

Reconstructing the Icon of *Kota Santri* Through Language Used in Public Places: A Linguistic Landscape in Pasuruan City

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ABSTRACT

The languages' diversity in Pasuruan city is the cause of ethnical combination such as Javanese, Maduranese, Arabian and Tionghoa ethnics. One of them can be seen from some written expressions in the public places which are shown the characters of *pesantren* culture, so it makes Pasuruan is famous with the icon of *Kota Santri*. This study aimed to uncover how the Linguistic Landscape situation in Pasuruan city is and how the language symbols in the public places can reconstruct the icon of *Kota Santri*. This study contains of onomastics, semiotics and spatial study. Every written and symbol expression appears in the public places are interested to be noticed, it is because it can be the direction and sign of citizens perceptions among the language users and how the language is used. A procedure to reach out the phenomena used in this study is *Linguistic Landscape* (LL). This is a qualitative method by using research approach by Landry & Bourhis. The research procedures are as the following (1) gaining the data, (2) classifying the data, (3) analyzing the data, and (4) showing the results of data analyzation. The technique of data gaining is documenting the visual symbols in the public places as the LL objects. The scope of data gaining includes geographically such as strategic local places like railway station, bus station, shopping center, market, offices, business center, tourism objects, hospitals and other public places. The result of this study is the reconstruction of Pasuruan icon as *Kota Santri* trough language used in the public places based on the onomastics, semiotics and spatial aspects. This study is hoped to help the government to strength Pasuruan city branding as *Kota Santri*.

Keywords: *linguistics landscape, city branding, language used, public places.*

1. INTRODUCTION

Pasuruan Raya is an area that stretches along the north coast route from Gempol to the city area. This area is inhabited by various ethnic groups such as Javanese, Madurese, Arabic, and Chinese so that they can represent the diversity of languages. However, what stands out most is the mingling of Arab and Javanese ethnic which has contributed to the increasing diversity in the region.

Along with the number of Islamic boarding schools that stand in the Pasuruan Raya area, making Pasuruan is known as the city of students. The name Santri City in Pasuruan can be seen from the number of Islamic boarding schools in the Pasuruan Raya area, such as the Salafiyah Islamic Boarding School, Sidogiri Islamic Boarding School, Darul Lughoh Wadda'wah Islamic Boarding School (DALWA), Al-Yasini Islamic Boarding School, and so on. This also makes the arts and culture of

Pasuruan closely related to Islam because almost all arts and culture in Pasuruan city are for syiar purposes. In addition, seen in several locations, many public spaces were found such as street names, posters, banners, traffic signs, billboards, and other public markers that characterize the city of santri.

Linguistic Landscape (then spoken as LL) is an interdisciplinary study of the presence of various language issues that interact with other languages in the public sphere [1]. LL is a modern (socio)linguistic study which involves onomastics, semiotics, and spatial studies [2]. This study involves the language which are contained in street signs, billboards, street names, regional names, shop names, and general directions on government buildings [3]. Speech or sentence is not the focus of linguistics in LL studies, but what is written in public spaces, such as posters, banners, traffic signs, billboards, and other public markers is the point.

Although LL is a relatively new term in the study of applied linguistics, this concept has been in contact with other concepts, such as sociolinguistics, multilingualism, language policy, cultural geography, semiotics, literature, education, and social psychology. Through language interaction in public spaces, then a symbol can be constructed from space and also the use of language in social mediating and political relations. Through language interaction in public spaces, political searches can be carried out. This is reinforced by the statement that LL refers to linguistic objects that mark the public sphere [4]. LL claims that the signs in the landscape are in the form of illustrative texts that can be read and photographed and analyzed linguistically and culturally [5].

LL has two functions: they are informational functions and symbolic functions. In the informational function, the meaning of the signifier distinguishes the geographical area of the population that gives the language to the place name. In other words, language functions as a marker of the territory of the community of speakers and distinguishes it from other population areas with different languages. In the symbolic function, the presence or absence of a group's language on the road board, for example, has an impact on the feeling of belonging to that group. The symbolic function is also closely related to the representation of an ethnic identity [3].

Public space is an arena of human social interaction in carrying out a series of cultural activities [6]. The interaction space can be judged as a form of action that the public space is complex and contains various activities in it. Thus, the evidence presented in this LL study becomes a pattern of human communication that is represented through written language. Onomastics studies [7], especially toponomastics (place names), are an integral part of LL. Names or signboards on the streets, which are actually part of the landscape, are considered a form of interaction between language, space, and place.

LL's conceptual framework and its focus on place names are also closely related to the state of vis a vis between minority and majority languages as well as the imposition of political efforts on local languages in the context of changing place names and how the community's attitude towards the issue is [8]. In short, there is a relationship between LL, names, and language policies that are contained in a number of issues such as the dynamics of displaying signage with two (or more) languages, triggered conflicts, renaming it until language becomes the identity of a group [1].

Various signs in public spaces reflect and regulate the order of space in which they operate. Sociological, cultural, sociolinguistic, and political features of space will determine how signs look and work, and signs will also play a role in spatial organization and regulation by

determining who the sign recipients are. Signs in public spaces can also force audiences to follow the rules of the game, with a number of shared norms and guidelines [6]. Signs in public spaces are certainly not made without reason. Signs have a message and are never neutral, having a connection with social structures, hierarchies, and power. The reason is that public space is an area as well as an instrument for regulating and controlling power.

Several countries or cities also have issued regulations regarding language policies used in the public sphere. The use of the Indonesian language in public spaces is clearly regulated in Law No. 24 of 2009 concerning the State Flag, Language and Emblem, as well as the National Anthem. However, the reality in the implementation is different. Regulations related to LL simultaneously regulate language policies in the realm of education, media, socio-economic life, and so on. Several studies show that there is a strong influence between language policy and language use in the public sphere. Spolsky distinguishes between policy and practice as ideology, practice and management. Actually, language use practices can reveal the language ideology of local communities in relation to national language policies [9].

The LL study in the Pasuruan area finally becomes interesting considering that in this area there was a diversity of languages that appears in the use of several public spaces such as street names, billboards, posters, traffic signs as a result of the emergence of the pesantren culture there. Various texts in public spaces scattered in the Pasuruan Raya area are a symptom of multilingualism as a form of interaction between the santri culture and the local local culture.

This phenomenon in the end potentially becomes the next LL study. The purpose of this research is to reveal how the situation of the linguistic landscape in the Pasuruan Raya area and how the language symbols in the public space can reconstruct the Pasuruan Raya area as a City of Santri. The results of this LL study can also be used by government officials to map hegemony between social groups and even map potential conflicts. The practice of using language like this can reveal the language ideology of the local community about the national language policy.

2. METHOD

The method used in this LL research is a qualitative research method, which describes the data accurately and explains the data with qualitative explanatory sentences. The data in this study are language data which written in public spaces such as street names, billboards, posters, and traffic signs in the Pasuruan area. The research location was determined using a cluster random sampling technique because the population of Pasuruan Raya was quite large and wide. In principle, the units of observation in one cluster are heterogeneous and between clusters are homogeneous.

Data collection is done by documenting LL objects. Methodologically, LL analysis relies on photography and visual analysis. Data collection focuses on the involvement of photography which is visualized from text that is on signs in public spaces. The scope includes some places that are geographically strategic locations such as city centers, business centers, main roads, stations, terminals, office complexes, tourist destinations, hospitals, and so on. The data then are classified based on the lexicon division of several languages used in linguistic landscape markers.

Then the data were analyzed using the Landry & Bourhis analysis approach which included informational analysis and symbolic analysis. Informational analysis focuses on the study of the linguistic aspect, and symbolic analysis examines the basic message of LL facts and the hierarchy of a language and also explains how a landscape is constructed.

3. FINDINGS AND DISCUSSION

3.1. Kota Santri Identity Written in LL Texts

The Pasuruan Raya area has many Islamic boarding schools or called as Pesantren. This condition is resulted in a mixture of both culture and language. In terms of language, there are variations in Arabic and Indonesian writing systems in several public spaces, such as street names, shop names, alley names, etc. This seems to be the government's strategy in branding Pasuruan as a City of Santri.

One of the identities or characteristics of the santri city contained in the LL text in Pasuruan Raya is the most likely to be analyzed based on writing typography [9]. Two variations of the writing system were found in the public space of Pasuruan Raya, namely using Latin script and Arabic script. Some phenomena show a writing with Latin letters but the vocabulary used contains elements of Arabic. There are also writings with Arabic letters or script but the vocabulary used is Indonesian. This writing system is a symbol of a group identity, both ethnicity and social.



Figure 1 Examples of Linguistics Landscape Phenomena in Pasuruan.

In addition, there are several street names that use the names of Islamic figures who are closely related to the pesantren. Furthermore, the names of alleys, shops, and other public spaces also often use terms that are close to the pesantren culture, such as the following picture.



Figure 2 Street Names Using Islamic Figures.

The linguistic landscape in Pasuruan indicates how the language attitude of the people towards the languages they master. Despite the fact that foreign languages such as Arabic are widely used in the public sphere, this language is not a language that is mastered or spoken in daily conversation. Foreign languages that dominate the landscape in Pasuruan are languages that are considered to have value and strength when compared to Indonesian to represent the city of santri.

3.2. Public Places Naming System in Supporting Kota Santri Branding

Branding for a city becomes very important, because if it hits or synonymous with the spirit of the community, it will certainly provide positive inspiration for the community itself in stepping towards the future. Then the branding becomes a reference or spirit whether it is in the field of work or the will to build a better community life.

City identity is the image attached to the city. Image is a visualization of attributes given and perceived by others about a city in the form of image, reputation and credibility. The formation of an image is the result of a different perception develop in the minds of the people of the reality of the city that exists. Good reality will have a positive image of a brand and so on.

The indicator of the students' character is illustrated by the classification of the naming system in public spaces in Pasuruan, consisting of naming roads, naming

buildings/agencies both government and private, naming places of business, naming historical sites (tombs), and naming alleys. The use of the naming system is widely adapted from and related to Islamic boarding schools and Islamic culture.

3.2.1. Street Naming

Pasuruan is an area where many pesantren are found. For example, in the downtown area of Pasuruan, there is a very long-established Islamic boarding school, namely the Salafiyah Islamic Boarding School under the care of KH. Abdul Hamid. He is one of the leading figures in the development of Islam in the city of Pasuruan. The naming of the road around the Islamic boarding school uses his big name to represent that the area is the location of the pesantren. In some other locations, too, the location of the pesantren is branded using the name of a prominent Islamic figure.



Figure 3 Street Names Using Islamic Figures.

The strategy of forming street names using their own names in this case is that big names of Islamic figures become a meaningful construction as well as an attraction for the location. Through this strategy, the branding of the santri city helps the community to build a social identity that guides how they conceptualize and evaluate themselves, including personal attributes and attributes that they share with others. These attributes can be things that are inherent in the people of Pasuruan in their daily life, namely Muslim clothing such as sarongs, skullcaps, headscarves and others that are identical to santri.

3.2.2. Institution or Building Naming

In addition to language distribution, analysis can also be done by describing the composition of the language used in buildings or buildings managed by the government and non-government. In buildings managed by the government, there is a tendency to use the Indonesian language. In contrast, buildings managed by non-government tend to use non-Indonesian languages.

The naming of several buildings or institutions in Pasuruan were found using their own names and Arabic vocabulary. Like naming roads, there are also institution names that use big names of Islamic figures. The most

prominent identity about the pesantren is of course the big name of the Kiai or the caretaker of the pesantren. The people of Pasuruan catch this as a form of implication of the branding of the santri city that is attached to the daily lives of its people.



Figure 4 Institution Names Using Islamic Figures.

In addition to their names, several buildings were also found using Arabic vocabulary, such as daroessalam which means peaceful land. This non-government owned building tends to use Arabic.



Figure 5 Building Names with Arabic Vocabulary Items.

The naming is a public response to the identity of the city. The naming is the result of people's creativity that gives an idea of the existing conditions, has a unique appearance as a physical characteristic of a city that carries a certain identity. Naming the building from the community is also part of the language of the community. Then language can also be used as the identity of a community group [10]. Some people who accept Pasuruan's identity as a City of Santri will accept the naming well, consider it important to maintain the identity of a city as a reflection and spirit in acting and acting.

3.2.3. Business Center Naming

As an important part of the marketing agenda for a product or service, a business name must be chosen with careful and careful calculations by the owner or manager of the business. This is why business names have unique characteristics that are often used as a differentiator between one business and another. Naming activities are carried out so that consumers do not mistakenly recognize the place of business they are going to. As an

identity, the name of the place of business often has a strong relationship with the background of the owner or manager.



Figure 6 Business Center with Arabic Vocabulary Items.

The development of minimarkets, which are currently the daily shopping places for the Pasuruan people, also does not escape the branding of students. For example, Basmalah minimarket and ummah (from the ummah lexicon) whose naming characteristics are in Arabic. The reference meaning or reference used aims to align the business name with the reference. The example of naming in Figure (6) is the public's response to the identity of Pasuruan in terms of the economy. The community provides an overview of the condition of its economic activities as a physical characteristic of a city that carries a certain identity, namely the city of santri. This proves that the representation of the santri city is also seen in the naming of business names as part of the economic activities of the Pasuruan community. This kind of business naming practice is a representation of onomastic theory [11].

3.2.4. Historical Place Naming

Islamic boarding schools have a teaching system that is different from the teaching system of other educational institutions, it is the existence of a strong spiritual relationship between teachers and students in the sense of teaching knowledge as well as educating the soul. The Evidence of the existence of mental education, one of which is the tradition of praying and pilgrimages to the graves of the masyayikh and muassis. Of course, this is very attached to the pesantren culture.



Figure 7 Historical Place Naming.

There are many historical tomb sites in the Pasuruan Raya area which are often used as pilgrimage destinations, including the tomb of K.H. Abdul Hamid, Mbah Slagah's Tomb, and Kyai Sepuh's Tomb. The government's efforts to brand the city of santri also appear in the provision of road access and signage to indicate the location of the tomb as a goal of preserving the pesantren trad.

3.2.5. Avenue Naming

the santri city that appears in the linguistic landscape in Pasuruan is the naming of the alley. Vocabularies related to pesantren culture are used to represent that Pasuruan is identical to pesantren.



Figure 8 Avenue Names Refer to Pesantren Culture.

The selection of these names certainly did not happen because accidentally remembering the name had a very important contribution. Like the word 'kauman' which means an area inhabited by Muslims and the word 'diniyah' which means an Islamic school or educational institution. These two vocabularies are closely related to the pesantren culture.

3.3. Public Information in Supporting Kota Santri Branding

The identity of a person or group of people towards a place becomes vulnerable to any changes that occur around them. The phenomenon of city branding is seen in the identity of the Pasuruan community with the discovery of many languages in public spaces that use references / references related to Islamic boarding schools. The following are examples of some LL objects that support the Pasuruan City Santri branding.



Figure 9 LL Object as The Brand of Kota Santri.

The life of the santri is different from the life of society in general, there is a value system that each other does not have. The behavior of the students is not as in the general public and there is a lot of behavior in the general public that does not exist in the behavior of the students. For example, students are identical to wearing sarongs, caps, koko clothes and others in daily activities that do not apply to the general public. However, this is different for the Pasuruan community, they use these attributes in relaxed daily activities and seem to be daily attributes. The picture is sociological in nature where people identify themselves as part of a social group with a religious pattern that is not formed spontaneously and emotionally.

This support is also seen in the use of public space to describe the condition of the Pasuruan community. Many found writings that breathe Islam as a strong characteristic of religious society in this case is the santri community. Figure (9) is an example of one of the public spaces used to represent the culture of the santri carried out by community groups by supporting the commemoration of the national santri day. In addition, from the government side, it also uses public spaces containing the names of Allah (Asmaul Husna) to show the face/image of the city based on Islamic values adopted by pesantren.

4. CONCLUSIONS AND SUGGESTIONS

Bringing up the branding of an area must come from the community so that there is a sense of belonging. In principle, city branding is a regional identity with various potentials. Pasuruan has potential with the existence of Islamic boarding schools spread across various regions, including the Salafiyah Islamic Boarding School, Sidogiri Islamic Boarding School, Darul Lughoh Wadda'wah Islamic Boarding School (DALWA), Al-Yasini Islamic Boarding School, and so on. This potential is strong compared to the Pasuruan area as a student city. In the end, the LL objects found in public spaces are not only interpreted as visualization but also represent the condition of the Pasuruan people who have experienced the impact of the branding.

Religious cultural traditions that have been used as community guidelines in acting are increasingly becoming a separate concern as the last bastion of society, and of course, getting support from the government as the holder of power. The identity of the Pasuruan community as a City of Santri will continue to be maintained as their positive identity. Because the majority of Pasuruan people are Muslims, having an Islamic background will naturally feel proud and continue to strive to maintain and preserve the noble values of the santri culture in Pasuruan in daily life.

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