spaces created by government agencies or institutions, public institutions that deal with religious, government, health, education and cultural issues, for example, street signboard and general information, while the Bottom-up category includes language used by shop owners (clothes, food, jewellery), office/factory/private agents, personal information (rent/sell car/home) including job advertisements.

From observations in the Alun-Alun Pasuruan and Alun-Alun-Alun Bangil use, Bottom-up is more dominant considering that both regions are the city center dominated by the economic center for the community. In both regions, there are more places to shop and restaurants. But in both regions, there are also some Islamic boarding schools that affect the use of language in both regions. The results are shown by the number of Arabic uses applied to the signboard in the Alun-alun Bangil reached 32.95% to the second place after Indonesian use. From the first category to the second category, it shows how official and unofficial a language is used, as stated by (Ben-Rafael, Eliezer, Shohamy, and Amara, 2006).

As the name implies, LL is a panoramic language presented to the view, whether on the street, street corner, park, and building. All of this is the place where public life is going on. Such nature becomes a symbol of society, community, and region. For (Ben-Rafael, Eliezer, Shohamy, and Amara, 2006), LL is considered important because it not only describes the background and portrait of our daily lives but it is also a valuable source of language learning. LL

also shapes the way we interact as members of society and gives us an identity. And firstly, it is anywhere and is open and free of charge for anyone. From the results of research using the signboard in the Alun-Alun Pasuruan and Alun-Alun Bangil, the most data is found in the use of "Building name" as much as 53.28%, this is influenced by the environment that became the city center and the local figure. The environment affects the results of the use of the signboard. What's more, in the city center, the first crossing must be the number of department centres. In second place is the "Informative sign", resulting in 27.63%.

The function of an "informative sign" is to provide information to the whole community about information relating to the place, such as the name of a place, street name, information on an object etc. An information sign is displayed in a place that is a tourist spot. The third position of the use of the signboard as "learning media" resulted in 11.2%. Tourist attractions can also be used as learning material. Wherever people are in the function of "learning media" is also useful for interesting learning facilities. Not only for vacation, but we also benefit from reading the signboard.

In the fourth position is "order and prohibition" resulting in 6.58%. "The function of the signboard " order and prohibition" is to maintain order in an area to create a safe and organized environment in accordance with the rules." Conducive areas make the place more valuable for visitors. The last position is the "slogan" resulting in 1.32%. The slogan is inviting to do positive activities. The use of the slogan is not maximal. If the use of slogans is well utilized and proper placement, then the public will be interested in doing the positive.

CHAPTER IV

CONCLUSION AND SUGGESTIONS

This chapter is the last part of research study, this chapter provides a conclusion by clearly explaining this research all of the results and findings. In addition, this chapter also provides suggestions for the next research.

4.1 CONCLUSION

Of the total research results, there were 152 data. The highest result of using landscape linguistic language is dominated by Indonesian, and the result is 79 (51.97%). "The function of the highest landscape linguistics is used on "building names". The use of foreign languages that are widely used in total is Indonesian - English 33 (21.71%). English is dominant in economic factors. Widely used in non-official signs or (Bottom-Up) because there are various shopping centres and several cafes. The use of Arabic - Indonesian is in third position 30 (19,74%), it is influenced by the environmental factor, which is the basis for the use of the Arabic language. In the fourth position, the English language, the data is 8 (5,26%) as monolingual language, mostly used in shops name. The last position is the Arabic language as a monolingual language the data are 2 (1,32%) used in an Islamic office center.

The use of landscape linguistics is very wide, and it can be said that its use is also influenced by several factors that exist in a particular area. Linguistics of the landscape can also make an area have different distinctive features. Like the use of language influenced by the surrounding environment. Based on the data

analyzed, the Indonesian language is the sole ruler of the Linguistic landscape in Alun-alun Pasuruan and Alun-alun Bangil. There is a competition between the Indonesian language and Arabic Language. The impact of economic strength makes the Indonesian language position somewhat overridden. The text produced by private/individuals is more dicers than the text produced by the government. The supervision of language use is no longer limited to institutional power, but rather the role of bottom-up that holds control of the linguistic landscape case in both places.

Economic factors become one of the most dominant factors in the use of other languages. English is used because it is an international language. Followed by Arabic, which is influenced by environmental factors. Indonesian is the national language of the Republic of Indonesia, English is the language that influences economic factors, and the latter is the environmental factor that affects the use of Arabic. There are two important things that play a role in the Linguistic Landscape study, namely, text makers and consumers of the text. These two roles influence each other's text results in public spaces.

4.2 SUGGESTIONS

In this study, researchers provide advice for researchers who want to know more details about the linguistics of landscape in the city of Pasuruan. The study focused on the frequency of language use, language spoken in the region and the function of the linguistics of the landscape in the area that is the subject of this

research. "For further research, we can examine more details about the frequency of any language that is used from "Top-Down" and "Bottom-Up" and total monolingual languages (Indonesian, English, Arabic) and bilingual (Indonesian - English and Indonesian - Arabic) on official-sign and non-Official sign." At this time, the Alun-Alun Pasuruan is undergoing construction of the addition of facilities for visitors to the mosque, perhaps after the construction, will increase the number of landscape linguistics used.



UIN SUNAN AMPEL
S U R A B A Y A

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