

Exploring Linguistic Landscapes of *Pesantren*: Their Patterns and Functions

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Citation: Yusuf, K., Oktaviana, I., Nisa, N. A., & Nurjannah. (2022). Exploring linguistic landscapes of *pesantren*: Their patterns and functions. *Notion: Journal of Linguistics, Literature, and Culture*, Vol 4(2), p. 63-75. <https://doi.org/10.12928/notion.v4i2.5789>

Article Info	ABSTRACT
<p>Article History</p> <ul style="list-style-type: none"> • Article Received February 25th, 2022 • Article Accepted August 15th, 2022 <p>Keywords</p> <p>Linguistic landscape <i>Pesantren</i> Arabic use Pattern and function of signs</p>	<p>This study investigates a language phenomenon known as Linguistic Landscape, which consists of linguistic signs that are widely used in public spaces, one of which is as exposed in <i>pesantren</i>. <i>Pesantren</i> has unique Islamic environment combines with religious atmosphere and Islamic education that convey information to the public. The aims of this study are to investigate the patterns of language use in the Linguistic Landscape and to identify the function of language use in the <i>pesantren</i> environment. The present study is a qualitative in nature. The sites of the research were <i>Pesantren</i> Nurul Falah, Surabaya and <i>Pesantren</i> Bahrul Ulum, Tambakberas, Jombang. The data was collected through documentation and direct observation. The research stages include data collection, data analysis, and drawing conclusion. The findings of this research revealed that the patterns of language used in the observed <i>pesantren</i> vary, including monolingual, bilingual, and multilingual signs. The use of language signs in the <i>pesantren</i> environment serves as signboard markers, warning signs, and information signs. The functions of Linguistic Landscape in <i>pesantren</i> surveyed demonstrate the use of informational and symbolic functions.</p>

I. INTRODUCTION

Pesantren is a form of environment that has life values that lead to goodness with its characteristics and has a role as a religious institution that educates and disseminates Islamic religious knowledge. Meanwhile, in teaching sciences that are general in nature and other skills can also be obtained in modern boarding schools. Modern boarding schools do not only teach religious knowledge, as we know in the role of modern boarding schools combining non-classical (traditional) learning methods and classical methods.

Pesantren is considered the oldest Islamic education in Indonesia which was born around 15 AD. According to Sunyoto[1] who stated that the term *pesantren* was first introduced by the fourth generation of *Santri Padepokan Giri Amparan Jati*, namely *Raden Sabid (Sunan Kalijaga)*. Even Islamic boarding schools have a big role in spreading Islam in Indonesia.

Rahardjo[2] defines that at the beginning of its development, *pesantren* had an identity as a broadcasting institution and Islamic religious education. However, the definition has shifted due to many changes in society, the changing times are so rapid and the entry of foreign cultural values that are not in harmony with the values in Islamic boarding schools, hence the need for preservation efforts so that the role of *pesantren* remains in its main function. Seeing its existence in the midst of rapidly changing times, *pesantren* is considered a social sphere that hinders the impact of modernization. Outside parties also realize that this phenomenon is unique.

The uniqueness of the *pesantren* can be presented in various ways, one of which is the portrait of its public space[3]. The portrait of the public space is the identity of a place that has its own characteristics and uniqueness, for example the city of Jombang which is known as the city of *santri* due to the number of Islamic boarding schools in the area, this

is reflected in its public space. Arabic in the Linguistic Landscape that exists in the *pesantren* environment is quite dominant because it is identical to *pesantren*, *santri*, and Islam.

The forms of Linguistic Landscapes such as those on billboards, signboards, directions, warning signs, and so on, can be found in almost every place and region. The Linguistic Landscape reflects the dynamics of various social aspects that are important for revealing the heterogeneity of language and sociolinguistic context: uses, perceptions, attitudes, status, roles, functions, and policies related to different languages. Therefore, it is necessary to carry out various Linguistic Landscape studies on language signs in the public space to find out the purpose, use, diversity of languages, points of view, and various types of language expressed in public spaces[4].

Numerous studies have been done concerning the Linguistic Landscape of *pesantren*. One of them is conducted by Yuniarti[5]. She studied the Linguistic Landscape in Islamic boarding schools, with the title of her study "Representation in Linguistic Landscape at Putri Nurul Jadid Islamic Boarding School Probolinggo". The discussion in this study contains the Linguistic Landscape at the Putri Nurul Jadid Islamic Boarding School Probolinggo, namely the diversity of languages used in the *pesantren*.

Mostly studies in Linguistic Landscape of *pesantren* focus their study on the distributional language used[6]. However, there is a scant study investigate the use of Linguistic Landscape in the field that two or more different *pesantren* have their own typical socio-religious factors, identifying the functional used of language signs. This study focuses on the variety of languages used in the Linguistic Landscape and their functions; tries to find out how diverse the languages are used in the observed *pesantren*[7].

Based on the aforementioned description, the aims of this study are to investigate the patterns of language use in the Linguistic Landscape and to identify the function of language use in the *pesantren* environment. Thus, it is intriguing to investigate and present empirical data concerning *pesantren* activities and a description of their Linguistic Landscape in order to comprehend the meaning of language signs utilized. The Linguistic Landscape in two selected *pesantren* is examined in this study to fill the gap. The study's findings can assist corroborate and further explain the important functions of linguistic signs employed in Islamic public spaces and how they are interpreted.

Linguistic Landscape Framework

Linguistic landscape is a language study that is relatively new, the focus of the discussion is the use of linguistic signs that are exposed in public spaces[8]. The type of Linguistic Landscape in the public space in question can be in the form of only one language or what is called monolingual, bilingual which is two languages, and multilingual which contains several languages[9].

The Linguistic Landscape has been received significant attention in 1997 after Landry and Bourhis conducted a study that discussed the linguistic landscape. This has had a major impact on the development of Linguistic Landscape language studies to date[9]. The study of language in the Linguistic Landscape cannot be separated from social behavior in a society because it affects the Linguistic Landscape displayed in the public sphere. Thus, the study of Linguistic Landscapes can be classified as sociolinguistics. Along with the development of this linguistic landscape study, the scope of the discussion has also become wider, giving rise to interdisciplinary studies, including anthropological linguistic studies, sociology, education, psycholinguistics, ethnography, and socio-cultural studies[10][11]. Thus, Linguistic Landscape is emerging as a promising field for people and language studies.

Backhaus (2007) in Yendra et al.[12] classifies Linguistic Landscape signs into two, namely

personal signs and public signs. Personal sign is a symbol or object that contains qualities; or an action whose appearance is likely to present a person's intention on a desire and an event or other thing that has a connection with a thought[9][13]. Meanwhile, public signs are specific types of semiotic signs that have a function as an edict, news, notification, and announcement, attention that is presented in the public space to provide information or instructions in written form.

The two signs function as informational and symbolic markers that are top-down or bottom-up. From top to bottom (top down) means relating to language policies that are enforced in an area's territory (local government regulations) that regulate the use of language in public spaces[14][15][14]. On the other hand, bottom-up means relating to the existence of language use as a discourse that wants to create knowledge or power by a certain individual or group in achieving certain goals and objectives.

The concept of Linguistic Landscape describes two main functions of using Linguistic Landscape in an area, namely: 1) informational function and 2) symbolic function[15]. One of the information functions indicates that a language has a purpose for communication, for example selling a product. While the symbolic function, refers to the value and status of the language accepted by a language group as a comparison to other language groups. That is, the symbolic function gives the reader a comparison from one language to another. This is in accordance with what was conveyed by Landry and Bourhis[16].

“...distinguished between the symbolic and the informative functions of language signs. The symbolic function refers to the status and value of the languages, as perceived by the members of a language group in comparison to other languages. However, the informative function indicates the borders of the territory of a linguistic group. The signs of the territory show that a language or specific language is available for communication, e.g. to sell products.”

The informative function is also known as the explicit message delivery function. So, the

informative function of Linguistic Landscape is intended for readers to understand information on Linguistic Landscape in public spaces which includes language on bulletin boards and so on. On the other hand, the symbolic function shows the strength, value, and ideology of a community or ethnic group[17]. The symbolic function of using language in public spaces usually has an implicit meaning. The symbolic function in Linguistic Landscape is seen from, for example, the shape and size of the letters, coloring, characteristics (salience) and others that are understood implicitly by the reader.

Informational functions in language signs with different language displays indicate that the language is used in community interactions or is intended for special purposes[18]. For example, in the use of English in language signs in public spaces for commercial purposes, the main purpose of using English is according to its informational function, namely providing information for foreign visitors, but on the other hand, its main function has shifted[19]. Its symbolic function is more dominant than the informatics function because the use of English in language signs in public spaces is increasing, namely the assumption that using English is more modern and prestigious than the local language.

Ali and Daud[20] define *pesantren* as a place to live or it can also be called a home, where is a boarding school with a combination of two words that have one meaning. The origin of the word *pondok* is *funduq*, which means dormitory which is taken from Arabic[21]. While the word *santri* has the meaning of knowing the scriptures from the origin of the word, namely shastri, the word is taken from the Indian language. In another sense, *pesantren* is a place for students to study, a center for traditional Islamic teaching or a boarding school for students as a version of religious schools in Java. Madjid[21] argues that Islamic boarding schools have a big role in shaping the lives of Indonesian people because they have existed since Hindu-Buddhist until now, with religious studies still dominant.

Pesantren is unique in its visual language signs; it can be seen from the language signs displayed in the environment[22]. The information contained in the

Linguistic Landscape is still related to religious and educational values with the aim of educating students[23][24].

II. METHODOLOGY

The early phase of Linguistic Landscape studies was primarily undertaken quantitatively, with all signs in a certain region being photographed and quantified to identify the distributions and patterns of public signs[25][26]. More contemporary Linguistic Landscape research, on the other hand, prefers to use qualitative methodologies to evaluate public signs.

This research, therefore, was conducted using descriptive qualitative approach[27]. A qualitative approach is considered appropriate in approaching this study, because this study requires an understanding to describe a symptom that occurs in the object of study, for example point of view, behavior, actions or factors and others in the research discussion section[28].

In the qualitative approach, the results of the studies that have been carried out are then described in the form of a description, which in the description uses words as constituents. The description contains the meaning and use of words in their respective contexts. The data is entered in the categories at the location of the data source collection. The location of this research is two Islamic boarding schools, namely Pondok *Pesantren* Bahrul Ulum Tambakberas Jombang (A) and Pondok *Pesantren* Nurul Falah Surabaya (B). The selection assumes that the two *pesantren* have their own characteristics, one of which represent as a semi-modern *pesantren* (Pesantren Bahrul Ulum, Tambakberas, Jombang) and one of that as an urban *pesantren* (Pesantren Nurul Falah Surabaya). Therefore, it is expected that the two observed *pesantren* could give a clear perspective of language signs used in their area.

Likewise, in collecting data, this study uses two kinds of techniques, namely documentation and observation. Data was collected by means of documentation, namely taking data in the form of images of text-shaped objects in the Linguistic Landscape found at the research site. Because in Linguistic Landscape study, documentation or visual

image capture is the main step before conducting research. The observation aims to observe social phenomena around language signs in the surveyed public spaces. This technique is aimed at finding supporting data as additional research material to explain the factors that led to the creation of language signs in the surveyed *pesantren*.

Likewise, in collecting data, this study uses two kinds of techniques, namely documentation and observation. Data was collected and collected by means of documentation, namely taking data in the form of images of text-shaped objects in the linguistic landscape found at the research site. Because in landscape linguistic studies, documentation or visual image capture is the main step before conducting research. This observation technique is a data collection technique that aims to observe social phenomena around language texts in public spaces. This is aimed at finding supporting data as additional research material to explain the factors that led to the creation of language texts in the public area.

In this study, the method used is the constant comparative analysis method which will then be referred to as the equivalent research method. This method analyzes data by connecting and comparing elements that are intralingual and extralingual. Lingual elements are both in the form of one language and in several different languages. The extralingual elements are like connecting language problems with things that are outside the language.

III. RESULT AND DISCUSSION

Based on the analysis of the data that has been observed, it was found 32 data in the form of visual images of linguistic signs at the *pesantren* Nurul Falah, Surabaya and Bahrul Ulum Tambakberas, Jombang. The data was obtained from landscape data sources in the form of signboards (buildings, rooms), informational instructions media (posters, banners), prohibitions and warnings media (stand boards, stickers).

Language contestation in the Linguistic Landscape of *Pesantren* Nurul Falah Surabaya and Bahrul Ulum Tambakberas Jombang is indicated by

the language used in language signs in the Linguistic Landscape data. There are three languages used in the Linguistic Landscape of *Pesantren* Nurul Falah Surabaya and Bahrul Ulum Tambakberas Jombang, namely Indonesian, Arabic and English with monolingual, bilingual and multilingual usage.

Language Patterns

There are three patterns of Linguistic Landscape in the language context in the surveyed *pesantren* environment, namely: Monolingual (M), Bilingual (B) and Multilingual (Mt). The following is the analysis and further discussion based on the data found:

Monolingual

The languages found in monolingual signs in the Linguistic Landscape of *pesantren* are Arabic and Indonesian. The following is a discussion of the use of language, starting with Indonesian, because the use of Indonesian in the Linguistic Landscape shows the highest number in the data obtained, this indicates the dominance of Indonesian in the monolingual Linguistic Landscape sign.



Figure 1. Indonesian sign

The monolingual sign on the building is written in Indonesian. The Linguistic Landscape found around the Pondok *Pesantren* Bahrul Ulum Tambakberas Jombang shows the text "SIGAP YPPBU Command Headquarters" which means this place is a security center for students where if there are problems related to mistakes made by students, Bahrul Ulum Tambakberas Jombang, with the Headquarters YPPBU Alert Command. YPPBU Sigap Command Headquarters as a facility for security and order in the *pesantren* area.



Figure 2. Indonesian in Tambakberas

The Figure 2 is monolingual which shows that there is a building, namely "Jamid PP Bahrul Ulum Tambakberas Mosque", the language used is Indonesian, the use of Indonesian aims to facilitate the general public around the *pesantren* who also use this mosque in mentioning the name of the mosque, because it is not everyone can understand foreign language writing.



Figure 4. Information board

The Figure 4 is a board that contains the text "Information Center for New Students for Ribath Al-Muhajirin 1 Pupils". On this board there is information if we have a parent or sibling visit and others, we can be called in the information center room, and also shows the information number if we happen to have something confused about information. There are also forms of language use in the public space of Jombang City as a santri city, which is carried out every day.

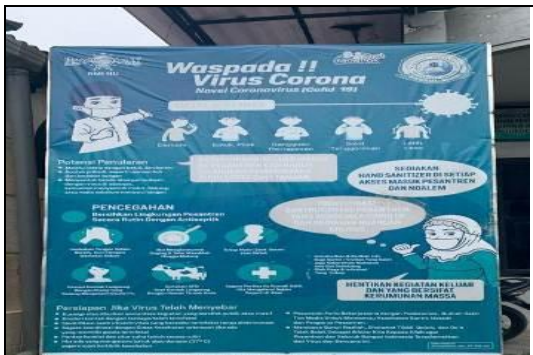


Figure 3. A banner sign

The banner image in Figure 3 contains an article or guide regarding preventing the corona virus for students at the Bahrul Ulum Islamic Boarding School Tambakberas Jombang which uses one language in writing, namely Indonesian so that the inside information is easily understood by students and the entire Islamic boarding school community. The language sign contains information regarding health protocols, namely maintaining 3M, namely maintaining distance, washing hands, and wearing masks during the new normal transition period. This banner also contains the RMI NU logo and the logo of the Bahrul Ulum Islamic Boarding School Tambakberas Jombang, which indicates that the directive is official from the central board of the Nahdlatul Ulama Organization.



Figure 5. School gate

The monolingual image in Figure 5 shows a gate that reads the Indonesian text "Ministry of Religious Affairs of the Republic of Indonesia MTsN 3 Jombang, Pondok *Pesantren* Bahrul Ulum Tambakberas Jombang" which was previously named MTsN Tambakberas Jombang. The Figure is still in the process of developing MTsN 3 Jombang. This development will be expanded again and another building will be added, because the students want to register at the Bahrul Ulum Islamic Boarding School Tambakberas Jombang to enter the registration of new students. The building is also still within the scope of the foundation area of the Bahrul Ulum Islamic Boarding School Tambakberas

Jombang, in this building there are also many buildings including Class, Mosque, Lab, Canteen, and many other buildings.



Figure 6. Office information sign

The Figure 6 shows information about an office, namely that there is a large building where the students of Bahrul Ulum Tambakberas Jombang are located. Within the scope of the Bahrul Ulum Islamic Boarding School Tambakberas Jombang, there are also several campuses including Unwaha, IAIBAFa and BU Stikes. One of them is KH University. A. Wahab Hasbullah Tambakberas Jombang or commonly abbreviated as "UNWAHA".



Figure 7. Schedule information

The monolingual image in Indonesian is a language sign found at the Nurul Falah Islamic Boarding School, containing information about the boarding time schedule. In the Figure, it is very clear that female students are required to obey the rules that have been made by the board of the *pesantren*.



Figure 8. An attention sign

In the Figure 8, the poster contains rules when in the bathroom, such as if students enter and leave the bathroom they must read a prayer first, it is forbidden to throw any garbage in the toilet drain because it can clog the water flow. Illustration of a woman wearing hijab, symbolizes that the poster is targeted at female students. The word "ATTENTION" is written in large size so that the rule would not be ignored.



Figure 9. Caution sign

In the Figure 9, the language sign reads that "PERHATIAN!!!! KELUAR MASUK PESANTREN WAJIB MENUTUP GERBANG DENGAN RAPAT, LALU DISELOT!!". The Figure is located at the gate of the Nurul Falah Islamic boarding school, so that female students who come out always close the gate properly, so that security at the *pesantren* is maintained, and anyone who violates will get a fine in the form of a fine.



Figure 10. Rules sign

The language sign in the Figure 10 is in the form of a banner containing the rules for students "Rules that must be obeyed for *Santrivati* Nurul Falah Surabaya". The Figure is in front of the gate of Nurul Falah Surabaya which uses Indonesian language. The banner explains that there are several prohibitions that we must obey, and we must not violate, including: leaving the cottage must read prayers, going in and out of the cottage, the gate must be closed. We as a student must obey the rules that have been given to us if we violate them, we will get quite heavy sanctions.

Apart from Indonesian, Arabic is also found in the Linguistic Landscape at the *pesantren*. This language is the second dominant language after Indonesian because Arabic is a language that is synonymous with religion. Apart from Indonesian, Arabic is also found in the LL at the *pesantren*. This language is the second dominant language after Indonesian because Arabic is a language that is synonymous with religiosity.



Figure 11. Prayer text in bathrooms

The Figure 11 is a Linguistic Landscape sign in the form of calligraphy, the writing is on the bathroom wall which reads "اللهم الخبث الخبائث" which

is a prayer to enter the bathroom. The sign uses one language, namely Arabic which means "In the name of Allah I seek refuge in You from male and female devils". The prayer writing is at the same time an order to read it all three enter the bathroom.



Figure 12. Arabic calligraphy

The calligraphy Figure 12 is the name of one of the rooms in the Nurul Falah Islamic boarding school which is written in Arabic "الغرفة الأعلى" which means "top room". The use of Arabic in room names is intended for introduction to Arabic. The use of names in Arabic is influenced by the activity of using Arabic which is quite dominant in Islamic boarding schools, such as reciting books and the Qur'an.

Bilingual

The Figure is a sign of language in the Bahrul Ulum Islamic Boarding School Tambakberas Jombang in the form of a gate. This gate is located in the front yard of the Islamic boarding school, which is in front of the boarding school entrance.



Figure 13. *Pesantren* gate

The Figure 13 uses two language variations, namely Arabic - Indonesian, which reads the name of the Islamic boarding school with Arabic calligraphy then below is the translation. While the

Arabic calligraphy reads "Ma'had Bahrul Ulum Al-Islami" and underneath the translation it reads "Pondok Pesantren Bahrul Ulum Tambakberas Jombang".

In Figure 14, we make observations that take place in the Jombang area, namely at the Bahrul Ulum Islamic Boarding School Tambakberas Jombang. In this observation, we conducted an observation in one of the Islamic boarding schools, namely the Al-Muhajirin 1 Putra Islamic boarding school which is located in front of the Jami' Bahrul Ulum Mosque in Tambakberas Jombang, after we made observations at the Al-Muhajirin 1 Putra Islamic boarding school, we found a place that is the place in the hall. In the hall, we found a banner that had 2 language variants, namely Arabic and Indonesian, in the 2 language variants, it was written in Arabic calligraphy, namely "ات العلم المذاكرة انه بالخدمة الشيخ" while the Indonesian variant was "Still Knowledge by repeating, blessing with wisdom, and benefits with the pleasure of a teacher". And it also means that "Sayyid Muhammad Bin Alawi Al-Maliki" once said "Science that is studied and repeated diligently will be beneficial and blessed with the blessing of a teacher".



Figure 14. Prayer text

In the figure 15, we made observations in the Surabaya area, the Putri Nurul Falah Islamic Boarding School Foundation. In this observation, we found a banner pasted in front of Pondok Putri Nurul Falah, and there we found two language variants, namely Arabic and Indonesian. The Arabic variant reads "مؤسسة للمعات الفلاح" while the Indonesian variant reads "Princess Nurul Falah

Islamic Boarding School Foundation", underneath it is written information on the Nurul Falah Islamic Boarding School, the text is "Jalan Jemur, Wonosari Gg. Lebar 169 Wonocolo Surabaya and also shows a telephone number as follows 082335301435/ 031 - 8499381".



Figure 15. Nurul Falah information sign

The Figure 16 is the tomb of the national hero KH. Abdul Wahab Chasbullah where is located within the area of the Bahrul Ulum Islamic Boarding School Tambakberas Jombang. On the sign language there are two languages, namely Arabic and Indonesian. Indonesian text is written "Ministry of Social Affairs RI, National Heroes Cemetery KH. Wahab Chasbullah", and one of which is a logo for a religious mass organization in Indonesia written in Arabic text "نهضة العلماء" and the underneath is the inscription of NU.



Figure 16. Pesantren Gate

Within the scope of the Bahrul Ulum Islamic Boarding School Tambakberas Jombang, there are several graves of the community, including 4 complexes, namely Mbah Wahab, Mbah Hamid, Mbah Uthman, and Mbah Fattah. Among the 4

complexes we only took one Figure, namely Mbah Wahab Chasbullah. The grave of Mbah Wahab Chasbullah as known as the national hero is often visited by the students of Bahrul Ulum Tambakberas.



Figure 17. Cemetery Gate

Multilingual

We also made an observation by finding a Figure of a multilingual language sign at the Bahrul Ulum Islamic Boarding School Tambakberas only, which has three language variants including English, Arabic and Indonesian.



Figure 16. "Don't" sign

In the Multilingual Figure 16., the languages used are Indonesian-Arabic-English. It aims to increase the knowledge of students about foreign languages in addition to the information conveyed in the text. This writing is pasted on the walls of the Islamic boarding school. The writing on the Linguistic Landscape reads “Don't Litter the Hallway Don't Bother Others” in the English variant, while the Arabic variant reads “الله عون العبد ا ان العبد “ which means “God always helps the servant as long as he helps his brother (HR. Muslim) and the last language variant, namely "Don't pollute the hallway, don't

bother other people, make it comfortable for all" using Indonesian.

Linguistic Landscape Functions

There are two functions found in the use of Linguistic Landscape in *pesantren*. They are symbolic and informational functions. The following is their description.

Symbolic Function

This study found a number of data showing symbolic functions. Based on the data obtained, the following are some examples of images that show symbolic functions.

The symbolic function is shown in the form of a gate and a nameplate. Like the Figure 16., the texts on the gate and nameplate aim to show and mark that the environment, namely the *pesantren* environment, has culture, rules, and limits in behaving and speaking. The use of Arabic also shows that the *pesantren* has the characteristics of being a place for religious learning.

Anyone who is in the area, either inside or still around it, should behave in accordance with the *pesantren* culture. For example, in dressing, the rules in boarding schools in dressing are clothes that cover the genitals; meaning closed which applies to all individuals in the environment. So, these limits become a benchmark for people who are around the *pesantren* environment, namely the surrounding community, to dress at least politely if it has not been fully covered. It aims to appreciate the culture contained in the *pesantren* as a place of religious learning.

Figure 16 also shows a symbolic function. It is the tomb of the national hero KH. Abdul Wahab Chasbullah. On the sign language there are two languages, namely Arabic and Indonesian. Indonesian writing "Ministry of Social Affairs RI, National Heroes Cemetery KH. Wahab Chasbullah", one of which is a logo of a religious mass organization in Indonesia with Arabic writing "نهضة العلماء" and the inscription of NU which stands for Nahdlatul Ulama is attached. The symbolic function of the Linguistic Landscape sign shows the dominance of a community group, namely NU.

Informational Function

Based on the data obtained, the following are some examples of images that show this function.



Figure 17. Laundry service

The informational function of this figure 17 is lying in the Linguistic Landscape naming. The text "LAUNDRY NF" has an informative function, namely that the place offers a laundry service, both wet and dry.

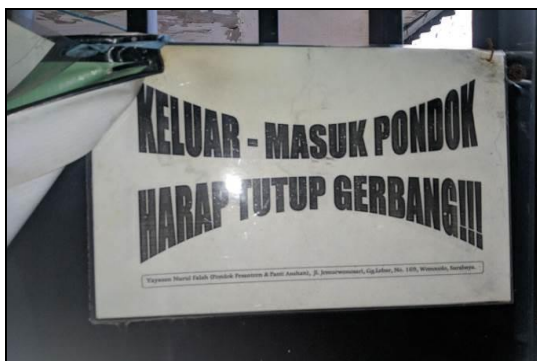


Figure 18. Watchout sign

In the Figure 18 shows the sentence "Keluar-Masuk-Pondok Harap Tutup Gerbang!!!", the information contained in the text is that anyone who goes out or enters the *pesantren* must close the gate to maintain the security of the *pesantren*. It can be seen from the bold font used and the exclamation mark at the end of the sentence containing a message that the command is a must.



Figure 19. A shop sign

In the Figure 19, the information function lies in naming the place "Toko Kitab As-Shofa Jaya". The goal is to inform that the place sells books as its main product as learning materials for students in the environment. Other information on the Linguistic Landscape indicates that the shop sells other products, namely the Qur'an, reading books and stationery, namely products that are needed by a *santri* given that the shop is located in a *pesantren* environment.

IV. CONCLUSION

Based on the data analysis conducted on two *pesantren*, namely Nurul Falah, Surabaya and Bahrul Ulum Tambakberas, Jombang, it can be concluded the following points. The language patterns used in *pesantren* are in three language forms: monolingual, bilingual, and multilingual. The languages used in *pesantren* are Arabic, Indonesian, and English. The linguistic signs exposed in the two *pesantren* are in the form of informational and symbolic functions. The frequency use of Indonesian is dominant. Because by using Indonesian, the information delivered considered be more easily accepted by audience in *pesantren*. As a result, the linguistic landscape in *pesantren* prioritizes its informative function rather than its symbolic function. Future research can be guided to explore more on the complexity of identity and materiality of the linguistic signs used in *pesantren* to deepen the understanding of *pesantren's* role in building the Islamic identity in Indonesian's society.

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