

## The Position of English in the Linguistic Schoolscapes in An Indonesian Islamic Boarding School

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### Abstract:

*The choice of use of languages in schools, including in the linguistic schoolscapes, represents the contestation of language identities, ideologies, and power. This study looks at the position of English, as opposed to Indonesian, Arabic, and Javanese, in the linguistic schoolscapes in an Indonesian Islamic boarding school in Central Java. A descriptive qualitative method and the theoretical framework of language planning and policy (Spolsky, 2004) are used to analyze the data. The findings show that Javanese and Indonesian are used in daily communication. English and Arabic are taught in the language program. In the signs at the boarding school, English is the second language to be used frequently at the linguistic school cape, after Indonesian, while Javanese, as the students' everyday language, is far behind. The implication of the linguistic school landscape found in this research is that foreign languages, such as English, Arabic, and others considered necessary, have the potential to become a new development in language teaching and learning.*

*Keywords: EFL, Language identity; Language ideology; Language power; Linguistic schoolscapes*

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### 1. INTRODUCTION

The choice of use of languages in schools, including in the linguistic schoolscapes (LS), represents the contestation of language identities, ideologies, and power. According to Brown (2012), language schoolscapes is the school-based setting where language ideologies are formed,

reproduced, and transformed by place and text (oral and written). LS is a study of linguistic landscapes (LL) that has expanded beyond commercial and public signs in specific areas. (Landry & Bourhis, 1997) and into the field of education or the school setting (Gorter, 2018; Gorter et al., 2021; Pakarinen & Björklund, 2018). The LS in the boarding school is complex and diverse. To illustrate, Arabic is used in all sources for Islamic books (*kitab*) and the Al-Qur'an. In practice, Indonesian is utilized as the medium of instruction in the classroom, and the local language is heard in every corner of the building as the daily language used in this boarding school in Java. Interestingly, English as a foreign language also plays a role in the boarding school as a language program. It shows that Schools are vital spaces where the intersections between language, power, and identity are concretised (Chusing, 2023).

Unequal multilingualism in Indonesia allows the contestation of such an identity, ideology, and power at school. Indonesian is an official language, and it is used in every aspect of our lives, such as in education, mass media, politics, administration, or arts (Ridwan, 2018). Javanese is spoken widely but does not have any official status. English is regarded as the most powerful foreign language. Apart from increasing opportunities in the global environment (Suuriniemi & Satokangas, 2021), English is also a required subject in Indonesia (Widodo, 2016; Zein et al., 2020) and is utilized as the medium of instruction in some schools (Lauder 2020; Walker et al., 2019;). Arabic is a foreign language commonly found in Islamic-based schools and boarding schools (Aribah & Pradita, 2022). The contestation of language in Linguistic schools in boarding schools is varied. Therefore, this study aimed to examine the linguistic schools in boarding schools.

Several researchers have conducted LS and LL studies in schools and university settings. Amara (2018) looked into how the three studied languages were reflected in Palestinian educational environments. In Irosin, Sorsogon, the Philippines, Astillero (2017) examined the language environment of a single public secondary school. The minority languages situation in multilingual classrooms and instructors' attitudes toward languages were investigated by Bisai and Singh (2022). Wu et al. (2021) examined the actual distribution of signage, the ideologies, and the inhabitants' points of view. Andriyanti (2019) recognized the sign patterns, discussed how different languages were used in those patterns, and clarified the linguistic situations that were represented in LL signs in Yogyakarta senior high schools. Bates (2021) looked into the varying uses of languages on signs within a multicultural university setting in Tokyo, Japan. Food nutrition signs and texts were gathered (digitally) and examined by Harbon and Halimi (2019) to determine which languages were used where and what kinds of messages were conveyed in each language. Muriungi & Mudogo (2021) questioned the language distribution of public signage in the multilingual context in Kenyan universities and the students' attitudes towards public signs. Riani et al. (2021) looked for trends based on the languages contained in the signs, as well as the relationship between the language used in the school signs and the social life and culture of the school's locations.

There have been many previous studies of linguistic landscape and linguistic schoolscape, but none has questioned the position of one particular language in it. Moreover, the studies exploring linguistic schools are still relatively limited, especially in Islamic boarding schools. This current study is aimed at filling in this gap. It is guided by the following research questions.

1. What languages were spoken by the people inside and by the people outside the Islamic boarding school?

2. What language ideologies were the most and the least dominantly represented in the linguistic schoolscapes at the Islamic boarding school?
3. How were the different languages represented in the linguistics schoolscapes at the Islamic boarding school?

## **2. LITERATURE REVIEW**

### **2.1 Language Identities, Ideologies, and Power in Linguistic Schoolscapes**

Landry & Bourhis (1997) introduced and first described the idea of linguistic landscapes. It has to do with how the linguistic landscapes of a certain territory, region, or urban agglomeration are created by the combination of the languages used in street names, place names, commercial store signs, public signs on government buildings, and traffic signs. Linguistic landscapes are written in public places such as shops, government buildings, enterprises, street signs, and signboards, claim Cenoz & Gorter (2008). LL studies in the tourism and commercial services industry have attracted the interest of several scholars, such as (Da Silva et al., 2021; Lu et al., 2020; Xiao Lee, 2019; and Yan, 2018). Currently, some researchers prefer the term "schoolscapes" to "linguistic landscapes" (Astirello, 2017; Brown, 2012; Brown, 2018; Jocus, 2021; Wedin, 2021; Jakonen, 2018; Bisai & Singh, 2022; Tabajunda, 2018; Wu et al., 2021). The linguistic schoolscapes are a frequent venue for LL research in the educational setting, as Brown (2012) claimed that text, music, visuals, and artifacts establish, recreate, and modify language ideologies in the school-based environment known as schoolscapes. Concentrating on written texts, language awareness, and language teaching, the concept of schoolscapes captures educational settings' various circumstances and distinctiveness (Amara, 2018).

According to Spencer-Oatey (2007), "Identity" refers to a person's self-image, which consists of numerous self-attributes, including qualities that are assessed negatively neutrally, and favorably. Identity establishes commitments and meaning, brings goals, beliefs, and values together coherently, and develops self-control and the capacity to see opportunities in the future. It is firmly ingrained in a social-cultural framework, the shifting of which may influence identity and motivate individuals to rearrange how they define themselves (Nematzadeh & Narafshan, 2020). Three criteria were used by Patterson (1980) to define ethnicity: belief, group (the group that an individual identifies with on the basis of this criterion), and ideology (a dedication to the concept of ethnicity itself). Moreover, Qiu & Qiu (2022) argued the way that other groups perceive a certain group is also connected to ethnic identity. Bucholtz & Hall (2004) claimed that identity is a concept that describes sameness because language identity is the language spoken in a social group (Spolsky, 1998). Moreover, according to Bauman (2000), language identity is the product of a rhetorical and descriptive process in which participants choose from socially developed repertoires of affiliation and identificational resources based on situational motivations. These choices are then refined into identity claims that are presented to other participants.

Silverstein (1998) claimed that language ideologies are groups of people's articulated opinions regarding language to defend or justify how they believe language should be used or constructed. In this sense, ideology is a set of beliefs about elements of the lived experience that shape how one interacts with that experience (Thai, 2019). In terms of language ideologies, Myhill (1999) has distinguished between two biologically grounded ideologies: the first links language to personal identity, highlighting the natural emotional and spiritual bond that people have with their mother tongue or, in some cases, the language of their direct ancestors, while The second,

however, links language to a particular place and emphasizes the relationship that a certain language should be the ontology in each territory. Language ideology is a person's belief about the language variety they employ (Metz, 2021; Spolsky, 2009). Language ideologies contend with the position of languages in the political, social, and cultural aspects that language status plays in a given society (Curdt-Christiansen, 2016; Kroskrity, 2004), and it can influence members of society in various ways, both consciously and unconsciously (Kiramba et al., 2023).

Ideas and speech are used to conceptualize power in an agency-oriented manner (Erdocia et al., 2022). According to Ng & Deng (2017), there are two different ways to conceptualize power: "power over" is harmful and leads to social conflict rather than social cohesion, while "power to" is the obligation to unite people and promote the common good. Moreover, speaking is how power is exercised such as language, which is a means to identify, manipulate, and change power relations among people (Corson, 1991); even language is used as a tool to hold power even when reflecting on themselves using the rhetorical power of language. Wilkinson (2009) also states that language is more than just a communication tool; language reflects and plays a significant role in forming a society's social, cultural, and political structures. Moto (2013) demonstrates that language expresses power and that language is involved where there are power struggles and challenges to power. Thus, language helps establish, maintain, perpetuate, and entrench power. Language offers a sophisticated means of expressing power differentials in hierarchical social institutions. It is a medium of domination and a social force legitimizing power relation. Furthermore, language is believed to be powerless by nature. By disclosing the speaker's power and representing the historical and collective power of the language community, it can exercise control and influence (Ng & Deng, 2017).

Key topics in sociolinguistics, language planning, policy, and their intersections are covered in *Language, Power & Society* (Moto, 2013). Meanwhile, the focus of the LL study has varied and included analysis of explicit management aimed at visual language use, investigation of language choice patterns in signage, and extrapolation of language ideologies from visibly projected linguistic relations. When planning and regulations specifically target managing public language use, LPP may directly and explicitly relate to LL (Hult, 2018). Han & Wu (2019) also note that LL provides a more specific view of how LPP is implemented and how language is used in society. Furthermore, according to Shohamy (2006), LL items present in public spaces, in this case, street names, are employed as language policy tools to maintain the status of particular languages and exert control over the public space. Because LL and LPP are closely related, researchers frequently examine LL about LPP. To illustrate, Cenoz and Gorter (2006) study how different language laws impact the language used by minorities in the linguistic landscapes of two multilingual cities. Thus, this study employed the language planning and policy framework developed by Spolsky (2004) to explore language beliefs, language practices, and language management in boarding schools.

## **2.2 The Theoretical Framework of Language Planning and Policy**

Language planning means modifying or influencing the speech community's language practices (Spolsky, 2004). Language planning, according to Kaplan & Baldauf in Delarue & Caluwe (2015), is a task that is intrinsic to language policy and forms the preliminary work that results in the creation of language policy and the deliberate modification of language practices in the intended direction. Language policy is a political choice and a concerted effort to alter, impact, affect, or transform the status of one or more languages in a particular culture and the numerous

facets of language use (Curdt-Christiansen, 2009). Spolsky (2004) stated that language policy refers to all the language decisions of practices, beliefs, and management of a community or politics. Language policy (LP) consists of decisions made on languages and their uses in society and is the primary tool for organizing, controlling, and modifying language practices (Shohamy, 2006). Furthermore, Shohamy (2006) argued about language education policy (LEP), which is the term for a system utilized in educational institutions to establish de facto language usage, particularly in centralized education systems. Since those in positions of power employ LEP to use formal education to put ideology into effect, it is regarded as a type of language policy imposition and manipulation. Language policy has three components: language beliefs, practices, and management (Spolsky, 2004).

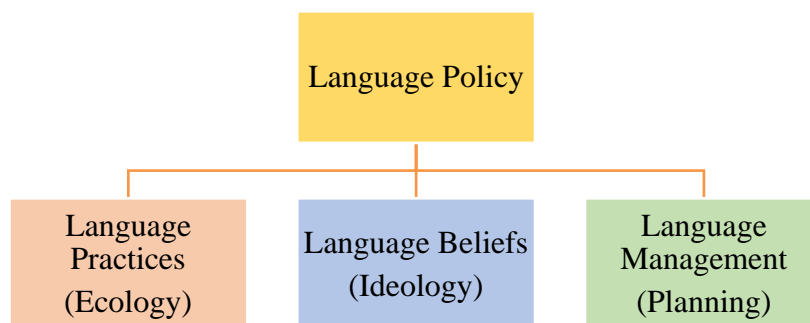


Figure 1. Spolsky's model of language policy (Spolsky, 2004)

According to Hymes (1967), the word "language practice" refers to a broad category (ethnography of speaking), including spoken language that is made up of relevant sound combinations that combine to produce meaning-bearing units that further combine to make meaningful utterances. Changes in the system might not alter the meaning, but listeners will be able to understand them when they discern the speaker's social origins (Labov, 1966). Language practices, according to Spolsky (2004), are the real languages or language variants that the speech community has chosen to employ in society and in certain settings. The speech community's linguistic views or ideologies regarding languages and their usage in society form the basis of such behaviors. Moreover, Language practices are the culmination of each speaker's word, sound, and grammatical decisions, occasionally made deliberately and sometimes unconsciously, that contribute to the unmarked pattern of different languages—language practices. Language practice encompasses considerably more than just words, sounds, and syntax; it also contains customary distinctions between speech formality levels and other accepted guidelines for what kind of variation is permissible in certain contexts.

Context-specific language ideology is influenced by and linked to societal, political, economic, and linguistic elements as well as parental expectations and educational experiences.(Curdt-Christiansen, 2009). According to Spolsky (2004), the beliefs concern language and how it is used and any particular attempts to alter or impact that practice through management, planning, or intervention with language. A speech community's agreement on the values assigned to each language variable or identified language variety that comprises its repertoire is denoted by its language ideology or beliefs. When sociolinguists examine a discourse piece or hear it spoken by members of the speech community, They can ascertain the significance of certain decisions as well as their supporting evidence during the speech that reflect the speaker's age, gender, social

class, likely place of birth, degree of education, and other facts about him or her, as well as provide context and situational cues. The term "language management" describes the particular measures used to change or affect language usage. Language management can be used for a specific linguistic micro-unit, such as a sound, spelling, or letter form, or for a named macro-variety, such as a language or dialect. Language management is the creation and announcement of a clear strategy or policy, which is typically not assured to be carried out, nor does its execution ensure success. An attempt to govern language may go beyond or oppose the values underlying the way that language is used in the community and in real life. (Spolsky, 2004).

This study will use this theoretical framework to explain the position of English at the school from the perspective of language practice, language ideology, and language management. Language practice focuses on how everyone at the school uses English. Language ideology highlights the beliefs underlying the use of English at the school. Finally, language management discusses the use of English in the linguistic schoolscapes.

### **2.3 Previous Studies on Linguistic Schoolscapes**

In the last ten years, studies on linguistic schoolscapes have been emerging. The focus of the study has also been varied, including the methodologies, contexts, and settings. Amara (2018) finds that the three languages studied in Palestinian schoolscapes are Arabic-only, and Hebrew-only or Arabic-Hebrew. However, the students learn three languages at school: Arabic, Hebrew and English. An empirical study about Language visibility in multilingual schools in India by Bisai & Singh (2022) also finds that the majority of school signs are inscribed in dominant languages such as Bengali and English, with only a few in the Santali language. Likewise, Bates (2021) looks into the varying uses of languages on signs within a multicultural university setting in Tokyo, Japan. This study finds that most campus signs are monolingual (Japanese-only), with a minority of bilingual and English-only signs.

The study explored the actual distribution of signage, the ideologies and the point of view of the inhabitants in Linguistic Landscape by Wu et al. (2021) found that Six languages are monolingual, bilingual and trilingual. Although Zhuang language status is subtly downplayed by the noticeable lack of Zhuang language indicators in many university locations, the presence of more Zhuang language signs in GXUN indicates the language physically. From this perspective, it can be concluded that LL has the potential for language learning and development. Muriungi & Mudogo (2021) examine the language distribution of public signage in the multilingual context in Kenyan universities and the students' attitudes towards public signs. The study found three groups of languages on the sign: monolingual, bilingual, and multilingual. The educative function sign is represented in different languages, and the symbolic function is a silent dimension. Furthermore, Astillero (2017) examined the language environment in Irosin, Sorsogon, Philippines, public secondary schools. According to the study's findings, the majority of signs are top-down English-only, outnumbering bilingual or multilingual signs combined, Bikol-only, Filipino-only, and some bottom-up signs that indicate the languages displayed based on the sign makers' political, social, and educational beliefs.

Furthermore, the study about LL and LS also explored Yogyakarta senior high schools. Andriyanti (2019) recognized the sign patterns, showed how different languages were used in those patterns, and clarified which language context the LL signs represented. The study identified three linguistic patterns; monolingual, bilingual, and multilingual signs. These patterns were arranged from greatest to least frequent. LL study about Messages in food and nutrition in

Indonesian school environments by Harbon & Halimi (2019) aimed at gathering (digitally) and analyzing food/nutrition signs/texts. The study found that Indonesian is the majority language in the texts and images, while Sundanese, Arabic, Japanese and English (monolingual) are in small percentages. Throughout the school, official (top-down) communications promote a nutrient-rich diet. The messages in the letters that can be seen outside of schools range from flavor and food labels to advertisements for cigarettes and other healthful products. In their study of the linguistic landscape of Indonesian suburban high school signage, Riani et al. (2021) looked for trends in the languages employed in the signs and the connections between the school's language and the local social and cultural milieu. Three types of suburban school sign patterns were found in this study: multilingual, bilingual, and monolingual signs that were written in five distinct languages: Latin, English, Arabic, Sanskrit, and Indonesian.

In general, the field of linguistic schoolscapes, as the expanding field of linguistic schoolscapes, is still relatively new. There have been many previous studies of Linguistic Landscape and Linguistic schoolscape, but none have questioned the position of one particular language. Moreover, the studies exploring linguistic schoolscapes are still relatively limited, especially in Islamic boarding schools. Thus, this study explored the position of English compared to other languages in the boarding school.

### **3. RESEARCH METHODOLOGY**

In this study, the researchers use qualitative research, precisely the descriptive qualitative method. According to Creswell (2009, p. 4), qualitative research is a technique for exploring and comprehending meaning in which several individuals or groups ascribe to social or humanitarian issues. Meanings, concepts, definitions, attributes, metaphors, symbols, and descriptions of things are all included in qualitative research (Lune & Berg, 2017). For more details about the descriptive qualitative method, Ritchie (2003, p. 27) argued that Identifying what appears in the social world and how it manifests itself is the focus of descriptive research. This research was conducted in an Islamic boarding school in Central Java, where university and high school students study and stay. The data are pictures of signs in the Islamic boarding school environment, i.e. (posters, banners, stickers, announcements, names of objects, directions, instructions for use, warnings, prohibitions, appeals, building names, room names, etc.).

Creswell (2013, p. 206) illustrated data collection as a series of interrelated activities to collect information to answer research questions. According to Creswell (2009, p. 266), the process of gathering data involves a number of processes, such as attempting to restrict the scope of the study, gathering data by observation, organized and unorganized interviews, documentation, visual aids, and attempts to create recording or recording methods. The data collection technique used in this study is documentation. The documents used in this research are images or pictures. The researchers used a phone camera to assist in taking pictures. The researchers walked around the building in the Islamic Boarding School environment while taking photos of the signs, making the photos of the signs into several folders (depending on the building), and rechecking the signs that have been photographed.

According to Creswell (2009, p. 274), Data analysis is a continuous process that necessitates frequent consideration of the data, critical questioning, and brief note-taking during the investigation. In addition, data analysis involves open data collection based on general questions and information analysis from participants. In this study, the theoretical framework by Spolsky

2004 is used to analyze the data. The language practice focuses on how everyone uses English, language ideology highlights the beliefs underlying the use of English at the school, and language management discusses the use of English in the linguistic schoolscapes.

## 4. FINDINGS

The findings below explain in detail the findings regarding the language used or practiced, language ideologies, and the representation of different languages in the linguistic schoolscapes of Islamic boarding schools.

### 4.1. Language Practice

Officially, the language used in the boarding school is Indonesian. Indonesian is the language of instruction in classroom teaching, and some students also use it in daily communication. In addition, Indonesian is also used in official written language, such as correspondence, boarding school regulations, announcements, and writing of official boarding school activities. English and Arabic are foreign languages that have become part of the programs in the boarding school. Arabic and English are taught five times a week after dawn (5 a.m.) and in the evening (at 7 p.m.) with a duration of 1 to a half hours/meeting. This boarding school also offers TOEFL preparation classes, and there is a language training center focusing on English (English for Front Liners) for students and the general public for 1 month. Meanwhile, Javanese, especially *ngoko*, is the daily language of students and is not an official language. Javanese is usually used in the translation of Islamic books. In classroom learning, some teachers often use Javanese as an interlude (to facilitate explanation or just jokes in learning), but Indonesian still dominates in explaining learning. Javanese (*kromo*) is also used by most students to communicate with the kyai's family (teachers) and to communicate with the parents of students and people outside the boarding school who visit the boarding school. In this boarding school, some students also use Sundanese because several villages in the Cilacap and Brebes regions use Sundanese for daily communication.

In the boarding school neighborhood, Javanese is more widely used in daily communication by parents. As for children, they are balanced in the use of Javanese and Indonesian. They use more Indonesian at school because they study in different schools, and when playing with peers or studying (Iqra' & Al-Qur'an) in the afternoon, they use more Javanese. Therefore, children can respond to the language their interlocutors use in Indonesian and Javanese. English is only a subject in the school, and Arabic is only used in Islamic schools. Although some children do not have Arabic lessons at school, in the village, especially in some mosques, they still learn to read the Quran, where the writings in the Quran are also in Arabic. About 95% of the students in this boarding school come from Central Java, especially the area near Banyumas such as Purbalingga, Cilacap, Pemalang, Brebes, Kebumen, Banjarnegara, Tegal and Wonosobo, where Javanese is the local language and their mother tongue and the *ngapak* accent is the hallmark Indonesian is the language of instruction at school or college and also in boarding school learning.

### 4.2. Language Ideologies

#### 4.2.1. Ideology of Nationalism

Nationalism is an assessment or evaluation of love for the homeland and nation based on awareness and responsibility as a citizen. Using Indonesian as the national language is also an attitude of nationalism (Kusumawardani & Faturachman, 2004). The attitude of nationalism in



the Islamic boarding school is to use Indonesian as the national language properly and correctly. Indonesian is the dominant language that appears on signs in boarding schools. The following are the top-down and bottom-up signs in Indonesian:

a. Top-Down



Figure 2 Top-down sign in Indonesian

Figure 2 is a monolingual sign (in Indonesian only) with a picture of a tap with blue water streaming quickly and a red cross. It uses a darker background, but the image and text in question have a bright background. The translation of the Figure 2 text is "PAY ATTENTION!!! Close the water faucet after use." Figure 2 was made by the administrator and addressed to the students. This image conveys a message to use water wisely by closing the water faucet after finishing.

Figure 2 shows a command sentence with the characteristics of an exclamation mark and a red cross on the sign. The writing in the word "PERHATIKAN!!!" is written in uppercase with the position above, with three exclamation marks at once, and has a larger size, meaning students must pay attention to it. The sentence below is visible with a light-coloured background and dark-coloured writing, making the signs easy to read for students. However, the sentence "Tutup kembali kran air setelah selesai digunakan", which means close the water tap after use, lacks an exclamation mark (!). It can add power or emphasis to the command made. The positive command sentence in Figure 2 has sufficient authority, as seen from the word "PERHATIKAN!!!" and the use of formal language, indicating that this is a top-down sign.

Figure 2 appears around the bathroom and the ablution place, each with a faucet, where students occasionally forget to turn off the faucet after using it for bathing or just urinating and defecating. Signs in the form of commands like this one are frequently used in places where many people live together (communal living spaces), such as in boarding houses, dormitories and boarding schools. They are also frequently seen in specific restrooms in public areas like gas stations and mosques.

b. Bottom-up

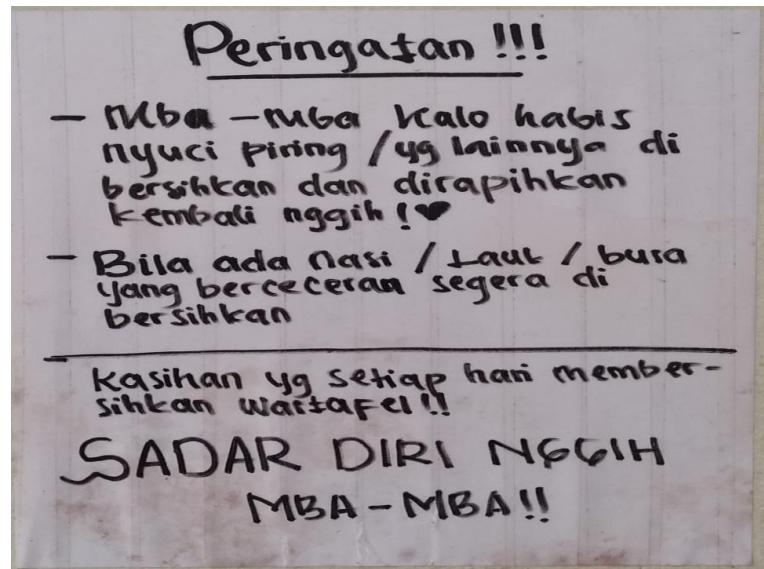


Figure 3 Bottom-up sign in Indonesian

Figure 3 is a handwritten warning on white HVS paper using a black ink marker with a font size that is clear enough to see and read. The translation of Figure 3 is Warning!!!

- Sisters, when you finish washing dishes/other things, please clean and tidy up!
  - If there is rice /side dish /foam that splashes, immediately clean up
  - Pity the one who cleans the sink every day!!!
- SELF-AWARE SIS!!!**

These signs are in the female dormitory, marked by the call "Mba-mba", which means old sister and is undoubtedly addressed to female students. Female students make the sign for female students. The sign conveys a message to students regarding the attitude of responsibility in cleanliness and tidiness in the wash basin area.

Figure 3 is a bilingual sign (Indonesian-Javanese) where Indonesian dominates and has two Javanese vocabularies. The sign is delivered informally because of the abbreviated word "yg" and the presence of capital in the sentence (not at the beginning of the sentence), such as "Kalo", which should be written in lowercase letters and according to Ejaan Yang Disempurn (EYD) "kalau" and the word "Lauk" which should be written "lauk". Figure 3 is a type of warning sign. However, the delivery of this writing is very polite and gentle, which is marked by the call "Mba-mba", which means old sister and "nggih", which means yes, even though the intended female students who may be younger than the creator, the use of "Mba" and "nggih" aims to respect fellow female students. A symbol of love is implicit in this sign, and maybe the maker conveys a high sense of concern for fellow students. This sign has another uniqueness, namely that there are exclamation marks in almost all sentences except after the sentence " Bila ada nasi/Lauk/busa yang berceceran segera dibersihkan" which should have been given an exclamation mark, instead a statement sentence that does not need the addition of an exclamation mark " Kasihani yg setiap hari membersihkan wastafel!!!" is instead given an exclamation mark by the maker. It can be seen from the word "Peringatan!!!" which is accompanied by three exclamation marks, which means that this sign has power and is crucial for female students to obey. However, the sentence

"SADAR DIRI NGGIH MBA-MBA!!" means "Please be self-aware, Sis!" at the very end, has the largest font size and uses uppercase. Semiotically, the sentence is the central idea or conclusion of the message conveyed from the sign.

This girls' dormitory has warning signs and orders on each washbasin. This is because dishracks are frequently disorganized and contain erroneous placements, such as glasses inside plate holders or plates inside bowl holders, among other things. Additionally, the area around the washbasin is occasionally discovered to be unclean. Examples include food scraps that students occasionally fail to dispose of in the trash, soap foam dispersed across the floor and in the vicinity of the sink, and water splashes on the floor from using water faucets that are too heavy or excessive. Thus, it makes sense that this sign would appear. Although the creators are various students with various writing styles, all of the signs convey the same message: to keep the washbasin area neat and orderly to provide comfort and benefits for everyone living there or in boarding school.

#### 4.2.2. Ideology of Globalization

Robertson & White (2007) state three dimensions of globalization. First, globalization is largely defined by two major directional tendencies: increased global connectedness and consciousness. Second, globalization has a specific form, which was realized with the establishment of the United Nations organization (nation-states, world politics, individuals, and humanity), and third, globalization is made up of four major aspects of human life: cultural, social, political, and economic. The following are the top-down and bottom-up signs in English:

##### a. Top-Down

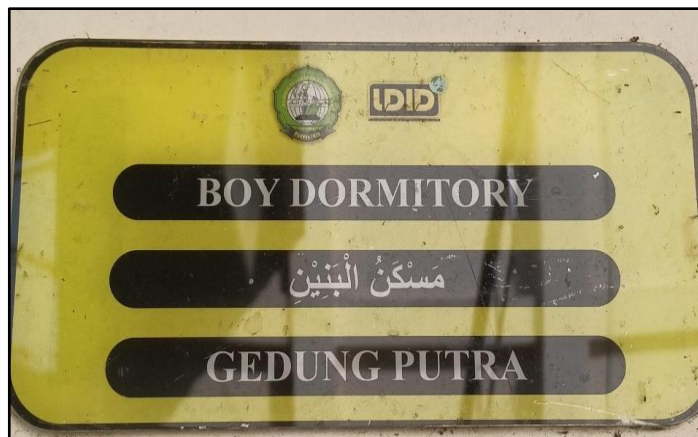


Figure 4 top-down sign in English

Figure 4 is a place name sign with the boarding school logo and the logo of the language administrator, and it is accompanied by Latin and hijaiyyah (Arabic letters). The signboard is yellow with a combination of black as the background of the white writing, and it has a different font size, with the Latin writing more significant than the hijaiyyah (Arabic letters). The Language Committee makes Figure 4 tells the names of places or buildings in the boarding school environment to all boarding school residents and those outside the boarding school who visit the boarding school.

English is written at the top, Arabic in the middle, and Indonesian at the bottom. This means that the sign maker considers English the most important, while Indonesian is placed at the

bottom, which is not so meaningful. Although the placement of the position is less correct, which should be Indonesian in the upper position, the maker makes the position of foreign languages above aims to introduce the language, which is one of the programs in the boarding school, besides placing foreign languages first aims to make readers read and know English and Arabic as an addition to the vocabulary for those who read, especially students. Figure 4 is a trilingual sign (Indonesian-English-Arabic), which is a translation with the same meaning. "BOY DORMITORY" and "MASKANUL BANIN" are in English and Arabic, meaning "ASRAMA PUTRA" in Indonesian, but in Figure 4, it is translated as "GEDUNG PUTRA". The meaning is ambiguous for newcomers to the boarding school and someone who understands Arabic and English. However, it makes sense because it has become a tradition for students and administrators to refer to the dormitory as a building. For example, the girls' dormitory becomes the girls' building.

The boarding school has a language program (English-Arabic), so besides learning religious knowledge, the students also learn English as an international language. Therefore, the translator board, like Figure 4, appears in this boarding school as a vocabulary learning material for the students. Moreover, increasing the number of translanguaging boards can help create a strong framework for communicating and understanding with others and become a means to mediate the use of various languages (Liando et al., 2022). English signs are also often found in public schools and universities in Indonesia. Signs in English are commonly used in various countries, such as in city centres, tourist places, stations, airports, and other public places.

b. Bottom-Up



Figure 5 Bottom-up sign in English

Figure 5 is a trilingual sign (Indonesian-Javanese-English). Figure 5 shows the price list of a service that is typed and printed on HVS paper. Figure 5 is made by one of the male students addressed to all students. The purpose of this sign is to promote the services that he makes himself. The maker made the sign creatively; he mentioned his name, "Kang Bams DS," in the top position as the owner. "Kang" is Javanese, which means brother, "Bams" is his nickname at the boarding school with the actual name Bambang, and "DS" is his identity as a Darussalam student who is usually abbreviated as DS. The unique word choice of his business name, "MART URNUWUN," has two meanings: implicitly and explicitly.

Ordinary people might think the marketplace's name is URNUWUN and MART is a mart, which means a place for buying and selling goods and services. This is interesting if seen by people who understand Javanese. If mart *urnuwun* is written without spaces, it becomes the word "MATURNUWUN", which means thank you in Javanese. The business name and owner are written with a yellow background. A larger font size and unique word choices make this sign attractive to read. The use of the word "OPERATION" in the phrase "INTERNET QUOTA ALL OPERATION" is still incorrect; the word should be "OPERATOR." Added "s" because the word "all" means many. Just like "ALL OPERATORS" on Table numbers 1 and 3, it also lacks the addition of the letter "s" at the end of the word, which indicates a plural word. The word "LISTRIK" also appears; this is intentional so that it has a different language, or maybe the author does not know the English of the word which should be written "electricity." In addition, the word "ADMINE" should be written as "administration" or "admin."

The need for internet quotas, credit, to-pups, transfers, and others creates a business opportunity for some students who have a business mindset by opening services in this field. Most students promote their services using templates and spread them in WA groups or just short writing without a template, and the only one in the print form is Mart Urnuwun. Global economic rivalry has become the norm in this age of globalization. One of them is the existence of a marketplace as a place to buy and sell online, which has been in great demand in Indonesia and countries worldwide.

#### 4.2.3. Ideology of Religion

Islamic boarding schools are places of higher learning in Islam where students typically reside in dorms with access to both general and classical Islamic literature (kitab). The curriculum emphasizes the importance of morality in social interactions and aims to help students acquire and apply their detailed knowledge of Islam as a daily guide (Ulum, 2018). Boarding schools carry the ideology of Islam, so there is a possibility that Arabic appears because when studying Islamic books, the language most often found is Arabic. Therefore, the boarding school also carries the ideology of Islam. The following are the top-down and bottom-up signs in Arabic:

##### a. Top-Down



Figure 6 Top-down sign in Arabic

Figure 6 is a green rectangular board with the boarding school's name, logo and address. Arabic writing on top "المعهد الإسلامي "دارالسلام" means "Darussalam Islamic Boarding School" dan Indonesian writing PONDOK PESANTREN PUTRA PUTRI "DARUSSALAM" means Darussalam Islamic Boarding School for Male and Female. Figure 6 was created by the boarding school administrator and addressed to the entire community. The board is placed in front of the boarding school entrance gate, where it will be seen by anyone entering the building or simply driving by. This sign serves the dual purpose of identifying the name of the boarding school and promoting the residential community. A multilingual (Indonesian-Arabic) sign is seen in Figure 6. Arabic is naturally present at boarding schools, as the two languages are identical. In this instance, Arabic is prioritized over Indonesian, maybe due to the creator's preference for Arabic. Arabic script differs from Latin writing, which reads from right to left. Hence, Arabic without *harakat* appears on the right before the boarding school logo appears on the left. The logo represents the boarding school's identity at the top.

The word "DARUSSALAM" appears written in a larger font size. This is likely significant because, besides being used to promote, the word also means that those who see it directly will know that Darussalam refers to an Islamic boarding school. Similar to the names of boarding schools in Gontor, Lirboyo, and other places. Furthermore, by neglecting Arabic writing, readers who belong to marginalised groups find it simpler to understand that this boarding school is called DARUSSALAM. This is because the writing "DARUSSALAM" clarifies the institution's name. The colour of the board is another intriguing feature. The colour green, associated with Islam and the preferred colour of the Prophet Muhammad SAW, is used in Figure 6. Saudi Arabia, as an Islamic nation, even has a green flag. There are several Islamic groups and organisations in Indonesia. Nearly all Muslims in the country know that the colour green represents the NU (Nahdlatul 'Ulama) group, which also has a political party named Partai Kebangkitan Bangsa (PKB), which has a green emblem. Thus, this boarding school can be identified as a NU boarding school. Green is associated with coolness, tranquilly, pleasantness, and beauty in Javanese tradition (Yusuf & Putrie, 2022)

Place name signs in Arabic or Arabic and Indonesian, such as in Figure 6, are frequently found at Islamic boarding schools and occasionally seen in Islamic schools or institutions in Indonesia. Arabic is probably only used in signs in nations where Muslims predominate. It is uncommon to find a mosque available in non-Muslim nations.

b. Bottom-Up



Figure 7 Bottom-up sign in Arabic

Figure 7 is a trilingual sign (Indonesian-English-Arabic) in the form of a poster with black print on the left and a picture of a woman wearing a blue veil on the right. A student in the Shofiyah room created Figure 7, directed at the female students. Students are to be invited and instructed to wear jilbabs. To praise the female students who pass in front of the Shofiyah room, the developer chooses the moniker "Pretty girls," even though "pretty girls" would be more appropriate writing. Using the term pretty instead of "girls" is also a better choice. Because the word "HIJAB" is printed in more prominent characters, it is implied that it has more authority or significance in the sign. The word "hijab" in Arabic refers to a wall that separates something from another; most Indonesians understand hijab to mean jilbab, or veil, which is a head covering. The exclamation point in this command sentence can also be read as a reminder because the word "ya" at the end suggests that the author is reminding students to wear the veil.

There is a love symbol that expresses compassion for other students. The photo of a female student wearing a headscarf depicts her with wide eyes, lips that appear to be speaking (open), and both hands gripped in front of her chest, giving the impression of a very eager woman. But when you look at the facial expressions, particularly the upward-arching eyebrows and open lips, it shows a lady instructing her to do something, and it looks like she is upset or enraged. Figure 7 shows a typical boarding school setting where female students are expected to wear the jilbab, following Qur'an verse 59, which commands women to cover their entire bodies to avoid being recognized and to avoid disturbing others. Furthermore, male administrators are the ones who monitor the security of the boarding school environment because the building has CCTV installed, which can be opened at any time. Similar signs urging or mandating the wearing of the jilbab are likely to be seen in locations like Islamic schools, boarding schools, and dorms where the majority of the population is Muslim. Globally, the sign in Figure 7 is unlikely to appear in Islamic minority areas.

#### 4.2.4. Ideology of Indigeneity

The term indigenous, which was previously used to distinguish between "native" people and their others in specific geographic places, has been used to imply that there is a worldwide collectivity of indigenous peoples in contrast to their diverse others (Merlan, 2009). This boarding school is located in Java, precisely in Central Java, which is the largest tribe in Indonesia. In boarding schools, the native tongue spoken in daily conversation is Javanese. The following are the top-down and bottom-up signs in Javanese:

##### a. Top-Down



Figure 8 Top-down sign in Javanese

Figure 8 is a bilingual sign (Javanese-Arabic) with two arrow-shaped blue wooden boards. Administrators created Figure 8, which directs visitors to the kyai's house and cemetery. This sign is intended for all students and the general public who come to the boarding school for pilgrimage (going to the tomb to offer prayers) and *silaturahmi* (visiting each other to strengthen kinship). This sign's informational purpose is to give directions to the grave and residence of the Kai. The writing is all capitalised to make the sign easier for the reader to understand. "NDALEM PENGASUH" refers to the caregiver's (teacher/kyai) boarding school residence. *Ndalem* is a part of the house-related krama Javanese language, which has the highest language level. In Javanese krama, the term "ndalem" is used to pay tribute to the kyai, or teacher, who has imparted his knowledge to the students and the community. Apart from kyai, the term *ndalem* is also frequently used by members of the palace family or influential Javanese individuals. Some individuals who greatly regard others also utilize Javanese kromo while addressing newcomers. In Arabic, "MAQBAROH" refers to any place or land used for interring the deceased or, more succinctly, a tomb or cemetery.

This sign is famous in the boarding school because it is part of a positive culture, and "sowan" is one of the norms. The Javanese word "sowan" (krama) means "to meet or visit." The *Sowan* tradition dates back thousands of years. Indonesians frequently engage in this practice, particularly those living on Java island. Typically, *sowan* is performed to satisfy one's spiritual demands. Therefore, *Sowan* is normally done on a kyai or other religious figure. *Sowan* in boarding schools is typically defined as going to the *kyai's* house, participating in a recitation, or visiting a religious leader's grave. Since Javanese is a regional language that is probably exclusive to the Java area, directional signs are present in numerous countries worldwide but not in Javanese.

b. Bottom-Up

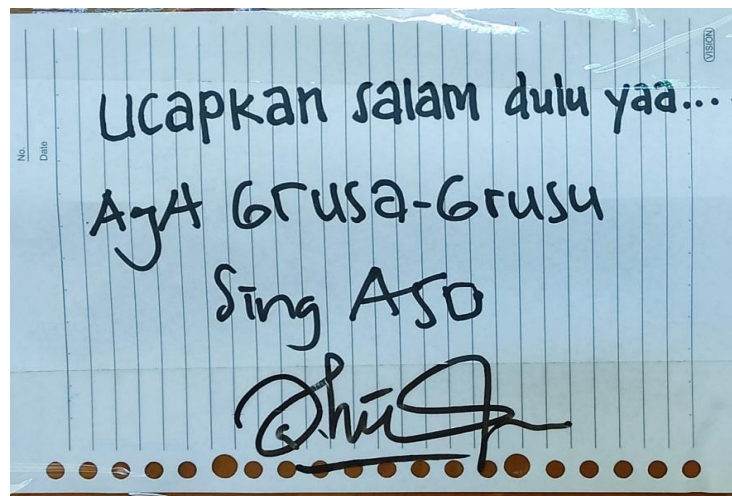


Figure 9 Bottom-up sign in Javanese

Figure 9 is a bilingual sign (Indonesian-Javanese) handwritten using black marker on A4 binder paper measuring 21 x 29.7 cm. Students created Figure 9, which is directed against other students. This signal resembles a command, but it lacks urgency or strong emphasis because there is no exclamation point (!) following the statement. An Indonesian sentence comes before



the sign, followed by a Javanese sentence. This means the writer understands the importance of prioritising writing in Indonesian. Saying "salam first, please" on the word "yaa." the sentence "Ucapkan salam dulu yaa." denotes a lengthy speech conveying the idea of someone giving advice or gently imparting knowledge, much like the well-known Javanese people. If there is just the word "ya" written, it could seem different because it is shorter and ignorant or rude.

The word "salam" in the sign is "Assalamualaikum", not salam, which means greetings such as good morning, good afternoon, or other phrases. Students who welcome others politely will likewise exhibit good manners as santri. The writing "Aja Grusa-Grusu Sing Aso" is ngapak Javanese (*ngoko*), meaning "do not rush, take it slow", written in capitalized words and has a larger font size. This sign is displayed since many students frequently frequent the spacious room. In addition, it serves as a location for collecting cell phones at night and a place for students to congregate to study or talk to each other. Consequently, this sign serves to preserve comfort and respect between students. Similar signs similar to the one in Figure 9 may be seen in schools. For example, "senyum, sapa, salam", which translates to "smile, greet, greet," is frequently reduced to "3 S" and represents Javanese people, who are noted for being friendly and polite. Because Javanese is a language exclusive to the Java region, Indonesian-Javanese signs will be rigid to locate globally.

### 4.3. Language Management

The following are the different languages represented in the linguistic schoolscape at the boarding school. There are 310 total signs in the boarding school. The languages appearing on the boarding school signs are English, Arabic, Indonesian, and Javanese.

#### 4.3.1. Monolingual

Table 1. Monolingual signs at the Boarding School

Language	Top Down		Bottom Up		Total	
	No	Percent	No	Percent	No	Percent
English	29	22%	14	20 %	43	21.3%
Arabic	5	3.8%	6	8.6%	11	5.4%
Indonesian	98	74.2%	48	68.6 %	146	72.3%
Javanese	0	0	2	2.8 %	2	1%

Table 1 above shows the presence of monolingual signs in boarding schools. The data is divided into two categories: top-down and bottom-up signs. The total number of top-down signs is 132, with 29 English signs (22%), 5 Arabic signs (3.8%), 98 Indonesian signs (74.2%), and no Javanese sign appears. The bottom-up total number is 70 signs, with 14 English signs (20%), 6 Arabic signs (8.6%), 48 Indonesian signs (68.6%), and 2 Javanese signs (2.8%). The total number of monolingual signs is 202, with 43 English signs (21.3%), 11 Arabic signs (5.4%), 146 Indonesian signs (72.3%), and 2 Javanese signs (1%).

4.3.2. Bilingual

Table 2. Bilingual signs at Boarding School

Language	Top Down		Bottom Up		Total	
	No	Percent	No	Percent	No	Percent
Arabic - Javanese	0	0	0	0	0	0
Arabic - Indonesian	3	7.5%	12	26.1%	15	17.4%
English - Arabic	0	0	1	2.1%	1	1.2%
English - Indonesian	36	90%	21	45.6%	57	66.3%
Indonesian - Javanese	1	2.5%	12	26.1%	13	15.1%
Javanese - English	0	0	0	0	0	0

Table 2 above displays the existence of bilingual signs in the boarding school. The data is divided into two categories: top-down and bottom-up signs. The total number of top-down signs is 40, with 3 Arabic-Indonesian signs (7.5%), 36 English-Indonesian signs (90%), 1 Indonesian-Javanese sign (2.5%), and no sign in Arabic-Javanese, English-Arabic, and Javanese-English. The bottom-up total number is 46 signs, with 12 Arabic-Indonesian signs (26.1%), 1 English-Arabic sign (2.1%), 21 English-Indonesian signs (45.6%), 12 Indonesian-Javanese signs (26.1%), and no Arabic-Javanese and Javanese-English sign appears. The total number of bilingual signs is 86, with 15 Arabic-Indonesian signs (17.4%), 1 English-Arabic sign (1.2%), 57 English-Indonesian signs (66.3%), 13 Indonesian-Javanese signs (15.1%), and no Arabic-Javanese and Javanese-English sign appear from both of them.

4.3.3. Trilingual

Table 3. Trilingual signs at Boarding School

Language	Top Down		Bottom Up		Total	
	No	Percent	No	Percent	No	Percent
Arabic-English-Indonesian	14	100%	1	12.5%	15	68.2%
English-Arabic-Javanese	0	0	0	0	0	0
Indonesian-Javanese-English	0	0	4	50%	4	18.2%
Javanese-Indonesian-Arabic	0	0	3	37.5%	3	13.6%

Table 3 above shows the trilingual signs at the boarding school. The data is divided into two parts: top-down and bottom-up signs. The total number of top-down signs is 14, all belonging to Arabic - English - Indonesian. The bottom-up total number is 8 signs with 1 Arabic - English - Indonesian sign (12.5%), 4 Indonesian - Javanese - English signs (50%), 3 Javanese - Indonesian - Arabic signs (37.5%), and no English - Arabic - Javanese both in top-down and bottom-up signs.

5. DISCUSSION

This section discusses the theory used and relevant previous studies. The discussion is divided into three sections: language practice, language ideology, and the representation of different languages in linguistic schoolscapes.

## **5.1. Language Practice**

As stated in the findings, English and Arabic are foreign languages that have become part of the programs in the boarding school. English in Islamic boarding schools is the most dominant than Arabic. Nevertheless, in practice outside the classroom or boarding school environment, English is still not heard as widely as Javanese and Indonesian. The languages practiced or used in the Islamic boarding school are Indonesian and Javanese. Indonesian is used because Indonesian is the official and Nasional language in Indonesia and it is used as the language of instruction in classroom teaching. Some students use Indonesian in daily communication. Javanese is also practiced as the daily language of students and is not a formal language. This is in line with the statement by Spolsky (2004) that Language practice encompasses considerably more than just words, sounds, and syntax; it also contains customary distinctions between speech formality levels and other accepted guidelines for what kind of variation is permissible in certain contexts.

Concerning the position of the Islamic boarding school located in Central Java, of course, the language used or practiced verbally is Javanese. Javanese becomes the local language and mother language for most students in this boarding school. Language practices, according to Spolsky (2004), are the languages or dialects that the speech community chooses to employ in particular settings and throughout society. Banyumasan or *ngapak* Javanese is a language often used by the people of West Central Java, while *bandek* Javanese is more often used by the people of East Central Java. As well as Bucholtz and Hall (2004) claimed that the term identity refers to sameness because language identity is the language spoken in a social group (Spolsky, 1998) and is firmly ingrained in a social-cultural framework (Nematzadeh & Narafshan, 2020).

## **5.2. Language Ideologies**

### **5.2.1 Ideology of Nationalism**

The typical appearance of the Indonesian language in the LS is because this sign is in one of the Islamic boarding schools in Indonesia. All languages have a legal basis that regulates them. Starting from the youth oath of October 28, 1928, the status of Indonesian as a language of unity is stated in the third point of the youth oath which means 'We Sons and Daughters of Indonesia Uphold the Unity Language of Indonesian'. Article 32 of the 1945 Constitution makes Indonesian the national language, and Article 36 of the 1945 Constitution strengthens Indonesian as the state language. So, the status of Indonesian becomes National Language and State Language. Some articles protect or regulate language, namely Law No. 24 of 2009 concerning Flags, Languages, State Emblems, and national anthems (articles 36-39), where individuals or institutions that violate will be subject to sanctions. According to Ridwan (2018), the national language serves social, cultural, and political purposes. The official language is used for government business, including that of the national court, parliament, and business. In order to forge national identity and bring Indonesians together in the country's quest for independence, Bahasa Indonesia was designated as the official national language. Bahasa Indonesia is utilized in many spheres of our existence, including politics, the arts, education, the media, and administration. Moreover, there is a newly issued regulation, Presidential Regulation No. 63 of 2019 Article 40, which means the buildings in Indonesia are a must to use Indonesian (Sakhiyya & Martin-Annatias, 2020).

Usually, Indonesian appears more because Indonesian is the national language or official language of Indonesia. Similarly, research in Japan (Wang, 2015), Korea (Lee, 2019), and China

(Hand & Wu, 2019; Nie et al., 2021; Wu et al., 2020). The language that appears the most is their national and official language.

### **5.2.2. Ideology of Globalization**

English in this boarding school is one of the most popular foreign language programs compared to Arabic. Students are more familiar with it because they have studied it since junior high school. In boarding school, English is taught five times a week. Furthermore, in entering the era of globalization, English is present and considered necessary in Indonesian schools. Although English is not the only foreign language taught in schools, English is unquestionably the most powerful language. Apart from increasing opportunities in the global environment (Suuriniemi & Satokangas, 2021), English is also a compulsory subject in Indonesia (Widodo, 2016; Zein et al., 2020) and is used as the medium of instruction in some schools (Lauder, 2020; Walker et al., 2019).

Being an international language, English is frequently studied as a second language in many different nations, mainly in Asia (Kobayashi, 2023; Kim et al., 2022; Mishra & Lee, 2021; Bolton et al., 2020; Zhang, 2020; Takeshita, 2020). Therefore, everyone needs to speak and understand English effectively to compete on a national and international level and ensure that the language is regarded as a unifying force essential to life, particularly in education (Isadaud et al., 2022).

### **5.2.3. Ideology of Religion**

Arabic is one of the language programs in this boarding school, as well as English, Arabic is also taught five times a week. Only some students who graduated from Islamic schools are familiar with Arabic, while the general school students did not get Arabic language courses at their school. Most of the signs in this Islamic boarding school are Arabic and written in Indonesian, not Arabic to Indonesian translations. Students have written several quotations from the Al-Qur'an to encourage one another to study and memorize it; others have Arabic vocabulary written in Latin. In this Islamic boarding school, it is uncommon for students to write in Indonesian and include one or two Arabic words.

The finding of Arabic in linguistic schoolscapes is unique because Islamic boarding schools generally are more synonymous with things in Arabic, such as the Al-Qur'an and Islamic books, which are all written using Arabic letters. It relates to Aribah & Pradita (2022) that in Indonesian schools, Arabic is required as a second foreign language, particularly at institutes of higher learning with an Islamic focus. As well and Sofyan et al., (2022) state that boarding school has a linguistic landscape that is unique and different from other areas emphasizing the social context, forms, and functions of language in them. In the context of boarding school, the public space of boarding school is an instrument to support the intellectual processes that occur in it, starting from the educational goals of the boarding school, curriculum, methods, and so on.

### **5.2.4. Ideology of Indigeneity**

Despite being their mother tongue and the primary language spoken in the boarding school, Javanese generally lags significantly behind the other languages. Although Javanese is used frequently in daily communication, it is not as common in signs, especially in top-down writing. This is because boarding schools prioritize writing in the official language (Indonesian) and view Javanese as informal and inappropriate. As a result, Javanese language signs are more common in non-formal bottom-up writing, where they are created by students and are meant for their use.

This finding relates to the study that Javanese (Khazanah et al., 2021) and Minangnese (Zahara & Wijana, 2022) are local or regional languages that do not receive much attention in sign language. Astillero (2017) also discovered that, while taking into account the multilingual population of Irosin, the languages present in the classroom demonstrate how little space local languages have in formal education, particularly in secondary education.

### **5.3 Language Management**

#### **5.3.1. Monolingual**

Based on the table on the findings, Indonesian is the dominant language with the highest percentage of top-down and bottom-up signs. Indonesian appears almost everywhere in the boarding school environment, which is expected because Indonesian is constitutionally required to be used in schools during learning, Indonesian is the national language, and Indonesian is often used in activities or events in this boarding school. As Ridwan (2018) says, Indonesian was designated as the official national language in order to establish a sense of national identity among the populace and aid in the country's independence. These days, we speak Indonesian in all spheres of our existence, including the arts, politics, mass media, education, and administration. The same finding shows that Bahasa Indonesia is dominant while the local language is marginalized (Andriyanti, 2019; Harbon & Halimi, 2019). Moreover, the highest language on the sign is the official language, which is also found by (Toro, 2023; Bisai & Singh, 2022; Muriungi & Mudogo, 2021; Lu et al., 2020). English appears more than Arabic. It is a surprising finding because I presume there will be more Arabic signs. After all, this Islamic boarding school is inseparable from studying the Qur'an and Islamic book (kitab) in the daily activities. Students always find things written in Arabic every day, as Aribah & Pradita (2022) claim that the Islamic boarding school is among the educational establishments with a solid connection to the Arabic language. An exciting finding was also written by Inal et al. (2020) that there were no Arabic-only signs, notwithstanding the growing population of Syrian immigrants residing in Istanbul and the substantial influx of Arabic-speaking travelers to the city. English was used more often on the signs, nevertheless. In another country, unexpected language findings were also found by Kretzher & Kachula (2019), who expected African languages to appear more dominant than English because the school studied was in southern Africa. Moreover, Bernardo-Hinesley (2020) examined the Linguistic landscape in educational spaces in the United States, where signs were found to use Spanish more than English. And also study the position of languages in the oldest university in the Philippines, where English is more predominant than Filipino (Bernardo, 2021).

However, English has become the second. It makes sense that this boarding school has a language program (Arabic and English), and more students are interested in the English program than Arabic. Apart from that, English is also an international language. This reflects the status of English in entering the era of globalization. English is also present and considered influential in Indonesian schools. Although English is not the only foreign language subject in schools, there is no denying that English has emerged as Indonesia's primary foreign language. In Indonesia, junior high and senior high schools are required to take English, and even in some schools, English is used as the medium of instruction (Walker et al., 2019). Shohamy (2006, p. 142) stated in Suuriniemi & Satokangas (2021) that it is true that speaking English opens up more options in the global setting, it is also well recognized that the language perpetuates inequality by dividing people into those who speak it and those who do not. The same English finding that

English becomes the second dominant language in the monolingual signs and the official language becomes the first (Riani et al., 2021; Zhang et al., 2021). In contrast to a study by Amara (2018), she found that English is far behind compared to Arabic and Hebrew.

The last monolingual sign is Javanese. Javanese signs are the lowest, with two signs at the bottom-up. Most of the students come from Java, and they speak Javanese. Therefore, it makes sense if there are bottom-up signs in Javanese. In the top-down, signs in monolingual Javanese do not appear at all, but bilingual signs are because, generally, signs are made by superiors to subordinates (top-down). In this case, the foundation or boarding school administrators should write to students formally and use Indonesian properly and correctly. The country's constitution also requires that only Indonesian be taught in all Indonesian schools (Coleman, 2016). The finding relates to the study that Javanese (Khazanah et al., 2021) and Minangnese (Zahara & Wijana, 2022) are local or regional languages that do not receive much attention in sign. Astillero (2017) also discovered that, while taking into account the multilingual inhabitants of Irosin, the languages present in the classroom demonstrate how little space local languages have in formal education, particularly in secondary education.

### **5.3.2. Bilingual**

English-Indonesian is the most dominant in this bilingual sign, both top-down and bottom-up. Top-down signs at boarding schools are primarily intended as translators, such as instructions for using tools or disposing of rubbish. At the same time, bottom-up English-Indonesian is more often used in posters and advertisements. It makes logical that English is an international language because it is widely accepted and occasionally appears on signs before other languages (Lu et al., 2020). English-Indonesian is usually often used in tourist places or big cities. It can appear as an accompaniment to Indonesian, as a translator or can appear alone (Sakhiyya & Martin-Anatias, 2020). This is also known as translanguaging, and it mainly involves using one language to support the other. The goal was to improve comprehension and encourage students to engage in more activities in both languages (Cenoz & Gorter, 2022; Williams, 2002 in Istighfaroh et al. 1, 2022).

Arabic-Indonesian becomes the second in this bilingual sign, with top-down scores less than bottom-up. Generally, top-down Indonesian Arabic signs in Islamic boarding schools are used for translators from Arabic to Indonesian, and this is to make it easier for readers who do not know the meaning of the Arabic language they are viewing. In this Islamic boarding school, most of the signs found are not translations from Arabic to Indonesian, but Arabic, which appears on the writing in Indonesian. Some writings are quotes by students to motivate each other to study and memorize the Al-Qur'an, and some are also Arabic vocabulary written in Latin. Including one or two Arabic words in writing and combining writing with Indonesian is common in this Islamic boarding school. It can even be used as a joke by teachers and students in learning at the Islamic boarding school, and sometimes, even among students, Arabic appears in communication. This is because students often interact with Arabic writing in learning, which helps them learn a small quantity of Arabic vocabulary. The emergence of Arabic signs in Islamic boarding schools is related to Aribah & Pradita (2022) that Arabic is required as a second foreign language in Indonesian schools, particularly those with an Islamic focus. The expectation that pupils can comprehend the verses in the Quran and the Hadiths is thought to be the reason Arabic is used at Islamic boarding schools. Moreover, Susiawati & Mardani (2022) argued that a Muslim feels his closeness to the Arabic language because Arabic is his/her identity as an

adherent of Islam in addition to his love for the language as well as a medium in understanding and exploring the teachings of Islam.

Almost the same as Arabic-Indonesian, Indonesian-Javanese also appears the most in bottom-up signs with the same number; those are 12 signs, and only one appears in top-down. These signs are often found in commands and appeals written by students for students as reminders or warnings, and the Javanese language used is *Ngoko (ngapak)*. This makes sense. Using informal language (local language) among students is something that students usually do daily, not just writing (signs) on the walls, even in chat groups; students often combine these two languages because almost all students come from Java and are used to speaking using their mother tongue every day, even non-Javanese can understand a bit Javanese vocabulary.

In this bilingual sign, two language patterns do not appear top-down or bottom-up: Arabic-Javanese and English- Javanese. Ulum (2018) states that an Islamic boarding school is a school with an Islamic curriculum where students typically reside in dorms with general Islamic books and teaching material aimed at mastering and practicing Islamic religious knowledge. The books here usually contain Arabic writings whose meanings or translations are in Javanese named Arab-Pegon. Pegon Arabic results from adjusting the phonemes of Hijaiyah letters in the local language. In a similar source, it is also explained that the term *pegon*, according to etymology, comes from the Javanese word "pegon", which means "deviant" because the language written in Arabic letters is considered something unusual (Mawaddah, 2022). So, the absence of Arabic-Javanese signs makes sense because Arabic-Javanese is mostly in book form and is studied or taught in class. English-Javanese does not appear in the bilingual sign, but the Javanese accent is often heard when students pronounce English. As a person who lives in Java and is still learning English, I find this standard because the students are not used to speaking English. Meanwhile, English-Arabic does not appear at the top down, but only one sign appears at the bottom up, and it is in the form of a translation from Arabic to English.

### **5.3.3. Trilingual**

Based on the table of the findings in trilingual, Arabic-English-Indonesian is the only sign that appears most often in top-down and trilingual signs, with 15 signs, and almost all signs are translations. Like the multilingual signs found by Andriyanti (2019), Indonesian, English, and Arabic have the same function. It is to translate the place's name (room or building). This is natural because this Islamic boarding school has a language program (English-Arabic), and the creator may hope that the signs created can improve students' mastery of foreign languages. On the other hand, in bottom-up Arabic, English, and Indonesian, only one sign appears.

In the bottom-up sign, Indonesian - Javanese - English is the second, followed by Javanese - Indonesian - Arabic for the third. In contrast to Arabic - English - Indonesian, which functions as a translation, in the Indonesian - Javanese - English and Javanese - Indonesian - Arabic signs, most appear only as a complement or combination of languages in writing. The English-Arabic-Javanese sign does not appear at all, either bottom up or top down, even though this is also important as an effort to maintain Javanese as a regional language if its existence functions as a translation. To sum up, the finding in this multilingual sign is unique, not only Arabic - English - Indonesian, which is used as a translation to improve students' mastery, but it seems like the creator is also creative in combining several languages in signs as creativity in making signs to attract the attention of the sign reader.

## 6. CONCLUSION

This study aims to look at the position of English, as opposed to Indonesian, Arabic, and Javanese, in the linguistic schoolscapes in an Indonesian Islamic boarding school. It is using Spolsky's 2004 framework to analyze the data. English is the most prominent foreign language compared to Arabic in this Islamic boarding school. This is proven by the number of students who are more interested in entering language programs to learn English than Arabic. English also receives more attention in Islamic boarding school activities than other languages, as is evident in Islamic boarding school programs such as TOEFL preparation and English training for front liners. In entering the era of globalization, English is present and considered influential in Indonesian schools. English is frequently studied as a second language in many different nations. English also is recognized as the most potent foreign language in the world. Concerning the position of English in linguistic schoolscapes, English is the second language frequently used at the linguistic schoolcape in this boarding school after Indonesian. Looking at the monolingual signs, Indonesian appears the most. In bilingual and trilingual, it can also be seen that signs containing English always have Indonesian accompanying them, which is the dominant language of the sign. Arabic became the third language that appeared in linguistic schoolscapes, and Javanese is far behind other languages.

The implication of the findings of the linguistic schoolscapes in this research is that foreign languages such as English, Arabic and other languages that are considered necessary, have the potential to become learning resources for students and teaching resources for teachers. These findings show that Indonesians dominate as the official language in terms of language policy. As a local language, Javanese must be preserved and revived in written form as language maintenance, even though it is widely used in the school environment. Further research is highly recommended to practice using linguistic schoolscapes in teaching and learning activities as a new language teaching and learning development.

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