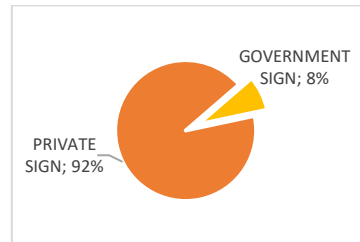


## CHAPTER IV

### FINDINGS AND DISCUSSIONS

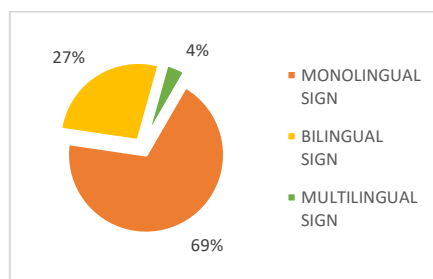
#### 4.1 Findings

The data in this study were taken in the Supermal Karawaci space. The data were collected through observation, interviews, and filling out questionnaires. There were three explanations regarding the findings; the types of sign, language display, and an instrument through filling out the questionnaire by Supermal Karawaci visitors regarding the phenomenon of LL at Supermal Karawaci. After the data was collected, the writer analyzed the data with the indicators revealed by Landry & Bourhis (1997). The following were findings regarding LL found at Supermal Karawaci.



**Figure 1- Types of Sign Pie Chart**

Of the many signs, only 122 signages were eligible that referring to LL found at Supermal Karawaci. As Landry & Bourhis (1997) state, the types of signs are divided into Government and Private Signs. Based on the calculations, 92% of the signs in the Supermal Karawaci are Private Signs. Meanwhile, for the Government Sign, only about 8% (see, **Figure 1**).



**Figure 2-Language Displayed Pie Chart**

The LL is divided into three characteristics; Monolingual, Bilingual, and Multilingual (Landry & Bourhis, 1997). The writer finds various languages in Supermal Karawaci, starting from Indonesian, English, Chinese, Japanese, Arabic, Korean, Thai, and French. There were 69% of the total monolingual signs (see **Figure 2**). The most dominant language for signs with one language display was Indonesian, around 53%. Meanwhile, 27% for the bilingual sign which English-Indonesian around 30% dominated. Then, 4% for a multilingual sign with language display.

Furthermore, findings from the use of the instrument through filling out the questionnaire showed the multifariousness of views about LL in Supermal Karawaci. It showed that 45.5% of visitors were aware of the diversity of languages in public spaces (Supermal Karawaci). Meanwhile, about 61% of visitors knew the appellation about LL, which might be some of them only found out after catching a brief explanation. However, they said they knew the appellation of LL; the results showed that only 20% believed the language display was easy to understand. However, there were 32.7% stated that they did understand the language that appeared on the signs. However, it was inversely proportional to the previous results because there were 45.5% who stated that they were in the middle; neither agree nor disagree on how well they understand the language listed. Even so, 40%

stated that the diversity of languages provided benefits for them. Although about 34% were in the middle, neither agreed nor disagreed, determining whether there was difficulty understanding the language displayed on the signs. However, 60% said adding language to signage was a good idea. This phenomenon greeted since around 41% stated that interests were gained from the diversity of languages listed on the signs. Hence, the diversity of languages in the public space (Supermal Karawaci) was well received, with the results showing 36.4% of people agreeing to add other languages besides the native language.

## **4.2 Discussion**

The study was structured based on the three objectives of the research question (see in **Chapter 1**). This discussion was all based on the theory of Landry & Bourhis (1997).

### **4.2.1 The Types of Sign at Supermal Karawaci**

The first research question of this study was about the types of signs found in the public sphere based on what has been agreed by Landry & Bourhis (1997). They asserted that there were two types of signs; Government Signs and Private Signs. As is known, the Government Sign is regulated by a government institution based on agreed policies. Meanwhile, Private Signs are personal where the owner or maker of the signs does such as designing or placing signs based on what they want. **Figure 1** shows the percentage of how many of each type of sign is found in Supermal Karawaci.



Picture 4-Private Sign



Picture 5-Government Sign

As Landry & Bourhis (1997) state, the types of signs in LL are divided into Government and Private. Therefore, there were about 92% fell into the Private Sign category. As a sample, Picture 4 is included in the Private Sign category. It can be seen if the owner of this business makes signs based on their needs. Owners seem to choose their own using language, themes, and placements that appeared to be arranged according to their accuracy. If we look more deeply into the background of restaurants selling Japanese specialties, business owners chose Japanese and English as the displayed language of their shop. Landry & Bourhis (1997) argued that the language displayed on signs gives information to the public.

Consequently, the Japanese language indeed showed the identity of the shop. Inform the public about their restaurant that sells things identical to Japan. However, to attract public attention, they put English and fewer Indonesian words because not all people will know the meaning of the context of the Japanese language itself. Since then, the use of English, in general, can be a compliment and attract public attention. Interpret information to the public through English which many people usually understand. The addition of English as a language displayed on signs can certainly provide information about the store's offered. For instance, the English phrase "best seller" is printed quite large at the bottom of the sign, and it indicates that the shop has sold a lot because it was a record-breaker as the most

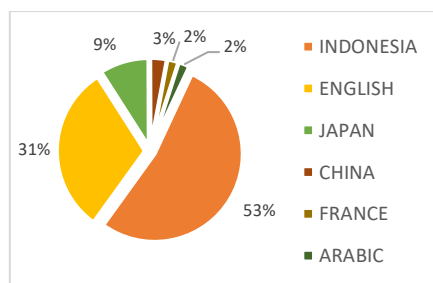
selling shop that can attract public interest to try some. Meanwhile, this sign also uses fragments of the Indonesian phrase “ekstrim”, meaning something unusual and challenging, triggering public curiosity.

On the other hand, Government Signs have a percentage of around 8%. The signs were regulated based on government policy. This sign is usually found on the street, as shown in Figure 5, taken in front of Supermal Karawaci; the signs have the same design and appearance as signs regularly spotted on the road. Which meant all the signposts had been approved by the command, as shown above. As Landry & Bourhis (1997) state, one sign object that falls into the Government Sign category is the road or directions signs. Therefore, the road signs are regulated by the administration to show the direction of the road. It can be ascertained that shopping centers (Supermal Karawaci) tend to have more Private Signs. However, it turned out that the findings of around 8% on Government Signs indicated that even though public areas were entertainment domains, there was still government intervention in the use of signs. In addition, there is a variety of language listed on the signs found at Supermal Karawaci, both Private or Government Sign.

#### **4.2.2 Language Displayed at Supermal Karawaci**

Apart from the types of signs, the writer also included research questions regarding the language displayed in Supermal Karawaci. As Landry & Bourhis (1997) state, language used in signs in public spaces was Unilingual or Monolingual, Bilingual, and Multilingual signs. Moreover, Landry & Bourhis state there were Dominant Unilingual and Dominant or Balanced Bilingual in L1 or L2. Therefore, referring to the theoretical assertion, three types of language displayed

characteristics in Supermal Karawaci. There were various results from the characteristics of the language display, which can be seen in the pie chart below.



**Figure 3 – Monolingual Sign Pie Chart**

**Figure 2** shows that the Monolingual Sign was 68%. The sign that used only one language turns out to use various languages , as shown in **Figure 3**. There were three most common languages found, viz, Indonesian (53%) was the most superior compared to other languages, followed by English (31%), and the third most were Japanese (9%). However, Landry & Bourhis (1997) state in their typology there were two types of Monolingual/Unilingual, namely Unilingual L1 and Unilingual L2. As such, the following signs were related to monolingual or unilingual signs.



**Picture 6-Monolingual Sign**

Landry and Bourhis (1997) state that the Government Sign is used by national, regional, or municipal governments. Therefore, **Picture 6** is a class of one-language signs that was included in the Government Sign. This sign was Unilingual or Monolingual in L2 (Arabic) because L1 of this sign is taken using the Indonesian language to communicate. Meanwhile, the language contained in the sign was a foreign language that can be categorized into L2. This sign was taken at

a Korean-themed restaurant at Supermal Karawaci. The Halal logo was a sign that the administration could only issue, implying that the design and language selection had been patented. In another sense, the language display on this monolingual sign showed visitors that the restaurant had been verified by the administration that issued the sign. This Halal sign symbolizes something for a particular religion. This sign encourages Muslim visitors to feel assured that they can also enjoy food from the restaurant because of the signage.



**Picture 7-Monolingual Sign**

Moreover, Landry and Bourhis (1997) state that one of the categories of Private Signs was that a business institution manages the manufacture of the signs. Therefore, English on private signs, as in **Picture 7**, was also found around the place. This sign is found in the parking zone for motorbikes. That determined the signs issued by Supermal Karawaci as the business institution. Also, it only contained English only or Unilingual/Monolingual in L2 because English was not the first language in the Supermal Karawaci area. Usually, signs like **Picture 7** can be found around the roadside and were patented by the administration. However, the Supermal Karawaci made this sign with a function to warn visitors if the area was not available to be used as a parking lot because the land functions for pedestrians to pass.



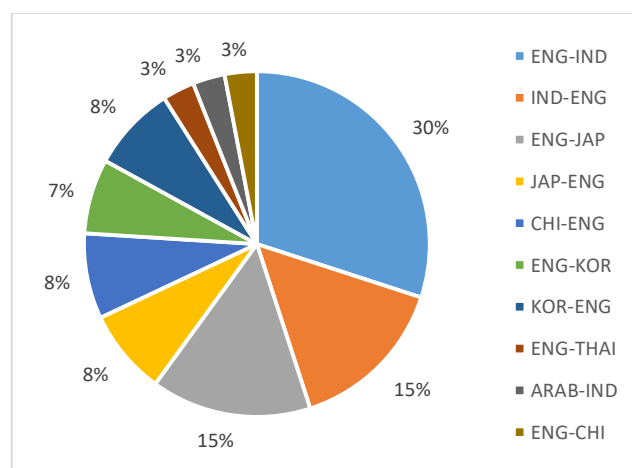
**Picture 8-Monolingual Sign**

Landry and Bourhis (1997) also state that a sign on a retail store was one type of Private Sign. Another Monolingual Sign in **Picture 8** is a personal sign that used Japanese as their store signature. That categorized as Unilingual/Monolingual in L2. That is because the shop sells Japanese cookery. Store owners use a foreign language as their trademark. As is known, Japan is one of the countries that use chopsticks as cutlery. So, not to be surprised if the shop owner uses Japanese on the signs in his shop, particularly *Hashi*, which means *chopsticks* in English. The selection of the language was to harmonize the theme that matches what was being sold. The display of language on signs can directly provide information and identity to the public by making eye contact between visitors and signs installed in stores. Unusual things will generally attract other people to approach new things. The sign will become the hallmark of the store because no other store will use the same name. Also, the use of foreign languages on signs can be a unique tendency for the public because it would attract the interest of the curious society into the store.

Based on several samples of Unilingual/Monolingual Signs found at Supermal Karawaci, there were quite a variety of types such as the types of Government and Private Signs that can be found and various language displays which are dominated mainly by Unilingual/Monolingual in L2. That did not cover the possibility of signs that were Bilingual or Multilingual. There will be a dominant

sign potential between L2 and L1. However, it needs to be reminded that L1 in this region was Indonesian; henceforth, L1 was Indonesian while L2 was a foreign language.

What showed in **Figure 4** is a presentation of how many languages appear on the sign. Bilingual signs were dominated by English-Indonesian 30%. English is used on the first line and then followed by Indonesian in the second line. Furthermore, signs were dominated by Indonesian in the first line and followed by English as much as 15%. Also, the third most were English and Japan, about 15%.



**Figure 4- Bilingual Sign Pie Chart**

Landry & Bourhis (1997) explained that in bilingual, there were types, namely Dominant Bilingual L1/L2 and Balanced Bilingual. From the diagram in **Figure 4**, we can see that the most results were signs that use two languages, Indonesia-English, English-Indonesia, and English-Japan. The use of signs that used English displayed on the first line and then followed by Indonesia was 30% which has a relatively significant difference in numbers for signs with Indonesian display on the first line followed by English only 15%. Meanwhile, signs that use

an English-Japanese displayed have the same number of presentations, 15%. Meanwhile, for signs with a language displayed that prioritizes Japanese and then followed by English, only 8%. Therefore, from the findings, some signs can be classified into the bilingual type as below.



**Picture 9-Bilingual Sign**

**Picture 9** is a caution sign that displayed English in the word 'Warning' followed by an inscription using Indonesian '*dilarang bersandar pada railing kaca*'. Then, underneath, there was a translation of the same sentence in English. As Landry & Bourhis (1997) state, the sign above was one of many types of Dominant Bilingual L2. Although the signs are taken where most of them speak Indonesian, it turned out English was dominant. Therefore, Indonesian is considered as L1 and English as L2. Hence, it can be seen from this that English (L2) appearance in one sign was more dominant than Indonesian (L1). The context of the sign was the same, only the language used was different. That was to make both those who understand L1 and L2 understand what the sign indicates. This sign is addressed to visitors at Supermal Karawaci to warn them not to lean on the glass railing because there might be trouble when visitors lean on the glass railing. As a public place that can be visited by various kinds of people from throughout the class, this sign has two languages, English and Indonesian. So, the selection of the two languages was intended for visitors to find out about the prohibition through signs established in place.



**Picture 10-Bilingual Sign**

Still on the other Private Sign, as stated, the second-most in the bilingual sign was Indonesian-English. Landry & Bourhis (1997) also state Bilingual there was Balanced Bilingual which means that the position of the two was equal; no one dominates the other. That can be seen in **Picture 10**, the instructions for the proper disposal of sanitary napkins. Indonesian was used first (L1) and followed by English (L2). For signs like this, they were the type that used a second language to translate the first language. That can be seen that the language displayed, which is located first on the sign, was Indonesian. Then, below there was the same meaning, only it is rewritten in English. Landry & Bourhis (1997) also state the function of signs were symbolizing a relationship as expressing the used were both of languages. Hence, the display of language on public signs was also a symbol of the relationship between them. The sign displayed Indonesian and English, which symbolized the relationship between the two languages. The appearance of the two languages was that there were two dominant societies in the neighbourhood.

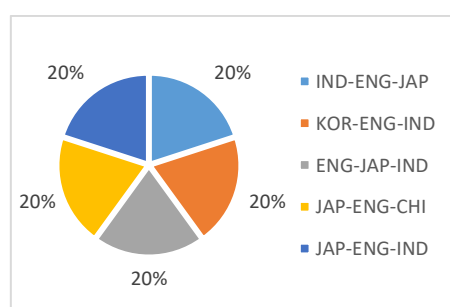


**Picture 11-Bilingual Sign**

The use of Japanese was also found on signs at Supermal Karawaci. One of these private signs was found on the second floor, which was a Japanese-themed restaurant. One of them was, like in **Picture 11** above, Japanese was L1 while

English was L2. In this case, it can be seen that the background from where this sign is taken was a Japanese restaurant, which meant the L1 was Japanese. Therefore, as Landry and Bourhis (1997) state, this sign can be categorized as Dominant Bilingual L1. The L1 was pure Japanese writing which has nothing to do with L2. The Japanese writing displayed on the shop signs has a different meaning from the English sentence written at the bottom of the sign. The use of L2 was only to make it easier for visitors to know the type of restaurant. That was because the use of Japanese is more dominant than the use of English. The use of Japanese was intended to be in concert with the ambiance of the restaurant. So if we take a quick look at the display language on the signs or the restaurant's appearance, we can make sure that visitors know which country's food is being sold.

In contrast to the two previous, the Multilingual Sign was quite limited to be found around Supermal Karawaci. What was shown in **Figure 5** below was a presentation of the Multilingual Sign that the writer found.



**Figure 5- Multilingual Sign Pie Chart**

The presentation showed that they were all equal to 20%, the limited findings on signs that contain more than two languages were a challenge for the writer. However, with all curiosity, the author finally found some signs that embed more than two languages.



**Picture 12-Multilingual Sign**

One of the multiple uses of language displayed on signs can be seen in **Picture 12**. This private sign was an instructional sign on how to clean the toilet seat. There were three language guides, Indonesian (L1), English (L2), and Japanese (L3). Indonesian was again in the first position of writing in signage and is followed by L2 and L3. The private sign maker seemed to adjust the order of language use. For instance, they put Indonesian as L1 since their product is placed in Indonesia. Then they also put English as L2 and L3 to make it easier for those who understand each of these languages. Although multiple languages are different, the written context is all the same. The diversity of languages has slowly entered the environment through signs like the one above. The use of a variety of language displays as above periphrastically introduced a foreign language to the local population, although there might still be some who cannot recognize it directly; usually, people would be interested in finding out for themselves. However, the use of various languages in the public space receives opinions from the public itself. Whether it has a function or to enhance the public space. Therefore, the judgments from the public regarding signs that include various languages or more than one language need to be examined more intensely.

#### 4.2.3 The response from the respondent (shopper) about the Linguistic Landscape at Supermal Karawaci

Through filling out questionnaires by about 55 random visitors at Supermal Karawaci showed various and unique results. In the questionnaire, there were ten questions regarding the appearance of language in public spaces.

##### Q<sub>1</sub>: Are you aware of the diversity of languages in Supermal Karawaci?

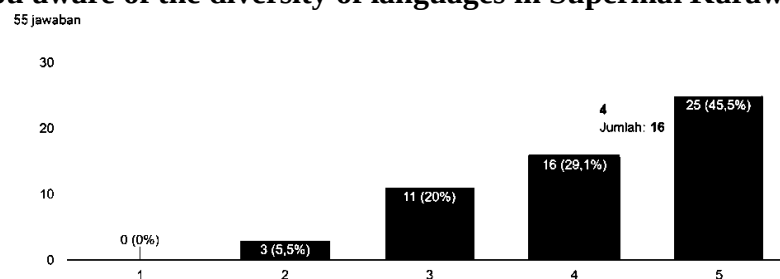


Figure 6 – The results of the questionnaire Q<sub>1</sub>

The outline showed that around 45.5% (25 people) of visitors strongly agree with various languages at Supermal Karawaci. They simply acknowledge the presence of other languages besides the native language. Here are their transcripts during the interview.

##### Excerpt 1: R3

*“Banyak (bahasa)...bahasa Inggris, terus dari nama makanan-makanan kayak korea korea gitu.”*

*“a lot (of languages)....like English also then from the names of Korean foods, you see.”*

##### Excerpt 2: R4

*“Hmmm banyak si yah...kayaknya banyak deh soalnya pengunjung dari sini juga beragam gitukan.”*

*“Hmmm, there are many...I think there are many (of languages) because the visitors here are also diverse.”*

The two excerpts above showed that there was indeed a diversity of languages in Supermal Karawaci as R3 and R4 shared the same opinion regarding the presence of various languages in the public sphere. They observed the diversity of languages; R3 felt quite a lot of English and Korean at Supermal Karawaci. The

visitors can immediately find out what kind of food was sold in the store by just glancing at their store signature. Indirectly, foreign names presented information to visitors, such as what was mentioned if the LL function itself can contain information (Landry & Bourhis, 1997). Visitors can recognize where it comes from and what is being sold based on the language of the signs. The use of various codes in public spaces certainly has its basis, particularly anything R4 said about the visitors at Supermal Karawaci. They were not only local visitors but also non-local visitors. Therefore, various languages can help non-local visitors communicate through the language listed on the signs.

**Q<sub>2</sub>: Do you know that the diversity of languages in public space (Supermal Karawaci) is called Linguistic Landscape?**

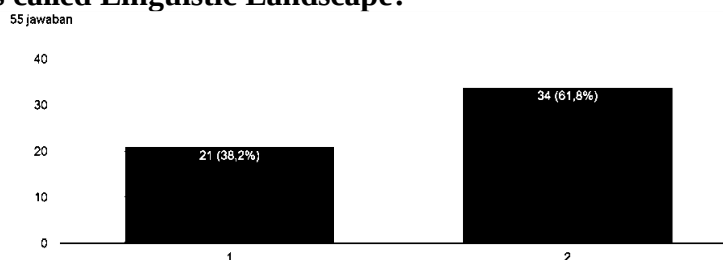


Figure 7 – The results of the questionnaire Q<sub>2</sub>

The results showed about 61% responded knowing the appellation LL. Around 34 respondents seemed to know the meaning of Linguistic Landscape.

**Excerpt 3: R5**

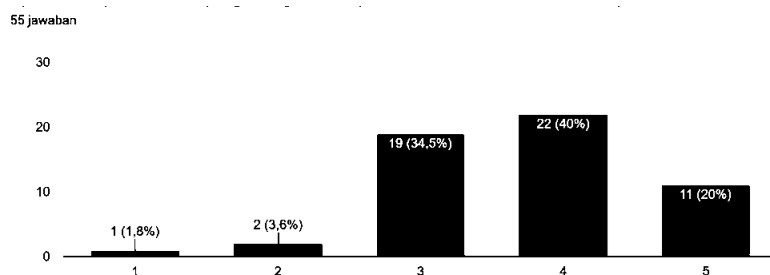
*“Ya, tahu...ya saya tahunya dari internet sama mbak yang tadi menjelaskan.”*

“Yes, I know. I found out from the internet, and you were the one who explained it.”

Most likely, the respondents who answered "yes" to the questionnaire knew the appellation from the writer when interacting. Some even knew about the term LL when the writer associated it with them. As stated by R5, if she already knew LL through the internet and from the writer. It seemed that LL was quite common

in society. Indeed, there were still those who did not know the term LL, yet there were also those who said they knew it themselves either through the internet or after receiving enlightenment from the writer. Spolsky in Backhaus (2007) states, LL was first defined by Landry & Bourhis (1997) in a journal article. That meant that the topic of LL was not too new to make many people start to know about the term LL. People who were active in finding out things on the internet and stuff will generally more quickly got new perspectives on things that continue to develop. The activity that the writer did provided new knowledge for those who did not know what was not known before.

**Q<sub>3</sub>: Do you understand the display language listed on the signs in Supermal Karawaci?**



**Figure 8 – The results of the questionnaire Q<sub>3</sub>**

They remain aware of the diversity of languages that appeared in Supermal Karawaci. Nevertheless, only about 11 people, or 20%, admit it if they find it easy to understand signs with various displays with neutral answers; neither agree nor disagree was 34,5% higher.

**Excerpt 4:R1**

*"Kayaknya sih...enggak tahu deh mbak, saya mah hehehe."*  
*"I guess... I don't know, sis hehe."*

**Excerpt 5:R4**

*"Saya netral; setuju tidak setuju."*  
*"I'm neutral; neither agree nor disagree."*

They emphasized if not too judge easy or difficult in understanding the language displayed on signages at Supermal Karawaci. R1 and R4 have the same thoughts about their ability to judge whether the language displayed on the signs at Supermal Karawaci was easy to understand. They felt themselves in the middle in the ability to understand the language on the sign display. The variety of language that appeared on the signs was not something that was made without purpose. Indeed, it admitted that the difference in backgrounds of the visitors at Supermal Karawaci was diverse, both those who do have the ability to understand the languages well and those who do not understand like the two respondents above. Thus, they seem confused in concluding whether the diversity of languages listed on the signs at Supermal Karawaci were in the easy category or not. Respondents might have understood some foreign language vocabulary that appeared, and some words made them confused. Then, they become confused about whether they felt very capable of understanding a foreign language they met on the signs.

**Q4: Do you think that the various language displays in Supermal Karawaci are easy to understand?**

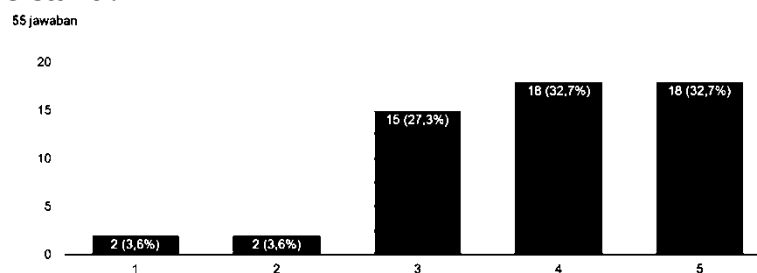


Figure 9 – The results of the questionnaire Q4

Around 32% asserted that they did understand the meaning of the context they found on the signs at Supermal Karawaci. However, it was different with some of the responses from the visitors who were interviewed.

**Excerpt 6:R1**

*"Hmmm kayaknya sih...kalo saya mah hanya tahunya bahasa indonesia aja mbak."*

"Hmmm, I think... if it was me, I only knew Indonesian, sis."

**Excerpt 7:R4**

*"Tergantung individunya."*

"It depends on the individual."

**Excerpt 8:R5**

*"Mudah dan tidak mudah, netral saja lah."*

"Easy and not easy, just be neutral."

They referred that if they judged themselves not feel very understanding or not at all. As R1 said, she openly answered that she understood signs with an Indonesian language display. Then, R5 was very sure if she judged the language listed as easy and not easy. The same thing with the previous discussion where language skills have an individual role in responding to a language. Not everyone can know the meaning of a sign in a foreign language. R1 indeed only mastered the local language because she only got her mother tongue from a young age.

Meanwhile, R4 and R5 answered it based on a broad perspective. They looked more at the many factors in determining the answer to this question. Meanwhile, it was different from R4, which clearly said, whether or not it was understood depends on the individual. The writer also stands with R4's response because, in general, the language background of a different person can determine how well they understand the language.

**Q<sub>5</sub>: How familiar are you with the appearance of the language used in Supermal Karawaci?**

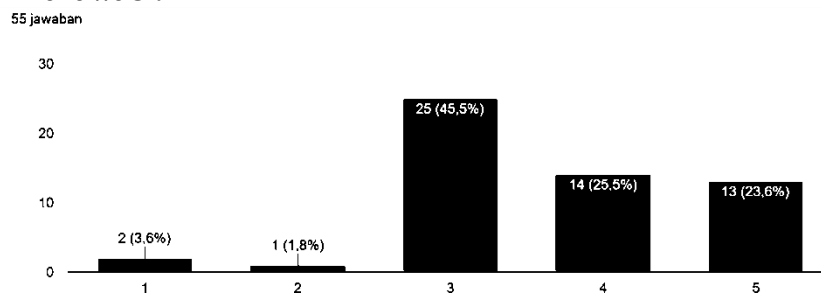


Figure 10 – The results of the questionnaire Q<sub>5</sub>

As in the figure above, respondents cannot determine how well they understand the language listed. As a result, the findings show that around 45% choose neutral; neither agree nor disagree. The following was their record during the interview session.

**Excerpt 9:R3**

*“Hmm... paham aja, sih.”*

*“Hmm... just understand, anyway.”*

**Excerpt 10:R5**

*“Sepaham saya aja. Ya sepaham saya mengerti (tentang bahasa yang ditampilkan).”*

*“as far as I get it (about language displayed).”*

The excerpt above explained whence the yield of about 45% fell on the neutral; neither agree nor disagree. R5 said that she had weaknesses in understanding the language displayed in the signs at Supermal Karawaci. In the sense that if the display language loaded was a language that the respondent understood, it can be understood. Nevertheless, a person who is bilingual or multilingual has limitations in understanding a language. Instead, they only know the contexts based on what they sense and see-through icons plus language displays that are placed together. Concerning how well they understand the language displayed on the signs at Supermal Karawaci, it was quite diverse; some understand

very well, some do not understand these languages. The visitors seemed to have no difficulty in understanding the diversity of languages. They tend not to bother if they find a language they did not know as long as there is a language they can understand.

**Q6: In your opinion, is the display of various languages in Supermal Karawaci useful for you?**

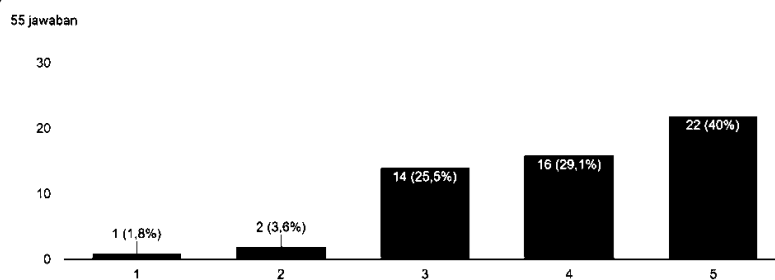


Figure 11 – The results of the questionnaire Q<sub>6</sub>

Although the result could not discover how well they understood the various languages, they still felt using the various language displays. The data can be seen in the figure above, which shows around 22 people, or equal to 40%, voted strongly in agreement about whether or not there were profits to the presence of language diversity in public spaces (Supermal Karawaci). The following were the excerpt from the interview,

**Excerpt 11:R1**

*“Penampilan bahasa? Ya ada pentingnya juga sih mbak, jadi kita ngarti tuh mereka jualan apa. Cukup membantu sih begitu.”*

*“Language displayed? It's also important, sis, so we know what they're selling. That's quite helpful.”*

**Excerpt 12:R2**

*“Ada, karena bisa menghargai bahasa-bahasa yang muncul di Indonesia.”*

*“It is because it can welcome the emerging languages in Indonesia.”*

**Excerpt 13:R4**

*“Aku nggak terlalu merasakan secara pribadi... tapi pastinya ada si lah...”*

*“I don't feel it personally... but there must be (the benefit)...”*

**Excerpt 14:R5**

*“Manfaatnya sangat banyak ya (keberagaman tampilan bahasa)... apalagi dalam bidang pekerjaan kan bahasa itu penting...”*

“There were so many interests (in various of language displayed)... especially in the industry and language was necessary...”

The excerpts earlier state that there were advantages regarding the diversity of language displays. As R4 said, she did not feel the benefits for herself, yet she still believed that there were advantages of variety in language. In addition, R5 also states that there were benefits from various language displays, one of which was that language has a role in the industry. Language cannot be separated from social behavior. The two run hand in hand and complement each other.

Meanwhile, R1 seemed to see language display as having benefits as a provider of information about something. Language display makes it straightforward to present information directly to the public about what they were. Indirectly, it made it easier for people looking for it by just looking at the information listed on the signages. The public can find out information from the use of language displayed on signs. They will automatically resolve what is written on the sign barely based on the language displayed yonder.

Meanwhile, R2 saw the ubiquity of other languages in the public sphere as a form of appreciation for language diversity. The display of various languages in public spaces can show the territorial area of which language use was dominant in that place. Cenoz & Gorter (2006) stated that the language most commonly encountered in the public sphere, such as the use of street names or commercial signs, can provide information about the status of a language displayed in that space. Foreign languages that appeared in public spaces indeed showed their presence, which the majority language group recognized there. The emergence of

foreign languages in public spaces indicated that language skills were getting better and indicated the presence of minority languages in a place. Despite its position as a minority, there were still people who accepted the foreign language. That way, those who were a minority group can also feel welcomed by the majority group. That way, the emergence of foreign languages can be appreciated and accept the same controls in its presence.

**Q7: Do different language appearances sometimes make it difficult for you to understand the meaning?**

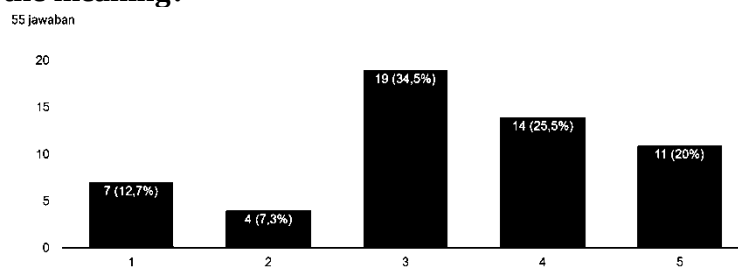


Figure 12 – The results of the questionnaire Q7

Around 34% gave a neutral answer since they did not agree nor disagree with the question. To see more clearly about their responses, here were their answers during the interview session,

**Excerpt 15:R1**

*“Ya sulit sih mbak (untuk memahami) kalo selain bahasa Indonesia.”*

"Yes, it's hard (to get it) if it's other than Indonesian."

**Excerpt 16:R2**

*“Sulit untuk memahami karena ada yang (saya) nggak tahu artinya.”*

"It's hard to understand because a lot of (it) (I) don't grasp what it means."

It was undeniable that each person's experience in understanding a language has a role in understanding a different language. They stated that they did not understand some of the meanings displayed in foreign languages. R1 stated that she only read what was written in her mother tongue (Indonesian). That means R1 was someone who only spoke with her mother tongue. Someone who was monolingual

like R1 paid more attention to the appearance of the signages that contain the language they speak. They tend to be more comfortable and understand the context written in the signages. They would catch what is meant by the sign since they understand the loaded language display. It was possible that they also examined the signs with various language displays, but when asked to choose, they tend to feel that they understand signs with the language they are familiar with. Meantime, R2 showed to have difficulty in interpreting the meaning of specific foreign languages. A broad and diverse language cannot be mastered in a short time. It was not sure that, in general, someone could understand the appearance of a foreign language in a public space, but some could understand it. No wonder they seemed confused in responding to the context of the language, especially foreign languages that are loaded on the signs at Supermal Karawaci.

**Q8: In your opinion, is it a good idea to add languages to the display language shown on the signs?**

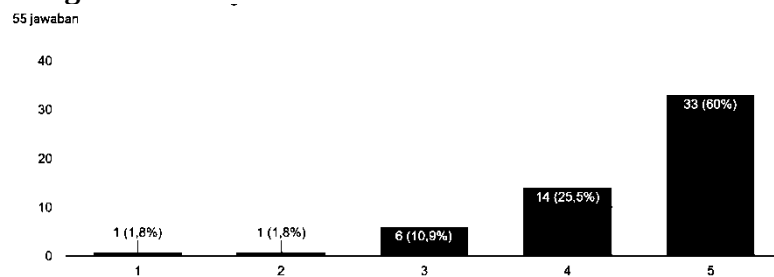


Figure 13 - The results of the questionnaire Q8

Around 60% strongly agree with the presence of other languages on the signs. They choose based on what they believe. As stated by several interviewees regarding their responses below,

**Excerpt 17:R2**

*“(Itu ide) Bagus, karena biar kita paham gitu bahasa dia dan menghargai juga (kemunculan bahasa lain).”*

*“(It's a) Good (idea), because we can understand other languages and appreciate it too (the appearance of various languages).”*

**Excerpt 18:R3**

*“Iya bagus, karena kayak.. bagus aja jadi banyak bahasa (pada ruang publik).”*

“That's good because it's like... it's good to have many languages (in public space).”

**Excerpt 19:R5**

*“Ide bagus sekali, karenakan Lippo Mall Karawaci (a.k.a. Supermal Karawaci) salah satu mall terbesar ya, bisa di masukan salah satu mall yang dapat dikunjungi oleh siapa saja atau umum, jadi penggunaan bahasa itu penting.”*

“Very good idea since Lippo Mall Karawaci (a.k.a. Supermal Karawaci) is one of the largest malls. It can be included as one of the malls that anyone or the general public can visit. Therefore, language is important.”

They supplied a good response regarding the addition of language to the signs. R2 and R3 held that the multi-language display at Supermal Karawaci was an excellent idea to give them a new perspective on foreign languages. They did not seem bothered by the appearance of various languages in the language display on the signs found at Supermal Karawaci. The presence of private and government signs written in the group's language can motivate the use of someone's language in various domains of language use. (Landry & Bourhis, 1997). The display of various languages on the signs at Supermal Karawaci indirectly introduced other languages besides the native language. That made the visitors slowly get used to the diversity of different languages. That was indirectly increasing the language knowledge of the visitors to Supermal Karawaci. The addition of another language to the sign was considered an added value under the large public space (Supermal Karawaci), which was believed to be visited by many people who live from anywhere. That enabled anyone with a different background to visit Supermal Karawaci. The display of various languages also supports those who speak foreign languages. Usually, bilingual and multilingual signs where there was display of

more than one language. That way, they communicate through signs that contain a variety of language displays.

**Q<sub>9</sub>: Does the display of the different languages in Supermal Karawaci help you?**

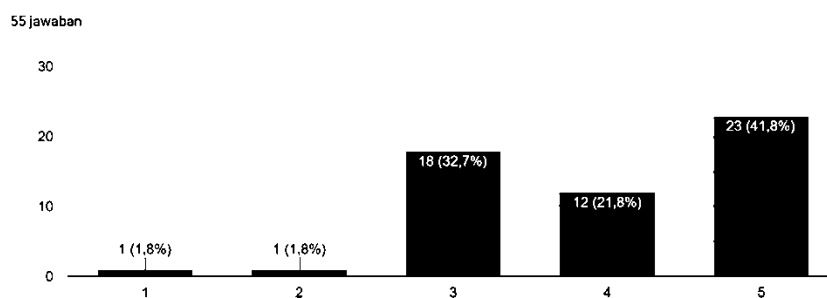


Figure 14 – The results of the questionnaire Q<sub>9</sub>

The figure above showed that about 41% felt they have benefited from various languages in the signs. The following responses have been converted into transcripts of interviews with them,

**Excerpt 20:R2**

*“Ada.. biar bisa menambah pengetahuan bahasa lain.”*

“Yes... so that I can increase my knowledge of other languages.”

**Excerpt 21:R5**

*“Keuntungan lainnya menambah wawasan bahasa lain dari negara lain nggak cuman bahasa Indonesia dan Inggris.”*

"The advantage is adding insight in other languages from other countries, not only Indonesian and English."

Indirectly, the appearance of various languages on signs in public spaces introduced other languages to visitors (at Supermal Karawaci). Those who generally do not recognize foreign languages other than Indonesian and English were directly familiar with other foreign languages. That certainly has a positive impact on the use of a variety of language displays. The writer also feels the same way with the responses from the two respondents' excerpts. Possibly the correct expression for this matter was that learning could be from anywhere. It did not always have to be about big things. However, trivial things like displaying various

languages on the signs at Supermal Karawaci were included in the learning media. They can know the vocabulary of a foreign language and encourage them to learn and find out about the appearance of the language they encounter. Even though it only contains words or short sentences, it has value in the perceptions of those who always want to get new things and learn. Snippets of words or sentences loaded on signs at Supermal Karawaci periphrastically add insight into the visitors' language and introduce other languages besides the native language or English. The diversity of language displays at Supermal Karawaci has a good impact on its visitors.

**Q<sub>10</sub>: Do you agree if all the signs, especially in Supermal Karawaci, use a language other than the native language?**

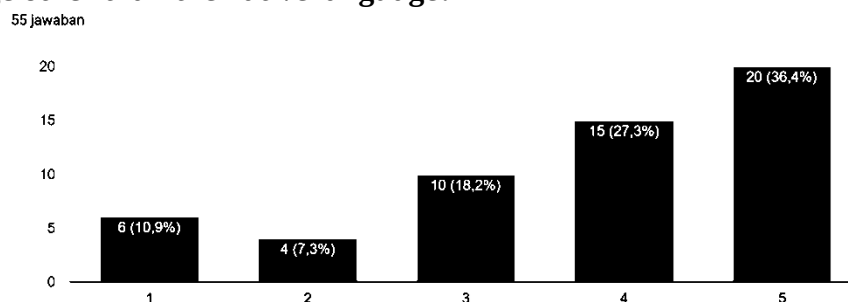


Figure 15 – The results of the questionnaire Q<sub>10</sub>

Around 36% sounded strongly agree with the addition of another language other than the first language on the sign. As transcribed below,

**Excerpt 22:R1**

*“Bermanfaat sih mbak...kalo di lihat di sini kan pengunjunnya bukan orang indonesia aja gitu ya... banyak bule bule juga di sini.”*

"It is useful, sis... if we look at it here, the visitors were not just Indonesians, huh... there are some Caucasians here too."

**Excerpt 23:R4**

*“Bagus lah, terutama bahasa inggris... kalo bahasa inggriskan bahasa dunia, jadi menurut aku kayaknya orang-orang-maksudnya orang-orang udah tahu juga (bahasa inggris) tinggal gimana kita mengaplikasikannya—soalnya bahasa inggris bagusnya secara praktek...bahasa inggris penting.”*

"It is good, especially English... if English is the language of the world, so, I think it seems like people - implying people already know (English) how do we apply it - because English is good in practice... consider English is important."

**Excerpt 24:R5**

*"Ya sangat setuju, karena kan kita termasuk negara yang menuju maju ya atau sedang berkembang karena banyak turis asing yang masuk kedalam Indonesia maka tidak mungkin hanya menggunakan bahasa ibu saja."*

"Yes, I agree, because we count as a developing country since many foreign tourists came to Indonesia, so it is unlikely to use only our mother tongue."

Experience of an ever-evolving world made Supermal Karawaci visitors' point of view towards language with an open mind regarding the presence of foreign languages on signs in public spaces. R1, R4, and R5 both provide interesting thoughts on adding other languages besides the native language. What R4 said about English was the most important because she considered English the most universally used language to communicate. That was supported by statements R1 and R5, which told the number of foreigners who come to Supermal Karawaci; the newcomers of Supermal Karawaci may have the ability to master English. The era of the world that extended to run forward did not close the potential for English to become a language that must be mastered by everyone one day. Besides, they recognized English as the lingua franca in the world. Since the signs with an English displayed were dominant at Supermal Karawaci, it helped those who mastered the language to communicate through the signs included there. They support the emergence of other languages besides the mother tongue in the use of signs. It was undeniable that there were indeed many foreigners who were visitors to Supermal Karawaci. As said in the excerpts above, English has an important role, especially in public spaces such as shopping centers. They were aware that there was a need for other languages to help them (foreigners) to understand what was written on the signs in the language they understood.

Bringing up the rear, the LL found at Supermal Karawaci showed that there was still government participation in making signs even though Supermal Karawaci is managed independently by a self-governing company. Additionally, LL at Supermal Karawaci provides a series of things to introduce foreign languages to its visitors. Introducing other languages besides the local language and making some visitors who initially did not know the language recognizes the foreign language. Indirectly, the diversity of languages in the public space becomes a learning medium to introduce foreign languages to the public. In addition, the variety of languages listed on signs around Supermal Karawaci can provide information regarding a language group located around the area. Represents the existence of several language groups that are related to these foreign and local languages.