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Language Contestation and the Geosemiotic of Landscape Linguistic in the Religious Tourism Area, Kampung Ampel Surabaya, East Java

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ABSTRACT

Kampung Ampel is regarded as one of the first locations for the introduction of Islam in East Java. This neighborhood is home to a diverse range of community groups, including indigenous Javanese, Madurese, Arabs, and Chinese. *Kampung Ampel*'s diverse population of many cultural and ethnic backgrounds creates a cosmopolitan language landscape. The research aims to identify language contestation and assess the degree of multilingualism within the linguistic landscape of the area. This research uses qualitative methods by combining sociolinguistics and applied linguistics. Meanwhile, other linguists contend that the study of linguistic landscapes is as old as writing itself. The location and position of a language have a significant impact on its development in society. This study will use Scollon's geosemiotic theory to investigate the construction of the linguistic landscape in *Kampung Ampel*, Surabaya, East Java, in order to detect language contestation and the level of multilingualism in language use. The map depicting *Kampung Ampel*'s linguistic environment, in which the majority speaks Indonesian monolingually, complies with Indonesia's

national language policy. Aside from that, in a broader sense, the creation of Indonesian national identity is based on the use of Indonesian as a communication medium connecting various ethnic and linguistic groups throughout the archipelago.

Keywords: Linguistic; Landscape; Geosemiotics; Kampung Ampel

1. Introduction

Linguistic Landscape (LL) is a relatively new topic in sociolinguistics. LL refers to the visibility and salience of languages on public and commercial outdoor signage in a given location [1]. Linguistic landscape refers to the exhibition of language in public places, such as signs, billboards, advertisements, and graffiti [2]. Landry and Bourhis [1] classified public space as part of linguistic landscape research, which includes street names, billboards, place names, commercial business names, and government building names. Gorter [3] divides the definition of linguistic landscape into two versions: a concise definition and a list-based definition. In a its concise definition, linguistic landscape refers to the visibility and distinguishing features of language on public and commercial signage in a specific location. Meanwhile, the list-based definition describes the linguistic landscape as the language displayed on public road signs, billboards, street names, place names, commercial shop signs, and public information boards in government buildings that collectively shape the linguistic environment of a region or urban area [1]. Gorter [4] summarizes and presents another succinct definition of linguistic landscape as 'the use of language in written form in public settings'. Linguistic landscape studies are empirical investigations into the usage of written language among a group of people in a certain place. This is a study of language in public areas [5], which was pioneered by Landry and Bourhis [1]. This research is a combination of sociolinguistics and applied linguistics. Meanwhile, other linguists argue that the study of linguistic landscapes is as old as writing itself. The place and status of a language have a considerable influence on its growth in society. Malinowski [6] agrees with Trumper-Hecht [7], who believes that spatial relations exist in the linguistic landscape and are classified into three types: (1) perceived space, (2) conceived space, and (3) the experiential dimension of speech. Perceived space refers to the implementation of restrictions in outdoor media that can be observed and captured through images.

Conceived space suggests that the concept of outdoor media originates and develops from the regulations imposed by power holders and statutory policies established by the government. The experiential dimension of speech communication (lived space) focuses on the perspectives and experiences of linguistic landscape participants regarding the presence of outdoor media. Regarding the purpose of linguistic landscapes, Cenoz and Gorter [4] and Huebner [8] argue that linguistic landscapes serve as indicators of the relationship between language and society. Through linguistic landscapes, the interplay between language and society becomes visible, demonstrating how language can mediate and dissolve hierarchical boundaries [9]. In this context, language functions as the most direct tool for individual identification and represents the most sensitive early indicator of societal change [10]. Consequently, linguistic landscapes can depict the social conditions of a region. For instance, when regional languages are prominently displayed on numerous public signs in a city, it suggests that the inhabitants strongly identify with their local identity. Conversely, when regional languages are absent or scarcely visible on public signs, it may indicate differing perspectives on identity or the influence of capitalist ideology.

According to Shohamy [11], the linguistic landscape serves as 'evidence of the manifestation of language politics' and acts as a de facto or primary mechanism in language engineering (language manipulation). Outdoor signage, including street signs, directional signs, billboards, place names, shop names, and government office signs, reflects the language policy of an area. In line with technological advancements, outdoor signage is no longer limited to physical signs but also extends to public media such as websites, which convey language intended for a general readership and are referred to as virtual linguistic landscapes. The linguistic landscape can also illustrate language competition or contestation within the governmental spheres. Molokombe [12] highlights that the linguistic landscape surrounding the parliament building predominantly comprises formal government signage, whereas the

nearby shopping center is dominated by commercial signage, primarily in English. Sartini [13] mapped the linguistic environment of Airlangga University, categorizing it into three distinct types: monolingual, bilingual, and multilingual. Similarly, Mulyawan [14] examined the linguistic landscape of competition between indigenous and foreign languages, revealing the marginalization of the Balinese language in public spaces within the Kuta, Bali, tourism sector, where English dominates. Furthermore, Artawa and Sartini [15] investigated the linguistic environment of Bali and its societal transformations. This field of study is particularly significant as it can illustrate various sociolinguistic phenomena, such as the linguistic territorial conflict between French and Flemish speakers in Belgium. The linguistic landscape of a region can also reveal the dominance of particular languages among its inhabitants. This is evident in Ireland, where two opposing linguistic ideologies persist: the state ideology, which advocates for a monolingual nation, and the local population's postmodern ideology supporting multilingualism as a means of regional promotion [16,17].

The linguistic landscape serves two primary functions: informative and symbolic. The informative function marks a geographical area inhabited by a specific language community, while the symbolic function pertains to the power dynamics or symbolic dominance exerted by one linguistic community over another. The study of linguistic landscapes is a relatively recent development in linguistic research and has begun to gain traction in various countries. Landry and Bourhis [1] popularized the term, also known as cityscape linguistics [5]. Linguistic landscape research examines language use in outdoor media, including street names, billboards, place names, building names, commercial establishments, and language use in government buildings, all of which constitute public signage. Early studies on linguistic landscapes were conducted by Spolsky B. [5], who analyzed public signage in Israel. Linguistic landscape research is a relatively new field that can be explored from various disciplinary perspectives, including applied linguistics, sociolinguistics, sociology, anthropolinguistics, psychology, and cultural geography [11].

Blommaert [10] asserts that the linguistic landscape is a fundamental sociolinguistic tool for identifying specific regions and offers researchers a relatively straightforward means of detecting key sociolinguistic elements within a given area, whether monolingual or multilingual. Studies on linguistic landscapes can provide a comprehensive mapping of a city or region's political, economic, and cultural identity, along with other sociocultural factors. Language use in the linguistic landscape can be understood as a semiotic system that functions as a mechanism for social positioning and power relations, since language is never neutral within society. Linguistic landscapes provide an ideal framework for multidisciplinary research on multilingualism and identity. Linguistic landscapes are not merely arbitrary language displays and images in public spaces; rather, they fulfill both informative and symbolic roles. The informative function of a linguistic landscape is to identify the geographical area associated with a particular language community, whereas the symbolic function illustrates the power or symbolic dominance of one linguistic community over another. Furthermore, Linguistic landscape research enables the rapid identification of shifts in urban life and the growing multilingual environments in which individuals live and travel. Thus, linguistic landscapes convey far more than just written 'signs'; they reflect deeper sociocultural and linguistic dynamics. The linguistic landscape observed in *Kampung Ampel*, Surabaya, presents a distinctive linguistic phenomenon that embodies the cultural characteristics of its inhabitants.

Kampung Ampel is recognized as one of the earliest sites for the spread of Islam in East Java. This locality is closely associated with *Sunan Ampel*, one of the nine saints (Wali Songo) who played a pivotal role in the propagation of Islam on the island of Java. These historical influences contributed to the presence of the Arabic language and the widespread use of Islamic terminology in *Kampung Ampel*'s daily life and cultural expressions. However, similar to many other regions in Indonesia, *Kampung Ampel* has a long and complex history, and its continuity is intrinsically linked to a distinctive linguistic environment that reflects cultural diversity and rich historical values. *Kampung Ampel* ranks among the oldest religious tourism destinations in Surabaya, East Java, Indonesia. This site is internationally recognized as a center for Islamic dissemination. Ampel Mosque, situated in the Ampel neighborhood, is a prominent religious attraction for Muslim pilgrims from across Indonesia. Historically, the Ampel

area was established during the period when *Sunan Ampel* introduced and propagated Islamic teachings [18]. *Kampung Ampel* maintains a deep-rooted religious heritage, particularly in Islamic traditions. The neighborhood hosts a diverse community, including indigenous Javanese, Madurese, Arabs, and Chinese. The presence of these various cultural and ethnic groups has contributed to *Kampung Ampel*'s cosmopolitan linguistic landscape. This study adopts Scollon's [19] geosemiotic theory to analyze the formation of the linguistic landscape in *Kampung Ampel*, Surabaya, East Java. The research aims to identify language contestation and assess the degree of multilingualism within the linguistic landscape of the area.

2. Methodology

This is a qualitative descriptive study conducted in a multilingual and multicultural society, presenting research findings based on observable facts. Bearing in mind that Indonesia known as the largest archipelagic country in the world embodies a richly diverse multicultural society [20]. Landry and Bourhis [1] define the linguistic landscape as language signs that appear on public road signs, billboards, street names, place names, commercial shop signs, and public information boards in government buildings, all of which collectively form the linguistic landscape of a specific region or metropolitan agglomeration. The research data were collected according to location criteria established by Landry and Bourhis [1], focusing on public signage found throughout the *Kampung Ampel* area, including street names, shop names, building names, signs, instructions, prohibitions, and all instances of language use in public spaces. Data collection was conducted using photographic techniques, utilizing digital and smartphone cameras to document the linguistic landscape of *Kampung Ampel*. This process was further supported by note-taking and data storage strategies to ensure comprehensive documentation in photographic form. Data analysis was carried out by classifying the types of languages observed to categorize the linguistic landscape based on language contestation. The identification and classification of these data will reveal the linguistic composition of *Kampung Ampel*, which consists of monolingual, bilingual, and multilingual landscapes

3. Literature Review

Spolsky [5] conducted early investigations into the linguistic landscape by examining 'public signs' in Israel. Linguistic Landscape Theory provides a broad framework for research while delineating the analytical focus of supporting theories. In practical application, spatial semiotic theory (place semiotics) is employed to analyze data from the initial problem formulation, specifically the contestation of language and script at the research site. Meanwhile, language policy theory and heteroglossia are used to examine data related to the second problem formulation, namely the implementation of language policy in campus outdoor media. According to Gorter [4] in his book Linguistic Landscape: A New Approach to Multilingualism, linguistic landscape is a relatively new field of research that focuses on language use in public spaces and is often associated with sociolinguistics and applied linguistics. One of Gorter's perspectives is based on the work of Rodrigue Landry and Richard Y. [1] in their paper Linguistic Landscape and Ethnolinguistic Vitality: An Empirical Study. This article, widely cited by linguistic landscape researchers over the past two decades, highlights the presence of language in outdoor media as an indicator of a region's sociolinguistic situation, particularly in terms of language planning and ethnolinguistic vitality.

Linguistic landscape studies examine the visibility and prioritization of languages on outdoor signs (public signage) in a given location. Public signs serve both informative and symbolic functions, reflecting power structures and the linguistic status of various social groups within specific areas. Additionally, public signs contribute to the creation and transmission of information about their surroundings, encapsulating aspects of society, power dynamics, contestation, and negotiation [8].

The linguistic landscape is closely linked to geosemiotics, which examines the social significance of material signs and the placement of discourse in real-world contexts. As described by Scollon [21] in Discourse in Place: Language in the Material World, geosemiotic theory comprises three main analytical systems: interaction order, visual semiotics, and place semiotics. These three geosemiotic elements serve as analytical tools applicable to various

research topics. Interaction order analyzes human interactions, both spoken and nonverbal, within specific situations and contexts. Visual semiotics focuses on the study of nonverbal imagery, while place semiotics primarily examines written language data. In practice, this theory emphasizes the interpretation of semiotic elements, including language, as reflected in their spatial arrangement. An outdoor medium gains indexical meaning when it is positioned appropriately and is contextually linked to human activities in the area. The linguistic environment of *Kampung Ampel* encompasses symbolic functions that reflect the social and cultural identity of its inhabitants. In relation to this study, the analysis of language use aims to identify linguistic contestation in outdoor media within *Kampung Ampel* by examining written data dispersed throughout the area. The geosemiotic theory aspect applied in this research is place semiotics, which focuses on the study of written language data in outdoor media.

4. Result and Discussion

4.1. Language Contestation in the Linguistic Landscape of Kampung Ampel

The linguistic environment of *Kampung Ampel* is analyzed based on language contestation that is, the display of languages on signage throughout the village. This information was collected from shop names, building names, directional signs, prohibitions, announcements, promotional boards, and other publicly accessible language use. Language contestation, or language display, in *Kampung Ampel*'s linguistic landscape is categorized into three types: monolingual, bilingual, and multilingual. A monolingual linguistic landscape consists of signage in a single language, a bilingual linguistic landscape features signage in two languages, and a multilingual linguistic landscape includes signage in more than two languages. The findings and percentage distribution for each category are presented in **Figure 1**, **Table 1**, **Figure 2**, and **Table 2**.
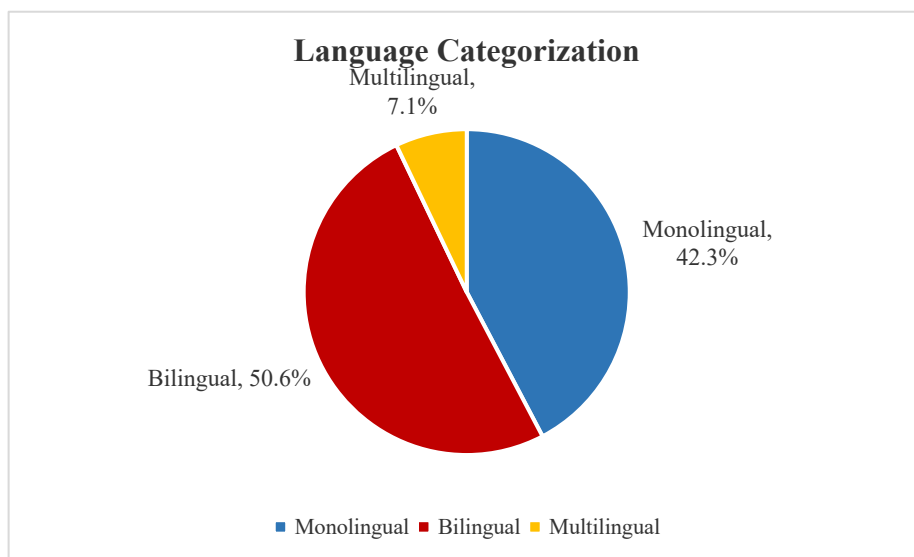
Figure 1. Language Categorization.

Table 1. Language Categorization.

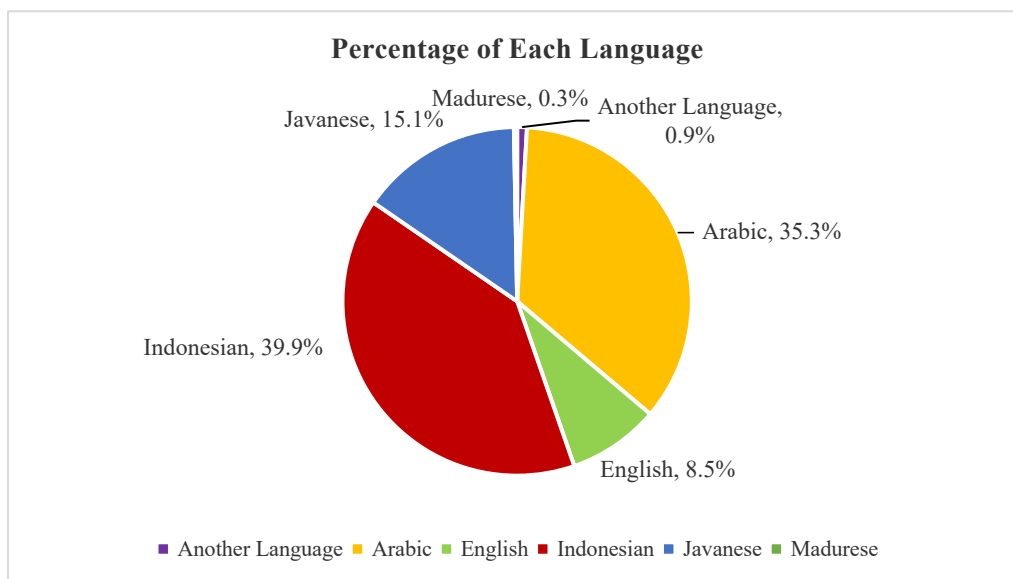| No | Language Categorization | | |
	Information	Amount of Data	Percentage
1	Monolingual	107	42.3%
2	Bilingual	128	50.6%
3	Multilingual	18	7.1%
	Amount	253	100%

Figure 2. Percentage of Each Language.

Table 2. Percentage of Each Language.

| No | Language Categorization | | |
	Information	Amount of Data	Percentage
1	Indonesian	140	39,9%
2	English	30	8,5%
3	Arabic	124	35,3%
4	Javanese	53	15,1%
5	Madurese	1	0,3%
6	Another Language	3	0,9%
	Amount	351	100%

The diagram above illustrates that out of the 253 languages instances analyzed, 237 instances (56%) contained Indonesian, 124 instances (29.3%) contained Arabic, 53 instances (12.5%) contained English, 5 instances (1.2%) contained Javanese, 1 instance (0.2%) contained Madurese, and 3 instances (0.7%) contained other languages—namely Dutch, Chinese, and Indian.

4.1.1. Monolingual Linguistic Landscape

A monolingual linguistic landscape refers to the use of a single language in outdoor media. The data on the monolingual linguistic landscape obtained from the collected samples are presented in **Figure 3** and **Table 3**.

Table 3. Monolingual Percentage.

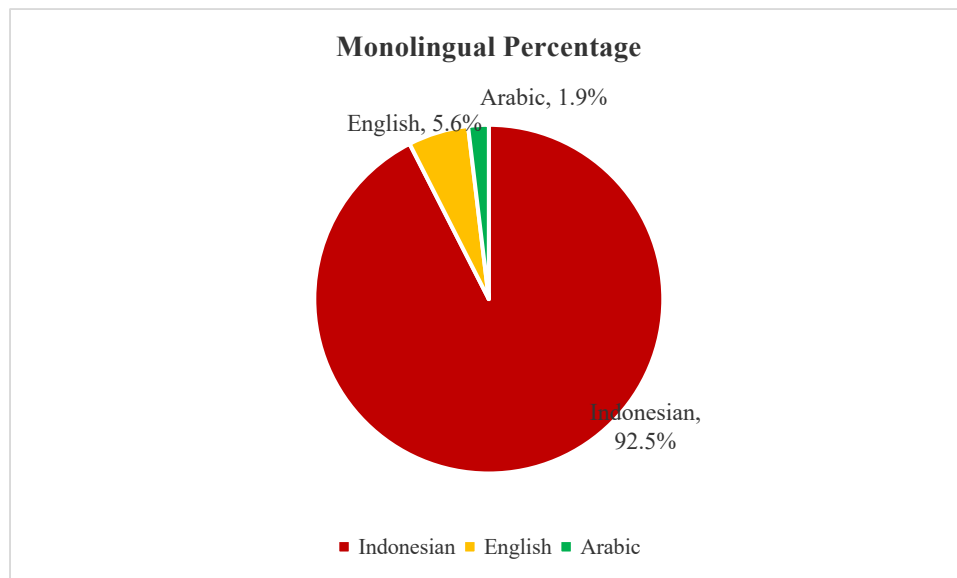| No | Language Categorization | | |
	Information	Amount of Data	Percentage
1	Indonesian	99	92.5%
2	English	6	5.6%
3	Arabic	2	1.9%
	Amount	107	100%

Figure 3. Monolingual Percentage.

Out of the 107 monolingual linguistic landscape data reviewed, 99 instances (92.5%) exclusively used Indonesian, 6 instances (5.6%) used only English, and 2 instances (1.9%) used Arabic. These findings indicate that Indonesian overwhelmingly dominates the monolingual linguistic landscape, followed by English, while Arabic is used to a lesser extent. This suggests that the transmission of information within the linguistic landscape prioritizes Indonesian over other languages. This monolingual linguistic landscape is evident in shop names, site names, street names, directions, entry restrictions to *Kampung Ampel*, prohibitions, and public announcements. The following are examples of monolingual linguistic landscapes.

(a) Street Names

The following figures are examples of street names in *Kampung Ampel*: Jl. Ampel Mulia, Jl. Ampel Tower, Jl. Ampel Suci, Jl. Ampel Kesumba, Jl. Ampel Masjid, Jl. Ampel Bells, Jl. Ampel Maghfur, Jl. KH Mas Mansyur, Jl. Sasak, and Jl. Sukodono. Of the total street names, 90% incorporate the name Ampel, followed by additional descriptive words, as illustrated in the data below.

Figure 4. Language Categorization.

There are only two street names that do not include the word Ampel, namely Jl. KH Mas Mansyur and Jl. Sasak. An interesting aspect of this street name data is the linguistic characteristic observed: although the names are in Indonesian, many of the words used are borrowings from Arabic.

(b) Shop Names

The names of shops in *Kampung Ampel* and its sur-

rounding areas are predominantly derived from Arabic. Of the 70 shops identified, only ten use non-Arabic names, such as Purple Shop, Bright Shop, Simple Shop, and Three Brothers Shop. The remaining 60 shops in *Kampung Ampel* adopt Arabic-derived names, including Rezeki Shop, Nabawi Shop, Ikhtiar Shop, Barokah Shop, Burdah Shop, and Aliyah Shop, among others (such as **Figure 5**).

Figure 5. Language Categorization.

The use of Arabic loanwords in store names is closely tied to the Ampel community, which has a long history of Islamic propagation. Additionally, the linguistic landscape in the naming of these establishments is strongly associated with the predominance of Arab traders in *Kampung Ampel*. These establishment names serve both informational and symbolic functions, reflecting the identity of *Kampung Ampel*'s inhabitants.

(c) Building Names and Instructions

The majority of signboards in *Kampung Ampel* are in Indonesian, featuring terms such as Bathroom, Toilet-Ablution, Men-Women, and *Sunan Ampel* Religious Tourism Area (such as **Figure 6**). As the national language, Indonesian is used to convey essential information to visitors in *Kampung Ampel*.

Burial sites dominate the names of locations and buildings in *Kampung Ampel*, including *Sunan Ampel*'s Tomb, Mbah Soleh's Tomb, Mbah Abdurrahman's Tomb, KH Hasan Gipo's Tomb, Mbah Bolong's Tomb, Ampel Denta Sound Studio, and others (such as **Figure 7**). The prominence of burial site names is due to the historical significance of *Kampung Ampel*, which is home to many figures who contributed to the spread of Islam and are highly revered by the local community.

Figure 6. Signage Using Indonesian (Monolingual) in Public Facilities.

Figure 7. PInformational and Directional Signs in Indonesian (Monolingual).

4.1.2. Bilingual Linguistic Landscape

A total of 128 bilingual linguistic landscape data points were identified throughout *Kampung Ampel*. A bilingual linguistic landscape refers to the presence of two languages on various public signs within the *Kampung Ampel* area. The collected data reveal different models of bilingual landscapes, as presented in the **Figure 8** and **Table 4**.

The diagram above reveals that, among the 128 bilingual linguistic landscape data points, 97 (75.8%) feature Indonesian and Arabic, 29 (22.7%) use Indonesian and English, 1 (0.8%) combines Indonesian and Javanese, and 1 (0.8%) includes English and Javanese. *Kampung Ampel*'s bilingual linguistic landscape predominantly consists of Indonesian and Arabic, followed by Indonesian and English. This linguistic landscape is evident in business names, street names, directional signs, and location names. Bilingual signage constitutes the majority of the linguistic landscape in *Kampung Ampel*, accounting for 50.6% of the total data. Examples of the bilingual linguistic landscape can be found on signboards such as Jl. Ampel Menara, which includes Arabic script underneath, toilet instructions with Arabic text, as well as business names such as Burdah Muslim Clothing Shop, Maraheb Café & Arabian Resto, Lite Version of Azizah Arabian Food Shop, and Zoor Bluder & Bakery. The following examples of bilingual linguistic landscape from *Kampung Ampel*, Surabaya (**Figures 9** and **10**).
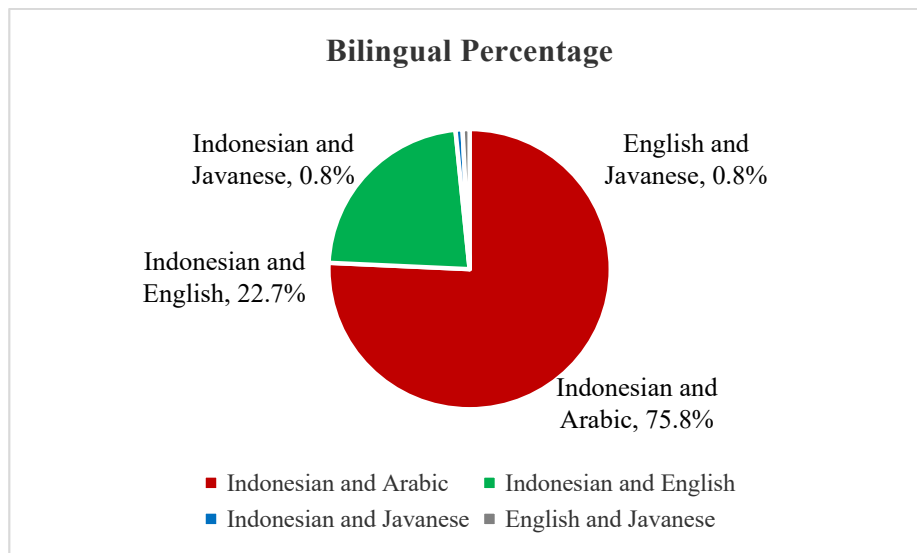
Figure 8. Bilingual Percentage.

Table 4. Bilingual Percentage.

No	Language Categorization		
	Information	**Amount of Data**	**Percentage**
1	Indonesian and Arabic	97	75.8%
2	Indonesian and English	29	22.7%
3	Indonesian and Javanese	1	0.8%
4	English and Javanese	1	0.8%
	Amount	128	100%

Figure 9. The Street Name Ampel Menara Features Both Indonesian and Arabic Script; the Linguistic Landscape of the Toilet Instructions Includes English and Arabic Script; and the Shop Name Ampel Cellular Appears in Indonesian.

Figure 10. The Linguistic Landscape Consists of Indonesian and Arabic, Primarily Used by Pilgrims.

4.1.3. Multilingual Linguistic Landscape

A multilingual linguistic landscape consists of more than two languages. In *Kampung Ampel*, 7.1% of the linguistic landscape falls into this category. A distinctive feature of this multilingual setting is that the regulations in *Kampung Ampel* are printed in seven different languages. The multilingual linguistic landscape primarily consists of directions, informational signs, and rules that visitors must follow. Directions are presented in Indonesian, English, and Arabic. The languages used in all multilingual linguistic landscapes (LLs) in *Kampung Ampel* are shown in **Figure 11** and **Table 5**.

(1) Indonesian + English + Arabic.

(2) Indonesian + Arabic + Madurese + Javanese + Malay.

(3) Indonesian + English + Dutch + German + Mandarin.

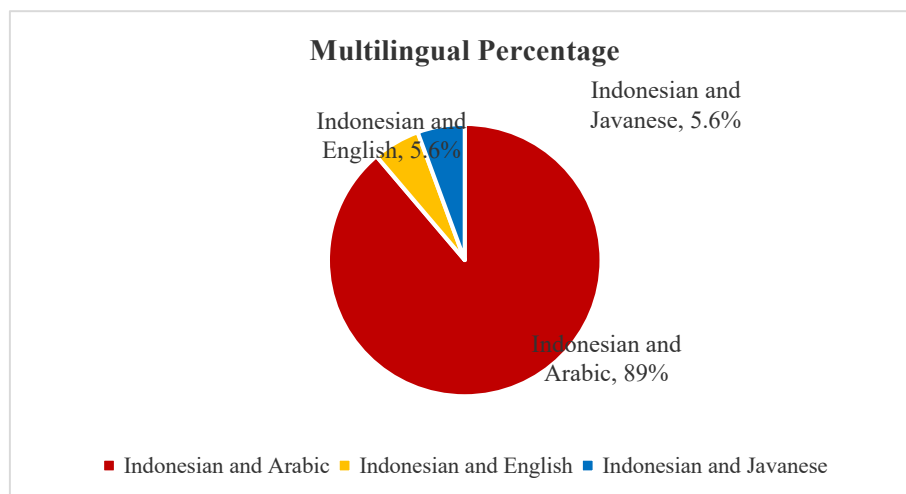
Figure 11. Multilingual Percentage.

Table 5. Multilingual Percentage.

No	Language Categorization		
	Information	Amount of Data	Information
1	Indonesian and Arabic	16	89%
2	Indonesian and English	1	5.6%
3	Indonesian and Javanese	1	5.6%
	Amount	18	100%

According to the diagram above, 16 (89%) of the 18 multilingual linguistic landscape data points are classified as Indonesian, English, and Javanese, while 1 (5.5%) includes Indonesian, English, Javanese, and other languages. The following instances (**Figures 12** and **13**) illustrate the multilingual linguistic landscape.

Figure 12. Regulations Presented in Five Languages. Multilingual Linguistic Landscape Featuring Seven Languages (Indonesian, Arabic, Madurese, Javanese, and Malay).

Figure 13. Linguistic Landscape Incorporating Multiple Languages and Scripts: Indonesian, Korean, Arabic, Javanese, and Sanskrit.

The linguistic landscape's appearance reflects language contestation. Language contestation refers to the competition among different languages within the linguistic landscape of outdoor media [16]. Thus, within the same geographical area or community, multiple languages compete for a more prominent role and greater influence in daily life, education, media, politics, and other domains. Language contestation can occur in various settings and levels of complexity, typically involving social, cultural, and economic components. However, while teachers have learned discovery learning [22]. The linguistic environment of *Kampung Ampel* includes Indonesian, Arabic, English, Madurese, and Javanese. Despite the presence of other languages such as Mandarin, Dutch appears only in a few instructions. This language contestation demonstrates that Indonesian

is prioritized, particularly for instructions, information, and visitor regulations. Languages with greater social and political significance, such as Indonesian, generally receive more support and protection from the government or official institutions. In some cases, the official language is emphasized in government, education, and publishing, leading to the limited use of minority languages. This linguistic contestation can indirectly reflect the attitudes of language speakers in a given region toward national language policy. The linguistic landscape of *Kampung Ampel* reflects government language policy, with Indonesian serving as the primary language, followed by English, regional languages, and Arabic.

According to Cenoz and Gorter [20] and Huebner [8], the linguistic landscape can serve as an indicator of the relationship between language and society. In this regard, language functions as the most direct and rapid tool for identifying individuals and the most sensitive early indicator of societal change [10]. Consequently, linguistic landscapes can represent the social conditions of a particular region. In *Kampung Ampel*, where the linguistic landscape predominantly features Indonesian with a noticeable presence of Arabic loanwords on various public signs, it can be argued that the inhabitants of Ampel continue to adhere to the locality that defines their identity, namely the Islamic religion. The presence of multiple languages in its linguistic landscape reflects the identity and ideology of the Ampel community, as well as its openness to social developments such as globalization and modernity. This illustrates that language is not a neutral medium of ideology, but rather a vehicle through which power relations and cultural values are expressed and negotiated [23].

The dominance of Arabic loanwords in *Kampung Ampel*'s linguistic landscape can be attributed to several factors, including commercial history and religion. *Kampung Ampel* has long been recognized as a center of trade and Islamic religious activity. Trade between Arab and Indonesian regions, particularly *Kampung Ampel*, has been ongoing for generations. Through interaction and cultural exchange, Arabic terms may have been integrated into the local language. Additionally, the influence of Islamic culture plays a crucial role in the lives of *Kampung Ampel* residents. Since the 15th century, Islamic teachings have spread throughout the region via Middle Eastern trade and scholarly activities.

Arabic has crucial significance in Islam. It occupies a unique position in the Islamic world as the sacred language of the Quran and the primary medium of instruction for numerous religious activities [24]. Consequently, many religious terminologies, phrases, and technical terms, such as prayer, ablution, and mosque, originate from Arabic. The connection between oral traditions and local culture has played a role in the widespread adoption of Arabic loanwords. Like many other historic settlements in Indonesia, *Kampung Ampel* has a rich oral culture. Stories, folktales, and other oral traditions often incorporate Arabic loanwords to convey religious, historical, or mythical concepts [25]. Islam has a significant influence on the daily lives of *Kampung Ampel*'s residents, as it is the dominant religion in Indonesia [26,27]. Many Arabic words are used to describe acts of worship and religious rituals, as well as to communicate with fellow Muslims. Examples of commonly borrowed Arabic words include "salat" (prayer), "puasa" (fasting), and "haji" (pilgrimage). Beyond its religious importance, *Kampung Ampel* has historically been a key destination for traders and scholars from Arabic-speaking regions. Encounters with Arab immigrants have further facilitated the introduction of Arabic loanwords into the local language.

Acculturation and multilingualism in *Kampung Ampel* also significantly shape its linguistic landscape. As a hub of diverse nationalities and cultures [28], *Kampung Ampel* exhibits linguistic integration, where Arabic, among other languages, has been incorporated into everyday vocabulary (e.g., **Figure 14**). Furthermore, factors such as social status and cultural pride contribute to the adoption of Arabic loanwords. The use of Arabic terms may symbolize socioeconomic status and cultural identity [29]. *Kampung Ampel*'s residents take pride in their historical and religious heritage, which is reflected in their frequent use of Arabic words in communication. Many regions with long histories of cultural exchange and trade share similarities with *Kampung Ampel*, where the dominance of foreign-language loanwords reflects complex social, historical, and cultural dynamics.

Figure 14. The Shop Name Uses Three Languages, Namely Arabic, English and Indonesian.
(Multilingual Linguistic Landscape)

Globalization and the increasing accessibility of digital media have also influenced *Kampung Ampel*'s linguistic landscape. As the internet and Arabic-language social media platforms continue to gain popularity, many new Arabic words and phrases have entered the local lexicon. Consequently, the prominence of Arabic loanwords in *Kampung Ampel*'s linguistic landscape can be attributed to the deep historical ties of Islam, cultural connections with the Arabic-speaking world, and the enduring role of oral traditions and daily communication in preserving these words. However, it is important to emphasize that while Indonesian remains the official language, regional languages continue to play a vital role in the daily lives of people in traditional communities like *Kampung Ampel*. The village's linguistic landscape is characterized by a dynamic interplay of Arabic, Javanese, Indonesian, and other languages. The factors mentioned earlier—such as *Kampung Ampel*'s Islamic heritage, trade relationships, the presence of Islamic boarding schools, and cultural identity—have all contributed significantly to the region's linguistic diversity.

4.2. Geosemiotic Analysis of the Linguistic Landscape of Kampung Ampel

Geosemiotic research can reveal how toponymy, or place names, contributes to a community's local identity. The selection of place names in a community may reflect cultural beliefs, historical influences, or societal developments. A geosemiotic study conducted in *Kampung Ampel*, Surabaya, indicates that analyzing toponymy provides valuable insights into local identity, history, and social change.

In the context of geosemiotics, street names in *Kampung Ampel*—such as **Jalan Ampel Mulia, Ampel Menara, Ampel Suci,** and **Ampel Magfur**—form a toponymic network that encapsulates social meaning, cultural values, and the identity of the local community. A geosemiotic examination of these names offers a deeper understanding of how the residents conceptualize and represent themselves through the linguistic landscape of their physical environment.

a. Jalan Ampel Mulia: This street name integrates the words Ampel and Mulia. The name Ampel signifies the historical and cultural identity of the village, while Mulia conveys a sense of nobility and grandeur. This name represents an aspiration to establish a community that is esteemed both socially and spiritually, reflecting deep respect for the environment and local traditions.

b. Ampel Tower: The linguistic landscape of Jalan Ampel Menara highlights the street's distinctive cultural and architectural features. The word Menara (tower) may refer to a prominent structure that serves as a landmark of *Kampung Ampel*, reinforcing a strong spatial and cultural identity tied to this particular area.

c. Ampel Suci: The name Jalan Ampel Suci embodies themes of cleanliness, sanctity, and purity, which are deeply rooted in religious values. The term Suci (holy) reflects efforts to uphold environmental cleanliness and spiritual integrity, signifying a connection between the physical space and the religious devotion of the community.

d. Ampel Magfur: This street name derives from Ampel, denoting the village's identity, and Magfur, an Arabic word associated with divine forgiveness and mercy.

The term Magfur conveys spiritual values, reflecting the ethical and religious principles upheld by the local community. This name represents a commitment to compassion, morality, and social harmony within *Kampung Ampel*.

Through geosemiotic analysis, these street names can be read as linguistic or linguistic representations of the values, aspirations, and identities that are inextricably linked with the inhabitants of *Kampung Ampel. Kampung Ampel's* physical location and language are inextricably intertwined, forming a complex story about how the community produces and interprets their area, revealing profound aspects of local culture and identity.

In addition to street names that show local identity, geosemiotic names of graves in *Kampung Ampel* can provide a foundation for more in-depth geosemiotic analysis. The many physical names of the tombs in Ampel hamlet indicate not only religious locations but also cultural and historical characteristics specific to the hamlet. Geosemiotics can go deeper into meaning and symbolism contained in the names of these graves wihch are highly sacred and respected by the people of *Kampung Ampel*.

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Those are considered sacred and respected by the inhabitants of *Kampung Ampel*. From a geosemiotic standpoint, these tombs are not merely burial sites, but also maps of spatial meaning. The graves become focal places in the physical environment, influencing cultural and spiritual tales. Information boards, directions, bans, and other visible features surrounding these tombs can be investigated to better understand how this space contributes to the construction of identity and the preservation of local values in *Kampung Ampel*, a popular religious tourism destination.

Alif Store: "Alif" is the first letter of the Arabic alphabet. The usage of these letters in the store name may indicate a desire to emphasize simplicity, sustainability, or other essential aspects of the firm. Geosemiotics investigates how the retailer seeks to project a clean, basic image. Geosemiotics demonstrates in this collection of shop names that *Kampung Ampel*'s commercial space represents deeper spiritual and cultural values in addition to economic interactions. These names form a shared narrative about village and communal identity, which is infused with Islamic religious beliefs. This shop has become more than just a place to buy; it becomes a place that absorbs meaning and symbolism in the context of everyday life and Islam in the local community. The use of Arabic in store names such as "Al Haddad," "Nabawi," or "Abu Ahnaf" creates a religious and spiritual dimension in the commercial space. This can reflect the strong Islamic identity in the village community. Names such as "Rohmah" or "Alif" reflect the wider influence of Arabic culture within the village community.

4.2.1. Visual Communication Patterns

Geosemiotic theory can explain visual mapping and the placement of signs or writing throughout the hamlet [30]. Visual communication patterns in *Kampung Ampel's* linguistic landscape can be evaluated geosemiotically, particularly in terms of visual mapping and sign or writing placement around the community. This understanding can shed light on how the presence of Indonesian as the dominant language is reflected in the use and arrangement of visual components. *Kampung Ampel's* street signs are predominantly in Indonesian. The use of clear easy-to-read signage results in efficient visual mapping. Signboards like "Jalan Ampel Mulia" or "Ampel Suci" illustrate the use of Indonesian as a form of communication that is commonly understood by local residents. Additionally, most public information boards, such as direction signs, employ Indonesian as the primary language. This information can help residents and visitors navigate and locate directions across the community. Indonesian is commonly used on information boards at major sites such as mosques, schools, and markets.

Indonesian is the most commonly utilized communication medium for business and store signs. Shop names, such as "Toko Al Haddad," "Toko Nabawi," or "Toko Rohmah," use Indonesian to express information about the type of business or products sold. Public posters or

announcements, such as those about events or community activities, typically employ Indonesian to reach a larger audience. This demonstrates Indonesian's position as an effective and inclusive communication tool throughout the community. In all of these cases, geosemiotics can help us understand how Indonesian is utilized not just as a practical medium for everyday communication, but also as a symbol of *Kampung Ampel* national identity. This visual mapping reinforces Indonesian dominance in public areas, resulting in a cohesive and effective communication environment.

4.2.2. Implementation of the National Language Policy

The study's findings revealed that Indonesian dominated the linguistic landscape in *Kampung Ampel* in the monolingual category. The findings on *Kampung Ampel's* linguistic landscape are consistent with Republic of Indonesia Presidential Decree No. 63 of 2019 (Article 40 paragraph 1), which states that Bahasa Indonesia (BI) must be used on public signs, road signs, public facilities, banners, and other information tools that provide public services. This tendency is a reflection of Indonesia's robust execution of national language policy. This policy, which designates Indonesian as the official language and lingua franca, seeks to promote linguistic unity among Indonesia's diverse ethnicities and regional languages. With Indonesian dominating the linguistic landscape in *Kampung Ampel*, Surabaya, it appears that the national language program was successful in attaining its objectives. The exclusive use of Indonesian within this community promotes harmony in communication among community members, strengthens national identity, and eliminates the possibility of misunderstandings due to language differences.

The use of Indonesian in *Kampung Ampel*, which is predominantly monolingual, demonstrates the policy's efficacy in fostering social cohesiveness and efficient communication on a local level. This policy lays the groundwork for Indonesia's varied community to unite and develop a national identity. In this framework, national language policy serves not only as a tool for daily communication, but also as a means of developing a sense of togetherness and oneness across various societal groupings. The mono-

lingual Indonesian environment in *Kampung Ampel* exemplifies the effectiveness of the government's efforts to establish a strong national identity through language unity. Even while Indonesian serves as a uniting language, the diversity of regional languages remains a vital cultural resource. As a result, policies that support the preservation of regional languages while also encouraging their development can provide a balanced approach to ensuring national identity and cultural variety at the local level. It should also be noted that these findings may indicate a decrease or reduction in the use of regional languages in the hamlet. To ensure the effectiveness of this national language policy, initiatives to preserve local linguistic and cultural diversity must also be considered. In this way, society may strike a good balance between national identity and cultural diversity, thereby preserving Indonesia's richness.

5. Conclusions

This examination of the linguistic landscape of *Kampung Ampel*, Surabaya, concludes that in terms of language contestation, *Kampung Ampel* linguistic landscape is divided into monolingual, bilingual, and multilingual categories. The monolingual linguistic environment is dominated by Indonesian, but the bilingual linguistic landscape is dominated by both Indonesian and Arabic. Meanwhile, the multilingual linguistic environment of *Kampung Ampel* consists primarily of Indonesian, Arabic, and English.

This geosemiotic analysis of *Kampung Ampel* linguistic landscape focuses on textual data about language contestation that may be found across *Kampung Ampel*, Surabaya. Geosemiotic research of the linguistic environment in *Kampung Ampel* can highlight the intricate link between language, physical place, and social meaning. Geosemiotic research of the linguistic landscape of *Kampung Ampel*, Surabaya, provides a thorough knowledge of how language, symbols, and physical location interact to shape identity and social meaning within the community.

Geosemiotic research highlights the importance of language in the *Kampung Ampel* environment, serving as a source of meaning, identity, and social cohesiveness in addition to communication. The map of the linguistic environment of *Kampung Ampel*, where the majority speaks Indonesian monolingually, conforms to Indonesia's nation-

al language policy. This policy is explained in Article 36 of the 1945 Constitution, which stipulates that Indonesian is the country's official language. Aside from that, in a broader sense, the construction of Indonesian national identity is founded on the usage of Indonesian as a communication tool that links various ethnic and linguistic groups across the archipelago.

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All authors contributed equally to the conception, design, data collection, analysis, and writing of this study. All authors have read and agr eed to the published version of the manuscript.

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