



## Exploring Languages in the Linguistic Landscape of Bandar Grisee

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### Abstract:

*This current study investigates the languages used in the linguistic landscape of a heritage tourism place, Bandar Grisee, Gresik, Indonesia. A total of 125 signs were collected through observation and photograph methods. These signs were then analyzed with focusing on the language choices and the strategy of the languages and the information presented in the signages. The results show that the languages used in the linguistic landscape of Bandar Grisee, both in top-down and bottom-up signs, are presented in the same categories: monolingual, bilingual, and multilingual. However, the language choices vary significantly among the signs. The salience of Indonesian and languages related to the cultural and historical values, such as Javanese, Chinese, Arabic, and Dutch, clearly appears in top-down signs, while bottom-up signs predominantly feature English, which is appealing for commercial purposes. The strategy of the languages and information presented in each sign is also different. Top-down signs predominantly use monolingual languages, while bilingual and multilingual signs employ the overlapping and fragmentary strategies. Conversely, bottom-up signs predominantly use bilingual languages with the fragmentary strategy. These results conclude that signmakers have a significant impact on the languages used, both in the language choices and the strategy, in the linguistic landscape of Bandar Grisee to reach their own goals on making the signages. Thus, the linguistic landscape could be a potential tool for the establishment of sustainable tourism and support the Sustainable Development Goals (SDGs) by preserving cultural heritage.*

**Keywords:** Bandar Grisee, bottom-up, heritage site, linguistic landscape, top-down

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## 1. INTRODUCTION

The term “linguistic landscape” (henceforth: LL) was initially coined by Landry and Bourhis (1997) to denote the visibility and salience of languages on commercial and public signs within a specific territory or region. In a broader definition of linguistic landscape, they stated that linguistic landscape consists of the language employed in public road signs, street names, place names, advertising billboards, commercial shop signs, and public signs on government buildings, combining to form the linguistic landscape of a given territory, region, or urban agglomeration. It can serve two basic functions: an informational function and a symbolic function (Landry S Bourhis, 1997, pp. 25–29).

As a study of the languages used in its written form in the public sphere (Gorter, 2006), signs are the vital object in the linguistic landscape research. Backhaus (2007) defines signs as any written text including large commercial billboards outside department stores as well as tiny handwritten stickers placed on lamp-posts. Ben-Rafael et al. (2006) classified signs in two types: top-down and bottom-up.

“The top-down LL items included those issued by national and public bureaucracies, public institutions, signs on public sites, public announcement and street names. ‘Bottom-up’ items, on the other hand, included those which were issued by individual social actors, shop owners and companies like names of shops, signs on businesses and personal announcements” (Ben-Rafael et al., 2006).

A linguistic landscape can guide tourists, foreigners, and researchers to a deeper understanding of the languages, cultures, and hierarchical linkages that influence trade, tourism, investment, education, and public opinion, much as a GPS device can guide a tourist to a particular destination (Alfaifi, 2015). The linguistic landscape of tourism places also presents and preserves the local historical trajectory, social culture, indigenous value, language status, and other relevant information (Pan, 2025; Zhang, 2024; Sheng S Buchanan, 2022; da Silva et al., 2021).

Many linguistic landscape studies are conducted in heritage tourist places. Robinson-Jones (2024) explored the linguistic landscape in the ‘Gerhard Rohlfs’ Museum of the Calabrian Greek Language (Greko) and argued that the languages used in the museum could support safeguarding measures for languages as intangible cultural heritage. Mulyawan et al. (2022) examined language contestation at Batukau temple in Bali and revealed that language policy had a significant impact on the language choice presented in the linguistic landscape of the temple. Nuswantara et al. (2021) explored multilingualism in the linguistic landscape of Sunan Ampel tomb complex and found that the languages used, particularly the Arabic language, in the tomb complex served the atmosphere of Islamic ambiance to attract the visitors. In addition to that, ancient cities are frequently explored as the research site in the linguistic landscape studies to examine the pivotal role of linguistic landscape in the transformation of ancient cities into tourist attractions (An S Zhang, 2024; Guo et al., 2023; Kim S Ahn, 2023), demonstrate the languages used of public signs in a certain ancient city (Lu et al., 2021; Xia S Li, 2016), and portray multilingualism (Alomoush, 2023).

Ancient cities have played an important role in the historical development of a city, serving as the epicenter of economic, political, and cultural activities during certain periods. These areas offer distinctive architectural beauty and valuable historical narratives, reflecting the evolution of a

community. However, as cities change and evolve, many ancient cities have been marginalized, both in terms of building maintenance and their role in the social life of the community.

Consequently, there has been an initiative to transform ancient cities to revitalize historical and cultural values contained within these areas. The revitalization of ancient cities can be achieved by integrating entertainment, tourism, and media in a manner that does not contradict the principles of conservation. This integration has the potential to foster self-sufficiency within the designated region. It not only enhances the economic viability of the community but also contributes to the financial autonomy of the city government (Sari et al., 2017).

Linguistic landscape of ancient cities has also been studied in Indonesia. Zaman (2021) investigated the language attitudes of the community and museum building managers in the Ancient City of Jakarta and concluded that the language attitudes reflected positively in the use of Indonesian in the naming of museums in the area. However, less positive attitudes were illustrated in many public signs, which were still presented only in foreign languages. This study has not widely discussed the languages used in the Ancient City of Jakarta. Meanwhile, Rahmawati (2024) analyzed language and visual aspects in the linguistic landscape of the Ancient City of Jakarta and revealed that Indonesian was frequently used in the area and the language composition mostly employed the polarized composition.

Due to its extensive history and civilization, Indonesia is home to numerous ancient cities, each with its own unique history and cultural heritage. However, the linguistic landscape studies in these ancient cities remain under explored. One such example of the ancient cities is Bandar Grissee, the ancient city in Gresik, East Java.

Gresik was an important port on the north coast of Java from the 14th to the early 17th century. It controlled the import of spices from Banda and Maluku to the port of Malacca (Fauzi S Razif, 2017, p. 128). Gresik was considered to be one of the most important ports and trading places between nations and countries. Many foreign traders stopped in Gresik to trade and preach, especially Muslim traders. This situation persisted until the colonization era even as late as the 18th century. It drove many foreigners to stop and settle around the port of Gresik. Some of them came from Gujarat, China, Bengal, and the indigenous people of Kozhikode. One factor that contributed to the establishment of numerous foreign communities in Gresik was the amiable disposition of the local people. These communities established settlements, such as Pekelingan Village, Kemasan Village, Malay Village, and Arab Village (Murtadho, 2016). In 2022, the local government began to revitalize the ancient villages around the port of Gresik into a heritage tourism place called Bandar Grissee (Hendriyani, 2022). The name Bandar Grisse is derived from the word “Bandar” (literally, port) (Disparekrafbudpora, 2023) and the word Grisse which refers to the Dutch (VOC) way called Gresik (Jarwanto, 2019).

Based on the abovementioned background and the previous studies elaborated above, the existing linguistic landscape of ancient cities in Indonesia merely focus on the languages used and have not discussed the distinction of the languages used in government (top-down) and privat (bottom-up) aspects. Ben-Rafael et al. (2006) posit that the patterns of top-down and bottom-up in the linguistic landscape can reflect different ways in which individuals, collectives, associations, institutions, and governments cope with the game of symbols within a complex area. Furthermore, Reh (2005) underscores that the social layering within a community can also be reflected through how to use languages and convey information within a text. She proposes strategies of multilingual writing text relating to the combination of languages and information, namely duplicating, fragmentary,

overlapping, and complementary. The duplicating strategy involves the presentation of the same text in multiple languages. The fragmentary strategy entails the presentation of the complete text in one language, with select parts translated into additional languages. The overlapping strategy occurs when only part of the text is repeated in at least one more language, with other parts remaining in one language only. The complementary strategy involves the use of different languages to convey different parts of the information.

This current study attempts to examine the languages used in the linguistic landscape of Bandar Grissee, Gresik, Indonesia, with a focus on the language choices and the strategies of the languages and information presented in both top-down and bottom-up signs. The findings of the analysis can reflect sustainable tourism practices, such as promoting local language and culture, environmental management, and community involvement, that will contribute to optimize the linguistic landscape in enhancing a more sustainable tourism in Indonesia and beyond. Hence, conducting this research is necessary to address the development of linguistic landscape study in supporting the Sustainable Development Goals (SDGs) by preserving cultural heritage and contributing to sustainable cities and communities.

## **2. RESEARCH METHODOLOGY**

The current study focuses its analysis on both top-down and bottom-up signs to investigate the languages used in the linguistic landscape of Bandar Grissee. Bandar Grissee is an ancient city transformed into a heritage tourism place located in Gresik Regency, East Java, Indonesia. It was a residential area for foreign traders regarding the fame of the port of Gresik as the pivotal trading center from the 14th to the 17th century. Bandar Grissee is relatively large and consists of seven streets, namely Jalan Kramatlangon, Jalan Malik Ibrahim, Jalan Agus Salim, Jalan KH Zubair, Jalan Basuki Rahmat, Jalan AKS Tubun, and Jalan Setia Budi. In addition, there are also some revitalized villages that have their own characteristics, they are Arab Village (Kampung Arab), Chinese Village/Chinatown (Kampung Pecinan), Bedilan Village (Kampung Bedilan), and Kemas Village (Kampung Kemas). This study takes these revitalized villages to represent the languages used in the linguistic landscape of Bandar Grissee.

A total 125 signs in both top-down and bottom-up signs were collected in January 2024 and were based on convenience sampling to capture the signs in Bandar Grissee, especially in Arab Village (Kampung Arab), Chinese Village/Chinatown (Kampung Pecinan), Bedilan Village (Kampung Bedilan), and Kemas Village (Kampung Kemas). However, the sampling adhered to the definition of sign by Backhaus (2007, p. 66), which refers to any piece of written text within a spatially definable frame, including anything from a small handwritten sticker attached to a lamp-post to a huge commercial billboard. Thus, these signs in this study comprise street names, commercial signs, shop names, building names, billboards, information signs, graffiti, inscriptions, and notice signs. According to Hult (2009, p. 90), linguistic landscape analysis methodologically relies on photography and visual analysis. Hence, observation and documentation methods were carried out in collecting the data in this study. Furthermore, field research was needed to conduct the collection data methods. The researchers walked along the villages and took photos of the signs to document the data. The observation during the field research helped the researchers to understand more about the situation of the linguistic landscape in Bandar Grissee.

After collecting the data, the data were analyzed by following these steps: First, the data were categorized into top-down and bottom-up following the classification by Ben-Rafael (2006). Top-down (government signs) refers to official signs issued by the government and governmental bodies

as well as formal signs in major public spaces (e.g. public announcement, institution signs, and street signs). Meanwhile, bottom-up includes signs initiated by individual actors at a grassroots level as well as by commercial businesses (e.g. shop signs and personal

announcements). Afterwards, the data were identified based on the languages used on these signs: monolingual, bilingual, and multilingual. The languages were also analyzed based on the strategy of the languages and information presented in the signages following the multilingual written texts by Reh (2005) including duplicating, fragmentary, overlapping, and complementary. Last but not least, all of the data then calculated to attain the statistical data of the languages used in the linguistic landscape of Bandar Grissee, particularly the language dominance and the language combination.

For presenting the findings and discussion, a qualitative method is purely used in this study. According to Creswell (2012, p. 16), the objective of qualitative research is to explore a problem and develop a detailed understanding of a central phenomenon. In the context of qualitative research, a central phenomenon constitutes the key concept, idea, or process studied.

### 3. RESULTS AND DISCUSSION

In light of Ben-Rafael (2006) standpoints about classification methodology of linguistic landscape in top-down and bottom-up signs, the number of top-down signs (N= 69, 55.2%) in the linguistic landscape of Bandar Grissee shows a larger percentage than bottom-up signs (N= 56, 44.8%), see Table 1. The top-down signs dominate the signages in Bandar Grissee are also the impact of transformation of the ancient city into a heritage tourism place in 2022. In response, the regional government of Gresik revitalized and renovated the area, which included the installation of official signs such as information signs and warning signs. Look at Figure 1, an example of information signs, that is about Toko Garling I which has been regarded as a heritage building (Keputusan Bupati Gresik, 2017). The information sign facilitates visitors to understand more about the underlying history of the heritage site. Meanwhile, the bottom-up signs mostly comprise commercial signs of UMKM or MSMEs (micro, small, and medium enterprises) owned by the local people. Look at Figure 2, an example of food stalls' signs in Bandar Grissee. It is evident that the transformation of this city into a heritage tourism place also empowers the locals to establish and develop businesses.

**Table 1.** Types and proportion of signs in the linguistic landscape of Bandar Grissee

Types of Signs	Examples	Number	Percentage
Top-down	Institution signs Information signs Warning signs Street signs Inscriptions	69	55.2%
Bottom-up	Shop signs (bakeries, coffee shops, restaurants, food stalls, others) Graffiti	56	44.8%
Total	125	100%	



Figure 1. Toko Garling 1 in Bandar Grisee and the information sign



Figure 2. A food stall selling beverage

The intertwin business between top-down and bottom-up signs then influence the linguistic landscape in the heritage tourism place, Bandar Grisee. Each sign has different characteristics identified from the languages used in the signage and how the information is presented through the text in the signage. The detailed explanation of both characteristics of the signs is as follows.

As illustrated in the Figure 3 below, the total of 69 top-down signs are classified into three categories based on the number of languages involved: monolingual (one language) (N= 51, 73.9%), bilingual (two languages) (N= 16, 23.2%), and multilingual (more than two languages) (N= 2, 2.9%). The detailed languages used in the top-down signs are illustrated in Table 2.

### 3.1 Characteristics of the Top-Down in the Linguistic Landscape

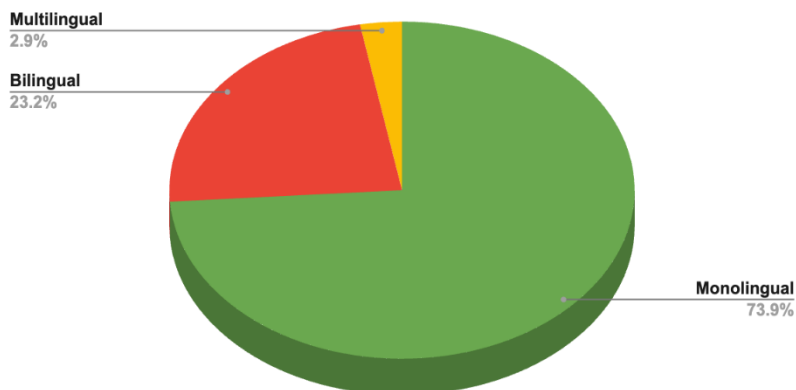


Figure 3. Percentages of top-down categorizations

As illustrated in the Figure 3 below, the total of 69 top-down signs are classified into three categories based on the number of languages involved: monolingual (one language) (N= 51, 73.9%), bilingual (two languages) (N= 16, 23.2%), and multilingual (more than two languages) (N= 2, 2.9%). The detailed languages used in the top-down signs are illustrated in Table 2.

**Table 2.** The distribution of languages used in top-down signs

Categories of Signs	Languages used	Number	Percentage
Monolingual	Indonesian	34	49.3%
	Chinese	8	11.6%
	Javanese	7	10.1%
	Arabic	2	3.0%
Bilingual	Indonesian - Arabic	7	10.1%
	Indonesian - English	6	8.7%
	Indonesian - Javanese	2	3.0%
	Arabic - Javanese	1	1.4%
Multilingual	Indonesian - Javanese - Arabic	1	1.4%
	Indonesian - Dutch - English	1	1.4%
	Total	69	100%

Based on the data above, the prominent characteristic of top-down signs in the linguistic landscape of Bandar Grissee lies in the distribution of the varieties of the languages used. The languages involve the national language, Indonesian, the local language, Javanese, the global language, English, and the languages related to the historical background of the place, such as Chinese, Arabic, and Dutch. The languages used in the linguistic landscape of Bandar Grissee are in line with the Indonesian language policy to prioritize the national language, Indonesian, in the naming of buildings or structures, apartments or settlements, offices, and commercial complexes established or owned by Indonesian residents or Indonesian legal entities. In addition, the local languages or foreign languages may be used for the names of buildings or structures, apartments or settlements, offices, and commercial complexes with cultural, historical or spiritual values (Peraturan Presiden No. 63, 2019). Furthermore, the use of Indonesian in the heritage tourism place, Bandar Grissee, relates to the target visitors who are the local people of Gresik. Therefore, the bilingual and multilingual signs mostly comprise the Indonesian language to ensure visitor comprehension and adherence to the outlined policy. Some examples of top-down in monolingual, bilingual, and multilingual signs shown in Figure 4, 5, 6, and 7 as follows.



**Figure 4.** Top-down signs in Indonesian

Figure 4 presents a billboard, a warning sign, and an information sign written in the Indonesian language without other accompanying languages. The use of Indonesian in these signs facilitates the comprehension of the information by visitors. Thus, the Indonesian language is the most predominant (N= 34, 49.3%), indicating its proportion in the monolingual signs (see Table 2). The billboard indicates the distance to the landmark in Kampung Kemas known as Rumah Gajah Mungkur or The House of Gajah Mungkur. The warning sign delineates the prohibitions and sanctions that pertain to the tomb site of Maulana Malik Ibrahim, a notable religious destination in Kampung Arab. The warning sign is designed by the Balai Pelestarian Cagar Budaya (Cultural Heritage Preservation Center) of East Java. Finally, the information sign details the history of the preservation of the Maulana Malik Ibrahim's tomb site as a cultural heritage. The majority of monolingual top-down signs in the Indonesian language is displayed to convey information as explained above. The signages are intended for the visitors. Additionally, other languages in the monolingual signs, such as Javanese, Arabic, and Chinese are mostly presented as inscriptions in the heritage building as illustrated in the Figure 6 below.



Figure 5. Inscriptions as one of top-down signs in monolingual

Figure 5 comprises a Chinese inscription in a pillar in Kampung Pecinan, an Arabic inscription in a wood ornament in a gate in Kampung Arab, and a Javanese inscription in a stone in Kampung Arab. The Chinese inscription expresses Chinese characters “唐人街, Tánggrénjiē” (literally, Chinatown), which are displayed in the pillars along the streets in Kampung Pecinan. While serving a decorative purpose, as they denote the identity of the area and its belonging to a particular group (Landry S Bourhis, 1997, p. 27).

The Arabic inscription and the Javanese inscription in Kampung Arab (See Figure 5) similarly represent the identity of the area. Kampung Arab has two notable religious destinations, namely the tomb of Sunan Gresik (Maulana Malik Ibrahim) and the tomb of the first regent of Gresik, Kiai Tumenggung Puspongoro. The Arabic inscription comprises part of one of the verses of the Al Quran, Surat Al-Qashash verse 88 “كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهٗ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ” (literally, every things must perish, except Allah. To Him belongs all determination, and to Him alone are you returned). Maulana Malik Ibrahim, also recognized as Sunan Gresik, stands as one of the nine saints (Wali-Songo), nine figures who spread Islam in Java Island. The presence of these verses in the tomb site serves to substantiate the identity of Maulana Malik Ibrahim as the significant figure in the dissemination of Islam in Java, particularly in Gresik. Moreover, the Javanese inscription found in the tomb site of the first regent of Gresik further underscores the information about the historical and cultural significance of the site (Landry S Bourhis, 1997, p. 25). The inscription

contains a statement regarding the establishment of the tomb site, which is dedicated to the ancestors of Kiai Tumenggung Pusponegoro. The inscription utilizes Javanese scripts due to its creation in 1645, a period during which the Javanese language served as the lingua franca among the Gresik people. According to certain research, the authenticity of public signage in cultural and historical tourism destinations may be reinforced by the use of local languages and scripts. In addition to drawing tourists, the element of local authenticity helps to preserve local languages and cultures (Nie S Yao, 2024; Song et al., 2022).

In light of Reh (2005) standpoints about the combination types of languages and information in multilingual texts, the bilingual and multilingual top-down signs in the linguistic landscape of Bandar Grissee employ two types, namely overlapping and fragmentary. Figure 6 shows the examples of the overlapping type in bilingualism (Indonesian - Arabic) and in multilingualism (Indonesian - Javanese - Arabic). This type presents only part of its information, which is repeated in at least one more language, while other parts of the text are in one language only. The bilingualism of Indonesian and Arabic (see Figure 6, right) is employed in the slogan sign on the tomb site of Maulana Malik Ibrahim in Kampung Arab. The first line of the slogan contains an Arabic quotation, which is translated into Indonesian in the second line. The subsequent lines present the primary information, which is an invitation to keep clean in the tomb site, in Indonesian, in that the majority of visitors of the tomb site come from Indonesian, particularly the local people, thereby ensuring that the intended information of the slogan is readily comprehensible to them. A similar strategy is employed in the Indonesian - Javanese - Arabic multilingual sign depicted in Figure 6, left. It illustrates a name sign of the tomb of the first reign of Gresik, Kiai Tumenggung Pusponegoro. The first and second lines are written in the Javanese and Arabic scripts, while the third line is in the Javanese language only, and the last line gives different information in the Indonesian language regarding the individual's identity.



**Figure 6.** Bilingual (Indonesian - Arab) and multilingual (Indonesian - Javanese - Arabic) top-downs in an overlapping type



**Figure 7.** Bilingual (Indonesian - English) and multilingual (Indonesian - Dutch - English) top-downs in a fragmentary type

Figure 7 illustrates the fragmentary type in the bilingual (Indonesian - English) and the multilingual (Indonesian - Dutch - English) sign. The fragmentary type refers to the texts in which the full information is given only in one language, but in which selected parts have been translated into an additional language or additional languages. Indonesian is mostly employed in these signs, while the additional languages, such as English and Dutch, are completed. The warning sign (see Figure 7, left) found in Kampung Bedilan is displayed in Indonesian “PELAN-PELAN 5 KM KECEPATAN MAKSIMAL. Anda Berada di Kawasan Kampung Heritage Gresik Kota Lama” (literally, Slow down, please. You are in the old town Gresik heritage village). The main point to warn the people is delivered in Indonesian, but the word ‘heritage’ is in English. Similar case is in the multilingual sign (see Figure 7, right), the main information is presented in Indonesian, and The Dutch language is given to the naming of the office “Gouw Van Nederland Indie”, while the English language appears in the information to complete it “Silahkan scan QR code”. Scan QR is an English word. Even the English language is an additional language, but it can also be attributed to the fact that Indonesian people may still be less capable of using the Indonesian collocation. Rahmawati et al. (2022) posit that people are more interested in utilizing other languages than their own local or national languages because they feel uncomfortable and unaccustomed to employing collocations.

### 3.2 Characteristics of the Bottom-Up in the Linguistic Landscape

In a similar categorization of the top-down signs, the bottom-up signs (N= 56) are classified into three categories (see Figure 8): monolingual signs with one language (N= 24, 42.9%), bilingual signs with two languages (N= 29, 51.8%), and multilingual signs with more than two languages (N= 3, 5.4%). The detailed explanations about the characteristics of the languages used in the bottom-up signs are presented below.

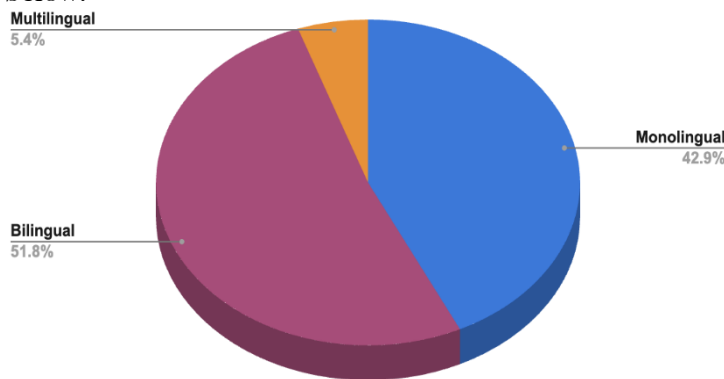


Figure 8. Percentages of bottom-up categorizations

Table 3. The distribution of languages used in bottom-up signs

Categories of Signs	Languages used	Number	Percentage
Monolingual	Indonesian	20	35.7%
	English	4	7.1%
Bilingual	Indonesian - English	24	42.9%
	Indonesian - Javanese	5	8.9%
Multilingual	Indonesian - Javanese - English	2	3.6%
	Indonesian - Hindi - English	1	1.8%
	Total	56	100%

As shown in Table 3, the languages used in the bottom-up signs are quite the same as those used in the top-down signs, consisting of the national language, Indonesian; the local language, Javanese; the global language, English; and another language, Hindi. The distinct characteristics of the bottom-up signs and the top-down signs are significantly visible in the use of English in the signs. English appears in all signs, either in monolingual, bilingual, or multilingual signs. Moreover, the largest distribution of the languages in the bottom-up signs is bilingual with Indonesian and English (N= 24, 42.9%) followed by the monolingual Indonesian signs (N= 20, 35.7%). In the linguistic landscape of Bandar Grisee, bottom-up signs comprise commercial shop signs and graffiti created by the grassroots. Thus, the English language is commodified for commercial purposes. Syamsurijal et al. (2023) argue that the use of foreign languages, especially English, can strengthen brand makers and business image as an attraction for consumers. In addition to that, Khazanah et al. (2021) posit that the use of English can reflect certain symbolism that is constructed by the owners, such as indexing sophistication, fashionable appearance, and cosmopolitanism.

Here are some typical examples of bottom-up signs in the linguistic landscape of Bandar Grisee. Figure 9 shows the bottom-up signs in the monolingual categories. The left sign is a store sign written in Indonesian, with the Indonesian words presented in bold upper-case letters to emphasize clear information about the items sold in the store. Moreover, the last line in the sign presents a prohibition to not park beyond the portal. The use of different colors serves to distinguish the texts on the sign. The information is presented in red, while the prohibition is in white. The right sign is a poster in a store in Kampung Arab, presented in the English language. The text informs the items sold in the store, such as wallpaper, wall banner, and artgrass. The texts are in the English language only, without employing any other languages.



Figure 9. Bottom-up in monolingual signs



Figure 10. Bottom-up in bilingual signs

Based on the above examples of bottom-up bilingual signs in Figure 10, the languages and information in the signs are presented in the fragmentary type, in which the part of information is written in one language, and the other parts are in other languages. In the bottom-up bilingual Indonesian and English signs illustrated above, the Indonesian language presents the primary information, “Warung Bedilan” and “Mie Dugem - Duduk Gembira”, which refers to the name of the restaurants. Conversely, the English language is the additional language to present the additional information, “Snacks & Beverages” and “Noodle & Dimsum - Est. 2018”, which encompasses detail about the items offered at these restaurants and the establishment date of the noodle restaurant. Bottom-up signs do not only commodify English to attract customers in Bandar Grisee but also commodify wordplay to present a catchy and playful reinterpretation. “Mie Dugem - Duduk Gembira” is an example. “Mie” is an Indonesian word that means noodle, but it is a non-standard spelling, while the standard spelling is “Mi”. The non-standard word can create a catchy visualization which can attract people as illustrated by Artawa et al. (2023). Moreover, the presence of blending “Dugem” from “Duduk Gembira” is visualizing slang and pop culture blends which can also attract people. Yule (2020) defines blending as the combination of two separate forms to produce a single new term, which is also a creative or humorous way to create a new word.



Figure 11. Bottom-up in multilingual signs

In accordance with the characteristics of bottom-up bilingual signs, bottom-up multilingual signs in the linguistic landscape of Bandar Grisee also employ the fragmentary type. As illustrated by the left sign in Figure 11, the bottom-up multilingual signs in Indonesian, Hindi, and English employ the fragmentary type. The Indonesian language provides detailed information about the available service and the operational schedule, so it serves readable information to the customers. The English language is employed as the brand of the service. It is constructed by the owner to attract the customers, since English has values of modernism and cosmopolitanism. Meanwhile, the Hindi language refers to the offered art “mahendy”. It is a pun from the word “mehndi” in the Hindi language. Heather describes mehndi as intricate patterns painted on the skins with plant dyes (Sari S Muhajir, 2021). The plant dyes is Lawsonia Inermis that is known as ‘henna/hina’ in Arabic (New World Encyclopedia, 2022) Indonesians use to pronounce mehndi as mahendi, so they write the word as they pronounce it, changing the last letter -i to -y to make it modern. In India, mehndi has already been an integral part of its culture and traditions. It is believed to bring good fortune, happiness, wealth, beauty, sensuality, and auspiciousness. It is commonly used for

various religious and cultural celebrations, such as Diwali, Karva Chauth, and Eid (Khurshidovna, 2023).

In Figure 11, the right sign exemplifies the fragmentary type in the bottom-up multilingual signs. It displays a warning sign in a vape store in Kampung Bedilan. The sign is written in Indonesian, English, and Javanese. The Indonesian language is employed to provide the primary information, which is expressed as “PERHATIAN. Selain Customer VAPORMAX. Dilarang parkir. DI SINI!!!” (literally, WARNING. No Parking HERE Except VAPORMAX Customer). The warning is delivered in the Indonesian language to facilitate effective communication. Meanwhile, the English word “VAPORMAX” is commodified as the brand name, and the other English word “Customer” is more commonly used by the Indonesian people than the Indonesian term. In addition to that, the Javanese language in the last line “ISO MOCO KAN?” (literally, you can read it, right?) is the additional warning to emphasize the primary warning, reinforcing the importance of adhering to the designated parking restrictions. The utilization of local languages combined with English in bottom-up signs is a mutually beneficial strategy for both business aspects and preserving local language and culture (Artawa et al., 2023).

As well as Saussure notes in Xiao and Pang (2024) that language functions as a commodity and that its linguistic value can be compared to its market value. Language is commodified in the bottom-up signs in the linguistic landscape of Bandar Grissee for commercial purposes. The language commodification is present in various forms including non-standard forms, wordplays, and symbols for creating creative brands and marketing and eye-catching visualization. This commodification gives significant distinctions with the characteristics of the top-down signs in the linguistic landscape of Bandar Grissee which presents standard forms and symbols relating to the cultural and historical values.

#### **4. CONCLUSION**

This current study highlights the distinctions in the characteristics of the languages used in the linguistic landscape of Bandar Grissee, particularly in the top-down and bottom-up signs. The top-down signs predominantly present the monolingual signs in the Indonesian language, since the top-down signs are the official signs issued by the governments or the policymakers. Moreover, the language choices in the top-down signs also comprise the local language, Javanese, and the other languages related to the identity of the villages, such as Arabic, Chinese, and Dutch. Meanwhile, the English language only appears to provide additional information in bilingual and multilingual signs in case the English word is more commonly used by the Indonesian people than the Indonesian word. The languages used show the implementation of the Presidential Regulation number 63/2019 which prioritizes the national language, Indonesian, and provides the local and foreign languages in places or buildings that have historical, cultural, customary, and/or spiritual values. The top-down signs in the linguistic landscape of Bandar Grissee comprise the official signs displayed in the heritage buildings and institutions.

In contrast, the bottom-up signs in the linguistic landscape of Bandar Grissee are dominantly displayed in the bilingual signs, Indonesian and English. The visibility of English in the bottom-up signs is found in monolingual, bilingual, and multilingual compositions. Creativity in using languages is also spotlighted in the linguistic landscape of Bandar Grissee. They are evident of the language commodification in the characteristics of bottom-up signs for the commercial purposes,

regarding the bottom-up signs comprising the shop signs and graffiti created by the owners or the individuals.

The characteristics of the languages used in the top-down and bottom-up signs in the linguistic landscape of Bandar Grisee demonstrate that the linguistic landscape can serve as a potential tool for the establishment of sustainable tourism. The language choices and the strategies of presenting languages and information in the signage provide effectiveness in delivering information and give authenticity to the visitor experiences. Furthermore, they also contribute to preserving the local language and culture as well as the historical values of Bandar Grisee. To sum up, the strategies of presenting languages and information in top-down and bottom-up signage in the linguistic landscape of a heritage tourism place can support the Sustainable Development Goals (SDGs) in the sustainable cities and communities.

It should be noted that this current study is limited in scope, as it exclusively analyzes the combination of the languages and the strategy of the languages and information presented in the signages. Further studies need to be conducted in investigating the multimodal semiotic or geosemiotic of the languages and the language policies in the linguistic landscape of the heritage place. Additionally, further exploration of the linguistic landscape in other ancient cities in Indonesia is necessary to expand the lens of linguistic landscape studies within indigenous characteristics. Finally, a comparison of the linguistic landscape of Bandar Grisee with other ancient cities in Indonesia can provide deeper insights how linguistic landscape can be commodified to establish sustainable heritage tourism in Indonesia.

## 5.

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