

CHAPTER I INTRODUCTION

1.1 Background of the Study

Surabaya is divided into five regions namely Center Surabaya, West Surabaya, East Surabaya, South Surabaya, and North Surabaya (<https://www.surabaya.go.id/>). North Surabaya has some ethnic villages which are Arabs, European, and Chinese villages. The existence of these ethnic villages was caused by the Dutch's policy to divide the society based on their ethnics (ATRE 2016). The policy is called *Wijkenstensel* which stated that every ethnic must live in the village in accordance with their ethnic (ATRE 2016). In conclusion, due to the *Wijkenstensel* policy, ethnic villages were formed and some of these villages still exist until present day.

One of the ethnic villages in North Surabaya, the Arabic village, is located near an Islamic religious tourism area named Raden Rahmat Sunan Ampel Islamic Religious Tourism Area. Raden Rahmat Sunan Ampel Islamic Religious Tourism area for the next part will be referred to Sunan Ampel. Some people may say that Arabic village is located in the same area as Sunan Ampel area. However, it is a wrong statement. The Arabic village is located in Nyamplungan sub-district while Sunan Ampel is located in Ampel sub-district (Sa'id 2019). As the information collected from one of Ampel sub-district's staff, people who live in Ampel sub-district prefer to call their village as Ampel village rather than Arabic village. As the information collected from the chief of Ampel sub-district, the number of Arabs living in Ampel Sub-district is 60% and is 40% Madurese, Javanese, Chinese, and

Banjar people. Although the majority of the people living in Ampel sub-district are Arabs, they tend to call their village as Ampel village than Arabic village (Sa'id 2019).

In Ampel sub-district, there is an Islamic religious tourism area called Sunan Ampel which has two landmarks. The first landmark is a grand mosque. The grand mosque was built in 1420 with the combination of Arabic and Javanese architecture (Assegaf 2018, Suprpto 2019). The second landmark is the tombs which are located near the grand mosque. Moreover, Sunan Ampel is dominated by Middle East culture that becomes the characteristics of this area (Topan n.d.).

There are some interesting phenomena that underlie this study. The first interesting phenomenon is Ampel sub-district which has an Islamic tourist area and this area is one of the popular Islamic tourist areas in East Java (Agmasari 2016), namely Sunan Ampel. The second interesting phenomenon is the majority of people living in Ampel sub-district. As the information mentioned before that the Arabs living in Ampel sub-district is 60% of the total population. It implies that Ampel sub-district reflects the diversities of cultures living side by side. Due to that, it has become a tourist attraction for a long time. It is not only local but also foreign visitors who are interested in visiting Ampel sub-district. The last interesting phenomenon is the use of the Arabic language. The Arabic language is not only used as the communication for the Arabs who are living in Ampel sub-district only, but the language is also found in public signs in Ampel sub-district. Moreover, the three interesting phenomena could not be found in any sub-district in Surabaya, so that is all the interesting phenomena that underlie this study. Although the majority

of people living in Ampel sub-district is Arabs, there is still found other languages in its linguistic landscape.

There are some languages found in the public signs which are located in Ampel sub-district. The language used in the public signs in Ampel Sub-district can be the monolingual, bilingual, and multilingual public sign. The languages are Indonesian, Arabic, English, and Javanese. The public signs in the Arabic language are not only found in Sunan Ampel area but also at the border of the Ampel sub-district. This phenomenon can be analyzed using sociolinguistic field through the linguistic landscape in Ampel sub-district.

According to Huebner, a language that can be found in public space, especially in public signs, is often called as a "linguistic landscape" (Huebner 2016). The study in the linguistic landscape often tries to investigate the responsibilities of multilingualism and analyze the significance of languages shown in the public signs (Rowland 2015, Zeevi and Dubiner 2016). The linguistic landscape study has proven how various forms of languages were displayed in public spaces (Woldemariam and Lanza 2015). Moreover, the notion of the linguistic landscape cannot be separated from the definition of linguistic landscape proposed by Landry and Bourhis (1997). They stated that linguistic landscape can be in a form of street names, shop signs which is usually located in the front of the shops, advertising billboards, and also public signs in the government office area. They also proposed the functions of linguistic landscape which are Informative and Symbolic function.

A public sign does not appear as it is, but of course, a public sign has the producer that has produced it, such as business people or professional designer who orders the public signs from a certain agency. This person called a linguistic landscape actor (Ben-Rafael, Shohamy, et al. 2006). In their study, Ben-Rafael, Shohamy, et al. divided linguistic landscape actor into two actors which are Bottom-up and Top-down Linguistic Landscape.

There are two previous studies conducted to investigate linguistic landscape field. The first is a study conducted by Ben-Rafael and Ben-Rafael (2015). The study analyzed how the use of English language as the lingua franca in a center of Brussels, Berlin, and Tel-Aviv in the globalization era (Ben-Rafael and Ben-Rafael 2015). This study found that globalization did not cause the decline of societal symbolic; English language became important in the downtown; and the migration produced a neighborhood which spoke their languages.

Another study is a study conducted in five main streets in Surabaya, Indonesia (Ferdiyanti 2016). The study analyzed the language used in the public signs in the main streets from every district in Surabaya. On one hand, the study found the English language mostly used in the main road at the center of Surabaya. On the other hand, the study found that the rest of the main streets mostly used the Indonesian language. The result showed that Surabaya was a multilingual city.

This study is different from the two previous studies mentioned above. The difference is that this study focuses on the Islamic religious tourism area in Surabaya called Sunan Ampel. Sunan Ampel is located in the North of Surabaya

meanwhile the two previous studies conducted in center of the city. This study also tries to seek the used of languages in public signs whether the language used affect the tourism area or not.

The study is located in Ampel sub-district and the border of it. This study focuses on monolingual, bilingual, and multilingual public signs found in the area. In addition, the public signs which are top-down and bottom-up public signs are included as the data for this study. The study analyzes the public signs through the sociolinguistic field.

This study analyzes the linguistic landscape in Ampel sub-district and the border. The analysis uses two theories. The first theory is about the function of the linguistic landscape developed by Landry and Bourhis (1997). The second theory is a theory from Ben-Rafael, Shohamy, et al. (2006) discusses the Actors of linguistic landscape. These theories are used to investigate the statement of the problems of this study. Besides the theories stated above, the writer did interviews with sub-districts officials in order to gain additional information.

1.2 Statements of the Problem

This study attempts to answer these following research questions:

1. What languages are found in the public signs in Ampel sub-district and the border area?
2. What are the functions of the linguistic landscape in Ampel sub-district and the border area?

3. Who are the actors of the linguistic landscape in Ampel sub-district and the border area?

1.3 Objectives of the Study

This study is going to reveal:

1. The languages found in the public signs in Ampel sub-district and the border area.
2. The functions of the linguistic landscape in Ampel sub-district and the border area.
3. The actors of linguistic landscape in Ampel sub-district and the border area.

1.4 Significance of the Study

There are two significances of the study that this study expected to give. The first significance of this study is expected to give a practical contribution. The practical contribution of this study is this study can be a reference for further studies in the same field or in the study that related to this study. The second significance of this study is expected to give a theoretical contribution to the expanding notion of the study in the linguistic landscape.

1.5 Definition of Key Terms

Linguistic Landscape: “Linguistic landscape refers to the visibility and salience of languages on public and commercial signs in a given territory or region” (Landry and Bourhis 1997).

Ampel sub-district: “Ampel is a sub-district in the District Semampir in Surabaya, East Java, Indonesia. The sub-district is known for its historic Ampel Mosque. The sub-district of Ampel has more than 98% of muslim population, with many of them are of Arab Indonesians” (Definitions.net 2019).