

## LANGUAGE PATTERNS IN THE LINGUISTIC LANDSCAPE OF PESANTREN

Kamal Yusuf, Putriana Adelia Mukhrozah, Raudlatul Jannah, Titin Jauharoh, Ferry Adi Putra

Universitas Islam Negeri (UIN) Sunan Ampel Surabaya

Correspondence: kamalinev@gmail.com

### Abstract

*We often see writings or texts in public spaces, commonly referred to as the linguistic landscape, including educational public spaces. Islamic boarding schools or institute that are places of education are inseparable from the existence of the linguistic landscape. This research on the linguistic landscape of the Linguistic Landscape taken from the area of the Pesantren An Nuqayah, Guluk-Guluk, Madura aims to learn more about the use of the linguistic landscape in Islamic boarding schools, especially the well-known institute in Madura. The method used to analyze the presence of the linguistic landscape in this Islamic boarding school is a mixed one. The results of the observation indicated that the use of forms written in the Indonesian language is still prevalent, followed by the use of forms written in foreign languages such as Arabic and English. This is very common because education in Indonesia in general still uses the language of the nation's unity, although of course it does not forget the importance of foreign languages, especially international languages.*

*Keywords: Linguistic Landscape, Pesantren, Bilingual, Monolingual, Public Sphere*

## INTRODUCTION

Linguistic landscapes are all forms of writing that are in the public sphere. This linguistic landscape is a new discipline. Even so, the linguistic landscape has become an interesting topic for research. Linguistic landscape studies focus on the availability of written information about language signs in a particular area (Gorter and Cenoz, 2007). Landry and Bourhis introduced the term linguistic landscape as the language used in public road signs, billboards, street names, place names, shop names, building names in an area or city (Landry and Bourhis, 1997). This language sign study aims to capture the message that the maker wants to convey.

Gorter and Cenoz (2007) in their article mention that research on linguistic landscapes in education is very necessary, because both in schools and in their environment, of course, there are many linguistic landscapes. One of them is in Pondok Pesantren. We already know that Pondok Pesantren is the oldest Islamic educational institution in Indonesia since the Walisongo era (15 AD). In the local education system,

students learn life lessons, such as attitudes, especially religious lessons. Currently, Islamic boarding schools have developed. The implementation of the education system in Islamic boarding schools has adopted a foreign education system and formal education. Islamic boarding schools like this are known as “Modern Islamic Boarding Schools”. Indeed, many Islamic boarding schools require their students to master many languages. Therefore, researchers are interested in using Islamic boarding schools as a source of data in this study.

Hurrotul Firdausiyah conducted a study on the linguistic landscape in 2019 with the title "A Linguistic Landscape Study in the Pondok Pesantren Putri Mambaus Sholihin Gresik". This study discusses the linguistic landscape in the Pondok Pesantren Putri Mambaus Sholihin Gresik. The results of this study indicate that the languages displayed in the linguistic landscape of the Pondok Pesantren Putri Mambaus Sholihin Gresik include English, Arabic, and Indonesian. These languages are the official languages used at the Mambaus Sholihin Islamic Boarding School which is a Modern Salafi Islamic Boarding School (Firdausiyah, 2019).

In this study, researchers chose the Annuqayah Guluk-Guluk Islamic Boarding School, Sumenep Madura as the object of research. Here the researcher tries to identify the study of the linguistic landscape at the Annuqayah Islamic Boarding School Guluk-guluk Sumenep Madura in the form of the language displayed. This study aims to determine the form of language used in the linguistic landscape in the Annuqayah Guluk-guluk Islamic Boarding School in Sumenep Madura.

## **LITERATURE REVIEW**

Landscape linguistics is a new discipline in linguistic study. The study of landscape linguistics is currently included in the branch of sociolinguistics. This is based on the emergence of social phenomena in society towards the existence of the linguistic landscape. The study of the linguistic landscape focuses on the use of language in the public sphere, namely language in the form of writing both in the use of one language, two languages and multilingualism (Wulansari, 2019).

The linguistic landscape in the journals of linguistics in the public sphere is always defined in two well-known definitions quoted from Landry and Bourhis. The two definitions are the definition of "brief" and "list". The short definition is said to be

visibility (things that can be seen and observed clearly) as a special linguistic sign of a certain area or area that is in a public space. While the definition of a list is stated as written language contained in public spaces such as signs, signboards and general information that is centralized to form a linguistic landscape in an area (Ardian, 2018).

The linguistic landscape approach, which is widely quoted from Gorter, Backhaus, Ben Rafael, and Blommaert, explains that the linguistic landscape approach provides information about the social behavior of language through comparisons between the language used at the level of official and informal spaces. At the level of the official room or commonly called the official sign, the existing text or writing is a written language produced by the government or also known as Top-Down. While the level of unofficial or non-official signs, existing texts or writings are produced by the private sector or individuals, this is also known as Bottom-Up. This approach is useful for explaining how these writings exist and how these texts spread within the community as well as explaining the relationships and patterns of interaction that occur between them, where the community also has a role in an area so that a review of the relationship of authority in an area can be carried out. (Wulansari, 2019; Ardian, 2018)

Linguistic landscape as a linguistic study of course has a function. The function of the linguistic landscape that has been widely quoted from Landry and Bourhis is said to have two functions, namely as information and symbolic. The information function refers to any information (notifications, news and news) that is conveyed to readers, such as place names, general information, names of goods, services and others. The basic thing of this function is as a sign of the part of an area that aims to distinguish between regions or between certain communities (Ardian, 2018). While the symbolic function in the linguistic landscape is as a special symbol or sign that reflects a certain culture and custom, even an ideology where all of these things are closely related to the people or communities living around the linguistic landscape marker (Sari and Savitri, 2021).

Research on linguistic landscape studies has been studied quite a lot by language studies researchers, this of course can be a reference for later researchers. The following are some studies related to linguistic landscape studies: First, written by Firdausiyah (2019) with the title "A Linguistic Landscape Study in Pondok Pesantren Putri

Mambaus Sholihin Gresik". The second was written by Wulansari (2019) with the title "Landscape Linguistics in Bali: Multilingual Signs in Public Space Signboards". The third was written by Sari and Savitri (2021) with the title "Store Naming in Sidoarjo City: Linguistic Landscape Studies".

Research on the linguistic landscape in Islamic boarding schools is still very rarely carried out, this is what underlies this research to examine the linguistic landscape in Islamic boarding schools. The lack of assessment of the linguistic landscape in Islamic boarding schools is due to the limited access of outsiders to enter and exit unless they have the status of students, alumni or educators at the related Islamic boarding school. The limited access of outsiders to enter the pesantren area, of course, does not make the cottage deserted from marker writings or linguistic landscapes, either one language or two languages. This research is certainly very interesting, considering that the Annuqayah Islamic boarding school is a boarding school located at the tip of the island of Madura but is already familiar to the people of East Java.

## **RESEARCH METHODS**

The method used in this research is a mixed method, which combines qualitative and quantitative methods. Qualitative research method is a descriptive research method and tends to use analysis. While quantitative research methods use data in the form of numbers as a tool to analyze the information you want to know. In this study, the researcher combines the two methods with the aim of providing a more complete understanding of the research problems. That way, more comprehensive, valid, reliable and objective data will be obtained. The data in this study are in the form of visual images resulting from portraits of language signs at the Annuqayah Islamic Boarding School. Data were taken from all categories of language signs found in the Annuqayah Islamic Boarding School, Guluk-Guluk, Sumenep.

Data collection techniques in this study are observation and documentation. The observation technique aims to observe the linguistic phenomena contained in the object of research. Researchers visited and observed the forms of language signs in the Annuqayah Islamic Boarding School environment, then took data in the form of photos. In the linguistic landscape methodology, data is taken based on taking photos from relevant sources (Hult, 2009). The documentation technique aims to obtain data directly

from the research site. In this study, documentation was carried out to retrieve text image data in the Annuqayah Islamic Boarding School environment. Here the researcher collects data using a cellphone camera, because during this pandemic we asked for help from a friend whose house happened to be close to the pesantren, she was named Sholihah, she was willing to take the writings in the pesantren but she only got two pictures. , because there are some areas in the pesantren, especially in the Putri area, which are not allowed to use any electronic devices except when there are events related to the pesantren. Then on September 17, 2021, there was an opportunity to go to the Annuqayah Islamic Boarding School and we took pictures of the writings around the pesantren, the pictures we got were 1). Indonesian, 2). Arabic - English, 3). Arabic – Indonesian.

Data analysis techniques are carried out by collecting data, presenting data, and drawing conclusions. This study begins by classifying the data based on the category (monolingual, bilingual and multilingual). Then the data is calculated and displayed in tabular form. Then the researchers analyzed, interpreted and described the data based on the language used.

## **RESULTS AND DISCUSSION**

### **Results**

In the process of taking pictures we got 27 pictures consisting of Monolingual and Bilingual which are listed in the following table:

*Table 1 Language patterns*

Monolingual	Bilingual	Multilingual
23	4	0

*Table 2 Data classification*

<b>Pattern</b>	<b>Language</b>	<b>Total</b>	<b>Code</b>	<b>%</b>
Monolingual (M)	Indonesian	21	M-1, M-2, M-3, M-4, M-5, M-6, M-7, M-8, M-9, M-10, M-11, M-12, M-13, M-14, M-15, M-16, M-17, M-18, M-19, M-20, M-21,	77,9%
	English	1	M-23	3,7 %
Bilingual (B)	Arabic-Indonesian	3	B-1, B-2, B-3	11%
	Indonesian-English	2	B-4, B-5	7,4%
Multilingual	-	0	-	0%

Based on the table above, the writings in the Annuqayah Islamic Boarding School are nineteen monolingual and four bilingual forms and we did not get multilingual signs at the Annuqayah Islamic Boarding School, so the total number of pictures is twenty three pictures.

#### Discussion

##### Monolingual

The M-1 data is an image of a nameplate that reads "Pondok Health Boarding School POSKENSTREN Pondok Pesantren Annuqayah Guluk-guluk Sumenep East Java". The data was found in one of the buildings near the entrance of Pondok Annuqayah. The language used by the nameplate is Indonesian. On the nameplate, all writings use capital letters so that the writing is clearer and visible from a distance. The nameplate aims to inform readers that the building is a health center building within the pesantren environment and is under the guidance of the Guluk-Guluk health center. And

this PONKESNTREN does not specifically serve the students, but also for the general public such as the people who live near the pesantren.



M-1

M-2 data is an image of a road sign located at the intersection between the South Lubanga area and the Lubangsa Putri area. The purpose of this road sign is to inform that the place has entered the area of the Annuqayah Islamic Boarding School in the South Lubangsa area, and if you want to enter the area, you must look neat and polite. The language used on the road sign is Indonesian, and the letters on the board are written in capital letters to make it easier for readers who cross the road, either the local community or the guardians of the students who want to visit.



M-2

The M-3 data is a banner containing a warning which is located in front of the entrance of the Annuqayah Islamic Boarding School in the South Lubangsa Putri area. The banner reads the warning "Anyone is strictly prohibited from entering the Annuqayah Lubangsa Selatan Putri Islamic Boarding School area, including guardians of students or their representatives, laundry workers and so on". The language used for the banner is Indonesian. The font size and color of the text on the banner are different. Larger and red text aims to emphasize and make it easier to see and read. The purpose of the banner is to prevent the spread of Covid-19 and to maintain the health of students.





M-3

The M-4 data is a warning board located on the road to the Latee Islamic Boarding School, the warning board contains information about "Other than dhalem family vehicles, it is forbidden to pass". On the warning board, the words "DO NOT PASS" are made larger than the other writings so that they can be seen from a distance. The language used is Indonesian. The purpose of the warning board is to notify guests, guardians of students, ustadz, and the surrounding community that they are not allowed to cross the road using vehicles.



M-4

The M-5 data is an image of the name of the building that reads "Secretariat of Annuqayah Islamic Boarding School". The data was found on the front of the building near the entrance of the building. The language used in the writing is Indonesian, and the writing is in capital letters for easy viewing and reading. The building is located near the Latee boys hostel. The list of offices at the Annuqayah Islamic Boarding School Secretariat include: Annuqayah Islamic Boarding School Head Office, Annuqayah Foundation Office, Community Service Bureau, Information and Documentation Bureau, Arabic and English Language Headquarters, Gudex 18171



Annuqayah, Community Radio Studio Annuqayah FM 108.0 Mhz , Meeting Room (Meeting Room). Everything is in one building.



M-5

The M-6 data is a banner that reads "TIDAK PAKAI MASKER DILARANG MELINTAS". The language used in the banner is Indonesian. The writing on the banner uses all capital letters, and the words "MASKER" are made larger than the other writings to emphasize and make it easier to see. The banner is located on the road to the Annuqayah Islamic Boarding School in the Latee area. The banner contains a ban on crossing for those who do not wear masks. This is so that everyone who will pass in the area wear a mask.



M-6

The M-7 data is an image of a brochure containing information about a business belonging to the Annuqayyah Islamic boarding school. The brochure reads "PPA 1887" which is the official merchandise label for the Annuqayah Islamic Boarding School managed by the Annuqayah Business Center (ABC). In the brochure the language used is Indonesian. The brochure aims to promote products belonging to Islamic boarding

schools. The data was found on the wall in front of one of the business buildings within the Annuqayyah Islamic boarding school.



M-7

The M-8 data is a banner containing information on the visit schedule of the Annuqayyah Islamic Boarding School students. The banner is located in front of the Annuqayyah Islamic Boarding School. The language used by the banner is Indonesian, to make it easier for visitors to understand the information from the banner. The information in the banner stated that students were only allowed to visit on Thursdays and Fridays, and that was also divided again on Thursdays for students from the sub-districts of Bluto, Dungkek, Guluk-Guluk, Manding, Pasongsongan, Dasuk, Ambunten, Kalianget, Batuan. For Friday morning for students who come from the sub-districts of Pragaan, Batu Putih, Rubaru, Ganding, Saroggi, Batang-Batang, Lenteng. Meanwhile, Friday afternoon for students from Sumenep Islands district, Pamekasan district, Sampang district, Bangkalan district and outside Madura. The maximum visiting time is 15 minutes and must comply with health protocols. The purpose of the student visit schedule is to reduce the crowd at the Islamic Boarding School.



M-8

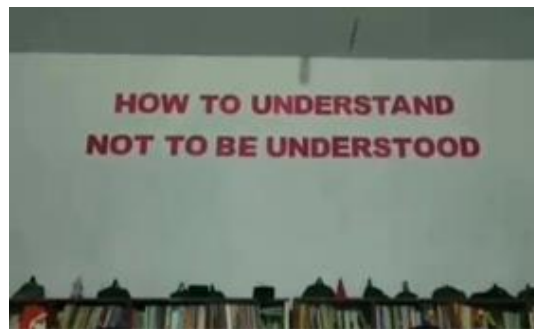
The M-9 data is an image of a brochure containing information on new student admissions for 2021 at the Annuqayah Institute of Science and Technology. The brochure is located in front of the Annuqayah Islamic Boarding School Foundation building, the brochure contains the registration procedure, registration path, registration schedule, place of registration and details of the registration fee. In the brochure also contained the words "FREE FIRST 100 REGISTRATION!" which is written in red with capital letters to indicate that the writing is important information. In the picture, this brochure aims to provide information to the public and also to promote campus media, which is a campus belonging to the Annuqayah Islamic Boarding School.



M-9

The M-10 data is an article taken in one of the rooms at the Annuqayah Islamic boarding school in the Latee area. The monolingual writing that uses English reads

"How To Understand Not To Be Understood" which means "how to understand not to be understood". The purpose of the article is to motivate the reader to act as it is in the article. The writing does not use the meaning in Indonesian because the writing was found in the English Area of Latee room which is one of the three special local units in the Annuqayah Latee Islamic boarding school, the institution specifically for students who are interested in developing English.



M-10

The M-11 data is an image of a brochure containing new student admissions for the 2021-2022 academic year at the Annuqayah Institute of Islamic Sciences, the brochure contains the registration mechanism, payment mechanism, payment time and place, campus facilities and campus business units. And there is also the words "Free for the first registrant of all majors" the brochure is located in front of the Annuqayah Islamic Boarding School Foundation building. The brochure aims to provide information to the public and also for media promotion of the campus which is this campus which is a campus belonging to the Annuqayah Islamic Boarding School.



M-11

## Bilingual

Data B-1 is an image of a monument that uses Arabic and Indonesian. The monument reads "معهد النقاية الاسلامي", which is read as "Ma'had Annuqayah al-Islami" along with its Indonesian translation "Pondok Pesantren Annuqayah Guluk-Guluk Sumenep Madura". Madurai. The monument contains information about the name of the pesantren and its address, the writing uses Arabic calligraphy accompanied by an Indonesian translation just below the Arabic script.



B-1

Data B-2 is a picture of the monument in front of the Annuqayah Islamic boarding school in the Latee area, the monument reads "معهد النقاية لاتي الإسلامي" which reads "Ma'had Annuqayah Latee al-Islami" along with its Indonesian translation "Pondok Pesantren Annuqayah Latee Guluk- Guluk Sumenep, East Java," the text mentions the name of the Islamic boarding school and its address, namely Guluk-Guluk Sumenep, East Java. The monument contains information about the name of the pesantren and its address, the writing uses Arabic calligraphy accompanied by an Indonesian translation just below the Arabic script. The purpose of this monument is to inform that the area belongs to the Latee area.



B-2

Data B-3 is a picture of the monument in front of the Annuqayah Islamic boarding school in the Lubangsa area, the monument reads "معهد النقاية الإسلامية" along with its Indonesian translation "Pondok Pesantren Annuqayah, Lubangsa Guluk-Guluk Sumenep area" the writing states the name of the Islamic boarding school and its address, The writing uses Arabic calligraphy which is equipped with an Indonesian translation just below the Arabic script. The purpose of this monument is to inform that the area belongs to the Lubangsa area.



B-3

Data B-4 is an image of a monument that uses Arabic and English, which means "Semi-Autonomous Institution of Pondok Pesantren Annuqayah Lubangsa Putri" this writing was found in front of the building of the institution. Where in this institution there are four kinds of institutions to develop the talents possessed by the students. The four institutions are the Shu'bah Al-Lughah Al-Arabiyah Institute for Arabic language enthusiasts. English Club institution for English language enthusiasts. Jami'iyah Ta'miq Al Polar Institute for book enthusiasts. Darul Qur'an Institute for memorizing the Qur'an.



B-4

Data B-5 is an image of a banner containing information about the “Latee Business Unit” which is one of the business units owned by the Annuqayah Islamic Boarding School in the Latee area, or better known as Latee Printing. The banner is a means of information and promotion of the business unit. The language used in the banner is included in the Bilingual category in Indonesian and English. The banner informs that the business unit does all kinds of prints such as making banners, souvenirs, certificates, block notes, brochures, stamps, ID cards, screen printing, photo printing, banners, name pins, print outs and others. This latee printing does not only serve students but is open to the public.



B-5



## CONCLUSION

Based on the results of this research, it can be concluded that the linguistic landscape in the Annuqayah Islamic Boarding School, Guluk Guluk, Sumenep is dominated by monolingual linguistic landscapes, and dominated by the use of Indonesian written forms. This is based on the percentage of the use of monolingual writing which is almost 85%. And the use of written forms in Indonesian reaches 90% when combining the percentages of using Indonesian in monolingual and bilingual.

It is inseparable from the function of the linguistic landscape which functions as information and symbolic. The function of the linguistic landscape as a medium of information is contained in the entire linguistic landscape found in the Annuqayah Islamic boarding school, both in monolingual and bilingual writing. Meanwhile, the symbolic function is as shown by the monolingual writing in English in the English Area of Latee, where it symbolizes the area's habit of prioritizing communicating using English. Another example that shows the symbolic function of the linguistic landscape at the Annuqayah Islamic boarding school is the form of Arabic-Indonesian bilingual writing in front of the cottage, where the writing serves as a symbol that the Islamic boarding school has the habit or custom of always studying Arabic as a basis for understanding Islam.

## REFERENCES

- Backhaus, P. (2006) *Multilingualism in Tokyo: A Look into the Linguistic Landscape*. International Journal of Multilingualism 3 (1), 52-66. Pdf.
- Ben-Rafael, E., Shohamy, E., Amara, M.H., & Trumper-Hecht, N. (2006). *Linguistic landscape as symbolic construction of the public space: The case of Israel*. In D. Gorter (ed.), *Linguistic landscape: A new approach to multilingualism* (pp. 7-30). Clevedon: Multilingual Matters.
- Dany Ardhian, Soemarlam. (2018). *Mengenal Kajian Lanskap Linguistik Dan Upaya Penataannya Dalam Ruang-Ruang Publik Di Indonesia*. Pekanbaru: Akrab Juara.
- Erikha, Fajar. (2018). *Konsep Lanskap Linguistik Pada Papan Nama Jalan Kerajaan (Râjamârga): Studi Kasus Kota Yogyakarta*. Depok Universitas Indonesia: Paradigma Kajian Budaya.
- Firdausiyah, H. (2019). *A Linguistic Landscape Study in Pondok Pesantren Putri Mambaus Sholihin Gresik*. Bachelor Degree. Surabaya: Universitas Islam Negeri Sunan Ampel Surabaya.

- Gorter, D. (2006). *Further Possibilities for Linguistic Landscape Research*. In Gorter, D. (Ed.). *Linguistic Landscape: A New Approach to Multilingualism*. Clevedon, UK: Multilingual Matters, 81-89. Pdf.
- Gorter, D. and Cenoz, J. (2007). *Knowledge about Language and Linguistic Landscape*. In N.H.Hornberger (Chief Ed.) *Encyclopedia of Language and Education*, 2nd revised edition, (pp. 1-13). Berlin: Springer Science.
- Hult, F. M. (2009). *A framework for the linguistic analysis of linguistic landscapes*. In E. Shohamy & D. Gorter (Eds), *Linguistic landscape: Expanding the scenery* (pp.88-104). London, U: ROUTLEDGE. PDF.
- Landry, R. and Bourhis, R.Y. (1997) *Linguistic Landscape and Ethnolinguistic Vitality: An empirical study*. *Journal of Language and Social Psychology* 6, 23–49. Pdf.
- Maryanto, dkk. (2018). *Prosiding Seminar dan Lokakarya Pengutamaan Bahasa Negara “Lanskap Bahasa Ruang Publik: Dimensi Sejarah, Bahasa dan Hukum”*. Jakarta: Kementrian Pendidikan dan Kebudayaan.
- Oktavianus, dkk. (2019). *Lanskap Linguistik Nilai Budaya pada Rumah Makan Minang. Padang: Mozaik Humaniora*.
- Pertiwi, Annisa. (2021). *Penggunaan Bahasa di Ruang Publik Kota Jombang Sebagai Kota Santri (Kajian Linguistik Lanskap)*. *Bapala* Vol.8 No.03. Surabaya: Universitas Negeri Surabaya.
- Sari, Rizky N. dan Savitri, Agusniar D. (2021). *Penamaan Toko di Sidoarjo Kota: Kajian Lanskap Linguistik*. Surabaya: Unersitas Negeri Surabaya
- Wulansari, Dwi Windah. (2019). *Linguistik Lanskap di Bali: Tanda Multilingual dalam Papan Nama Ruang Publik*. Surabaya: Universitas Airlangga.
- Yuniati, Dewi Zulaiha. (2021). *Representation in Linguistic Landscape at Pondok Pesantren Putri Nurul Jadid Probolinggo*. Surabaya: Universitas Islam Negeri Sunan Ampel Surabaya.