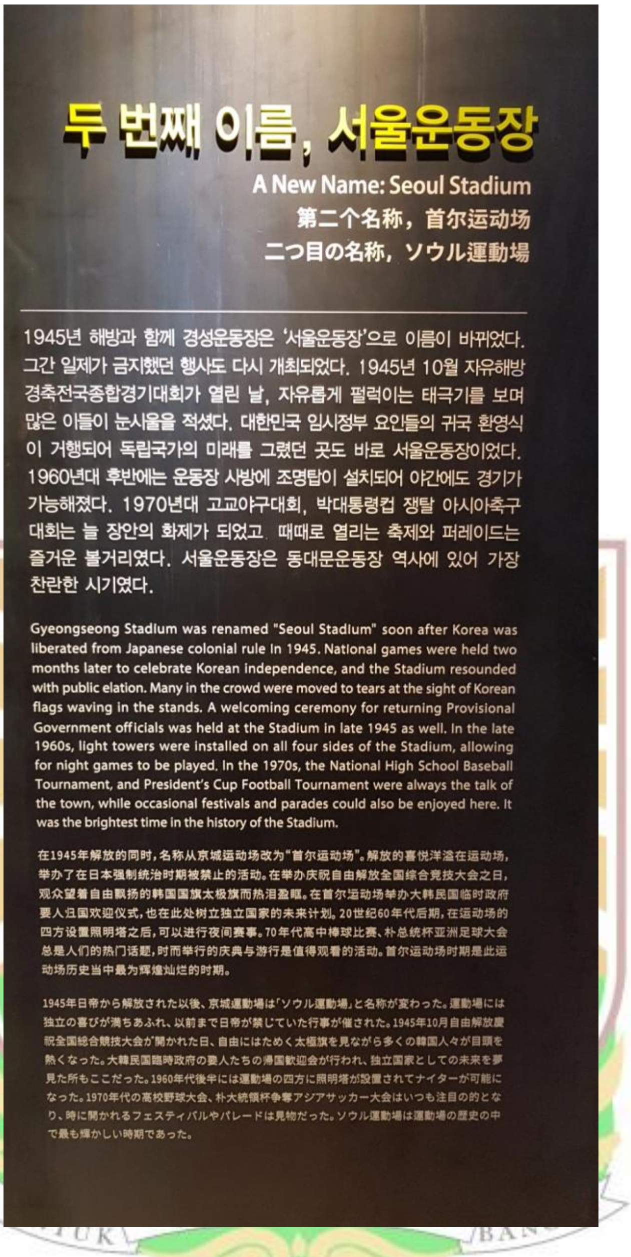
CHAPTER I

INTRODUCTION

1.1 Background of the Research

Public space is a place that everyone can freely access. It functions as a setting for social interaction, both verbal and nonverbal, including written communication through public signs. Information access can be greatly helped by these signs, which include place names, directions, safety alerts, and rules. Their language construction reflects larger sociocultural and political issues, especially language policy, in addition to their communicative purpose.

Landry and Bourhis (1997) define linguistic landscape as the language of government buildings, street names, commercial signage, public road signs, and other visual language displays in an area. It serves as a lens that allows one to view how language is regulated and represented in society. Linguistic landscape functions as a visible manifestation of a country's language policy. Through public signs, governments and institutions implement their linguistic choice, whether by promoting the national language or including foreign languages for accessibility.



두 번째 이름, 서울운동장
A New Name: Seoul Stadium
第二个名称，首尔运动场
二つ目の名称，ソウル運動場

1945년 해방과 함께 경성운동장은 '서울운동장'으로 이름이 바뀌었다. 그간 일제가 금지했던 행사도 다시 개최되었다. 1945년 10월 자유해방경축전국종합경기대회가 열린 날, 자유롭게 펄럭이는 태극기를 보며 많은 이들이 눈시울을 적셨다. 대한민국 임시정부 요인들의 귀국 환영식이 거행되어 독립국가의 미래를 그렸던 곳도 바로 서울운동장이었다. 1960년대 후반에는 운동장 사방에 조명탑이 설치되어 야간에도 경기가 가능해졌다. 1970년대 고교야구대회, 박대통령컵 쟁탈 아시아축구대회는 늘 장안의 화제가 되었고 때때로 열리는 축제와 퍼레이드는 즐거운 볼거리였다. 서울운동장은 동대문운동장 역사에 있어 가장 찬란한 시기였다.

Gyeongseong Stadium was renamed "Seoul Stadium" soon after Korea was liberated from Japanese colonial rule in 1945. National games were held two months later to celebrate Korean independence, and the Stadium resounded with public elation. Many in the crowd were moved to tears at the sight of Korean flags waving in the stands. A welcoming ceremony for returning Provisional Government officials was held at the Stadium in late 1945 as well. In the late 1960s, light towers were installed on all four sides of the Stadium, allowing for night games to be played. In the 1970s, the National High School Baseball Tournament, and President's Cup Football Tournament were always the talk of the town, while occasional festivals and parades could also be enjoyed here. It was the brightest time in the history of the Stadium.

在1945年解放的同时，名称从京城运动场改为"首尔运动场"。解放的喜悦洋溢在运动场，举办了在日本强制统治时期被禁止的活动。在举办庆祝自由解放全国综合竞技大会之日，观众望着自由飘扬的韩国国旗太极旗而热泪盈眶。在首尔运动场举办大韩民国临时政府要人归国欢迎仪式，也在此处树立独立国家的未来计划。20世纪60年代后期，在运动场的四方设置照明塔之后，可以进行夜间赛事。70年代高中棒球比赛、朴总统杯亚洲足球大会总是人们的热门话题，时而举行的庆典与游行是值得观看的活动。首尔运动场时期是此运动场历史当中最为辉煌灿烂的时期。

1945年日帝から解放された以後、京城運動場は「ソウル運動場」と名称が変わった。運動場には独立の喜びが満ちあふれ、以前まで日帝が禁じていた行事が催された。1945年10月自由解放慶祝全国総合競技大会が開かれた日、自由にはためく太極旗を見ながら多くの韓国人々が目頭を熱くなった。大韓民国臨時政府の要人たちの帰国歓迎会が行われ、独立国家としての未来を夢見た所もここだった。1960年代後半には運動場の四方に照明塔が設置されてナイターが可能になった。1970年代の高校野球大会、朴大統領杯争奪アジアサッカー大会はいつも注目の的となり、時に開かれるフェスティバルやパレードは見物だった。ソウル運動場は運動場の歴史の中で最も輝かしい時期であった。

Figure 1. Multilingual signboards (Korean-English-Chinese-Japanese)

An illustrative example of how language policy is visually implemented can be observed in the multilingual signboards at Dongdaemun Stadium Memorial, Seoul. The signboards are written in four languages, Korean, English, Chinese, and Japanese. The design clearly prioritizes the use of Korean. Korean text appears first on the signboard, is written in a larger font size than the other languages, and is displayed in a different color on the title section. This arrangement indicates that

Korean serves as the primary and most prominent language, while the other three languages function as accompanying translations. The layout shows a deliberate hierarchy of languages that reflects Korea's national language policy, emphasizing Korean as the dominant language while also accommodating foreign visitors through multilingual information.

This practice aligns with the regulations stated in the Enforcement Decree of the Act on the Management of Outdoor Advertisement and Promotion of Outdoor Advertisement Industry (Presidential Decree No. 33021, 2022). As cited from the official website of the Korea Legislation Research Institute (https://elaw.klri.re.kr/), Chapter III, Article 12, No. 2 specifies that:

> "The letters of advertisements shall, in principle, be written in the Korean alphabet (Hangul) in accordance with Hangul orthography, the rule of romanizing Korean words, and the rule of spelling foreign words in the Korean alphabet; and when written in foreign letters, they shall be spelled side by side with the Korean alphabet, unless there is a compelling reason not to do so."

This regulation illustrates the government's strong emphasis on the use of Hangul as the national script while allowing foreign languages to appear only as accompanying elements. The multilingual signage at Dongdaemun Stadium Memorial thus represents a concrete example of how linguistic landscape serves as the realization of language policy, balancing national identity with global accessibility.

The enforcement of language policy in public signage is crucial because it reflects the government's commitment to maintaining the status and function of the national language. In Indonesia, the use of language on public signage is clearly governed by Law No. 24 of 2009 on the National Flag, Language, State Emblem, and Anthem and Presidential Regulation No. 63 of 2019 on the Use of Indonesian Language. These regulations state that Indonesian must be used as the primary language on all public signs, including those in government institutions, roads, buildings, and public facilities. Foreign languages may be included only as a translation or an accompanying element, provided that the Indonesian version remains the main and most prominent text. These regulations aim to preserve national identity, ensure accessibility of information, and uphold the authority of the national language. Failure to comply with these rules not only contradicts national language policy but also symbolizes a lack of linguistic discipline and may weaken the visibility of the Indonesian language in the public sphere.

This policy reflects the government's effort to strengthen the function of Indonesian as the national language while still accommodating communication needs for non-Indonesian speakers. However, implementation is often inconsistent on the ground. Signs that only use English and lack an Indonesian translation, or that use multiple languages difficult for monolingual readers to understand, occur frequently.

This variation becomes particularly significant due to the increasing number of foreign tourists visiting Indonesia, including Padang. According to the Central Statistics Agency of Padang, the number of foreign visitors rose from 22.995 in 2022 to 29.912 in 2023. This situation has encouraged many public institutions, especially those in the tourism and cultural sectors, to include English in their signage as an effort to assist foreign visitors. This practice represents an attempt to balance the need for accessible information for international audiences with the obligation to comply with national language regulations. However, it remains uncertain whether these two objectives have been successfully achieved in practice, ensuring compliance with national language regulations while at the same time providing clear and accessible information for international visitors.

An important location to further investigate these linguistic issues is the Adityawarman Museum in Padang, which is an important cultural site managed by the Department of Culture. The museum has an important role to effectively present this rich cultural identity to its varied audience in addition to conserving and showcasing Minangkabau heritage. It frequently receives visitors from both domestic and foreign countries, and more significantly, it is a major site for scholarly research conducted by researchers from numerous regional and the global community. As a result, it is crucial to have signboards that are easy to read and comprehend.

People may find it difficult to understand the information if the languages on the signs are inconsistent, particularly when applying complementary multilingualism strategies (Reh, 2004). The museum's signboards may also disadvantage visitors who speak only one language or fail to fully comply with national language regulations, which could make their visit less meaningful (Robinson-Jones, 2024). Furthermore, issues related to multilingual signage can hinder researchers, especially those from other countries, from conducting comprehensive studies and may weaken the museum's role as a center of learning and research (Widiyanto, 2017).

Therefore, this study aims to examine the use of languages on the official signage of the Adityawarman Museum, focusing on how they are displayed and combined based on Reh’s (2004) framework, as well as their compliance with national language regulations. By doing so, this research provides an overview of how languages are visually displayed and how language policy is practiced in Adityawarman Museum.

1.2 Theoretical Framework

The linguistic landscape in Museum Adityawarman is analyzed in this study using relevant theoretical frameworks related to language composition, multilingual writing strategies, and language policy. These frameworks offer an important perspective for carefully examining how languages are displayed in a public cultural institution.

1.2.1 Linguistic Landscape

The linguistic landscape of a particular area, region, or city is formed by the language of road signs, commercial store signs, street names, place names, and public signs on government buildings, according to Bourhis and Landry (1997). The presence or existence of written languages on public signs is the main focus of this study, which is called Linguistic Landscape, or LL for short. It demonstrates that language and signs found all over various public areas are the subject of linguistic landscape research.

The visual representation of languages in public areas is the main focus of the linguistic landscape. Society as a whole influence how these languages are used, demonstrating to the public how official language policies are implemented, particularly on top-down signs. These official signs provide important information about the social setting of language use. We can compare the various languages on these signs to a region's official language policies by examining them (Cenoz &

Gorter, 2006). In their book Linguistic Landscape: A New Approach to Multilingualism, Ben-Rafael et al. (quoted in Gorter, 2006) distinguish between two main types of linguistic landscapes: top-down and bottom-up. Although each plays a distinct role, the top-down type will be the particular focus of this study.

1.2.2 Top-down Signage in Linguistic Landscape

The legal and official aspects of language are represented by top-down signs. These are the signs made and displayed by public organizations or national and local government institutions. According to Gorter (2006), these indicators are frequently categorized according to the kind of public institution to which they belong, including religious, governmental, municipal, cultural, educational, or medical institutions. Street names, official announcements, and general public notices are examples of common signs classified under this category.

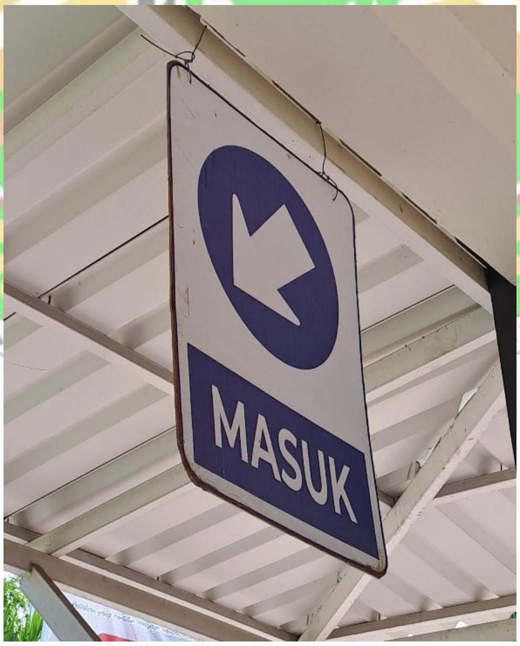


Figure 2. Top-down signage

1.2.3 Language Composition on Signboard

Cenoz and Gorter (2006) explain that one important aspect in analyzing linguistic landscapes is the number of languages that appear on each sign, since this can be used to describe how languages are displayed in public spaces. According to Cenoz and Gorter, the linguistic landscape can also provide insight into the general sociolinguistic situations and the practicality of a minority language policy. Understanding the linguistic diversity and ways of communicating used within a particular linguistic landscape is made easier by this classification. Signboards can generally be divided into three primary compositions based on different types of linguistic landscape studies:

a. Monolingual

According to Richards and Schmidt in the Longman Dictionary of Language Teaching and Applied Linguistics (quoted in Ellis, 2008), a monolingual individual is someone who speaks and understands only one language or a person who has an active understanding of only one language, but maybe a passive knowledge of others. Monolingual signs are signs that use only one language.

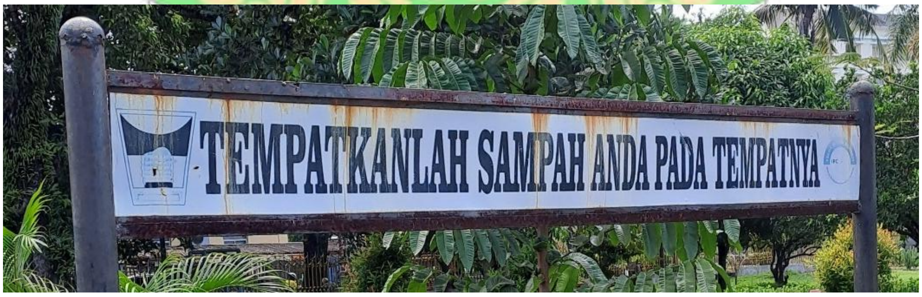


Figure 3. Monolingual sign written in Indonesian Language

b. Bilingual

According to Köktürk et al. (2016), being bilingual means being able to speak, interpret, read, and write in two languages as well as using code switching when required. Bilingual signboards display information in two different languages. This approach is increasingly common in places with significant tourist activity or mixed linguistic communities. Using two languages aims to reach a broader audience, catering to different language groups. For example, a sign might provide information in both Indonesian language and English to serve both local and international visitors.

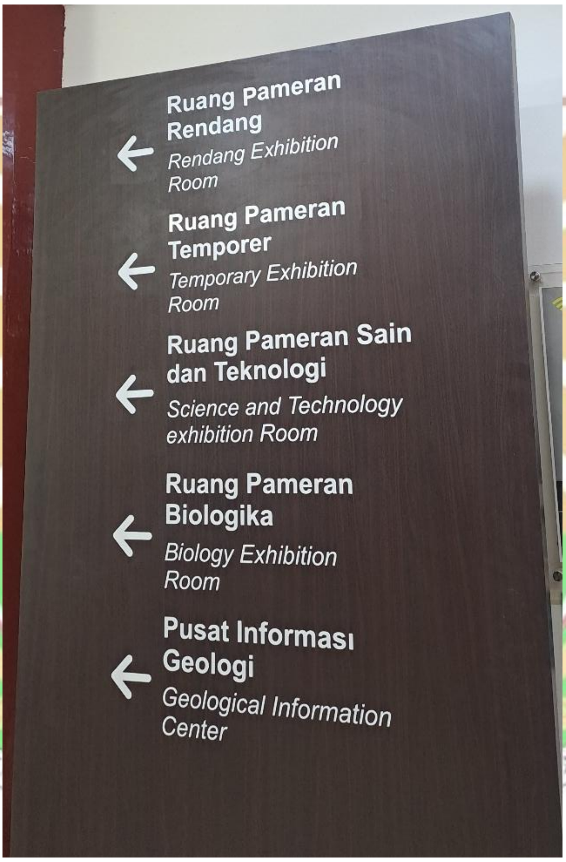

Ruang Pameran Rendang
Rendang Exhibition Room
Ruang Pameran Temporer
Temporary Exhibition Room
Ruang Pameran Sain dan Teknologi
Science and Technology exhibition Room
Ruang Pameran Biologika
Biology Exhibition Room
Pusat Informasi Geologi
Geological Information Center

Figure 4. Bilingual sign written in Indonesian language and English

c. Multilingual

Multilingualism is a social phenomenon that refers to the use of languages in society, where individuals, groups, institutions, and societies can regularly interact with multiple languages in their daily lives (Cenoz, 2013). Multilingual signboards contain three or more languages. While less common than bilingual signs, they are found in highly diverse urban settings or international hubs. Including multiple languages shows an effort to reach an even wider audience, reflecting the area's linguistic diversity or a strong commitment to inclusivity.

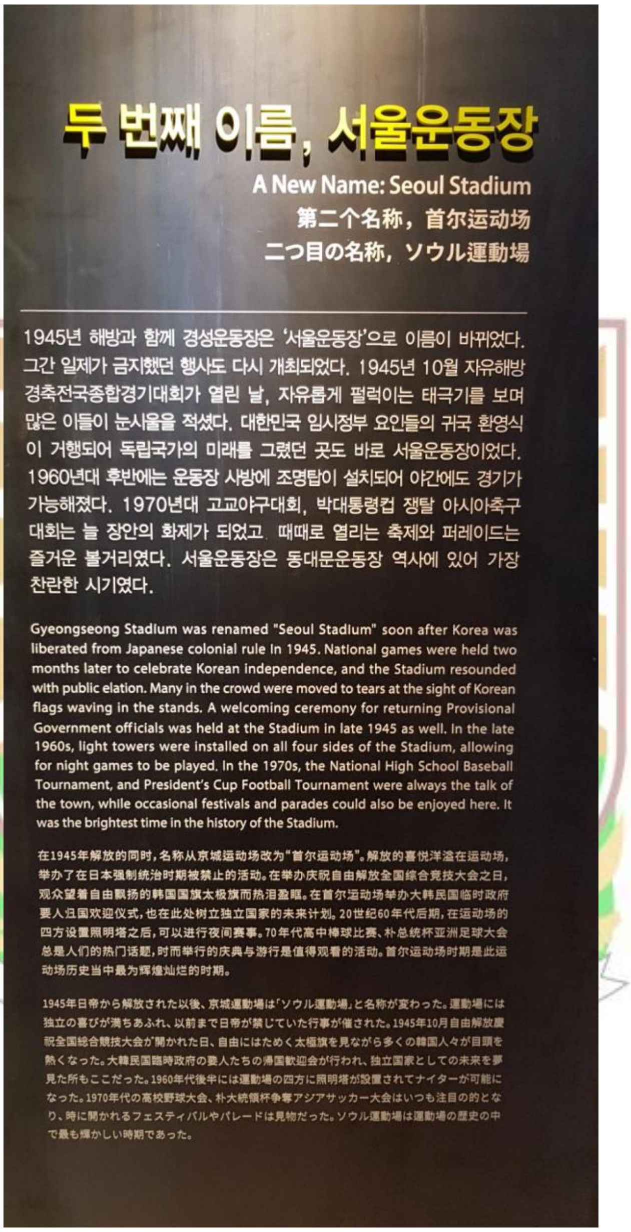


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Figure 5. Sign written in Korean-English-Chinese-Japanese

1.2.4 Typologies of Multilingual signage

The classification of multilingual signage set out by Reh (2004), which proposes a reader-focused model to examine the display of information in multiple languages on visual public texts, like signboards, is used in this study. Reh differentiates four main categories of multilingual information organization, each with differing levels of inclusivity and accessibility:

a. Duplicating Multilingualism

Presenting the identical message in two or more languages is the goal of this type of strategy. The main goal is to guarantee that every person of a multilingual community can fully access the information, particularly in situations where not everyone speaks the same language fluently. This method can also be used for teaching or to show that all languages are equally important.

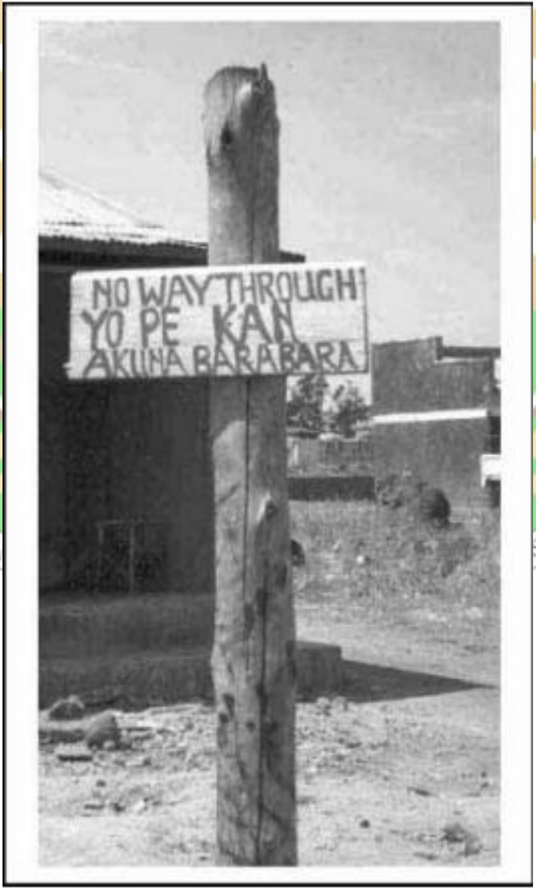
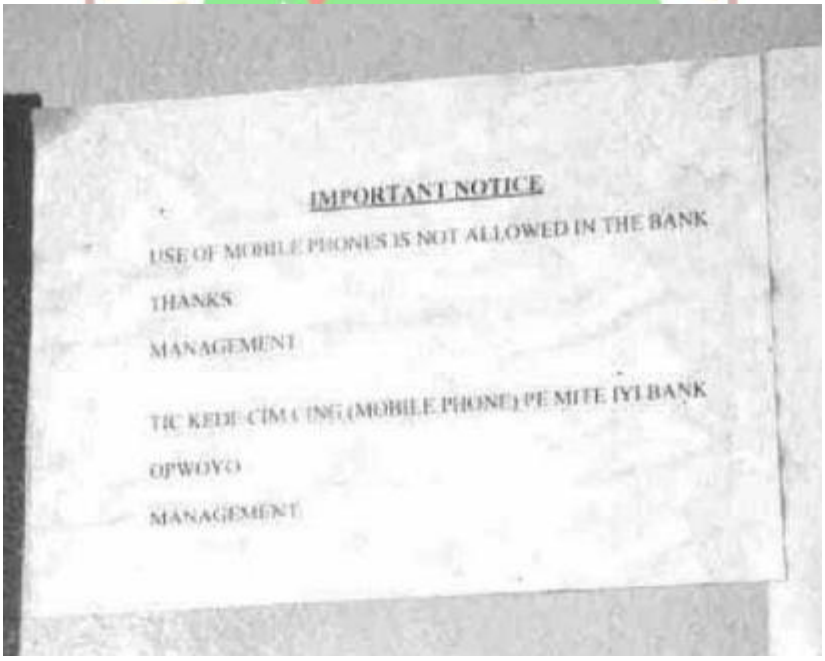


Figure 6. Duplicating Signboard

Reh (2004) gives an example of duplicating multilingualism through a trilingual signboard found on private land in Uganda. The sign shows the same message in three different languages: English (“No way through”), Lango (“*Yo pe kan*”), and a local variety of Kiswahili (“*Akuna barabara*”). Each version conveys the same information, warning readers that the road is a dead end. This type of multilingual writing demonstrates how identical content is repeated in several languages to make sure it can be understood by people from different linguistic backgrounds.

b. Fragmentary Multilingualism

This occurs when a piece of information is presented in one language in its entirety, but only a small portion of it is translated into another. In order to help readers who are not familiar with the main language understand important aspects of the message, this approach frequently seeks to capture their attention.



IMPORTANT NOTICE

USE OF MOBILE PHONES IS NOT ALLOWED IN THE BANK

THANKS

MANAGEMENT

TIC KEDE CIMA CING (MOBILE PHONE) PE MITE IYI BANK

OPWOYO

MANAGEMENT

Figure 7. Fragmentary Signboard

Reh (2004) also illustrates fragmentary multilingualism through a warning notice displayed in a bank. The heading “Important Notice,” which is printed in large letters to attract attention, appears only in English. However, the main message of the notice is written in both English ("Use of mobile phones is not allowed in the bank. Thanks. Management.") and Lango ("*Tic kede cim cing* [mobile phone] *pe mite iyi* bank. *Opwoyo*. Management."). This way, local customers with limited knowledge of English can still understand the prohibition. Interestingly, the term "mobile phone" is translated into Lwo as *cim cing*, while the English term is kept in brackets. On the other hand, words such as "bank" and "management" remain in English, showing that certain terms are treated as loanwords or proper names.

c. Overlapping Multilingualism

The strategy involves a sign that uses two or more languages, with some information being repeated and other information being specific to each language. Although the various language versions may have different practical ways or specific details, they may all provide the same overall message. For instance:

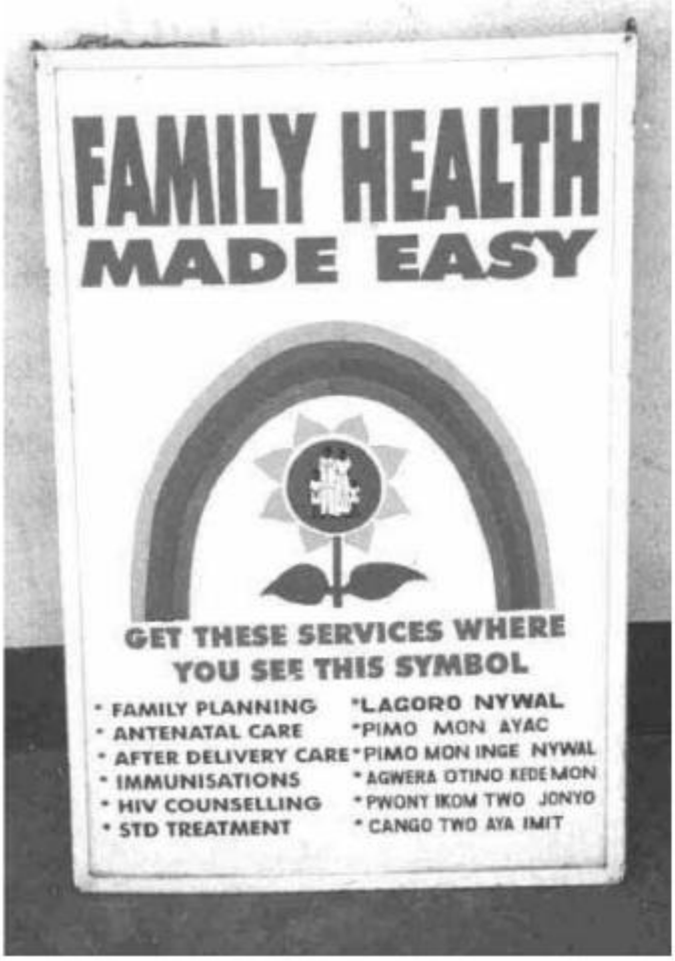

FAMILY HEALTH
MADE EASY
GET THESE SERVICES WHERE
YOU SEE THIS SYMBOL
• FAMILY PLANNING
• ANTENATAL CARE
• AFTER DELIVERY CARE
• IMMUNISATIONS
• HIV COUNSELLING
• STD TREATMENT
•LAGORO NYWAL
•PIMO MON AYAC
•PIMO MON INGE NYWAL
• AGWERA OTINO KEDE MON
• PWONY IKOM TWO JONYO
• CANGO TWO AYA IMIT

Figure 8. Overlapping Signboard

Reh (2004) explains overlapping multilingualism through a signboard from the Family Planning Association of Uganda in Lira. The sign seems to have been designed to present information partly in English and partly in Lwo. The upper part of the board, written in large letters such as “Family Health Made Easy,” appears only in English, while the lower section shows bilingual information arranged in two columns. However, the translations between the two languages are not entirely equivalent. For example, the English phrase “Family planning” is translated as “*lagoro nywal*” in Lwo, which literally means “disabled gives birth,” expressing a different idea related to infertility assistance. Because of this difference, the sign includes information that can only be fully understood by readers who know both languages. This type of multilingual writing assumes a multilingual audience who can use their knowledge of more than one language to grasp the complete message.

d. Complementary Multilingualism

Reh (2004) describes complementary multilingualism as a type of writing where different parts of the overall message are presented in different languages. Signs that display a single, comprehensive message in multiple languages are referred to as complementary multilingualism. Readers must be familiar with all of the languages used on the sign in order to fully comprehend what it means. This is due to the fact that every language provides a distinct portion of information that is not found in the others.

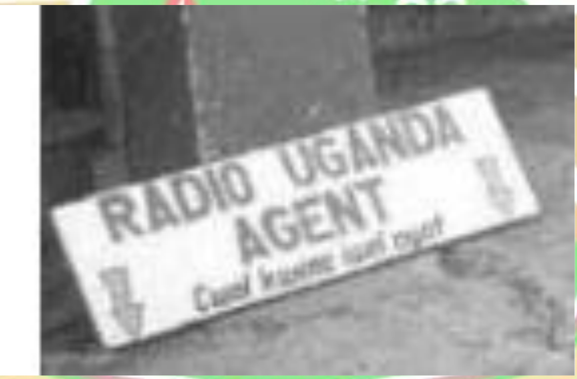


Figure 9. Complementary Signboard

An example can be seen in a signboard leaning against a pillar that reads "Radio Uganda Agent" in English and "*Cwal kwena iwel ayot*" in Lwo, which means "Send your messages at a low price." The English text at the top, written in large capital letters, identifies the service being advertised, while the smaller Lwo text below gives additional information and a promotional message. Each language contributes distinct content: English introduces the institution, and Lwo provides the persuasive detail. This shows that readers who understand only one of the two languages will miss part of the intended information. The sign therefore assumes a multilingual audience capable of interpreting both English and Lwo to grasp the complete message.

1.2.5 Language Policy in Indonesia

The linguistic landscape of public spaces is connected to a setting's official language policy, according to Cenoz and Gorter in Niedt & Seals (2020). The linguistic landscape, which is connected to how language is represented in public places through signs, graffiti, ads, and other written forms of communication, can be significantly impacted by language policy. Dal Negro (2008) states that one way to represent language policy is through a linguistic landscape.

More than 30 nations and regional states have put laws governing different aspects of their linguistic landscape into implementation, according to Leclerc's thorough analysis of current language laws worldwide in Landry & Bourhis (1997). Additionally, Indonesia is among the nations that have implemented rules specifically controlling the language used on public signs. This law was drafted in Article 38 of Law No. 24 of 2009, which includes:

(1) The Indonesian language must be used in public signs, road signs, public facilities, banners, and other information tools that constitute public services.

(2) The use of Indonesian in point (1) may be accompanied by regional and/or foreign languages.

Furthermore, there is also Presidential Regulation of the Republic of Indonesia Number 63 of 2019 concerning the use of Indonesian. In Part Fourteen regarding Public Signs, Road Signs, Public Facilities, Banners, and Other Information Tools, specifically article 40, points 1 – 4, which contains:

(1) Indonesian must be used in public signs, road signs, public facilities, banners, and other information tools that constitute public services.

(2) Other information as intended in point (1) may be in writing or images displayed and/or sounds heard in public places.

(3) Writing, images, and/or sounds as intended in point (2) may be accompanied by Regional and/or Foreign Languages as equivalents.

(4) If necessary, for religious, customary, or artistic activities, regional languages or foreign languages can be used for public service information, including Indonesian as an inseparable part.

According to Dadang Sunendar, the head of the Language Development and Fostering Agency, many instances of foreign language use in public places are highly contrary to the law. Although it is acceptable to use foreign languages, Indonesian should always come first. Some signs even use foreign languages completely. This phenomenon can be confusing and eliminate Indonesians of their right to use public areas (Maulipaksi, 2017). The language used on signs may have an impact on people's perceptions of the status of different languages as well as their own linguistic behaviour (Cenoz & Gorter, 2006).

1.3 Review of Previous Studies

As a researcher, in constructed the bases for this study by carefully reviewing six journal articles. The researcher obtained a better understanding of the common methods and theories used in the study of linguistic landscapes through this process. This is a detailed overview of those earlier studies, presented starting with the most lately published.

Three recent studies from 2025 are the first in the review. The first is the article "The Linguistic Landscape of Hotel and Restaurant in Jimbaran, Bali" by Dewi, Paramarta, and Barustyawati, which uses the popular Landry and Bourhis (1997) theory to describe how languages are spread out on 100 hotel and restaurant signs in the Jimbaran area. The researchers' findings revealed that bilingual signs, particularly those that use English and Indonesian, were the most common. Although this study provides useful information regarding language use in a commercial tourist destination, the researcher discovered a significant research gap: the analysis of multilingual writing styles from Reh’s (2004) theory, which is the primary topic of this current study, is not included. This distinction is important because the researcher’s work will examine how languages are combined on the signs in more detail rather than just focusing on language distribution.

Next, the 2025 article “Linguistic Landscape of Tourism Destinations in Gianyar, Bali” by Maharani, Artawa, Puspani, and Purnawati is particularly helpful since it includes museums. The researchers examined 404 outdoor signs in five different types of locations using observation and the Landry and Bourhis (1997) theory. They discovered that there are both top-down (official) and bottom-up (unofficial) patterns in these areas’ signs. The researcher discovered a major research gap despite the fact that this study provides a useful comparison: it does not use Reh’s (2004) theory to examine particular multilingual writing styles. Additionally, it does not to verify whether the signs follow to the Indonesian language policy (Presidential Regulation No. 63 of 2019), which is an important part of this study.

The most important aspect of this literature review is the third article, “Language Choice and Multilingual Writing of Shop Signs in Semarang Old City” by Maghfiroh, Suhandano, and Firmonasari (2025), which makes direct use of Reh's (2004) theory. According to the researchers’ analysis of 91 images of commercial shop signs, English was clearly visible on bilingual and multilingual signs, while Indonesian was the primary language on monolingual signs.

Complementary and fragmentary writing styles were the most common ones. Applying the same theory confirms the relevancy of the researcher's methodology. Its focus on a commercial setting, which differs greatly from a cultural institution, is an important research gap. This allows the researcher to examine how language use on signboards reflects the implementation of national language policy within the context of a museum Adityawarman.

The study by Napu and Mohammad (2024) in “Linguistic Landscapes in Multilingual Urban Settings: Insights from Translation Perspectives” is another important source, though it is perhaps older. It was a descriptive study that looked at the linguistic landscape from a translation perspective using both Reh’s (2004) and Landry and Bourhis’s (1997) theories. The results showed that the most commonly used styles were fragmentary and duplicating, confirming the practicality of Reh’s theory. The researcher does point out that the study’s scope is wide, investigating urban areas generally rather than concentrating on a single location. Crucially, it also does not manage to connect its conclusions to national language policy, which is a crucial aspect of this study’s unique contribution.

The researcher found the 2023 article “Multilingualism in The Linguistic Landscape in Cimahi” by Kurniati, Djuwarijah, and Purba to be highly important. The study used Ben-Rafael et al. (2006)’s top-down/bottom-up model and focused on signs of a culinary business. Additionally, it successfully identified the overlapping and complementary writing styles using Reh’s (2004) theory. Although applying Reh's theory to a city in Indonesia is beneficial, there is a major research gap because it only examines culinary businesses. Additionally, to this, the researcher's examination of a museum, which performs an entirely different cultural and educational function, makes an interesting yet important contribution to the field.

Lastly, a helpful model for examining linguistic patterns was offered by the study “The Pattern and Representation of Linguistic Landscape in Multilingual Context in Selong” by Sarniwati, Hanafi, and Nuriadi (2022). They discovered a combination of monolingual, bilingual, and multilingual patterns using the theories of Landry and Bourhis (1997) and Reh (2004). However, rather than focusing on a single institution, this research examines public spaces in general. The researcher's study is unique because it focuses on a cultural institution that receives government support, allowing for a deeper analysis of the relationship between a place's identity, policy, and language use than can be provided by a more general study.

In summary, this thorough analysis of earlier research shows that although numerous studies have examined Indonesian linguistic landscapes, none have particularly combined a thorough review of Reh’s (2004) multilingual writing styles with the evaluation of how well they comply to Indonesia's national language policy.

1.4 Research Question

Regarding the previously given background, the researcher puts together the research question of the study as follows:

1. What is the language composition found on the official signboards in Museum Adityawarman?
2. What types of multilingual writing strategies are represented on these signboards based on Reh’s (2004) typology?

3. How is the Indonesian language policy represented through the use of language on the signboards in Museum Adityawarman?

1.5 The Objectives of The Research

In general, the goals of this study are listed:

1. To identify the language composition found on the official signboards in Museum Adityawarman.
2. To analyze the types of multilingual writing strategies represented on these signboards based on Reh's (2004) typology.
3. To examine how the Indonesian language policy is represented through the use of language on the signboards in Museum Adityawarman.

1.6 Scope of The Research

This study focuses on the analysis of official signboards, also referred to as top-down signage, located within Museum Adityawarman in Padang, West Sumatra. The data include direction signs, information boards, exhibition labels, and visitor instructions that are produced and installed by the museum as an official institution. All top-down signboards found in the museum are examined, regardless of the languages used, to identify how the use of language reflects the implementation of Indonesia's language policy in a public cultural institution.