

Naming Places of Worship in Lamongan: Language Identity Linguistic Landscape Studies

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ABSTRACT

This study aims to investigate the linguistic identity in the naming system of places of worship in Lamongan which can be observed in the religious and cultural and social landscapes that can formulate the pattern of linguistic identity in Lamongan as a cultural and religious center. This research problem focuses on how the form and pattern of language identity in Lamongan to maintain language identity in Lamongan, East Java. This studies uses Linguistic landscape idea, which describes the lifestyles of linguistic ideology, and lingual opposition. The research method uses a phenomenological technique with a qualitative descriptive studies type. The target of the have a look at is language identification in Lamongan with the most popular language pattern devices, specifically Indonesian, Arabic, Javanese, Sanskrit. The results of the study show that language identity in Lamongan has a more dominant pattern of choice of Indonesian and bilingual Arabic, but it is also found that monolingual Indonesian, Arabic, Javanese and there are multilingual Indonesian-Arabic-Sanskrit in the pattern of language choice found in places of worship in Lamongan.

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1. Introduction

Language identity is a phenomenon that is widely encountered because there are several experts who say that almost 2/3 of the world's population is estimated to speak two or more languages (Ferdiyanti, 2016; Firdausiyah, 2019). Someone who has differences from their language and tribe always uses being the mother tongue for a way of communicating to find out the identity of their language (Curtim, 2014; Dagenis, et al, 2014). Then, when in an academic organization, someone learns Indonesian due to the fact the language is the language of instruction in faculties or in authorities institutions (Abdillah, 2019). Not infrequently while someone enters the worldwide magnificence or because of positive wishes there are demands to analyze foreign languages, for example English, Arabic, or chinese language and Korean, we come to be multilingual (Erlita, 2014).

The multilingual phenomenon in society is very strong, this is supported by the phenomenon of nicknames of unique cities or places, not just trademarks in their notifications for the city (Abdillah, 2019; Backhaus, 2009; Auliasari, 2019). Like some regions also have a nickname from the central government by being one of the cities with good governance (Annisa, Pertiwi & Mulyono, 2021). This is in line with the information on the Lamongan One Data Website (SDL), the number of Javanese living in Lamongan is 70% Javanese and 30% Madurese, Arab, European, Chinese, Banjar and Sumatran, although the majority of people living in Paciran District are Javanese. Lamongan area has facilities for places of worship such as mosques, churches, temples, monasteries and temples. Places of worship are the spiritual needs of religious people in carrying out the obligation to worship God Almighty (Jahdiah, 2018; Rohimi, 2019). Places of worship have consideration of constraints with the condition and location of buildings that are easy to visit against building facilities and infrastructure to be supporting factors for worship activities (Gischa, 2021, Ardhian, et al, 2021).

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This identity is one of the variations of language in society, relations and social activities, as a means of identifying the existence of a community. Language is used as a marker of social change in society (Andriyanti, 2019; Butler, 2015). According to Blommaert in Daniel (2016) "Language, in that sense, is the most direct and direct identifier of people and the most sensitive indicator of social change". In the sense that when we see, hear or read the use of language around the environment changes, then we can identify it as a symptom of social change. Language used in public spaces highlights certain language usage behaviors (Daniel, 2016).

According to Shohamy, the language that can be observed in public spaces, especially in public signs and symptoms, is regularly called the "linguistic panorama" (Shohamy, 2009). studies within the linguistic panorama regularly try to investigate the duties of multilingualism and analyze the importance of language indicated in public signs (Alex 2015, Gorter 2017). The study of linguistic landscapes has established how distinct types of language are displayed in public areas (Gorter, 2015). further, the belief of linguistic panorama cannot be separated from the definition of linguistic panorama proposed via Landry and Bourhis (1997). They state that linguistic landscapes may be road names, keep signs typically located in front of stores, billboards, and additionally public signs and symptoms in authorities office regions. they also recommend a linguistic landscape feature, that is, an Informative and Symbolic function. landscape linguistics (LL hereafter) is a new subject of implemented linguistics that makes a speciality of language being displayed and uncovered inside the public sphere. LL become introduced by way of Landry & Bourhis in 1997 which paid unique interest to the diverse written languages that appear on public road symptoms, billboards, road names, area names, business keep signs and symptoms, and popular symptoms on authorities buildings in an area, location, or urban agglomeration (Yendra & Artawa, 2020).

According to Gorter (2006), it's far defined in more element that the linguistic landscape analyzes using textually formatted language this is displayed and exposed out of doors public areas, including using diverse signs displayed together with the language (Purwanto & Filia, 2021). research in LL studies objectives to recognize more deeply the function of space and area with regards to language, exploring the relationship between symptoms and their region in public areas in extra element, specially in multilingual areas. In LL's research, ethnographic methods are used that target the hobby of exploding experience or lingual which means thru language variations in naming in public areas (Mulyawan, 2020).

Public signs do not appear as they're, but of path, public signs and symptoms have producers who have produced them, together with enterprise humans or expert designers who order public signs and symptoms from sure organizations. This person is referred to as the actor of the linguistic landscape (Gorter, and Cenoz 2017) In his research, divide linguistic landscape actors into actors: backside-up and top-down Linguistics panorama. In preceding studies accomplished to analyze the sector of linguistic panorama. the number one is a have a take a look at completed with the beneficial aid of Ben-Rafael (2015). This take a look at analyzes how the usage of English as a lingua franca within the town centers of Brussels, Berlin, and Zabarjad inside the generation of globalization (Albury, 2019; Al-Athwary, 2021). The study located that globalization did now not purpose a symbolic decline in society; English have grow to be essential inside the metropolis center; and migration results in environments that speak their language (Annisa & Mulyono, 2021; Adnan, 2019), their research lays down the elements of panorama linguistic research, mainly using language for street forums, names of government systems in a place, road names, banners, public avenue signs and symptoms and symptoms, maintain names and concrete regions or communities. landscape linguistics examines language symptoms decided in public regions.

Futhermore, this study is different from some of the previous studies mentioned above. The difference is, this study focuses on the Lamongan area and the naming of places of worship. While some previous research was conducted in the city centers of Brussels, Berlin, and Zabarjad and East Asia focusing on public information boards and signs. This study also used a naming system in the name of places of worship with a focus on the language used to influence the area of worship, socially or economically. This study focuses on naming places of worship both monolingual, bilingual, and multilingual found in naming places of worship in Lamongan. There has been a lot of research on the use of linguistic landscapes in several places. However, previous research using the pattern of planting systems in places of worship, especially in Lamongan, has not existed. Therefore, researchers are very interested in researching the naming system of places of worship in Lamongan. Thus, this study uses

linguistic landscape theory as an analysis pattern in the naming system.

This study analyzed the linguistic landscape in Lamongan and border sub-districts. This analysis uses two theories. The first theory is about the functioning of linguistic landscapes developed by Landry and Bourhis (1997). The second theory is the theory of Ben-Rafael (2009), Shohamy and Gorter (2006) which discusses linguistic landscape actors. These theories are used to investigate the problem statement of this research. There are two principle elements of linguistic landscape studies as shown by Landry and Bourhis (1997) Based on the explanation above, that the linguistic landscape of naming places of worship in Lamongan Regency through language identity is related to natural, cultural and social phenomena that can be interpreted as a function of language signs in public spaces in certain groups and can be connected with current language signs. The reason for conducting the LL (Landscape Linguistics) study on the phenomenon of naming places of worship is to clearly know the naming of language identity and strong multicultural on its social.

2. Methods

Qualitative research is studies that intends to understand phenomena approximately what's experienced by means of studies topics which include belief, motivation, action and others, holistically, and through description inside the form of phrases and language, in a unique natural context and with the aid of utilising diverse clinical strategies (Wang, 2015; Yavari, 2016). As pointed out with the aid of Backhaus (2007), each LL techniques no longer only with studies questions, however additionally with studies domain names (linguistic, historical, sociological, economic, demographic, sociolinguistic). no matter the instructional area in which the analysis can also were hooked up, studies can generally be structured into at least 3 distinct phases: the initial theoretical creation of the criteria for the "unit of analysis" and the observed context; fieldwork on the selected context and final examinations and issues based at the factors accrued.

Descriptive qualitative method research design was applied in this study. Qualitative research aims to explain phenomena in depth through the collection of such deep data (Backhaus, 2007). Therefore, this study is subjective, so researchers need in-depth analysis to get validation of results collectively based on data calculations. Researchers participate in the place to be studied, namely naming places of worship which are central places for worship located in Lamongan and using linguistics as data.

The scope of this studies is landscape, that means that it data in element the naming of places of worship in Lamongan, each digitally and on records. The number one facts from this have a look at is within the form of grammatical texts for naming locations of worship in Lamongan. Secondary information consist of a extensive range of genuine records and literature that strengthens the investigation. The research become carried out inside the Lamongan place as a whole beginning from south Lamongan, Lamongan town and north Lamongan. similarly, the choice in naming places of worship is because it's miles the middle of day by day network sports and is the identity of numerous non secular communities in Lamongan, even East Java.

This examine uses two instruments. First, the researcher because the center device has complete manage over the research procedure. second, the researcher used a table of validity of public spatial language patterns and language mapping class parameters in Lamongan. records series is achieved using methods, techniques, and techniques. The approach used is in the shape of documentation and literature. The documentation approach is used to file or picture a ramification of equivalent languages in the public area. The documentation method is finished using recording and recording/portrait techniques, namely documentation in writing and visual language in naming places of worship. The approach used is a verbal exchange that ensnares, which means that the researcher files the language markers of the language of worship making plans by using being without delay worried within the interest. facts collection is executed the use of techniques, techniques. methods used inside the shape of documentation and literature. Documentation techniques are used to report or photo diverse equivalents of language in public areas. The documentation process is performed the usage of recording and recording/portrait strategies, particularly documenting in writing and visible language in naming locations of worship. The approach used is entangling communicate, meaning that researchers report lingual markers of worship making plans language through being immediately concerned in sports (Mbete, 2010).

The library method is used to examine various literature and written sources in the form of data outlets, symposium results, journals, and some of the latest research results. The technique used is to cross-compare, which is to find accurate results from the research conducted, then compared and

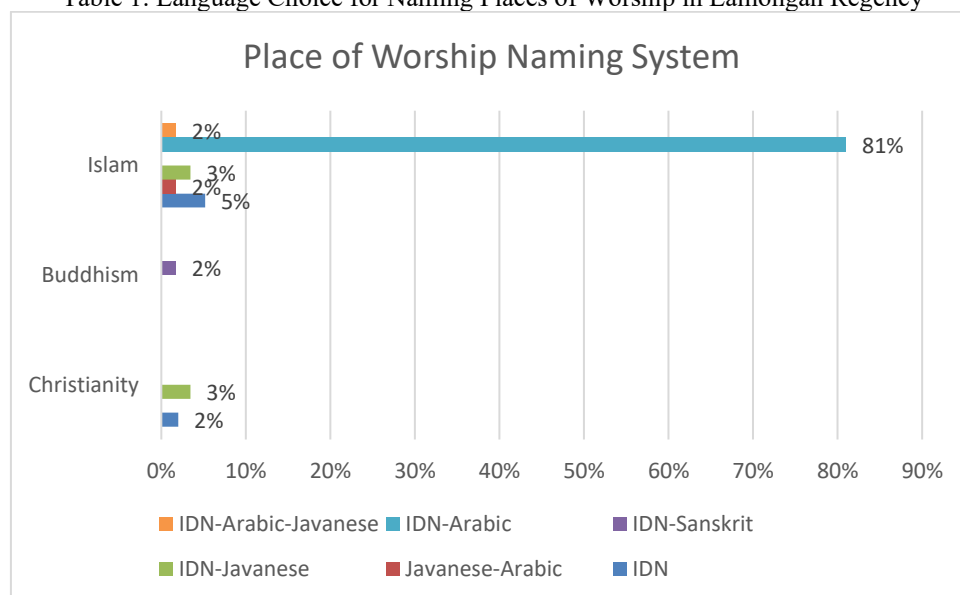
controlled by several research results and in-depth theoretical dictation. The strategies carried out by researchers in comparing research data and controlling research results are as follows: (1) Categorization of language identity patterns in places of worship, (2) Reconstruction of language dimensions for revitalization in places of worship, (3) Mapping patterns of language identity construction based on religion. (4) Perform reductions and latest presentations.

Data analysis strategies in this study as a technique of analyzing linguistic features of information samples which consist of the form of language used, meaning, and function of all statistics samples (Akindele, 2011). here are the steps: (1) the vicinity became found via researchers then captured photos on the language displayed which includes, signs and symptoms of naming locations of worship in Lamongan, then conducted interviews to discover identification styles in naming names in phrases of language. (2) The researcher classifies and calculates the records which then exists in a tabulated table of the varieties of linguistic landscapes of signs and symptoms naming places of worship. (3) The researcher describes the types of any type of linguistic landscape after which analyzes them to present a more distinct explanation of the signs acquired. The data located have been patterned within the form of categorization based on the style of facts and the number of data appearances in public areas. in addition to using the facts validation stage at this verification stage, it concludes and ensures that the facts analysis is in accordance with the issues and information findings, so that every trouble does no longer deviate from the motive of the research.

3. Results and Discussion

Language selection in naming places of worship is one of the variables the namer decided to show that language choice is also a factor that indicates the identity of language in each place of worship of his religion. Language in commercial signs plays both a communicative role and a symbolic function. It shows the power relations and position of language speakers within a region as well as adherents of their religion.

Table 1. Language Choice for Naming Places of Worship in Lamongan Regency



The results of collecting images of language contained in the linguistic landscape of naming places of worship there are three religions that appear in the classification. Islam is a religion that dominates with a variety of languages, Indonesian the highest in use which is then followed Indonesian-Arabic then there is a bilingual-based language that appears with a relatively low percentage. The languages are distributed into monolingual forms, and bilingual and monolingual.

The phenomenon of the data is influenced by the three languages, Indonesian dominates with a percentage (81%) supported by the majority of religions whose worship is Islam, Christianity and Buddhism each with a relatively small percentage pattern but there is variation with a bilingual pattern system. Of these three religions, it is also a center of observed research, with the most commonly seen in public signs in many places of worship. The second language that appears most in public signs is

bilingual Indonesian-Arabic (5%) with a Muslim majority. Meanwhile, bilingual Indonesian-Javanese languages (3%) appear in Islam and Christianity are placed in third place with few marks, and each (2%) is found in bilingual Indonesian-Sanskrit and Javanese-Arabic. There is also the use of multilingual found with a percentage (2%) using Indonesian-Arabic-Javanese. This shows that in every place of worship, the most widely used monolingual sign is Indonesia. This phenomenon could occur due to the lack of unregulated language policies in the area as per information from local area interviews.

Therefore, the language used also only uses Indonesian because the purpose of public signage for society is based only on clarity rather than expanding a globalizing regional landscape (Helty, et al. 2023). When entering another village, one might expect to see many phenomena, such as appeals, road signs etc. to be written in English/Arabic, especially in Lamongan where ilahiyat and human/natural sciences are taught. The global environment is expected to be felt by people who aim to have a position in the placement of language in places of worship. Judging from the small landscape of the coastal Lamongan area, where some villages have a style of writing places of worship in Indonesian and Javanese/script periodically, this policy refers to most still written in monolingual form, especially in Indonesian.

3.1 Monolingual Indonesian

Contrary to the religious and linguistic diversity of the Lamongan people which is one of the tourist destinations, and some places of worship that are icons of worship in Lamongan, the following figure does not represent this diversity in its linguistic landscape.

Table 2. Monolingual Indonesian (IDN) Form

Religion	Number	Form	
		Mono-IDN	
Islam	3		5%
Christianity	1		2%
	Total	4	7%

The survey results show that some places of worship have a monolingual form, from 4 places of worship affiliated in Islam and Christianity. This place of worship has a monolingual form found using Indonesian. The use of monolingual in this study shows the results as shown in figures 1 and 2, namely there are Indonesian used. Monolingual use in public spaces refers to the use of a single language. Its general objectives include: facilitating effective communication with a common language; minimize confusion of understanding information in public spaces; assist and maintain the promotion of cultural identity through a particular language.



Figure 1. Monolingual in Masjid



Figure 2. Monolingual in Gereja

The landscape in figure 1 is an image that has a symbol as a naming of national figures indicated by the mosque signboard. The use of black around the words "Masjid Ki Bagus Hadikusumo" as a background of the color landscape that states the naming symbol in the landscape is in the form of emphasis on the character. The landscape in figure 1 shows the use of national figures in the naming of mosques. The naming of the mosque was taken from the name of the figure Ki Bagus Hadikusumo as a symbol in the Muhammadiyah organization to make him the Chairman of PP Muhammadiyah in 1944-1953. In addition to his work in the organization of Muhammadiyah, Ki Bagus Hadikusumo is also a member of BPUPKI. In the landscape, the name of the figure is quite familiar to the Lamongan community, especially on the campus of the University of Muhammadiyah Lamongan, as well as people outside the region. The use of the names of national figures in the linguistic landscape at universities can indicate a symbolic function to symbolize the organizational culture of the Muhammadiyah community.

While Figure 2 shows that GPPS is actually centered in Surabaya, but most of it is also in Lamongan with efforts to establish religious communities. This proves that the social aspect in society that has protestant Christianity has a high percentage of existence in Lamongan, but in reality today some people also worship at GPPS Surabaya for reasons of religious policy. Another social tradition is the variety of official communication used in formal contexts, such as in regulations or ways of respecting other religions. Characteristics include explicit and consistent grammatical use, full use of affixes, use of official pronouns, use of standard words, following EYD guidelines, and avoiding elements related to a particular region. While the unofficial variety is used in informal situations, such as in social interactions or personal conversations. Broadly speaking, the variety used by the Lamongan community who have protestant Christianity is contrary to the official variety.

3.2 Bilingual Javanese-Arabic

Another finding regarding language selection is Javanese-Arabic. The Javanese-Arabic pattern used is an Arabic name that is identical to Islamic religious identity which is varied with identical Javanese.

Table 3. Bilingual Javanese-Arabic (Javanese-Arabic) Form

Religion	Number	Form	Bili. Javanese-Arabic
Islam	1		2%
	Total	1	2%

This result has a relatively low frequency in using Arabic sentences in naming places of worship around (2%), this search result is about naming places of worship that are thick using Arabic-Javanese terms that are in accordance with Islam in Lamongan. Seeing this, it is not surprising that there are names that use names in Javanese-Arabic. The presence of names in Javanese-Arabic collaboration.



Figure 3. Bilingual in Langgar

Javanese language does not appear much in Lamongan, only a few names of buildings, places of worship or historical places, which are still maintained and preserved as historical tourism (heritage tourism). It is also not used in speech, in all its domains. It is also not learned in formal schools at all levels. So, Javanese is a local language that must be preserved where its function is

to connect the history of the past with the present.

Figure 3 is proof that Javanese is able to bridge traditionality and historical protection. Javanese isn't taken into consideration an historical language. In reality, Javanese language is capable of input the joints of preservation which in reality substitutes the function of Arabic, specifically in Islamic places of worship. As explained above, Langgar is the name of a place of worship with ancient Javanese writing (see picture). Langgar is a substituted phrase of Musholla where this 2nd name is greater popularly used in mosques in preferred. This step of substitution with ancient architecture became a symbol where locality turned into capable of 'name' historical renovation. the area people, which is predominantly ethnic Javanese, is conscious that Javanese is in a position to take part within the midst of modernity.

Figure 3 has a similar meaning to the previous images. Musholla and Langgar check with the identical that means, which is an area of worship. In those two pix, there are two matters that may be analyzed, particularly using Javanese language and the that means of places of worship. even as the that means of "Thoha" has a sacred definition, where the that means of the two texts in the picture above, this langgar is a symbol of Muslims, specifically Javanese humans, to are looking for holiness where this sanctity refers to a place of worship. If Langgar At-Thoha has an historic which means within the midst of current naming in wellknown, in this situation it ensures that Javanese language is capable of become a bridge between conventional and ancient maintenance in Lamongan.

3.3 Bilingual Indonesian-Javanese

Along with the development of the times, language collaboration in the naming system of places of worship is also increasingly massive, this is found about language selection is a combination of IDN-Javanese.

Table 4. Bilingual Indonesian-Javanese (IDN-Javanese) Form

Religion	Number	Form Bili. IDN- Javanese	
Islam	2		3%
Christianity	2		3%
Total	4		6%

This bilingual pattern uses the IDN-Javanese code used in this study, its use is in Islam and Christianity which are both dominant in their names. Although the frequency is relatively the same in naming around (3%), the results of this search are about the long history of Islamic places of worship in Indonesia. Seeing this, it is not surprising that many places of worship use names in Arabic and Indonesian. The presence of Indonesian-Arabic names and especially both Christianity and Islam in the picture cannot be ignored.



Figure 4. Bilingual in Masjid



Figure 5. Bilingual in Gereja

The bilingual or bilingual use in naming places of worship is indicated by the use of Indonesian-Javanese/. The presence of environmental factors affects the use of bilingual language used. Bilingual in

public spaces has a purpose in its use, including facilitating intergroups that communicate using two languages; encourage cultural and linguistic integration especially in public spaces that use different languages; recognize and respect the rights and diversity of languages within a region.

Figures 4 and 5 use bilingual language. Figure 4 is bilingual Indonesian and Javanese. The picture was taken from the "Ngebrak Mosque" section which has the meaning of banging was taken from the northern Lamongan area which is said to be to expel Dutch colonialists from their village. The function of using these two languages as a pointer for visitors or tourists. The use of Indonesian followed by Javanese can be said to be a form of language identity, which is Indonesian as the unitary language of the State of Indonesia, and Javanese as a companion language. Therefore, the placement of Javanese language is under Indonesian. Furthermore, figure 5, the use of two languages, namely Indonesian with Javanese. The selection of the use of Javanese language in the board is a form of identification of the research location. Picture 5 was obtained in the Pancasila ethnic village which has a very high sense of tolerance and is still thick with Javanese culture.

While figure 4 is bilingual between Indonesian and his noble language. The use of Indonesian as a form of warning for visitors in the northern Lamongan Area, while the selection of quotes in Javanese as a form of reflection of the concept of cultural customs used by the ngebrak village community in Lamongan. Finally, in the 5th picture which is a combination of Indonesian and Javanese. Indonesian here only use the word "Lamongan Jama'at", as a form of welcome for Christians who have just entered the area. Then followed by the use of Javanese language written "Jawi Wetan", which is used as a form of identification that the area is in East Java.

3.4 Bilingual Indonesian-Sanskrit

Lamongan is synonymous with typical culinary. One of the pillars of smooth culinary activities is the image of tourists, both domestic and foreign. Although many foreign tourists are pictures, the results of the picture do not show the dominant use of English in naming places of worship but there is the use of Sanskrit, only one image is found by mixing Indonesian with Sanskrit and even then does not refer directly to the social community there, Although relatively borrowing Indonesian words is more than before, but the naming of Sanskrit is maintained.

Table 5. Bilingual Indonesian-Sanskrit (IDN-Sanskrit) Form

Religion	Number	Form Bili. IDN- Sanskrit	
Buddhism	1	2%	
Total	1	2%	

This picture is in the Pancasila Ethnic Village by showing the religion in the region with the existence of various different religions and ethnicities, Sanskrit as a mixture of two languages found in the naming of places of worship.



Figure 6. Bilingual in Pura

The picture in picture 6 is located in the hamlet of Pancasila where its existence has a very thick culture. In fact, Hinduism in Pancasila Hamlet has something very personal, so that in its life it is often difficult to analyze using a sociological perspective. It is true that religion is on the one hand individual,

but on the other hand it is also social. Hinduism in a sociological perspective is visible as a notion machine discovered in certain social behaviors in society, wherein each behavior it undergoes is constantly associated with the notion machine of the spiritual teachings it adheres to. character behavior and social elements are pushed via inner forces that are based totally on the values of spiritual teachings that internalize before and every so often such ideals deliver subjectivity in faith. Sianipar (2021) added that Hindu faith in its subjective vicinity of worship can truly be objectified in numerous expressions which have a sure structure so that it could be understood. further, the Hindu community (Lamongan) is spiritual socialistic. His religious subjectivity based totally on notion (Sradha) is objectified thru bhakti in the shape of carrying out yadnya ritual activities, that may by no means be separated from his attachment to the social factors of society.

Therefore, in the spirit of togetherness and sociality, Hindus in Pancasila hamlet are very enthusiastic about carrying out rituals in all social strata that bind family ties such as (pasametonan) on the basis of heredity (soroh/wangsa), and regional ties (banjar/traditional villages). The existence of Hindus in a socio-religious context, on the one hand, the yadnya activities carried out in addition to having a transcendental function related to the obsession of the individual (vertical) with the object of worship, namely Hyang Widhi Wasa/God Almighty, in fact also have a social function (horizontal). That yadnya ritual activities also aim to intensify social relations between various elements in society, both motivated by kinship ties (genealogy), work/profession (swagina), and territoriality (territorial).

3.5 Bilingual Indonesian-Arabic

Indonesian and Arabic have a very influential existence in the naming system of places of worship. Researchers found bilingual patterns Indonesian-Arabic very much. Some of the lexicons in this picture refer to the semantic meaning in Arabic in the mention of Islamic places of worship.

Table 6. Bilingual Indonesian-Arabic (IDN-Arabic) Form

Religion	Number	Form Bili. IDN-Arabic
Islam	46	81%
Total	46	81%

This picture uses the Indonesian-Arabic code with the existence of a Lexicon that is closely related to one of the Islamic cultures in the Lamongan area. This shows the pattern of existence of Indonesian Arabic is widely used along with the development of the times related to places of worship. These results show that most places of worship are bilingual with Arabic Indonesian having a percentage (81%) affiliated mosques.



Figure 7. Bilingual in Masjid



Figure 8. Bilingual in Masjid

Picture 7 is the inscription on the signboard in the mosque "Baiturrahim Mosque" which in Indonesian is interpreted as a house of brotherhood. While figure 8 The purpose of the writing is as a reminder for Lamongan residents to maintain the values of Sunan Drajat which teaches gentleness and care for everyone. From the naming, it is intended for the creation of a religious and tolerant Lamongan City.

From this, Indonesian contributed in building the strength of religious harmony where this is the attitude of Pancasila, the first precept of 'One Godhead'. In addition to building religious harmony, the

distinctive identity of religion is still maintained. This can be seen from the presence of other languages in their contribution in public spaces, especially places of worship.

From this, Indonesian contributed in building the strength of religious harmony where this is the attitude of Pancasila, the first precept of 'One Godhead'. In addition to building religious harmony, the distinctive identity of religion is still maintained. This can be seen from the presence of other languages in their contribution in public spaces, especially places of worship.

The presence of the text in this place of Islamic religious worship provides a strong symbolic message about cultural identity and the essence of religious harmony. Language and policies for using names in mosques have the ability to construct symbols of identity and vitality of meaning groups (Du & Liu, 2021; Gambarng, et al. 2022; Chesnut, et al. 2023). In figure 7 it uses Arabic but is written in Latin Indonesian this is inseparable from the use of different writing meanings. From its name, "Baiturrahim is taken from Arabic. That is, the temple is the house and the womb is merciful. So the house of the Merciful God." This shows that we see the concept of semiotics in the Baiturrahim Mosque building in Dengok village expresses the values of local wisdom that make up the concept of dengok village which is indeed in a remote area. The local wisdom of Baiturrahim Mosque is expressed through the relationship of the concept of the Dengok community with God, its relation as a social creature / community and as a personal being. This concept is read on icon markers, indexes, and symbols. While in figure 8 The meaning that arises from the marker essentially refers to historical values, cultural concepts and Islamic values. "Sunan Drajat" in deepening the concept of semiotics is able to produce meaning in the spread of religion, especially in the transformative Lamongan pantura which stimulates the creativity of the Lamongan people to use it because this is the only mosque symbol in Lamongan with the naming of Wali Songo, this also causes cultural resonances. It is necessary to read the meaning with different methods to provide in-depth information about the meaning of the Sunan Drajat Mosque building because it raises the essence of religious and cultural harmony. Other data that shows bilingual Indonesian-Arabic is also a very deep identity so that Lamongan is one of the Adipura cities in Indonesia that has a very varied religious identity.



Figure 9. Bilingual in Masjid

Figure 5 is a form of mosque name marker by showing information on the signboard presenting information about a mosque in which contains Islamic religious identity information (MASJID), the name of the place of worship (AT-TAQWA), address, information center, village. the information needed by the public to find the building is complete.

Masjid At-taqwa in Paciran is the first mosque founded by Raden Qosim Sunan Drajat who is included in Wali Songo. With its history and the virtue of worshiping in the At-taqwa mosque, this mosque has a very spiritual attraction, the meaning of "Taqwa" itself has the meaning of guarding oneself from all sinful deeds by abandoning everything that Allah SWT prohibits and carrying out everything He commands, this naming is intended for the community to be devoted to Allah SWT Of course, this naming intends to replicate Muslims so it is hoped that many worshippers will be able to worship there.

3.6 Multilingual Indonesian-Arabic-Javanese

Lamongan has a culture that is thick with various languages it has, such as coastal Lamongan people have names that tend to use bilingual and southern Lamongan people often use monolingual in the use of naming places of worship. However, multilingual in places of worship is also found even though the pattern and existence of naming places of worship in Lamongan that use multilingual patterns is still relatively low.

Table 7. Multilingual Indonesian-Arabic-Javanese (IDN-Arabic-Javanaese) Form

Religion	Number	Form	Multi. IDN-Arabic-Javanaese
Islam		1	2%
	Total		
		1	2%

Table 7 shows the multilingual signs located in the Lamongan area. This multilingual sign is only found in one of several areas in the Lamongan area of worship. This phenomenon is interesting because it is related to the use of multilingual in its limited use in public signage. As per interviews with mosque administrators, this shows that the use of language in places of worship has not affected the community significantly. This multilingual is found in the mosque located in the downtown area of Lamongan.



Figure 10. Multilingual in Masjid

The use of multilingual in naming places of worship is only found in the Lamongan area. Multilingual refers to the use of three or more languages in a public space. Some of the functions of using multilingual languages are: supporting communication and interaction between diverse groups and cultures within a region; facilitate trade, tourism, and cultural exchange among the many language communities; emphasizing the importance of cultural and linguistic diversity in public spaces.

Figure 10 is in the Lamongan area of the city which shows the use of Indonesian with Arabic with Javanese language used as a companion language in this area. The choice of this language is also a form of the identity of this region, which shows the identity of Muslims. The results of this study show the diversity of languages in the Sunan Drajat heritage site. Three kinds of language use were identified, namely (1) monolingual; (2) bilingual; and (3) multilingual. Of the three languages, Indonesian became the dominant language used in Sunan Drajat's heritage site. There are 3 languages used, namely Indonesian, Javanese, Arabic. This study also examines the types of signs in public spaces of the Sunan drajat Lamongan heritage area. There are three categories of language signs used in public spaces, namely warning signs, information signs, and place names. The monolingual, bilingual, and multilingual use of each language depends on the region. The linguistic landscape offers the general public an overview of the demographic composition of the region as a multicultural society as well as a form of language as a mirror of a region. This is the result of an interesting linguistic landscape, as it brings to life the confrontation of language and character in royal relics.

From some of the tables above, the multilingual aspect still does not involve how language is used, received, and influences communication in broader contexts, such as mass media, politics, culture, and social interaction. Important aspects of language use in naming places of worship in the Lamongan area can be classified into places of worship such as mosques, prayer rooms, churches and monasteries.

The use of language in the Lamongan region has important aspects in preserving history, culture, and knowledge. The use of language in a place of worship or historical place is very important because it allows visitors to understand and appreciate the history, culture, and knowledge on display. Language

is the main communication tool in conveying information and stimulating visitors' curiosity. In addition, the use of diverse languages can increase accessibility and inclusion for different types of visitors.

Based on the images obtained, the focus of this study includes patterns and types of signs in the linguistic landscape. The results and discussion are taken from linguistic landscape images in the form of visual images that are randomly selected and described according to the focus of discussion. Therefore, bilingual forms predominate in their use which include Indonesian and Arabic. In addition, bilingual signs consist of a combination of languages, namely Indonesian with Arabic or vice versa, Indonesian with Javanese or vice versa, Indonesian with Sanskrit. In comparison, in bilingual form in a language consisting of the use of more than one language (Ardhian & Soemarlam, 2018; Julisah, 2021). Examples of images obtained include using Indonesian with script language or script with Arabic, and using Indonesian. The images obtained show that the use of language in public spaces falls into two categories. First in the information category is dominated by monolingual use, continued bilingual, and multilingual least used. The second is in the category of naming places, the existence of the use of naming places of worship monolingual Indonesian, Arabic or multilingual there is Indonesian-Arabic-Javanese.

However, bilingual Indonesian-Arabic still dominate the naming of places of worship. The results of observations in the validation test of the naming pattern of places of worship stated, The first question asked in the annex is whether respondents pay attention to public signs shown in Lamongan. According to the Likert Scale interval score, 60%-79.9% is considered "important". Therefore, based on the context of Q1 shows that most people are 'aware' of the presence of language signs in places of worship. Meanwhile, in Q2, the question weighed heavily on the Society's idea of the importance of adding multilingual signage. The response results (80%) showed strong agreement from respondents when it came to signage multilingualism. In the next question of the interview, the researcher asked specifically about people's perceptions of certain foreign languages commonly spoken in the Lamongan region. Therefore, Q3 and Q4 asked for their consent when reacting in adding English and Arabic to the signage of the place of worship. The graph shows decent agreement with both languages.

whilst requested approximately human beings's attitudes closer to English being introduced to public signage in locations of worship (Q3), respondents were in the affirmative (76%) whilst Arabic (71%) become inside the affirmative. as the outcomes show, communities are eager to look multilingual signage of their region. A advantageous reaction can be seen in (Q5) in asking the significance of directors understanding the public signage arrangements in multilingual signs and symptoms. In end, it is genuinely implied that the Lamongan network has a high awareness of the importance of multilingual signage to be located of their area. Of all the questions given, the responses gathered have been typically unanimous concerning the idea of setting overseas languages in public, specially places of worship. specifically when questions are determined into Javanese and Arabic, the dominant responses have a wonderful attitude in the direction of those languages. but, the network is not handiest aware about the demands of multilingual however also the importance of retaining Indonesia as a mom tongue although it is essential to learn a overseas language. at the stop of the appendix segment, the researcher brought an open-ended question to ask if the respondents had any in addition comments with appreciate to the general public signage in Lamongan. but, the section is loose to decide whether to in or no longer. There are versions of responses received from students in expressing their thoughts. maximum of them assist multilingual symptoms to welcome the globalization environment. however there has been additionally one reaction that expressed concern regarding the maintenance of the respect of Indonesian.

Therefore, religious and social authorities should consider responses to develop more bilingual or multilingual signage in the area to provide a better international language environment. In addition, these results are in line with Miller's (2000) statement that language and identity are inseparable. Indonesian emerged as the most widely used language in sign proving that the Lamongan area wanted to show identity as a Indonesian or religious language identity rather than showing another identity through foreign languages. These results are also relevant to previous research by Gorter (2013), that LL maintains to have a wealth of information including Language choice, strong and powerless ideologies and others of visual signs solely appearing in the region (Mulyawan & Erawati, 2019; Mailani, et al. 2022). Thus, by investigating the use of language in places of worship, especially in the Lamongan area, one can generate language preferences of appropriate language selection policy authorities in worship and religion.

However, it also has a ranking order of languages in places of worship that must see their religious identity, namely Indonesian first, Arabic as the second and regional languages as the third. Landry and Bourhis (1997) stated that differences in the linguistic landscape situation of top-down and bottom-up

signs can occur in multilingual environments where competition presents the most dominant language. This suggests that official and unofficial signs have no distinction with the most dominant languages used. The higher authority and the lower authority of the two marks indicate correspondence on their own mark products. Although the Lamongan Society has the potential to become a rich multilingual community, this shows that Lamongan is still far from facing the multilingual situation described by Landry and Bourhis (1997).

4. Conclusions

Public spatial making plans in Lamongan has several structures and styles. Language production of public space markers in Lamongan is divided into two, particularly a) language creation based on nearby demographic identification and b) language creation based totally on religion. The newness acquired from this studies is the invention of naming locations of worship within the LL size in Lamongan. The concept of Adipura town in Lamongan is formed via grammatical structures and styles in public areas, including: religion, tradition/culture, ethnicity, commodities, and nature/geography. Those elements turn into a public space in speaker interaction. Then, the categorization of literacy consists of industrial, revitalization, and academic fields. Those 3 factors turn out to be the dimensions of the conversational text in the public space of the speakers. Language markers and identities in Lamongan are constructed into the shape of LL in Kota Adipura encompassing textual content entities, populations and groups, and the distribution of places of worship names in texts.

The results of this study are in the form of findings on the form of language use in the naming of places of worship in Lamongan, the function of language in the naming of places of worship in Lamongan, and the social aspects of language in the naming of places of worship in Lamongan. The data findings were obtained from Lamongan which had not been validated on the One Data Lamongan (SDL) website. This research focuses on the Lamongan area with the aim of finding research problems that are refocused on the religious sector that has a phenomenon in its naming. The selection of the Lamongan area is based on the religious sector which has a variety that continues to grow with ethnic tribes in it, so that data can be obtained with a variety of religions. In this study, 58 data were obtained, with the form of monolingual, bilingual, and multilingual language use. Data shows that bilingual language use dominates by 81%. The bilingual used includes the use of Arabic-Indonesian. This phenomenon is interesting because Javanese and Sanskrit are seen accompanying foreign languages in naming places of worship.

The authors understand that this study has not explored all the problems that related to the identity of the language in the naming of places of worship. Many aspects and elements are still further explanation is needed. Issues related to this linguistic landscape begin to in different foreign languages, social background, age, and education are not yet fully identified in depth. The authors hope that the limitations of this research can encourage other authors to conduct similar research, including finding out why Arabic and Indonesian are used more often than English, Javanese, and other languages, as well as how passers-by react to signs.

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