Article

The Linguistic Landscape of Religious Tourism Destination in Bangkalan, Madura: Functions and Identity Representation

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ABSTRACT

Languages in public spaces are one of the linguistic phenomena in society. This study examines the form of written language in public spaces in a particular religious tourism destination, namely Syaikhona Cholil mosque and Cemetery complex, in Bangkalan Regency, Madura, in terms of linguistic landscape (LL). This study examines the functions of each sign and its identity representation. The data are photographic evidence of language use in this area. There are several steps to collect data by identifying the LL, photographing LL to capture language issues in public spaces, classifying data based on their taxonomies, and classifying the use of language patterns, functions, and representations of identity. LL in this religious tourism destination is monolingual LL in which it only used Indonesian language, without using other languages, either ethnic language or foreign language. The functions of the LL are signs of information, signs of warning, appeal and prohibition, road signs, and building signs. The use of LL shows the identity as the unity Indonesian and the ownership or regulator of the destination. Although the place is in Madura, but there is no Madurese language used, Indonesian is the identity of the nation, which must be maintained and preserved. The use of LL in the area also shows the owner or the management team of the object that has the right to regulate its use.

1. INTRODUCTION

Various signs in the public spaces of tourism destinations represent and regulate the order of the public spaces. Various sociological, cultural, sociolinguistic, and political aspects of the public space can determine the way the signs work. The signs will also play an important role in the governance and regulation of spatial planning. Signs in public spaces can also force people to follow the rules and norms with several shared guidelines. Signs in public spaces are certainly not made without any consideration. Signs have messages and are never neutral but have a connection with social structures, hierarchies, and power. (Leschziner & Brett, 2021)

The use of languages in public spaces, especially languages related to tourism and culture in a tourism destination, will emphasize the existence of a tourist area. It can be understood that the first thing tourists encounter when they visit a tourist destination is the written language posted in public spaces, either as labels, instructions, or other functions.

Languages in public spaces are one of the linguistic phenomena in society. The variety of languages in the public sphere is included in the study of sociolinguistics-linguistic landscape (LL). With a sociolinguistic approach, it will focus on linguistic symbols in public spaces in the use of language. By studying LL, a certain area reflects a different identity and at the same time, contributes to the construction of the sociolinguistic context that influences it through visual impressions (Peng et al., 2020)

Landscape Linguistics (LL), as a branch of Sociolinguistics that examines the form of written language in public spaces, functions not only as a marker of information but also as a symbolic marker that has the potential to communicate the degree of power and status of the linguistic community in a particular area. Linguistic landscapes construct and shape the surrounding landscape, including roads, corners, parks, and buildings where public life takes place. In other words, the linguistic landscape represents the symbolic construction of the public sphere (Ben-Rafael et al., 2006)

LL analysis will also answer questions about the meaning of the text (LL) used. It also develops the relationship between the semiotics found in LL. An LL contains various sources of semiotic meaning. The sources of these semiotic meanings function varied according to the text and context of the situation as well as culture. The semiotic meanings that can be revealed cannot stand alone and, therefore in the context of LL meaning analysis with the LL approach multimodal.

In addition, Landry & Bourhis (1997) state that the linguistic landscape of an area can serve two basic functions, namely the information function and the symbolic function. The information function can convey messages about the people who live or occupy a certain area, showing the language boundaries between people. On the other hand, symbolic functions denote significant symbolic meanings (e.g. identity, power, and status) for the public in an area. Therefore, LL can be considered a powerful mechanism of inclusion and exclusion, expressing and creating identity (Kotze, 2010; Leimgruber & Fernández-Mallat, 2021). For this reason, the prevalence of linguistic or figurative tone in protest signs visible to the general public can express group or national identity. .

Thus, the study of the linguistic landscape (LL) can be used to describe and identify systematic patterns of the presence and absence of language in the public sphere. LL in the public space appears appropriately and randomly but on the contrary. LL explores systematic patterns and relates LL to society, people, politics, ideology, economy, policy, status and identity, multilingualism, and multimodality, and describes and analyzes various forms of representation.

Bangkalan Regency, as the main entrance to Madura Island has various tourism potentials. Nature tourism, religious tourism, heritage tourism, culinary tourism, cultural tourism, and batik tourism have become tourist attractions today. The various potentials in the tourism sector will have an important role in supporting the increase in local revenue with various management of adequate tourism destinations. The management of tourism destinations is not only management which includes administrative, financial, and regulatory aspects but also management in other aspects, for example from the linguistic aspect used in naming or labeling public spaces, especially in the tourism destination area.

With good governance in various aspects, it will also be related to the level of tourist visits, both domestic and foreign tourists. As a district that can be categorized as a multicultural and multilingual district, it is necessary to have governance related to language and tourism. In this matter, language can act as a medium of cognition and communication tool between tourists, and is closely related to the development of tourism destinations.

One of the religious tourism destinations in Bangkalan is the Syaihona Cholil mosque and cemetery complex in Martajasah. It is in Bangkalan district that has the highest number of visitors in Bangkalan regency. Religious tourism destination is one of the mainstays of Bangkalan Regency tourism destinations with the level of visits by foreign and domestic tourists is the highest number of visitors among other tourism destinations. (BPS-Statistics of Bangkalan Regency, 2021)

LL in the public space of religious tourism destinations also presents the function of each sign and represents identity, both social and cultural identity. The existence of LL in each region is a characteristic of the region and can indirectly reflect the geographical situation of the region and the demographic condition of its population. The difference in LL in a certain area is influenced by many factors, such as the standard of living of the community, the pattern of community life and of course the status of the area. (Artawa & Mulyawan, 2005).

In relation to the linguistic landscape displayed in the tourist destination area, LL represents the identity of the people, society, and the area. In LL studies related to names or labels, it will simply function to refer or identify people, objects, or a location. In addition to having this identification function, in everyday life naming or labeling also has a more complex function as a marker. Through

names, we can find out various information related to social, cultural, religious, and ethnicity which then provides convenience in social interaction. (Kumala, 2021)

Furthermore, relating to language and tourists cannot be separated from the presence of language in public spaces, in this case the public spaces of tourism destinations. For examples, the studies conducted by da Silva et al., (2021), Sibarani et al., (2021), and Darmawan, (2017) related the language in tourism destinations. Various languages are used in signs in public spaces, such as street and place names, shop and office signs, and signage. These linguistic objects are known as Linguistic Landscapes (LL). Studies of the linguistic landscape in tourist attractions have also been carried out by a number of researchers in various places, for example, the study of the linguistic landscape in Yogyakarta by Erikha (2018) and Jayanti (2018); The linguistic landscape in Malang was carried out by Ardhian et al. (2021), while the study of the linguistic landscape in Bali was carried out by Laksana (2019).

This research will be different from what has been done by previous researchers because it will explore the functions of linguistic landscape in the location of public spaces in religious tourism destinations in Bangkalan. In addition, it will also examine the identity representations from the use of the LL.

II. METHODS

The design of this research is descriptive qualitative research by collecting visual repertoire. The data was obtained from the linguistic landscape of the public space of Bangkalan religious tourism destinations, namely Syaikhona Cholil Mosque and Cemetery. The data are in the form of photographic evidence which include the use of language in the public space and pictures of the linguistic landscape of tourism destinations by being photographed. It includes eight taxonomies of signs according to their functions and uses that can be photographed to be used as research data for LL, namely (1) street signs, (2) advertising signs, (3) warning notices and prohibitions, (4) building names, (5) information signs (instructions, opening hours)), (6) warning signs (commemorative plaques), (7) objects (post boxes), and (8) graffiti (Karolak, 2022)

The data needed in this study is photographic evidence of language use in public spaces. There are several steps to collect data, including: 1) identifying the linguistic landscape of religious tourism, 2) photographing LL tourism destinations to capture language issues that exist in public spaces, 3) classifying data based on the taxonomies, 4) classifying the use of language patterns and functions based on the Karolak's (2022) proposed classification and representations of identity is examined through the use of language in which the use of language is influenced identity.

Furthermore, the analysis of information and symbolic functions was applied to investigate text construction marking and language selection factors. The information function is explained to see what information is displayed in the sign. The information conveys the message of symbols that are constructed and introduced to the public. The analysis for identity representations begins with evidence of using the LL in the public sphere as an indication of identity.

III. RESULTS

Syaikhona Cholil Mosque is one of the religious tourism destinations in Bangkalan Regency. The name of the mosque is taken from one of the figures and a great Islamic scholar on Madura island with the full name Syaikhona Cholil bin Abdul Latif Bangkalan. As a religious tourism destination, the complex is a public space and visited by many immigrants and pilgrims. With so many visitors, it is necessary to have signs or LL with their functions, both to provide directions and make all things easier for visitors to get to know the environment.

Functions of the LL

Functions of LL at the religious tourism destination in the area of the Syaikhona Cholil mosque and cemetery there are functions of LL are as signs of warning and prohibition, signs of appeal, signs of information, road signs, and building sign.

Table 1. LL in Syaikhona Cholil mosque and cemetery complex

Functions	Figures of LL
Signs of warning and prohibition	Figures 1, 2, 3, 4
Signs of appeal	Figures 5, 6
Signs of information	Figures 7, 8, 9, 10. 11. 12
Road signs	Figures 13, 14
Building signs	Figure 15

Signs of warning and prohibition

As a public area visited by many people from various regions, there are many warning and restrictions to maintain the orderliness in the mosque and tomb complex.

Figure 1. Sign of prohibition to enter the area

Figure 2. Sign of prohibition to enter mosque yard

Prohibition signs in Figures 1 and 2 are clearly written using the word '*dilarang'* (prohibited). This is not just an appeal to visitors but a prohibition for not entering the area. This prohibition sign will create orderliness for visitors, especially concerning the circulation of people and vehicles in the mosque complex.

Figure 3. Warning between pillar in the mosque

Figure 4. Warning to wear mask

Figure 3 provides a warning to always be vigilant in the mosque complex. Written in red letters and bigger than the other letters, it indicates a need for attention. An alert with three exclamation points indicates extreme caution is needed. The existence of this sign or LL to be alert to fraud is likely that there have been many frauds under various pretexts in the mosque environment, so it is necessary to put up a sign calling for alertness to all visitors.

Meanwhile, figure 4 is still related to the Covid-19 pandemic. The call to continue using masks and health protocols is still placed in the mosque complex. Considering the visitors of the Syaikhona Cholil mosque complex from various regions and many people, the call to continue complying with health protocols is still relevant in this pandemic.

Information signs are the most commonly known thing by the public as providing information about an area or area. This can be seen as an information board on a map of the area, an information board on exhibition objects, or simply as a signpost for circulation, as well as a guide to the location of toilets.

These information signs are commonly used to deliver effective information to help smooth things in social life. This sign is a series of visual representations symbolically and graphically, which aims to be a medium of interaction between humans and public spaces (Andrijanto, 2018).

Signs of Appeals

Figure 5 shows the ablution area for men. However, an appeal is a sign affixed to the place of ablution. The ablution place is a place that is clean and free of uncleanness, so there needs to be an appeal to put off sandals in that place. It is written in red capital letters to make it easy to see and read.

Figure 5. Ablution area for men

Figure 7. Sign of Code of conduct for visitors

Figure 6. Cemetery area

Figure 8. Location of Martajasah water

In addition to the writing, it is also equipped with a crossed-out picture of sandals which shows that sandals are not allowed to be worn at the place of ablution. Furthermore, for Figure 6 it is also similar to Figure 5. In the cemetery complex, which is a restricted area, not for the public, it is a place that needs to be kept clean and orderly. There is an appeal to put off sandals and not throw trash in the area. Because this area is permitted to be visited by the public, warnings or appeals to the public are still needed to maintain the burial area properly.

Appeal and prohibition signs are signs that are commonly used in public spaces. It is hoped that the existence of an appeal or prohibition will become more orderly and for people unfamiliar with the area to understand and follow the existing appeal or prohibition.

Signs of Information

The need for a good and appropriate information system, such as digital signs or signs, especially in public spaces or buildings with large crowds. In public spaces, visitors who are not familiar with the surrounding area need markers to understand where they are and where they have to find the place/location they are looking for.

Figure 7 is an information sign in the form of an order for pilgrims who will enter the mosque and cemetery complex. On the orderly sign board, the title of the order is written in capital letters, while the list of the order in 4 points is not written in capital letters. There is also the name of the responsible person, namely from the *Bani Cholil* (Cholil family), as the caretaker of the tomb. Furthermore, figure 8 is also one of the information signs regarding the name of the location. It is written in Indonesian, and completed with the image of Syaikhona Cholil Mosque.

Figure 9. Sign of direction to cemetery area

Figure 10. Sign of the place of blessed drinking water

The information sign in Figure 9 is an information sign in the form of directions. Because the Syaikhona Cholil mosque complex also has a burial complex, pilgrims who do not understand the location need to be shown the way to the cemetery so they do not experience any difficulties. Meanwhile, figure 10 is information on where blessed and free water is located. This information will make it easier for visitors to know that the water available is free and can be taken without having to pay.

The LL sign in Figures 5, 11, and 12 are guides for visitors. Figure 5 shows the location of the area for men's ablution, which of course, is different from the area for women's ablution. Hence, it needs to be given a separate sign to make it easier for visitors, figure 11 shows the parking lot, and Figure 12 shows the information for visitors from out of town who need accommodation which is equipped with a telephone number to call, and also provides directions for visitors. All LL in the figures are written in monolingual in Indonesian with easy-to-read font sizes.

Road Signs

The road sign in the area of the Syaikhona Cholil mosque complex is in the form of a gate as a marker for entering the complex area with the words '*Selamat Datang'* (Welcome) and when leaving the complex with the words 'Selamat jalan' (Goodbye).

Figure 13 provides a road sign that visitors have entered the religious tourism area of Syaikhola Muhammad Cholil's religious tourism in Martajajasah Village, Bangkalan Regency.

Figure 11. Sign for parking lot

Figure 13. Entrance gate

Figure 12. Sign for available accomodation

Figure 14. Exit gate

Meanwhile, in Figure 14, on the contrary, from the direction of the tour, if the visitor leaves the religious tourism area with the words 'selamat jalan' (Goodbye). All street signs are also written in Indonesian in capital letters.

Building Sign

In the Syaikhona Cholil mosque and market complex, there is an LL in the form of the name of the building, namely the name of the Air Martajasah management building.

Figure 15. Building of Martajasah water management

The sign with the name of the building that manages the water supply in the Syaikhona Cholil Islamic boarding school complex is named Air Martajasah. The name of the building is written without not capital letters, but according to the Marjasah water brand, with a little ornament in the writing.

Identity Representation

Identity can be displayed through the use of language in public areas. Indonesian Language also displays the identity from all the figures of the LL in Syaikhona Cholil mosque and cemetery complex (Figure 1 – Figure 15) written in monolingual. It does not highlight the ethnic language, the Madurese language, even though the area is on the island of Madura, but it more upholds Indonesian's unified language.

Tabel 2. Identity Representation through the LL

Identity Representation	Figures of the LL
Non-ethnicity	Figure 1 up to Figure 15
Owner (as desdendant)	Figures 2, 7
Private owner	Figures 12
Regulator	Figures 1, 3, 4, 5, 6, 8, 9, 10, 11, 13, 14,15

Instead of using monolingual language, Indonesian language, for those who made and installed all the LL in the complex, also represents the identity.

The LL that shows various signs provided by the management of the tourism destinations also displays the identity of the management. It relates to the power by providing any warning, prohibition, and information related to the complex as the public area as tourism destination.

Tourism destinations are the public area, visited by people from various regions or ethnics, but as the destinations are in fact the descendant of Syaichona Cholil owns the mosque and cemetery, then from Figure 2 and Figure 7, it can be understood that there is a privilege for them in the area.

The LL used by providers of supporting facilities and accommodations around the area also shows the identity they want to expose. Figure 12 shows the private owner in offering the facility and accommodation. The LL around the public area displays not only the identity of the owner, and regulator but also the identity of the private owner supporting the existence of the tourism destinations.

IV. DISCUSSION

The linguistic landscape in Syaikhona Cholil mosque and cemetery complex is only written in monolingual using Indonesian language and written in capital letters except for one name of the Martajah Water Management building because it relates to the brand name of water produced by the management.

The LL has its own functions, such as providing visitors with information. It is a kind of direction for the visitor to ease the visitors understanding of the surroundings. The information function means the LL used in the public space can provide suitable information to the public. Through many signs used in the area, it also has some purposes in line with Zeng & Luo (2019) that the LL functions are to communicate, inform, direct, guide, or warn the visitors of the public spaces.

Regarding to identity representation of LL at the religious tourism destination, language plays an important role in the texts in this public space. The use of language is inseparable from social phenomena. Communities involved in social relations and activities use language as a tool to identify the existence of community members.

Linguistic landscape can provide information related to social, cultural, religious, and ethnicity relates identity (Yusuf & Putrie, 2022). Syaikhona Cholil mosque and cemetery complex have many

signs related to their functions. All the labels in the area are only provided in Indonesian language. All are monolingual. It shows the importance of the position of the Indonesian language in everyday life. Indonesian is the identity of the nation, which must be maintained and preserved. The importance of maintaining the integrity of the Indonesian language aims to reduce the influence of foreign cultures, especially the influence of foreign languages that have entered the space or domain of the use of Indonesian in society.

For the use only in Indonesian language, it is in accordance with the policy of using Indonesian language in public spaces established by the Indonesian government through the Law of the Republic of Indonesia Number 24 of 2009. It can also be related to religious tourism in which the places are considered to be holy places in Islam so the visitors are also still limited from the Muslim community in Indonesia as domestic tourists. The presence of only Indonesian language may be fine for this particular setting because almost all visitors are proficient in this language as the unified language in Indonesia.

The area is in Madura, but no signs, labels, or place naming are provided in Madurese Language, even though Madura has its own local or ethnic language. In other places, LL commonly serves not only in Indonesian but also in other languages, either local language or foreign language, for example LL in Medan (Sahril et al., 2019; Yusuf & Putrie, 2022; Ardhian et al., 2021; Ardhian & Soemarlam, 2018; Kholifah et al., 2021)

It is also known that the texts are presented and distributed in the population and community of the people participating in the space so that there is an investigation related to power relations in an area, as stated by Kim & Min, (2019). For example, an appeal in a public space is an invitation, an appeal, and a warning to the public to carry out what the maker of the appeal (ruler) wants. Thus, language is an important element in power relations. In relation to the LL, it informs various forms and interpretations of power relations (Yao & Gruba, 2020; Khazanah et al., 2021)In the area, the ruler is the family of Syaikhona Cholil, a great and respected Islamic scholar in Madura. The evidence of the more powerful can be seen from the exceptions to be allowed to enter the mosque sites and have the privilege to access the parking lot nearest to the mosque.

Although the mosque and cemetery complex are public spaces, the management team rules them. It proofs that some of the notice in the area shows who make the warning, prohibition, guidance, or directions. The maker is usually the one who has power and authority in the area. This has implications for language policy and its implementation as it indicates a mismatch between policy and practice (Muriungi & Mudogo, 2021)

To address and regulate visitor behavior in the private open spaces, i.e. Syaichona Cholil Mosque and Cemetery Complex, an effective and appropriate method is needed. Owners are indeed responsible for visitor behavior that occurs in their area. For these reasons, the regulator or management of the tourism destinations need to place any signs regarding the orderliness of the area,

A public space is of course, different from a private space, for example, the living room in our house. Contrary to private space, public space is basically shared space with individuals or groups that the authorities may desire. Usually, it is the owner of the object who has the right to regulate its use (Blommaert, 2013; Coluzzi, 2020).

V. CONCLUSION

LL in religious tourism in Bangkalan does not use Madurese language or foreign language but only monolingual in Indonesian language. Indonesian is a national language that unites all people. It is also related to the evidence that the majority visitors of the destinations are Indonesians. Using the language is to ease the visitors to understand the information, warning, appeal, and prohibition in the area. The use of the monolingual LL in Indonesian displays the identity of Indonesia without considering ethnicity. As a public space, the mosque and cemetery area also have some rules and regulations that the visitors must follow. It shows the identity of the owner, in this matter, is the family and descendants of Syaikhona Cholil.

Furthermore, LL in Syaikhona Cholil mosque and cemetery complex has some functions in accordance with Karolak (2022) and the identity representation from the LL used in these religious tourism destinations. The identity representation varies from the absence of the display of the Madurese ethnicity, which means it does not emphasize the specific ethnic. It also shows the identity of the family and descendants of Syaikhona Cholil and the rulers of the places.

This research also paves the way for further research using similar data or theories. Instead of LL, the photographic data can be approached from semiotics or multimodal discourse analysis, particularly on the use of various modes. Meanwhile, the theory of LL can also be applied to LL in other tourism places, commercial names, housing, and other naming places.

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BIOGRAPHY

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