

Linguistic Landscape in Kota Lama Surabaya

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Abstract:

This research aims to identify the linguistic landscape in the European Zone of Kota Lama Surabaya by using quantitative methods to determine the number, frequency, and percentage of the linguistic landscape displayed in the area. The researchers found variations in public signs ranging from local, national, and international languages. The result consisted of Javanese (2%), Madurese (0,5%), Indonesian (64%), English (17%), Dutch (16%) and Japanese (0,5%). Indonesian public signs are found in two types: old spellings (1%) and new spellings (99%). Furthermore, the public sign is shown as monolingual (64%) with the specification that Indonesian is the most frequently used, and bilingual (33%) with Indonesian-English being the most widely featured, as well as multilingual (3%) where Javanese-Indonesian-Dutch is in the first place. The findings above show that Indonesian is still the dominant language in tourism due to its urgency as the national language. Kota Lama also features the use of Dutch, apparently as a form of historical heritage as well as language preservation. Despite these views, further research is suggested to analyze the function of top-down and bottom-up or uncover the reason for the in-depth use of English or Dutch.

Keywords: Linguistic landscape; Language Diversity; Kota Lama Surabaya

Abstrak:

Penelitian ini bertujuan untuk mengidentifikasi lanskap linguistik di Zona Eropa Kota Lama Surabaya dengan menggunakan metode kuantitatif untuk mengidentifikasi nomor, frekuensi dan presentase lanskap linguistik yang ditampilkan di area tersebut. Peneliti menemukan variasi tanda bahasa mulai dari bahasa lokal, nasional dan internasional. Hasilnya terdiri dari bahasa Jawa (2%), bahasa Madura (0,5%), bahasa Indonesia (64%), bahasa Inggris (17%), bahasa Belanda (16%) dan bahasa Jepang (0,5%). Tanda-tanda publik dalam bahasa Indonesia ditemukan dalam dua jenis: ejaan lama (1%) dan ejaan baru (99%). Lebih lanjut, tanda publik juga ditampilkan monolingual (64%) dengan spesifikasi bahasa Indonesia yang paling sering digunakan, dan bilingual (33%) dengan bahasa Indonesia-Inggris paling banyak ditampilkan serta multilingual (3%) dimana bahasa Jawa-Indonesia-Belanda di urutan pertama. Temuan di atas menunjukkan bahwa bahasa Indonesia masih menjadi bahasa dominan dalam lingkup wisata karena urgensinya sebagai bahasa nasional. Kota Lama juga menampilkan penggunaan bahasa Belanda yang tampaknya sebagai bentuk warisan sejarah serta pelestarian bahasa. Terlepas dari beberapa pandangan di atas, penelitian lebih lanjut disarankan untuk menganalisis fungsi top-down dan bottom-up atau mengungkap alasan penggunaan bahasa Inggris atau Belanda secara mendalam.

Kata kunci: Lanskap Linguistik; Keragaman Bahasa; Kota Lama Surabaya

INTRODUCTION

Linguistic landscape is the study of language in public spheres and has become an interesting topic to research (Yusuf et al., 2022). Linguistic landscape (hereinafter LL) is a new study within the sociolinguistics field that analyzes the language use of public spheres. Landry and Bourhis (1997, p. 25) defined LL as “the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration.”

Generally speaking, all linguistic names in the public sphere are part of the LL (Jendra & Wiradnyana, 2023). In line with this statement, Putra et al. (2024) argue that signs communicate messages to the public. Therefore, LL allows the researcher to see social dynamics, language use, and regional identity displayed by language in public. Wang et al. (2024, p. 1) explained, “[Linguistic landscape] ... serves a reflection of the underlying ideologies surrounding languages and their speakers, linguistic diversity, language statuses, and perceived values.”

The study of the LL has evolved significantly, resulting in issues such as Gorter's (2007) top-down and bottom-up, Landry and Bourhis' (1997) informational and symbolic functions followed by the majority and minority of the language. First, top-down and bottom-up concepts define public language as signs shaped by public policies and private initiatives. Top-down is the public signs generated by officials, such as signboards in schools, hospitals, offices, and libraries (Rohmah & Wijayanti, 2023). As a comparison, bottom-up is the public language deliberately created for personal purposes, such as billboards, shop names, and posters. The concept of top-down and bottom-up has been illustrated by Zahara and Wijana (2022). The researchers investigated the phenomenon of public language in Khatib Sulaiman Street Padang and found that the top-down is dominated by Indonesian while the bottom-up is mainly English.

Landry and Bourhis (1997) also introduced two functions of LL, namely informational functions and symbolic functions. The informational function highlights public signs as a means of information in public spaces. This case is illustrated by Auliasari (2019), who found the function of the linguistic landscape in public and private schools to be a means of information and communication with students. Furthermore, the symbolic function presents LL as a way to show regional identity and ideology to the language

policy in a region. This case is elaborated in, “Regardless the inclusion of Malay on signage serves a symbolic function because it is the national language of Malaysia and helps to solidify Malaysian identity on business premises” (Mansoor et al., 2023, p. 1080).

LL also addresses the minority and majority languages in public spaces. Gorter et al. (2019, p. 488) explained, “The presence of a minority language in the LL of public bodies usually indicates its official recognition, promotion, or at least tolerance towards it.” Regarding the above case, Silva et al. (2021) revealed that Malioboro presents Indonesian as the majority and English as the minority used commercially. Furthermore, Sena and Laksmi (2022) explained that the English sign in Sanur serves business and marketing purposes.

This linguistic research examines the phenomenon of the LL in the Surabaya Old Town, well known as Kota Lama Surabaya. Kota Lama refers to the four historic areas: Arab, Malay, Chinatown, and European Zones, located around the Red Bridge or Jembatan Merah. Considering the cultural value inside, the Surabaya government revived the existence of Kota Lama Surabaya by revitalizing the European Zone in June 2024. This research aims to identify the linguistic landscape of the European Zone, calculate the frequency, and determine the dominant language displayed in the revitalization area. Through the linguistic landscape, we can see the language diversity represented in an area with great cultural and historical value. Lastly, this research is also expected to contribute to further linguistic landscape studies, especially in cultural heritage sites.

LITERATURE REVIEW

The study of LL has become an interesting topic with various boundaries and objects, one of which is shop signage (Mubarak & Abdul Muthalib, 2021; Jendra & Wiradnyana, 2023; Wang et al., 2024) which reveals the reasons for language diversity in-store signage. The result shows that English is mainly used for marketing, attracting customers, and giving the store more prestige. In line with this case, Jendra and Wiradnyana (2023) agree that shop names are utilitarian labels and expressions of identity, cultural relationships, and marketing strategies. Interestingly, Sari et al. (2024) revealed that the use of local languages in shop names in Peunayong, Banda Aceh, shows an attempt to preserve Aceh’s cultural values and heritage.

Linguistic landscape studies are also conducted in educational spaces (Hinesley, 2020; Yusuf et al., 2022; Rohmah et al., 2024; Eliawati et al., 2024). Those studies highlight the role of English signs in formal and non-formal education. As a world language, English is highly required to improve students' fluency in a foreign language. Rohmah et al. (2024) agree, "This condition reveals their pragmatic concern to empower the students to be ready for various facets of international life." At the same time, Eliawati et al. (2024) suggest, "The implication of the linguistic school... such as English, Arabic, and others considered necessary, have the potential to become a new development in language teaching and learning."

Some tourist attractions also present language diversity (Hamdiyah, 2019; Herianto, 2020; Diana et al., 2022; Wulandari et al., 2023). One of the primary purposes of English in tourist areas is to commoditize and attract visitors' attention. Wulandari et al. (2023, p. 9) explain, "This is because English can attract visitors by giving an impression, especially in the economic sector, as their marketing strategy." The presence of English in the museum reflects the visits of foreign visitors who come to the place. Furthermore, Sari (2019) reveals the purposes of the linguistic landscape in tourist attractions, such as educational media, branding, and preservation of the mother language.

Previous studies have shown that LL is not just the language displayed in public spaces. Rather, LL is a study that elaborates on the functions and meaning behind signs displayed in shop signage, street signs, and information centers. In addition, LL also presents a variety of functions, as illustrated below. In the educational space, English is focused on improving students' language skills. Compared to the economic context, English is more emphasized as a business purpose and marketing instrument. Not only that, the diversity of public signs also demonstrates regional identity by displaying the mother tongue. Despite some insights, previous studies have been limited to a few public spaces such as schools, tourism, and shops. Therefore, there is no research investigating the linguistic landscape in revitalization areas that highlights language as a means of preservation.

RESEARCH METHODS

This research used the quantitative methods since it deals with the data's number, percentage and frequency. The quantitative method focuses on numerical data, averages,

sums, and generalizing data to various populations (Rana et al., 2021). The data were collected from the Kota Lama Surabaya European zone in the West of the Red Bridge. Specifically, the European zone is bound by Rajawali Street in the West, Kalisosok Street in the North, Kalimas Barat Street in the East, and Veteran Street in the North. Below is an overview of the European zone highlighted by a red line:

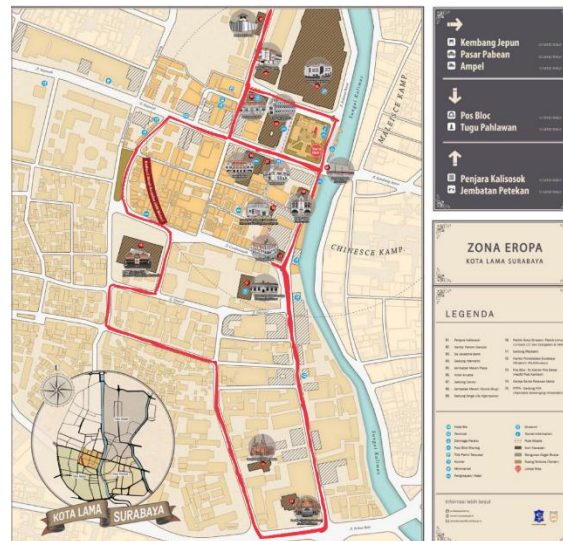


Figure 1: Digital Map of the European Zone

(Source: <https://tourism.surabaya.go.id/>)

The researchers observed public signs and then captured each language displayed on the shop signs, billboards, street names, public road signs, building names, and information boards. During the categorization process, the researchers used Google to determine Dutch, English, and Japanese. Afterward, the data was grouped into monolingual, bilingual, and multilingual and calculated into percentages to analyze the language diversity.

FINDINGS AND DISCUSSION

Language Displayed in Kota Lama Surabaya

The phenomenon of public signage in Kota Lama Surabaya demonstrates a diversity of languages ranging from local, national, and international languages. Furthermore, local languages include Madurese and Javanese. National language refers to the use of Indonesian, while international language consists of English, Dutch, and Japanese, as listed below:

Table 1. Language Displayed in Kota Lama Surabaya

No	Language	Frequency	Percentage
1	Madurese	1	0,5%
2	Javanese	7	2%
3	Indonesian	220	64%
4	English	58	17%
5	Dutch	56	16%
6	Japanese	1	0,5%
Total		343	100%

The table shows that Indonesian is a prominent language in Kota Lama Surabaya as it is the official and national language. Several factors, such as language preservation, regional identity, globalization, and commodification, may influence the presence of language varieties. Madurese and Javanese are featured as the local residents' identities. English signboards are also displayed due to their urgency as a global language. What is interesting is that the Dutch are shown to preserve and recapture the nuances of Kota Lama Surabaya in the colonial era. Lastly, the Japanese language is used for commodity purposes to attract consumers to buy the products offered.



Figure 2: Javanese public sign

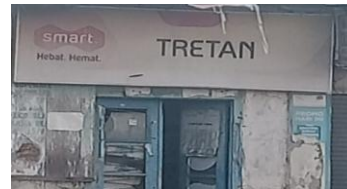


Figure 3: Madurese public sign

Figure 2 illustrates a signboard written in Javanese script, translated as Kota Lama Surabaya. This Javanese signboard represents that Surabaya still maintains its cultural value through the words displayed on the public signboard. Additionally, KOTA LAMA SURABAYA is written in Indonesian to facilitate visitors in understanding of the meaning of the Javanese sign. Figure 3 shows the use of Madurese in one of the shop names found on Garuda Street. The word “TRETAN” is derived from Madurese *tarètan*, which means bro or sist. Furthermore, *tretan* is also used in an informal way as a greeting or closeness relationship with the interlocutor. This Madurese signboard also reflects the existence of the Madurese people as the second largest immigrant in Surabaya.



Figure 4: Old Indonesian Spelling



Figure 5: New Indonesian Spelling



Figure 6: New Indonesian Spelling

Indonesian public signs are found in two types: new spellings and old spellings, as illustrated in Figure 4 “PANTJA”. Based on Indonesian spelling, the word “PANTJA” has been refined to “PANCA”. Additionally, PT (Perseroan Terbatas), translated to limited liability company, is one of the limited business entities in Indonesia. Hence, this signboard provides information about the business entity located on Rajawali Street, namely PT. PANTJA NIAGA. In Figure 5, the new Indonesian spellings displayed “Rp 3000” and “PARKIR MASUK HALAMAN KANTOR POST” translated into the parking enters the post office yard. This public sign conveys the directions to the parking area of Pos Bloc and the rates.

Figure 6 shows an information sign found on Rajawali Street. “Yayasan Dana Pensiun,” translated as the Pension Fund Foundation, represents the source of the building’s heritage funds. This is followed by “Perusahaan Perkebunan Negara (1925),” translated as National Plantation Company, implicitly indicating the building’s function in 1925. On the other hand, “Arsitektur Bangunan Kolonial”, translated as Colonial Architecture, indicates that the building has existed since the colonial era. In conclusion, this heritage building is an ex-State Plantation Company that originated from a pension fund.



Figure 7: Dutch public sign



Figure 8: Dutch public sign

Figure 7 shows the Dutch language used in the Historical Park of Kota Lama Surabaya. The word “WILLEMSPLEIN” is derived from Dutch: *Willem*, which refers to one of the Governor-Generals of the Dutch East Indies, and *Splein* means field. Willemsplein has continuously functioned as a community gathering place since the colonial era. Similarly, Figure 8 shows the use of a Dutch public sign found on Garuda Street. De Javasche is derived from two words: *De* from ‘the’ in English and *Javasche* meaning Java. Therefore, De Javasche Bank is the Javanese Bank in Kota Lama Surabaya. De Javasche Bank is a leading Dutch bank that pioneered Bank Indonesia in 1953. As of 2012, this building was officially designated as a cultural heritage and known as Museum De Javasche Bank Surabaya.



Figure 9: English public sign



Figure 10: English public sign



Figure 11: Japanese public sign

Figure 9 shows the English sign found at Pos Bloc Surabaya. The word “CAUTION” is spaced with the next word to emphasize that visitors should carefully pass the stairs. The public sign above implicitly shows that the entrance stairs of Pos Blc are pretty steep, so visitors are warned to be more careful and watch their steps. Figure 10 illustrates the English signage of a shop on Veteran Street. STARMAS refers to the shop’s name and is followed by ALUMINIUM DOOR AND WINDOWS representing the

specific product sold. On the other hand, Figure 11 shows a Japanese signboard at one of the mobile shops found in front of Pos Bloc. The word *たこ焼き* means octopus dumpling, a Japanese food with pieces of octopus inside. This is continued by Kyuu Kyuu, which refers to a shop that sells specific items, and TAKOYAKI-OKONOMIYAKI-HIROSHIMAYAKI are Japanese specialties served at a mobile shop.

Language Diversity in Kota Lama Surabaya

The total LL present in the European Zone of Kota Lama Surabaya is 256 pictures taken in the public language displayed on shop signboards, street names, building names, advertisement billboards, public road signs, street names, and information boards. Furthermore, the researchers categorized it into 165 monolingual, 83 bilingual, and 8 multilingual public signs, as listed below.

Table 2. Language Diversity in Kota Lama Surabaya

Group	Language	Total data	Percentage
Monolingual (165 signs)	Indonesian	139	54%
	Dutch	15	6%
	English	10	4%
	Madurese	1	0%
Bilingual (83 signs)	Indonesian- English	35	15%
	Indonesian- Dutch	34	13%
	English- Indonesian	4	2%
	English-English	4	1%
	Dutch- Indonesian	2	1%
	Javanese- Indonesian	2	1%
	Dutch-English	1	0%
	Japanese-Indonesian	1	0%
Multilingual (8 signs)	Javanese- Indonesian- Dutch	5	2%
	Indonesian- English- Javanese	2	1%
	English-Indonesian- Dutch	1	0%

Monolingual Signs

Monolingual signs refer to using one language and hold the highest position (64%). Specifically, Indonesian (54%) is the most frequently used language, followed by Dutch (6%), English (5%), and Madurese (0.5%). Indonesian is the majority as it is the national, official, and most regularly spoken. What is interesting is that Dutch takes second place than English as a global language. The presence of the Dutch may indicate the historical value and identity that Kota Lama was a strategic area in the 1900s characterized by many former Dutch buildings. In comparison, English is featured less because it is mostly paired

with Indonesian. Meanwhile, Madurese becomes the least because of the limited use of the language displayed in Kota Lama Surabaya.



Figure 12: Indonesian monolingual sign



Figure 13: English monolingual sign

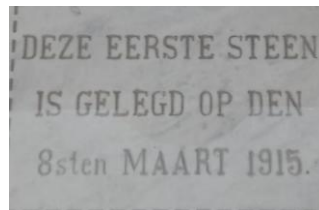


Figure 14: Dutch monolingual sign

Figure 12 shows the use of an Indonesian monolingual sign found at the Jembatan Merah Suroboyo bus stop. KOTA LAMA SURABAYA (Surabaya Old Town) refers to the four historical places around Jembatan Merah: Arab, Malay, Chinatown, and European Zone. The symbols of suro and boyo emphasize that Kota Lama is located in Surabaya. To sum up, this sign shows that the Jembatan Merah bus stop is still an area of Kota Lama Surabaya.

Figure 13 shows the use of the English monolingual “BUS STOP” found at Cendrawasih Street. Bus is public transportation that carries many passengers, while ‘stop’, means not continuing. Overall, this sign provides information that there is a bus stop near Kota Lama Surabaya, namely Terminal Kasuari. Subsequently, Figure 14 illustrates the Dutch sign found on the wall of Maybank. *DEZE EERSTE STEEN IS GELEGD OP DEN 8sten MAART 1915* taken from Dutch, translated as the first stone laid on March 8, 1915. This linguistic landscape explicitly presents Maybank’s legacy, which has been established and operated since the colonial era.

Bilingual Signs

Bilingual signs refer to two languages in public signs. Bilingual occupies the second position (33%), with Indonesian-English (15%) as the most frequently used language. Through these bilingual signs, we can see the bilingual diversity used by the Surabaya government within the scope of heritage tourism.

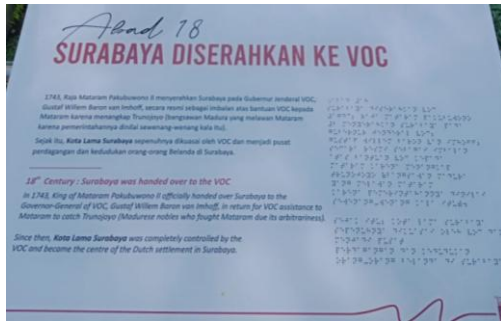


Figure 15: Indonesian-English sign **Figure 16:** Indonesian-Dutch sign

Figure 15 shows the Indonesian-English bilingual information board found at the Historical Park of Kota Lama Surabaya. Indonesian is displayed first to provide details about Surabaya in the 18th century, while English facilitates foreign visitors' understanding of the information on the signs displayed. To sum up, this linguistic landscape serves an educational purpose by presenting the history of events in Surabaya in the 18th century. Figure 16 illustrates the Indonesian-Dutch bilingualism found at Jagaraga Street. Indonesian is written earlier to indicate a location and continued by the Dutch *OUDE WEESHUISSTRAAT*. Furthermore, *WEESHUISSTRAAT* is derived from two words: *Weeshuis*, meaning orphanage, and *Straat*, meaning street. Shortly, this sign suggests that Jagaraga Street is a former old orphanage.



Figure 17: English-Indonesian sign

Figure 18: English-English sign

Figure 17 shows the English-Indonesian bilingual phenomenon found in the park of Kota Lama Surabaya. English is displayed early as an aesthetic necessity due to its position

as a world language. At the same time, Indonesians are also included to help visitors understand the meaning of public signs. The presence of the symbol of a people stepping on the grass then crossed out in red, emphasizes that visitors are strictly forbidden to damage the plants. Therefore, this linguistic landscape encourages visitors to maintain the beauty of Kota Lama Surabaya by walking along the provided route. Additionally, Figure 18 illustrates the English-English bilingual signage at the Historical Park of Kota Lama Surabaya. The simultaneous use of English aims to increase the selling value of goods offered in the souvenir shop. At the same time, TOURISM INFORMATION CENTER is written in English to facilitate foreign visitors with special needs, such as tour guides or further information about Kota Lama Surabaya.

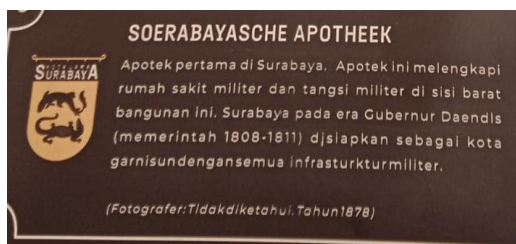


Figure 19: Dutch-Indonesian sign



Figure 20: Javanese-Indonesian sign

Figure 19 shows the Dutch-Indonesian bilingual phenomenon on Cendrawasih Street. *SOERABAYASCHE APOTHEEK* is taken from Dutch and translates as Surabaya pharmacy. Indonesian displayed to describe the origin and function of this first Surabaya pharmacy. This information board concludes that Surabaya’s first pharmacy was built during the Daendels era (1801-1811). Figure 20 shows the Javanese-Indonesian bilingual signboard found at the intersection of Glatik Street. This Javanese script is translated as Kota Lama Surabaya, as shown below. Furthermore, KOTA LAMA SURABAYA was also presented to show the Javanese translation and one of the tourism in Surabaya.

Multilingual Sign

Multilingual signs refer to using more than two languages in the public signs of Kota Lama Surabaya. Multilingual is the lowest position (3%), with Javanese-Indonesian-Dutch (2%) being the most displayed language. The second position is Indonesian-English-Javanese (1%) and English-Indonesian-Dutch the least.



Figure 21: Javanese-Indonesian-Dutch



Figure 22: Indonesian-English-Javanese

Figure 21 shows the multilingual Javanese-Indonesian-Dutch in the food courts in Kota Lama Surabaya. The Javanese signs are translated as Warung Rujak Glatik (Glatihik Rujak Stall) and Kota Lama Surabaya (Surabaya Old Town). Indonesian is present for commodity purposes as it provides information on the shop names and menus as well as the contact details of the sellers. Lastly, Dutch is written for historic preservation as the food court was a City Hall Alley during the colonial era. Overall, the diversity of languages served at this shop is not only a commodity destination but also contains historical preservation. Figure 22 shows the Indonesian-English-Javanese multilingualism. Indonesian language “Jembatan Merah” is highlighted to indicate the name of the Suroboyo bus stop. Indonesia also provides further information regarding the bus stop routes, their operation, and nearby tourist attractions from Jembatan Merah. English is written after the name of tourist attractions to enhance the image of tourist attractions. Meanwhile, the use of Javanese language is reflected in “Suroboyo”, which means Surabaya, and “Wara Wiri”, which refers to the feeder created by the Surabaya government.

DISCUSSION

Kota Lama Surabaya depicts language variations in shop names, information boards, building names, public road signs, street names, and advertisement billboards. These languages are divided into local, national, and international languages. Despite being used less frequently than national and international languages, the use of Javanese shows one of the attempts to preserve culture and mother tongue as found in (Sari et al., 2024). Meanwhile, the use of Madurese is reasonable, considering that Madurese is the

second-largest population in Surabaya (Prayitno & Basundoro, 2015). The national language refers to Indonesian as the key language and is widely used by the residents of Kota Lama Surabaya. Additionally, Susanto et al. (2024) concluded that the Indonesian language has a significant role in national identity, language of unity, and national pride.

The international languages displayed in Kota Lama Surabaya are not limited to English but also include Dutch and Japanese. English is a common phenomenon because of its position as a global language and lingua franca, as illustrated by Cacciafoco and Jiaotong (2022), who found that English signs are placed to assist visitors in understanding traffic signs. The Dutch and Japanese are suggested for commodification purposes to increase the selling price and attract visitors to buy the products. In line with the statement, the study conducted by Yusuf et al. (2022) also investigated the commodification of Arabic in commercial areas in Leipzig. Despite being perceived as a sacred language, Arabic has been used to increase sellers' revenue by displaying *حلال* translated as halal. Other studies have also revealed the function of language diversity as presented in (Said & Rohmah, 2018). The researcher found that the use of Arabic as a minority language in Andalusian was not only for commercial purposes but also served as a collective identity of Muslims and endurance of the language.

The phenomenon of public signs in Kota Lama Surabaya shows a monolingual, bilingual, and multilingual diversity. Monolingual is the first position (64%), with Indonesian signs dominating the most. Bilingual is second (33%), with Indonesian-English as the most frequently used language. Additionally, multilingual is in the lowest position (3%), where Javanese-Indonesian-Dutch is the most frequently featured language. Several factors, such as local identity, commodity purpose, globalization, and cultural and language preservation, may influence the emergence of language diversity, including Dutch. The presence of the Dutch language shows the identity of Kota Lama Surabaya as a strategic area since the 1900s, with colonial buildings and public information that reinforces that Kota Lama has a great culture and history. Furthermore, this sign is displayed as an attempt to preserve the language. Seeing this situation, Putra (2016) agreed that some information boards present educational and preservation efforts, pointing out that Kota Lama's constructions have existed since the colonial era. In summary, LL is not merely a public sign displayed for exhibition or aesthetic necessity. Instead, LL has implicit meanings of signs to convey regional identity, educational purposes,

commodification, and cultural and language preservation. Through linguistic landscape, we can learn that public signs also provide significant information rather than just the words in the public spaces.

CONCLUSION

Public signs in Kota Lama Surabaya show a variety of Madurese, Javanese, Indonesian, English, Dutch and Japanese. The researchers calculated the frequency of languages and found that Indonesian is the key language (64%), English (17%), Dutch (16%), and Japanese is the minority (0,5%). The local languages, Javanese (2%) and Madurese (0,5%), are still at the bottom of the national and foreign languages. As a result, the public signage in Kota Lama Surabaya still upholds the national language rather than Javanese as the mother tongue.

The researchers also revealed language diversity by categorizing them as monolingual, bilingual, and multilingual. Monolingual, or using one language (64%), is the most dominant, with Indonesian being the most frequently displayed. Bilingual, or using two languages (33%), shows that Indonesian-English is the most frequently used. Followed by multilingual or using more than two languages (3%), where Javanese-Indonesian-Dutch is the most dominant. Overall, Indonesian is still the majority of the language diversity as it is the key and universal language.

This study highlights the significance of public signs not only as a means of communication but also as the intent behind the signs displayed. Several factors, such as regional identity, aesthetic needs, commodity purposes, language preservation, and the impact of globalization, can influence this language diversity. In line with this statement, Kota Lama Surabaya presents diverse languages for several purposes, such as showing regional identity and commodities as well as preserving culture and language as depicted in Dutch. Despite these insights, this study is limited to quantitative research and discovering language variations in cultural heritage areas. Therefore, further research is suggested to uncover the reasons for the language displayed by conducting in-depth interviews with tourists, officials, or residents around Kota Lama Surabaya to obtain valid and reliable data.

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