

Vol. 14, No. 5
pp. 173-197
November &
December
2023

The Spreading of a New Comer Language "Mandarin" in Cities in East Java and Its Implication: Linguistic Landscape Perspective

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Abstract

Several languages displayed in Language Landscape (LL) in tourism cities are foremost to be explored since they can depict the battle and position of each language. As China has a tight cooperation with Indonesia and other countries, Mandarin has begun to be utilized in the public sphere, such as in the LL. Thus, this present study intends to analyze the use and position of Mandarin, the underlying reasons for using Mandarin, society's perspective, and its implication. The qualitative method was applied in which all data were explained descriptively by engaging documentation and a questionnaire for data collection. The former was done through the 831 signs displayed in tourism cities in East Java (27 Mandarin LL involved). The latter was conducted through the 127 responses from various backgrounds: old and younger generations. The results indicate that (1) Mandarin LL with top-down signs get a higher percentage than bottom-up signs in which Mandarin is in the fourth position, (2) the utilization of Mandarin in LL is to reveal their identity of the LL owner, (3) it is not vital to display Mandarin in LL due to the lack knowledge of it. Even if societies have negative perceptions of Mandarin, they confess that Mandarin is extensively spread due to its fast growth in any sector. Consequently, this study is crucial to give a wake-up call to the government and speakers of indigenous languages that they should take essential action to preserve the position of local-ethnic languages in LL.

Keywords: morality, moral theory, gender, teaching experience, Iranian English teachers

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Received: 13 March 2022
Received in revised form: 27 September 2022
Accepted: 13 February 2023

1. Introduction

The relations between Indonesia and China have become enticing dynamics, initiated in 1950 by President Soekarno and frozen by President Soeharto in 1967 after the incident of G.30.S PKI. After a 23-year freeze, President Suharto re-opened diplomatic relations between the two countries on August 8, 1990. Along with the development of relations between Indonesia and China, it also affects the use of Mandarin in Indonesia. As the world's giant country besides America, China has significant influence in all sectors. It is reflected through the opening of the Asia Free Trade (AFT), which increasingly shows the considerable role of Mandarin. Thus, it cannot be denied that Mandarin is frequently displayed in the public sphere in Indonesia.

Apart from Mandarin, several languages, such as Indonesian and local languages (Javanese and Madurese), appeared in the public sphere in Indonesia, specifically in East Java. As one of the provinces with a large number of tourist destinations in Indonesia, the written text in the public sphere tends to be multilingual. Due to a large number of tourists in Indonesia, various foreign languages, such as English, Mandarin, Arab, Korean, Japanese, are widely spread and displayed in the public sphere (Xu & Lu, 2007, as cited in Lu et al., 2020). In this case, the written text in the public sphere can be signboards, shop names, street names, etc. Gorter and Cenoz (2008) define linguistic landscape (hereafter LL) as any written language displayed in the public sphere, such as the signboards and signs on streets, schools, shops, and government buildings. This concept was first introduced by Landry & Bourhis (1997) which later gained much attention in the study of sociolinguistics and applied linguistics, especially in multilingual contexts (Backhaus, 2006; Cenoz & Gorter, 2006; Coulmas, 2009; Tan, 2014).

In LL, linguistic signs become the primary research object, and they could be classified into two categories: official signs (top-down) and private signs (bottom-up) (Ben-Rafael et al., 2006). Top-down signs are made by the government to reflect its action and position, such as traffic signs, government organizations and streets signs, and government buildings signs. Official signs provide its official nature to display the country's ideology and local government language policy. On the contrary, private signs are created by corporations or individuals for information or business usages, such as billboards or shop signs. In private signs, the language use is comparatively varied and accessible, which reflects the individual preference and demands of sign makers (Shang & Zhao, 2014, as cited in Lu et al., 2020).

Based on the language used in LL signs, three sign patterns are indicated: monolingual (one language), bilingual (two languages), and multilingual (more than two languages).

In light of the LL study, Gorter (2006) proposed three basics for the emergence of representational languages in LL: a marker of language revitalization, a marker of globalization, and a marker of identity. As the concept suggested by Gorter (2006), the literal study is the representation of language, which is immensely significant since it is related to cultural identity and globalization. Along with the phenomenon of LL displayed in the public sphere, society's perception toward the particular language in LL has also appeared. In this regard, society's perspective is closely connected to the language attitudes (Setiawan, 2013). The emersion of the language attitudes is correlated with the values within the language (Derakhshan & Shakki, 2020). For instance, Mandarin as the global language gained much attention and perspective due to its presence in public sphere. In addition to the existence and the perspective of the society towards Mandarin, it leads to the development of Mandarin in Indonesia.

A plethora of research in LL concentrate on documenting and analyzing visible signs in cities, and public domains have been conducted, such as in streets (Thongtong, 2016; Shahzad et al., 2020), in the public domain (Ardhian & Soemarlam, 2018; Sahril et al., 2019; Ali, 2020; Pütz, 2020; Wulansari, 2020; Widiyanto, 2020; Yao & Gruba, 2020; Zahra et al., 2021; Zhang et al., 2020), in a medical facility (Martínez, 2014; Mdukula, 2017), in transportation (H. K. Tang, 2018), and tourist attractions (Yanhong & Rungrung, 2013; Alomoush & Al-Naimat, 2020; Lu et al., 2020). From some previous studies, this LL study is based on three main previous studies from Lu et al. (2020), Yao & Gruba (2020), and Zhang et al. (2020). The first previous study, done by Lu et al. (2020), explored the display and language choices in LL in Hongcun, a traditional Chinese village. This paper revealed the tourists' perception towards LL in Hongcun. Another previous study delved into the role of Mandarin in Australia (Yao & Gruba, 2020). The results showed that LL represents the difference of language preferences and semiotic analysis, which refers to identities, ideologies, and strategies. The last previous study conducted by Zhang et al. (2020) indicated that English predominates over other languages in LL of Singapore's Chinatown. The aforementioned studies focused on LL studies without considering society's perception of Mandarin and its development and implications. To fill the gap, this

present study concerns the current issue of LL, including the use and position of Mandarin, reasons for using Mandarin, society's perception, and its implication. This research is crucial to reveal the position of Mandarin and its implication since it threatens the existence of local-ethnic languages in Indonesia, specifically in East Java. Therefore, this study addresses the following research questions: (1) How is the use and position of Mandarin in LL in the public sphere of cities in East Java? (2) What considerations underlie the use of Mandarin in LL in the public sphere of cities in East Java? (3) What is society's perception of the use of Mandarin in LL in the public sphere of cities in East Java? (4) What are the implications of the spread of Mandarin in LL in the public sphere of cities in East Java?

2. Literature Review

2.1. Mandarin LL in Public Domain

The LL is a thoroughly new perspective that provides pioneering and favorable methods within multilingualism in human society studies. It is in connection with Shariatpanah et al. (2022) that the field of linguistic landscape is regarded as a recent subfield within sociolinguistics that focuses on the analysis of linguistic signs in written form that are displayed in public spaces. Although LL study is referred to as a new branch of science, the observation of the LL has simultaneously been conducted in several countries such as Singapore (Tang, 2016), Malaysia (Manan et al., 2017), Pakistan (Ali, 2020), China (Li & Marshall, 2018; Yan, 2018), Jordan (Alomoush & Al-Naimat, 2020), Jerman (Pütz, 2020), Seoul (Ding et al., 2020), and Japan (J. Wang, 2015). It attests that the use of language in this field is still becoming a current issue to be conducted by academics for further study. Besides, it can strengthen the people's perception of the language in the public sphere, multilingualism, language users, the language of ethnic minorities and language policy, and globalization (Gorter, 2013). LL concept was first introduced by Landry & Bourhis (1997). They defined LL as the language of advertising billboards, public road signs, place names, street names, public signs on government buildings, and commercial shop signs that appear to shape the LL of a particular area (Landry & Bourhis, 1997). Meanwhile, Gorter (2006) offered a sort of approach that can be employed for investigating the field as it is an innovative approach in a multilingual context.

A number of scholars concerned in LL researches have conducted with

ethnographic LL analysis (Bloomaert, 2013), while several LL pieces of research have been done to uncover the language change process that has happened in the LL of particular regions across time (Brown, 2012; Pavlenko, 2010). Having longitudinal characteristics, these studies present the concept related to the minority languages that battle with majority languages. In the case of Mandarin, it is indicated as the official language for social, cultural, and economic reasons. However, it is not a dialect spoken or a mother tongue by most Chinese ethnic groups in Singapore (Rubdy, 2001). In such a case, Mandarin acts as a lingua franca to bridge the gap between Singapore's diverse non-Mandarin speaking groups and also a means to forge the same Chinese cultural identity. In this sense, Mandarin can be a means arranged by the government to unify the Chinese people in Singapore. As a newcomer language in Indonesia, Mandarin tries to survive by establishing its position in the public sphere. Also, the status of Mandarin can diverge with the time passage based on the language policy change, which eventually affects the people's attitude toward the languages and their utilization.

2.2. Taxonomy of LL

Seen from a typological perspective, it has conventionally been divided into two types: government vs. private (Landry & Bourhis, 1997), top-down vs. bottom-up (Ben-Rafael et al., 2006), official vs. non-official (Backhaus, 2006), or public vs. private (Shohamy et al., 2010). Initially, Landry dan Bourhis (1997) classified LL signs as private and government signs, which were conceptualized in a top-down and bottom-up approach. According to academics, there are some differences in terms of determining LL signs. Nevertheless, the meaning of the classification of traditional signs is not dissimilar. They have the same sense: the government/top-down/official/public category, which means signs allotted by public authorities (government, municipality, or public body). On the other hand, the private/bottom-up/non-official category means signs distributed by individuals, associations, or companies that act more or less autonomously within the limits of official regulations (Shohamy et al., 2010).

As the development of LL studies, there is well-established agreement that the use of language in LL falls into one of two categories, namely the strategy of top-down or bottom-up, as to shorten in Table 1.

Table 1*Category of LL Items (Ben-Rafael et al., 2006)*

| No. | Category | Type of Item |
|-----|------------|--|
| 1 | Top- down | Public institutions: governmental, religious, municipal – cultural and educational, medical Public signs of general interest Public announcements Signs of street names |
| 2 | Bottom- up | Shop signs: clothing, jewelry, and food Private business signs: offices, agencies, and factories Private announcements: 'wanted' ads, sale or rentals of flats or cars |

This approach is influential in interpreting how the text in the LL exists and how the text is displayed (spread out) in the specified population. In addition, this approach is also worthwhile for describing the pattern of interaction in which the community is part of a particular domain. Hence, there is an exploration of power relations within the area (Blommaert & Maly, 2014). The LL taxonomy is not only based on a top-down and bottom-up approach but also the language used and the number of languages featured in the LL. This concept is suggested by Gorter (2006) that the use of language in the public sphere can be distinguished into three, namely monolingual (one language), bilingual (two languages), or multilingual (more than two languages). LL taxonomy by Ben-Rafael et al. (2006) (top-down and bottom-up approaches) and the taxonomy by Gorter (2006) (monolingual, bilingual, and multilingual) were influential in this study. Considering the focus on research, both of these tactics were implemented in this LL study.

2.3. The Basis for Language Representations in LL

Gorter (2006) stated that literal studies are extremely significant language representations since they are interconnected to cultural identity and globalization. It is marked by the existence of English and the revitalization of minority languages. In this concept, three things underlie the emergence of language representations used in the LL: as a marker of language revitalization, as a marker of globalization, and as a marker of identity (Gorter, 2006). Language revitalization efforts are applied to local languages and national languages as a language defense and preservation and history. Regarding the markers of globalization, several aspects such as modernization, branding strategies, expansion strategies, and introductory culture become the primary points. On the other hand, the marker of identity includes cultural

recognition, cultural preservation, branding strategies, and community formation. Loth (2016, as cited in Ali, 2020) argues that language in LL is used for pragmatic and symbolic reasons. On the one hand, language in the public sphere facilitates or limits access to information. On the other hand, using a particular language or combination of languages represents a close relationship with community identity. The focus of the present LL study is Mandarin in the public sphere.

3. Methodology

This section serves the research design, the participant, instruments and data collection, and data analysis.

3.1. Research Design

The research design applied in this study is qualitative, in which the research was done through descriptive data. The qualitative approach provides distinctive steps in data analysis, depends on the text and image data, and portrays a diversification of analytical strategies. The study was done to discover and elucidate the Mandarin LL data concerning its use and position, the underlying reasons for using it, society's perspective towards Mandarin LL, and its implication. The setting of the study was in East Java, particularly in the tourism cities. The selected cities are Surabaya, Lamongan, Batu, Probolinggo, Banyuwangi, Sumenep, and Magetan. The reason of choosing these seven cities is due to the popularity of tourism resorts which obtains much interest from local and overseas tourists. In addition, this study employed documentation and a questionnaire to collect the data.

3.2. Participant

The participants of this study are divided into two criteria based on research questions: (1) the owner of LL or linguists for answering the second research question, and (2) the younger (18-25 years old) and older generations (>26 years old) who are indigenous people of the seven tourism cities in East Java for answering the third and fourth research question. There are ten participants of the first criteria and 127 participants of the second criteria, including 61 participants of older generations and 66 participants of younger generations. The participants from

the first criteria were randomly chosen as they have Mandarin LL displayed in the public sphere. Also, linguists were selected since they have a well understanding of Mandarin LL. Meanwhile, the participants from the second criteria were randomly chosen as they have various working backgrounds. Besides, the primary data source is based on the 27 Mandarin LL displayed in seven tourism cities in East Java.

3.3. Instrument and Data Collection

The data collection is done through documentation containing Mandarin LL displayed in seven tourism cities in the public sphere in East Java. Another technique was through a questionnaire distributed to various social media, such as WhatsApp, Twitter, and Facebook. In this case, Google Form is used as a platform to create the questionnaire. Seven questions are provided to answer the research questions related to the underlying reasons for using Mandarin LL, society's perspective towards Mandarin LL, and its implication. The reliability of the documentation is evaluated based on its suitability to the scope of the research question. The questionnaire guide's reliability is based on the scope of the research question offered. Referring to the questionnaire, every respondent needed to fill all the questions through the link shared on social media and personal chat on WhatsApp communication. The deliberation is to avoid the spread of Covid-19.

3.4. Data Analysis

A total of 27 Mandarin LL has been chosen for further analysis. These 27 Mandarin LL are then displayed and classified. Those Mandarin LL were then analyzed through LL taxonomy by Ben-Rafael et al. (2006) (top-down and bottom-up approaches) and the taxonomy by Gorter (2006) (monolingual, bilingual, and multilingual). The second research question was examined through the basis for language representations in LL suggested by Gorter (2006). Those three bases are a marker of language revitalization, a marker of globalization, and a marker of identity. In the following research question, the society's perception will be further analyzed through the responses from the questionnaire. It reveals the perception of society towards Mandarin LL recognized in the public sphere. Finally, the implication of Mandarin LL is investigated through the results from the second and third research questions. This implication exposes the development of Mandarin LL in Indonesia, particularly in tourism cities.

4. Results

Based on Ben-Rafael et al. (2006), LL is classified into top-down and bottom-up categories. As shown in Table 2, the data denote the number of top-down and bottom-up LL in the public sphere. It indicates that LL with bottom-up signs is relatively much higher ($N = 518$, 62%) than top-down signs ($N = 313$, 38%) among 831 language signs in seven tourism cities. However, Mandarin LL with top-down signs gains a higher percentage ($N = 15$, 56%) than bottom-up signs ($N = 12$, 44%). Focusing on Mandarin LL, Table 2 reveals the positions of Mandarin among other languages, such as Indonesian, English, Javanese, Madurese, Japanese, Korean, Arabic, and Osing Language. From the total of 27 Mandarin LL, it shows that Mandarin is in the fourth position ($N = 27$, 3%) after Indonesian ($N = 390$, 47%), mixed language ($N = 313$, 38%), and English ($N = 70$, 8%). In this case, the position of Mandarin is equal to the position of Javanese ($N = 22$, 3%).

Table 2

Top-down and Bottom-up Signs of Mandarin LL

| No. | Category | Number of Signs | Total | | | | | | | | | | |
|-----|-----------|-----------------|------------|---------|-----------------|------------------|----------|----------|----------|--------|--------|----------------|----------------|
| | | | Indonesian | English | Mandarin (Pure) | Mandarin (Mixed) | Javanese | Madurese | Japanese | Korean | Arabic | Osing Language | Mixed Language |
| 1 | Top-down | 313 | 157 | 9 | 5 | 10 | 8 | 0 | 0 | 0 | 1 | 3 | 90 |
| 2 | Bottom-up | 518 | 203 | 61 | 1 | 11 | 14 | 1 | 0 | 0 | 0 | 4 | 223 |
| | Overall | 831 | 390 | 70 | 6 | 21 | 22 | 1 | 0 | 0 | 1 | 7 | 314 |

Gorter (2006) suggests three categories of LL taxonomy: monolingual, bilingual, and multilingual signs. In this case, Mandarin LL consists of monolingual, bilingual, and multilingual signs. Gaining a large number of top-down categories in Mandarin LL, it comprises monolingual ($N = 5$, 33%), bilingual ($N = 6$, 40%), multilingual ($N = 4$, 27%). Several examples of top-down Mandarin LL are presented in Figure 1. The monolingual sign only has one language that is

Mandarin. In bilingual sign, Indonesian and Mandarin are employed together. Meantime, the multilingual sign on top-down is shown through the use of three languages, namely Arabic, Mandarin, and English.

Figure 1

Top-down Mandarin LL



Monolingual sign (name of Chinese temple)

Bilingual sign (name of mosque)

Multilingual sign (name of donation box in mosque)

Mandarin LL with bottom-up category also comprises monolingual ($N = 1$, 8%), bilingual ($N = 8$, 67%), multilingual ($N = 3$, 25%). The representation of bottom-up Mandarin LL can be seen in Figure 2. The monolingual sign shows that only one language that is Mandarin. In bilingual sign, Indonesian and Mandarin are put together in LL. In addition, the multilingual sign on the bottom-up is shown through the use of four languages, namely Indonesian, English, Mandarin, and Javanese. LL signs in tourism cities from both top-down and bottom-up categories are frequently found in various places, such as religion, business, organization, tourism officer, and governments' buildings.

Figure 2

Bottom-up Mandarin LL



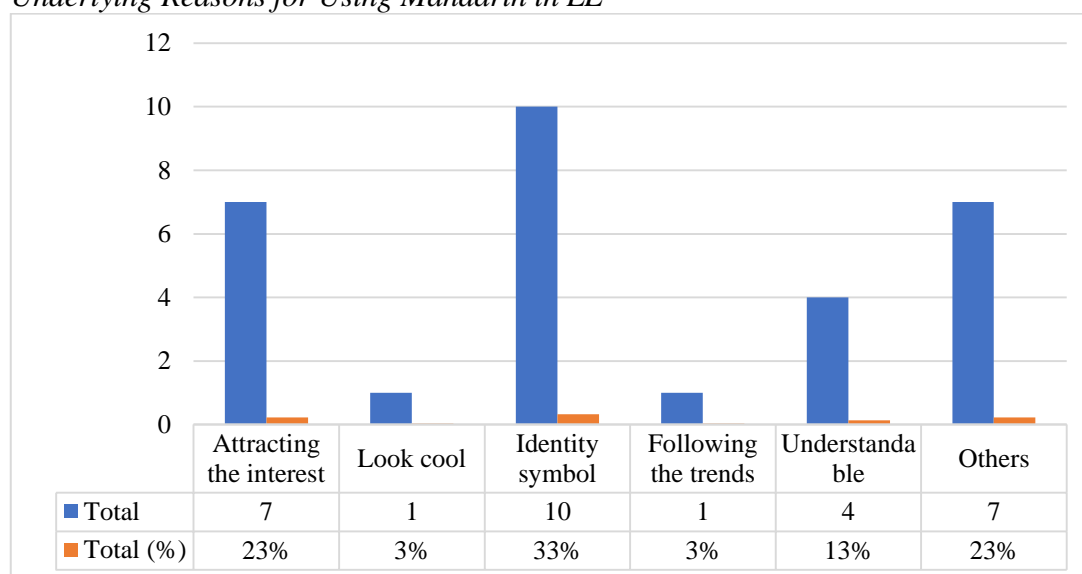
Monolingual sign (name of shop)

Bilingual sign (name of gateway)

Multilingual sign (name of shop)

The data for answering the first research question has been elucidated in the aforementioned part. It points to the use and position of Mandarin LL in tourism cities in East Java. However, this section reveals the reasons for using Mandarin in LL, as summarized in Figure 3. Several reasons for choosing Mandarin in the public sphere could be divided into six: (1) to attract the interest, (2) to look cool, (3) identity symbol, (4) to follow the trends, (5) understandable, and (6) others. Based on the data obtained from the questionnaire, it discloses that identity symbol is the primary reason for using Mandarin in LL ($N = 10$ of 30 responses, 33%), followed by the category of attracting the interest ($N = 7$, 23%), others ($N = 7$, 23%), understandable ($N = 4$, 13%), look cool ($N = 1$, 3%), and follow the trends ($N = 1$, 3%).

Figure 3
Underlying Reasons for Using Mandarin in LL



The following are excerpts from informants concerning the underlying reasons for using Mandarin in LL.

- (01) *Tujuan pembangunannya adalah untuk mengenang jasa Laksamana Cheng Ho dalam menyebarkan ajaran Islam di Jawa Timur dan juga sebagai salah satu tempat berkumpulnya Komunitas Tionghoa Muslim Indonesia di Jawa Timur.*

(The purpose of the construction is to commemorate Admiral Cheng Ho's kindness in spreading Islamic teachings in East Java and as a gathering place for the Indonesian Muslim Chinese Community in East Java).

- (02) *Menjadi ciri khas unik masjid Cheng Ho dengan masjid lainnya yang bisa menarik jamaah untuk shalat.*

(It is a unique characteristic of the Cheng Ho mosque with other mosques that attract people to pray).

- (03) *Memiliki hoki atau arti yang baik.*

(Have a good fortune or meaning).

- (04) *Mempermudah warga Tionghoa apabila berlibur di Indonesia.*

(Make it easier for Chinese citizens when vacationing in Indonesia).

- (05) *Sebagai pembeda dari lainnya.*

(As a differentiator from others).

- (06) *Modernisasi penggunaan bahasa yang digunakan masyarakat.*

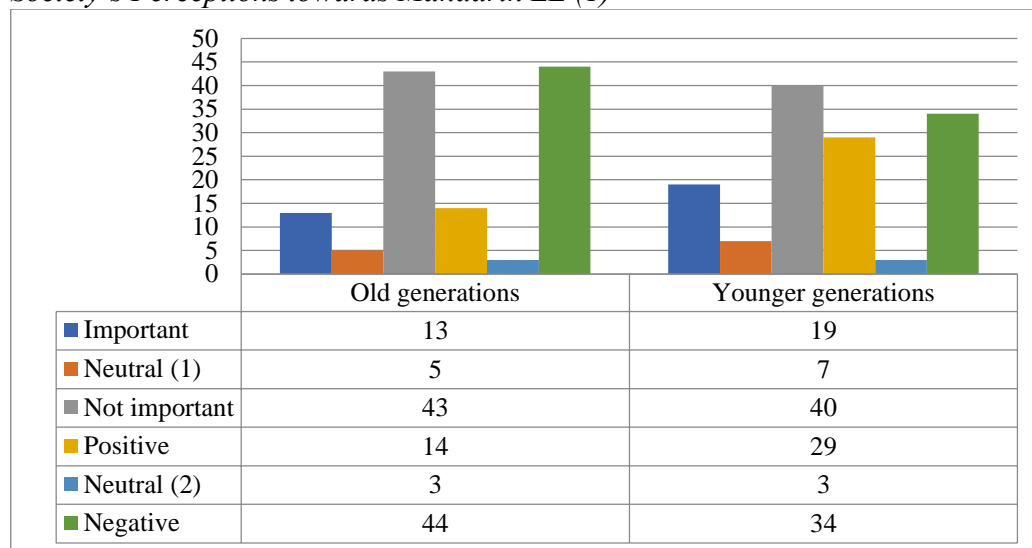
(Modernization of the language use utilized by the community).

Referring to the theory proposed by Gorter (2006), three basis for language representations used in LL are marker of language revitalization, as a marker of globalization, and as a marker of identity. As in (01), the reason for using Mandarin in LL is the identity symbol. In such a case, Mandarin LL has presented in Cheng Ho Mosque in which this mosque has an intimate relation to the Chinese community. As displayed in (02), the second reason is to attract interest. Due to the uniqueness of Mandarin characters, it could appeal to the people to visit the mosque. The next reason is others in which the informant believes that the use of Mandarin in LL could bring a good fortune (03). Also, the reason for using Mandarin in LL is understandable. It is due to a large number of foreign tourists, including the Chinese, who visit Indonesia. Thus, the Mandarin in LL could be helpful for them to get the information (04). The fifth reason is to look cool. The informant in (05) claims that the use of Mandarin in LL is different from others so that it looks cool. The last reason is to follow the trends in which modernization becomes a part of it (06).

After displaying and elaborating the underlying reasons for using Mandarin in LL, this section presents society's perception toward Mandarin LL. Their

perceptions toward Mandarin consist of three questions: (1) how important is the use of Mandarin in the public sphere? (2) what do you think about the use of Mandarin characters in public spaces? and (3) what do you know about Mandarin in your city and Indonesia? The responses from the first question are classified into three: important, neutral, and not important. The responses from the second question are also classified into three: positive, neutral, and negative. The results show that old generations ($N = 43$ of 61 informants, 70%) have similar perceptions with younger generations ($N = 40$ of 66 informants, 61%) which is not important. It is in line with the findings in the second question, which display negative perceptions towards Mandarin characters seen from old generations ($N = 44$ of 61 informants, 72%) and younger generations ($N = 34$ of 66 informants, 52%). It is followed by important categories seen from old generations ($N = 13$ of 61 informants, 21%) and younger generations ($N = 19$ of 66 informants, 29%). It is also supported by the second question, which points to positive perceptions towards Mandarin characters taken from old generations ($N = 14$ of 61 informants, 23%) and younger generations ($N = 29$ of 66 informants, 44%). Meanwhile, the neutral category gains the lower percentage in terms of old generations ($N = 5$ of 61 informants, 8%) and younger generations ($N = 7$ of 66 informants, 11%). In the second question, the neutral category is also in the lower position compared to other categories in which each generation shows the same percentage with the total ($N = 6$ of 127 informants, 10%). The detailed data is displayed in Figure 4.

Figure 4
Society's Perceptions towards Mandarin LL (1)



Based on the questionnaire, below is the evidence from informants regarding the importance of using Mandarin in the public sphere.

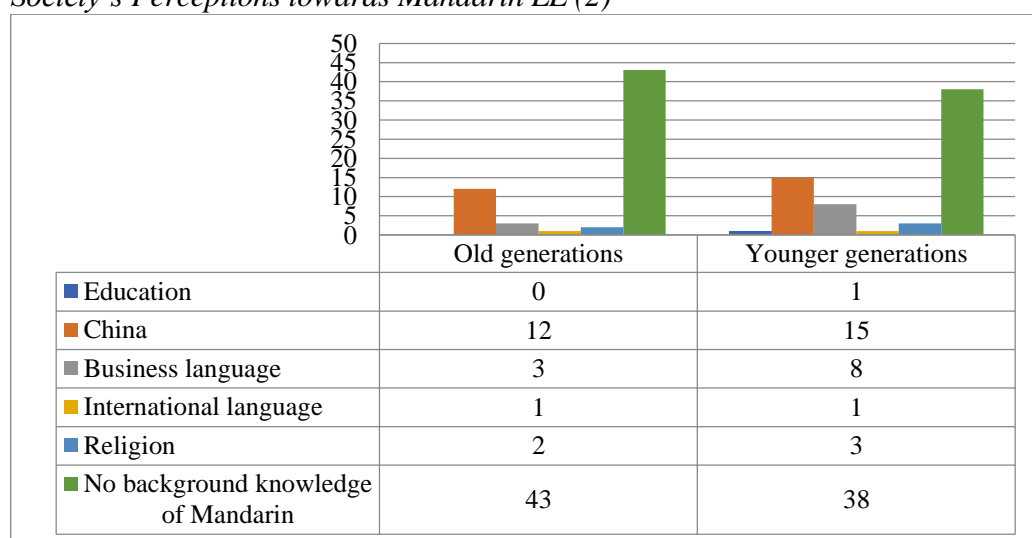
- (07) *Tidak penting karena banyak yang tidak dapat mengerti.*
(It is not important since many people cannot understand).
- (08) *Penting, karena untuk mempermudah orang asing yang dari China yang tidak bisa Bahasa Inggris.*
(It is important since it can facilitate the foreigners from China who cannot speak English).
- (09) *Seberapa pentingnya tergantung siapa yang menggunakan karena Bahasa Mandarin hanya digunakan untuk minoritas masyarakat Indonesia, dan tentu bahasa yang wajib digunakan di ranah publik adalah Bahasa Indonesia.*
(How important it is, it depends on the speaker since Mandarin is only used for a minority of Indonesian people, and indeed, the language that should be used in the public sphere is Indonesian).

As in (07), most informants claim that Mandarin in LL is not important for several reasons. One of them stated that many people could not understand Mandarin well so that the information could not be adequately obtained. As presented in (08), a few confess to the importance of using Mandarin in LL.

Informant's statement proves that Mandarin is important to facilitate the Chinese who cannot speak English. Also, Mandarin in LL can aid foreigners in grasping the information comprehensively. The last perception of the informants is neutral. One of the informants in (09) declares that the use of Mandarin in LL should be based on the language used by the speaker. Therefore, the consideration of the importance of Mandarin in LL should be based on the context.

Regarding the third question related to their knowledge of Mandarin, it can be classified into six categories: education, China, business language, international language, religion, and no background knowledge of Mandarin. The results indicate that both old generations ($N = 43$ of 61 informants, 70%) and younger generations ($N = 34$ of 66 informants, 58%) have no background knowledge of Mandarin. In terms of older generations, it is followed by China category ($N = 12$ of 61 informants, 20%), business language ($N = 3$ of 61 informants, 5%), religion ($N = 2$ of 61 informants, 3%), and international language ($N = 1$ of 61 informants, 2%). In terms of younger generations, it is followed by the China category ($N = 15$ of 66 informants, 23%), business language ($N = 8$ of 66 informants, 12%), religion ($N = 3$ of 66 informants, 5%). Finally, the international language and education category have the same percentage of each ($N = 1$ of 66 informants, 2%). The represented data can be studied in Figure 5.

Figure 5
Society's Perceptions towards Mandarin LL (2)



The following are excerpts from informants concerning their knowledge of Mandarin.

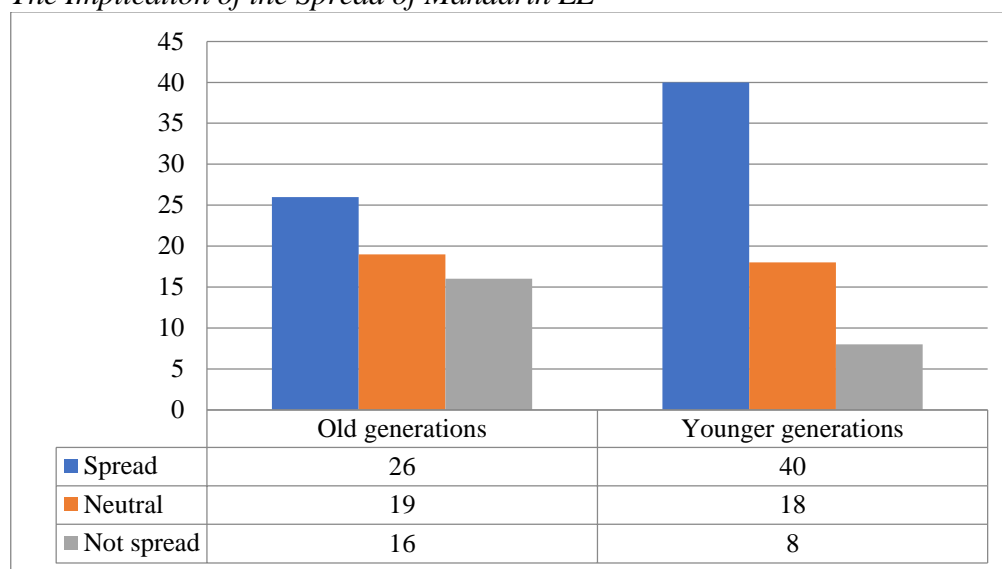
- (10) *Tidak tahu.*
(I do not know).
- (11) *Bahasa Cina atau Mandarin biasa saya temukan pada produk produk yang diimpor langsung dari China.*
(I usually find Mandarin in products that are imported directly from China).
- (12) *Bahasa yang mulai banyak digunakan di perusahaan (bisnis).*
(Languages that are beginning to be widely used in companies (businesses)).
- (13) *Ada di tempat ibadah saja.*
(Only in places of worship).
- (14) *Termasuk salah satu bahasa internasional.*
(It is one of the international languages).
- (15) *Bahasa Mandarin menjadi bahasa yang mulai digunakan dan diajarkan di sekolah.*
(Mandarin became the language that began to be used and taught in schools).

As presented in (10), most informants convey that they have no background knowledge of Mandarin due to its less popularity in Indonesia. In data (11), several of them said that Mandarin is closely related to China either from the products or other things made by China. Besides, particular informants in (12) state that Mandarin is frequently applied in business communication. Also, a small number of informants (13) declare that Mandarin exists in the worship place, such as mosques, Chinese temples, and others. The next category is connected to the informants who consider Mandarin as an international language, as displayed in (14). At last, a few informants in (15) utter that Mandarin is involved in the education field.

After delving into society's perception of Mandarin LL, this section reveals the implication of the spread. According to Plumb (2016), Mandarin becomes a lingua franca which continually spread outside of China over the last three decades. This implication is classified into three, namely spread, neutral, and not spread. The findings show that both old and younger generations have similar ideas connected to the spread of Mandarin LL in all categories. They claim that Mandarin is continuously spread, which can be seen from older generations ($N = 26$ of 61

informants, 43%) and younger generations ($N = 40$ of 66 informants, 61%). It is followed by the neutral category from older generations ($N = 19$ of 61 informants, 31%) and younger generations ($N = 18$ of 66 informants, 27%). Meanwhile, the category of not spread gains a lower percentage both from older generations ($N = 16$ of 61 informants, 26%) and younger generations ($N = 8$ of 66 informants, 12%). The detailed data could be seen in Figure 6.

Figure 6
The Implication of the Spread of Mandarin LL



Based on the questionnaire, below is the evidence from informants regarding the development of using Mandarin in the public sphere.

- (21) *Perkembangan mungkin akan cukup pesat, ditambah dengan tuntutan dunia kerja yang juga membutuhkan kemampuan berbahasa Mandarin. Selain itu, dalam dunia pendidikan juga banyak akses beasiswa kuliah di China sehingga banyak siswa yang menjadi tertarik untuk lebih mempelajarinya.*

(The development may be relatively rapid, coupled with the demands of the working world, which also requires the ability to speak Mandarin. In addition, in the world of education, there are also many accesses to get scholarships to study in China so that many students are interested in learning Mandarin).

(22) *Biasa saja.*

(Just so-so).

(23) *Saya rasa tidak terlalu berpengaruh Bahasa Mandarin ke Indonesia karena Bahasa Mandarin sangat sulit dipelajari, bahasa yang sulit dipelajari no 2 dunia (jika saya tidak salah).*

(I do not think Mandarin affects Indonesia since Mandarin is complicated to learn, the second most difficult language to learn in the world (if I am not mistaken)).

As shown in (21), a large number of the informants believe that Mandarin is continuously spread in Indonesia due to its being frequently used in every sector, such as business, education, and work. In data (22), not many of them say that the development of Mandarin is just so-so since they have no background knowledge towards Mandarin. Finally, the rest of the informants in (23) claim that Mandarin is difficult to spread in Indonesia due to its language complexity.

All findings are in support to the theoretical framework employed in this LL study. Referring to the data analysis in section 3.4, this research employed two theories promoted by Ben-Rafael et al. (2006) and Gorter (2006). In the case of LL taxonomy, Ben-Rafael's et al. (2006) was applied. They claim that LL is classified into top-down and bottom-up categories. Gorter (2006), however, suggests that there are three categories of LL taxonomy: monolingual, bilingual, and multilingual signs. In respect to language representations in LL, Gorter's theory (2006) was used. They are marker of language revitalization, as a marker of globalization, and as a marker of identity.

5. Discussion

The results of the study focus in deliberating the use and position of Mandarin, reasons of using Mandarin, society's perception, and its implication. Connecting to the use of Mandarin LL in Indonesia, this study found that top-down signs gain a much higher percentage than bottom-up signs. It contrasts with the findings of Lu et al. (2020) and Zhang et al. (2020), which reveal that Mandarin LL with bottom-up signs obtains a large number of LL rather than top-down signs. However, the bilingual in Mandarin LL is the most frequently used both in top-down and bottom-up signs (Zhang et al., 2020). It is not in line with Tang (2018) that bilingual and multilingual Mandarin LL are rarely found in the public sphere. Regarding its

position among several languages displayed in LL, the use of Mandarin attains its position after Indonesian as the mother tongue. This result is in harmony with Zhang et al. (2020) that Mandarin gains its position after English as a home language. Another study in Pakistan also indicates that Mandarin rank exists after English and Urdu as the first language (Ali, 2020). Mandarin remnants a strong opposition to the home language (Li et al., 2016; Tupas, 2015). In tourism destinations, LL signs are constantly discovered in various places caused by tourist demand and business (Lu et al., 2020).

Grounded in the three basics for the emergence of representational languages in LL set out by Gorter (2006), this study highlights the identity symbol as the primary reason for selecting Mandarin in LL. It is in harmony with Curtin (2009) and Wang & Velde (2015) that the display of Mandarin denotes the geopolitical boundaries, and identity both political and cultural. The use of traditional Chinese characters demonstrates the power of localization, which shapes the cultural identity and unique appearance in traditional destinations (Lu et al., 2020). As stated in Yao & Gruba (2020), the business's identity could be seen from the language used in LL, such as shop name. For instance, traditional Chinese characters depicted on Cantonese restaurants signs were recognized as Cantonese while those on Taiwanese restaurants signs were identified as Taiwanese (Yao & Gruba, 2020).

Due to the emergence of Mandarin in LL Indonesia, most society has a negative perception of that language by saying that it is not important to display in the public sphere. It is because Indonesian society has no background knowledge of Mandarin, and they consider that Mandarin is difficult to comprehend. This finding is dissimilar to Lu et al. (2020) that most of the participants consider the use of Mandarin to convey the information effectively. Since the Chinese people can understand Mandarin in LL, they are interested in optimizing it. Besides, the study results present the implication of Mandarin in Indonesia, especially in tourism cities in East Java. In this case, the majority of society believes that Mandarin is gradually spread in the public sphere. As stated in Plumb (2016), Mandarin has spread rapidly outside of China over the last thirty years due to its status of Mandarin as a lingua franca. It is also supported by the emergence of the globalization era, which leads to the entry of many products made from China. Also, many overseas tourists, especially from China, often visit and travel to Indonesia. Therefore, there is potential for Mandarin to be widely spread in the public sphere in Indonesia, particularly in tourism cities in East Java. It should be noted that the rapid

development of Mandarin can threaten the existence of the local/indigenous languages, such as Javanese, Madurese, and Osing language.

The spreading Mandarin in public domain even though not yet mushrooming should be made use of a wakeup call for all possible related parties. Government, academics, researchers, linguists and more importantly speakers of indigenous languages to be more critical in finding ways to maintain languages in question. Yamin et al. (2020) suggest that the way to preserve and revitalize local ethnic languages should be designed well. The action can be applied from top-down and bottom-up strategies by considering micro and macro language planning.

6. Conclusion

This present study explores Mandarin's utilization and rank in LL in Indonesia, reasons for applying Mandarin, and society's perspective. Also, it attempts to reveal the phenomenon implication in which the development of Mandarin in LL is presented. Thus, several inferences could be highlighted into four points: (1) Mandarin LL with top-down signs gets a higher percentage than bottom-up signs in which Mandarin is in the fourth position after Indonesian, mixed language, and English. LL signs consist of monolingual, bilingual, and multilingual, in which bilingual dominates in Mandarin LL. It is frequently found in religious places, businesses, organizations, tourism officers, and government buildings. (2) Most of the participants proved that the utilization of Mandarin in LL is to shape their identity as Chinese. Also, it relates to the things connected to China. (3) As the readers of LL, societies declare that Mandarin in LL is not important to display as they have no background knowledge of Mandarin. Consequently, they have negative perceptions towards it. (4) Even though they possess a negative perspective towards Mandarin, the societies claim that Mandarin is continuously spread due to its rapid development in all sectors.

This study provides prediction that Mandarin as new comer of language would be developing in tourism cities not only in East Java but all provinces in Indonesia. The government as well as speakers of indigenous languages should take thoroughgoing action to maintain the position of local/ethnic languages in LL. It is significant to promote both national and local languages in which the foreign languages could be added as complementary to lead the multilingual societies.

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