Duplication, Fragmentation, and Overlapping: Linguistic Landscape Dynamics of Tourist Attractions in Gianyar, Bali

Sang Ayu Isnu Maharani[1*] (ID)**, Ketut Artawa[2]** (ID)**,**
Ida Ayu Made Puspani[3] (ID)**, Ketut Widya Purnawati[4]** (ID)
[1,2,3,4] Universitas Udayana, Indonesia
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Abstract: With its rich array of tourist attractions, the Gianyar region in Bali features numerous outdoor signs that contribute to its complex linguistic landscape. This study investigates linguistic landscape patterns and text typologies using a qualitative research method based on observation, note-taking, and photography. The analysis follows the linguistic landscape framework by Landry and Bourhis (1997) and the multilingual text typology by Reh (2004). Findings reveal that the linguistic landscape of Gianyar's tourist sites falls into cultural, village, museum, nature, and man-made categories. Outdoor signage patterns are classified as top-down and bottom-up. Top-down signs predominantly feature duplicating and fragmentary text typologies, while bottom-up signs incorporate duplicating, fragmentary, and overlapping structures. These findings enhance the understanding of the linguistic landscape in Gianyar, providing insights into its multilingual environment, particularly within public spaces and tourist destinations.

Keywords: linguistic landscape; linguistic landscape pattern; multilingual text typology; tourist attraction; Gianyar; Bali

1. Introduction

The key aspect of Linguistic Landscape (LL) is language visibility, which may indicate status, powers, and identities within a social group in multilingual surroundings (Plessis, 2011). The visibility of language is affected by the language choice of a community, whether the choice is to maintain the mother tongue, apply the national language, use foreign languages, or a combination of those languages. It also provides insights into the discrepancies and conflicts between official language policies, identities, and social changes (Backhaus, 2007; Woo

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& Riget, 2022). Language visibility can be easily identified through the writing form or various texts that showcase informative and specific intentions in public spaces; it commonly referred to as multilingualism texts.

The choice of language on signs depends on the 'presumed reader', which refers to writing a sign in the language that can be read by the public you expect to read it. It prefers to write signs in the language or languages that intended readers are assumed to read and interpret. This condition has an economic motivation and informative function (Spolsky & Cooper, 1991).

Linguistic landscape has urged the attention of many scholars and researchers from across the globe to explore how language is used in public spaces and how words and images are displayed in outdoor signs. It has provided a wide variety of multidiscipline research to find out meaning, messages, identities, ideologies, functions, economic purposes, geographical mapping, language policy, power status, and other related elements. This is in line with Puzey's statement which mentioned the position of linguistic landscape as an interdisciplinary study of the presence of various language issues that interact with other languages in public spaces (Puzey & Kostanski, 2016). It is interrelated with various fields of study, such as sociolinguistics, globalization, anthropological linguistics, and ethnography linguistics (Goebel, 2020). Other studies may include cultural geography, semiotics, literature, education, social psychology, multilingualism, etc. The various interactions in public spaces enable us to trace how language as a symbolic construction of a space can mediate social, cultural, and political relations.

Linguistic landscape concerns with street names, place names, advertisements, traffic signs, offices, information boards, shop signs, and others, as well as everything related to urban information. According to Landry and Bourhis (1997), Linguistic Landscape terminology refers to the visibility and salience of language in public and commercial signs in a given territory or region. It is proposed that the linguistic landscape serves as important informational and symbolic functions as a marker of the relative power and status of the linguistic communities inhabiting the territory.

There are two significant dimensions of linguistic landscape as a theoretical framework for analyzing public signs. First, linguistic landscape is a development of Sociolinguistics and Ethnolinguistic studies that highlight the use of a written language in public spaces or certain specific areas. Second, linguistic landscape is a multilingual approach that innovatively seeks to examine, study, and describe the linguistic situation or landscape in an area, whether monolingual, bilingual, or multilingual (Artawa et al., 2020; Mulyawan, 2021).

The exploration of linguistic landscape in Indonesia has been carried out by some linguists, such as Syamsurijal (2023), Pramadhani, et al. (2022), Purnawati et al. (2022), Paramarta (2022), Puspani et al. (2021), Artawa and Sartini (2018), and Mulyawan (2019).

The exploration of linguistic landscape above mentioned reflects the visibility and importance of language in a community; not only in providing information, but also the power and status of the language used in public spaces, such as shopping centre, heritage area, virtual space, coastal island, and tourism areas.

The existing research concerning linguistic landscape in Bali have discovered Kuta area, Sanur area, Nusa Penida Island, and Tabanan regency, which featured temples. The fact that no research has been conducted in the art regency of Bali becomes a prominent consideration why this research was conducted in the realm of Linguistic Landscape. Gianyar Regency known as one of the heritage regencies in Indonesia, and it is considered one of the leading tourist destinations which comprises two tourist areas, they are Ubud and Lebih. This tourist area consists of sixty-on tourist attractions, which positioned Gianyar as a place with the most tourist attractions.

This research aims to examine and provide an overview of the linguistic landscape in public spaces, with a particular focus on tourist attractions in Gianyar, Bali. In these tourism-centric areas, they appears to be a preference among the local Balinese population for using foreign languages over the Balinese language. This phenomenon is influenced by Indonesia's, and particularly Bali's reliance on developed countries, especially within the context of the tourism industry (Beratha et al., 2017). Therefore, this study seeks to investigate language preferences in public spaces. In addition, it aims to contribute to the development of linguistic research, particularly in the areas of Sociolinguistics, Linguistic Landscape studies, and multilingualism. The findings are expected to offer practical insights, serving as a reference and point of reflection not only for academics but also for tourism destination managers. Moreover, the research is anticipated to be of value to tourism policymakers and the local government of Gianyar.

2. Literature Review

There are ample studies that concern with Linguistic Landscape in Indonesia and also outside of Indonesia. Mulyawan (2019), Artawa and Sartini (2018), Purnawati (2022), Paramarta (2022), and Puspani et al. (2021) are Indonesian linguists whom Bali-based researchers that concern with LL in Bali. Syamsurizal (2023) examined LL in the public space of Makasar, South Sulawesi. Mubarok et al. (2024) investigated LL in a tourist area in Lembang,

Bandung, West Java. Their research is relevant to the present study, which seeks to explore the dynamics of the linguistic landscape in a tourism destination in Bali.

The previous research conducted by Mulyawan (2019) and Artawa and Sartini (2018) were both concerned with the linguistic landscape in one of the well-known tourism destinations, Kuta. On the other hand, Purnawati et al. (2022) examined the heritage area of Jalan Gajah Mada in Denpasar, which is characterized by a more tranquil and classic atmosphere. Although this setting presents a stark contrast to the vibrant ambiance of Kuta, both locations share a similar status as prominent and must-visit tourism destinations in Bali. Paramarta's work emphasized more on the mapping of the linguistic landscape in educational areas and how it was perceived virtually. The other scholars, Syamsurizal (2023) and Mubarok et al. (2024), both are current scholars who analyzed how linguistic landscape is seen in Makasar through its shopping centers and Lembang tourist area in Bandung, West of Java.

The previous studies were taken into the review for this research due to the fact that those research have similar highlight that concern commonly with tourism areas. The use of English as international language was found dominant from the findings of Mulyawan (2019), Artawa and Sartini (2018), and Puspani et al. (2021).

On the other hand, some scholars from outside of Indonesia can be seen in the writing of Huebner (2006), who examined the linguistic landscapes of 15 Bangkok neighborhoods, and Rafael et al. (2006) examined and compared patterns of linguistic landscape in a variety of homogeneous and mixed Israeli cities and East, Jerusalem Kasanga (2012) examined linguistic landscape in Central Phnom Pen, Xia & Lisheng (2016) they examined languages in the linguistic landscape of Lijiang old town, Shang & Guo (2017) explored the display of multiple languages in shop names presented in Singapore's neighborhood centers.

The foreign scholars above mentioned were also taken as a review of literature for this research because their research give contribution to a better understanding of the linguistic landscape in foreign countries. Their research highlighted the visibility and the usage of language in society, not only their local language but also the use of English as the globalized language. Both Huebner and Ben Rafael et al. (2006) examined the linguistic landscape in big cities, namely Bangkok and Israel. The findings in Bangkok fostered a comprehensive understanding of codemixing and information regarding the position of English. Meanwhile, the findings in Israel give insight into the discrepancies between the linguistic landscape of public and private sectors of the Israeli community. Kasanga's work (2012), which focused on a neighborhood in the

commercial district of Phnom Pen, Cambodia gives contribution to the writing of this article. Not only did his work preview how multilingualism flourishes, but also mapped the language choice or visibility of the locus of research. Xia & Lisheng (2016), Shang & Guo (2017), their writings give insight into how prominent language use is in a multilingual area.

Both Indonesian and foreign scholars above mentioned portrayed the language visibility and societal conditions of how the communities use their language. This research tries to analyze how the linguistic landscape dynamic in tourism areas of Gianyar Regency of Bali is presented. The dynamic of the linguistic landscape is seen from the pattern distribution and the text typology, which has not been found in other research.

3. Method and Theory

The methodological basis of this research is elucidated in the following lines. First, the focus of this research is bilingual texts (Indonesian into English or English into Indonesian) of outdoor signs of tourist attractions in Gianyar Regency. Second, the focus of this research is part of linguistic landscape paradigm which examines the representation of language as a sign system in public spaces.

The location of this research was in Gianyar Regency of Bali Province, based on several considerations:

(a) The results of a research concerning bilingual texts in outdoor signs in tourist attractions of Gianyar Regency have not been found;

(b) Gianyar is entitled to its position as a unified geographical and administrative area that is a tourism destination area, including all elements that establish the tourism system within it. It is one of eight regencies in Bali that has the greatest number of tourist attractions compared to other regencies. There are sixty-one (61) tourist attractions in this area (Tourism Office of Bali Province, 2022).

(c) Tourist attractions in Gianyar Regency exhibit relatively complex characteristics, encompassing natural, rural, cultural, museum-based, and man-made tourism. As a result, the region presents a rich and diverse array of outdoor signage, contributing to a particularly dynamic and intriguing linguistic landscape.

3.1 Method

The research approach is a design that describes the research process that will be conducted. Research design is needed to determine various possibilities and other necessary completeness (Moleong, 2005). Based on the statement, it can be defined that this research is designed with a qualitative approach that

applies field research in a naturalistic setting. The natural setting is not only a primary place for observing subject interaction but also allows the observer to incorporate field outcomes into the study itself (Bogdan & Biklen, 2007).

This research also applies non-participatory observation and note taking, image capture commonly known as photography techniques. Observation is a method of collecting data by collecting materials obtained through careful and systematic observation of the target object being studied (Sugiyono, 2006). The observation focuses on bilingual outdoor signs of Gianyar's tourist attractions. The image capture was conducted for two months; June-July 2024. The outdoor signs were photographed based on the categories of the linguistic landscape dynamics.

Note-taking involved to highlight the important notes that are necessary to be written during the whole process of collecting data and analysis. Meanwhile, photography technique is a way of collecting relevant data for visual objects. Even though this technique can be used simultaneously with observation, the photography technique cannot be done alone. The photography technique can be done and followed up with cropping and focusing the necessary part to present photos that are considered to have important meaning in data analysis. There were 415 data were collected from the tourist attractions. The photographs were taken based on categories reflecting the dynamics of the linguistic landscape. This categorization was made to demonstrate various aspects of the region's identity and social values being represented in public space. The result of the photographs taken was listed, compiled, and categorized, further analyzed based on the applied theory.

The data collected by finding linguistic landscape of outdoor signs in tourist attractions in Gianyar, Bali. The data limited into bilingual (Indonesian into English or English into Indonesian) outdoor signs, and the outdoor signs not include political pamphlet, or unnecessary banners. The unnecessary banners refer to advertisement of various products, which not relate to data collection.

Data reduction is the process of sorting and selecting, focusing on simplifying, validating, and transforming raw or rough data obtained in the field. The collected images or photos were sorted and selected. Selfie photos, tourist attraction board names, unclear photos, and repetitive photos that were being taken were carefully selected and moved aside. There were fifty data taken to be analyzed and expected to be able to represent the whole data. The data was sorted according to the linguistic patterns. Later, they grouped into top-down or bottom-up patterns. The data were also classified into types of multilingual texts typology. The presentation of data aims at finding meaningful patterns and providing possibilities for conclusions and action. Drawing conclusions or verification is based on the reduction and presentation of data

carried out previously. These three stages occur continuously in the qualitative cycle (Miles & Huberman, 1992). The stages include ten elements, they are: the focus of research, the appropriateness of paradigm with the research focus, the appropriateness of paradigm with substantive theory, research subject, research stages, research technique, the procedure of collecting data, data analysis, research instrument, and data validity checking (Lincoln & Guba, 1985).

The data later being classified and analyzed based on the theory applied. The theory applied to this research is the Linguistic Landscape theory by Landry & Bourhis (1997). It also applied multilingual text typology by Reh (2005). The data is presented descriptively and supported by static descriptive to give elaboration of the found data. Static descriptive is statistics that summarize or describe features of a data set, such as its central tendency or dispersion. It helps to explain the features of a specific data set by giving short summaries about the sample or measures of the data, which can be presented by histogram or bar diagram.

3.2 Theory

The theory of Landry & Bourhis (1997) is applied to this Linguistic Landscape research. Landry & Bourhis (1997) defined Linguistic Landscape as the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combined to form the linguistic landscape of a given territory, region, or urban agglomeration. Meanwhile, Gorter & Cenoz (2008) added that the study of linguistic landscape focuses on the analysis of written information available on language signs in a specific area.

Landry & Bourhis (1997) show the strong relation between community, space, and language. It states that the most basic informational function of the linguistic landscape is that it serves as a distinct marker of the geographical territory inhabited by a given language community, [...] inform[ing] in-group and out-group members of the linguistic characteristics, territorial limits, and language boundaries of the region where they have entered. The meaning that can be understood from this statement is that LL has an important function to inform the linguistic status of a community that inhabits a certain area, as well as informing other communities or groups that enter that area that they are in a different geographical area and linguistic landscape. Furthermore, Landry & Bourhis (1997) also emphasized that writing in the linguistic landscape is a symbolic marker that shows community relationships with their relative power and status. Thus, linguistic landscapes has two main functions, the informative function and the symbolic function.

Linguistic landscape emphasizes how a space is managed and negotiated together. It provides a source and significant reference point where people

understand themselves and their connection to other people in one place. Within this context, language plays significant role in negotiating the in-group and out-group community to realize solidarity awareness about the space where they do their activity, interaction, and communicating each other (Peck et al., 2019). The presence of outdoor signs becomes the source and preference to realize sociocultural negotiation to effectively occur through language media.

The use of language in the community does not have a partial position in social life because there is always a language that being prioritized, based on several factors such as language policy, commercialism, or the close relationship of a language with the certain community (Lotherington, 2013)

Other linguists, Gorter (2006) defined linguistic landscape as the exact study of language as it appears on the signage, and from the other side of the language portrayal, which is extremely important, it connects to identity, cultural globalization, the growth of the English language, and the revitalization of minority languages. All the writings seen in public commonly deliver specific meanings and also messages. They can be featured as in commercial or non-commercial signs. To differentiate the signs, it is represented in 'top-down' and 'bottom-up' classifications (Shohamy and Gorter, 2009; Backhaus, 2007; Blommaert & Maly, 2014; Cenoz & Gorter, 2007). Top-down terminology is intended for authorities and public bureaucracies, and covers public places, public announcements, and street names.

Meanwhile, bottom-up terminology is intended for private parties, individuals, and social actors, such as shop owners, company signs, advertisements, personal announcements, and private companies. For top-down features, usually, there are certain concepts or procedures that need to be followed, such as rules/instruction as it is instructed from the top (national level) to down (grass-root level). However, this must not be applied when it concerns with bottom-up linguistic landscape classification. The majority of the signs or outdoor signs will have no certain concept or procedures; they usually performed with various creative ideas, types of writing, colors, and designs.

Rafael et al. (2006) defined the primary distinction between the two categories as that the top-down is considered to signify a general commitment to the dominant culture, for example, the local language. Whereas, the bottom-up is more flexible since it is produced by individuals to follow recent phenomena. Thus, it can be said that the main difference between top-down, and bottom-up is the actors who issued the sign.

The above statements have clearly highlighted the differences in the linguistic landscape pattern. Besides the actor who issued the signs, it can also be seen that the target audience of both the top-down and bottom-up categories is dedicated to the society of certain areas. The top-down pattern usually

conveys rules or regulations that needed to be paid attention to or followed, presented with a formal written style and completed with the logo of the local government because it is provided by authorities or public bureaucracies. It is dedicated to society in general and particularly to specific communities; within this context, the signs are dedicated to visitors. On the other hand, the bottom-up pattern tends to use a less formal written style, free color, and creative ideas are welcome, and within this context, it is intended for tourists (domestic or foreign tourists).

The need for multilingual written texts of all types in the community due to the fact of the growth of societal and individual multilingualism. The type of texts depends on a variety of factors, such as the number of languages present, language policy, the status of speakers, the self-esteem of speakers, the reader orientation of text suppliers, etc. Thus, the number and type of these texts reflect the social layering within a community (Reh, 2005).

Reh (2005) analyzes multilingual writings, and there are four types of multilingual information that can be arranged on signs. They are:

1. **Complementary multilingual information:** The text is composed in multiple languages. To understand the message fully, the speaker must possess knowledge of all languages presented. By doing so, particular information cannot be accessed by a monolingual speaker (Reh, 2005).

2. **Fragmentary multilingualism:** The text is given in one language but selected information is translated into another. The purpose is to draw the attention of a speaker with limited knowledge of the translated language. This type of information arrangement also addresses speakers focusing on keywords (Reh, 2005).

3. **Duplicating multilingual information**: The exact same text is presented in more than one language. Here, the information is presented to a target speaker, which cannot be reached by one language only (Reh, 2005). It can also be used for educational purposes.

4. **Overlapping multilingual information:** There are two types of texts: One text offers additional and/or similar information to another text. Monolingual speakers can derive information from only one text, while multilingual speakers receive additional information from both texts.

The Linguistic Landscape theory applied to this research is to investigate the linguistic dynamics in tourist' attractions of Gianyar Regency. The dynamics of the linguistic landscape can be seen through the pattern distribution of the outdoor signs in tourist attractions of Gianyar Regency as formulated in the first problem and also to the text typology of the outdoor signs in tourist attractions of Gianyar Regency as the second formulated problem.

4. Result and Discussion

4.1 Result

This part elucidates the findings of the research and analyzes the findings based on the underlying theories applied. The linguistic landscape dynamics are represented in the pattern distribution of the outdoor signs and also the text typology of the found outdoor signs in tourist attractions in Gianyar, Bali.

According to the Bali Tourism Office Statistic (2022), there are sixty-one (61) places that included as tourist attractions in Gianyar Regency. Those tourist attractions are categorized into five linguistic landscape dynamics, they are: (1) Nature, (2) Culture, (3) Village, (4) Museum, and (5) Man-made. This categorization was made to demonstrate various aspects of the region's identity and social values being represented in public space. Each of those categories symbolizes a specific culture and social value that influences the linguistic and visual representation found in the tourist attraction.

Table 1. Linguistic Landscape categorization of tourist attractions in Gianyar

Number	Categorization of Linguistic Landscape dynamics	Outdoor signs	Tourist attractions in Gianyar
1	Nature	6	20
2	Culture	14	12
3	Village	27	8
4	Museum	34	6
5	Man-made	335	15
	Total	415	61

Sources: Bali Tourism Office Statistic (2022) and Research Result (2025).

Table 1 shows the 415 data found in 61 tourist attractions in Gianyar. It was found that there are twenty (20) places categorized as nature, twelve (12) places included as culture, eight (8) places categorized into villages, six (6) places of museum category, and fifteen (15) places included as man-made attraction.

Nature includes beaches, rice paddy, river valley, cliff temple, natural cave, and waterfall. The nature shows there were six (6) outdoor signs found. Culture includes temples and palaces. There were fourteen (14) outdoor signs found in the culture category. Village categorization shows six (6) villages and two (2) urban villages; the villages are Batubulan, Celuk, Batuan, Bona, Mas, and Peliatan, and the other two (2) urban villages are Ubud and Gianyar. There were found twenty-seven (27) outdoor signs. Museums that are included as tourist attractions in Gianyar are Museum Arma, Neka, Puri Lukisan, Rudana,

Blanco, and Purbakala. There were   thirty-four (34) outdoor signs in this category. Man-made attraction exposes fifteen (15) places, such as Bali Bird Park, Reptile Park, Bali Safari Marine Park, Elephant Park and others. It includes the biggest number of outdoor signs of tourist attractions; there were 335 signs found in this category. The finding shows that there was a significant difference in number between the nature and man-made categories.

4.1.1 Linguistic Landscape Pattern of Tourist Attractions in Gianyar

Referring to Ben-Rafael's theory, this sub-section elucidates the findings of linguistic landscape patterns found in the outdoor signs of tourist attractions of Gianyar, Bali. The distinctions made are the top-down category and the bottom-up category. The top-down category is considered to signify a general commitment to the dominant culture, for example, the local language. Whereas, the bottom-up is more flexible since it is produced by individuals to follow recent phenomena.

The top-down patterns found in the locus of research showed information and instruction that need to be paid attention by local or foreign visitors, such as regulation and retribution. The top-down patterns can be identified by the government's official logo or the picture of the regent and vice-regent displayed on many of the outdoor signs. It also can be identified by the use of common and basic colors like black and white materials for notice board or banner. This is the prominent feature that can easily and obviously seen in the found outdoor signs. The commitment of applying the national language before the foreign language was also shown in major outdoor signs of this pattern. Unlike top-down patterns, bottom-up patterns showed major information about outdoor signs. They are displayed in more free and creative writings and also applied to the variation of colors. There are no certain rules for bottom-up patterns outdoor signs. It can be displayed in varied fonts, writing styles, colors, and materials. The language used tends to put foreign language and then followed by Indonesian. The orientation of outdoor signs of this pattern is dedicated to foreign visitors as seen in a major display that prioritizes the use of English, and then followed by Indonesian. The outdoor signs mostly provided by the management of the tourism attractions or the private sector.

Figure 1 describes the Linguistic Landscape pattern of outdoor signs in tourist attractions in Gianyar, Bali. The blue bar represents a top-down pattern and the orange bar represents a bottom-up pattern. The figure shows the spread of the LL pattern of outdoor signs in tourist attractions in Gianyar Bali. It was found that all categories applied bottom-up and top-down categories.
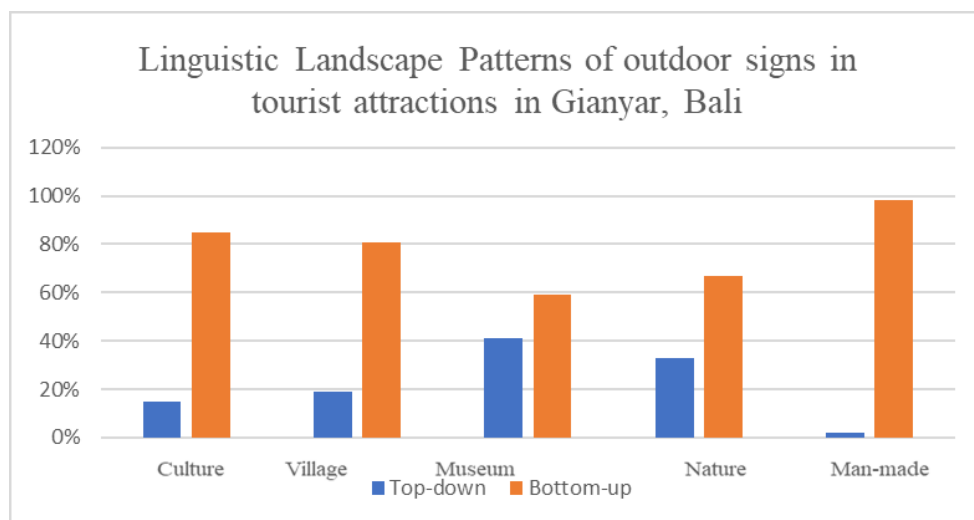
Figure 1. Linguistic Landscape pattern of outdoor signs in tourist attractions in Gianyar, Bali

The figure shows that culture category has 15 % of top-down pattern and 85 % of bottom-up pattern. Village category shows 19% of top-down pattern and 81% of bottom-up pattern. A total of 41% of top-down category is shown in museum category, and it features 59% of bottom-up pattern. The nature category features 33% of top-down pattern and 67% of bottom-up pattern. In man-made, the top-down pattern can be seen only 2% and 98% were bottom-up pattern. The top-down outdoor sign patterns showed that the museum category reached the highest application compared to other categories. The museum category is followed by the category of nature, village, culture, and man-made category.

The bottom-up outdoor signs pattern shows that the man-made category becomes the highest application of outdoor signs compared to the other categories. This category is followed by the category of culture, village, museums and nature. To have a closer look at the distinction of both patterns, the instances of both signs are presented in the following.

Photo 1 and Photo 2 both show examples of bottom-up, and top-down patterns found in the culture category, which exposed informative functions. Photo 1 was taken in Tirta Empul temple and Photo 2 was taken in Gunung Kawi temple. Photo 1 was provided by the management of the temple, while the outdoor sign of Photo 2 was provided by the government, it can be seen through the logo of the regency in the upper left of the board.

Photo 1. Information-bottom up pattern (Photo: Sang Ayu Isnu Maharani)

Photo 2. Instruction- top-down pattern (Photo: Sang Ayu Isnu Maharani)

The outdoor sign of Photo 1 gives information about the open hours of the temple. It also includes information for people not to enter the temple when the time has closed. Unlike Photo 1, the above top-down pattern features

things that need to be done before entering the temple; the outdoor sign was provided during the Corona period and still can be found until the period when the photograph was taken. The outdoor sign features instructions to (a) wear a mask, (b) wash hands, and (c) keep distance.

The pattern instances shown above have met the criteria stated by Rafael et al., (2006). The top-down pattern as shown in Photo 2 was issued by the authority, the local government of Gianyar, it can be seen that the logo of the local government is included in the display of the above outdoor signs. The writing of the outdoor signs is shown in Indonesian (upper part) and has the English version (below the Indonesian part). The color of the outdoor sign was presented in black color as the base color, with white color below; it showed the very basic color of a standardized outdoor sign. The instruction displayed on the outdoor signs is dedicated not only to the local community of the surrounding area but also dedicated for visitors (local or foreign who visit this place, Gunung Kawi temple).

The bottom-up outdoor sign pattern shown in Photo 1 was provided by the management of Tirta Empul temple (private/ community). The writing of the outdoor sign is similar to the top-down pattern, it showed that Indonesian is used in the upper part of the outdoor signs and has the English version below that. The color of the outdoor signs was presented in a more attractive color, a combination of blue (upper part) and black (below part), completed with red (the square list) and also the highlighted information which features the open hour of the place. The white color is applied to show the 'notice' part and the other information on the outdoor signs was presented in yellow color. In a bottom-up pattern, writing style, and creative ideas are welcome and there is no limitation on color usage.

Althusser (2008, in Beratha et al., 2017) stated that there is a certain purpose in using language. The purpose of people using language in such a way is to get noticed and to be followed by others. Within the context of linguistic landscape, the use of language in the written form of the outdoor signs has a similar purpose to what Althusser mentioned. It aims to get noticed and to be followed by others. The outdoor signs provided aim to give information, prohibition, warning, and instruction for the society. The existence of the outdoor signs is also aimed to be followed by others, particularly the visitors who come to the tourism destinations; not only the local or domestic visitors but also foreign visitors.

The difference use of language as mentioned above can be seen in the linguistic pattern as they are displayed in the outdoor signs. The use of Indonesian followed by English can be seen mostly in the top-down category.

This happened due to the fact that the national language usage has been regulated in Law Number 24 Year 2009 concerning the flag, language, national symbol, and national anthem. The statement is stipulated in the article 36 as written in the following:

> "Indonesian must be used for the names of buildings or structures, streets, apartments or residential areas, offices, trade complexes, trademarks, business institutions, educational institutions, organizations established or owned by Indonesian citizens or Indonesian legal entities "(Article 36).

The above article emphasizes the importance of the national language (Indonesian) to be prioritized use or display in the above-mentioned. The top-down pattern reflects the application of the national law as it is instructed from the top (national level) to down (grassroots level). Unlike the top-down pattern, the bottom-up pattern does not follow certain rules or regulations, and how the language used and displayed is free and creative. The major finding of this pattern, there were found many outdoor signs featured foreign language and then followed by Indonesian. The outdoor signs tend to prioritize the use of English rather than Indonesian. Referring to Althusser's statement, many bottom-up outdoor sign patterns are available aimed to get notice from foreign visitors because the dominant language used is English and completed by the Indonesian versions. The outdoor signs usually provided by the management of the tourist attraction, the private sector, or individuals who have concerns and the right to access those places.

4.1.2 Linguistic Landscape Text Typology in Tourist Attractions of Gianyar

This subsection explains the text typology of outdoor signs in tourist attractions of Gianyar Bali. Referring to Reh's, which distinguishes multilingual text writing, the finding of this research tries to elucidate whether complementary, fragmentary, duplicating, or overlapping are found and featured in the dynamic of linguistic landscape in the locus of research. The finding of the research is presented in the following figure.

Figure 2 shows various text typologies of outdoor signs in the Linguistic Landscape of tourist attractions in Gianyar, Bali. Figure 2 features four colored bars which identify each type of outdoor sign writing, they are: (1) the blue bar represented duplicating, (2) the dark orange bar featured fragmentary, (3) the grey bar showed overlapping, (4) the light orange showed complimentary.
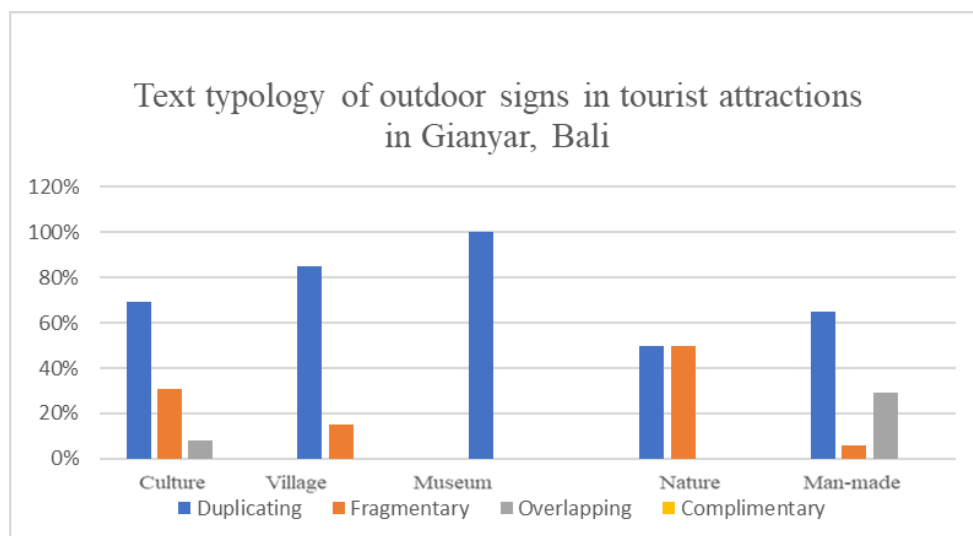
Figure 2. Linguistic Landscape text typology of outdoor signs in tourist attractions in Gianyar, Bali

The finding of the research shows that duplicating writing occurs in all linguistic landscape dynamic categories. Duplicating writing is a type of multilingual text typology, which features the exact same text that is presented in more than one language. The information is presented to the target reader, which cannot be reached by one language only. Duplicating writing occurred 100 % in the museum category, and then followed by 85% in the category of village, 69% in culture, 65% in man-made, and 50% in nature. The highest percentage of duplicating is shown in the museum category, it shows the full application of duplicating. Duplicating is a kind of writing, which features one piece of information presented in Indonesian and duplicated in English version. The second major application of duplicating writing can be seen in the category of village and then followed by culture, man-made, and nature.

Photo 3 shows an example of duplicating multilingual writing found in museum category, located in Arma Museum. The outdoor sign features information about plants in the surrounding museum. The English version is represented into 'Yellow Frangipani Tree' and it is duplicated in Indonesian version into '*Pohon Kamboja Kuning*'. The information also includes its Latin terminology.

Photo 3. Information - Duplicating multilingual writing (Photo: Sang Ayu Isnu Maharani)

In regards to fragmentary writing, we may notice that the application of this text typology is similar to duplicating writing, it is shown in all categories. However, it displayed in smaller numbers compared to duplicating writing. Fragmentary is defined as the text is given in one language but selected information is translated into another. The purpose of this type of text is to draw the attention of readers with limited knowledge of the translated language. This type of information arrangement also addresses readers focusing on keywords.

The finding of text typology of fragmentary in outdoor signs in tourist attractions in Gianyar regency showed that 50% can be seen in the nature category, followed by 31% in the culture category. In the category of village, the fragmentary writing is 15%. It can be shown that 6% was found in the man-made category, and none (0%) was found in the museum category.

Photos 4 and 5 are examples of fragmentary writing found in Mas village and Tirta Empul temple. Photo 4 features outdoor signs of a place for rent, and photo 5 shows outdoor signs of informative text. Photo 4 was found in Mas village and featured a multilingual text of Indonesian, English, and Russian. Within the bilingual framework of this research, the outdoor signs only focused on the Indonesian lines '*Dikontrakkan*', and the English version (translation) in English is 'For Rent'. This outdoor sign was included in fragmentary writing due to the fact there was only some part of the information that had been translated

into English. The writing displayed taken Indonesian to be placed in the upper part of the banner, followed by the use of English and also Russian. Other information, such as WhatsApp number and email only written in English. The other information under the phrase 'For Rent', was displayed in Russian. The color of the banner displayed in Photo 4 is yellow, with a contrasting alphabet color of red.

Photo 4. Information-Fragmentary writing (Photo: Sang Ayu Isnu Maharani)

Photo 5. Information-Fragmentary writing (Photo: Sang Ayu Isnu Maharani)

Photo 5 was found in the surroundings of Tirta Empul temple. It showed an informative function but also implicitly conveyed a persuasive function. The information conveyed about throwing the garbage in the appropriate place and keeping the belongings safe and a strong statement, which mentioned that the management of Tirta Empul temple will not take any responsibility for the lost and stolen property. The writing was displayed in Indonesian (three lines), and the English version was displayed below the Indonesian (two lines). The outdoor sign was displayed on a blue-colored banner with white-colored alphabets or writing.

-Buanglah sampah pada tempatnya	No translation/English version
-Jagalah keamanan barang-barang anda	-Watch your belonging
-Kami tidak bertanggungjawab atas kehilangan	-No responsibility will be taken
Barang-barang anda	for lost and stolen property

The outdoor sign included into fragmentary writing due to the fact that there are not all lines are being translated or provided into English text; as it seen in above first line. The phrase of '*Buanglah sampah pada tempatnya*' does not feature its English version or translation. The phrases have been featured fragmentedly.

Overlapping text was also found in the outdoor signs of linguistic landscape in tourist attractions in Gianyar Bali. This type was found in the man-made category and in the culture category. The overlapping consists of two types of texts; One text offers additional and/or similar information to another text. Monolingual speakers can derive information from only one text, while multilingual speakers receive additional information from both texts.

Photo 6. Information-Overlapping writing (Photo: Sang Ayu Isnu Maharani)

Photo 7. Information-Overlapping writing (Photo: Sang Ayu Isnu Maharani)

Photo 6 and Photo 7 show examples of overlapping in the man-made category and culture category. Photo 6 shows the outdoor sign of Bali Zoo Park, which features information text that describes about tiger activities. The writing was displayed in English and Indonesian. It can be identified into overlapping as seen in the line 'roarrrr-ing' which written in capital. The rest of the information displayed is duplicated but the additional information of the first line completed the description of the text, thus it categorized into overlapping. The outdoor sign displayed in creative writing, design, and color. There are no certain rules needed for the written of bottom-up type pattern as seen in Photo 6.

Photo 7 also shows overlapping writing in the culture category. The outdoor signs found in Tirta Empul Temple, which represent information and also implicitly convey prohibition text. The writing displayed English in the upper part and Indonesian below. It contains a prohibition to not throwing coin into the fish pond. The additional word of 'attention' makes the text is included into overlapping because there is no equivalent word of translation or provided in the Indonesian version.

Photo 8. Information-Balinese Inscription (Photo: Sang Ayu Isnu Maharani)

Photo 9. Information-Balinese Inscription (Photo: Sang Ayu Isnu Maharani)

4.2 Discussion

The relation of community, space, and language has been shown in the linguistic landscape dynamics of tourist attractions in Gianyar. The need of community to introduce tourism in the surrounding area to wider audience is done in many ways such as by strengthening the city branding and also increasing the quality service of tourism. It can be seen for instance from the availability of tourism infrastructures and other supporting elements such as outdoor signs that provided in many tourism destinations.

Outdoor signs represent language visibility and language choice, which displayed in the written form. Language visibility concerns with how the language is represented, whether it is monolingual, bilingual, or multilingual.

The finding of the outdoor signs in Gianyar showed that major language visibility was using bilingual, the national language (Indonesian) and English. It was also found in other foreign languages such as Japanese and Russian. The use of Japanese and Russian reflects that this tourist attraction is popular among visitors from both countries. The mother tongue, Balinese and its inscription was also can be seen in several outdoor signs. A few instances can be seen from the above Photo 8 and Photo 9. Those photos were found in the surroundings of Monkey Forest. The outdoor signs were included as duplicate writing and completed by Balinese inscription. Within the spread of all tourist attractions, the finding of outdoor signs with Balinese inscription was limited because it can only be found in the Ubud area of Monkey Forest; other tourist attractions do not include the Balinese inscription. This finding reflects language maintenance and revitalizing the mother tongue in public spaces.

We may be aware that a public place is an open place that is accessible and visible for everyone to spend time for recreation, social interaction or commerce, and other activities. The display of Balinese inscriptions in the outdoor signs of tourism areas shows identity, positive attitude, strong concern of the local government to maintain the existence of the mother tongue in the midst of globalization, and the tendency of people losing their identity, and their language. This fact shows an implementation of the Regulation of Governor Bali Number 1 Year 2018, which is concerned with the maintenance, revitalization, and development of the Balinese language, script, and literature. The presence of written language displayed through outdoor signs with Balinese inscriptions describes the tourism capability to participate and take a role in the effort to maintain the local language.

In both photos, Photo 8 and Photo 9, we can see that the Balinese inscriptions were placed at the very bottom of the display. The upper text is in Indonesian, the middle text is written in English, and the bottom part is written in Balinese inscription. Photo 8 shows information on the location of *Pura Dalem Agung* (Indonesian), followed by the Main temple (English), the bottom part is displayed with Balinese inscriptions duplicating the Indonesian version. Another piece of information displayed in Photo 8 is the phrase *Pintu Keluar* (Indonesian), *Exit Gate* (English), and *Pamedalan* (written in Balinese inscription with Balinese lexical). In addition to Photo 8, Photo 9 also shows five pieces of information with display concept as seen in Photo 8, they are the use of Indonesian followed by English and Balinese inscriptions. The information is about *Panggung Terbuka*, Conservation Forest, Exhibition Room, Toilet, and First Aid. Those five texts are written also in duplicate writing of Indonesian, and Balinese inscriptions with Balinese lexical placed at the bottom of the display. Regarding the display, there are no particular rules that accommodate

language rules in public space, for that reason, there was a controversial law established in 2018, it was the Governor Regulation Number 18 Year of 2018. The regulation obliges all government and private organizations to add Balinese script transliteration to be placed on outdoor signs above names in other languages, as stated in Chapter IV, article 6 point 1 (a) to (i). This regulation is considered a deviation from National Law Number 24 Year 2009 concerning the flag, language, state symbol, and national anthem. Both Photo 8 and 9 have not shown the implementation of this governor regulation, Balinese inscriptions in both photos were placed in the bottom part of those three languages.

Besides the visibility, linguistic landscape can also influence the choice of the language used, whether the language used is mother tongue, national, foreign language, or a mix of both and many. The findings showed that the combination of bilingual, Indonesian and English, were major findings through the presence of outdoor signs in the surrounding tourist attractions. There were also found few multilingual outdoor signs that provided in those tourists' attractions. This circumstance reflects the language situation of Gianyar. The language situation shows that language maintenance is preserved, the national language is respected and foreign languages are mastered. The ability of the Gianyar people to learn, adapt, and try to master foreign languages demonstrates linguistic capability and the attitude of respecting culture as well as the awareness to be involved in the economic circle growth that affects the welfare of the Gianyar people. This is in line with the statement of Yendra & Artawa, which stated that the linguistic landscape concept is to describe and analyze the language situation of a community and country (Yendra & Artawa, 2020).

The writing of the outdoor signs functions as a symbolic marker, which reflects the status and power of a community. The status of Gianyar as one of the heritage cities in Indonesia provides the opportunity for the society or community to put more concern and effort in maintaining the historical and social values through tourism. Tourism has become the vein of the economy in Indonesia, Bali, in particular Gianyar. It creates jobs, strengthens local economies, contributes to the development of local infrastructure, and can help preserve the natural environment as well as cultural assets and traditions, reducing poverty and inequality. For that reason, tourism has been a major concern for Bali and its people, including Gianyar.

Gianyar also represents the power to change not only to Balinese people and the surroundings but also the wider community in Indonesia and even international. One of the examples can be seen through the spread of written information of the outdoor signs promoting spiritual tourism. The written information was eventually able to affect people's desire to visit to Tirta Empul

temple to do purification (*melukat*) activity. According to Gianyar's statistics in 2023, the number of visitors of 45.957 (2021) has increased significantly to 959.322 (2023) to this temple. This shows that the power of language is able to drive people and become promotive identity. This situation emphasizes Jarworsky's statement, which mentioned that outdoor signs also create a sense of place as a performative and promotive identity display (Jarwosky, 2010). Outdoor signs not only function as symbolic markers, but can also feature various functions such as informative, prohibitive, warning, commanding, apologizing, and welcoming (Susini et al., 2021).

In regards to its function as informative signs, this research found that the linguistic outdoor sign patterns were dominated by the bottom-up patterns. The major pattern can be found was in the linguistic landscape of man-made. This fact implicitly shows that the role of the private sector can be considered enormous in influencing the language situation in Gianyar. The found outdoor signs demonstrate the use of foreign language (English) in the upper part of the display and Indonesian version or the translation, which is placed below. This shows that the orientation of the outdoor signs is intended for foreign tourists as the "presumed readers".

The choice of language to be written on the outdoor signs has the economic motivation and informative function (Spolsky & Cooper, 1991). The bottom-up patterns not only have the intention to give information but also to attract visitors as part of tourism activity to enhance the economic flow of the place. The dominant use of English into Indonesian texts in the outdoor signs of many bottom-up patterns in Gianyar relates to the findings of Ben Rafael et al (2006), Mulyawan (2019), Artawa and Sartini (2018), Puspani et al. (2021), Xia & Li (2016), and Shang & Guo (2017). All of their findings highlight the importance of English in big or well-known cities and how English as the globalized language has taken its prominent position in the public area of society. The outdoor signs in Gianyar also present the discrepancies of the private and government roles regarding the language situation in a community. It portrays societal conditions where the private sector plays a bigger portion of the language used in the tourism industry. In addition, the minor findings of other foreign languages that were being used in the outdoor signs signify how multilingualism flourished in Gianyar.

In regard to the finding of multilingual writing typology, it was found that top-down outdoor sign patterns feature duplicating and fragmentary writing. Duplicating is mostly found in the type of descriptive, warning, commanding, and prohibitive texts. This aims to be able to give exact and whole information well transferred in the other language. The bottom-up outdoor sign patterns demonstrate the type of writing, such as duplicating, fragmentary,

and overlapping. These three types are not bound by any pattern or concept as they become the characteristics of bottom-up patterns. This finding gives an additional overview of how multilingual writings are portrayed in public spaces, particularly in tourist attractions of Gianyar, Bali.

5. Conclusion

The Linguistic Landscape of tourist attractions in Gianyar, Bali features a dynamic landscape which can be identified from the distribution of outdoor sign pattern and their text typology. The finding of the research shows that there are five linguistic landscape categorizations, they are culture, nature, village, museum, and man-made. The linguistic landscape patterns found were bottom-up and top-down, they were found in all categories. The top-down pattern showed that the museum category reached the highest percentage of 41%, and the man-made category reached the lowest percentage of 2%. The bottom-up pattern can be found in all categories of Linguistic Landscape dynamics. It can be found that the man-made category shows the highest application, reaching 98%. The least bottom-up pattern found was in the museum category of 59%.

Top-down outdoor sign patterns have the form of duplicating and fragmentary text typologies. In duplicating writing, 15% of outdoor signs were classified into top-down patterns, and 58% were found in bottom-up signs. Meanwhile, the fragmentary writing showed a 4% of top-down pattern and a 12% of bottom-up pattern. Bottom-up outdoor signs pattern has more variation in text typology, they are duplicating, fragmentary, and overlapping. The form of complimentary text typology was not found in this research because there were no outdoor signs found where the information was conveyed separately in different languages. The form of duplicating text typology is the one most often found in both top-down and bottom-up signs.

The language visibility seen in the Linguistic Landscape of tourist attractions in Gianyar showed bilingual and multilingual conditions. The mixed-use of Indonesian as the national language, English as the international language, and other foreign languages represents the societal condition of Gianyar Regency as a tourism destination. English as the globalized language that has been dominantly "conquered" public spaces in major parts of the world, including Gianyar, Bali. At the same time, the mother tongue of Balinese has been maintained through tourism in this area, not only to comply with government regulations but also as a way to emphasize Balinese identity through the use of Balinese script. The availability of top-down outdoor sign patterns should be taken into consideration by the local government of Gianyar in the future; the number of outdoor signs provided by the local government should be added or increased in the Linguistic Landscape of culture and village. Besides, further

research on the Linguistic Landscape in Gianyar awaits to be explored from the multilingual and semiotic perspectives.

Acknowledgment

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Authors' Profiles

Sang Ayu Isnu Maharani is one of the teaching staffs at the Faculty of Humanities, Udayana University, Bali Indonesia. She is an assistant professor and a certified assessor of Public Relation. She is also a public speaking coach, translator & interpreter. She teaches skills, literature and linguistic. Her research interests are in sociolinguistic, translation study, & anthropological linguistic. She has translated legal documents, books and University's documents. She entrusted to translate Master Plan of Gianyar 2015-2019 & the book of Gianyar as the Heritage City. She was elected participant representing Udayana University for bridging progam in NDHU Taiwan in 2019. Email: isnu_maharani@unud.ac.id

Ketut Artawa is a professor of linguistics at the Faculty of Humanities Udayana University, Bali Indonesia. He obtained his MA in Linguistics in1992 and PhD in Linguistics in 1995 from La Trobe University, Melbourne. He was a visiting Professor at the Research School of Pacific Studies, the Australian National University (October 2009-January 2010) and a Visiting Professor at the Research Institute for Languages and Cultures of Asia and Africa (ILCAA/ AA-ken), Tokyo University of Foreign Studies (TUFS), Japan (2011-2012). His research interests are in the fields of syntax, semantics, language typology, and linguistic landscape. Email: ketut_artawa@unud.ac.id

Ida Ayu Made Puspani is a Professor at Bachelor of English Literature Faculty of Humanities Udayana University, Bali Indonesia. She obtained her post graduate study in Linguistics in 2003 major in Translation Study and Doctorate Program in 2010. She joined the Sandwich Program at Flinders University

Adelaide Australia in 2009 from October up to December. She has published books Reading Comprehension and Guided Reading. Her research interests are translation, interpreting, language maintenance and Eco linguistics. Email: made_puspani@unud.ac.id

Ketut Widya Purnawati has been a lecturer at Udayana University, Bali, Indonesia, since 2001, and is an associate professor in the Japanese Literature Study Program. She graduated from the Department of Japanese Literature at Padjadjaran University in 2000. She graduated from the Master Program in 2009 & Doctoral Program in 2018 from Udayana university. She attended Long-term Training for Japanese Language Teachers at the Japan Foundation, Saitama, Japan. In 2015 she was awarded a Research Grant from the Hyogo Overseas Research Network to conduct joint research at Kobe Women's University. Her research interest is in the field of linguistics focusing in syntax, typological linguistics, & landscape linguistics. Email: tuti@unud.ac.id