

LINGUISTIC LANDSCAPE OF SIDOARJO CITY

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Abstract: *Linguistic landscape research has been administered in different parts of the world by several researchers. However, linguistic landscape research in Indonesia is still limited in number. To respond to the scarcity of linguistic landscape study in Indonesia, the present research discusses the visible languages and the proportions of top-down and bottom-up signs in Sidoarjo City. The functions of the signs are also identified. Data were collected from signs in some public places and along the main roads of Sidoarjo City. The results of the study show that the linguistic landscape is dominated by Indonesian. English is used more frequently than Arabic. Surprisingly, Javanese as the mother tongue for the majority of the society of Sidoarjo is rarely used. Some other Asian languages are also apparent in the shopping centers. Description and explanation of the functions of the signs are also presented.*

Keywords: *Linguistic Landscape; bilingualism; multilingualism; function; Sidoarjo City*

1. INTRODUCTION

Linguistic landscape, (henceforth, LL), as a relatively new approach in linguistics, describes the choice of language in public signs in urban spaces; and it portrays signage that represents natural scenery (Backhaus, 2007; Gorter, 2006). LL is a written form that is visible in public areas. The term linguistic landscape was firstly introduced by Landry and Bourhis (1997) stating as follows:

“The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration” (p. 25).

LL research has attracted the interest of several researchers, for example, Haynes (2012), Akindele (2011), Bogatto and Hélot (2010), Takhtarova, Kalegina and Yarullina (2015), Thongtong (2016), Sutthinaraphan (2016), Koskinen (2012), and Chesnut and Schulte (2013). LL research has also been carried out in universities (Yavari, 2014; Haynes, 2012), neighbourhood city (Dixson, 2015; Gaiser & Matras, 2016; Gorter, 2007; Tan, 2012), and tourist places (Thongtong, 2016; Moriarty, 2013). Studies on LL have also been conducted in

different parts of the world (see, for example, Landry & Bourhis, 1997; Gorter, 2007; Lawrence, 2012; Mahajneh & Shohamy, 2012; Said & Rohmah, in press).

Landry & Bourhis (1997) conducted a study among French Canadian minorities across Canada. They introduced the concept of LL through the investigation of sociolinguistics aspects of the embryonic concept in the area of language planning. This study also relates the discussion to the idea of ethnolinguistic vitality and a model of bilingual development. The results of the study suggest the importance of considering LL as one of sociolinguistic factors contributing to the vitality of competing ethnolinguistic groups in a multilingual society.

Gorter (2007) focused his linguistic landscape research on four different neighborhoods (with 12 different streets) in Rome. He tried to find major diversities in the districts and compared the top-down and bottom up signs. His LL research also aimed at describing the characteristics of bilingual and multilingual signs to better understand the multi-ethnic and multi-cultural city of Rome. The descriptive approach to the LL as used in this study is an additional tool to measure the diversity of languages in the sociolinguistic context. Gorter argues that LL has an added value because of the impact it can have on the people; therefore, he suggests for other researchers to interview those who see the signs and those who write the private signs to know their intentions.

An LL study has been done through a longitudinal ethnography by Peck and Banda (2014) in Cape Town, South Africa. The research was executed for about three years. They did not only analyse the visible signs but also the architecture of the buildings. The findings show that linguistic landscape changes overtime. Linguistic landscape may not only reveal appropriation and ownership of space, but may also function to conceal ownership, in what they term as brand concealment (Peck & Banda, 2014:321).

An LL research project was also done in Tokyo by Backhaus (2007). He focuses on urban language contact in the written medium, that is, the languages of Tokyo's signs. Although Tokyo is a largely monolingual society with only 3.6% registered foreign residents, the city presents a surprisingly multilingual landscape: English, Japanese, Chinese, Korean and Latin are present in Tokyo's signs. He found out three key features developing the multilingual landscape. The first is top-down changes encouraging the internationalization of the city. The second is the growth of non-Japanese population within the areas of the city, and the last is the openness and acceptance of the Japanese population to foreign languages and particularly English. He also draws some general conclusions about LL as it applies to the analysis of visual signs in urban areas. The findings show that a considerable number of signs

containing languages other than Japanese address a predominantly Japanese readership. The use of multilingualism on signs, however, is highly appreciated.

Unlike Backhaus who studies Tokyo's signs in all available languages, Lawrence (2012) focused his study mainly on Korean English linguistic landscape in different regions of Seoul and Korea in general by utilizing sociolinguistic theories of social stratification, gravity and cascade models. Public signs in different regions of Seoul, Gangnam, Sadang, Ttukseom, Itaewon, Insadong, Namdemun market, Dongdaemun market, Bundang, Suwon, Shinduri, Busan, Everland, public transportation and bridges were photographed and analyzed in terms of the percentage of English, Korean, Konglish, and Chinese. English is found in the physical domains of main streets, amusement parks and foreign districts, in the product domains of beer, wine and clothing, and in the sociolinguistic domains of modernity, luxury and youth.

LL research concerning to the use of Arabic is also administered by Said and Rohmah (in press). They are interested in knowing whether Arabic is still used in Spain where Arabic was used for about seven centuries during the Muslim era and was banned by the government since the Christian rulers governed the Spanish Peninsula in the fifteen centuries. The results show that Arabic is not totally erased from the peninsula. In the state discourse circle where Spanish should be used because it is the official language, Arabic language is not visible in the signs, but it is contained in the toponyms apparent in the road signs as many of the place names were borrowed from the Arabic in the past and the government just could not erase that. Arabic is maintained in commercial discourse circle to attract more customers to come. Arabic is also used in collective identity circle to show attachment among the Muslim society

In spite of the abundance research on LL in different parts of the world, LL research in Indonesia is very limited. Among the small number of the Indonesian LL research are done by Oktavianus, Anwar and Revita (2017) and Yannuar and Tabiati (2016). Oktavianus, Anwar and Revita's (2017) LL study focused on names and cultural values of Rumah Makan Minang existing in Sumatra, Java, Bali and Lombok. While the names are derived from names of Minang people, parts of body connected to eating activity, organism, sensation, provenance, hope and prayers from family; the values are undiversified, faithfulness and friendliness. In addition, Yannuar and Tabiati (2016) who focused their study on two different parts of Malang found out that Indonesian has a strong position in LL of Malang while Javanese as the local language seems to have no place in Malang LL and English as an international language is connected to lifestyle and modernity.

To respond to the scarcity of LL research in Indonesia, the current study tries to identify visible languages in the LL of Sidoarjo--both top-down and bottom-up signs--and the

functions of the different languages in the signs. The present research is aimed to see whether similar trends found out by Yannuar and Tabiati (2016) also occur in Sidoarjo, another city about 71 kilometers north from Malang. Both Malang and Sidoarjo are located in East Java; however, they have some differences. Malang has a strong reputation in education and tourism, while Sidoarjo is well-known as industrial and trade area. Malang is the second biggest city in East Java after the Capital Surabaya, while Sidoarjo is a smaller city adjacent to Surabaya.

2. RESEARCH METHOD

The current research was done in Sidoarjo City which is one part of the urban areas surrounding Surabaya, the second biggest city in Indonesia after the Capital City of Jakarta. The data were collected from some public places in Sidoarjo City: train station, Larangan market, Central Park, Shopping Centers (Lippo Plaza Mall, and Sun City Mall) and the neighborhood of some main roads in the city, along Jalan Diponegoro, Jalan Gajah Mada and Jalan Pahlawan. These areas were chosen for photographing the data since these places are the center of the city attracting many people to visit.

Most LL studies have been conducted using quantitative analysis (Lanza & Woldermariam, 2014:497) and the analysis relies on photography and visual analysis (Akindele, 2011:5). From the total of 311 signs that have been photographed from public spaces in Sidoarjo, only 200 signs were analyzed. This is because many of the data have similarities with the other data. For example, the ninety nine *Asmaul Khusna* signs are written with the same pattern and design; therefore, they are counted as one. The signs included advertising billboards, place names, commercial shop signs and public signs. Visible public signs in the areas that were chosen were photographed using a digital camera.

The collected data were divided into top-down and bottom-up. ‘Top-down’ or government signs included those issued by national and public bureaucracy and public institutions, for instance, signs on public sites, public announcement, public building names, and street names. ‘Bottom-up’ or commercial private items, on the other hand, included those which were issued by individuals, social actors, shop owners and companies, such as, names of shops, signs on businesses and personal announcements (Gorter, 2006: 14). In addition to identify the kinds of languages displayed in Sidoarjo LL, the functions of the signs are then analyzed.

3. RESULTS AND DISCUSSIONS

This part presents kinds of languages visible in Sidoarjo, proportions of top-down and bottom up signs, and functions of the signs.

3.1 Languages in Sidoarjo LL

The results of this research show that there are some languages that exist in public places in Sidoarjo: Indonesian, English, Thai, Chinese, Javanese, Arabic, Japanese and Korean. The use of monolingual, bilingual and trilingual signs are observable in the area.

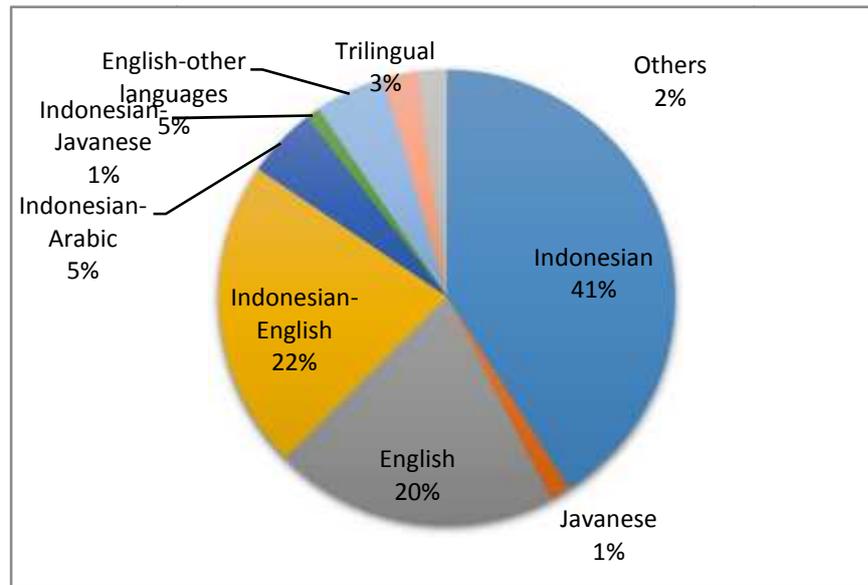


Figure 1. Visible Languages in Sidoarjo LL

The pie chart above indicates that Indonesian language constitutes the biggest element of LL in Sidoarjo City. It is not surprising since Indonesian is the national language in the Republic of Indonesia. As an international language, English is the second biggest language (20%) apparent in the signage. However, the combination of Indonesian and English in a sign has a bigger amount (22%) than the use of English alone. Javanese, the mother tongue of most people in Sidoarjo, only has 1% in the usage in Sidoarjo LL.

In terms of the occurrence of bilingual signs, Indonesian-English are the highest (22%) followed by Indonesian-Arabic (5%), English-other languages (5%), and Indonesian-Javanese (1%). English-other languages includes English-Japanese, English-Chinese, English-Arabic and English-Thai. The occurrence of trilingual signs--Indonesian, English, and Chinese--is only 3%. Other monolingual signs of Japanese and Korean are included as others which are only 2%.

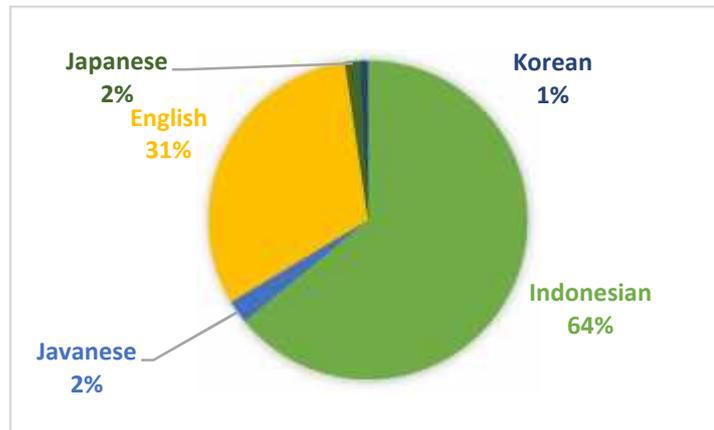


Figure 2. Monolingual Signs in Sidoarjo LL

With regard to monolingual signs, the pie chart above shows the total of monolingual signs displayed in Sidoarjo. 128 monolingual signs are found out from the total of 200 signs which include Indonesian, Javanese, Japanese, English and Korean. The highest number is Indonesian (64%) and followed by English for about 31%. Japanese and Javanese languages have the same number in the use of linguistic landscape in Sidoarjo (2%). Korean language has the smallest number which is only 1%.

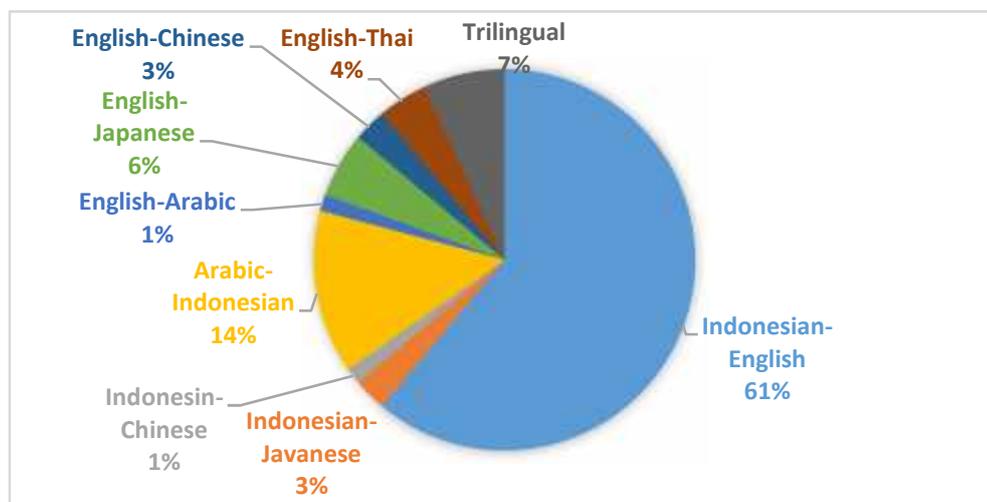


Figure 3. Bilingual and Trilingual Signs in the LL of Sidoarjo

From the total of 200 signs, for about 72 signs include bilingual and trilingual signs. Bilingual signs of Indonesian-English is dominant (61%) followed by bilingual signboards of Indonesian-Arabic (14%). English as a global language has an important role for Sidoarjo people in conveying their messages and meaning. Arabic language is also known by Sidoarjo inhabitants since the majority of Sidoarjo population are Muslims. Arabic language exists in the public place, especially, in the form of *Asmaul Husna* along the main streets of Jalan Pahlawan. The trilingual signboards appear within the combination of the bilingual signs of

English-Indonesian accompanied by the use of other languages, such as, Arabic, Chinese, Japanese and Thai since those languages are unfamiliar for some people in Sidoarjo.

3.2. Top-down and Bottom-up Signs

With regard to top-down or public signs and bottom-up or private signs, it was found out that 35% of the signs are public signs and the rest are private signs.

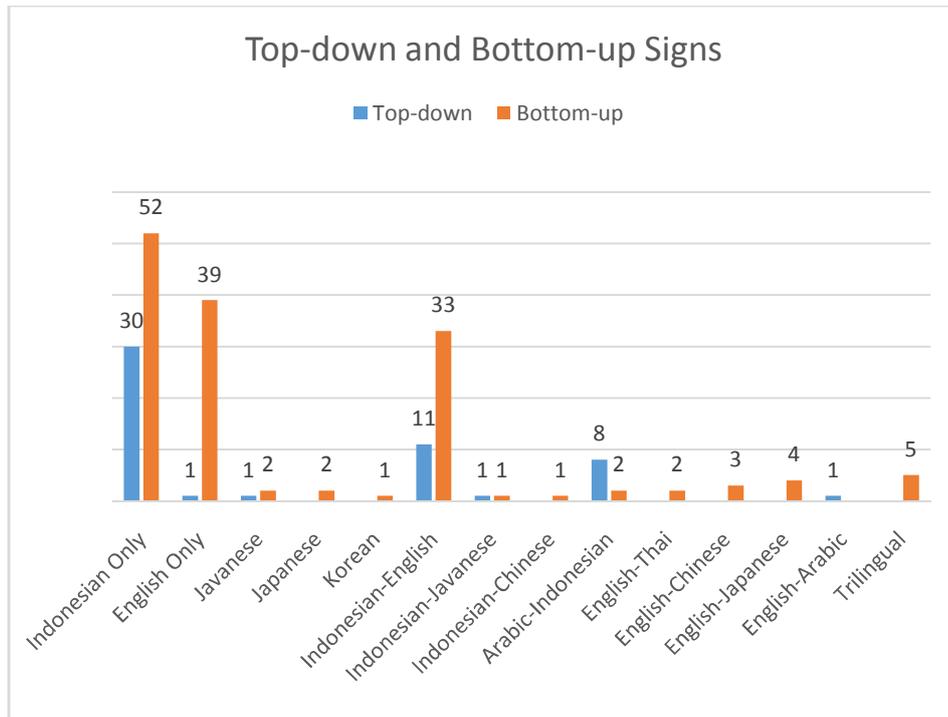


Figure 4. Public and Private Signs in Sidoarjo

Figure 4 shows that Indonesian language dominates both public and private signs (30 and 52 signs) and followed by the bilingual of Indonesian-English and Indonesian-Arabic. Since the national language of Indonesia is Indonesian, it is not surprising if the number of Indonesian language is more than any other languages in the public signs. The fact that Indonesian also appears most of the time in the private signs shows that people in Sidoarjo follows the government policy related to the use of Indonesian language as the official language and lingua franca in Indonesia. The bilingual signs of Indonesian and English can be found in public spaces, such as, train station and Central Park of Sidoarjo. Meanwhile, the bilingual signboards of Arabic and Indonesian are used in the middle of the roads in Sidoarjo in the form of *Asmaul Husna* (99 names of Allah). In this case, the Indonesian language is used to convey the meaning of the Arabic script so that all people will understand it more easily.

In line with Gorter's (2006:14) statement that bottom up signs include names of shops, advertisements, private business signs, private announcements, and Akindele's(2011) explanation that shopping centers and traditional market are places where bottom-up signs are located, this study found out that foreign languages are easily prevalent in shopping centers in Sidoarjo. Owners of outlets or shops use foreign languages to attract the customers. However, although foreign languages are easily found there, Indonesian language still dominates the private signs in Sidoarjo.

3.3. Functions of Signs in Sidoarjo LL

There are six functions of signs available in public places in Sidoarjo. The *first* function is to provide information and regulation. As apparent in a public sign (Figure 5), the sign gives information to the pedestrian to 'cross the street in a group as long as the traffic light shows the red light'. Indonesian language is inscribed in the sign to make people understand the meaning more easily since the sign is intended for Sidoarjo community.



Figure 5. A Public Sign in Indonesian Language

Other signs written in Indonesian language can be easily found in Sidoarjo City. Most Indonesian language signs can be found in the public places managed by the government, such as, market, train station and along the streets.

The *second* function of the signs is to symbolize something. Indonesian language is not only applied for informative signs but also used to represent certain symbols. The use of Indonesian in the advertisement can identify the owner of the shops. Scollon and Scollon (2003) distinguish between symbolic and indexical functions of bilingual signs. They claim that languages on signs either index the community to which they belong or "symbolise something about the product or business which has nothing to do with the place in which it is located" (p. 119).



Figure 6. Toko “Jadi Hasil”

The sign above may indicate that the owner of the shop is an Indonesian since the name of the shop is taken from Indonesian language. The name of the shop which is uncommon consists of two words “Jadi Hasil.” Names of shops are usually only one word of a noun or an adjective. The picture above shows that the owner prefers to use two-word formation of verb phrase. The use of the apostrophes “...” mitigates the uncommonness of the shop name. The name board apparent in Jalan Gajah Mada symbolizes the owner’s hope that the shop will generate income for him/her.

The *third* function of signs is to conserve local language. Javanese is the mother tongue of most inhabitants of Sidoarjo City. However, Javanese language and inscription are rarely discovered; only six signs are found using Javanese. The signs are located in Central Park, Shopping Center and Jalan Diponegoro. Two signs of Javanese are public signs created by the government, while the other signs belong to individuals or private signs. One of the public signs in the Central Park is written in Javanese script (see Figure 7). The inscription of the Javanese alphabet by Sidoarjo Government is to conserve the Javanese language.



Figure 7. Monumen Jayandaru

The Javanese script ‘*Jayandaru*’ is inscribed to represent the monument named Jayandaru. Javanese script is rarely used in this modern era. The usage of Javanese script has important role in the societies to conserve the language.

In addition to that, signs also have the *fourth* function, which is, to show and introduce the identity. The usage of the Javanese script is to show the identity of the monument as a place located in Java and to introduce the Javanese script to the strangers. The sign also contains Indonesian, since the sign has been created by the government. The Indonesian language in the sign above has the function to give the information of Jayandaru monument, while the Javanese is used to show the identity as a monument built in Java.

Similar to the use of Javanese, Arabic is also used to show identity as Muslims. Arabic language spreads widely in the Sidoarjo communities since the majority of the community members are Muslims. This case influences the written form of LL in Sidoarjo. Arabic signs spread across the street in Sidoarjo including the written signs of *Asmaul Husna* (99 names of Allah). While in other public spaces, the Arabic language is displayed in the name of *Masjid*. There are nine visible signs and ninety nine signs of *Asmaul Husna* created by the government. Some of the Arabic signs across the street are broken, so that there are only limited numbers of Arabic signs that are observable at the time of observation. The appearance of *Asmaul Husna* and other Arabic signs show that the city wants to be recognized as a city with Muslim inhabitants. They want to show the identity openly to the public.



Figure 8. *Asmaul Husna* Sign

Arabic signs under the government are mostly written in green sphere, while under the private ownership it is written freely. This is in line with Ben-Rafael et.al's (2009:49) statement that bottom-up signs are said to be "designed much freely."



Figure 9. Masjid Jami' Al-Abror

A sign in Jalan Gajah Mada (Figure 9) is also written in bilingual form of Arabic and Indonesian language. The Arabic script is used for the name of the *masjid*. Under the Arabic script, Indonesian is used for the transcription of the Arabic script. The sign above introduces the religion of the societies who lived around the sign. The Indonesian script of *Kawasan Religi* gives the information of the *masjid* and the kind of environment the sign shows.

Moreover, the *fifth* function of Sidoarjo signs is to show readiness to welcome international visitors. This is apparent in bilingual signs of Indonesian and English located in Central Park (Town Square) and train station in Sidoarjo.



Figure 10. Map of Town Square Sidoarjo

Figure 10 contains map of town square of Sidoarjo written both in Indonesian and English. Central Park or town square is a public park where many people may come to enjoy their time

and it is possible for foreign people to come to the park, too. The government provides the map to facilitate people to stroll in the park more easily. In the left side the government adds some pictures of the Central Park in different occasions. In the middle, the title of the map is written in both Indonesian ‘Peta Lokasi Alun-Alun Sidoarjo’ and English ‘Map of Alun-Alun Sidoarjo’. Underneath, the explanation is also written both in Indonesian and English. The use of English in the sign, in addition to the Indonesian language, shows that the government is aware of the possible presence of international communities in the central park. The government welcomes them by putting English in the map. This helps the international visitors who understand English to better enjoy the park and feel at home and welcome.

The last function of the signs, especially, the ones using foreign languages, is for economic purposes, that is, to elevate the position of the products and to attract more customers. Economic purposes are more for private signs. English can also represent prestige and social status, since not all of the society can speak English and know the language. The use of English also raises issues of identity and power and thus can have consequences for the balance between the different languages in multilingual situations (Pennycook, 1994; Phillipson, 2003). English signs for economic purposes can be easily found in the Shopping Centers. Most shop names in the Shopping Center use English.



Figure 11. Shop Name Using English

The picture above as a private sign includes English. The sign tells customers that the shop only sells children’s equipment. The sign using English symbolizes the prestige of the shop. The adjective word of *Cool* in the sign can represent expensive stuff because of the meaning of the word itself and the ‘Englishness’ of the word. The use of English is often associated with values such as “international orientation, modernity, success, sophistication or fun” (Piller, 2001). The *Cool Kids* attracts parents who are looking for clothes for children both

boys and girls. The use of the light in the sign adds the attractiveness of the sign; hence, invites more people to come.

In addition to English, Japanese, Chinese, Thai and Korean are also used to attract more customers. Japan as a modern country in Asia has a role in the development of multilingualism in Indonesia. Japanese signs also exist in Sidoarjo City but the signs are commonly discovered in the shopping center as private signs--none has been found in government signs. Japanese language is mostly used for the names of restaurant. Four kinds of Japanese signs are found in the Shopping Centers (Lippo Plaza and Sun City). One sign located in Lippo Plaza and the three more are located in Sun City. All of the signs are restaurant names and menus of the restaurants. The restaurant name is written in Japanese only, while other signs are written in bilingual English-Japanese. There is no bilingual Indonesian and Japanese in Sidoarjo linguistic landscape.



Figure 12. Tomoko

The sign above is the restaurant name, *Tomoko*. The sign is written in both Latin alphabet and Japanese script. The Japanese script is in the left side, while the center has the Latin transcription of the Japanese script and followed by the menus of the restaurant such as *Bento, Ramen and Sushi*. The written sign enhanced with the light is aimed to attract more people to see and come, especially, those who would like to taste the Japanese food.



Figure 13. Chicken Teriyaki Bento Set

Figure 13 shows one of the menus in a Japanese restaurant written in bilingual Japanese-English. The menu is written in Japanese script below the Latin inscription of the menu. The owner also provides the picture of the menu above the script. The sign gives the information of the *Chicken Teriyaki Bento Set* to the customers who would like to order the Japanese food. The sign above also symbolizes the fancy restaurant. It can be seen from the picture of the menu that the *Chicken Teriyaki Bento Set* is served with fresh meat, chicken and fish.

Five Chinese signs are also discovered in Sidoarjo LL. All of the signs are private signs. Chinese language never stands alone in any sign; it is always used in bilingual form of Chinese-English and Chinese-Indonesian. Chinese signs are found in the restaurant name, beverage stall name and advertising banner.



Figure 14. Shaolin Moxibustion Plaster

The Chinese sign above is discovered in the Shopping Center. The sign contains advertisement of a Chinese product. The Chinese script is used to name the product and it is written in red colour and the translation in English *Shaolin Moxibustion Plaster* is given below. The owner also puts the picture of the product. The Chinese sign above provides information to the customers about the plaster that is used by shaolin masters in Chinese. Beside giving information of the product, the sign also symbolizes the product. From the advertisement above, the customers know that the product is made in China.



Figure 15. Dimsum & Mie Mbledos

Another Chinese sign using red color background and white inscription is apparent in front of a restaurant offering Chinese foods, that is, *Dimsum and Mie*. The use of the red color represents Chinese ethnic group. Red also relates to the flag color of China which also symbolizes power and bravery. Multilinguals of Javanese, Chinese, Indonesian, and Arabic are applied in the sign. Javanese language is used to mention the name of the restaurant *Mbledos*, while Chinese language is used to symbolize the restaurant that is owned by Chinese person and the food which is served; Chinese food. From the sign the readers get information of the menus, the branches and the indication of *halal* food. The *Halal* word is written in Arabic and Indonesian in the beneath; the words are located in the right-above corner. The word *Halal* symbolizes that the food can be consumed by Muslims and other people wanting good quality food.



Figure 16. Nazir

Arabic is also used as a name of a shop selling clothes as apparent in the picture above. The sign above belongs to an individual, so that the sign was freely designed and more colorful. The sign is written in an uncommon way for Arabic transcription, it is written in vertical line instead of horizontal line. Each of the letters stands alone, not connected one another as it should be. The name of the shop is written in red for the Indonesian and orange for the Arabic script with blue color background. The name *Nazir* and the Arabic script of the

same word tell customers that the shop sells varieties of Muslim equipment and gifts brought back from pilgrim trip from Mecca. The sign may also symbolize the owner of the shop that might be a Muslim or an Arab person.

Thai and Korean languages as part of the Asian languages are also displayed in the signs of shops and beverage stall in Sidoarjo. Two signs of beverage stall using Thai language are apparent in the Shopping Centers. Two signs using Korean are also discovered in different places, that is, Larangan market and the shopping centre.



Figure 17. Thai Station

The sign above uses Thai language inscribed in Thai alphabet. As a sign belongs to a private ownership, the sign above is colorful. In addition to the Thai name and inscription, the restaurant also puts its name in English 'Thai Station.' The inscription of the name *Thai Station* is made in such a way that it resembles Thai inscription. The English word written in the Latin alphabet has a role to help customers understand the meaning of the Thai script on top of the name-board. While the Thai inscription tells customers that the stall serves beverages of Thailand product, the elephant picture strengthens the symbol of Thailand. The function of the private sign above is to attract prospective customers who might want food of different country that is considered as more prestigious; hence, it is used for business purposes.



Figure 18. Manse

The use of Korean in Sidoarjo LL is less than other languages, even though the use of Korean language spreads widely in Indonesia, especially among the teenagers. The sign above is intended to address the teenage customers who love Korean culture and want to taste Korean food. The sign is written in two forms: Korean script and Latin alphabet. The Korean script reads *Manse* which means 'long live'. The function of the sign is for economic purposes. The use of Korean script in the name of the sign will make customers eager to buy the products.

In addition to foreign languages, Javanese is also used to attract more customers; hence, it is used for economic purposes. Another sign using Javanese language is found in the shopping center 'Sun City of Sidoarjo' as apparent in Figure 19.



Figure 19 . Sego Njamoer

The sign above is of individual ownership. The usage of Javanese language, in addition to show the identity of the owner, is also aimed for business purpose to attract the customers. Javanese language is rarely used for name of shops or food stall in Sidoarjo. The unique name sometimes can invite more customers to come, at least, it is likely to be easily imprinted in mind. The stall name reads *Sego Njamoer* that means 'Moldy Mushroom' in English. The owner also adds with an illustration of a mushroom cartoon holding rice on the right hand.

The results show that Indonesian is the most prominent language in LL of Sidoarjo City. It is not surprising since Indonesian is the official language in Indonesia. This finding shows similarity with that of Yannuar and Tabiati (2016:132-133) reporting that the Indonesian language has the strong and secured position in the LL of Malang City. While Javanese seems to disappear in the above research in Malang, Javanese as the mother tongue of the majority of the people in Sidoarjo is displayed in less number of signs in Sidoarjo LL. Javanese is conserved in the sign to show Javanese identity in certain places.

Ironically, English in Sidoarjo LL has bigger number of use than that of Javanese. This is because English represents prestige and social status, hence, the use of English in the signs

may elevate the power of the product offered by the owner of the signs. This is in line with Yannuar and Tabiati's (2016) study that the use of English in Malang is associated with lifestyle and modernity and Lawrence's (2012) study that English served as a marker of modernity, luxury and youth (p. 21). All these aspects are likely to attract more customers to see and buy the products. With regard to bilingual signs of Indonesian-English, they appear the most often in Sidoarjo LL. This seems to support Schlick's (2003) observation that "signs which are multilingual tend to include English as one of the languages, not just in the capital cities but also provincial towns and villages."

Moreover, the dominance of English over Arabic in the Sidoarjo LL is apparent from the absence of monolingual Arabic in the signs while monolingual English is apparent as many as 31%. Bilingual Indonesian-English (22%) is also bigger in number compared to Indonesian-Arabic (5%). This shows that the desire to be associated with prestige, social status, and modernity among Sidoarjo inhabitants is much higher than the want to show their identity as Muslims. This is because signs within the linguistic landscape serve both informational and symbolic functions (Landry & Bourhis, 1997). Informative language indicates the borders of the territory of a linguistic group. The signs of the territory show that a specific language or languages are available for communication, e.g., to sell products, to show directions, and to name buildings. Private signs often display more linguistic diversity than government signs, as private signs are often less regulated and included in a territory's freedom of speech rights. The linguistic landscape constitutes the very scene made of streets, corners, circuses, parks, and buildings where society's public life takes place. As such, this carries a crucial socio-symbolic importance as it actually identifies and thus serves as the emblem of societies, communities, and regions (Hult, 2009: 90).

The number of top-down signs in the LL of Sidoarjo City is less than the bottom-up ones. Indonesian is the most prominent language both in public and private signs, while English and other foreign languages are displayed more frequently in signs of private ownership. It can be seen from the names of the shops in the shopping mall, most of which use English rather than Indonesian; meanwhile, for other foreign languages are used for the name of food stalls or beverages or restaurants. The bilinguals of Indonesian-Arabic are used by the government for the 99 names of Allah (*Asmaul Husna*) along the middle of the main street and the name of *masjid* or areas surrounding it. The use of Javanese and English in the government signs is very small in number.

Landry and Bourhis (1997) distinguish between the informative and symbolic functions of language signs. Informative function in the signs is mostly used on Indonesian signs under

the government. It is mostly located in the streets for giving direction and giving information on the repair of the streets. Informative function can also be used under the private ownership. It is mostly used on the menus of restaurant sign. Furthermore, symbolic function can be found in the language of the private signs; mostly, the languages symbolize the identity of the shop's owner. Hult (2009) says signs in specific places can symbolize the socio-symbolic: the communities, societies, and regions. It can be seen from the bilingual signs of Arabic and Indonesian which symbolize that the majority of the people in Sidoarjo are Muslim. Another function of linguistic landscape besides informative and symbolic is to communicate or it has business purposes, e.g. to sell the product. Foreign languages are mostly used for business purposes to attract the customers.

4. CONCLUSION

This study shows the varieties of languages that exist in Sidoarjo LL. It reports that Indonesian is the most conspicuous language in signs. Javanese as the mother tongue of Sidoarjo communities has a small number of usage in the signage compared to English. English is even used more frequently compared to Arabic. Other foreign languages apparent in Sidoarjo LL are Asian languages, such as, Japanese, Chinese, Korean and Thai which are mostly displayed in restaurants.

The research also reports on six functions of signs in Sidoarjo LL. The first is to provide information and regulation, then, to symbolize something. The third is to conserve the local language and the fourth is to show and introduce identities. Next is to show readiness to welcome international visitors and the last is to attract more customers in business.

To get more comprehensive understanding as to why English is used more frequently than Arabic and Javanese, and how the passers-by respond to the signs, future research may use interview or questionnaire as the instrument to gather more qualitative data that will enrich LL research.

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