Linguistic Landscape in Cultural Heritage Sites in Cimahi City

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Abstract
Several things, including local, national, and global cultural influences, shape the language choices of today's society. In addition, social, political, economic, religious, and historical factors are also important. This study investigates the use and selection of language displayed in cultural heritage sites in Cimahi City. Several buildings have been formalized as cultural heritage buildings in Cimahi City. These buildings include Dustira Hospital, Cimahi Station, Sudirman Building, and Poncol Military Detention Center. The qualitative method in this linguistic landscape research was pursued by conducting photographic documentation and visual analysis in public spaces. The data were collected through linguistic signs in public spaces, especially the writings spread on cultural heritage sites in Cimahi City. As a cultural heritage site, the historical dimension marks almost all of the linguistic landscape data. The findings based on this semiotic landscape approach show that the Dutch face marks the linguistic landscape of cultural heritage sites in Cimahi City. Indonesia, as a nation that was once colonized by the Dutch is shown by the linguistic landscape markers here. This means that Dutch becomes an important language, even the national language, Indonesian must be willing to be a second language after Dutch. The language choices used in the linguistic landscape of cultural heritage sites in Cimahi City are Indonesian, Sundanese, English, and Dutch, both monolingually and bilingually.
Key words: Linguistic landscape, history, cultural heritage, Cimahi City, language usage

Introduction

Linguistic landscape, as one of the information media objects, can be easily found in society compared to other information media objects. It cannot be denied the opinion of Gorter (2006), which explains that the linguistic landscape views the signs in the landscape as illustrative texts that can be translated and analyzed, not only linguistically but also culturally. Signs in the linguistic landscape can be said to be signs used to disseminate an idea, idea, and thought to the wider community, whether in the form of statements, notifications, orders or restrictions and so on. As many signs in the linguistic landscape are found in the form of commercial signs in advertisements that aim to attract a product (Backhaus, 2006; Kasanga, 2019; Manan et al., 2014).

A linguistic landscape can be interpreted as a study that explores the portrait of a city or even a country through the linguistic situation in the public sphere. The linguistic situation can be in the form of general patterns, such as variations in language use, language policies, language attitudes, and so on that apply in certain areas. The linguistic situation shown by a sign in the public sphere can reflect power, social status, and other interests, such as economics, politics, and law in a region.

Linguistic landscape studies in the early phase after (Landry & Bourhis 1997) other linguistic landscape figures increasingly showed interest in multilingualism in the public sphere. The book Gorter (2006) is a major work that initiated the role of multilingualism and their speakers to become an important characteristic in linguistic landscape studies. This can be seen from several major works of linguistic landscape publications that followed. Books containing linguistic landscape publications include books edited by Blommaert & Maly, (2015); Gorter (2006); Tan & Said (2015); Van

Mensel et al. (2016). These books contain studies emphasizing multilingualism in various geographical areas, examined from various theoretical perspectives with different methodologies.

The development of linguistic landscape research is increasingly visible, from the study of "The presence, preservation, meaning, and interpretation of language displayed in public places" Ben-Rafael & Ben-Rafael to studies that also analyze "images, photographs, sounds, movements, music, smells, graffiti, clothing, food, buildings, history, and people immersed and absorbed in the space by interacting with the linguistic landscape in different ways" (Ben-Rafael & Ben-Rafael, 2015). It continues to expand into the field of "larger contextual (ethnographic) and historical understandings of texts in the landscape, meaning it also addresses the actors who put them there, the ways/strategies used to interpret the texts and the roles played in relation to space, migration, and mobility" (Pennycook, 2017). Furthermore Jaworski & Thurlow (2010) relates linguistic landscapes to "semiotic landscapes" with the aim of broadening the scope of research by considering, namely "the way written discourse interacts with other discursive modalities, such as visual images, nonverbal communication, architecture, and the environment despite the importance of language."

Linguistic landscape researchers Puzey (2016) explain that linguistic landscape is an applied linguistic study that utilizes the fields of sociolinguistics, semantics, and semiotics and intersects with various concepts such as geography, literature, history, education, or social psychology. The things that are studied by landscape linguistics are issues that arise from the presence and interaction of language in public spaces. It is known that language in the public sphere interacts with other languages and socio-cultural aspects that become the setting. Through the exploration of signs in the linguistic landscape, symbolic construction in a public space can be traced through the use of language. This symbolic construction illustrates power relations in society, which include social, political, and cultural.

Research Locus

Cimahi is one of the West Java Province cities not too far from Bandung City. Its strategic geographical location, flanked by Bandung Regency in the south, Bandung City in the east, and West Bandung Regency in the west and north, has made Cimahi City progress more rapidly in its development. After becoming an autonomous city on June 21, 2001, Cimahi became independent in all economic, social, and educational fields.

In addition to its natural beauty, Cimahi is also known as "History City" and "Green City". Why is it said as "Green City?" Cimahi City is known as "Green City" because it has many military education centers known as "Army City" which is identical to green color. The green color that has been inherent in Cimahi City has become its own icon and even the pride of Cimahi City residents. From a historical perspective, Cimahi City has been an important story for the military world since the colonial period, with many military education centers and other military facilities. The military used at least 60% of the Cimahi City area. Cimahi City cannot be separated from its historical background. The number of buildings or places that have historical value gives Cimahi City its own characteristics. It is also one of the potential attractions of Cimahi City. Therefore, until now, several buildings with historical backgrounds are still the hallmark of Cimahi City.



Figure 1. Peta Kota Cimahi (Pemerintah Daerah Kota Cimahi, 2020)

The story of Cimahi cannot be separated from its historical dimension. Cimahi became known in 1811 when Governor General Wilanskap linguistikem Daendels ordered the construction of the Anyer-Panarukan road. Along with that, several historical buildings were built that are still standing today, such as the guard post (IoJi) in Cimahi Square. In 1874-1893, the Bandung--Cianjur railroad and Cimahi train station were also built. In 1886, the construction of a military education center and other facilities, such as Dustira Hospital, Poncol military detention center, and Cimahi Station, began. In 1935, Cimahi became a sub-district (annex to the 1935 Staad Blad). In 1962 Cimahi was established at a municipality level, covering 4 sub-districts, namely Cimahi, Padalarang, Batujajar, and Cipatat. In 1975 Cimahi was upgraded to an administrative city (*PP No. 29 Tahun 1975 Tentang Pembentukan Kota Administratip Cimahi - [PERATURAN.GO.ID]*, n.d.), then inaugurated on January 29, 1976, and Cimahi became the first Administrative City (Kotif) in West Java and the third in Indonesia. Finally, in 2001 Cimahi's status was upgraded to become an autonomous city, namely Cimahi City. The authority of Cimahi City as an autonomous region includes all governmental authorities including mandatory authorities, such as public works, health, education and culture, transportation, industry and trade, investment, environment, defense, cooperatives, and labor except foreign policy, defense and security, judiciary, physical monetary, religion and other authorities in accordance with Laws and Regulations Number I of 2003 concerning the Authority of Cimahi City as an Autonomous Region.

In its role as a military stronghold and a supporting city for Bandung, Cimahi is inhabited by a variety of residents. This, of course, has implications for the use of language in public spaces. The use of visible language in urban public spaces—such as signage, advertisements, graffiti, street signs, billboards, murals, and other forms of visual communication—shows strong symptoms of multilingualism. This is common of linguistic landscapes in the context of urban cities. The use of language that reflects the social, cultural, economic, and political diversity that exists in the city. The use of the language is intended as an effort to reach out to the city's diverse community. Language, however, can serve as a marketing tool. The use of foreign languages will of course give the impression of being global, modern, and "cool". In addition, foreign brands in the form of food, clothing, and other necessities also flooded the city of Cimahi. This makes the local languages (Sundanese), national languages (Indonesian) coexist with foreign languages in Cimahi. These languages compete for each other's attention in public spaces (Kurniati et al., 2023).

This research will explore the use of language in public spaces in cultural heritage sites in Cimahi City. Although various information mentions many cultural heritage sites in Cimahi City, the fact is that the cultural heritage sites that have been formalized by the government are still few, and most historical buildings that have not been formalized have changed shape drastically or been damaged because they are not well-maintained. These changes then fade the historical value contained in each building. Thus, there are still many historical buildings in Cimahi City that have not become cultural heritage. In order to pass the verification of a historical building to become a cultural heritage site, there are a number of requirements that must be met, such as the building name, complete address, ownership history, description accuracy, coordinate points, raw materials, photo documents, maps, owners, and managers.

However, to be designated as a cultural heritage site, buildings or places that have passed the verification must go through various processes again. Among them is a study from a cultural heritage expert team that has been formed by the local government. Some historical buildings in Cimahi City that have not yet been designated as cultural heritage sites include SDN Baros Mandiri 4, SDN Karang Mekar Mandiri 1, Embah Nur Karim Tomb, Mbah Tanjung Tomb, Tjimahi Hotel, Dakota C-47 Cimahi Market, House of Dutch Official Number 11, Riang Frog Swimming Pool (Tirta Yudha), then SMP Negeri 1 Cimahi, SMP Negeri 2 Cimahi, Amir Machmud's Residence, Ereveld Leuwigajah (Dutch Honor Tomb), Van Blommestien House/Building Anom/House of Kebon Kopi Cibeureum. There is also the Great Mosque of Tjimahi, Cimahi Slaughterhouse (RPH)/Abattoir, Baiturrokhman Mosque (KH Usman Domiri Mosque), Cimahi Loji (Guard Post), and Berkleus Swimming Pool. Furthermore, Rio X.nter Building (former Rio Cinema), St. Ignatius Church Cimahi, and Immanuel Church Cimahi.

Cimahi City with all its uniqueness makes researchers interested in tracing the traces of cultural heritage sites that exist here through its linguistic landscape. There has not been much research that discusses matters related to Cimahi City, especially research that reveals the linguistic landscape. This paper aims to provide an overview of Cimahi City, especially in the cultural heritage sites that have been inaugurated by the government, through the use of language. Language use and language selection in public spaces can be studied through the linguistic landscape.

Of the many historical places in Cimahi City, only four (4) cultural heritage sites have been inaugurated and designated by the Cimahi City Government as Cultural Heritage sites on May 10, 2022. The Cimahi City Government established these sites as cultural heritage as well as a tourist attractions for Cimahi City. The cultural heritage sites include Dustira Hospital, Cimahi Station, Sudirman Building, and Poncol Military Detention Center.

Literature review

Many studies that discuss cultural heritage sites are research related to archaeology. Archaeology itself is the science of ancient life and culture based on relics. Some archaeological research that reveals cultural heritage sites, among others, was conducted by Sumanti & Nunzairina (2019) which revealed the findings of the Martubung ancient tomb complex to be a new treasure in the history of Islamic development in North Sumatra. In addition, the Martubung ancient tomb cultural heritage site was revealed to have great potential as a pilgrimage tourism object or educational tourism for North Sumatra Province. Meanwhile Afnani et al. (2021) analyzed the preservation of the Sekaran cultural heritage site which is a case study of the Sekaran Site in Sekarpuro Village, Malang Regency. Afnani et al. concluded that the Sekaran Site was discovered on February 24, 2019, during soil excavation carried out by workers of the Malang-Pandaan toll road project in Sekarpuro Village, Pakis District, Malang Regency. The restoration carried out on the Sekaran Site was in the form of rescue excavation in 2019 as well as the provision of retaining walls and a

steel protective roof in 2020. The village government's role in preserving the Sekaran Site is in the form of initial rescue, namely maintenance, protection, and supervision. The researcher's suggestion in this study is the need for various parties' role in preserving and establishing the Sekaran Site as one of the cultural heritage sites in East Java.

There are several studies on linguistic landscapes that relate to cultural heritage sites, including linguistic landscape mapping of cultural heritage sites and tourist attractions in Bangladesh (Dong et al., 2020). The research findings show that multidimensionality characterizes the linguistic landscape in Bangladesh. The sociopolitical dimension of Bangladesh relates to the official one-language-oriented policy of relaxed Bangla, which accentuates the use of the national compulsory language Bangla as a manifestation of Bangladeshi nationalism and identity. English as a reproduction of post-colonial linguistic hegemony is presented in various aspects in Bangladesh. The economic dimension is manifested in the prominent use of Chinese as an emerging foreign language and the use of Arabic, which is the main language symbol of Islam in Bangladesh. This study provides a new context for understanding Bangladeshi multilingual practices and language planning and management in a global context. Another research conducted by Chen et al. (2022) is a linguistic landscape study linking city image promotion strategies from the perspective of cultural inheritance in Shaoxing City, China. The conclusion is that good linguistic landscape construction plays an important role in promoting the overall development of the city.

Swedish researchers Hoffman & Kytö (2017) revealed the cultural heritage history of recipe names and other elements in cookbooks. In addition to finding information about language contact in the community. The study reported linguistic patterns found in cookbooks published in two small cities (in central Kansas City and Chicago). Then Alsaif Ali S & Starks (2020) highlight (Fishman, 2010)'s understanding/approach to the domain of groups of people, oral behaviors, activities, and artifacts through an exploration of the sacred domain within the Mecca Mosque, a religious site that serves as a place of pilgrimage for Muslims from different countries, backgrounds, and languages. This paper provides insight into Fishman's domain understanding of the sociology of society, language, and religion by focusing on 'the function of religious domain language within a larger multilingual/multi-varietal repertoire'. It also shows how individuals are 'able to distinguish between religion and nonreligion, not as separate but as unitary. From this perspective, domains are best understood as semiotic assemblages such as people, language, sounds, artifacts, and overall activities that all serve to create places of worship as mobile spaces, spatial repertoires as momentary intersections of semiotic groups of language, sounds, artifacts, activities, and people within a particular institution.

Another research conducted Kroon (2021) explores language policy in public spaces from the perspective of the historical dimension with the object of the linguistic landscape in Asmara. Kroon presents an analysis of the linguistic landscape from pictures taken in the capital city of Eritrea.

in Eritrea's capital Asmara between 2001 and 2018. Data was collected based on each period of government: Italian, British, Ethiopian, and Eritrean. Kroon's analysis illustrates semiotic signs while revealing how the language and state ideology of each ruler can be symbolically implemented and immortalized in the language displayed in public spaces, namely Italian, Amharic, Tigrinya, and Arabic. The English as an international language was introduced during the British Protectorate period. English has managed to maintain and strengthen its position in Asmara in recent years in relation to the population's connection to the Internet. The analysis focuses on the notion of public space as a layered socially constructed phenomenon that shows traces of social events. These historical traces in Asmara contribute to transforming concrete

places into spaces that connect historical reflections and contemporary language policies that, over the years, have constructed and given meaning to public space in Asmara.

Meanwhile Vajta (2020) examines human identity after death, namely messages and meanings in Alsatian Cemeteries, France. Vajta explains that there is a unique and strong Germanic tradition in the French region, specifically in Alsace. This research reveals how Alsatian funerals express identity messages through epitaphs. This research proves that one's identity can be shown after death. This researcher argues that Alsatian Cemeteries participate in regional development, especially in terms of national identity. Some of the messages in the epitaphs at the Alsatian cemetery highlight the French identity. This shows that in particular, the epitaphs in the Alsatian cemetery indirectly explore the history of the people of Alsace. It is known that on the gravestones there is a choice of French (not German) and does not follow the language of the ruling authority (German). This fact shows that the choice of language was used as a statement of identity, even though at that time the power was under German rule. What is revealed here is not only graves and inscriptions about the identity of deceased family members but a broader system of meanings that can be historical, linguistic, and political. Graves, inscriptions, and their evolving materiality become historical indicators and national identity values.

Yusuf et al. (Yusuf et al., 2022) also researched the commodification of commercial linguistic landscapes in the Leipzig region, one of the most popular cities in Germany. Its strategic geographical location led Leipzig to become a trade route between Central and Eastern Europe. Its multiethnic population makes Leipzig a multilingual city. Kamal highlighted the use of Arabic amid the use of other languages. The result was that the bilingual pattern was dominated by Arabic. One interesting finding was the use of the Arabic word "halal" in various stores and creating manipulation of the Arabic learning environment

Zaman (2021) discusses the linguistic landscape of the Kota Tua Jakarta cultural heritage area by examining aspects of the language attitudes of the community and museum building managers in the Kota Tua Jakarta area. In general, Zaman explained that the language attitude in the Kota Tua Jakarta area has shown a positive attitude towards Indonesian, especially in the aspect of naming museums in the Kota Tua area, all of which have used Indonesian. Another case Agung & Suari (2021) explores landscape linguistics at Museum Lontar Gedong Kirtya, Bali. He concluded that landscape linguistic signs found in the Lontar Gedong Kirtya Museum area are in the form of names of government buildings, museum signs, announcement/information boards, rule boards, chronograms, brochures, and exhibition labels. Each of these public signs is printed in monolingual Indonesian as well as bilingual between Balinese (Balinese script) and Indonesian as well as Indonesian and English. The tendency shown in the use of language in the public realm at Museum Lontar Gedong Kirtya is the use of Indonesian accompanied by English (bilingual). The public signs are printed on wood, flexible fabric, acrylic, and mostly on small and medium-sized paper. All public signs are addressed to visitors by placing them in strategic and appropriate locations so as to make it easier for visitors to read and find out information.

Research on Cimahi City itself is still limited, conducted by Mulyani dan Reiza Miftah Wirakusuma et al. (2016) explores the planning of tour packages based on the characteristics and motivations of tourists who come to Cireundeu Village, Cimahi City. Meanwhile (Sitorus et al., 2013) discussed the availability of green open space and the level of regional development in Cimahi City, as well as research Damayanti (2019) which analyzed the potential for green infrastructure development in an effort to realize Cimahi as a sustainable green city. So, from all the research about Cimahi City, no one has discussed the language/use of language, especially the linguistic landscape. Kurniati (Kurniati et al., 2023) discusses multilingualism in the linguistic

landscape in the city of Cimahi. This research takes data on culinary businesses in Cimahi City. In her research, Kurniati stated that Cimahi is a multilingual city. Through the data on the names of culinary businesses in Cimahi, she concluded that there are various languages used by Cimahi residents to name their culinary businesses. At least Sundanese as a local language must compete with Indonesian as the national language, as well as a foreign language that dominates culinary signs in Cimahi's public space.

Methods

This linguistic landscape research involves a descriptive qualitative research method that is pursued by documenting linguistic landscape objects using a digital camera. Methodologically, data collection was drawn from the tradition of linguistic landscape studies. The data used in this research is the language used in the linguistic landscape of cultural heritage sites in Cimahi City.

The data used as the object in this paper is taken from the writings in the cultural heritage sites in Cimahi City. There are some writing data in four cultural heritage sites in Cimahi City. The four cultural heritage sites are Dustira Hospital, Cimahi Station, Sudirman Building, and Poncol Military Detention Center. All photo data were taken by the research team itself, except for photos of cultural heritage sites in Cimahi City in the past for technical reasons and as a complement, photos from internet sources were used.

Agree with Puzey (2016), who revealed that the use of photos became very urgent and significant in linguistic landscape research because it can capture various language issues displayed in places and is easily obtained through a camera connected to a cell phone. This research also utilizes the theory of Puzey (2016) to describe the linguistic landscape in the scope of language use through the search for signs indicated by the existence of symbolic construction, which is a description of power relations in society that includes social, political, and cultural. The data analysis method links the linguistic landscape with the "semiotic landscape". This is useful to reveal the linguistic landscape of cultural heritage sites in Cimahi City from a historical perspective.

Results and discussion

The discussion and data analysis of this research follows the approach of Jaworski & Thurlow (2010), namely linking the linguistic landscape data of cultural heritage sites in Cimahi City with the semiotic landscape to reveal the linguistic landscape of cultural heritage sites in Cimahi City from the historical dimension. The historical dimension is very helpful in explaining in detail because, as the name implies that this cultural heritage site is a cultural heritage of the past. Four cultural heritage sites in Cimahi City will be analyzed in this discussion, including Dustira Hospital, Cimahi Station, Sudirman Building, and Poncol Military Detention Center.

1. **Language Use in the Linguistic Landscape of Dustira Hospital as a Heritage Site**



Figure 2. (Wpfreeware, 2021)



Figure 3. (Wpfreeware, 2021)
(https://starglambandung.com/pages/single.php?id=698)

Shown in figures 2 and 3 above are images of Dustira Hospital in the past. Dustira Hospital is one of the cultural heritage buildings that is full of historical value. This hospital was originally a military hospital owned by the Dutch colonial government which later functioned as a place for the treatment of prisoners of war in the mid-1940s.



Figure 4. the number 1887



Figure 5. The name of Dustira Hospital

Note that the linguistic landscape data in Figure 4 shows the number 1887. Four numbers (Arabic numerals) on the facade of Dustira Hospital indicate the date or time of the building's establishment. The number 1887 means that Dustira Hospital was established in 1887 under the name Militaire Hospital Tjimahi 'Tjimahi Military Hospital'. In terms of building style or architecture, the Dustira Hospital heritage site has an aesthetic neoclassical style with rows of windows and large arched gates like medieval European buildings. The historical dimension is visible here, namely that Dustira Hospital was originally prepared to support the activities of the Dutch army in the Cimahi area and its surroundings. At that time, Cimahi, which was being prepared as a military town, needed adequate health infrastructure. During the Dutch military aggression after independence, this hospital was controlled by NICA around 1945-1947, then handed back by the Dutch military to the Indonesian National Army (TNI). The example of linguistic landscape data in Figure (5) shows the name of Dustira Hospital. The words "hospital" and "Dustira" are attached to the name of this cultural heritage site. Hospital means a building where sick people are treated, and "Dustira" is the name of an army officer who was also a doctor. Another historical dimension explains the origin of the hospital's name. It is known that the Commander of Territory III/Siliwangi, Colonel Kawilarang, established the name of this hospital with the name Dustira Hospital on May 19, 1956, as a form of respect for the services of Major dr. Dustira Prawiraamidjaya was an army doctor from the 9th Regiment of the Siliwangi Division who had shown his services and patriotism to help fighters and victims of the War of Independence.

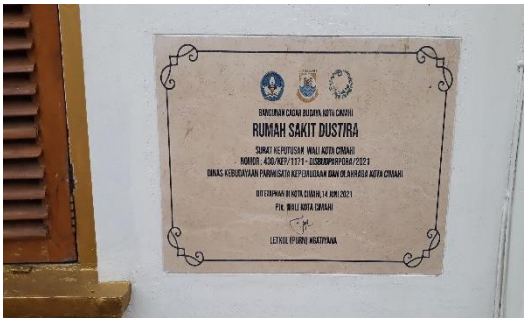


Figure 6. Inscription The Dustira Hospital

The example of linguistic landscape data in Figure (6) is an inscription that reveals that Dustira Hospital has been inaugurated as one of the cultural heritage sites in Cimahi City by the Cimahi City government. The active role of the Cimahi city government in cultural heritage preservation efforts is very visible in this inscription. This is valuable because not all local governments in this country take the same action regarding cultural heritage preservation.

2. Language Use in the Linguistic Landscape of Cimahi Station Cultural Heritage Site



Figure 7. (Kitlv.nl)

The example data in Figure (7) is the front view of Cimahi Station around 1910. Based on the historical dimension, Cimahi Station was a stop or halt (small station) that was opened on May 17, 1884, along with the inauguration of the Cianjur-Bandung railway line by the state railroad company Staatssporwegen (SS). The line was part of the construction of the first railroad network in Priangan land which included Buitenzorg (Bogor)-Bandung-Cicalengka. Development based on the Act of June 6, 1878, Staatblad number 201. The objectives of constructing the railroad network in Priangan include, first, economic interests related to connecting the fertile area of Priangan with the port in Batavia (Jakarta). The second is military purposes, namely to legitimize Dutch power in the Dutch East Indies (Indonesia). Third, the goal of improving the welfare of the community by opening up isolated areas. At that time, Cimahi became an important military city after Bandung was recommended as the new capital city to replace Batavia (Jakarta). Thus, Cimahi was asked to become a defense area with the aim of protecting Bandung. After independence, the Indonesian government took over the Japanese-controlled railway station and center with the Bandung Railway headquarters on September 28, 1945. Railway management was

handled by PJKA (Perusahaan Jawatan Kereta Api), then changed its name to PERUMKA in 1991 and became PT KAI (Persero) in 1998 until now.



Figure 8. The Cimahi Station building



Figure 9. Inscription The legitimizes Cimahi Station

The example of linguistic landscape data in Figure 8 is the face of the Cimahi Station building, located at Jalan Stasiun Number 1, Cimahi. Discussing the name of this cultural heritage site, the name has changed twice; to be precise, the spelling has changed from Tjimahi Station to Cimahi Station. The word Tjimahi with the old spelling changed to Cimahi with the improved Indonesian spelling. Cimahi comes from the Sundanese ci 'water' and mahi 'enough', which means enough water. This is because the station is located in the Cimahi area, which is known for having enough water.

Observing the linguistic landscape data example of Figure 9 above, there is an inscription that legitimizes Cimahi Station as one of the cultural heritage sites in Cimahi City by the Cimahi City government. The historic role and existence of Cimahi Station have made the Cimahi city government strive to maintain and protect the cultural heritage in its area. Thus, it provides attention and education, especially to the people of Cimahi to be more familiar with the historical origins of their own region.

3. Language Use in the Linguistic Landscape of the Sudirman Building Cultural Heritage Site



Figure 10. The Historich building

The example of linguistic landscape data in Figure 10 is a picture of a cultural heritage site in Cimahi City, precisely Sudirman Building. This building is one of the buildings with beautiful architecture located east of Cimahi Station. This historical building is known as The Historich following the name that is displayed on the upper face of this building. The Historich word which means historic is an English word, meaning that this building is a very meaningful and "historic" building for the people of Cimahi City.

The building that has now become a cultural heritage in Cimahi City was once called Societeit. It was inaugurated as the largest garrison in the Dutch East Indies on September 4, 1896. In 1902, the Societeit building was used as a social meeting place for soldiers with officer rank or for officers' entertainment, such as dancing, theater performances, music, and linguistic landscapes.

In 1945, the Japanese converted the building into the headquarters of the Japanese army. After Indonesia's independence, the Dutch committed military aggression again against Indonesia and used this building again as a societeit building, namely as a place of entertainment for Dutch soldiers. In December 1949, the Dutch recognized the sovereignty of Indonesia, and then the buildings and all military installations were handed over to the TNI. The Societeit building also changed its name to "Balai Pradjoerit Soedirman". Until now it is well maintained and managed by the TNI Ajendam III/Siliwangi. Now this building is named Sudirman Building and is used as a Public Meeting Room.



Figure 11. The Historich building (Rahadhyan, 2022) (https://cimahikota.go.id/index.php/berita/detail/81960-dua-bangunan-bersejarahditetapkan-sebagai-cagar-budaya-kota-cimahi).



Figure 12. Inscription of Sudirman Building

Figure (11) in the data above shows the establishment of the cultural heritage site of The Historich building by the Cimahi City government on May 10, 2022. The real steps taken by the Cimahi City government to preserve cultural heritage sites in its area need to be applauded because it is evidence of the government's great attention and responsibility for preserving cultural heritage. The inauguration inscription of Sudirman Building in the linguistic landscape Figure (12) illustrates that The Historich cultural heritage building or formerly called Societeit is legally named Sudirman Building. The naming of the Sudirman Building marks that the language used is monolingual Indonesian, and this means that the national language, Indonesian, becomes the main thing. In terms of meaning, the name Sudirman Building, "building" means a walled building and so on that is large as a place of activity, such as offices, meetings, commerce, performances, sports, and so on, and "Sudirman" is the figure of the commander of Indonesian high-ranking officers during the Indonesian National Revolution. He was the first Commander-in-Chief of the Indonesian National Army and a national hero of the Indonesian people.

4. Language Use in the Linguistic Landscape of the Poncol Military Detention Center Heritage Site



Figure 13. The Poncol Military Detention Center (Pradana, 2020) (https://www.detik.com/jabar/budaya/d-6317489/masmil-poncol-saksi-bisu-penahanan-letkol-untung-di-cimahi)



Figure 14. The Poncol Militar



Figure 15. Lemasmil Poncol Detention Center



Figure 16. Cimahi Detention Vehicle

The data example in Figure 13 is a picture of the Poncol Military Detention Center during the Dutch colonial era, located on Poncol Street, Cimahi City. The examples of linguistic landscape data in Figures 13 and 14 show that behind the dark history of Dutch colonization of our country, it also has a myriad of relics that are still standing tall and functioning properly now. In the example of figure linguistic landscape Figure 14, there is the abbreviation PCL 1886-II, while in the example of figure linguistic landscape Figure 15, there is the number 1886. The abbreviation PCL means Poncol (street name), and the number 1886 means the building was established in 1886. The year of construction of the Poncol Military Detention Center, which is now called Lemasmil, is printed firmly on the top of the building's facade. Lemasmil Poncol in Cimahi was built by the Dutch government at that time to replace the old Semarang prison. Thus, according to historical records, the name Poncol in Cimahi replaced the military detention center in Semarang, which was located in Jalan Poncol, Semarang City. In the construction of the Poncol Cimahi Military Detention Center, Militaire Huis van Arrest 'Military Detention Center' was named Militaire Strafgevangenis 'Military Detention Center/Prison'.

An example of linguistic landscape data in Figure 16 is the Dutch writing TJIMAHI GEVANGENE VOERTUIG (Cimahi Detention Vehicle), which is displayed on the body of a prisoner vehicle from the Dutch colonial era. The vehicle is a vehicle that is now no longer functioning and is only used as historical evidence, and is displayed in the front yard of the Poncol Military Detention Center. Because

the vehicle is kept in the front yard of the Poncol Military Detention Center, the public can freely approach and pose/photograph in front of the historic vehicle. From the use of language, Dutch seems to dominate the use of language at the Poncol Military Detention Center. The use of Dutch during the Dutch colonial period in our country was very natural because at that time all forms of government rules and policies in all fields were based on Dutch authority, including language rules.

The discussion of the linguistic landscape of cultural heritage sites in Cimahi is relevant and important because it touches on many aspects that are directly related to the dynamics of language use, colonial history, local identity, and cultural preservation. However, these sites still display linguistic elements of the colonial period. The use of building names and signage that still retains the Dutch language is a marker of that era. The visual style of the building also strengthens it. The architecture of these colonial heritage buildings was built between 1890--1915. This architecture has a similar plan to the architecture of the "Indische Empire". The main features of this architecture are the presence of the front terrace (*voor galerij*) and the rear terrace (*achter galerij*) as well as the main room (*central room*). The name of the building and the signage that still uses Dutch symbolize colonial history that once existed in Cimahi. The Dutch government at that time made Cimahi a garrison city. This also continues to this day, Cimahi as a military stronghold city that utilizes the buildings of the time.

There are many Dutch heritage buildings in Cimahi, such as the Sudirman Building, Dustira Hospital, old military barracks, and the ereveld cemetery park. These buildings are still preserved in their original form because they are considered to have high historical and architectural value. By examining the use of language in these buildings, this research not only reveals the relationship between language and space, but also opens up critical discussions about colonialism, local identity, and cultural preservation. This is a strategic step to connect the past with the present through a " alive " language in the public space. The use of terms that still retain their original language is one of the steps in preserving the symbol of historical glory, becoming a means of historical education, and strengthening the city's identity as a historic military city. These legacies are not rejected, but reinterpreted to be relevant to the needs of modern society—for example, by adding Sundanese or Indonesian to site signage, or by creating a more critical historical narrative. Cimahi society today tends to take a mixed approach—preserving the parts of value, adapting to be relevant, and changing the meaning if necessary. This reflects the maturity in responding to history, where colonial heritage is not only seen as a burden, but also as a material for reflection and strengthening of local identity.

The Dutch heritage sites in Cimahi are not just physical heritage, but are a source of rich educational values. These values can be integrated into history, character, culture, and citizenship education. The introduction of the colonial relics can be used to introduce the colonial period in its entirety. The young generation is not only introduced to the negative sides of the time, but also introduced to the positive side in the form of the development of social development, environment, infrastructure, military, and urbanization. This will instill the values of struggle as a long process of how colonialism at that time laid the initial foundation of the social order until now. These sites, with all the language attributes that follow them, can be a means of strengthening love for the homeland. How this nation finally took over and utilized it with new functions.

Conclusion

The data analysis of this research relates the linguistic landscape data of cultural heritage sites in Cimahi City with the semiotic landscape because revealing the signs

unfolding in the linguistic landscape of cultural heritage sites in Cimahi City requires other elements besides language, namely the historical dimension. Four cultural heritage sites in Cimahi City are analyzed. These four buildings are cultural heritage buildings inaugurated by the Cimahi City government. The four buildings are the Dustira Hospital, the Cimahi Station, the Sudirman Building, and the Poncol Military Detention Center.

There are several language choices used in cultural heritage sites in Cimahi City. At the Dustira Hospital site, there is monolingual use of Indonesian, at the Cimahi Station site, there is bilingual use between Indonesian and Sundanese, while at the Sudirman Building site, there is use of English and Indonesian. Dutch and Indonesian are used bilingually at the Poncol Military Detention Center (Lemasmil) site. The fact that multilingual practices are evident in some cultural heritage sites. However, the language choices used in the linguistic landscape of cultural heritage sites in Cimahi City are Indonesian, Sundanese, English, and Dutch, both monolingually and bilingually.

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