

**A LINGUISTIC LANDSCAPE STUDY OF TOURISM PLACES
IN SIDOARJO**

THESIS



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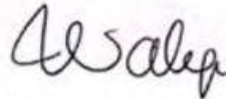
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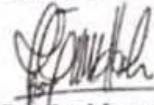
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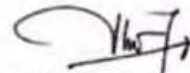
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ABSTRAK

Adynur, Zackly R (2020). *Studi tentang Lanskap Linguistik di Tempat Wisata di Sidoarjo*. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya.

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Kata Kunci: *sign, language of sign, sign function, top-down, bottom-up*

Penelitian ini meneliti lanskap linguistik di lima tempat wisata di Sidoarjo. Penelitian ini menggunakan dua teori tentang *sign* dari Spolsky dan Cooper (1991) dan Ben Rafael et al (2006). Tujuan dari penelitian ini adalah untuk mendeskripsikan *sign* di lima tempat wisata tersebut, terlebih lagi dalam *language of signs, types*, dan *function*. Selanjutnya, penelitian ini juga dilakukan untuk mengetahui kesenjangan antara bahasa lokal dan bahasa asing di lingkungan mereka.

Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan data berupa kuantifikasi. Selain itu, mengamati dan mengambil foto adalah cara untuk mengumpulkan data. Setelah itu untuk menganalisis data ada beberapa langkah: mengelompokkan, memasukkan, menghitung dan menggambarkan data yang ditemukan. Langkah terakhir adalah menarik kesimpulan dari penelitian.

Hasil penelitian menunjukkan bahwa tiga bahasa dalam *sign* yang paling banyak ditampilkan di lima tempat wisata tersebut adalah bahasa Indonesia, bahasa Inggris, dan bahasa Jawa. Selain itu ada persamaan dan perbedaan di antara kelima tempat wisata tersebut dalam menggunakan *sign*. Kesamaan pertama adalah bahasa Indonesia selalu menjadi bahasa tertinggi yang digunakan dalam *sign* di lima tempat wisata. Seperti halnya bahasa Indonesia, *monolingual sign* juga mendominasi dibanding yang lain yang ditemukan. Kesamaan ketiga adalah tentang penggunaan *top-down* dan *bottom-up*. *Bottom-up sign* sangat mendominasi daripada *top-down*, kecuali di Candi Pari yang hanya memiliki *top-down sign*. Sementara itu, perbedaan antara kelima tempat wisata tersebut ditemukan dalam *sign function*. Di Museum Mpu Tantular dan Candi Pari, *informative sign* adalah *sign function* yang paling banyak digunakan. Sementara di Kampoeng Batik Jetis dan Kampoeng Tas Tanggulangin, *advertising sign* sangat mendominasi. Di *Suncity Waterpark*, *informative* dan *direction sign* paling banyak digunakan.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Sidoarjo is a city located in East Java. It is located near Surabaya as the capital city of East Java. Like the other city, Sidoarjo also has so many interesting places, especially on the tourist side. While Surabaya is renowned for its historic sites, Sidoarjo seems to be more popular for shopping and temple tourism. Nonetheless, only local tourists are familiar with the tourism sites in Sidoarjo. Although only popular for local visitors to billboards, signs with the name signs always include words in foreign languages. To prove that, to study the sign, i.e. LL is required.

Linguistic Landscape (LL) is everywhere and around us every time. LL may be identified as a language for public signs, billboards, road names, shop names, and public signs on public buildings combined as the language of a certain area, region, and urban agglomeration LL may be referred for public signs. (Landry & Bourhis, 1997). It also can be simply defined as the language presented in the public sign in a public area (Backhaus, 2007). The public sign has increased tremendously in this period. It can be found in any street, tourist or public place, such as train stations, shopping malls or traditional markets. The rising number of public signs is of value to LL researchers.

LL studies used the public signs as the main data. Mostly researchers selected some public places and taking a photo of all the signs before analyzing it.

Landry and Bourhis (1997) analyzed the minority of French Canadians in Canada. They are the first researcher who introduced the term LL in the sociolinguistic context. Meanwhile, Gorter (2007) conducted a study in Rome about LL on 12 streets in four different neighborhoods. In his research, he focused on comparing the top-down and bottom-up signs.

Abdillah (2019) conducted a study about LL used in place of worship in Surabaya. He used both qualitative and quantitative approaches. The purpose of the study is to learn the different languages used in each place of worship. The finding of the analysis is that nine languages are found within places of worship. Indonesian, English, Chinese, Arabic, Latin, Hindi, Javanese, Sundanese and

Yannuar and Tabiati (2016) also conducted a study about LL in Malang. The outcome of the research is that LL in Malang is dominated by Indonesian and English, but there is no place for Javanese as the native language of the people in Malang.

Fakhiroh and Rohmah (2018) researched LL in Sidoarjo. The research used quantitative as a method. The research focused on the proportions of top-down and bottom-up sign and the function of the sign. The researchers found that

In this research, the author used the same subject as Fakhroh and Rohmah (2018) used in Sidoarjo. Fakhroh and Rohmah (2018) researched LL in Sidoarjo in general, more specifically in the center of Sidoarjo. The researcher here, however, concentrated more on tourism in Sidoarjo than Sidoarjo in general, as did Fakhroh and Rohmah (2018). Whereas the work carried out by Abdillah (2019) and Yanuar and Tabbiati (2016) are focus more on LL in places of worship and the city of Malang.

The study identified five tourism locations in Sidoarjo as the primary data. These are Mpu Tantular Museum, Kampoeng Batik Jetis, Sun City Water Park, Kampoeng Tas Tanggulangin, and Pari Temple. Every place of tourism is chosen for a different reason. Mpu Tantular Museum and Pari Temple are chosen because they have an important history in Sidoarjo. So, there would be some traditional language that exists as a form of LL. In the meantime, Kampoeng Batik Jetis and Kampoeng Tas Tanggulangin are chosen because they represent a shopping tourist spot in Sidoarjo. This means there are so many different languages used to attract customers. Sun City Waterpark is however chosen because it relates to modernity in Sidoarjo. This means representing the modernity that the researcher assumes there will be a different language in the sign. Depending on that

explanation, the researcher assumed that the five tourist sites had so many different types of LL in their signs.

In this study, the researcher used the theory of LL from Spolsky and Cooper (1991). The researcher categorized sign by the language used (monolingual, bilingual, and multilingual) and the function of the sign (advertising, street sign, direction, warning notice, building/place-names). The researcher also divided the sign into Top-down and Bottom-up. Top-down is official signs/government signs that released by public institutions. Bottom-up is unofficial signs / private signs that released by some people who are not from the government (Ben-Rafael et al 2006).

1.2 Research Question

- How are the linguistic landscapes in five tourism places in Sidoarjo?
- What are the functions of the linguistic landscape in five tourism places in Sidoarjo?

1.3 Objectives of the Study

- To describe the linguistic landscape in five tourism places in Sidoarjo
- To describe the function of the linguistic landscape in five tourism places in Sidoarjo

1.4 Significance of the Study

The writer hopes that this research will provide two main significances. In theoretical significance, the researcher wants to enrich the scope study of the

1.5 Scope and Limitation of the Study

The researcher analyzed by categorizing signs in to the language used (monolingual, bilingual, and multilingual) and the function of the sign (advertising, street sign, direction, warning notice, building/place-names). The researcher also divided the sign into Top-down and Bottom-up.

A sign is a significant unit that is interpreted as representing an option other than itself. Signs are found in the physical type of words, pictures, sounds, actions or objects (this physical structure is sometimes referred to as a sign vehicle). Signs have no characteristic value and have shifted toward becoming sign only when sign clients make a significant contribution to the perceived code (Chandler, 2007). Promoting bulletins, road names, place names, and billboards can also be seen as a symbol as they form the actual word in a written language.

2.3Characteristic of Sign

2.3.1 Monolingual Sign and Bilingual Sign

[illegible]

fact that bilinguals are not equally familiar with all topics in both their dialects and this is a direct result of the law of complementarity, provided that bilinguals utilize their dialects for various purposes, with different conversationalists, in different areas of living. The level of language functionality may, therefore, vary depending on the language requirement and the space in which it is used (Gorsjean, 2010:25). Also, one significant new perspective in considering the meaning of bilingualism is its particular chronicled, political, and financial settings (Gorter and Cenoz, 2007:25).

2.3.2 Multilingual Sign

A multilingual sign characterized as the sign which contains more than two languages. The majority of the kinds of multilingual data use in part interpretation in the method for composed (Backhaus, 2007: 85). In the Multilingual Content Review, it is divided into four types of multilingual data. They are corresponding, copying, fragmenting, and covering. In the integral sequence, the different data are written in a distinctive language. In this kind, the peruser should use the dialects in the content to understand it. Copying type, similar content and similar data are written in a variety of dialects. Moreover, in fragmentary sort, the data is written in one language, however, there are a few pieces of data in the other language. While, in covering type, there is a piece of data is rehased in the other language.

2.4 Museum Mpu Tantular

The forerunner to the institution of Mpu Tantular State repository was the establishment of The Cultural Establishment Stedelijk Historisch Museum Soerabaia by Godfried Hariowald von Faber, a resident of German - Surabaya, in 1933, that was then inaugurated on July 25, 1937.

[illegible]

2.5 Sun City Waterpark

With different expansive-scale creature statues inside the Sun City Waterpark bowl, they produce water from their mouths. Numerous pools are also revealed. It starts with an adult pool, children's pool, an existing pool, children's sliding paddles or a kids ' pool. The Suncity Waterpark Flow Pool is one meter long.

2.6 Kampoeng Batik Jetis

The History of Traditional *Batik Tulis* in Sidoarjo Regency is located on Jetis, which has been in existence since 1675. This batik was initially guided by Mbah Mulyadi, who was said to have slipped from King Kediri, who had fled to Sidoarjo. Along with his protectors, Mbah Mulyadi began trading at the Kaget Market, currently known as the Jetis Market.

This is where the Batik business started to wind up a locally established business for the jetis people's community. For a long time now, the market at that level has been converted into their fundamental work. After 1975, Jetis Batik has been recognized as batik with the characteristics of vivid hues such as red, yellow, green and blue. Unlike Solo and Yogyakarta, Batik is darker or sogan.

2.7 Pari Temple

This temple was established in 1293 during the reign of King Hayam Wuruk in Saka (1371 AD). Inside this temple, there are 2 Shiva Mahadeva statues, 2 Agastya statues, 7 Ganesha statues, and 3 Buddha statues, all of which are housed in the Jakarta National Museum. The numerous findings of the statue revealed that the Pari Temple has a Hindu heritage.

This temple is located in the middle of a relatively dense and crowded housing complex, which was restored by BP3 East Java from 1994 to 1999. Pari Temple is located in Porong, Sidoarjo Regency, East Java.

2.8Kampoeng Tas Tanggulangin

Sidoarjo is also famous for its craft and purse centers. Even since the 70s, Tanggulangin has been famous for its bags and luggage centers. It's located in Sidoarjo, precisely in the Kludan and Keden areas, Tanggulangin.

Tanggulangi can be an alternative shopping tour for tourists on vacation from Malang, Pasuruan or Surabaya. Its location, which is between the highway that connects Surabaya-Malang and Surabaya-Mojokerto, makes some tourists stop on vacation.

CHAPTER III

RESEARCH METHOD

3.1 Research Design

To conduct this research, the writer used qualitative methods with quantification data. The researcher utilizes qualitative research to analyze the information presented by interpreting and presenting data on the five tourist sites in Sidoarjo. Also, the researcher uses quantification data because the data is in number form.

The comparative design would also be implemented to analyze the analysis since the researcher took five places of tourism places to be analyzed and aimed at comparing the results among five taken places of tourism places.

3.2 Data and Data Sources

This study used pictures, words, and phrases in all signs in the area of the five tourism places as the data. The writer took a photo for every sign since the LL study needs a picture to analyze. Furthermore, the data source of the study is LL in five tourism places.

3.3 Research Instrument

The writer in this study used himself as the main instrument. Moreover, the writer also used place observation as an additional instrument. The writer used a smartphone camera and digital camera to take photos of words and phrases in

3.4 Data Collection

3.5 Data Analyzing

- 1) The data is divided into some categories: a) based on the characteristic of the sign (monolingual signs, bilingual signs, multilingual signs, top-down, bottom-up,). b) based on the function of the signs (direction signs, advertising signs, warning notices and prohibitions, building/place names, informative signs, and commemorative plaques).
- 2) To answer the first research question, the researcher made two tables for each tourism place. Then, the researcher inputted the number of signs and categorized them based on the characteristic of the sign (monolingual, bilingual, multilingual, top-down, bottom-up). The first table contained the characteristic of the sign (monolingual, bilingual, and multilingual) and the second table included the other characteristic of the sign (top-down and bottom-up). At last, the researcher counted all the signs and re-enter them in

CHAPTER IV

FINDINGS AND DISCUSSIONS

4.1 Finding

This finding of the research is divided into five categories based on research sites: a) Museum Mpu Tantular b) Suncity Waterpark c) Kampoeng Batik Jetis d) Pari Temple e) Kampoeng Tas Tanggulangin. Each category contains three tables for responding to the research question. The first two tables answer the first research question on the character of the sign, and the third table answers the second research question on the function of the sign based on Spolsky and Cooper (1991).

4.1.1 Museum Mpu Tantular

Museum Mpu Tantular is a continuation of Stedelijk Historich Surabaya Museum built by Von Faber, a German collector and permanent in Surabaya. It has almost 1500 collections that come from prehistory epoch, Hindu – Buddha, Islam epoch, and Colonial and modern.

4.1.1.1 Characteristic of the Sign

The writer has shown two tables in this sub-point. The first table is about Language of sign, and the second is about sign type. The data were provided in the table in the form of numbers found in the research locations.

Table 4.1 Variety of language of sign in Museum Mpu Tantular

Museum Mpu Tantular		Number of Sign
Monolingual	Indonesia	77
	English	22
Bilingual	Indonesia – English	75
	Indonesia – Javanese	10
	Indonesia – Dutch	2
	Indonesia – Chinese	1
Multilingual	Indonesia – English – Dutch	6
Total		193

According to the language of sign (see table 4.1), there are 193 signs found in Museum Mpu Tantular. More details, 99 signs found as a monolingual sign, 88 signs qualified as a bilingual sign, and six signs found as a multilingual sign. In monolingual language, there are 2 languages found in sign; Indonesian language and English. Indonesian language displayed in 77 signs while English in 22 signs. It means the Indonesian language still massively dominated the language of signs.

Meanwhile, in the bilingual sign, there are four bilingual signs language found. First is Indonesian – English with 75 signs, second is Indonesian – Javanese language with 10 signs, the next is Indonesian – Dutch found in two signs, and the last is Indonesian – the Chinese language is only found in one sign. The only Chinese word displayed is “GUZHENG”. The example of the bilingual signs can be seen below

Table 4.4 Variety of Sign in Suncity Waterpark

Suncity Waterpark		Number of Sign
Monolingual	Indonesia	40
	English	8
Bilingual	Indonesia – English	14
	Indonesia – Arabic	2
	Others	-
Multilingual	Indonesia – English – Arabic	-
	Others	-
Total		64

The writer found a total of 63 signs in Suncity Waterpark. According to the table above (see table 4.4), 48 signs qualified as a monolingual sign, 16 signs are related to bilingual sign, and unfortunately, the writer didn't found any signs that can fit in a multilingual sign. From those 47 monolingual signs, the Indonesian language has the most used sign. It's used in 40 signs in the waterpark area. The other monolingual sign found is English with only eight signs found. The example of the monolingual sign is displayed below.

**Figure 4.8 Monolingual sign in English**

The sign above is classified as a monolingual sign in English. The sign above is written in one language, i.e. English. For this reason, this sign is a monolingual sign. Besides, the sentence written on the sign is "Security Check"

In the form of a bilingual sign, the writer found 16 signs. Furthermore, there are 3 languages found in the bilingual sign found. Indonesia – English dominated the bilingual sign for 14 signs. Meanwhile, Indonesia – Arabic language displayed in only two signs. However, in the waterpark are there are no multilingual signs displayed.

Table 4.5 Type of Sign in Suncity Waterpark

Suncity Waterpark	Number of Sign
Top-down	-
Bottom-up	64
Total	64

According to the type of sign's table (see table 4.5), the writer qualified all signs found in Suncity Waterpark as a bottom-up sign. Moreover, a top-down sign is not displayed in the waterpark area. Since the waterpark is privately owned by the Suncity Group in Sidoarjo, the number of private or bottom-up signs can be used as an excuse.

4.1.2.2 Function of the Sign

In this sub-section, the writer presented a table containing Spolsky and Cooper's (1991) theory of sign function. It also displays a table of data in a number to recognize the correct result.

Table 4.6 Function of Sign in Suncity Waterpark

Suncity Waterpark		Number of Sign
Function	Direction Sign	17
	Warning Notice and Prohibitions	6
	Advertising Sign	11
	Building/Place Names	12
	Informative Sign	18
	Commemorative Plaques	-
Total		64

In terms of sign function (see table 4.6), the informative sign is dominantly used in Suncity Waterpark for 18 signs from 64 totals. Informative signs mostly used to inform the tourists about price, safety, insurance and so on.



Figure 4.9 Informative sign in Suncity Waterpark entrance

The sign above is classified as an informative sign. Since informative sign aims to provide information to visitors at a tourist spot, then the sign above can also be referred to as an informative sign. The reason is that the sign above provides information about the entrance ticket to these places

The second sign frequently used in Suncity Waterpark is a sign for direction. Direction sign can be found from the entrance to the exit route. The dominant direction sign found is "JALUR EVAKUASI." The sign was found at almost every spot in the water park.

4.1.5.2 Function of Sign

Table 4.15 Function of Sign in Kampoeng Tas Tanggulangin

According to the function of sign based on the table (see table 4.15), the advertising sign dominated the sign's function about 38 signs from 52 signs. Advertising signs used by people who have shops or services to promote their products or services. Meanwhile, building/place names and informative signs both have six signs displayed. Building/place names can be found in a government sign and some shop. Besides informative signs displayed also in some government signs and the biggest cooperation in Kampoeng Tas Tanggulangin. The example of the signs function can be seen below

English, Javanese, Chinese, and Dutch languages. Indonesian language strongly dominated among all five and can be found in almost all the signs. English got in second place and the Javanese language is on the third. Furthermore, Dutch is in fourth place after the Javanese language. At the least, the Chinese language is displayed only once from the total 193 signs. Meanwhile, in the term of type signs, bottom-up signs dominated the top-down sign. From 193 signs only 15 signs qualified as a top-down sign. In the end, monolingual, bilingual, and multilingual signs are all found in the Museum Mpu Tantular.

According to these results, the five languages found in the museum are in accordance with the Al-Quran in surah al hujurat (49:13) which states that humans were created by different ethnic groups.

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

Since the museum is a place with a lot of information, the informative sign is displayed more than half of the total signs. The informative sign can be found in front of statues, replicas, tools, artifacts, and moreover. A warning sign is in second place after the informative sign. Same as an informative sign, all warning signs are seen in front of replicas, sculptures, artifacts, and so on. Third place is

the name of the building or place which can be found in front of the building. Direction sign is in fourth place and is mostly seen in the outdoor area while advertisement sign in fifth place is seen only in the center of the museum building, more specifically in the information board. The least is a commemorative plaque which is shown in just one sign. Therefore since the museum is a historic site, the purpose behind the commemorative plaque can be understood. In the end, all signs found in the Museum Mpu Tantular are eligible in all functions as a sign according to Spolsky and Cooper (1991).

The use of the Indonesian language in approximately all the signs identified, mostly in informative sign, is due to Indonesian's status as the national language. Additionally, there are also other languages used in informative signs such as English, Javanese, Chinese, and Dutch. English is used as a part of multilingualism and modernity. In fact, English is used not only as informative but also as a sign of warning and prohibition. Meanwhile, the rest of the language used in the informative sign section. The Javanese language is shown for sharing information on Javanese society. The Dutch language only displayed in a word saying “STEDELIJK HISTORISCH MUSEUM SURABAYA” which means “SURABAYA URBAN HISTORY MUSEUM”. The least Chinese language only found in the word “GUZHENG”.

The second place for tourists is the Suncity Waterpark. In Suncity Waterpark, only monolingual and bilingual signs are used in displayed signs, featuring three languages. Multilingual signs are not found in the place of tourism, however. The languages identified are Indonesian, English, and Arabic. The

language of signs was still dominated by the Indonesian language. English is second below the Indonesian language and the last one is the Arabic language that only shows in two signs. Bottom-up, meanwhile, dominated significantly in the sign category than the top-down. There are no signs classified as top-down, out from a total of 64 signs. It can be recognized, as Suncity Waterpark is a private place for tourism. These results are consistent with the results of previous studies conducted by Gorter (2007) that a place affects the discovery of top-down or bottom-up sign.

In terms of sign function, there is five sign function in the waterpark area. The first sign function which dominated is an informative sign that can be found since the entrance and randomly inside the waterpark area. The second is a direction sign which has almost the same amount of sign with the informative sign. The third sign function is building and place names that can be found in front of a mosque, food court, and toilets. At fourth place, advertising sign is found totally in food court since they need to promote their product. For the least, a warning sign is displayed only in the entrance and food court area. Most of the warning sign is stated, “MAKANAN DARI LUAR DILARANG DIBAWA MASUK” which means “FOOD FROM OUTSIDE IS PROHBITED TO BRING”. However, commemorative plaque could not be found in the Suncity Waterpark.

Indonesian language strongly dominated and used among three languages because it's the national language of the country. Most signs found in the Indonesian language. Meanwhile, English is in second place and refers to

multilingualism and modernity. English signs mostly found in advertising and building or place name. Besides, the Arabic language which only displayed in two signs is related to building and place names in a mosque inside the Suncity Waterpark. In the end, according to Spolsky and Cooper (1991), all signs found in the Suncity Waterpark are valid in all functions as a sign

The third tourism place is Kampoeng Batik Jetis. Same as the second tourism place, Suncity Waterpark, in Kampoeng Batik Jetis also found only Monolingual and Bilingual sign with three languages. The three languages are Indonesian, English and Arabic language. The multilingual signs are not displayed anywhere in the tourism area. Furthermore, the Indonesian language still dominated the sign and both English and the Arabic language are in second place together with the same result. Meanwhile, in terms of the type of sign, bottom-up dominated the sign found. Almost all the sign is owned by private and the only government or top-down sign is the name of the tourism place.

Kampoeng Batik Jetis is a shopping tourism place. That is why advertising sign is mostly used in the tourism area. All advertising signs can be found almost in front of their shops or houses. From a total of 33 signs found, 29 signs are categorized as an advertising sign. The other sign function found is direction sign and building or place name. Both signs functions only displayed in two signs each. In the end, according to Spolsky and Cooper (1991), all signs found in Kampoeng Batik Jetis are correct as a sign in all functions.

As the national language, Indonesia still dominated the language of sign. Almost all signs found used the Indonesian language. Furthermore, in the

The fourth tourism place is Pari Temple. Pari Temple is a tourist place with the least sign found. The total sign found is 14 with only two languages. First language and the most used in the sign is the Indonesian language that is strongly dominated in monolingual since all the sign used is Indonesian. The other language found in English which is only found in the bilingual sign. There is no multilingual sign found in the area of Pari Temple. Besides, all the sign found is qualified as a government sign. The bottom-up or private sign can't be found anywhere in the Temple's area. It appears from the above findings that these results are consistent with the Spolsky and Cooper's theory (1991) regarding three sign taxonomies.

Speaking of the function of the sign, in Pari Temple there are 5 sign functions found. The most dominant one is an informative sign because a temple

is also a place to get information. Furthermore, in the form of a number, an informative sign has 10 signs from a total of 14 signs. The second highest sign function found is a direction sign. It's only displayed in two signs. The other sign function is building name, warning, and commemorative sign. All of those sign each has one sign displayed. However, in Pari Temple's area, there is no sign related to the advertising sign,

Indonesian language as the national language dominated the use of the language of signs in Pari Temple. It can be found in all sign functions except in informative sign because there is a mixed language between the Indonesian language and English. Moreover, English sign in Pari Temple referred to as modernity and multilingualism since English only displayed in informative sign.

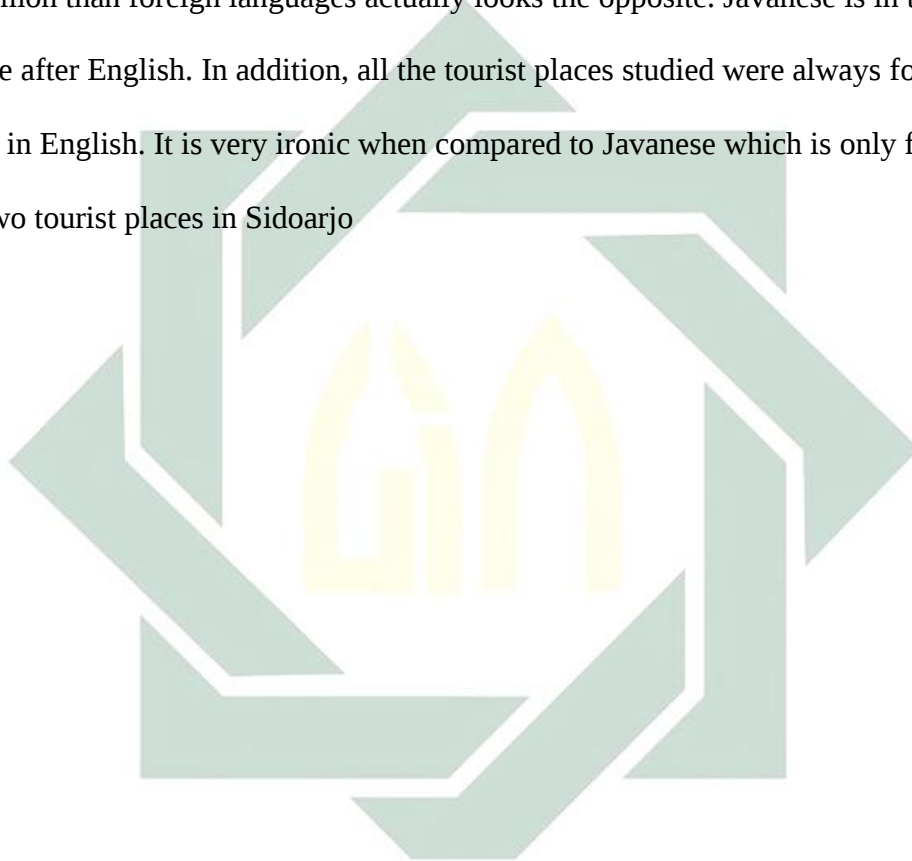
The last or fifth tourism place is Kampoeng Tas Tanggulangin. In the tourism area, there are three languages found. The language is Indonesian, English, and Javanese. The dominant language is Indonesian that displayed in every single sign, more precisely in monolingual sign. In the second place signs in English. English sign displayed only displayed in bilingual and multilingual signs. The last language found in the the Javanese language. Not like the other languages, Javanese sign is only found less than five, more details only displayed in three signs. Javanese language also only found in bilingual and multilingual sign. Besides, in the type of sign, bottom-up is still be the most used sign since top-down only found in six signs in the area of Kampoeng Tas Tanggulangin. From the results above, it shows that these results are consistent with the theory of Spolsky and Cooper (1991) about three taxonomies of sign

Kampoeng Tas Tanggulangin is a place to buy or repair a bag or luggage. Since most of Kampoeng Tas Tanggulangin is a seller, the use of advertisement signs in the tourism place is very high. The number of advertisement sign in the tourism area is not even close with other sign function displayed, it is 38 from 52. At second place building/place name and informative sign both have the same amount of sign. The last sign function found is direction sign with only two times displayed. In the area of tourism place, there is no warning and commemorative sign displayed.

The use of the Indonesian language is very high among the other languages found. Every sign displayed always used the Indonesian language because of its role as a national language. English which has a role as multilingualism and modernity is at the second place of used language of sign. Furthermore, English is mostly found in advertisement sign to attract the tourist or buyer. The last language is the Javanese language which rarely found among Indonesian and English. Javanese that his role as a local language is only found in three advertisement sign in the tourism place area.

At the end from all the results above, everything is in accordance with two previous studies conducted in Indonesia. According to Yannuar and Tabbiati (2016), Javanese which is the local language used in East Java is very rarely used in a sign. Even in this study shows only two places that display a sign in Javanese. Furthermore, in a museum which has many Javanese relics only displays 10 signs in Javanese.

Besides, the results of this study also look the same in other previous research conducted by Fakhroh and Rohmah (2018) showing that the three languages in the most sign used in the city of Sidoarjo are Indonesian, English, and Javanese. Javanese language which is a local language that should be more common than foreign languages actually looks the opposite. Javanese is in third place after English. In addition, all the tourist places studied were always found a sign in English. It is very ironic when compared to Javanese which is only found in two tourist places in Sidoarjo



CHAPTER V

CONCLUSION AND SUGGESTION

This study presented the result in the form of a number. Furthermore, the study focuses on how the languages are displayed based on the language (monolingual, bilingual, and multilingual) and the type of sign (top-down and bottom-up), and also what the function of the sign is. Besides in this study, there are two theories used to analyze the data. The first theory is based on Spolsky and Cooper (1991) about the language of signs and sign function and the second theory is based on Ben-Rafael et al (2006) about the top-down and bottom-up sign.

Speaking of the result of the finding, there are many similarities in terms of the dominant language of sign and sign type at each destination. However, the difference is very striking concerning the dominant sign function displayed at each location.

First of all, the researcher found six different languages in those five tourism places. These languages are Indonesian, English, Arabic, Dutch, Javanese, and Chinese. If the use of the language of signs is sorted from the highest to smallest, the results are as follows. At Museum Mpu Tantular, Indonesian, English, Javanese, Dutch, and Chinese are displayed in the sign. At Suncity Waterpark, Indonesian, English, and Arabic are presented in its sign. Kampoeng Batik Jetis has Indonesian, English, and Arabic languages in their sign. Pari Temple has Indonesian and English only as of the language of sign. At the last,

Kampoeng Tas Tanggulangin has Indonesian, English, and Javanese as its language of signs. Moreover in the term of the language of the sign, all the sign found mostly in monolingual, bilingual, and rarely in multilingual sign.

Based on the language of signs found, the Indonesian language is always at the first place of being the most used. Since the Indonesian language is Indonesian official language and most tourists are local tourists, the dominance among other languages is understandable and also with the Indonesian language the communication is easier. Meanwhile, English at the second place is an international language. In some places, the use of English is to attract international tourists yet in other places English words used because more familiar. At the third place is the Javanese language as the local language is rarely used either by the government or private. Besides, the Javanese language only displayed in two tourism places, they are Museum Mpu Tantular and Kampoeng Tas Tanggulangin. In those two places, the existence of Javanese words is to mention the name of something that comes from Java. On the other hand, the rest of the language of signs found are mostly used as naming something or building.

Meanwhile in term of the type of sign according to Ben-Rafael et al (2006) about top-down and bottom-up, the result among those five tourism places are all almost the same. The use of government signs in tourism places is very rare, except Pari Temple that has only top-down sign. Although some tourism places are developed by the government. On the opposite, the private sign or bottom-up seemed to be dominant in each tourism place. Especially in Suncity Waterpark that only fills with a bottom-up sign.

5.2 Suggestion

This study shows the LL situation at five Sidoarjo tourism sites. In addition, the work also compares the LL between these places of tourism. These five places of tourism are comparable because the target of each location is different. Moreover, the Javanese language which has functioned as a local language does not get a space in the sign located in tourist areas in Sidoarjo where the majority of visitors are Javanese. Besides, some sign functions may be common in certain places of tourism.

[illegible]

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