# A LINGUISTIC LANDSCAPE STUDY IN PONDOK PESANTREN PUTRI MAMBAUS SHOLIHIN GRESIK

## THESIS

Submitted as Partial Fulfillment of the Requirements for the Bachelor Degree of English Department Faculty of Arts and Humanities State Islamic University of Sunan Ampel Surabaya



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# ABSTRACT

Firdausiyah, Hurrotul. 2019. **Linguistic Landscape Study in Pondok Pesantren Putri Mambaus Sholihin Gresik**. English Department, Faculty of Arts and Humanities. State Islamic University of Sunan Ampel Surabaya.

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Key Terms : *Linguistic Landscape*, *Sign*, *Pondok Pesantren*, *Pondok Pesantren Putri Mambaus Sholihin*.

This thesis portrays the linguistic landscape (LL) in Pondok Pesantren (Ponpes) Putri Mambaus Sholihin Gresik. This thesis mainly focuses on the languages displayed, the signs categories, and the signs construction. The data in this thesis were collected from the signs in Ponpes Putri Mambaus Sholihin, field notes, and interviews with two informants. The total of the signs as the data in this thesis are 164 signs. The theoretical framework used in this thesis is Landry and Bourhis's theory which provides LL definition and LL function, Reh's theory for the type of multilingual signs, Spolsky and Cooper's theory for the signs categories, and Gorter's theory which provides LL as the pedagogical tool.

In this thesis analysis, the researcher employed descriptive – qualiatative and quantitative approach by collecting the data, then classifying the data, analyzing the data, and interpreting the data.

The data analysis shows that the languages displayed in Ponpes Putri Mambaus Sholihin LL are English language, Arabic language, and Indonesia language. Those languages are the official languages in Ponpes Putri Mambaus Sholihin as the *salafi* and modern Pondok Pesantren. English language and Arabic language have the similar value with Indonesia language as the national language in Republic of Indonesia. While, Javanese language as the mother tongue is non-active in the linguistic landscape of Ponpes Putri Mambaus Sholihin. Those languages in the LL have the function as the invormative and symbolic that Ponpes Putri Mambaus Sholihin is a *Pondok Bahasa*. The signs categories in Ponpes Putri Mambaus Sholihin cover building name signs, informative signs, order & prohibition signs, slogan signs, and learning media signs. Beside the function of  each signs itself, those signs categories have the pedagogical tool of language learning for the students (*santri*). Regarding the informants, the signs construction in Ponpes Putri Mambaus Sholihin LL are there are some procedures in the signs creation; discussion, vocabularies collection, and vocabularies & grammar correction (*tashih*), and there are not unwritten official regulation in the use of English and Arabic languages in the signs creation. In addition, the purposes of the signs creation beside as the pedagogical tool are to build language environment, to remind the students, and to create aesthetic value in Ponpes Putri Mambaus Sholihin LL.

# INTISARI

Firdausiyah, Hurrotul. 2019. **Linguistic Landscape Study in Pondok Pesantren Putri Mambaus Sholihin Gresik**. Sastra Inggris, Fakultas Adab dan Humaniora.Universitas Islam Negeri Sunan Ampel Surabaya.

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Kata Kunci : *Lanskap Linguistik*, *Plakat*, *Pondok Pesantren*, *Pondok Pesantren Putri Mambaus Sholihin*.

Skripsi ini meneliti tentang lanskap linguistik (LL) yang ada di Pondok Pesantren (Ponpes) Putri Mambaus Sholihin Gresik. Skripsi ini fokus pada penelitian bahasa-bahasa yang digunakan di plakat, kategori-kategori plakat, dan pembentukan plakat di lanskap linguistik Ponpes Putri Mambaus Sholihin. Data di skripsi ini diambil dari plakat-plakat di Ponpes Putri Mambaus Sholihin, catatan-catatan, dan wawancara dengan dua narasumber. Total plakat yang digunakan sebagai data di skripsi ini adalah 164 plakat. Teori-teori yang diterapkan di skripsi ini adalah teori dari Landry dan Bourhis yang membahas definisi LL dan fungsinya, teori dari Reh yang membahas tentang tipe plakat multibahasa, teori dari Splsky dan Cooper yang membahas tentang macam kategori plakat, dan teori dari Gorter yang membahas tentang LL sebagai media pendidikan (pedagogi).

Di skripsi ini, penulis menggunakkan pendekatan deskriptif – kualitatif dan kuantitatif dengan mengumpulkan data, kemudian mengklasifikasikan data, dan menginterpretasikan data.

Hasil dari analisi data menunjukkan bahwa bahasa-bahasa yang ditemukan di lanskap linguistik Ponpes Putri Mambaus Sholihin adalah bahasa Inggris, bahasa Arab, dan bahasa Indonesia. Bahasa-bahasa tersebut merupakan bahasa resmi yang digunakan di Ponpes Putri Mambaus Sholihin yang merupakan Pondok Pesantren *Salafi* Modern. Bahasa Inggris dan bahasa Arab mempunyai nilai yang sama dengan bahasa Indonesia yang merupakan bahasa nasional di NKRI ini. Sementara bahasa Jawa yang merupakan bahasa ibu di daerah Gresik tidak berlaku atau di non-aktifkan di lanskap linguistik Ponpes Putri Mambaus Sholihin. Bahasa-bahasa di lanskap linguistik tersebut mempunyai fungsi informasi dan simbolis bahwa Ponpes Putri Mambaus Sholihin merupakan Pondok Bahasa. Kategori-kategori plakat yang berada di Ponppes Putri Mambaus Sholihin mencakup plakat yang berfungsi sebagai plakat nama bangunan, plakat informasi, plakat larangan & perintah, slogan, dan plakat media pembelajaran. Plakat-plakat tersebut disamping mempunyai fungsi-fungsi tersendiri. Plakat-plakat tersebut digunakan sebagai media pedagogi pembelajaran bahasa untuk santri-santri di Ponpes Putri Mambaus Sholihin. Berdasarkan narasumber dari wawancara, pembentukan plakat di lanskap linguistik Ponpes Putri Mambaus Sholihin mempunyai beberapa prosedur yang harus dilakukan, yaitu diskusi (musyawarah), pengumpulan kosa kata, dan pengecekan kosa kata & tata bahasa (*tashih*). Tidak ada aturan resmi yang tertulis mengenai penggunaan bahasa

Inggris dan bahasa Arab di plakat-plakat di lanskap linguistik Ponpes Putri Mambaus Sholihin. Selanjutnya, pembentukan plakat-plakat di Ponpes Putri Mambaus Sholihin mempunyai beberapa tujuan yaitu untuk membangun lingkungan bahasa, sebagai pengingat santri-santri, dan untuk mencipkan keindahan di lingkungan pondok.

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# CHAPTER I

## INTRODUCTION

In this chapter, the researcher presents the background of the study, the problems of the study, the objectives of the study, the significances of the study, the scopes and the limitations, and also the definition of the key terms.

### 1.1. Background of Study

As a current trend of linguistic research, linguistic landscape (henceforth; LL) has been an interesting topic to be examined by many researchers. It portrays the visible signages in the public areas which have the information functions and the symbolic functions (Landry & Bourhis, 1997). LL study focuses on the investigation of the availabe written information on language signs in the certain area (Gorter & Cenoz, 2007). Landry and Bourhis introduce the term of LL firstly as the language used in public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape in a given territory, region, or urban group (1997: 25). Thus, linguistic landscape serves an information about the linguistic characteristics, and the languages of the certain geographical territory limits as the language identity.

Gorter (2007) states that the languages diversity in LL are influenced by the multilingualism and bilingualism. It is a common phenomenon in the word. The languages diversity and the different languages vitality have the important implications for the individuals and the societis.

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Based on Gade (2003), language is a vital factor to recognize the nations and groups identity and culture, the cultures closeness and the transformation impact of the new global symbols with the traditional. In case, linguistic landscape has been so important for the nations as the influence of globalization worldwide, cultural diversity, and hierarchical relationships.

There are some studies which have investigated LL in certain cities and countries worldwide to analyze the linguistic landscape to show its importance in the counries. For example,  LL was reported by Durk Gorter (2007) analyzes LL in Rome, Gorter describes and analyzes aspects of multilingualism and diversity in Rome LL. This study focuses on four different neighborhoods LL to find the diversities and the characteristics of bilingual and multilingual signs. This study aims to understand better about the multi-ethnic and the multi-cultural in Rome. This study uses a descriptive approach as the additional too for measuring the diversity of languages in the sociolinguistic context.

Backhaus (2006) analyzes multilingual signs in Tokyo, the capital of Japan. This country is known to be highly homogeneous in Japanese. In this study, a sign was considered to be any piece of written text within a spatially definable frame. He counted almost 12,000 signs of which 19.6 percent are classified as multilingual, which means that they contain at least one language in addition to, or instead of, Japanese. These multilingual signs were analyzed in more detail. It turns out that 98 percent of the multilingual signs include English, 72 percent have Japanese, 3 percent Chinese and 2 percent Korean. Moreover, eleven other

languages are displayed on less than one percent of the multilingual signs. Almost two words of the signs are non-official.

Said and Rohmah (2018) investigates Arabic language in Andalusian LL by focusing on linguistic repression and endurance. This study uses theories of ethnolinguistic vitality, language economy and power, and collective identity to investigate the data. Rohmah and Said conclude that the official language in Andalusia is Spanish. Arabic language is not encountered in the signs but it still exists in the toponyms apparent of the road signs as the borrowing words. The apparent of Arabic language is purposed for economic reasons and building collective identity among the Muslim society.

In Indonesia itself, LL studies are still in limited number. A few studies of Indonesian LL are conducted by Fakhiroh and Rohmah (2018), and Wafa and Wijayanti (2018). Fakhiroh and Rohmah's (2018) LL research analyzes the linguistic landscape in Sidoarjo city. This study focuses on the visible languages and the proportions of top-down and bottom-up signs in Sidoarjo city. Fakhiroh and Rohmah conclude that the domination language in Sidoarjo city is Indonesia language. The mother tongue, Javanese language, is rarely found in Sidoarjo LL. The functions of the signs in Sidoarjo city also examined in this study, They summed up that the signs fuctions are information and regulation, symbol, conservation the local language, identity, welcoming international visitors, and for economic purposes.

Wafa and Wijayanti (2018) studies LL in the worship places in Surabaya. They analyze languages used in the multilingualism signs in Ampel mosque, Al

Akbar National mosque, Kelahiran Santa Perawan Maria church, Katedral Hati Kudus Yesus church, Agung Jagat Karana Hindu temple, Segara Hindu temple, Budhayana Buddhist temple, Sanggar Agung Buddhist temple, Hok An Kiong Chinese temple, and Boen Bio Chinese temple. They result that languages used in the ten of worship places in Surabaya are Indonesian, Balinese, Javanese, Madurese, Malay, English, Chinese, Arabic, Pali language, Latin language, German, French, Dutch, and Japanese. Indonesia language is the dominant language used in mosques, churchs, and Buddhist temples. While in the Chinese temples, Chinese language is the most frequently used. However, Balinese and Indonesia languages have the similar position in Hindu temples.

More LL studies investigate the public places, such as tourist destinations, worship places, roads, cities, and commercial zones. Whereas the scholars have to investigate the different place for knowing linguistic landscape deeper and richer, such as in the educational environment. Gorter & Conez (2007) in their article mention that more LL research in education is surely needed because LL is available both in the school and in its environment.

Shohamy and Waksman (2009) in Gorter (2017) suggest that there are many signage issues that can be studied in the educational area. Where they regard that education is an institution which has opportunities to act as a powerful tool for meaningful language learning. They argue that the educational LL studies can lead to understand what happens inside schools and be relevant for education research. LL in educational environment points out how the signs can have a pedagogical value or language learning application (Gorter, 2017).

Gorter (2017) states the characteristics of LL in public space and in educational environment are different. For example, the number of multilingualism and the monolingualism are not similar, the signs production is often less professional because the most of signs are made by the students.

The example of LL study in school is held by Dressler (2015) analyzes the signages and the sign-making practices involved the process of the signs production and the signs decision making in elementary bilingual German-English school in Alberta, Canada. She uses a nexus analysis perspective in the analysis. She concludes that English signs are majority signs found and the teachers hold the responsibility in the sign making and the placement (bottom-up).

LL studies also have examined in the universities as the educational environment. The example of LL university study is the research conducted by Yavari (2012) who compares the linguistic landscape and language policies in two universities (Linkoping University and ETH Zurich). This study included the language policies and the languages displayed (top down – bottom up, multilingual, linguistic landscape area, and the signs category) in LL. Nevetheless, this study is incomplete beacuse it has not yet investigates the reasons of the languages used in two universities. As in its suggestion part mentioned to examine the reasons of language used in the next research.

This present study tries to identify LL study in Pondok Pesantren Putri Mambaus Sholihin involves the languages displayed, the categories of the signs, and the construction of the signs. This present research aims to see whether LL also found in Pondok Pesantren as Islamic education institution . However, this

recent study also aims at filling in these gaps by investigating the categories of the signs and the reasons of the languages used. This recent research under the title "A Linguistic Landscape Study in Pondok Pesantren Putri Mambaus Sholihin Gresik" examines three research questions, they are how the languages displayed, what the categories of the signs are, and how the linguistic landscape constructed.

The researcher uses Pondok Pesantren (henceforth, Ponpes) as the source of the data by many reasons. The first reason is as we know that Pondok Pesantren is the oldest Islamic education institution in Indonesia since Wali Songo period (around 15 AD). Madjid (1997) states that Pondok Pesantren does not only have Islamic value but also Indigenous value. This is the power of Pondok Peesantren can survive till this recent time. Pondok Pesantren in the past used the traditional system called as *halaqah* methode where many students sit down in the circle form and a teacher teaches in the middle of them. In the local education system, the students (*santri*) learn the life lesson, such as attitude, specially religion lessons.

Nowadays, Pondok Pesantren has developed. The application of education system in Pondok Pesantren has adopted from the overseas education and the formal education. This Pondok Pesantren called as "*Pondok Pesantren Modern*". Indeed, there are many Pondok Pesantren which obligate all of the students (*santri*) to master many languages. Thus, the researcher is interested to take Pesantren as the source of the data in this study.

In this study, the researcher takes Pondok Pesantren Putri Mambaus Sholihin which applies modern and *salafi* methods. Pondok Pesantren Putri Mambaus

Sholihin addresses in Suci Manyar Gresik, East Java exatcly in street KH. Syafi'i No. 07. In this Pondok Pesantren, the students (*santri*) are obligated to use and master the bilingual (English and Arab language). Moreover, Pondok Pesantren Mambaus Sholihin is known as the second biggest bilingual Islamic dormitory after Pondok Pesantren Gontor. The researcher attaches the profil of Pondok Pesantren Putri Mambaus Sholihin in the appendix.

From this, the finding from this recent study that analyzes LL study in Pondok Pesantren Putri Mambaus Sholihin LL can be used as a mirror of the education environment LL and as a pioneer of LL study in Pondok Pesantren for the further studies. Therefore, I believe, there is an urgent need to conduct this study immediately.

**1.2.** **Problems of Study**

From the background of the statement above, the researcher formulates the problems of the study as:

1. How are languages displayed in Ponpes Putri Mambaus Sholihin LL?

2. What are the categories of the signs in Ponpes Putri Mambaus Sholihin LL?

3. How are the signs constructed in Ponpes Putri Mambaus Sholihin LL?

**1.3.** **Objectives of Study**

Based on the problems of the study above, this study is intended to describe:

1. To describe the languages displayed in Ponpes Putri Mambaus Sholihin LL.

2. To describe the categories of the signs in Ponpes Putri Mambaus Sholihin LL.

3. To describe the construction of the signs in Ponpes Putri Mambaus Sholihin LL.

## 1.4. Significances of Study

This research contributes both of theoretical and practical in the study of linguistic, specially concerning about linguistic landscape study. Theoretically, this research can enrich the research in the field of the linguistic landscape. In addition, this research can be used as an additional reference for students who want to conduct a research especially in the linguistic landscape. Practically, the researcher expects that the reader can understand more about the linguistic landscape, and raise the language awarness specially in Pondok Pesantren environment. Hopefully, this research can help people who has been in Pondok Pesantren (students or visitors) to make easy their journey and make people know the special identity or symbol in a certain Pondok Pesantren.

## 1.5. Scope and Limitation

a. Scope

The scope of this study is sociolinguistic concerning linguistic landscape study.

b. Limitations

This research focuses on the linguistic landscape study in Ponpes Putri Mambaus Sholihin. Moreover, this research also focuses on the languages displayed, the categories of the signs, and the construction of the signs in Ponpes Putri Mambaus Sholihin.

## 1.6. Definition of Key Terms

In order to avoid the misunderstanding of the concept in this research, the operational definition of key terms are stated below:

a.   Linguistic landscape, studying the visibility of the written languages form in the signs at the public place.

b.   Sign, a piece of written text in the public place which displays instruction or information in the certain place.

c.   Pondok pesantren, the oldest Islamic educational institution in Indonesia since in Wali Songo period.

d.   Ponpes Putri Mambaus Sholihin Gresik, a female Islamic boarding school in Suci Manyar Gresik which applies *salafi* and modern methods.

## CHAPTER II

## LITERATURE REVIEW

In this chapter, the researcher explains the theories which are used as the basis of this research.

### 2.1. Linguistic Landscape

Linguistic landscape (LL) is studying the visibility of the written languages form in the signs at the public place. The term of LL is firstly defined by Landry and Bourhis (1997) as the language used in public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape in a given territory, region, or urban group.

The languages diversity in LL is influenced by multilingualism and bilingualism. It is a common phenomena in this world. Both the languages diversity and the different of languages vitality have the important implications to the individuals and the societies (Gorter, 2007).

LL has 2 functions: informative and symbolic. Informative function indicates the borders of the territory of linguistic group. It shows that a specific language or languages for communication or to sell products. On the other hand, the symbolic function refers to the value and the status of the languages as regarded (Landry and Bourhis, 1997). Moreover, LL study can influence the different insights and the different perspective on the languages knowledge, such as language attitude, language awareness, language policy, and so on.

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Gorter and Canoz (2007) claim that LL study focuses to analyze the available written information on languages signs at the public place. There are many LL research areas have been being analyzed by some researchers, the examples are the spread of multilingualism, the spread of English, the differences between top-down and bottom-up signs, and the effect of language policy.

LL works as a GPS which can guide the tourists to a particular location, LL can guide visitors, foreigners, and researches to a better understanding of the languages, cultures and hierarchical relationships impacting commerce, tourism, investment, education and public opinion. Although, LL has multipurpose role to contribute not only in keeping visitors, but also serve in raising the languages awareness (Alfaifi, 2015).

LL is so important among nations as the impact of the globalization influence. Gade (2014) states that language is the important factor to recognize the nations and the groups identity and the culture, the cultures closeness and the language transformation.

 LL in an educational context is so important to aim teaching about languages, multilingualism, language awareness and practical literacy. As Gorter says that LL study can be as a pedagogical tool or language learning and can be a great relevance for both teachers and students (Gorter, 2017). Moreover, LL study in educational area is important to know the relationships between the mother tongue, the official language, and the foreign language.

The characteristics of LL in the public space and in the educational environment are different. Gorter (2017) says that the number of multilingualism and the monolingualism in the public space and in the educational environment are different, moreover the signs production is less professional because most of the signs are made by the students. Moreover, Gorter and Cenoz (2007) states that there are more control on the languages used in educational environment LL where the characterstics of the signs by the students can also be applied in the boards where students put their own ads or notices or minds.

**2.2. Sign**

In linguistic landscape research, sign is the vital object. Sign is a piece of written text which portrays the information or the instruction at the certain place. According to Backhaus (2007:66), sign is defined as any piece of written text, including anything from the small handwritten sticker attached to a lamp-post to huge commercial billboards outside a department store. He claims that the sign function is to convey the  messages of general public interest, such as topographic, information, directions, warnings, instruction, and so on (Backhaus, 2007: 5).

Based on Wang (2015), signs generally have been divided into two types, "private vs government" (Landry & Bourhis, 1997), "top down vs bottom up (Ben Rafael, Shohamy, Amara & Trumper Hecht, 2006), "official vs non official" (Backhaus, 2006), or "private vs public" (Shohamy, Ben Rafael & Barni, 2010). All of the terms have the similar definition and scope; governement sign or top

down or official sign or public sign is intended to sign which is produced by public authorities like be government, municipalities or public agencies, and sign produced by individuals, organizations or firms or less autonomously in the authorized regulations limits refers to private sign or bottom up or non official.

The larger research of liguistic landscape, the problem of categorizing signs occures. Different researchers have categorized the signs into different taxonomies. Gorter (2006) states that the different elements which can be regarded in the signs taxonomy such as "how language displays on the sign, the location on the sign, the size of the font used, the number of languages on the sign, the order of languages on multilingual signs, the relative importance of languages, whether a text has been translated (fully or partially), and so on".

Spolsky and Cooper (1991) also classify the signs into the different criteria to build the sign languages taxonomies. They provides three possible taxonomies, they are a). The signs taxonomies based on the function and the use of the signs (such as street signs, advertising signs, warning notices, building names, informative signs, commemorative plaques, signs labelling object, and graffitti), b). The signs taxonomies based on the materials used in the signs or based on the physical form of the signs (such as metal, tile, poster, wood, stone), and c). The signs taxonomies based on the languages used and the number of languages in the signs (such as monolingual sign, multilingual sign, and bilingual sign).

While, Yavari (2012) distinguishes the categories of the signs into many types based on her data in Linkoping university and Zurich. The types are advertisements, information, instructions, services, signs, and jokes.

Based on the number of languages used in the signs, there are three types of the signs. They are monolingual, bilingual, and multilingual. Monolingual defined as the condition of being able to speak only one language. While, bilingual defines as the ability to use two languages, and multilingual defined as the ability or the competence to use more than two languages.

In the multilingual text analysis, based on Reh (2004) there are four types of multilingual information. They are 1) complementary, 2) duplicating, 3) fragmentary, and 4) overlapping. In the complementary type, the different information is written in the different language. In this type, the reader should master the languages in the text to comprehend it. Duplicating type, the same text and the same information are written in the different languages. In the fragmentary type, the informations are written in one language but there are some parts of the information is in the other language. While, in overlapping type, there is a part of information is repeated in the other language. All of the types of multilingual information use partially translation in the way of written.

## 2.3. **Pondok Pesantren**

Pondok pesantren is derived from two words, "*pondok*" and "*pesantren*". Pondok is from Arabic language "*funduq*" means lodging house or dormitory, while pesantren is from Sansekerta language "*syastri*" means the students which

learn the holy books (Agus Sunyoto, 2004). Thus, pondok pesantren is an Islamic educational institution where the students (*santri*) usually live in the dormitory (*pondok*) to learn the detail of Islamic knowledge and apply it in the daily life as the life guide by stressing the importance of morality in the society. Based on the definition, we can understand that Pondok Pesantren has three important elements, they are the place (*pesantren*), the students (*santri*), and the teachers (*kyai*).

Pondok pesantren is regarded as the oldest Islamic education in Indonesia since around 15 AD. Agus Sunyoto (2004) claims that the term of pondok pesantren is firstly introduced by the forth generation of Padepokan Giri Amparan Jati student, he is Raden Sahid (Sunan Kalijaga). Moreover, pondok pesantren has the big role in spreading Islam in Indonesia.

Based on the religion department (Departemen Agama, 2003), pondok pesantren in East Java can be classified into two types. They are: 1). *Pesantren Salafi*, pesantren whose classical and sorogan methods, while non-Islamic knowledge is not learned in this pesantren, and 2). Pesantren Khalafi, pesantren which applies madrasah system where the classical method used and the general knowledge learned include the foreign languages.

Mukti Ali in Rahardjo (1982) mentions that there are two types of learning systems in pondok pesantren. They are classical and non-classical. Classical system in pondok pesantren has some methodes, 1). *Wetonan* method, 2). *Sorogan* method, 3). *Muhawarah* method, 4). *Mudzakarah* method, and 5). *Majelis Ta'lim*

method. Whereas, non-classical system use speech method, grouping method, question-answer method, discussion, and dramatication.

## 2.5. Pondok Pesantren Putri Mambaus Sholihin

Pondok pesantren Mambaus Sholihin is one of modern and salafi pondok pesantren. There are three pondok pesantren in ponpes Mamabus Sholihin, they are pondok pesantren putra, pondok pesantren putri utara, and pondok pesantren putri selatan. In this study, the researcher focuses on pondok pesantren putri Mambaus Sholihin utara. It is located in street KH. Syafii No. 07 Suci Manyar Gresik.

Pondok Pesantren Putri Mambaus Sholihin adopts the combination of *Salaf Modern* system based on the education background of KH. Masbuhin Faqih as the manager (*pengasuh*) of Pondok Pesantren Mambaus Sholihin.

Based on Fadhilah (2016), Pondok Pesantren Mambaus Sholihin is the combination of three Pondok Pesantren, they are Pondok Pesantren Gontor which is the reference of Pondok Pesantren Mambaus Sholihin as the bilingual Pondok Pesantren. The second is Pondok Pesantren Langitan which is the reference of Pondok Pesantren Mambaus Sholihin in the Salafiyah system. And the last is Pondok Pesantren Roudlotul Muta'alimin Sawah Polo Surabaya in the Ubudiyah system.

# CHAPTER III

# RESEARCH METHOD

This chapter explains the vital procedures for doing the research. There are some procedures which had done for the research conducted. They are the research design, the subjects of the study, the data collection, and the data analysis.

## 3.1. Research Design

In this study, the researcher employed the descriptive – qualitative method. Krathwohl (1993) in (Knupfer and McLellan, 2001) states that descriptive method is a kind of research method which has three main purposes of research: describing, explaining, and validating the findings. Meanwhile, qualitative approach is an approach which involves the description and the interpretation of the data rather than the counting of features (Wray and Bloomer, 2006: 97). By all of these, the researcher used the descriptive and the qualitative methods because the data analysis were presented by interpreting and describing the detail information about schoolscape study in Ponpes Putri Mambaus Sholihin LL. Therefore the researcher also used quantitative approach in this research to analyze the data. According to Wray and Bloomer (2006), quantitative approach is an approach which deals with the counted or quantified linguistic variable. Thus, the numeric data were presented in the mixed methods. Mainly, the mixed method research was chose in this study to ensure the reliability and the validity of the data.

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### 3.2. Subject of the Study

The subjects of the study in this research were the head of OSPPMS (Organisasi Santri Pondok Pesantren Putri Mambaus Sholihin or Pondok Pesantren Putri Mambaus Sholihin Santri Organization) and the head of language department in OSPPMS.

The researcher came to the office of Ponpes Putri Mambaus Sholihin and met the head of OSPPMS. There, the researcher did the interview about the regulations and the processes of constructing linguistic landscape in Ponpes Putri Mambaus Sholihin. Moreover, the researcher also met the head of OSPPMS language department in the office. And the researcher did interview with the head of language department too about the similar topic (the regulations and the processes).

### 3.3. Data Collection

### 3.3.1. Data and Data Source

Dealing with this topic of the research, there were two kinds of the data. The first data was the opinions or the minds of the head of OSPPMS and the head of language department which are gotten by the interview.

The second data was the form of words which were used in the signs in Ponpes Putri Mambaus Sholihin LL. The form of words were taken from the signs which were photographed by the researcher.

The data source that was taken in this research were the pictures of the signs in Ponpes Putri Mambaus Sholihin LL. The data source also were taken from the head of OSPPMS and the head of OSPPMS language department.

### 3.3.2. Instruments

In conducting this research, there were two instruments used to answer the research questions. The first instrument was interview. The interview result was attached in the appendix. The researcher did the interview to the head of OSPPMS and the head of OSPPMS language department. When the researcher did the interview, the researcher did audio-recording as a main instrument and field-note as a secondary instrument.

The second instrument was observation. The researcher observed and photographed the signs in Ponpes Putri Mambaus Sholihin LL. The researcher used a digital camera as the tool in this research observation. Hult (2009) states that linguistic landscape study is based on taking photographs from the relevant source. Observation was conducted to know the signs condition in the linguistic landscape of Pondok Pesantren Mambaus Sholihin.

### 3.3.3. Techniques of Data Collection

Collecting data is used to get information in order to achieve the research objectives (Gulo, 2002: 110). To collect the data, the researcher did several procedures. The procedures were divided into two categories. They were interview procedure and observation procedure. The first one was interview. The researcher did the interview to know the regulations and the processess of

constructing linguistic landscape in Ponpes Putri Mambaus Sholihin. The interview result was attached in the appendix. The steps of interview which were conducted by the researcher:

a. The researcher visited Ponpes Putri Mambaus Sholihin to meet Neng Fa'ah (the head of Pondok Pesantren Putri Mambaus Sholihin) in order to get the research permition.

b. Then, the researcher came to the offfice of Ponpes Putri Mambaus Sholihin and did interview with the head of OSPPMS and the head of OSPPMS language department.

c. Field note taking. Beside recording the audio, the interview also noted down any vital informations from the interviewee.

The second one was observation. In linguistic landscape methodology, the data was taken based on taking photographs from the relevant sources (Hult, 2009). Moreover, Hult (2009) suggests that the taking photograph in LL study should be done by the naked eyes. Here, the researcher collected the data by taking photos of the signs in Ponpes Putri Mambaus Sholihin. The researcher used a digital camera in this observation. The steps of observation were:

a. The researcher came to Ponpes Mambaus Sholihin.

b. The researcher walked around the area of Ponpes Putri Mambaus Sholihin and took a photo of the signs.

## 3.4. Data Analysis

The researcher did the data analysis in several steps to answer each research questions. For the first question about the languages displayed in Ponpes Putri Mambaus Sholihin LL. The steps were:

a. The researcher categorized the signs based on the groups (monolingual, bilingual, and multilingual).

b. Secondly, the researcher analyzed and counted the languages used in the signs.

c. Next, the researcher counted the percentage of languages used in the signs.

d. The researcher presented the languages displayed in the signs into a tabel to be understood easily.

| Total | Groups | Languages | Number | Percentage |
|-------|--------|-----------|--------|------------|
| .... | Monolingual | .... | .... | .... % |
| | | .... | .... | .... % |
| | | .... | .... | .... % |
| | Bilingual | .... | .... | .... % |
| | | .... | .... | .... % |
| | | .... | .... | .... % |
| | Multilingual | .... | .... | .... % |

e.  The researcher also used the pie chart to present  the percentage of monolingual and bilingual.

The example of monolingual pie chart:



The example of bilingual pie chart:



f.  Next, the researcher analyzed, interpreted, and described the languages used in monolingual, bilingual, and multilingual signs based on the dominant language, the position of language, and the types of multilingual used in multilingual sign.

To analayze the second research question about the categorizations of the signs. The researcher used the categories of the sign based on the function of the

signs (building names, prohibitions & orders, slogans, informations, and learning media). There were some steps which was conducted by the researcher to answer this research questions:

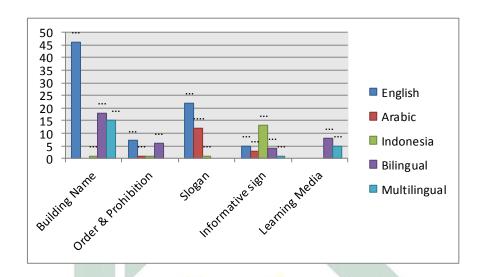a. Firstly, the researcher analyzed the signs based on the function of the signs.

b. Then, the researcher categorized the signs into five types based on the function of signs by following Spolsky and Cooper signs taxonomies. They were building names, prohibitions & orders, slogans, informations, and learning media.

c. After that, the researcher counted the percentage of the sign categories which was found in Ponpes Putri Mambaus Sholihin.

d. Then the researcher presented the result on the categories of signs into a tabel, as below.

| Total | Categorizations | Number | Percentage |
|---|---|---|---|
| .... | Building Names | ... | ... % |
| | Prohibitions & Orders | ... | ... % |
| | Informative sign | ... | ... % |
| | Slogans | ... | ... % |
| | Learning Media | ... | ... % |

e. Next, the researcher analyzed the distribution of languages in the signs.

f. After that, the researrcher used a graph to present the distribution of languages clearly and easily. The graph as follow.

g. Finally, the researcher interpreted and desribed the categories of the signs.

The last research question was about the construction of signs in Ponpes Putri Mambaus Sholihin LL, included the regulations and the procedures

Signs construction. For answering this question, the researcher used vivo code for analyzing the data. According to Saldana (2013), vivo code is the codes is taken directly from what the interviewee says and is placed in quotation marks. Thus, the researcher coded directly what the participant says which had transcribed and placed in a quotation mark. The steps of analyzing the data are:

a. Firstly, the researcher transcribed the result of interview.

b. Moreover, the researcher also matched the data information in the recording and in the field note.

c. Then, the researcher coded the data by using vivo code.

d. The researcher coded directly what the inteviewee says, then the researcher gave a highlight in the point.

The example of code:



e.  Finally, the researcher analyzed, interpreted, and described the data.

## CHAPTER IV

## RESEARCH FINDINGS AND DISCUSSIONS

In this chapter, the researcher serves the research findings of schoolscape study in Ponpes Putri Mambaus Sholihin LL. There are three explanations of the research findings. They are about the languages displayed, the categories of signs, and the construction of signs.

### 4.1 Research Findings

The researcher answers the research questions by analyzing two sides of the signs, inside and outside. 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, the monolingualism, the bilingualism, and the multilingualism. While, the second research question deals with the categories of signs found in Ponpes Putri Mambaus Sholihin. In this case, the researcer uses Spolsky and Cooper's signs taxonomies based on the function and the use of the signs. Whereas, the outside of signs deal with the interview result to answer the third question about the construction of the signs includes the procedures of signs construction, the regulations of signs construction, and the purposes of signs construction.

### 4.1.1 Languages Displayed in Ponpes Putri Mambaus Sholihin LL

This study conducts an observation to know the linguistic landscape in Ponpes Putri Mambaus Sholihin. The observation area covers the building of Ponpes Putri Mambaus Sholihin in the north area which have an address in  Street KH. Syafi'i No. 07 Suci Manyar Gresik. There are 169 signs are photographed. The signs which are gathered in this study are only the signs displayed the outside

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of buildings. The researcher does not photograph the signs in each inside of the rooms or the buildings.

All the signs are classified based on the languages diplayed. As the table 1 shows the languages displayed in Ponpes Putri Mambaus Sholihin LL. This research results that there are some languages displayed in Ponpes Putri Mambaus Sholihin LL, they are Indonesian, English, and Arabic languages. The monoligual, the bilingual, and the multilingual are also discovered in the signages. The detail discussion is presented in the figure 1 below.

| Total | Groups | Languages | Number | Percentage |
|-------|--------|-----------|--------|------------|
| 169 | Monolingual 112 | Arabic – only | 16 | 9 % |
| | | Indonesia – only | 16 | 10 % |
| | | English – only | 80 | 47 % |
| | Bilingual 35 | Arabic - English | 28 | 17 % |
| | | English – Indonesia | 4 | 2 % |
| | | Arabic – Indonesia | 3 | 2 % |
| | Multilingual 22 | Arabic – English – Indonesia | 22 | 13 % |

**Figure1. The Languages Displayed in Ponpes Putri Mambaus Sholihin LL**

The table above indicates that English language is the dominant language in Ponpes Putri Mambaus Sholihin LL (47%). Indonesia language as the national language in Republic of Indonesia has amount (10%). And Arabic language used in the sign is (9%). Whereas, Javanese language as the mother tongue is not found in Ponpes Putri Mambaus Sholihin LL.

Moreover, the table above shows that the number of monolingual signs is much larger than the bilingual and the multilingual. All of the monolingual signs are 112 signs which include Indonesian language, Arabic language, and English language. The highest number is English language and followed by Arabic language and the last number is Indonesian language. The bilingual signs has amount 35 signs include Arabic – English languages, English – Indonesian languages, and Arabic – Indonesian languages, and the multilingual signs found are 22 signs involve Arabic – Indonesia – English languages.

**4.1.1.1 Monolingual Signs**



**Figure 2. The Percentage of Monolingual Signs**

Among 112 monolingual signs displayed in Ponpes Putri Mambaus Sholihin LL, the dominant monolingual is English (72%) followed by Arabic (14%) and Indonesia (14%). Arabic language has the similar number with Indonesian language. The usage of English language can be found everywhere in Ponpes Putri Mambaus Sholihin, it is usually used in the board signs displayed in every rooms at every complexs as the building name and as the slogan. In Ponpes Putri Mambaus Sholihin there are 5 complexs (*Marhalah*). They are Fathimah,

Shofiyah, Aisyah, Romlah and Juwairiyah. Fathimah has 9 rooms, Shofiyah has 8 rooms, Aisyah has 5 rooms, Romlah has 7 rooms, and Juwairiyah has 17 rooms. The total of rooms in Ponpes Putri Mambaus Sholihin are 46 rooms. The top of the doors in every rooms, there is a sign which has the function as the building name (see Figure 3 ).



**Figure 3. The Building Name on the Top of Every Rooms**

Moreover, in every complexs (*Marhalah*) there are also signs which has the function as slogan. Those slogans used monolingual, English language or Arabic language (see Figure 4 & Figure 5).



**Figure 4. Slogan using English Language**



**Figure 5. Slogan Using Arabic Language**

Indonesian monolingual signs are seldom found inside the dormitory itself. It is usually found in the road at the outside of dormitory building in Ponpes Putri Mambaus Sholihin (see Figure 6). It is found in front of the guest office which has place outside of dormitory Pondok Pesantren Putri Mambaus Sholihin.



**Figure 6. Building Name Using Indonesian Language**

**4.1.1.2 Bilingual signs**



**Figure 7. The Percentage of Bilingual Signs**

The number of bilingual signs in Ponpes Putri Mambaus Sholihin are the second larger after monolingual signs. Bilingual signs  in Ponpes Putri Mambaus Sholihin can be Indonesian - English, Indonesian - Arabic, and English - Arabic. Among 35 bilingual signs, most them are written in English - Arabic language (80%), followed by English – Indonesian language (11%) and Arabic – Indonesian language (9%). The bilingual signs in Ponpes Putri Mambaus Sholihin

use translation. It means that the sign has similar text and meaning but it is written in two languages. To be specific, see Figure 8 as the example.



**Figure 8. English - Arabic Signs**

This bilingual sign can be found before entering the dormitory in Ponpes Putri Mambaus Sholihin. This sign is written in English-Arabic language by using complete translation. The English text has the similar meaning with the Arabic text. Moreover, the font size in this sign has similar size, it means that among English And Arabic language have similar position and value in Ponpes Putri Mambaus Sholihin.

**4.1.1.3. Multilingual Signs**

This research discovers  22 multilingual signs (13%) from all of the signs in Ponpes Putri Mambaus Sholihin. The languages used in the multilingual signs are Indonesian, Arabic, and English language. This multilingual signs are often found in the top of the certain room in Ponpes Putri Mambaus Sholihin, such as the OSPPMS office room, the healthy room, the information room, and so on. Furthermore, the multilingual also used in the vocabularies sign which has the function as the learning language tool  for the students (*santri*) in Ponpes Putri Mambaus Sholihin.

To know more about the multilingual signs in Ponpes Putri Mambaus Sholihin, the researcher uses Reh's arrangement about the types of multilingual

signs as mentioned in the previous study. Reh (2014) classifies the multilingual signs into four types, they are complementary, duplicating, fragmentary and overlapping.

After analyzing the multilingual signs in Ponpes Putri Mambaus Sholihin, the researcher finds that the dominant type of multilingual sign is duplicating sign. Even almost all of the multilingual signs in Ponpes Putri Mambaus Sholihin are duplicating signs. To be spesific, see Figure 9 below.



**Figure 9. The Vocabularies Sign in the Cooperation**

Figure 9 is the example of a duplicating sign in Arabic, English, and Indonesia languages. This sign carries the similar text and information in different languages (Arabic, English, and Indonesia). The Arabic language is written on the left, and the Indonesia and English languages are written in the right. Based on Yavari's opinion about the dominant language considering the left to right Latin

script (2012), the researcher concludes that Arabic language has the dominant positions in the multilingual signs.



**Figure 10. Healthy Room Sign**

The other example of the multilingual sign is in Figure 10 above. This sign also includes as the type of duplicating sign. It carries the same information which are written in different languages. Through this sign, the researcher concludes that Arabic, English, and Indonesia languages have the same value and the same position in Pondok Pesantren Putri Mambaus Sholihin.

**4.1.2. Signs Categories in Ponpes Putri Mambaus Sholihin LL**

In this analysis, the researcher categorizes the signs by using Spolsky and Cooper's signs taxonomies based on the function and the use of the signs. After analyzing the data, the researcher finds that the categories of the signs which match with all of the data include building name, prohibition & order, informative sign, slogan, and learning media. The detail information of the categories of the signs is discussed below.

| Total | Categorizations | Number | Percentage |
|-------|-----------------|--------|------------|
| 169 | Building Names | 80 | 47% |
| | Prohibitions & Orders | 15 | 9% |
| | Informative sign | 26 | 15% |

| | | | |
|---|---|---|---|
| | Slogans | 35 | 21% |
| | Learning Media | 13 | 8% |

**Figure 11. The Number of Signs Categories**

The table above presents that building name signs constitute the biggest sign category in Ponpes Putri Mambaus Sholihin LL (47%) followed by slogan signs (21%), informative signs (15%), prohibitions & orders (9%), and the last is learning media sign (8%).

The different signs categories use the different language and there are possible reasons behind the languages patterns. Figure 12 below indicates the different languages in the different signs categories.
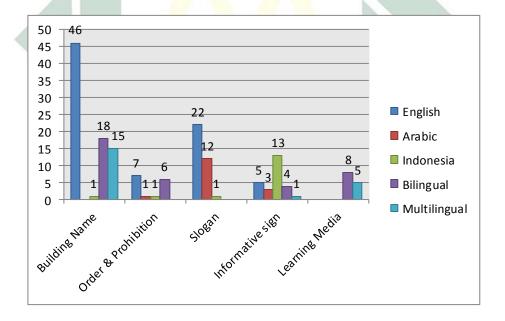


**Figure 12. The Distribution of Languages in the Signs Categories**

By looking at Figure 12, the interesting point is the use of English language in the building name signs. Almost 57,5% of the building names are in English language. The high number of English language in the building name implies that Ponpes Putri Mambaus Sholihin is a *salafi* and modern Islamic

boarding shool. Thus, the students are not only obligated to learn and master Arabic language but also English language as the international language. The obligation of English and Arabic language in Ponpes Putri Mambaus Sholihin is aimed to prepare the students's language skills in the future after graduating from Ponpes. The interesting one is there is only one Indonesian language sign in the category of building name signs. Futhermore, 22,5% of building signs are written in the bilingual, English – Arabic languages, and 18,7% of them are in the multilingual, English – Arabic – Indonesian languages.



**Figure 13. The Building Name Sign in the Library Using Multilingual**



**Figure 14. The Shoes Shelf Name Sign Using Bilingul**

In the categories of order & prohibition signs, English language is still in the high number. Amount 46,6% of the order & prohibition signs are written in English language. Indonesia language is also found in one sign in the category of order & prohibition signs. Moreover, Arabic language is also found in one sign.

The order & prohibition signs are also written in bilingual, English – Arabic languages and English – Indonesia languages.



**Figure 15. The Prohibition Sign Using English – Arabic Languages**



**Figure 16. The Order Sign Using English Language**

Next is slogan sign. Slogan signs have motto and quotation from some scholars which are purposed to remind and influence the students (*santri*) to keep doing good behaviour and good attitude. The larger number of English language is still discovered in the slogan signs. Amount of 62,8% slogan signs are writtten in English language. Arabic languages are the second larger of slogan signs (34,3%). And Indonesia language encountered in only one sign of slogan category. Those slogan signs are made from the English or Arabic good quotations which has a function to remind the students to do a good attitude and a good behaviour.
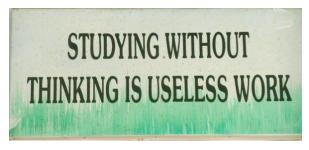
**Figure 17. The English Quotation in Slogan Sign**



**Figure 18. The Arabic Quotation in Slogan Sign**

The surprising one is the official language appears as the majority in the informative signs. In other word, 50 % of the informative signs are in Indonesian language. While, in the other signs categories, Indonesia language is in the under of number (only one sign uses Indonesia language in building name, order & prohibition, and slogan) even Indonesia language is not found in learning media signs.

As informative signs, it indicates that the main function is for information. The high of availability of Indonesian language in informative signs implies that those signs are purposed to public, not only the students (*santri*) and the teachers (*ustadz-ustadzah*) in Ponpes Putri Mambaus Sholihin. The example is for the families of the students. Thus, the informative signs are made by using Indonesian language as the official language of Republic Indonesia and all of Indonesian people can understand it.

**Figure 19. The Visiting Rules Sign Using Indonesian Language**

For learning media signs, they are written in the bilingual and multilingual signs. The bilingual languages in the learning media signs cover English – Arabic languages and English – Indonesian languages. While, the multilingual signs cover English – Arabic – Indonesian languages. Those slogan signs use multilingual and bilingual imply the function as the language learning tool or the pedagogical tool for the students to develop the students's knowledge language involve increasing the vocabularies.



**Figure 20. The Learning Media Sign Using Bilingual Sign**

**Figure 21. The Learning Media Sign Using Bilingual Sign**

**4.1.3 Signs Construction in Ponpes Putri Mambaus Sholihin LL**

To further investigate how the linguistic landscape in Pondok Pesantren Putri Mambaus Sholihin is constructed, the researcher comes to Pondok Pesantren Putri Mambaus Sholihin and does interview some people to get the information about the signs construction in LL. They are Mbak Evilia as the head of Pondok Pesantren Putri Mambaus Sholihin Santri Organization (OSPPMS), and Mbak Bela as the head of language department in OSPPMS.

After doing interview, the researcher codes the result of interview. Then the researcher analyzes and describes the information. The detail information is discussed below.

**4.1.3.1 Procedures of Signs Construction in Ponpes Putri Mambaus Sholihin**

  **LL**

There are some procedures which have be done before constructing the linguistic landscape in Pondok Pesantren Putri Mambaus Sholihin. Based on the coding of interview, the procedures are:

a.   Discussion (*Musyawarah*)

According to Mbak Evil's explanation as the head of OSPPMS, the first procedure is discussion with the language department to discuss about the project of signs creation (called as *pamfletisasi* by OSPPMS). In the addition, Mbak Bela explains that in the discussion, the *pamfletisasi* team is formed. The team consists of the leader, the secretary, the layout team, the references team, and so on.

b.   Collecting the vocabularies

After discussing the signs creation project, the references team collect the vocabularies. The head of language department (Bela) says

> "*The vocabularies in the signs are taken from the slogans, the mottos, and the vocabularies in Arabic and English languages. Even, those slogans, mottos, and vocabularies are resulted from the advisor's suggestions (ustadz-ustadzah)*".

> "Kosakata-kosakata yang digunakan di plakat-plakat diambil dari semboyan-semboyan, moto-moto, dan kosakata-kosakata dari bahasa Arab dan bahasa Inggris. Bahkan juga, semboyan-semboyan, moto-moto, dan kosakata-kosakata yang digunakan di plakat-plakat itu tidak lepas dari saran dari para pembimbing di OSPPMS".

c.   Checking the vocabularies and the grammar (*Tashih*)

The last and the important procedure is *Tashih*, it means that all of the vocabularies which want to be created into signs have to be examined and tested

to *ndalem* (Syaikhana KH. Masbuhin Faqih and family). *Tashih* is aimed to correct the vocabularies and the grammar before printing as the signs. As the head of language department says

> "*The important one is asking permition to ndalem( Romo kyai, agagis, and ananing).*"

> "Yang terpenting dalam pembuatan plakat-plakat di Ponpes ini adalah izin dari keluarga *ndalem* (keluarga kyai)".

### 4.1.3.2 Regulations of Signs Construction in Ponpes Putri Mambaus Sholihin LL

There are unwritten official rules for the signs construction in Ponpes Putri Mambaus Sholihin. The signs creation is the project of language department in OSPPMS. There is no rule to creat the signs in English language and Arabic language, English language and Arabic language are the official languages in Ponpes Putri Mambaus Sholihin. Thus, all of the students are obligated to master those languages. Even, the local language, such as Javanese, Madurese, and so on are non-active in Ponpes Putri Mambaus Sholihin. As the head of language department's expalanation;

> "*The use of local languages in the signs will destroy the language environment in Ponpes Putri Mambaus Sholihin. Maybe, the local language signs can be made but it will be for the outside signs which are aimed for the public not for the students (santri)*".

> "Penggunaan bahasa daerah di plakat-plakat akan merusak lingkungan bahasa di Ponpes Putri Mambaus Sholihin ini. Mungkin bahasa daerah dapat digunakan di plakat-plakat, tapi plakat-plakat yang ditujukan untuk publik tidak untuk plakat-plakat yang ditujukan untuk para santri".

### 4.1.3.3 The Purposes of Signs Construction in Ponpes Putri Mambaus Sholihin LL

According to result of vivo code, the researcher finds some purposes of signs construction in Ponpes Putri Mambaus Sholihin LL. They are:

a.    To build the language environment

Ponpes Putri Mambaus Sholihin applies the bilingual system in the daily life. There are language week system in Pondok Pesantren Putri Mambaus Sholihin. It is changed every weeks. In one week, the students have to speak English language and in the next week, the students have to speak Arabic language.

Based on Mbak Evil's explanation as the head of OSPPMS,  the creating of signs in English language, Arabic language, and Indonesia language is to support the bilingual system in Pondok Pesantren Putri Mambaus Sholihin. Indonesia language used in the signs for making the students easy to understand the meaning.

b.    To create the aesthetic value

The next purpose of signs construction is to create  the aesthetic value. By the bilingual and multilingual signs, they beautify the environment view in Ponpes Putri Mambaus Sholihin.

c.    To remind the students

There are many slogan signs in Ponpes Putri Mambaus Sholihin LL. They are aimed to remind the students  toward  the good things and the good attitudes. Those slogan signs have motto and quotation from some scholars and teachers (*ustadz-ustadzah*). As the explanation of Mbak Evil about the slogan found in Ponpes Putri Mambaus Sholihin, see Figure 22 below.

**Figure 22. The Admonition in Slogan Sign**

This slogan sign is about the admonition of Syaikhana KH. Masbuhin Faqih. It says "*Tafaqquh fii ad-diin, tawajjuh ila Allah, takholluq bi al-akhlaaq al-kariimah, tarqiyyah al-lughah al-'arobiyyah wa al-injiliziyyah*" which means seeking Islamic knowledge, having prayer to Allah, having the good attitudes to the parents, the teachers, the family, and the friends, and the last is mastering bilingual, English and Arabic language. Through this sign, the students will be reminded to the purposes of their study in Ponpes Putri Mambaus Sholihin.

**4.2. Discussion**

This report addresses three objectives of research questions which relate to the linguistic landscape in Ponpes Putri Mambaus Sholihin. This discussion is arranged based on these three objectives of the research questions include the languages displayed, the sign categories, and the signs construction.

Regarding the objective of the first question about the languages displayed in Ponpes Putri Mambaus Sholihin LL. Based on Laundry and Bourhis's LL theory that LL is the languages used in public spase. Thus, the researcher concludes that

Ponpes Putri Mambaus Sholihin LL has the languages diversity in the display. They are Arabic, English, and Indonesian languages. Those languages are performed in the monolingual (112 signs), the bilingual (35 signs), and the multilingual (22 signs) from total of 169 signs. English language (47%) appears as the majority language in the monolingual signs. While in the bilingual signs, English – Arabic (17%) dominates the linguistic landscape. Arabic – English – Indonesia languages discovered the multilingul signs in the linguistic landscape. Based on Reh's theory about the type of multilingual information and the research finding of multilingual sign in this study. The reseacher conludes that he multilingual type used in Ponpes Putri Mambaus Sholihin LL is duplicating sign type, where the languages presented in the sign have a similar information and a similar meaning. The multilingual sign is created by translating the same words in the different languages. It refers that all of the languages have a similar value.

With regarding Landry and Bourhis's theory about the function of LL, languages displayed in Ponpes Putri Mambaus Sholihin LL has two function as the informative function and the symbolic function. Those languages inform that Ponpes Putri Mambaus Sholihin is *pondok bahasa* by applying English language and Arabic language. Arabic language refers to Ponpes Putri Mambaus Sholihin as Ponpes *Salafi*, while English language refers to Ponpes Putri Mambaus Sholihin as Ponpes Modern. Moreover, Indonesian language is used to help the sign readers to understand the meaning of the text and the information inside the text. Thus by applying English and Arabic language in Ponpes Putri Mambaus Sholihin symbolize that Ponpes Putri Mambaus Sholihin is Ponpes *Salafi* Modern.

The second objective of the research questions concerns the sign categories. The researcher uses the sign taxonomies by Spolsky and Cooper based on the function and the use of the signs. The category of the signs in Ponpes Putri Mambaus Sholihin are building name, information, slogan, prohibition & order, and learning media. Those sign categories are unequally spread in Ponpes Putri Mambaus Sholihin LL. The highest frequency of sign categories are encountered inside of the dormitory. The other sign categories are discovered outside of the dormitary, such as in the roads and so on. Building name signs are most often found and dominate the linguistic landscape. Those signs are found 47 percent from all of the signs (169 signs). Almost the buildings and the rooms in Ponpes Putri Mambaus Sholihin have the building name signs. The other important sign in LL of Ponpes Mambaus Sholihin is Slogan. It reaches 21 percent. All of those slogan signs are presented in monolingual by using English language or Arabic language. The aim of slogans itself is for student's reminder about the good things and the good attitudes as the essences in the slogan signs. The learning media signs are also encountered. Those signs contain the vocabularies used in the students's daily activity. Thus, the learning media signs spread in every rooms, specially the vital rooms such as the bath room, the cooperation, the healthy room, and the healthy room. Moreover, the researcher also categorizes the signs into the informative signs (15%) and the prohibion & order signs (9%). Based on Gorter's theory thet LL in educational environment can be as a pedagogical too, the researcher concludes that the important one in the signs category analysis is Ponpes Putri Mambaus Sholihin LL conveys the pedagogigal application in the languages learning for the students.

The third and the last the objective of the research question is the construction of the signs in Ponpes Putri Mambaus Sholihin LL. In this research question, the researcher analyzes the procedures of the signs construction, the regulations of the signs constructions, and the purposes of the signs construction. Regarding the coding of the interview result. The researcher concludes that the procedures of the signs construction in Ponpes Putri Mambaus Sholihin LL are the first is the discussion (*musyawarah* ) of OSPPMS and the language department  which aims to form the team for constructing the signs project. Next is the collection of the vocabularies (*mufrodat*) from the language department and the references team even from the advisors of the OSPPMS (*ustadz-ustadzah*). The last is the correction of the collected vocabularies (*tashih*) and the grammar before printed. *Tashih* is directly conducted by the manager (*pengasuh*) of Ponpes Putri Mambaus Sholihin and the family (*ndalem*).

For the regulations of the signs construction, there are no unwritten official rules for using English or Arabic or Indonesia language in the creation of signs in Ponpes Putri Mambaus Sholihin. The use of Arabic and English languages is an obligation for all of the students in Ponpes Putri Mambaus Sholihin as the bilingual islamic dormitory. The researcher concludes that the use of Arabic and English languages is reflecting the bilingual system which is applied in Ponpes Putri Mambaus Sholihin.

There are some purposes of the signs construction in Ponpes Putri Mambaus Sholihin. They are to build language environment by using English, Arabic, and Indonesia languages, to remind the students to do the good things and the good

attitudes by the slogan signs, and the last is to create aesthetic value in Ponpes environment.

In short, the present study identifies three important findings. Linguistic landscape of Ponpes Putri Mambaus Sholihin discovers Arabic, English, and Indonesia languages. The building names, the slogans, the prohibition & orders, the informations, and the learning medias are the categories of signs encountered the LL of Ponpes Putri Mambaus Sholihin, most of the sign categories are the pedagogical tools for learing languages in Ponpes Putri Mambaus Sholihin.

And the last objective of the research question is the signs construction. There are some procedures for constructing the signs, 1) Discussion, 2) Collecting the vocabularies, and 3) Correcting the vocabularies and the grammar. There are not officially written regulations for using English and Arabic languages in the signs. Furthermore, the signs construction are aimed to build the language environment, to remind the students, and to create the aesthetic value.

**BAB V**

**CONCLUSION AND SUGGESTION**

In this chapter, the researcher presents the conclusion of the study and the sugestion for the future studies.

## 5.1. Conclusion

After analyzing the data, the researcher concludes the research findings. The first is languages displayed in Ponpes Putri Mambaus Sholihin LL. The researcher encounters Arabic, English, and Indonesia languages which are presented in monolingual, bilingual, and multilingual signs. The multilingual signs in Ponpes Putri Mambaus Sholihin LL are designed by usig duplicating type. Thus, the languages used in multilingual signs have a similar information and a similar value. English language, Arabic language, and Indonesian languages have the function of informative and symbolic that Ponpes Putri Mambaus Sholihin is Ponpes *Salafi* Modern.

The second is the categories of signs discovered in Ponpes Putri Mambaus Sholihin LL are the building names, the slogans, the informations, the orders & prohibitions, and the learning media. The researcher categorizes the signs based on the function of signs. Beside that, all of the signs categories have the function as the pedagogical tool of language learning for the students in Ponpes Putri Mambaus Sholihin.

The third and the final is the purposes of the signs creation in Ponpes Putri Mambaus Sholihin. Based on the analysis, there are some purposes of the signs creation. They are building the language environment, reminding the students, and creating the aesthetic value.

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All in all, by looking at the research findings, the reseacher concludes that nowadays Pondok Pesantren has applied modern education system including the bilingual system in the Pondok Pesantren environment. Although Pondok Pesantren keeps the classic system to be the identic system.

**5.2. Suggestion**

Based on the research findings, there are some suggestions for the future studies. The descriptive approach in the linguistic landscape tool in this study is used to measure the case study of signs in Ponpes Putri Mambaus Sholihin LL. The linguistic landscape tool has a value which impacts the perception and the attitude of the students and the public who see the signs. The future studies will be more interesting to investigate the language attitudes in the linguistic landscape research. In the addition, the points as the characteristics of the languages on signs (the fonts size, the fonts type, the fonts color, and the words placement on the signs in the left or in the right or in the top or in the down or in the margin), and the signs placement in the certain area of linguistic landscape will be the further attractive investigation

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