# Symbol Behind The Sign: Linguistic Landscape In Surakarta, Indonesia

**Dwi Purnanto[1*], Henry Yustanto[2], Bakdal Ginanjar[3], Dany Ardhian[4]**
[1,2,3] Faculty of Cultural Science, Universitas Sebelas Maret, Indonesia
(*Corresponding author's e-mail: dwipurnanto161@gmail.com)

*Abstract;* This study aims to analyze the frequency, form, and informational-symbolic functions of texts in public spaces, in Surakara City, Indonesia, using the Linguistic landscape approach. Data were collated from 292 photo samples from five subdistricts in Surakarta, Indonesia. The interviews were conducted with target reader to see their perception of language use in public space. The results showed that five languages were used in text found in public spaces, namely Indonesian, Javanese, English, Arabic, and Japanese. Furthermore, the Indonesian was found to be the most dominant, followed by Javanese and English. Indonesian dominates the monolingual pattern, while its combination with Javanese dominates the bilingual pattern. Indonesian and Javanese symbolizes the language policy factors and the demographic strength of language speakers, while English displays a modern, global and exclusive image. Furthermore, Arabic shows a symbol of Islam, while Japanese strengthens the global capitalism symbol. The findings of the research are useful for providing an overview of the sociolinguistic situation of language use and the application of language policies in public space. These studies presently show gaps, especially in the case of data from various domains, such as government, education, health, and commerce. This research attempts to portray the Linguistic Landscape in Surakarta City from various domains left out in previous studies. This study provides a complete analysis of the linguistic cityscape in Linguistic landscape on available domains in Surakarta, Indonesia.

**Keywords**: *Linguistic Landscape, Surakarta City, Javanese script, language policies,*

## Introduction

The public space is a language exhibition arena, where languages contest each other and show their performance. Texts written herein serve as media for conveying information, promotions, warnings, and hidden tools for social groups, which symbolizes its existence. Furthermore, herein, the author's message can be heard by a larger population.

The presence of a language in this space relatively indicates the presence of a speaker of that language. However, due to economic considerations, although a language can appear herein, it is insufficient to indicate the community's competence in it. Aside from economic factors, language policies are also to be considered. Furthermore, they are formulated in order to prevent the extinction of cultural heritage, therefore, ensuring its transfer to the younger generation. This happens in local languages in Indonesia, as they are still considered relevant to the needs of speakers, for inter-ethnic communication, as well as showing their existence [1].

Linguistic Landscape (LL) is the visibility and salience of languages on public signs, in a given territory [2]. The LL study focuses on how language policy is played, how the language of power relations is constructed and marginalized [3] [4]. The social aspects in the text were investigated [5] [6] in order to reveal the heterogeneity of language and the sociolinguistic context[7]. Sociolinguistic analysis is necessary to enhance written text in public spaces, as they are responsible linguistic conditions, namely monolingualism, bilingualism, and multilingualism [8].

A language has its inherent power and prestige which is indicated by monolingual-written texts. Furthermore, without the support of other languages, its message is conveyed with confidence. However, if a text uses two or more languages, it indicates combined power. Xiao and lee [9] define this phenomenon as 'joint action'.

Surakarta city, is a multi-ethnic area inhabited by Javanese, Arab and Chinese descent for tens or even hundreds of years. Furthermore, it is an educational city, and therefore, invites migrants from various regions, both within and outside the country, to study on its campuses. In addition, its rapidly growing economy and tourist sites invites local, regional, national, as well as international investment. It is also described as a land that encourages competition in economic, educational, social and cultural activities, which all require public spaces.

The Surakarta city carries the theme "The Spirit of Java" through which the government attempts to evoke Javanese culture, through Javanese texts, which are displayed in government and private buildings, street signs, traditional market signage, worship places, and parks. This effort aims to cultivate and preserve the love of Javanese culture, expand and increase its awareness and attractiveness to foreign tourists, and enhance the understanding of Javanese script, for the younger generation (Surakarta Mayor Regulation Number: 3 of 2008).

The sociolinguistic condition of Surakarta people recognizes three types of languages, namely, local (Javanese), national (Indonesian), and foreign (English, Arabic, Chinese). the local population utilizes Javanese

for ethnic communication, Indonesian is used for the formal and official sectors, such as education, government, economy, religion, and inter-ethnic association, while English is used in the economy and tourism sector. Furthermore, Arabic is used by some ethnic groups of Arab descent, and in Islamic worship places, while Chinese is used by Chinese descendants. This sociolinguistic condition is portrayed in texts located in public spaces in this city.

Researches on Linguistic Landscape in multilingual cities have been reported in Tokyo, Japan (Backhaus, 2006), Bangkok, Thailand (Huebner, 2008), Dili, Timor Leste (Taylor-Leech, 2012), Hong Kong, China (Lai, 2013), Phnom Penh, Cambodia (Kasanga, 2012), Kuala Lumpur, Malaysia (Manan et al., 2015), (Coluzzi, 2017), (Coluzzi & Kitade, 2015), (Coluzzi, 2016), and Israel (Isleem, 2015), ( Scollon, Ron and Scollon, 2003). Linguistic Landscape research focus on English usage [10], [11], [12], [13], [14] and [15]; tourism [16], [17], [18]; shop and branding names [19], [20], [21], [22], [23], [24], [25], [26], [27], [28][29], [1], [30], [31]; Chinatown [32], [33], [4]; healthcare facilities [34], [35]; worship place [36], [37], [38], [39]; schollscape [40][41], [7], [42], [43]; regional language [44], [45]; border region [46]; museum [9], [47]; migrant [48]; social media on Instagram [49]; language policy practice [50], [51]

Furthermore, studies on it were carried out in Indonesia, Sidoarjo city [52], Malang city [53], Jakarta [54] and Yogyakarta [55]. While it was further studied in Surakarta City by [47], [56]. These studies presently show gaps, especially in the case of data from various domains, such as government, education, health, and commerce. This research attempts to portray the Linguistic Landscape in Surakarta City from various domains left out in previous studies.

## Research Methods

Data were collected and collated via two classifications, namely Top-Down (official sign) and Bottom-Up (non-official sign) [6]. Top-down sign refers to text created by the government, while bottom-up refers to those created by private organizations or individuals. These classifications serve to showcase the differences in writing by various actors and audiences [57]. Samples were obtained through photography, and images were taken from 37 protocol roads, in five sub-districts, namely, Kadipiro District (13 roads), Jebres (11 roads), Laweyan (7 roads), Kliwon Market (3 roads), and Serengan (4 roads). These roads are usually busy with government, educational, economic, health, religion, bank, and tourism activities. The photos captured building signboards, and considered factors such as visibility, and orderliness. Furthermore, after data selection, 292 photos were obtained.

Interviews were conducted on government employees, teachers, shopping center visitors, shop owners, congregations, bank, tour and travel employees. Actors and audiences who were most familial with the texts were selected and interviewed. This agenda aims to determine their opinion, preferred form, and language competence towards the use of Indonesian, English, Arabic and Javanese through monolingual, bilingual and multilingual forms. The frequency of their involvement with the text will improve sociolinguistic factors, such as, perceptual problems and language attitudes.

The stages of data analysis refer to the Linguistic Landscape analysis [2] on the frequency of language use, forms, information functions, and symbolism. Furthermore, the frequency of language use was estimated by calculating the number, and percentage of monolingual, bilingual, and multilingual languages. The results of the calculation will show the languages involved, the forms in which they appeared, and the number of dominant patterns.

Information function refers to the type of information delivered to the audience, therefore the information patterns can be observed. Symbolic functions are analyzed from the symbols represented by a particular language. The audience's perceptions and attitudes are very helpful for deepening this symbolic analysis.

## Research Result

The data obtained showed that several languages were used, but Indonesian and Javanese were the most common. Furthermore, Indonesian was found to be more flexible, due to that, it was used in various forms and  patterns. This raises the power of language policies that are applied in signs at public spaces. The frequency, language form and patterns are presented in the table below.

**Table 1.**Frequency of language usage forms

| Monolingual | Bilingual | Multilingual | Other |
| --- | --- | --- | --- |

Dwi Purnanto[1*], Henry Yustanto[2], Bakdal Ginanjar[3], Dany Ardhian[4]

| Ind | Java | Eng | Ind +Java | Ind +Eng | Ind +Arab | Ind +Java+Eng | Ind +Java+Arab | |
|---|---|---|---|---|---|---|---|---|
| 120 | 5 | 16 | 93 | 30 | 6 | 5 | 1 | 11 |
| 41,8% | 1,7% | 5,6% | 32,4% | 10,5% | 2,1% | 1,7% | 0,3% | 3,8% |

The table 1 shows three forms of language namely, monolingual, bilingual and multilingual, and seven languages namely, Indonesian, Javanese, English, Arabic, Japanese, Korean, and Sanskrit. Indonesian dominates (41.8%), followed by English and Javanese. The Indonesian dominance in monolingual patterns proves its robustness compared to other languages. Apart from the factors of language competence, policy, and demographics, it's still considered very relevant as a means of communication. Furthermore, its monolingual domination correlates with the emergence of both its bilingual patterns and that of the Javanese (32.4%). In addition, its perfection is combined with the Javanese cultural ideology, which is closely regarded by Surakarta people. As the center of Javanese civilization, and the existence of the Kasunanan Surakarta Palace, the Javanese ideology has been handed down generations, therefore it is relevant to the current generation. Lastly, texts seen in public spaces are evidences of the past glory that is still preserved today.

*Monolingual sign*

The emergence comparison between the Top-Down and Bottom-Up forms is useful for estimating the usage comparison between languages, and observing the application of language policies in macro at monolingual form.

**Table 2**. Distribution of Top-Down and Bottom-Up Sign

| Indonesian | | Javanese | | English | |
|---|---|---|---|---|---|
| Top-Down | Bottom-Up | Top-Down | Bottom-Up | Top-Down | Bottom-Up |
| 90 | 30 | 1 | 4 | 1 | 15 |
| 75% | 25% | 20% | 80% | 6% | 94% |

Demographic factors and language competence play significant roles in language policy. The presence of Indonesian language in public space text, both Top-Down and Bottom-Up, shows that it is strongly regulated by language policies. However, the interests of nationalism strongly influence such policies.


Figure 1. Indonesian warning board

Information written on warning boards is important, therefore, the language used in writing them has to be well understood. With good Indonesian dialect, those warning messages will be easily adhered to by the public. The messages contains legal sanctions, therefore, misunderstanding due to variations in language will have an impact on legal sanctions in the community. Consequently, Indonesian is considered a viable language for conveying legal messages to the public.


Figure 2. Indonesian parking retribution board

Parking areas are public facilities, which are usually located in crowded locations such as, shopping and business centers, as well as government offices. Individuals that utilize such facilities come from various ethnic, education and social backgrounds. Therefore, the choice of Indonesian (figure 2) is the right step for 1)

accommodating the diverse language competencies of the community and 2) making sure that important information, such as legal bases and tariffs, are easily understood by the public.

The use of monolingual Indonesian has also been observed in private agencies / institutions (bottom-up sign). Although policies has been developed that promote the use of Javanese text, the use of Indonesian is still massive. This indicates that there is an interconnective influence between language policy, community needs and language competence. Owing to that, there is space for creativity that can be explored by the private sector, these three factors can still be accommodated.


Figure 3. Indonesian in Monolingual sign

The choice of language in public spaces strongly considers the target audience. Monolingual signs in Indonesian in Early Childhood Education (Pendidikan Anak Usia Dini) and Kindergarten (Figure 3) schools are targeted at students and parents. With a combination of language and color, it is easier for target readers to read and understand information displayed on signboards. Indonesian was chosen because certain policies promotes its use in the educational sector. However, in schools, teaching and learning was carried out using not only in this language but also in foreign (English) and local languages.

Indonesian has become the first language for urban children, and therefore, relegated the learning of local languages to the family. Consequently it has affected the competency of languages of children. The use of Indonesian in Figure 3 is a response to the linguistic situation directed towards children.

### Javanese Monolingual Sign

A landscape is basically formed due to interactions between natural conditions and humans over a long period of time. landscapes built by humans over historical periods reflect the culture, economy and "political nature" of a society. By studying them, humans can gain a better understanding of how they coexist and relate with one another. For two centuries (1745-1945), the Surakarta city grew as the capital of the Javanese kingdom [58]. During that period, the government of the Dutch East Indies interfered with the political power of the king, nevertheless the social structure continuously reflected the composition of Javanese society with all its life systems. Javanese culture is presently strongly attached to art, traditions and people's perspectives, and its social relations involve philosophical characteristics. Although times have passed and the era has changed, efforts to revitalize the Javanese culture have been made by the government and society. One example is the massive use of Javanese characters in text in public spaces. This Javanese script is a symbol of its societal existence, displayed in public spaces. Apart from the literacy competence of these characters, the use of Javanese script evokes old memories of the glory of Javanese civilization.Several texts in public space give rise to monolingual Javanese, using both Latin and Javanese scripts.


Figure 4. Javanese script on a traditional market signboard

Monolingual Javanese, with its script is written in figure 4. If translated into Latin, the writing reads "*Pasar Triwindu Sala*". This market is a popular center for selling antiques. Triwindu Market is on the south side of Pura Mangkunegaran, and is a legacy of its King. However, it was formerly called Windujenar Market. Various antiques and ancient items, such as coins and old paper used in the 1800s, masks, ancient plates made in 1960, *keris*, *batik*, and household utensils are sold in this market. Furthermore, ancient radios, used watches, statues, ancient decorative lamps, and old traditional toys, such as *dakon* and others are sold therein.

The use of Javanese script is a strategy for building correlations between texts, market entrants, and ancient items sold in the market. The use of these characters is also a feature of its local image, regardless of the language competence of both the seller and the buyer. The unique and artistic signboard shape also helps in

Dwi Purnanto[1*], Henry Yustanto[2], Bakdal Ginanjar[3], Dany Ardhian[4]

building the existence of Javanese culture, therefore the signboard is used as a symbol of Javanese-style markets.

### Monolingual English

The use of English is able to show the values of global, modern, Western, and international identity (Tang, 2018). Furthermore, it promotes global image because it is the most common means of communication worldwide. Modern images are built by adopting modern elements that replace traditional local elements. The Western culture image is obtained from the tendency to communicate through English. Meanwhile, the international image is obtained from the use and coverage of English as an internationally beneficial language. Texts in public spaces written in this language, both monolingual and bilingual, certainly carry these images, seek profit, prove their competence, and show their existence.


Figure 5. Bottom-Up on English monolingual sign

Modern and international concepts are taken into consideration. The Royal Surakarta Heritage (Figure 5) signboard contributes to building an international and modern image. Substituting another language, such as Indonesian or Javanese, will reduce the quality of the image being promoted. Judging by the competence of the user's language, the domain taken is in the hospitality and tourism services sector. The hotel world is highly associated with international and traditional concepts. This can also be seen in Figure 14. The words royal and heritage, highlights the Javanese culture of Surakarta, which attempts to be internationalized and modernized with the use of English. Thus, visitors from local and international areas are welcomed and accommodated. Apart from the Government's language policy which requires the use of Javanese script, the use of English helps to further the interests of the hospitality sector.

### Bilingual Indonesian and Javanese

Many factors influence the use of language in public spaces. Apart from its policies which are enacted by the government, its competence in people is also a factor to be considered. Furthermore, it helps to represent communities and ethnic groups. In addition, the choice of a language considers the public comprehension, which makes it an effective tool for conveying information, therefore it has a persuasive impact.

A language that is able to stand alone (monolingual) is more powerful, when compared to others. It confidently accommodates and communicates the interests of the text writer. This does not signify, however, that minority languages have less power. Moreover, they have special advantages that can be used by text writers to accommodate their interests. This helps to ensure that these minority languages merge with the stronger ones. For example, Indonesian is a strong language, with a large number of speakers, strong community competence, and is being taught in formal institutions, therefore, it tends to become monolingual. Thus, all aspects needed by the text writer can be accommodated due to its power. However, due to the inherent national image, Indonesia does not accommodate regional or foreign languages, therefore, text writers consider using bilingual or multilingual patterns, depending on the superiority of these languages.


Figure 6


Figure 7

Figures 6 and 7 are a combination of Indonesian and Javanese with two characters, Latin and Javanese. On both street signboards, Indonesian is recognized by JL (an abbreviation for *jalan*) and City Road. Meanwhile, the Javanese language is recognized by the use of Javanese script. The Javanese script (Figure 6) denotes *Ratan Brigjend Katamso*. while, the Javanese script (Figure 7) reads *Dalan Jendral Sudirman*. The translation methods on both road signboards are slightly different. Furthermore, *Jalan* (Indonesian) is translated

into *ratan* and *dalan*. The author of the text views these two words as having the same meaning, although the lexicons are semantically different. *Ratan* means road (protocol), while *dalan* means small road or not a main road. If you look at the position of the two roads, the Brigjend Slamet Riyadi and Jenderal Sudirman are protocol roads.


Figure 8. Top-Down Bilingual Java-Indonesia

Figure 8 is the text on the government bank signboard, namely BNI (*Bank Negara Indonesia*). The bank logo and name remain on display according to company standards. In this image, it can be seen that a Javanese script preceded the BNI logo and text. However, this pattern of bilingual writing is not found in all BNI branches, in Indonesia. Javanese script writing is done through phonemic adaptation; a bank with a diphthong 'nk' is replaced by 'ng' in Javanese script, therefore it is read as *Bang Negara Indonesia*. This difference aims to accommodate the limitations of the Javanese script for 'nk' diphthong.

BNI Bank is one of the most popular state banks in Indonesia. The bank logo and name are distinctive and easy to recognize. Its advertisements are highly popular, both on television, newspapers (online and offline), electronic bank applications (e-banking), and other BNI service products. Each community loves to be surrounded by the bank's logo and name. The presence of Javanese script certainly did not have a significant impact on the bank's expansion, or even lowered its popularity due to it being considered strange and different from other branches. If the BNI logo and text were removed, and only the Javanese script was left, the public would find it difficult to understand, as only a small proportion of people are literate in this kind of script. This phenomenon is an important factor in the enactment of language policy.

### Bilingual sign in Indonesian and English

The superiority of Indonesian speakers' demographics, language competence and policy attracts a combination with English. Such a combination will ensure a wider reach, thus expanding the target audience.


Figure 9. Indonesian + English Top-Down

Direction signs (Figure 9) place a lot of information at one point. Several directions in Indonesian are posted on one support pole as well as a red sign saying "Solo Destination" in English. Directions to specific locations require precise information, and failure to properly decipher it can confuse the general public, especially tourists. Hence, Indonesian is preferred over Javanese or English. The text "Solo Destination" indicates that the directional signs are intended for immigrant communities, especially tourist activities.
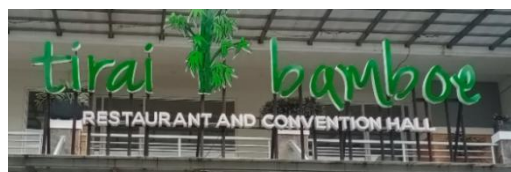

Figure 10. Bottom-Up in Indonesian + English

The Indonesian-English bilingual pattern (Figure 10) forms a classic image. The Indonesian text herein, is *Tirai Bamboe*. Meanwhile, an international, modern and luxurious outlook is given in English language. It reads, the *Restaurant and Convention Hall*. The placement of Indonesian in the top position in the text indicates

that the national image is preferred. To strengthen the national image, the English text adds an international, modern and dynamic image.

The use of the word *bamboe* (vowel oe) is an old spelling (Van Ophuijsen) used by Indonesians between the periods of 1901-1947, before being replaced by the spelling *Republik* (also known as the Soewandi spelling) 1947-1959. Van Ophuijsen's spelling is heavily influenced by Dutch vowels, such as / oe / for / u /, / tj / for / c /, / j / for / y /. From this observation, the use of vowel / oe / instead of / u / in *bamboe* suggests a "calling to the past", colonial times. This strategy of spelling also serves to attract elderly consumers who lived in the van Ophuijsen spelling era, while equally targeting young and middle-upper consumers with the use of English.

### Bilingual sign in Indonesian and Arabic

Islam is widely embraced by the people of Surakarta, including those of Javanese and Arab descent. This has an impact on texts in public spaces, especially in places of worship and Islamic schools.


Figure 11


Figure 12

The bilingual pattern in Arabic and Indonesian (Figures 11 and 12) signifies different functions of language use. Figure 32 uses Indonesian to provide information on the name of foundation and transliteration, while Arabic is used to represent the name of the mosque. Due to that, the text is about Islam, the use of Arabic in it, is normal. Arabic helps to strengthen the Islamic domain and its physical presence in Java, especially in Surakarta. However, the presence of Indonesian, in the script above, indicates that people's competence towards the Arabic script is poor. Therefor, Indonesian helps to make the text more understandable.

The bilingual construction (Figure 12) of Arabic-Indonesian is different from Figure 11. The text وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ (Latin script: *Wa laqad yassarnal-qur`āna liż-żikri fa hal mim muddakir*) is taken from al-Qamar verse 22. In Figure 33, the Arabic script has neither transliteration nor translation, and does not give the source or name of the verse taken. With limited religious and language competence, Arabic script is like a symbol and a slogan which is only intended for students and / religious teachers in the school environment. Indonesian is used for various purposes, such as institutional identity (MAM Surakarta), excellence (Madrasah Li Tahfidzi Quran), and vision (Oriented to Emotional and Spiritual Intelligence). If observed deeper, the appearance of Arabic and Indonesian is independent and unrelated to the communicated meaning, and both languages seek to establish their own function.

The use of these linguistic forms support each other in communicating the theme of the single text structure on the signboard. Islamic symbols are inseparable from Arabic language and script. Arabic script is more dominant in showing Islamic symbols than Latin. Another consideration of the Arabic script choreography used in the text is that the writer attempts to attach two things simultaneously, in both aesthetic aspect but also avoid the stigma of being a radical religionist. Solo has many large Islamic boarding schools. One of the leaders of a large Islamic boarding school (*Pesantren Ngruki),* Ustadz Abu Bakar Baazir was arrested and sentenced to prison for being involved in a terrorism case. As a government-owned mosque (Top-Down sign), text writing certainly accommodates these considerations. Therefore, the use of choreography is a strategic means of building aesthetic elements, introducing Islamic symbols, and avoiding the negative stigma of being a radical religionist.


Figure 13. English and Arabic sign

Arabic representation of Islam can also be combined with English, which represents global, modern, and exclusive values (Figure 13). Therefor, the Arabic marker can be seen from the writing of Arabic script logo and the *Alfirdaus* (meaning heaven) text, and the English text denotes the "World Class Islamic School". From

the constructed text structure, the information displayed in the contains the school name (*Alfirdaus*), and the conveyed message suggests that the school is a place to study, and its natural and social environment is likened to heaven. Furthermore, studying there is one way to get to heaven, and learning Islam helps one gain useful knowledge. In the *hadith* of Prophet Muhammad, such knowledge is an asset in gaining rewards continuously until Muslims die. This reward will lead the Prophet's people to heaven.

English is used to convey a modern, global, international and exclusive message. This is very evident in the use of "World Class" text, which signifies an international standard curriculum, teaching-learning, and management system. This concept, however, is contrary to the concept of Islamic Schools (*pesantren*) in general. Traditional, ancient, and local stigmas are attached to the image of *pesantren*, notwithstanding the terrorism incidents were designed and carried out by the *pesantren*. This stigma negatively influences the society, therefore this image must be removed. Islam is associated with the Arab state, and the use of English will have a major impact on the combination of ideological bases, such as from Arabic, branching into the Western. This branching is evident in the combination between the curriculum, the teaching-learning system, and management, therefore the radicalism image has to be reduced. It is worthy of note, that the radicalism image is given by Western discourse to the Islamic world, with the phrase "radical Islam".

The use of English affects the power of exclusivity, which is of great value, as it is a source of pride. Therefore, the world class model of Islamic school education contains high capitalization value. The increase in the per capita income of population certainly has an impact on needs and lifestyle. From the necessity aspect, with the current condition of modern parental occupation which results in lesser time spent with children, the demands of Islamic education and the social conditions of a free society form the paradigm that an international standard Islamic school is highly necessary. Furthermore, children sent to expensive schools by parents, help to elevate their social status. This factor is certainly worthy of focus, besides the more important aspects of spreading Islam religion.


Figure 14. Multilingual sign

A language is able to appear on its own in public spaces, due to that, the needs of users are being accommodated by only one language. Furthermore, it is can become powerful if there are an abundance of speakers and users, the domains are accessible and varied, its policies help to strengthen its position between other languages, learning and tests in schools aid its development and standardization. These advantages help display it publicly, without necessarily being side by side with another. Occasionally, other languages "join the action" to ensures proper communication in text. Each language has its own strengths, regardless of its singular weaknesses.

The mission of Surakarta city is to become an epicenter for tourism, by offering the excellence of Javanese culture. Language planning helps to support this idea, including the popular use of texts in public spaces, signaling the presence of culture-based tourism. Figure 14 is an implementation of culture-based tourism, through a Top-Down sign. The text on the signboard is arranged in the following structure:

(1) *Selamat datang*
(2) *Welcome*
(3) *Pasar Triwindu*
(4) Triwindu Market
(5) Market Center for selling antiques and *klithikan*
(6) *Rerajut ati*
(7) *Resik, Ramah, Jujur, tertib, aman, simpati* (Clean, friendly, honest, orderly, safe, sympathy)

The seven texts are arranged to give complementary information. Texts (1-2) and (3-4) contain Indonesian translations into English. Text (5) describes goods sold in the market, namely antiques and used goods (Javanese: *klithikan*). Furthermore, text (6) denotes the theme, while text (8) describes the market atmosphere. There are three languages present on the signboard, namely, Indonesian, English and Javanese, with Indonesian dominating *(selamat datang, Pasar Triwindu, Pasar Pusat Penjualan barang Antik dan.., ramah, jujur, tertib aman, simpati)*. The English words present include "Welcome and Market" while the Javanese phrases there are *Rerajut hati* and *resik*. The presence of English is directed towards foreign tourists, while

Dwi Purnanto[1*], Henry Yustanto[2], Bakdal Ginanjar[3], Dany Ardhian[4]

Javanese helps to accommodate the large number of ethnic visitors, especially local residents of Surakarta. Indonesian domination in these signs, and this indicates that the Top-Down language policy is in effect. Furthermore, Indonesian also serves to accommodate national tourists. Implicitly, the existence of Javanese language in this sign introduces the Javanese cultural philosophy, namely *rerajut hati* (knitting hearts) and *resik* (clean). Heart knitting is interpreted as reminiscing about the past, due to the antique nature of goods sold in the market, especially items used by Javanese people in ancient times. Therefor, the market introduces Javanese cultural symbols, through the tools it sells. Also, interactions between seller-buyer, buyer-buyer, and seller-seller are enhanced in the same environment, to enjoy the simple, peaceful, and unpretentious period of ancient Javanese society.

### The function of Linguistic Landscape on text in the public space of Surakarta City

The linguistic landscape analysis targets the functions of text displayed in public spaces. There are two functions involved, namely informative and symbolic[2]. The informative refers to the information displayed on the signboard. Furthermore, it provides all necessary information for the community, especially target readers, on the identity of a building or location. The symbolic allows ideological and cultural factors to express themselves in a particular region [59]. This function serves to identify the power relations between the language, status and culture of the population that influence individual feelings about their community.

### Informational function

The information structure displayed on the signboard, which both belongs to government offices (Top-Down) and individuals / private (Bottom-Up) has its own pattern. The government office signboard was set up for building/location descriptions. This is different from individual / private signboards, which are more flexible, and based on their needs and creativity. However, language policies are still implemented on them.


Figure 15


Figure 16

Figure 15 (Top-Down sign) shows three information, (1) the building owner, Pemerintah Kota Surakarta, UPTD Pendidikan Pemuda dan Olahraga (Surakarta City Government, UPTD Education, Youth and Sports), (2) the school name, Sekolah Dasar Negeri Sumber II No. 152 (Elementary school of Sumber II No. 152), and (3) school location (Banjarsari Surakarta, Letjen Suprapto Street No. 298, Sumber, Banjarsari, Surakarta 57138 TELP (0271) 740400. Javanese (with Javanese script) and Indonesian are used in the text. Figure 16 (Top-Down sign) shows two information, including, the identity of the street name, to mark the location of the road area, and its status (City Road). This information structure follows a standard pattern in writing city street names. Two languages are presented in the text, namely Indonesian and Javanese (Javanese script), with the structure of Indonesian-Javanese script (transliteration)-Indonesian. The logo also appears on the bottom right corner which identifies it as a transport service, as well as the road manager and supervisor. This makes it easier for the public to recognize the road and simultaneously enable the community to carry out road-related activities in line with the Surakarta City Transportation Department.


Figure 17


Figure 18

Figure 17 shows only one piece of information (Surakarta Square) transliterated into Javanese script, which did not produce the same phoneme, because both languages (English and Javanese) differ phonologically. Surakarta Square is translated as *Surakarta Sekuwer*. The image shows one information identifying the name of the shopping center, with no other information offered. This indicates that the name of shopping center is well known to the public. Furthermore, the products sold in it vary, therefore other details such as telephone, e-mail, and facsimile numbers does not need to be included on the signboard. Figure 18 also provides limited information. The monolingual English Korean grill *Daegu* (in Indonesian means Daegu Korean grill cuisine)

signifies that this is an international restaurant based in Daegu, a city in South Korea. This international image can be seen from the monolingual use of English. With limited information on the signboard, a marketing strategy was implemented to foster consumer curiosity about the food products being sold.

In the past decade, Korean culture has been intensively introduced to the international community through Korean dramas and bands. After its evident success in the international community, its products such as cosmetics, culinary and fashion began to become popular, including its music and film industry (which is a market with good prospects). As the industries being sold are advanced and massive, the superiority of Korean products begins to influence the market strategy.


Figure 19


Figure 20

Figure 19 shows the signboard of a place of worship (*Langgar Laweyan*), while Figure 20 contains information on its scheduled activities. Figure 19 provides information in a simplified manner, while figure 20 contains more details. This indicates that *langgar* (Indonesian *surau*) conducts these activities from time to time. Routine activities (schedules for imams and preachers for Friday prayers, receiving donations, etc.) are generally displayed on a signboard located on the terrace or mosque. Detailed information can be seen in Figure 20, where schedule information is displayed in front of the church, and both patterns have their own significance. Figure 20 involves the provision of information as well as promoting its spiritual activities. Therefore, the place of worship also has its own style and creativity, depending on the needs and activities played out in the text.

### Symbolic functions in linguistic landscape texts

An indication of expression can be seen in the presence of any language in a public space. The texts displayed in public space of Surakarta City are in five languages, including, Indonesian, Javanese, English, Japanese, and Korean. Each language bears its own advantages and motives, which are utilized by users in writing text in public spaces. Some languages are capable of monolingual use, while others require combinations. Linguistic Landscape Studies also attempts to open up the ideological aspects of language use in public spaces, where they represent various social groups.

### The role of Indonesian language policy and competency in public space

Indonesian is the official language of the country and is also the national language (*lingua franca*), consequently the number of Indonesian speakers are very large, and they control sectors such as government, education, health, and religion. These two things underlie the issuance of several language policies to provide opportunities for the national language to build status and prestige, while maintaining its existence, and insulation from the other language threats. Through this power, Indonesian has great potential for conveying messages in the public space.

Table 1 proves that two phenomenons brought about the emergence of language ideology, including language competence and policy. Indonesian is involved in all forms, including monolingual, bilingual and multilingual. Its monolingual form was able to achieve a dominant percentage of 41.8%, which shows that Indonesian is strong in language contestation in public spaces. This dominance is due to the implementation of language policies, supported by the competence of its community.

The implementation of language policies also encourages Indonesian to be more powerful than the local and foreign languages. Furthermore, it is difficult for a local language to show its existence due to its competition with other ethnic groups. Also, foreign languages, such as English, are only used in certain domains where the level of English competence in Indonesian society, especially in Surakarta, is below standard. This brings about a form of combination (bilingual or multilingual) between local and foreign languages in delivering text. This also makes Indonesian "the most powerful" in the public domain. National languages play an important role in building status and prestige [60].

### English in the role of building internationalism, modern, and exclusive image

English is known as the world's *lingua franca* [11]. This concept signifies that it has an excellent international image [13]. This is further proven by standardization projects been carried out using this language round the world. This international power is used by the tourism sector to attract foreign tourists [9]. Tourism products are easily recognized, as they deliver messages in this language. In addition to being an international language, it is also able to form modern symbols and social progress status [59], therefor, making it an exclusive

Dwi Purnanto[1*], Henry Yustanto[2], Bakdal Ginanjar[3], Dany Ardhian[4]

language. English is considered capable of conveying modernity in a society, which helps to create a good international image.


Figure 21

The style and use of languages affect certain images. For example, the use of English in the figure 21 shows a modern and exclusive style. Moreover, previously, the mother and child clinic had published the BKIA (Center for Maternal and Child Health), which however,is less impressive and modern. Therefore, the modernity and exclusivity symbols were brought in by English.

### Javanese language as promotion of Javanese cultural values

Since the issuance of the Surakarta Mayor Regulation Number: 3 of 2008, concerning the writing of Signboard with Javanese script, on government and non-government buildings, the use of Javanese script has greatly increased. In article 3, the Javanese script aims to cultivate and preserve the love of the Javanese native culture, expand and increase awareness of indigenous cultures, increase its attractiveness to foreign tourists, and its understanding, by the younger generation. Furthermore, from the four objectives, the symbolic value of using Javanese script is Javanization. This script serves as a symbol of its culture, as well as the transmission of values, such as polite attitude, patience, modesty, mutual cooperation, and tolerance.

### Perceptions of language use in public space

The following are the results of interviews with the public regarding their perceptions and attitudes towards language. First, the public perception of Javanese script literacy competence is not comprehensive. However, it is placed above Indonesian (sample Figure 2), people automatically choose to read Indonesian Latin script first. Javanese script is then read as a consideration for the aspect of curiosity (several informants only knew the language, but could not read it well). Second, the attitude of the community on the scriptwriting in the public space is considered important. There are several reasons, namely (1) as an effort to evoke the distinctive characteristics of Javanese culture, (2) as aesthetic and uniqueness considerations, (3) as a preservation of their way of life, (4) as a trigger for economic and tourism values, and (5) as a stimulus for millennial students to culture.

However, Indonesian is still relevant to be used because the community's language competence is very good. When Javanese script is used monolingually (without a combination with Indonesian), it promotes a local image but does not consider the aspects of public understanding. This will create language and cultural problems because Surakarta is inhabited by multiethnic groups. Community competence towards Javanese script is not evenly distributed, and texts in public spaces need the role of Indonesian in understanding messages. The Javanese language is displayed in public spaces as a symbol of cultural preservation, while Indonesian plays an important role in conveying information. Therefore, the two functions of the linguistic landscape (Landry & Bourhis, 1997) are divided into two in this study. Information is controlled by Indonesian, while symbolic functions are controlled by Javanese.

### CONCLUSION

From the above analysis, it was inferred that two languages are superior in the public space of Surakarta, namely Indonesian and Javanese. Their superiority is due to two major factors, which are, language policy, and the number of speakers. In addition, their combination increases their superiority above other languages, therefor increasing their relevance in the society.

English, as a foreign language, is also used in public spaces. Furthermore, due to that, Indonesian and Javanese are normally combined, it exhibits the superiority of modernity, therefore, it is used internationally and exclusively. However, combining it with other languages increases its relevance. The massive role and progress of English in the public space, as a vehicle for globalization, will affect other languages [11].

Language policies have a profound impact on the preservation of language and culture. However, they must be supported by further implementation. In addition to writing Javanese script on building's signboards, Javanese cultural values must also be introduced in the building environment, in the form of Javanese architecture, slogans, and proverbs.

### ACKNOWLEDGMENT

## References

1. L. A. Kasanga, "Mapping the linguistic landscape of a commercial neighbourhood in Central Phnom Penh," *J. Multiling. Multicult. Dev.*, vol. 33, no. 6, pp. 553–567, 2012, doi: 10.1080/01434632.2012.683529.
2. R. Landry and R. Bourhis, "Linguistic Landscape and Ethnolinguistic VitalityAn Empirical Study," no. December 2013, 1997, doi: 10.1177/0261927X970161002.
3. J. Cenoz and D. Gorter, "Linguistic Landscape and Minority Languages Linguistic Landscape and Minority Languages," vol. 0718, no. 2006, 2008, doi: 10.1080/14790710608668386.
4. J. Leeman and G. Modan, "Commodified language in Chinatown: A contextualized approach to linguistic landscape," *J. Socioling.*, vol. 13, no. 3, pp. 332–362, 2009, doi: 10.1111/j.1467-9841.2009.00409.x.
5. T. Huebner, "Bangkok's Linguistic Landscapes : Environmental Print , Codemixing and Language Change Bangkok's Linguistic Landscapes : Environmental Print , Codemixing and Language Change," no. July 2012, pp. 37–41, 2008.
6. P. Backhaus, "Multilingualism in tokyo: A look into the linguistic landscape," *Int. J. Multiling.*, vol. 3, no. 1, pp. 52–66, 2008, doi: 10.1080/14790710608668385.
7. E. Andriyanti, "Linguistic landscape at Yogyakarta's senior high schools in multilingual context: Patterns and representation," *Indones. J. Appl. Linguist.*, vol. 9, no. 1, pp. 85–97, 2019, doi: 10.17509/ijal.v9i1.13841.
8. J. Blommaert and I. Maly, "Paper Ethnographic linguistic landscape analysis and social change : A case study," no. June, 2014.
9. R. Xiao and C. Lee, "English in the linguistic landscape of the Palace Museum: a field-based sociolinguistic approach," *Soc. Semiot.*, 2019, doi: 10.1080/10350330.2019.1697542.
10. L. Rowland, "English in the Japanese linguistic landscape: a motive analysis," *J. Multiling. Multicult. Dev.*, vol. 37, no. 1, pp. 40–55, Jan. 2016, doi: 10.1080/01434632.2015.1029932.
11. A. Bruyèl-Olmedo and M. Juan-Garau, "English as a lingua franca in the linguistic landscape of the multilingual resort of S'Arenal in Mallorca," *Int. J. Multiling.*, vol. 6, no. 4, pp. 386–411, 2009, doi: 10.1080/14790710903125010.
12. A. Mohebbi and A. H. Firoozkohi, "A typological investigation of errors in the use of English in the bilingual and multilingual linguistic landscape of Tehran," *Int. J. Multiling.*, vol. 0, no. 0, pp. 1–17, 2019, doi: 10.1080/14790718.2019.1582657.
13. P. Coluzzi, "The linguistic landscape of Brunei," *World Englishes*, vol. 35, no. 4, pp. 497–508, Dec. 2016, doi: 10.1111/weng.12221.
14. H. Zhang and R. Tupas, "English-dominated Chinatown," *J. Asian Pacific Commun.*, no. July, 2020, doi: 10.1075/japc.00052.zha.
15. A. A. H. Al-Athwary, "English and Arabic Inscriptions in the Linguistic Landscape of Yemen: A Multilingual Writing Approach," *Int. J. Appl. Linguist. English Lit.*, vol. 6, no. 4, p. 149, 2017, doi: 10.7575/aiac.ijalel.v.6n.4p.149.
16. J. Ruzaite, "The linguistic landscape of tourism: Multilingual signs in Lithuanian and polish resorts," *Eesti ja Soome-Ugri Keeleteaduse Ajak.*, vol. 8, no. 1, pp. 197–220, 2017, doi: 10.12697/jeful.2017.8.1.11.
17. A. Bruyèl-Olmedo and M. Juan-Garau, "Shaping tourist LL: language display and the sociolinguistic background of an international multilingual readership," *Int. J. Multiling.*, vol. 12, no. 1, pp. 51–67, 2015, doi: 10.1080/14790718.2013.827688.
18. X. Yan, "A study of language choices in the linguistic landscape of Macao's heritage and gaming tourism," *J. Multiling. Multicult. Dev.*, vol. 40, no. 3, pp. 198–217, Mar. 2019, doi: 10.1080/01434632.2018.1498853.
19. P. Coluzzi, "Italian in the linguistic landscape of Kuala Lumpur (Malaysia)," *Int. J. Multiling.*, vol. 14, no. 2, pp. 109–123, 2017, doi: 10.1080/14790718.2016.1151883.
20. J. Ferguson and L. Sidorova, "What language advertises: ethnographic branding in the linguistic landscape of Yakutsk," *Lang. Policy*, vol. 17, no. 1, 2018, doi: 10.1007/s10993-016-9420-4.
21. S. Tufi and R. Blackwood, "Trademarks in the linguistic landscape: Methodological and theoretical challenges in qualifying brand names in the public space," *Int. J. Multiling.*, vol. 7, no. 3, pp. 197–210, 2010, doi: 10.1080/14790710903568417.
22. J. S. Lee, "Multilingual advertising in the linguistic landscape of Seoul," *World Englishes*, vol. 38, no. 3, pp. 500–518, Sep. 2019, doi: 10.1111/weng.12427.

Dwi Purnanto[1*], Henry Yustanto[2], Bakdal Ginanjar[3], Dany Ardhian[4]

23. A. Nikolaou, "Mapping the linguistic landscape of Athens: the case of shop signs," *Int. J. Multiling.*, vol. 14, no. 2, pp. 160–182, 2017, doi: 10.1080/14790718.2016.1159209.

24. F. Amer and R. Obeidat, "Linguistic landscape: A case study of shop signs in Aqaba city, Jordan," *Asian Soc. Sci.*, vol. 10, no. 18, pp. 246–252, 2014, doi: 10.5539/ass.v10n18p246.

25. C. Prapobratanakul, "Inside the Shop Names: Hybridity, Language Awareness and Globalization in the Linguistic Landscape of a Local Commercial Neighborhood in Bangkok," *Manusya*, vol. 19, no. 3, pp. 26–37, 2019, doi: 10.1163/26659077-01903003.

26. F. J. Karam, A. Warren, A. K. Kibler, and Z. Shweiry, "Beiruti linguistic landscape: an analysis of private store fronts," *Int. J. Multiling.*, vol. 0, no. 0, pp. 1–19, 2018, doi: 10.1080/14790718.2018.1529178.

27. G. Shang and L. Guo, "Linguistic landscape in Singapore: what shop names reveal about Singapore's multilingualism," *Int. J. Multiling.*, vol. 14, no. 2, pp. 183–201, 2017, doi: 10.1080/14790718.2016.1218497.

28. Ghazi Khaleel Al-Na'imat, "Brand Names in the Linguistic Landscape of Aqaba, Jordan," University of Liverpool, 2015.

29. E. Oktaviani, "LINGUISTIC LANDSCAPE: A CASE STUDY OF SHOP NAMES IN GRESIK KOTA BARU (GKB), GRESIK," ISLAMIC UNIVERSITY OF SUNAN AMPEL, 2019.

30. J. Lou, "Revitalizing Chinatown into a heterotopia: A geosemiotic analysis of shop signs in Washington, D.C.'s Chinatown," *Sp. Cult.*, vol. 10, no. 2, pp. 170–194, 2007, doi: 10.1177/1206331206298547.

31. A. Peck and F. Banda, "Observatory's linguistic landscape: Semiotic appropriation and the reinvention of space," *Soc. Semiot.*, vol. 24, no. 3, pp. 302–323, 2014, doi: 10.1080/10350330.2014.896651.

32. Z. Xu and L. Wei, " Review of Lou, Jackie Jia (2016) The Linguistic Landscape of Chinatown: A Sociolinguistic Ethnography ," *Pragmat. Soc.*, vol. 9, no. 1, pp. 168–172, 2018, doi: 10.1075/ps.00004.xu.

33. J. Li and S. Marshall, "Engaging with linguistic landscaping in Vancouver's Chinatown: a pedagogical tool for teaching and learning about multilingualism," *Int. J. Biling. Educ. Biling.*, vol. 0, no. 0, pp. 1–17, 2018, doi: 10.1080/13670050.2017.1422479.

34. L. Hoffman, "Pharmaceuticals and tourist spaces: Encountering the medicinal in cozumel's linguistic landscape," *Acme*, vol. 16, no. 1, pp. 59–88, 2017.

35. G. A. Martínez, "Vital Signs: A photovoice assessment of the linguistic landscape in Spanish in healthcare facilities along the U.S.-Mexico border," *Int. J. Commun. Heal.*, no. 1, 2016, [Online]. Available: http://communicationandhealth.ro/upload/number4/GLENN-A-MARTINEZ.pdf.

36. R. A. S. Alsaif and D. Starks, "Medium and domains in the linguistic landscapes of the Grand Mosque in Mecca," *J. Multiling. Multicult. Dev.*, vol. 40, no. 1, 2019, doi: 10.1080/01434632.2018.1461874.

37. B. T. Inya, "Linguistic Landscape of Religious Signboards in Ado Ekiti, Nigeria: Culture, Identity and Globalisation," *Theory Pract. Lang. Stud.*, vol. 9, no. 9, p. 1146, 2019, doi: 10.17507/tpls.0909.11.

38. P. Coluzzi and R. Kitade, "The languages of places of worship in the Kuala Lumpur area: A study on the 'religious' linguistic landscape in Malaysia," *Linguist. LandscapeLinguistic Landsc. An Int. J.*, vol. 1, no. 3, pp. 243–267, 2015, doi: 10.1075/ll.1.3.03col.

39. A. Jocuns, I. De Saint-Georges, N. Chonmahatrakul, and J. Angkapanichkit, "'Please do not stand over the Buddha's head (pay respect)': Mediations of tourist and researcher experience in Thailand," *Lang. Cult. Mediat.*, vol. 2, no. 1, pp. 115–135, 2015, doi: 10.7358/lcm-2015-001-jocu.

40. D. Gorter, "Linguistic landscapes and trends in the study of schoolscapes," *Linguistics and Education*, vol. 44. 2018, doi: 10.1016/j.linged.2017.10.001.

41. R. Dressler, "Signgeist: promoting bilingualism through the linguistic landscape of school signage," *Int. J. Multiling.*, vol. 12, no. 1, pp. 128–145, 2015, doi: 10.1080/14790718.2014.912282.

42. L. Harbon and S. S. Halimi, "A 'disjunct' in the linguistic landscape: Messages about food and nutrition in Indonesian school environments," *Indones. J. Appl. Linguist.*, vol. 8, no. 3, pp. 567–576, 2019, doi: 10.17509/ijal.v8i3.15263.

43. M. H. Amara, "Palestinian schoolscapes in Israel," no. May, 2018, doi: 10.1186/s40862-018-0047-1.

44. H. W. Amos, "Regional language vitality in the linguistic landscape: hidden hierarchies on street signs in Toulouse," *Int. J. Multiling.*, vol. 14, no. 2, pp. 93–108, 2015, doi: 10.1080/14790718.2015.1103244.

45. K. Juffermans, "Multimodality and audiences: Local languaging in the Gambian linguistic landscape," *Socioling. Stud.*, vol. 6, no. 2, pp. 259–284, 2012, doi: 10.1558/sols.v6i2.259.

46. D. Gerst and M. Klessmann, "Multilingualism and linguistic demarcations in border regions. The linguistic border landscape of the German-Polish twin cities Frankfurt (Oder) and Słubice," *Rhetor. Commun. E-Journal*, no. 15, pp. 1–31, 2015, [Online]. Available: http://rhetoric.bg/wp-content/uploads/2015/02/Gerst_Klessmann_-_Linguistic_Border_Landscape-PhD-issue-15-January-

2015-last.pdf.

47. G. Widiyanto, "Lanskap Linguistik di Museum Radya Pustaka Surakarta," in *Prosiding Seminar Nasional Linguistik dan Sastra (Semantiks)*, 2019, no. Ll, pp. 255–262, [Online]. Available: https://jurnal.uns.ac.id/prosidingsemantiks/article/view/39023/25974.

48. M. Karolak, "Linguistic landscape in a city of migrants: a study of Souk Naif area in Dubai," *Int. J. Multiling.*, vol. 0, no. 0, pp. 1–25, 2020, doi: 10.1080/14790718.2020.1781132.

49. R. Blackwood, "Language, images, and Paris Orly airport on Instagram: multilingual approaches to identity and self-representation on social media," *Int. J. Multiling.*, vol. 16, no. 1, pp. 7–24, 2019, doi: 10.1080/14790718.2018.1500257.

50. R. S. Prieto, "Examining language policy and practices on the ground: German and French in the public space of two Walloon municipalities with language facilities," *Leb. Sprachen*, vol. 64, no. 1, pp. 78–102, 2019, doi: 10.1515/les-2019-0004.

51. M. Berezkina, "'Language is a costly and complicating factor': a diachronic study of language policy in the virtual public sector," *Lang. Policy*, vol. 17, no. 1, 2018, doi: 10.1007/s10993-016-9422-2.

52. Z. Fakhiroh and Z. Rohmah, "Linguistic Landscape in Sidoarjo City," *NOBEL J. Lit. Lang. Teach.*, vol. 9, no. 2, pp. 96–116, 2018, doi: 10.15642/nobel.2018.9.2.96-116.

53. N. Yannuar and S. E. Tabiati, "Public signs in the city of Malang: A study on the linguistic landscape of Indonesia," *Chang. face Lang. Pedagog. Explor. Linguist. Lit.*, no. June, pp. 123–138, 2016.

54. A. M. da Silva, "Exploring the language choice of the non-commercial signs in Jakarta," *Indones. J. Appl. Linguist.*, vol. 7, no. 2, pp. 467–475, 2017, doi: 10.17509/ijal.v7i2.8355.

55. F. Erikha, "Konsep Lanskap Linguistik Pada Papan Nama Jalan Kerajaan (Râjamârga): Studi Kasus Di Kota Yogyakarta," *Paradig. J. Kaji. Budaya*, vol. 8, no. 1, p. 38, 2018, doi: 10.17510/paradigma.v8i1.231.

56. E. K. Aribowo, Rahmat, and A. J. S. Nugroho, "Ancangan Analisis Bahasa di Ruang Publik: Studi Lanskap Linguistik Kota Surakarta dalam Mempertahankan Tiga Identitas," *Pros. Semin. dan Lokakarya Pengutamaan Bhs. Negara "Lanskap Bhs. Ruang Publik Dimens. Bahasa, Sejarah, dan Hukum,"* no. November, pp. 297–308, 2018, doi: 10.31227/osf.io/qa5p8.

57. N. Ben-Rafael, Eliezer; Shohamy, Elana; Amara, Muhammad Hasan; Trumper-Hecht, "Linguistic Landscape as Symbolic Construction of the Public Space : The Case of Israel," *Int. J. Multiling.*, vol. 3, no. 1, pp. 7–30, 2006.

58. S. Nu. A. Zaida and N. Arifin, "Surakarta: Perkembangan Kota Sebagai Akibat Pengaruh Perubahan Sosial Pada Bekas Ibukota Kerajaan Di Jawa," *J. lanskap Indones.*, vol. 2, no. 2, 2010, doi: 10.29244/jli.2010.2.2.%p.

59. M. Yuan, "Submission and resistance in the English linguistic landscape of Chaoshan," *English Today*, vol. 35, no. 2, pp. 20–28, Jun. 2019, doi: 10.1017/S0266078418000214.

60. S. H. Mirvahedi, "Linguistic landscaping in Tabriz, Iran: A discursive transformation of a bilingual space into a monolingual place," *Int. J. Soc. Lang.*, vol. 2016, no. 242, pp. 195–216, Nov. 2016, doi: 10.1515/ijsl-2016-0039.

S