Multilingualism at Historical and Heritage Sites in Surabaya: A Study of Linguistics Landscape

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Abstract

This research discusses multilingualism at historical and heritage sites in Surabaya through a linguistics landscape approach. The aim of this research is to examine the language used at historical and heritage sites in Surabaya. The researchers used the theoretical framework of Landry and Bourhis's (1997) linguistics landscape theory in analyzing the data. This research found that the use of languages in these historical areas encompasses three main patterns: monolingual, bilingual, and multilingual. The variations found are Indonesian, English, Javanese, Mandarin, Cantonese, Dutch, Arabic, and Japanese. Nevertheless, Indonesian stays with most languages used as a monolingual variety. However, Indonesian-English is the most frequently used as a bilingual variation. Meanwhile, Indonesian-English-Mandarin-Cantonese-Japanese is also found as a multilingual variety. These findings provide an intriguing insight into the complexity of languages used in the historical areas of Surabaya, reflecting diverse cultural and historical heritage.

Keywords: historical and heritage site; linguistic landscape; multilingualism; public signs

Abstrak

Penelitian ini membahasa tentang multilingualisme pada situs bersejarah dan warisan budaya yang ada di Surabaya. Tujuan dari penelitian ini untuk mengkaji penggunaan bahasa pada situs-situ bersejarah dan warisan budaya yang ada di kota Surabaya. Data pada penelitian ini diambil di sembilan belas situs bersejarah dan warisan budaya yang ada di Surabaya. Peneliti menggunakan teori lanskap linguistik dari Landry dan Bourhi's (1997) dalam menganalisis data. Temuan dari penelitian ini menunjukkan adanya tiga pola bahasa yang digunakan di situs-situs bersejarah dan warisan budaya yang ada di Surabaya anatara lain; monolingual, bilingual, dan multilingual. Variasi bahasa yang ditemukan adalah bahasa Indonesia, bahasa Inggris, bahasa Jawa, bahasa Mandarin, bahasa Kanton, bahasa Belanda, bahasa Arab, dan bahasa Jepang. Namun bahasa Indonesia merupakan variasi bahasa yang paling banyak digunakan. Sedangkan pada pola bilingual variasi bahasa yang paling banyak digunakan adalah bahasa Indonesia-Inggris. Sementara untuk pola multilingual variasi bahasa yang paling banyak digunakan adalah bahasa Indonesia-

Inggris-Mandarin-Kanton-Jepang. Temuan ini memberikan wawasan yang menarik mengenai kompleksitas bahasa yang digunakan di kawasan bersejarah Surabaya, yang mencerminkan beragam warisan budaya dan sejarah.

A. INTRODUCTION

Surabaya is one of the capital of East Java province, rich in cultural and historical heritage. As one of the largest cities in Indonesia, Surabaya boasts a range of historical and cultural sites, including historical buildings, cultural landmarks, and historical monuments. Being a significant economic hub in Indonesia, Surabaya attracts people from various regions and countries who come to visit and live in the city. According to demographic information (https://www.surabaya.go.id/id/page/0/8228/demografi), Surabaya is a culturally diverse, multi-ethnic city. Various ethnic groups, such as Malays, Chinese, Indians, Arabs, and Europeans, reside in Surabaya. Indigenous Indonesian ethnic groups, such as Madurese, Sundanese, Batak, Kalimantan, Bali, and Sulawesi, also coexist with the native population of Surabaya. This diverse population forms a cultural pluralism that defines the city's uniqueness.

The presence of these ethnic groups leads to diversity not only in terms of ethnicity but also in culture and language. The interactions among these diverse ethnic groups result in a multilingual community. Wardhaugh (2015: 83) uses the term "multilingual" to refer generally to a situation where individuals speak more than one language. This multilingualism is not limited to spoken communication but extends to written language as well, in the form of signage. The presence of linguistic signs in public spaces serves as a reflection of language's role in the lives of its users and plays a significant role in identifying their cultural and linguistic identity (Said & Rohmah, 2018).

Xia and Li (2016) assert that everyone resides in an environment surrounded by written signs, which are displayed on street names, posters, advertisements, notices, official messages, and more. Multilingual signs in Surabaya can easily be found, especially in historical and cultural sites. These signs likely attract individuals from various ethnicities, regions, countries, and religions to visit these places. One contemporary issue in linguistic studies is the concept of linguistic landscapes. The linguistic landscape, abbreviated as "LL," is a term popularized by Landry and Bourhis (1997) and is sometimes referred to as "cityscape" (Spolsky, 2009). The LL is a crucial topic in the field of sociolinguistics, particularly in multilingual communities. The LL reflects the underlying ideologies about language and its speakers, linguistic diversity, the status of languages, and perceived values. Furthermore, the LL can indicate attitudes and appreciation for particular languages.

Hence, the importance of this research is to provide insights into the linguistic landscape in historical and cultural sites in Surabaya, with a focus on multilingualism. This research addresses two main research questions: analyzing multilingual signs in historical and cultural sites in Surabaya and identifying the most commonly used languages across all historical and cultural sites.

B. LITERATURE REVIEW

The approach used in this study is the linguistic landscape (LL). LL comprises public language signs such as street signs, advertisements, street names, commercial store names, government building names, and more. As a relatively new field of study, linguistic landscape can be analyzed from various perspectives, including applied linguistics, sociolinguistics, sociolinguistics, anthropological linguistics, psychology, and cultural geography (Ben-Rafael, Shohamy, and Barni, 2010). Ben-Rafael et al. (2006: 14) define the linguistic landscape as any announcements located outside or inside public institutions or private businesses in a specific geographical location. Gorter (2006) categorizes signs as either top-down (official signs issued by public bureaucracies) or bottom-up (unofficial signs put up by individuals or businesses).

The primary difference between these two categories lies in the fact that the former is expected to reflect a shared commitment to the dominant culture, while the latter is designed much more freely according to individual strategies (Ben-Rafael, 2006: 8). Thus, the language signs found in historical and cultural sites belong to the top-down category, as they are part of the city of Surabaya's government institutions. Using this approach, the landscape is viewed as a space where languages and symbols are displayed and interact with the community that inhabits it. The landscape includes elements such as road signs, signs, advertisements, graffiti, store names, or architectural signs that carry linguistic and symbolic meaning.

Landry and Bourhis (1997) state that the LL serves two functions: an informational function and a symbolic function. In the informational function, the meaning of signs distinguishes geographical areas inhabited by speakers of a particular language, essentially using language to identify the place's population and differentiate it from the speakers of other languages in different areas. In other words, language functions as a marker of the community's territory and distinguishes it from other territories with different languages. In the symbolic function, the presence or absence of a language of a particular group on street signs affects an individual's sense of belonging to that group. The symbolic function is closely related to the representation of ethnic identity. Blommaert (2013) refers to space as a human social interaction arena and a site of various cultural activities. The interaction space can be evaluated as a form of action that reflects the complexity of space and the layers of activities within it. Thus, the evidence presented in this LL study becomes a pattern of human communication represented through written language.

Several previous studies related to this research have been conducted, such as the research by Intan Novita Ferdiyanti (2016) titled "Multilingualism in the Linguistic Landscape in Surabaya City" and Ali Wafa and Sheila Wijayanti (2018) with the title "Signs of Multilingualism at Religious Places in Surabaya: A Linguistic Landscape Study." However, neither of these prior studies specifically explored the linguistic landscape in historical and cultural sites in Surabaya. Therefore, this research is necessary to provide a specific understanding of the languages, scripts, and symbols used in these sites, allowing readers to gain a deeper understanding of Surabaya's cultural heritage and the efforts made to preserve and promote that cultural identity.

C. METHOD

The method used in this research is descriptive-qualitative. This qualitative research aims to uncover the language contestation phenomena in historical and cultural sites in Surabaya. The data sources for this research are 1) informational signs; 2) prohibition and warning signs; and 3) advertising signs. Based on the official tourism website of Surabaya, (https://tourism.surabaya.go.id/travel/search/semua/history-&-heritage?page=1), there are twenty-seven historical and cultural sites, including:
1. Jalan Tunjungan
2. Monumen Tugu Pahlawan
3. Makam WR Soepratman
4. Rumah Sakit Darmo
5. Perpusatakaan Bank Indonesia
6. Panti Asuhan Don Bosco
7. Makam Ki Ageng Bungkul
8. Makam Kembang Kuning
9. Balai Pemuda dan Alun-alun Surabaya
10. Gedung Saint Louis
11. Jembatan Merah dan Koridor Jembatan Rajawali
12. Pelabuhan rakyat kalimas

13. Komplek Gedung Sekolah Santa Maria
14. Kantor Gubernur Jawa Timur
15. Masjid Muhammad Cheng Ho
16. Makam peneleh
17. Gedung RRI Surabaya
18. Perkumpulan Hwie Tiau Ka
19. Gedung Jawa Pos

Data collection in this research employs observation and documentation techniques. Observation is carried out as the initial method to observe linguistic landscape phenomena in the research objects. Data collection is aided by note-taking to complement the information captured in the photographed data. The use of photographs is particularly significant in LL research because it can capture language issues within a place and is easily facilitated through mobile phone-connected cameras (Puzey 2016). All these photographs will be analyzed using the two functions of signage as LL objects, as explained by Landry and Bourhis (1997): the informational function that assesses the linguistic aspects of signage, and the symbolic function that examines language and its interactions. The symbolic function of the data explores the underlying messages of LL facts, the hierarchy of one language over another, and also explains how a landscape is constructed.

The data analysis method involves data collection, data reduction, data display (presentation of data), and drawing conclusions. This research begins with classifying the collection of photographic results according to the language contestation displayed, the actors behind language policies, and the function of LL. Data is categorized according to the use of language signage.

D. FINDING AND DISCUSSION

The exploration of linguistic landscapes within historical and heritage sites in Surabaya presented a multifaceted tapestry of linguistic diversity. Three predominant patterns emerged through the collection and analysis of imagery across nineteen distinct locations: monolingual, bilingual, and multilingual displays. The phenomena can be observed in Figure 1.

Figure 1. The linguistics landscape pattern at historical and heritage sites in Surabaya
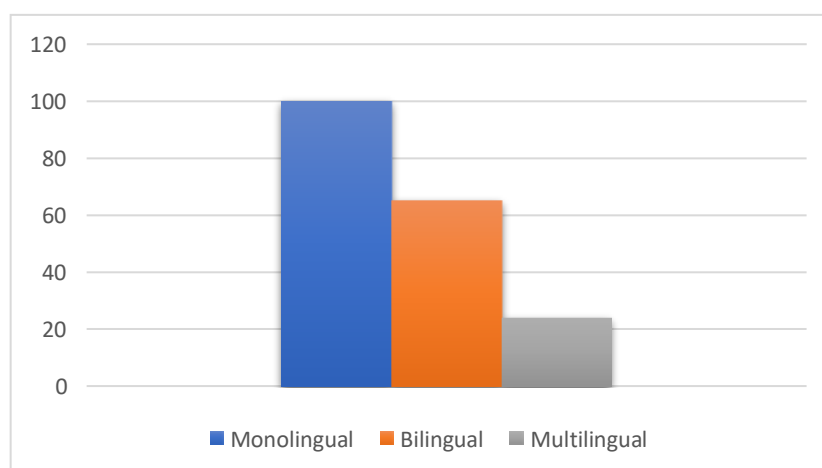
The figure 1 vividly illustrates distinct patterns of language representation. Notably, the prevalence of monolingual displays emerges as the predominant pattern, constituting the highest frequency among the observed sites. These singular-language exhibits, whether in Indonesian or specific historical vernaculars, emphasize preserving and highlighting a singular cultural or historical narrative within each site. Following monolingual displays, bilingual

representations are the second most prominent pattern observed. These displays, combining local languages or historical dialects with more globally recognized languages like English, facilitate accessibility and cater to a broader audience, signaling a conscious effort toward inclusivity. Lastly, the least frequent yet intricately diverse pattern observed is the multilingual display, where a convergence of three or more languages adorns select sites. These complex representations unveil the layers of cultural influences, historical interactions, and diverse societal dynamics within Surabaya, showcasing the city's multifaceted linguistic heritage.

Figure 2. The combination of languages displayed in each area observed at historical and heritage sites in Surabaya.
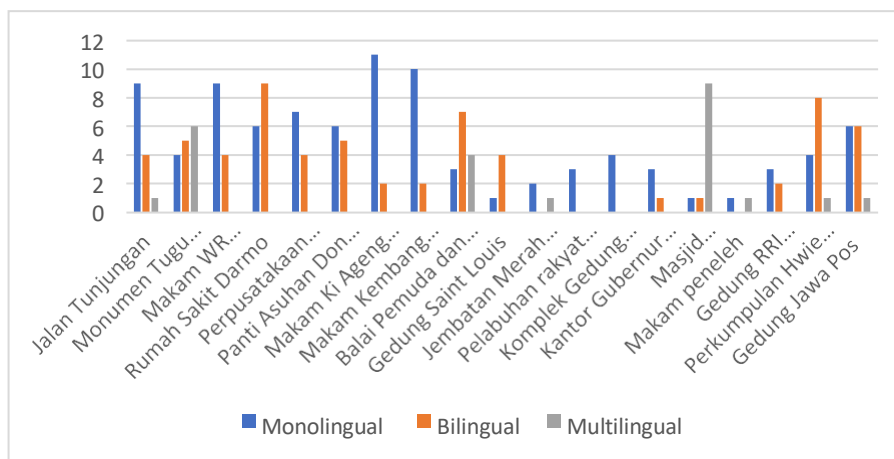

Figure 2 above demonstrates the combination of languages displayed in each area observed at historical and heritage sites in Surabaya. Most of areas at at historical and heritage sites in Surabaya had monolingual patterns.

Linguistics landscape at Jalan Tunjungan

The linguistic landscape observed at Jalan Tunjungan in Surabaya represents a vibrant tapestry of linguistic diversity, encompassing three distinct patterns: monolingual, bilingual, and multilingual displays. Notably, the equilibrium between English and Indonesian language usage stands out as a defining characteristic of this locale. The parity in the utilization of both languages signifies a deliberate effort to cater to a diverse audience, acknowledging the global significance of English while upholding the prominence of the local Indonesian language. This bilingual representation, where Indonesian and English share equal footing, reflects the cosmopolitan nature of Jalan Tunjungan, aligning with its identity as a hub of cultural exchange and commerce. Moreover, the prevalence of Indonesian-English bilingual displays accentuates the area's engagement with multilingual communities, fostering inclusivity and accommodating both local residents and international visitors.

The multilingual nature of Jalan Tunjungan, encapsulated in these linguistic displays, symbolizes the coexistence of various cultural groups, historical influences, and contemporary interactions within this dynamic urban landscape. Languages used as public signs at Jalan Tunjungan consist of three patterns; monolingual, bilingual, and multilingal. The languages found are English, Indonesian, Indonesian-English, Indonesian-Dutch-Javanese, Indonesian–English–Dutch.

Figure 3. An example of Javanese sign

Based on the figure 3 above, it can be seen that Javanese is used in signage in public spaces. However, the use of Javanese on Tunjungan Street is very minimal because the variety of languages used is mostly Indonesian, English and Indonesian-English.

Linguistics Landscape at Makam WR Soepratman

Languages used as public signs at Makam WR Soepratman consist of two patterns; monolingual and bilingual. The languages found are Indonesian, Indonesian-English, and Indonesian-Dutch.

Figure 4. An example of Indoensian sign

As shown figure 4 that Indonesian is used as public sign at Makam WR Soepratman. Indonesian (monolingual) is the most frequently used at the area. While in the figure 5 shown the used of Indonesian-English as public sign at Makam WR Soepratman.

Figure 5. An example of Indonesian-English sign

Linguistics Landscape at Rumah Sakit Darmo

The language used at Rumah Sakit Darmo has the same patterns as Makam WR Soepratman. The language variations were in the form of monolingual and bilingual, where Indonesian, Indonesian-English, and Indonesian-Dutch were found in the area. As shown in the figure 6 Dutch is used as a public sign at the area. Besides that, figure 7 demonstrates English used as public sign with the function of information.
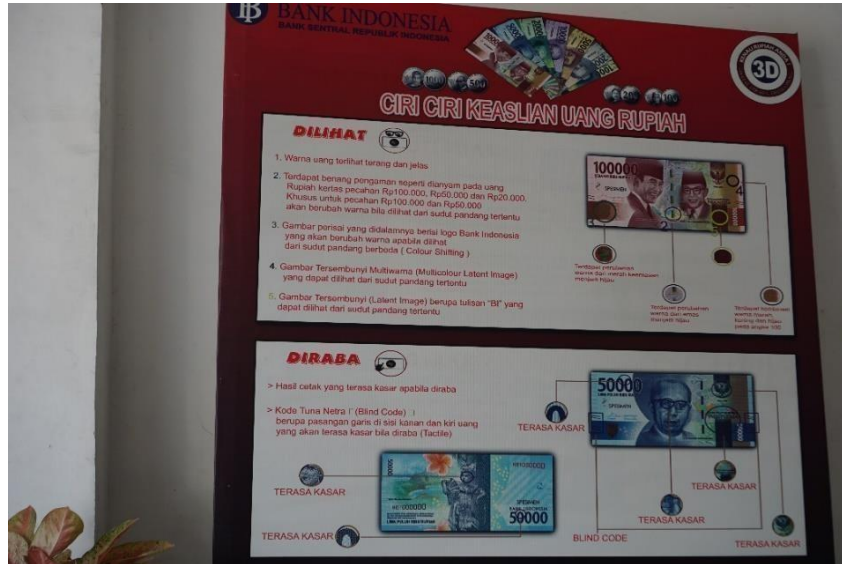
Figure 6. An example of Indonesian-Dutch sign

Figure 7. An example of English sign

Linguistics Landscape at Bank Indonesia

The patterns of language used at Bank Indonesia are monolingual and bilingual. The languages found are English, Indonesian, Dutch, Indonesian-English, and Indonesian-Dutch. Five language variations are used at the area. The most frequently used at Bank Indonesia library is Indonesian. The figure 8 depicts that Indonesian is used as public sign. The function of the sign belongs to the information function.

Figure 8. An example of Indonesian sign

Linguistics Landscape at Don Bosco

The patterns of language used at Don Bosco are monolingual and bilingual. The languages found are English, Indonesian, Dutch, Indonesian-Dutch, and English-Dutch. However, a more interesting pattern is the bilingual pattern consisting of Indonesian-English and English-Dutch. This pattern shows adaptation to the diverse communication needs in the Don Bosco Orphanage environment. Figure 9 is an example of Indonesian sign at Don Bosco. The function the sign is an informational sign.

Figure 9. An example of Indonesian sign

Linguistics Landscape at Ki Ageng Bungkul Grave

Ki Ageng Bungkul's grave is a tomb in the Taman Bungkul area of Surabaya. This tomb is the final resting place of Sunan Bungkul or Mbah Bungkul, a figure who spread Islam at the

end of the glory of the Majapahit Kingdom. At that time, Mbah Bungkul was preaching in the Surabaya area and its surroundings.

The results of research related to the linguistic landscape in the Ki Ageng Bungkul Tomb area in Surabaya reveal the existence of two interesting patterns of language use. The first pattern is a monolingual pattern which only involves the use of Indonesian. The existence of this single language shows the dominance of Indonesian as the main language used in the cultural and communication context around this tomb.

However, a more interesting pattern is the bilingual pattern consisting of Indonesian-English and Indonesian-Arabic. The presence of this bilingualism indicates an effort to facilitate cross-cultural and cross-language communication in the Ki Ageng Bungkul Tomb area. English as an international language is used perhaps to facilitate communication with foreign visitors or tourists who come to this tomb. Meanwhile, Arabic is used to reach Muslim communities or as part of traditional or religious values associated with figures buried there. Figures 10 and 11 are examples of information boards at the tomb of Ki Ageng Bungkul. In figure 10 is a warning board written using variations Indonesian, while in Figure 11 is an information board written in Indonesian-Arabic variations.

Figure 10. An Example of Warning Sign at Ki Ageng Bungkul Grave
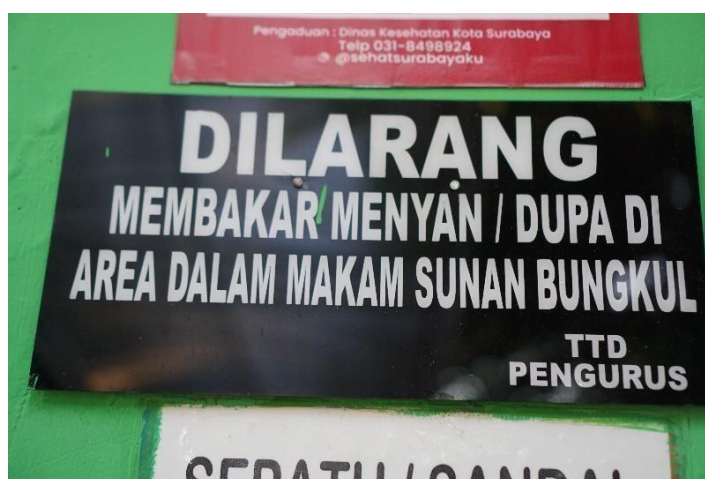
Linguistics Landscape at Kembang Kuning Grave

The Kembang Kuning grave is located on Jalan Kembang Kuning, Pakis Village, Sawahan District, Surabaya. The tomb buildings there are dominated by Chinese tombs with a distinctive architectural style. The mound is higher, with an offering table in front of the headstone. This burial complex has existed since 1917 or during the Dutch colonial era. This tomb complex was previously intended for Dutch citizens, including Europeans. In its development, this tomb was intended for followers of the Christian and Catholic religions.

The results of research related to the linguistic landscape in the Kembang Kuning Tomb area in Surabaya reveal two interesting patterns of language use. The first pattern is a monolingual pattern which includes Indonesian, Cantonese and Dutch. The presence of Cantonese may indicate traces of a Chinese community or historical connection with Chinese culture in the environment around this tomb. Temporary The Dutch language may reflect the influence of Dutch colonial history in the region.

However, a more limited pattern is the bilingual pattern which only consists of Indonesian-English. This shows that, although there is linguistic diversity in the environment around the tomb, interaction or communication in everyday contexts may be more focused on Indonesian and English. English as an international language may be used to facilitate communication with foreign visitors or tourists who come to this tomb.

Figure 12. An Example of Information Sign at Kembang Kuning Grave

Figure 12 shows the use of Cantonese variations on signs installed on tombstones. Meanwhile, examples of variations in the use of Dutch can be seen on the information board in picture number 13. The language variations that dominate the Kembang Kuning tomb are variations of Indonesian and Cantonese. The use of variations of Cantonese is more common on tombstone signs. Meanwhile, the Dutch language variation is not widely used, but it is still present on several information boards at the Kembang Kuning tomb.

Figure 13. An Example of Informational Signat Kembang Kuning Grave

Linguistics Landscape at Balai Pemudan and Surabaya Square

Balai Pemuda and Surabaya Square illustrate quite an interesting diversity of language use patterns. There are three main patterns observed: monolingual, bilingual, and multilingual patterns. The monolingual pattern involving sole use of Indonesian reflects the dominance of this language as the main language used in social and communicative contexts in the region.

However, what is even more interesting is the existence of a multilingual pattern involving Indonesian-English-Dutch. The use of three languages in a multilingual pattern shows broad language inclusion, accommodating the diverse communication needs of different cultural backgrounds. This multilingual pattern may also be a reflection of the interrelated historical and cultural values around the Youth Hall and Alun-alun Surabaya. The willingness to use more than one language shows the cultural diversity that is valued in the environment, while maintaining Indonesian as the main language of daily communication. Thus, this pattern of multilinguality illustrates flexible adaptation to the cultural and historical

complexities that shape the identity of the Balai Pemuda and Alun-alun areas in Surabaya. Figure 14 is an example of a warning sign written in the English-Indonesian variety. Meanwhile, Figure 15 is an information board written in Dutch-English.

Figure 14. An Example of Warning Sign at Balai Pemudan and Surabaya Square

Figure 15. An Example of Informational Sign at Balai Pemuda dan Surabaya Square

In short, from 8 examples of historical and heritage sites above can be concluded that

most signs at historical and heritage sites in Surabaya are monolingual with the Indonesian language as the most often apparent language in the signs. Bilingual signs are the second in numbers consisting of various combinations of languages, but the biggest bilingual signs is the combination of Indonesian and English. Multilingual sign are the least in number existing in the six locations at at historical and heritage sites in Surabaya. The variety of language uses at historical and cultural heritage sites in Surabaya is proof that Surabaya is a multi-ethnic city whose people use more than one variety of language. The results of this linguistic landscape study are also evidence that the city of Surabaya holds a lot of history with its representation of language variation.

Table 1. Number of Linguistic Landscape Language Variations in 19 historical and cultural heritage locations in Surabaya

No	Variasi Bahas		Jumlah
1	Bahasa Inggris	Monolingual	12
2	Bahasa Indonesia	Monolingual	76
3	Bahasa Jawa	Monolingual	1
4	Bahasa Mandarin	Monolingual	1
5	Bahasa Kanton	Monolingual	5
6	Bahasa Belanda	Monolingual	5
7	Bahasa Indonesia - Bahasa Inggris	Bilingual	42
8	Bahasa Indonesia - Bahasa Belanda	Bilingual	11
9	Bahasa Indonesia - Bahasa Kanton	Bilingual	4
10	Bahasa Inggris - Bahasa Mandarin	Bilingual	3
11	Bahasa Indonesia - Bahasa Belanda - Bahasa Jawa	Multilingual	1
12	Bahasa Indonesia - Bahasa Inggris - Bahasa Belanda	Multilingual	10
13	Bahasa Indonesia - Bahasa Inggris - Bahasa Jawa	Multilingual	2
14	Bahasa Indonesi - Bahasa Inggris - Bahasa Arab	Multilingual	1
15	Bahasa Indonesia - Bahasa Inggris - Bahasa Mandiri	Multilingual	1
16	Bahasa Indonesi - Bahasa Inggris - Bahasa Arab	Multilingual	1
17	Bahasa Indonesia - Bahasa Inggris - Bahasa Mandarin - Bahasa Kan	Multilingual	7
18	Bahasa Indonesia - Bahasa Kanton - Bahasa Mandarin - Bahasa Ara	Multilingual	1
19	Bahasa Indonesia - Bahasa Inggris - Bahasa Mandarin - Bahasa Kanton - Bahasa Jepang	Multilingual	1
			185

E. CONCLUSION

Discussions regarding linguistic landscape (LL) studies at historical and cultural heritage sites in Surabaya reveal the diversity of language use that reflects the ethnic complexity and rich history of this city. With 19 language variations identified, this diversity confirms that Surabaya is a multiethnic city where people use a variety of languages in their daily lives. Indonesian remains dominant in signs in public spaces, but the presence of bilingual and multilingual patterns such as Indonesian-English, Indonesian-English-Dutch reflects the diversity of cultural and historical relationships that exist in Surabaya. This study provides an illustration that this city not only has abundant historical riches, but is also able to maintain a representation of language variants that reflect its overall complexity as an inclusive and multicultural city.

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