



Linguistic Commodification in The D'kandang Tourism Area, Depok City, West Java

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Abstract. The use of language in tourism is inevitable. Language becomes the transmission of meaning to convey information and build images. In this context, language has undergone commodification because language is used to build a tourist area's identity (branding). This study aims to reveal the commodification of language in the D'Kandang tourist area, Depok City, by using landscape linguistics in a textual form such as posters, commercial signs, official notices, traffic signs, and other public places. Descriptive qualitative research was conducted through observation and documentation. The data was collected by taking pictures of the signboards and all the texts in the D'Kandang tourist area. The data are classified, analyzed, and interpreted to determine that language commodification is realized in the choice of language used. Using Goter's [1] theory, this research deals with the study of language literals. Data analysis shows that language commodification is manifested in the use of Indonesian, English, Arabic, and Sundanese languages. The findings are the commodification of language in the D'Kandang tourist area of 50 data, Indonesian language 14 data, English 13 data, Arabic 3 data, while the English and Indonesian languages 9 data, Arabic, Indonesian, and English languages 11 data, and Sundanese language 1 data. The use of Indonesian and English is balanced so that English is considered to have prestige. Indonesia also has no shortage of concepts for use in tourist areas. D'Kandang tourism manager's language awareness and attitude are very positive towards the national language, and they also recognize English as having economic value and prestige. In addition, visitors to D'Kandang tourism are generally domestic tourists.

Keywords: linguistic commodification, tourist area, d'kandang

1 Introduction

Language is an effective means of transmitting messages so that there is mutually understandable and beneficial communication between speakers and speech partners. The reality is that language becomes a commodity or merchandise for its users. The industrial revolution of the 19th century gave birth to capitalists who prioritized profit. It can be interpreted that everything, whatever it is, becomes worth which can be exchanged for money and is valuable because it is profitable. The symbols of an area

can be a commodity that provides economic benefits through tourism potential, including the use of language. Language as a cultural identity cannot be separated from the process of commodification. It means language creates a memorable atmosphere for visitors to a tourist attraction or even presents language in the creative industry, such as exciting writings on T-shirts, souvenirs, informational signs, brochures, and greetings unique to an area. Block [2] states that language commodification is about the assessment of a particular language for its primary communicative function and more emotional associations--national identity, cultural identity, authentic spirit of people, and so on--to judge what it means in the era of globalization, deregulation, hypercompetitive, postindustrial 'new work orders' in which we now live ... ". This Block's statement implies that the role of language is significant in the life of the nation, as identity and self-esteem.

The profession uses language to attract the audience. It encourages to do something as its users expect so that persuasive sentences and models become a language that enters the realm of commodity or commodification. Other forms of language commodification are expressed in the field of work, such as advertising, SPG and SPB, call centers, motivators, religious speaker, and so on. It can be seen how gas station management uses language as a commodity; for example, the use of salutations, smiles, and greetings when serving customers becomes SOPs (standard operating procedures) at various gas stations. With a clean and tidy look and friendly and polite language, the customers became impressed. They encouraged the customers to always fill up gas at a comfortable gas station because the officers were friendly and polite.

Other jobs, such as at call centers and customer service, are jobs that empower language as a commodity, as research conducted by [3] Cameron with the title "Styling The Worker: Gender and The Commodification of Language in The Globalized Service Economy. "This research is in the UK, discussing global capitalism in the economy. Why? The reason for it is that polite language helps to overcome problems. Keeping a smile is good capital for the organization or company. Language packed with service standards that customers are king has become the standard in their work. The work is commonly given to women because women's language has emotive sides such as empathy, caring, and gentleness. On this side, the voice, mild language, and empathy that women have become commodities that can reap benefits for the organization or company.

Language commodification includes tourism, translation, marketing, language teaching, and others that have long had a particular form and value due to modernity [4]. This study raised the commodification of languages in D'Kandang tourism, Depok City, West Java. Why is D'Kandang? From the choice of its name, D'Kandang indicates the existence of cages for livestock. This family education tour offers archery clubs from kindergarten to certified adult age, interacting with animals, plants, and agriculture in green and beautiful locations. Many rides are offered, so signs, guidebooks, brochures, and so on require language or verbal text posted at every corner to show the rides. Ruzaita [5] asserts that the linguistic landscape can be interpreted as a social context because more than one language is used. Language variations are represented in the use of language in public, signs, advertisements, place names,

commercial store signs, and notices. So, it deals with the use of language in writing in public places, particularly in tourist attractions.

Due to the extensive location, between rides is decorated with many signs, aphorisms from various figures/heroes, *asmaulhusna*, guidance, and so on. All the completeness of the verbal texts created by the management of D'Kandang shows the empowerment of language for the needs and comfort of visitors. At the end, there are more and more visitors, and it has a profit-making impact on D'Kandang. Thus, language has contributed to the sustainability and profitability of the organization, and language has become a commodity or commodification.

Gorter [1] states that landscape linguistics as a noun has the sense of a piece or expanse of scenery that can be seen at one time from one place. This sense refers to images that represent natural landscapes. In addition, other meanings refer to the literal study of language as used in signs and language representations related to cultural identity and globalization, description and analysis of the language situation in a particular country, or for the presence and use of many languages in a wider geographical area.

Owners or organizations utilize language to support their business. Language in the context of tourism marketing tends to be chosen for better profit. Any language can contribute to profit and is chosen to attract visitors and customers. In this sense, language is powerful and can lift the pride and advantages of the organization or company. The phenomenon of language commodification has been carried out by some researchers. This research is taken from an international journal titled "Linguistic Commodification in Tourism" [6]. This research discusses the commodification of culture in tourism, including language (verbal symbols). The symbolic values of an area that has the potential to be tourism become a commodity that can provide an economic benefit. Language as a cultural identity cannot be separated from the commodification process with multilingualism which has economic value.

Dewi [7] investigates the commodification of English through the English mixing use in Advertisements for Indonesian-language magazines. She examines the process of commodification by observing the role of mixing English based on the textual position in advertisement and its relationship with the global economy. The results show that mixing English is used by local companies to create a more global atmosphere, and it seems that advertisement has not engaged the audience locally.

Pamuji and Khristianto [8] reveal the phenomenon of landscape linguistics in Purwokerto Banyumas, especially the culinary sector, concerning power and solidarity. Their findings suggest that the brands they create, including people's names, regions of origin, and English terms represent a certain prestige and social class. The phenomenon clearly shows how strength and solidarity have merged into the brand as a strategy in marketing. Different from the previous research, this study focuses on the choice of language used in D'Kandang tourism. This natural educational tourism has become a periodic tourist destination for various levels of education in the Depok City area, even outside Depok City, and general tourists who like the beauty of agricultural nature to increase knowledge and skills in agriculture. To attract visitors, D'Kandang developed facilities and services equipped with signs (including language) to help visitors quickly access the location. Based on this, the problem in the study is

how language commodification is found in D'Kandang tourism and what language commodification dominates in D'Kandang tourism. Furthermore, the purpose of this study is to explain and describe the language commodification contained in D'Kandang tourism and the manager's policy using textual forms such as posters, signs, brochures, guides, and other public places.

2 Method

This research uses qualitative descriptive methods to reveal the phenomenon of language commodification in tourism. Wolcott in [9](Creswell) states that qualitative research develops descriptions of collecting, identifying, classifying, analyzing data for categories, and interpreting the data obtained following the study's objectives. Furthermore, data is collected, identified, classified, and interpreted to find answers according to the purpose of the study.

This study selected a popular tourist area in Depok D'Kandang City. Because it has many rides, D'Kandang uses signage, signs, guides, brochures, and verbal signs on the area's sides. The written, verbal sign becomes the data on the language commodity D'Kandang uses. Then the data is classified based on the use of the language, whether it is Indonesian, foreign languages (Arabic and English), or regional languages (Sundanese). The data is in the form of photographs collected in the field. Observations, thorough documentation, and interviews with related parties are also carried out to ensure the reliability of the data.

3 Findings and Discussion

Based on the exposure to the background, the language commodification found in the D'Kandang tourist area, Depok City, West Java, is manifested in the use of Indonesian, foreign languages (English and Arabic), regional languages (Sundanese), and a combination of Indonesian and English (bilingual), as well as a combination of Arabic, Indonesian, English (multilingual). Language commodification in D'Kandang contained 51 data. The Indonesian language has 14 data, English has 13 data, Arabic has 3 data, and Sundanese has 1 data. In comparison, the combination of English and Indonesian language has 9 data, and a combination of Arabic, Indonesian language, and English has 11 data.

Table 1. Language Use in D'Kandang Tourist Area

Language	Frequency	Percentage
Indonesian Language	14	27,45%
English	13	25,49%
Arabic language	3	3,92%
Sundanese language	1	1,96%
Indonesian Language and English	9	29,41%
Arabic, Indonesian Language, and English	11	11,77%
Σ	51	100%

The language commodification in the D'Kandang tourist area between Indonesian Language and English is balanced, not much different. It is possible because D'Kandang tourism is an educational tourism area that considers the use of foreign languages as the knowledge needed by visitors. The combination of Arabic, Indonesian language, and English on the names of Allah (asmaulhusna) on each side of the region supports the strength of D'Kandang tourism as an educational tour. In addition, Arabic is the language of the Islamic religion, and the majority of Indonesians are Muslims. Clarity on how language commodification in D'Kandang tourism is utilized can be seen from the following exposure.

3.1 Utilization of the Indonesian Language

Indonesian is the state and national language, so, naturally, Indonesian should be the host in its own country. Indonesian language in the tourist area of D'Kandang dominates, although it is slightly different from English. At least this reality hints that D'Kandang's management still cares and is optimistic about its national language, Indonesian. Of the 51 data, the use of the Indonesian language was 14 or 27.45%.



Fig. 1. The exit gate of the D'Kandang area

The commodification of Indonesian is found at the exit gate of the D'Kandang area which reads "Terima kasih atas kunjungan Anda, selamat jalan". This statement shows appreciation and gratitude to the visitors who have visited and enjoyed the D'Kandang tourist area with all the rides and facilities provided in this tourist area. It indicates that the Indonesian language has a place in D'Kandang tourism. This utterance is the only one, and no similar utterance is found in other languages. Example 2 below also shows that the management of D'Kandang understands the existence and position of Indonesian as the national and state language.



Fig. 2. Information sign board



Fig. 3. Information board

The Indonesian language choice is also contained in the information board, which reads "Terima kasih telah membuang sampah pada tempatnya" and information about aphorisms from a character. If enlarged, the information board quotes aphorisms from Muhammad Ali, the famous heavyweight boxing athlete, "yang membuatku terus berusaha adalah tujuan-tujuan hidupku." The aphorism is written in Indonesian and is not followed in English. The deep meaning of aphorisms is to motivate visitors and students who come not to stop trying to achieve their goals.



Fig. 4. Information board about the vacation packages

The vacation packages offered also use the Indonesian language with the phrase exciting vacation packages, namely bersawah, menjelajah, terusan (menyeberang), berkebun, pertanian kecil, edukasi riang, arena berkebun keluarga, and so on. Actually, the use of this Indonesian language is a mandate of Law Number 24 of 2009[10] concerning Flags, Languages, and State Emblems, as well as the National Anthem. The Indonesian language is used in public spaces, one of which is used in tourist areas, including D'Kandang tourism, because Indonesian has become a national language or national identity. The commodification of language in D'Kandang tourism has shown the Indonesian language to be a tool for conveying information through signage and sign because visitors are generally domestic tourists who know the Indonesian lan-

guage better than English or, in other words, the use of Indonesian to accommodate domestic tourists to understand all the instructions and information provided quickly.

3.2 English Utilization

The choice of English in the D'Kandang tourist area shows that D'Kandang pays attention to the role of language in promoting its tourist attractions. The English here convinces visitors of the reputation and quality of the D'Kandang tourist area. In addition, the use of English also indicates the social status of the site. With the diversity of languages, one tourist site can reflect its position in society and even be seen as a privilege [11]. Of the 51 data, 13 data use English, or 25.49%. As a tourist area that provides many rides, signs or signage explain the position of a ride. The three examples below are English-language signs.



Fig. 5. Examples of English-language signs

Outbound and flying fox phrases are the names of the ride in English. Outbound rides mean training/games outdoors to develop self-character and teamwork or, if matched in the Indonesian language, become mancakrida. However, its Indonesian equivalent is unfamiliar; the known one is the outbound phrase derived from English. Flying fox means rubah terbang. Flying fox ride, if translated, will be unfamiliar to visitors, so flying fox, derived from English, is still used. The exit word comes from English, equivalent to 'keluar' in Indonesian. The 'keluar' word as guidance is widely used in public places, but D'Kandang still uses English. According to the manager, the reason is that it is common to use exit as 'keluar' sign, so D'Kandang uses the exit word. The reason is following what already exists, not based on understanding the use of national and foreign languages in the public sphere.



Fig. 6. Mist room and farm sign

The phrase mist room and farm area come from English. Mist room means 'ruang kabut,' and farm area means 'area pertanian.' The mist room is a trace of ionized gas particles produced and acts as a condensation center around which a slight droplet trace resembling fog is formed if the gas mixture is at the condensation point. The farm area is an agricultural area related to farming, growing rice, flower crops, and raising livestock. The two phrases, mist room and farm area, actually have their equivalent in Indonesian but are not used in the sign. According to the manager, the use of English seems cool and prestige. It means the manager feels that English is more selling and has prestige.



Fig. 7. Office sign

Marketing office is a phrase of 'kantor pemasaran' and English choice used in almost all signs in the tourist area of D'Kandang. Milking cow 'pemerahan sapi', craft corner 'pojok kerajinan' safari amazing factory 'safari pabrik yang hebat'. D'Kandang's manager uses the sign in English because English is more concise, better known, and more selling. The reason for selling more cannot be explained by a reasonable argument because, generally, visitors are domestic tourists. However, it is the assumption/perception of many people that English increases the prestige of a tourist area, including D'Kandang.



Fig. 8. Craft corner

Craft corner is a corner or zone of craft products produced by D'Kandang. The handicraft products are displayed in a corner so visitors can look around or buy if they are interested in the craft product. One of the handicraft products offered is how to maintain plants with the kokedama method. Kokedama is the art of assembling traditional Japanese plants, Japanese moss balls, or planting media without pots. English has become a tool and commodity for D'Kandang tourism.

3.3 Utilization of Arabic

Arabic is related to the means of worship for Muslim visitors, such as musalah, places of purification, wudu, prayer rug, and so on. The use of Arabic from 51 data shows only three data found, namely on the phrase Marhaban ya Ramadan, musalah, and wudu. Details can be seen in the following figure.



Fig. 9. Welcome greeting to Ramadan



Fig. 10. Facilities sign

The Marhaban ya Ramadan phrase is a 'welcome greeting to Ramadan', the holy month of Muslims to carry out fasting for a whole month. Because most of Indonesia's population is Muslim, and Depok City is a religious city, Ramadan welcomes adorn all corners of the city, including the D'Kandang tourist area. The display of the

words "Marhaban ya Ramadan" is the manager's policy to respect visitors who are Muslim and, at the same time, make it a commodity because D'Kandang tourism can appreciate visitors so they will come and come again to D'Kandang tourism because they feel valued and pleased by their hearts.



Fig. 11. Wudu sign

The wudhu word in the picture above is a non-standard form of wudu. The wudu word comes from Arabic to explain the concept of purifying from a small hadas when performing prayers or other things to worship, such as reciting the Quran. D'Kandang has facilitated its tourist area with places of purification and worship. This clean, sanctified place and clean musalah are essential to increase the percentage of visitors who come to D'Kandang. Inevitably, the dictions from Arabic are used as expressions of profit, so they use Arabic.

3.4 Utilization of the Sundanese Language

Sundanese is a regional language spoken by almost all residents in West Java Province, except Indramayu and Cirebon generally use Javanese, or they do not want to mention Javanese, but the Dermayu language and Cirebon language. Depok City is generally Sundanese and Betawi ethnic, and the regional languages spoken are Sundanese and Betawi Malay. However, the commodification of language in D'Kandang tourism is only one using the Sundanese language, which is related to places to sell food, such as the following example.



Fig. 12. Selling food sign

This phrase of *bakul liweut* which indicates the Sundanese language, is used in D'Kandang tours. *Bakul liweut* means 'rice container.' The phoneme /eu/ characterizes words from the Sundanese language. It seems Sundanese became a language that is not noticed in D'Kandang tourism. In fact, the Sundanese language can be a unique and distinctive commodity in a tourist area, for example, how to cook traditionally, which involves stages and terms typical for all tools and activities carried out when cooking, by *seeng*, *steamer*, *hiit*, etc. Another thing done in agriculture when working in the fields can be expressed by different activities and tools, and this knowledge must be passed on. Perhaps this has not been considered by the manager of D'Kandang as natural educational tourism.

3.5 The Utilization of Indonesian Language and English

The combination of Indonesian and English is found in D'Kandang tourism. Of the 51 data, there were 9 data using a combination of Indonesian and English. One of them is found in naming the tourist area, the D'Kandang Amazing Farm. *Kandang* refers to the place where farm animals live or animal houses. The letter D is thought to be from the English language, which is often combined with Indonesian words, e.g., *d'antiq*, *d'cantika*, *d'mantap*. So, the tourist name of D'kandang is a combination of Indonesian and English. D'Kandang Amazing Farm means 'd'kandang pertanian yang luar biasa'. The reason why it is impressive is that there are more than 25 rides such as archery, balloon palace, playing scooter, hydroponic kids, painting adult/child T-shirts, *kokedama*, stuffed potty, painting aping hats, painting kites, clay creations, making salted eggs, catching fish, flying fox, riding atvs, chickenology room, riding horses, riding buffalo, riding delman, milking cows, milking goats/cempe children, feeding the ducks, feeding the chickens, feeding the rabbits and various package offers, such as Little Farmer, Fun Cooking, Outbound Kids, Urban Farming, Amazing Farming, Companion Package, Birthday Package, Camping/LDK Package. Everything has been packaged and can be enjoyed by visitors. The commodification of Indonesian and English is found in the figures below.



Fig. 13. Tourist attraction sign



Fig. 14. Hand boat sign

The open new phrase on the Hand Boat ride is in English, but the way it is used is Indonesian. It means that the combination of Indonesian and English is inevitable so that the information can be understood by the user. A hand boat is a small boat that is pedaled by hand using the pedals on the left and right sides of the body of the boat. In

addition, there is a tendency for people to use bilinguals in every day or sometimes multilingual communication (more than two languages, for example, Indonesian, regional languages, and foreign languages, interchangeably).



Fig. 15. Direction sign

The signs above use two languages, namely Indonesian and English. On one side, the signs use Indonesian, which visitors are familiar with. While on the other side, it intends to show a more prestige English. The D'Kandang manager's policy uses both in the sign. Respecting the national language is the mandate of Law Number 24 of 2009[10], although not all tourism managers understand and implement the law.

3.6 The Utilization of Arabic, Indonesian Language, and English

The combination of Arabic, Indonesian, and English is used in D'Kandang tours, especially in the good names of Allah (asmaulhusna). The good words of Allah are posted on the sides of the tourist area. It seems that the manager of D'Kandang cares about these educational things. The image of an academic and Islamic tourist area can be seen from the commodification of the language. There are 11 data, probably more (not seen/reached by researchers); asmaulhusna installed around tourist areas are covered with lush trees or dull over time. The three examples below demonstrate the use of asmaulhusna in the D'Kandang tourist area with a multilingual.



Fig. 16. Ar Rasyid Sign

Arasyidu or ya Rashid is the name of Allah, the Most Clever, and no intelligence exceeds the Lord of the worlds; intelligence belongs to Allah SWT. and His servants or creatures none can match and compete. God is clever, and His absolute nature cannot be matched. Using three languages, namely Arabic, Indonesian, and English, or multilingual, provides insight and knowledge to visitors, especially children, to love their religion, nation, and cross-country communication in English.



Fig. 17. Al Alim sign

Al alim or ya alim, the All-Knowing with knowledge, is the Lord of the worlds. God knows all things, both visible and hidden. Asmaulhusna, the good name of Allah, the All-Knowing, is the Lord of the worlds. Multilingual is found in Asmaul Husna scattered on the side of the D'Kandang tourist area. Although it is not clean because it is not well maintained, the multilingual use of the asmaulhusna board reflects D'Kandang's natural tourism is very educational so that it can attract visitors to come and come again. Language has been commodified to attract visitors.



Fig. 18. Ar Rauf sign

Arraufu or ya rauf is Asmaulhusna which means the All-Pitying One. God's love as the Most Merciful is the Best substance who always loves His servants even though His servants consistently violate His commands, but God always accepts the repentance of His servants. Asmaulhusna is mounted on a large wooden tree, and it appears weather-beaten, exposed to rain and heat so that its color changes. The use of language as a commodity or commodification to profit organizations or companies is seen in the arrival of visitors who come not only once but even periodically to D'Kandang tourism, such as in educational institutions.

4 Conclusion

Based on the explanation above, the commodification of the languages used in the D'Kandang tourist area is Indonesian, English, Arabic, and Sundanese. In addition, language commodification is not only at the monolingual level but also bilingual, even multilingual. Bilingual is found in the use of Indonesian and English, and multilingual is located in the use of Arabic, Indonesian, and English.

Language commodification in D'Kandang tourism has been used to attract (domestic) tourists with the names of D'Kandang's local tourist attractions, such as the name of the dominant ride in English, the names of the good God (asmaulhusna), and aphorisms of various figures/heroes. The use of Indonesian and English is balanced, although both languages are more commodified in the D'Kandang tourist area. English is considered to have more selling prestige than the national language. Indonesian also does not lack concepts to be used in the tourist area. D'Kandang uses foreign languages, namely English and Arabic because there are considerations on the management to increase knowledge of various languages. The D'Kandang tour manager's language awareness and attitude are very positive towards the national language, but they also recognize that English has economic value and prestige.

As a regional language in Depok City, Sundanese is not well placed as a selling point that can be packaged with cultural symbols in Sundanese culture. The Sundanese language is only found in the name of the culinary place, and it is the only one. In the future, the regional potential through the Sundanese language can be well empowered by D'Kandang through language commodification.

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