SEMIOTIC ANALYSIS OF LINGUISTIC LANDSCAPES: ARABIC LANGUAGE PHENOMENA IN MALANG CITY PUBLIC SPACE

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Abstract: Terms derived from foreign languages are no longer strange things in people's lives in urban areas. Terms in foreign languages are increasingly spreading and perched in language markers in public spaces such as public infrastructure, shop signage, signage of an inn business. This study aims to determine the phenomenon of life of the people of Malang City who have Arab characteristics, who have an interesting background because of the Arab Ethnic Community. This use of Arabic in linguistic and semiotic landscapes has something to do with cultural patterns and the perspective of the people of Malang City towards the use of Arabic to be maintained. Linguistic and semiotic landscapes are used to study Arabic elements found in public spaces in Malang, East Java. Descriptive qualitative methods were used in this study to describe the results of the analysis conducted on the data. The data used is in the form of interviews that summarize the mindset and perspective of the community towards Arabic used in public spaces. From this study, 16 data from 3 sectors were found, including: (1) Education Sector, (2) Culinary Sector and (3) Economic Sector. These three emerge that the use of Arabic in the linguistic landscape of Malang City shows the function of symbols and the function of information. In addition, the semiotic pattern finds that there is a public mindset towards using Arabic naming is considered more unique, fashionable and has more selling points because the more unique the name or sign will be more attractive to the community even though people do not fully understand the meaning of naming in these various sectors.

Keywords: Semiotics, Linguistic Landscape, Arabic, Malang City

A. Introduction

Today, terms of foreign origin are no longer strange in people's lives in urban areas. Terms in foreign languages are increasingly spreading and perched in language markers in public spaces such as public infrastructure, shop signage, signage of an inn business, banners scattered along roads, billboards and so on. The study of language markers in public spaces is the focus of Linguistic Landscape studies. In 1997, Landry & Bourchis first used the term linguistic landscape to limit language signs that exist in public spaces.[1][2][3][4][5]

The study of linguistic landscapes (LL) focuses on how language is represented in the public sphere. [6] [7]Any visible display of written language ("signs"), as well as people's interactions with these signs, can be the subject of research. As a result, it is a highly interdisciplinary research subject, with ideas and disciplines ranging from language policy to sociology to semiotics to literacy studies to anthropology, social and human geography, politics, and urban studies. The idea of what constitutes LL research has evolved.

The linguistic landscape, according to Landry & Bourhis (1997), consists of public street signs, public signs of government buildings, billboards, street names, place names, and even commercial store labels. However, the area has integrated and accepted a wide range of theories and epistemological positions, created new approaches, and includes a variety of linguistic artifacts beyond those originally identified by Landry and Bourhis. In addition, language on posters and even graffiti, according to Gorter and Cenoz, can also be used to build linguistic landscapes.[8] Linguistic observations of Landscape are concerned with the use of language, as well as syntactic and semantic aspects.[9]

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Linguistic landscape research is recognized as an innovative approach to multilingualism, concentrating on the observation of public signs or written material in public settings that incorporate language signs.[10] In addition, linguistic diversity in LL is influenced by multilingualism which has become a common phenomenon worldwide. The linguistic diversity that exists around the world carries important implications for individuals and societies. Gorter[11] categorizes many factors in the setting of LL's multilingualism. One factor is historical or political movements such as imperialism and colonialism. In this situation, the spread of several languages, such as Arabic, to Indonesia led to the largest Muslim community in the world.

Semiotics is an analytical method used to study a sign. Such as signs in everyday life. Etymologically, the term semiotics comes from the Greek word semeion meaning "sign". The sign itself is defined as something that on the basis of previously established social conventions, can be considered to represent something else.[12] [13] Terminologically, semiotics can be defined as the study of a wide range of objects, events, entire cultures as signs. Van Zoest defines semiotics as "the science of signs and everything related to their way of functioning, their relation to other words, their delivery, and their acceptance by those who use them.[14]

Briefly, semiotic analysis (semiotical analysis) is a way or method to analyze and give meanings to symbols contained in a package of symbols of messages or text. The text referred to in this connection is all forms and systems of symbols (signs) both found in mass media (such as various television show packages, caricatures of print media, films, radio plays, and various forms of advertising) and those found outside the mass media (such as paintings, statues, temples, monuments).[15]

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[10] Gorter, D. (2006). Linguistic Landscape: A New Approach to Multilingualism. In Linguistic Landscape: A New Approach to Multilingualism.

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The same is the case in Malang City as a tourist city and education city as well, according to its nickname, tourism is one of the main sectors of this city,[16] so that the use of foreign languages in public spaces in Malang City has become commonplace. Malang City has 5 districts, namely Blimbing District, Kedung Kandang District, Klojen District, Lowokwaru District and Sukun District As one of the cities with the tourism sector, education sector and even the global culinary sector, foreign terms on language markers in public spaces seem to be daily food for the people of Malang City. Based on data published on the website of the Central Statistics Agency (BPS) of Malang City, in November 2023 the number of tourists visiting this city is 3,747,460 which is dominated by students. This is in line with the reality that tourism and education in Malang City is one of the largest in Indonesia because the number of tourist visits occupies a high number along with Batu City, Bali and Yogyakarta.[17] The existence of the Education sector that is in demand by both domestic and foreign tourists makes foreign languages develop and encourages people to use foreign language terms in public spaces. Foreign languages that are often found in language signs in public spaces in Malang City are English, but not a few other languages are found such as Japanese, Korean, Arabic and so on.

The use of Arabic Language and Culture in public spaces in Malang City is one of the interesting phenomena because at this time there are various tourism, education and culinary centers that carry the concept of Arab States in Malang City such as "Embong Arab" in Klojen District which displays landmarks and nuances typical of Arabia. In addition, there is an "Arab Village" that provides socio-cultural economic characteristics of Arab villages, namely the dominant people adhere to Islam so that the culture of the people there is very close to Islamic teachings. Meanwhile, the lineage adopted is the patriarchal system. Which, the primary lineage is seen from a male. Then in addition to religious characteristics, there are also trade activities such as textiles, perfumes, furniture, Hajj souvenirs, and the existence of a typical Arabic food eating business, namely Cairo Restaurant. In addition, there is an "Arab Shop" similar to the "Ukaz Market" on the Arabian peninsula.[18] Arab villages in Malang City are predominantly dominated by Arab ethnicity. However, they still pay attention to the ethics of public space by continuing to

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[18] Abdurahman, H. N., Gandana, I. S. S., & Novianti, N. (2018). The fever of English 2.0 in Indonesia: University students" and faculty members" attitudes towards English in different multilingual landscapes. Indonesian Journal of Applied Linguistics, 8, 482-488.

interact with other ethnicities. Public space ethics are formed based on social interactions that occur between Arab and Javanese ethnicities.[19]

The form of interaction that occurs is usually done through trade, worship, etc. in the Arabian embong. The form of interaction that occurs when worshiping is more likely to be religious similarity. The existence of this phenomenon and the views of local people towards Arabic are also a consideration for this research to reveal how people's mindset towards Arabic in public spaces. In their research, Gorter and Cenoz. divide linguistic landscape actors into two actors: Bottom-up and Top-down Linguistics Landscape. In previous research conducted to investigate the field of linguistic landscape. The first is a study conducted by Ben-Rafael and Ben-Rafael (2015). This study analyzes how the use of English as a lingua franca in the city centers of Brussels, Berlin, and Zabarjad in the era of globalization.[20] [21] The study found that globalization did not lead to a symbolic decline in society; English became important in the city center; and migration results in environments that speak their language,[22] [23] [24] their research lays down the points of landscape linguistic research, especially the use of language for road boards, names of government structures in a place, street names, banners, public road signs, shop names and urban areas or communities.

This study is different from some of the previous studies mentioned above. The difference is, this study focuses on Malang City and uses Arabic as the subject of its research. While some previous studies were conducted in urban centers to parts of cities in Europe and East Asia. The study also looked for the use of language in public markers in various sectors. This study focused on monolingual, bilingual, and multilingual public signs found in Arabic language use in Malang.

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[19] Artawa, K., & Sartini, N. W. (2019). Linguistic landscapes: A study of human mobility and identity change. In Urban Studies: Border and Mobility (pp. 165–172). Routledge.
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Based on previous researches, researchers concluded that no one had conducted research on semiotic analysis of linguistic landscapes: the phenomenon of Arabic in public spaces in Malang City. Therefore, this topic is a gap that can be followed up to become the novelty of research data. By using linguistic and semiotic landscape theory approaches. In essence, this research is taken with the concept of linguistic and semiotic landscape theory which aims to find out from the problem formulation, including; (1) what are the sectors that use form and function in the phenomenon of Arabic in the public space of Malang City based on linguistic and semiotic landscapes.

B. Research Methode

This research is a descriptive qualitative research derived from phenomena language that occurs in Malang City. Cresswell argues that qualitative methods are used by researchers in approaching-understanding, excavating and uncovering phenomena that happened.[25] The focus of this research is language markers containing Arabic in public spaces in Malang City. This research data is in the form of photos taken from various infrastructures both private and public containing Arabic. The location of data collection is Malang City which consists of 2 districts. The two sub-districts are Klojen District, and Lowokwaru District. In addition to data in the form of photos, researchers also conducted interviews with local communities to obtain data related to the mindset, as well as the perspective of the people of Malang City regarding Arabic in public spaces. Interviews conducted are with local communities or officers who are in certain sectors, such as the tourism and education sectors.

A semiotic approach is used to uncover the discursive function as well as the social function of the linguistics used. The visual semiotics proposed by Bhatia was used in this study to parse the two levels of meaning contained; level of denotation and level of connotation. The level of denotation describes who or what is raised in the image, while the level of connotation analyzes ideas and values and how they are displayed.[26] In addition, other semiotic elements were analyzed, such as visual illustrations, size, color and position of language in the sign and languages that did not appear in the sign. These details can deepen the results of interpretation and

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[26] Van Leeuwen, T. (2011). The language of colour: An introduction. Routledge.

meaning of multilingual signs in public spaces.[27] [28] [29] In understanding existing connotative meanings, the study also identifies how power dynamics as well as power relations between multilingual signs and common signs try to influence the linguistic landscape of a particular region. The collected data are analyzed and presented qualitatively where the results of the discussion are presented in depth by considering various related aspects.[30]

Data collection carried out by researchers begins by searching for information related to Arabic in public spaces through the internet. Then, make observations to predetermined places. During the observation process, photography was carried out to document linguistic phenomena in public spaces in Malang City. This linguistic phenomenon is marked in Arabic which is used in various sectors spread throughout the city. The collected data is then classified according to its sector such as public sector, social sector, education sector. culinary sector and other sectors. It aims to facilitate the process of data identification and then analyze the meaning and function of Arabic in public spaces using semiotic theory. Then, the data analysis process continued by identifying the relationship between observational and interview data to find the relationship between linguistic phenomena that occur with the way people perceive Arabic used in the linguistic landscape of Malang City.

C. Result Of Research and Discussion

Uses and Functions of Arabic

Common signage shows a homogeneous variety of languages, that is, almost most use Indonesian. Arabic is used vibrantly on street signs and Arabic cultural decorations themselves, only a few Arabic languages are found in some sectors made by Malang city culture itself. Based on observations, conducted by researchers found as many as 16 data in Klojen and Lowokwaru Districts. The results of this study produced data consisting of the education, economy, and

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27 Jaworski, A., & Thurlow, C. (Eds). (2010). Semiotic landscapes: Language, image, space. London: Continuum.

28 Van Leeuwen, T. (2011). The language of colour: An introduction. Routledge.

29 Wee, L., & Goh, R. B. (2020). Language, space and cultural play: Theorising affect in the semiotic landscape. Cambridge University Press

30 Waksman, S., & Shohamy, E. (2010). Decorating the city of Tel Aviv-Jaffa for its centennial: Complementary narratives via linguistic landscape. In E. Shohamy, E. Ben-Rafael, & M. Barni (Eds.), Linguistic landscape in the city (pp. 57–73). Multilingual Matters Ltd.

worship sectors. The data is described as follows:and discussion explain about result of research or discussion which describe be clearly and detail in this point, as table, paragraph, atau values which describe result of this research.

1. Education Sector

In the Education Sector this includes formal, non-formal education. Formal education includes those obtained regularly, systematically, stratified or tiered, and by following clear conditions, while non-formal includes the flow of education outside formal education that can be carried out in a structured and tiered manner. In this sector, 5 are found in the formal education sector and 3 in the informal sector. Including:

Figure 1. *Formal Education Sector of Humanities Faculty*

In this data is the formal education sector found on the campus of Maulana Malik Ibrahim State Islamic University Malang with Arabic writing, in this data it is written as a sign of use that it is a humanities campus with three languages. However, this analysis focuses on Arabic. The Arabic script is (كلية العلوم الإنسانية) which means "Faculty of Humanities" Based on the linguistic landscape theory of Landry and Bourhis (1997), the data shows the function of symbols that imply the meaning that students at universities understand Arabic. The culture at this university is Islamic so for understanding Arabic can be expressed in the ornaments of a signboard in several faculties by juxtaposing Arabic with other languages such as Indonesian and English. Despite the reality, not many people understand and realize the Arabic writing on the name sign ornaments.

Figure 2. *Formal Education Sector of Sharia Faculty*

Figure 3. *Formal Education Sector of Economics Faculty"*

Figure 4. *Formal Education Sector of Psychology Faculty*

The use of Arabic in the formal education sector is used side by side with English and Indonesian. In line with the linguistic landscape theory proposed by Landry and Bourhis (1997), English on signage indicates the function of information that tells the audience that the place is an inn. While the Arabic language pinned on the board shows the function of symbols that symbolize educational concepts and themes. On the data, the word (كلية الشريعة) has the meaning of

"Faculty of Sharia" or a place of study for students in Sharia majors such as Constitutional Law, Islamic Family Law, and others. Data 3, (كلية الاقتصاد) has the meaning of "Faculty of Economics" in this faculty there are various majors including, management, accounting and so on. As well as in figure 4, (كلية علم النفس) has the meaning of "Faculty of Psychology" this building is occupied by students majoring in psychology only. Faculties are none other than and do not aim to produce scholars and scholars who are competent to apply and develop family law, business law, economics, Islamic perspectives and human psychology based on a moderate Islamic perspective and have a pro-active attitude in reforming the Indonesian state. The concept carried by this University is the nuances of Modern Islma so that the faculty building uses a collection of Arabic languages arranged in such a way with beautiful results. Similarly, those in data 2, 3 and 4 also raise the same concept with their naming. The one that owns the building is specified to several student majors. This is in line with this University which is based on close Islam. This naming board also shows the function of information that the building is a place of learning that provides several campus facilities in general.

Figure 5. *Formal Education Sector of Language Center*

The data is a formal education at the language center at Neger Maulana Malik Ibrahim Islamic University, Lowokwaru District, Malang City which embeds Arabic in front of the building, namely (مركز اللغات) which is then followed by writing the alphabet according to the English "Languange Center". In accordance with the linguistic landscape theory of Landry and Bourhis (1997) in data 2 it is known that there are functions of symbols and information, the function of symbols is shown from the use of Arabic (مركز اللغات) which means "Language Center" While the

function of information is indicated by words (مركز اللغات). The existence of a university with an Islamic theme has a significant impact on the Education sector of Malang City.

Figure 6. *Non-Formal Education Sector of Higher Institutions*

Figure 7. *Non-Formal Education Sector of Known as Islamic Boarding School*

Figure 8. *Non-Formal Education Sector of Islamic Boarding School Hadits and Fiqh*

Analysis of data that has been found in the linguistic landscape was found in Klojen sub-district, Malang City in the non-formal education sector. This suggests that there is a contestation of language in the appearance of its linguistic landscape as well as its semiotics. Language contestation refers to the competition that occurs between different languages within a linguistic landscape. While the meaning of the word in the sign of language is competition in the semiotic view. This means that within the same geographic area or

community, different languages compete for more dominant roles and influences in everyday life, non-formal education. In figure 6, the Arabic phenomenon in the sentence (المعهد العالى) means "Ma'had Ali" or known as Islamic boarding school. data 7, (مجلس تعليم والدعوة) which means "Majlis Ta'lim Dan Da'wah". And in figure 8 (معهد دار الحديث الفيقية) which means "Pesantren Hadith and Fiqh". This naming symbol is concluded to increase faith and piety to Allah SWT and noble morals for its worshippers, as well as to realize mercy for the universe. In semiotics contestation the meaning of Arabic appears in various situations and levels of complexity, and usually involves social, cultural, and religious aspects in Malang City. In semiotics, this language contestation shows the prioritization of Indonesian, especially for instructions, information, and visitor rules. Languages that have a higher social and religious status such as Arabic will usually get more support and protection from the government or formal and non-formal institutions. In some landscape linguistic portraits, official languages take precedence for governmental, teaching, or policy functions, resulting in minority languages being minimized or rarely understood.

2. Culinary Sector

The data found in the culinary sector is quite a lot, namely 3 data. At the culinary sector found as many as 3 data showing symbolic-informative functions. In accordance with the linguistic landscape theory of Landry and Bourhis (1997), the function of the linguistic landscape on the culinary sector signboard is described as follows:

Figure 9. Culinary Sector

Data 9 is a signboard naming a culinary business in Lowokwaru, Malang City. The signboard shows the function of symbols and contains Arabic (قناعة) which means "willing to accept and feel enough" On the board is not shown the function of information about the cuisine sold in the culinary business. The same is the case with the function of symbols in the interior of a culinary business shown in figure 10 and 11 data.

Figure 10. *Culinary Sector*

Figure 11. *Culinary Sector*

Data 9 is the signboard of a culinary business that reads (مطعم الرياض) Based on interviews conducted by researchers to business owners, the word (الرياض) comes from Riyadh Arabic peninsula which means City. But Arabic script embedded in the naming because the script is considered to match the naming design because the owner is also Riyadhi. In the data figure 9 symbolic functions are shown in the naming of the business and the information function

is shown in the word "Riyadh Depot" which informs the public that the place carries various concepts of riyadh food such as, Maryam Bread, Sambosa and Kebab. Something similar is also found in figure 10 data. There is the word "Arabian Food" a typical Arabic heavy food with the characteristic of the rice is rather long. The word contained in the figure of data 10 contains an information function, which indicates that the booth sells typical Arabic snacks. In figure 10, there is a word (مطعم العزة) which is the name of the culinary business. From the results of the interviews conducted, the word comes from the Arabic Al-Izzah which means "glory" and the word "late version" comes from the English word which means rimipan, meaning the resemblance of Arabic cuisine. The use of Arabic, English and Javanese in a culinary business naming shows a symbolic function that indicates that Arab food sellers are Javanese. These three data are found on the signboard of a culinary business that provides Arabic specialties. The naming of the business is in Arabic but the Arabic script is not dominant on the board naming. Nevertheless, the public can know that the culinary business provides Arabic cuisine based on the words contained on the board.

3. Economic Sector

Public signage of the economic sector is widely used on public signage where this is related to the policy of using the national language in public spaces. None of the public signs speak Arabic. However, Arabic is used alongside Indonesian on several public signs, such as this economic sector, including;

Figure 12. *Economics Sector*

Figure 13. *Economics Sector*

Figure 14. *Economics Sector*

The use of Arabic in Malang City Public Space is also shown in the sector economics. Such is the use of Arabic in naming as shown in the naming of market economic sectors that show the function of symbols and information (Landry and Bourhis, 1997) and described in figure 12. The picture in this data has (دكان الحجر الأسود) which means "Hajar Aswad Shop" which is a figure of

Hajj souvenirs and Islamic religious worship needs. In picture 13 there is also the word (ق) in this shop has Arabic script with the name of the shop "Qaf" this has no meaning but an Arabic script, in the shop sells Muslim clothes and robes and small snacks. Based on interviews conducted by data researchers 12 and 13, this is a marketing strategy and the introduction of Arabic sentences because this is located in Klojen, more precisely the Arab embong which notabe has many nuances of Islam, the owner is not of Arab descent but this is an effort to increase Arab culture in Klojen, If the more unique the name of a store, the

more likely the name of the store will stick in people's minds. Figure 13 shows plastic figures and packing needs with the name of the store Arabic sentence which has the name (البركة) with the meaning "abundance of pleasure". In semiotic analysis, writing like this creates a trendy but authentic impression combined with modern typeface. Then, writing the business tagline is a combination of Indonesian and Arabic vocabulary. This is used to bring out the same rhyme in each stanza by combining all the elements on the shop sign, the shop owner managed to combine traditional, simple, and contemporary where The use of Indonesian and Arabic gives a local feel, while English creates a global impression and follows the trends of the times.

Figure 15. *Economics Sector*

Figure 16. *Economics Sector*

Based on observations that have been made, it was found that the naming of the economic sector is related to the existence of other sectors in the form of places of worship (ألتارا) "Altara". In figure 15 there are functions of symbols and information. The function of the symbol is indicated by the Arabic word (ألتارا) "Altara" and the function of information indicated by the Indonesian

word "Muslim Fashion Center" The existence of the Indonesian word provides information to the audience that the place is an economic business in the field of Muslim clothing in the form of shops. In figure 16 there is a sentence (دار الكتب الإسلامية) the writing contains a symbol function. The function of the symbol is shown from the use of Arabic "Dar Al Kutub Al-Islamiyah" which indicates that the place is an Islamic bookstore and there is a tagline written in English "Official Branch" of the store using Arabic and Indonesian in its logo. However, the Arabic language used is written using the alphabet and Arabic script. The information function provides information that the place provides stores that provide Islamic products in the form of Muslim clothing and Islamic books in the form of characteristic Arabic nuances. In addition to the data that has been described, in the economic sector there is also found the use of Arabic which refers to the place of worship as the naming of a business in the economic sector.

D. Conclution

This research focuses on the use of Arabic in the linguistic landscape and related to the perspective of the people of Malang City towards the use of the language. Based on the results of the analysis, the linguistic landscape can reveal how a region behaves towards a language. In this case, the Malang City government tries to maintain the Aarab language by appearing it on signs in public spaces. The appearance of Indonesian and Arabic on public signs indirectly reflects the identity of Malang residents as bilingual speakers. However, the spread of Arabic is still uneven and the City Government and shop owners still do not pay special attention to this issue with many public signs that are still outdated, damaged, and even torn.

On the other hand, some private sectors use creative language combinations to attract consumers. People still try to create unique combinations by combining the languages they know with various interesting symbols and visualizations. In this case, personal signage is less tied to the language policy issued by the government and more trend-following. The implication of the

findings is that linguistic landscapes can operate as a method of language maintenance. The emergence of Arabic in public spaces can give the impression that Arabic is still often used by the area, especially in Lowokwaru and Klojen. This also certainly gives a sense of pride to the community as part of the speakers of the language. City Government Malang can try to intensify the use of Arabic in public spaces to also foster the identity of Malang residents as a multilingual and multicultural society.

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