Multilingualism in the Linguistic Landscape of Culinary Business Names in Palangkaraya

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DOI: 10.18355/XL.2025.18.02.08

Abstract
Palangkaraya, the capital of Central Kalimantan Province, is one of the urban cities in Indonesia. This makes the city's society a multiethnic, multilingual, and multicultural urban society. The city's ethnic, linguistic, and cultural diversity attracts the research of the linguistic landscape. Writings in multilingual public spaces are also spread across the city of Palangkaraya. This article will discuss the linguistic landscape, especially writings in the *bottom-up category of public space* by focusing on the names of culinary businesses in Palangkaraya. The method used is descriptive-qualitative as a problem-solving procedure by describing the multilingualism used in culinary business names. Based on the analysis, the language used in culinary business names in Palangkaraya appeared in monolingual, bilingual, and trilingual forms.
Key words: multilingualism, linguistic landscape, culinary business names, Palangkaraya

1. Introduction

Language is dynamic because it is constantly changing and evolving. Change and development occur due to social, economic, and cultural changes. Language rapid development occurs in science and technology. Contacts in politics, economics, science, and other fields may cause one language to be affected by another. Mutual influence between one language and another is inevitable.

Similar to other countries, the same thing happens in Indonesia. Contacts in various fields of life result in language contact. Indonesian people generally master two languages, Indonesian and local languages as their mother tongue. Even many educated speakers who master more than two languages, a regional language, Indonesian, and a foreign language, with different mastery abilities.

Urban areas have a high population density. In the city, diverse ethnicities meet, interacting in their quest to make ends meet. So, people with economic, social and cultural backgrounds meet in the city. Conditions like this may cause cross-language relationships/interactions. Residents of the city are required to know or master more than one or two languages.

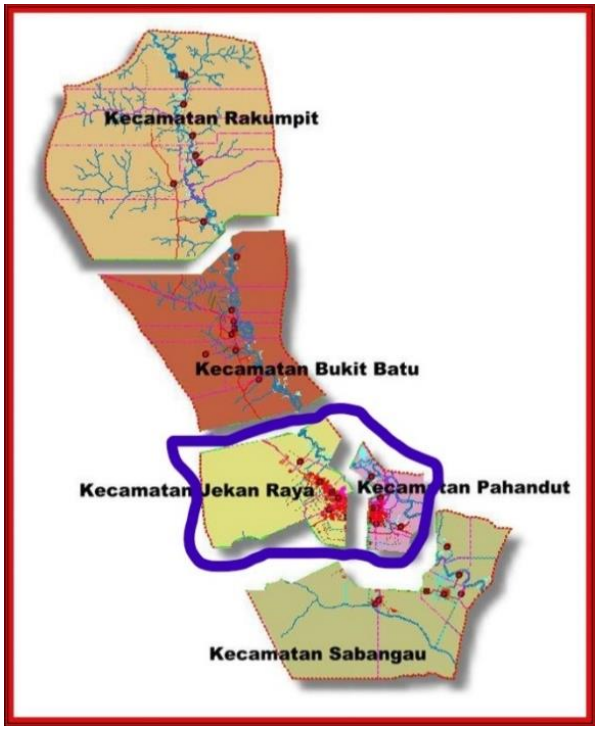


Figure 1.1 Map of Palangkaraya City as the LL data collection area

In general, Palangkaraya can be seen as a city that has three faces, namely the face of the city, the face of the village, and the face of the forest. The city with the area of 2,853.52 km², with demographics of different tribes, religions and languages. Three faces as stated above, show the diversity of Palangkaraya residents (Anonymous, n.d.; Hendri, 2022).

There are five sub-districts in the city Palangkaraya: Pahandut, Jekan Raya, Sabangau, Bukit Batu, and Rakumpit. Pahandut and Jekan Raya are the two sub-districts that represent the face of Palangkaraya. The diversity of the population, including the ethnic, religious, and economic levels, livelihoods that rely on trade and services. Palangkaraya (Pahandut and Jekan Raya) is a gathering place for various ethnic groups in Central Kalimantan (even in Indonesia). All ethnicities exist and live, seeking work in Palangkaraya. Regional languages in Central Kalimantan are diverse. The language map published by the Language Development and Fostering Agency lists 23 regional languages in Central Kalimantan (BPPB, 2019). Various ethnicities and languages become urban communities in Palangkaraya with all its interests. This makes Palangkaraya as a city filled with bilingual and even multilingual communities (Budhiono, 2009; Sumadi et al., 2014; Yulianti et al., 2014; Yulianti, 2015; dan Charolina, 2020). Meanwhile, three other sub-districts, Sabangau, Bukit Batu, and Rakumpit represent face of the village and the face of the forest. The population in these three subdistricts is relatively homogeneous. Ethnicities, religions and livelihoods related to agriculture and forestry predominate. The relations between citizens are relatively limited. Since the focus of this research is to describe the multilingualism of Palangkaraya in the perspective of linguistic landscape, this research was carried out in two representative sub-districts to represent the face of Palangkaraya.

A number of researchers who have studied multilingualism will be presented in this section as the focus of this article. To observe the multilingualism in certain groups of people, many researchers use qualitative and quantitative research by investigating the use of language on the signboards in public spaces. They assume the existence of a particular language is more important than other languages. The researchers include Iwana & Sudarwati (2021; Akuamah (2022); Artawa et al. (2023); dan Rababah et al. (2023).

Iwana & Sudarwati (2021) explored the linguistic landscape of culinary landmarks around campus in Malang, East Java, Indonesia, a place where cultures and languages fused and became the object of the research. They described the language used to name the food stalls around campus. Using a quantitative study, they concluded that Indonesian, English, and Javanese are the most frequent languages used on banners or culinary display cases.

Akuamah (2022) investigated the linguistic landscape in Kumasi Metropolis, Ghana's second largest city, to determine displayed language used in the ' text ' of the store names. A total of 285 signs were photographed and analyzed both quantitatively and qualitatively. Based on these findings, a large number of stores use English, either in a single language or in combination with Akan language, resulting a written bilingualism environment with English as the primary language. This finding also showed that the bilingual character of business signs is more symbolic than informative, implying a desire to project a global, sophisticated, and fashionable image. This study revealed that although Akan language is both a lingua franca and a main language used in business transactions in Kumasi, Akan language as a monolingual text on the store names in the linguistic landscape is rare. This reflected bad consequences for the future of indigenous languages in Ghana since the Akan language is the only indigenous language displayed on the business board names. This requires proper language planning to promote the native language original as is done for English.

Rababah et al. (2023) explored sociocultural values, norms, and practices associated with cafe signs in Jordan. Three hundred and forty café signs from various areas in Amman provided linguistic data for the study. The findings showed that English-dominated café board names were due to their liveliness, strong connection to globalization, and good client perception. The data also showed that trendy café names and English culture references increased the visibility. These companies used alliteration, blending, combining, and connotation techniques to attract customers. This study highlighted the use of English language signs in Jordan and their implications for linguistic landscape research.

Artawa et al. (2023) investigated the combination of languages used on restaurant board signs in Ubud, Bali, Indonesia. There are three most widely used languages on restaurant board signs. Those are Balinese, Indonesian and English. Based on the analysis, it was found that most of the signs collected were combined from Balinese and English as well as Indonesian and English. The combination showed that English dominated the communication system in a public environment. Meanwhile, Balinese and Indonesian usually become part of the naming system. Both results concluded that Balinese and Indonesian still need to be introduced to gain an equal position with English. Using Balinese and Indonesian languages on public signs is one of the most practical solutions to provide public exposure to them. The presence of regional languages on public signs combined with English is are mutual strategy for both business aspect and the preservation of regional languages and cultures.

Solnyshkina & Ismagilova (2015) concluded that Russian is still the main language amidst the onslaught of Latin languages (English, German, French, Spanish, Italian, etc.) in the landscape of public spaces in Kazan. While Tatar is behind it, this shows the spirit of westernization in the region. The spirit of westernization occurs in almost all countries in the world. This reflects how language represents the values of

modernity, globalization, and urban lifestyle associated with the Western world. Although it gives a modern image, it also raises concerns about the erosion of local identity and the marginalization of regional languages. Meanwhile, Cerny (2016) sees the language situation in Sri Lanka in a different way. He sees that English can coexist with local languages in Sri Lanka. English only occupies a peripheral position behind Sinhala and Tamil.

Sariah et al. (2023) discuss the image of hotels in Karawang City as the identity of a modern industrial area and a study of the linguistic landscape. In their research, they found that English dominates the linguistic landscape in hotels in Karawang City. Therefore, the position of the Indonesian language is eroded. The use of English on signs, signs, food and beverage menus, and other special facilities contributes to the modern image of hotels in Karawang City. There are two functions of the linguistic landscape of hotels in Karawang City: informational function and symbolic function. The information function informs the name of the hotel and the completeness of the facilities, cleanliness, and comfort. Likewise, the symbolic function of the linguistic landscape of hotels in Karawang City symbolizes industrialization and modernity.

Besides the research on linguistic landscape using quantitative or mixed methods that imply the prioritization of certain languages over other languages, there are also some researchers who apply other theories. A number of researchers applying semiotics and user preferences (business owners) in using a particular language are Jurafsky et al. (2016); and Oktavianus et al. (2018).

Jurafsky et al. (2016) used the menus downloaded from the site allmenus.com in 2011 for restaurants in seven cities: Boston, Chicago, Los Angeles, New York, Philadelphia, San Francisco, and Washington, DC. The data are collected in a corpus. By applying Grice's pragmatics theory, Jurafsky et al. classified the difference of language use between expensive and luxurious restaurants and cheap restaurants. It was concluded that the language used by the luxurious restaurant is more implicit than the language used by the cheap ones.

Oktavianus et al. (2018) analyzed the names of Minang restaurants in various regions in Indonesia and search looked for cultural values reflected in them. They concluded that the linguistic landscape of Minang restaurants is the diversity of names and cultural values. The names of Minang restaurants and the cultural value behind it them are very diverse. The names are taken from Minangkabau people, parts of the body related to eating activities, plants, flavors, places, origins, hopes, and blessings of parents and family. The cultural values reflected in the names of Minang restaurants iclude unanimity, loyalty, and togetherness.

On the other hand, some researchers discuss the linguistic landscape in relation to readers' (customers) perception, concluding that the use of certain language is intended to attract the attention of customers. Those researchers are Mubarak & Muthalib (2021); Nirwana & Sharma (2022); and Yothinsirikul (2022)

Mubarak & Muthalib (2021) investigated why business owners use English on their store name board. To collect the data from the owner of the shops, observation sheets and interview guidelines were used as the research instrument. There are at least four reasons why the shop owners used English on their store board names. The reasons were to make it easy to remember, to follow the trend, to use their own names, and to become unique. Unique is the keyword most given by the shop owners.

Nirwana & Sharma (2022) Focused their study on the linguistic landscape of food advertisements in Makassar. The research that used a descriptive qualitative method concluded that English is the most frequently used language in food advertisements in downtown Makassar. Other languages used in advertisements were Indonesian, Makassar, and Mandarin. This study also found the function of English in advertisement as a medium of promotion and identity of each store. Additionally, the use of foreign languages gives a trendy and stylish impact, thereby improving the

quality of products, arousing buyers' interest, and attracting their attention. Although many offer in advertisements that consumers do not understand, all function demonstrated by the whole informants showed the benefit of using English in the advertisement of the product, especially the increasing of purchases.

Yothinsirikul (2022) studied the function of the linguistic landscape used on business names in Mueang District, Phayao Province, Thailand. The results showed that the main language style found in business names is a single language consisting of a single language board name, Thai. Most business names have some involvement with the business owner. Moreover, business names in Mueang District, Phayao Province, represent the maintenance of Lanna (Northern Thailand) identity and reflect the distinctiveness of a multicultural city in the form of a multicultural society consisting of people from various tribes, languages, and cultures. Apart from that, such business names are influenced by globalization and language disasters that reflect the language changes that occurs in today's society.

The study of LL refers to the study of the existence, representation, meaning, and interpretation of language displayed in public places. This study has even become a dynamic and exciting field of research in the last decade. Language in written form, when in public space carries different semiotics properties than spoken language (Backhaus, 2006, 2007). Thus, LL is not just a linguistic phenomenon, but a real and symbolic manifestation of various aspect of reality. For example, signs collectively form a whole that is considered coherent (Ben-Rafael, 2009), which mutually affect the sociolinguistic characteristics of a certain region.

As the name implies, LL is very socio-symbolic. LL is a language panorama that is presented to be seen, both on the street and in street corners, parks, and buildings. All of this is the place of public life of the community. Such characteristics became symbols of society, community, and territory. Ben-Rafael et al. (2006) also considered LL important because it did not describe only the background and portrait of society's daily life something public only, but also a valuable source of language learning. Moreover, LL can shape the way people interact as members of a particular society and give an individual/group of society an identity. LL is also considered important and economical because it is in the open space and free of charge for all levels of society. Furthermore, Gorter (2006) found that LL is an approach that can be used to describe the language situation or linguistic landscape in an area. The description of LL in an area has at least two functions, informational and symbolic functions.

In the informational function, the meaning of the marker differentiates the geographical area of the population, which gives the language to the name of the place. In other words, the language functions as a marker of the territory of the speaking community and distinguishes it from other areas of population with different languages. On a symbolic function, the presence or absence of a group's language on street signs, for example, has an impact on the feeling as part of the group. The symbolic function is also closely related to the representation of an ethnic identity. According to Lou (2016) and Blommaert (2013), space is as an arena of human social interaction and carrying out a series of cultural activities. The interaction space can be assessed as a form of action/behavior and that space is something complex and contains multiple layers of activity within it. Thus, the evidence presented in this linguistic landscape study is a pattern of human communication represented through written language.

Writings in the public domain are the object of this study, namely written language used in public spaces in Palangkaraya City. According to Ben-Rafael et al. (2006) written language used in public spaces includes two categories, namely (1) top-down language use, and (2) bottom-up language use. Examples of language in public spaces that will be used as data in this study are specifically taken from bottom-up language data as stated by Ben-Rafael, et al., which only includes language contained in commercial store signs, especially the name of a culinary business in the city of

Palangkaraya. The name of the culinary business in question is a place to eat (and drink). The name of this culinary business can also be said to be a hangout place for the people of the city, both the elderly and young people. The scope of data on culinary business names in the city of Palangkaraya includes the names of culinary businesses of all culinary business places, both food and beverages.

Many writings fall into the bottom-up category regarding the name of the culinary business spread in the city of Palangkaraya. Consider the following examples: "Dasu House of Grill", "Enjoy Cafe", "Asmin Seafood & Cafe", "Bistro Carnival", "Cake & Tart Trubus". Writings in the public domain spread in Palangkaraya City as in the example above use many foreign languages, especially English. However, there are still writings that still use regional languages, both Dayak and other regional languages. Observe the following examples "*Kupi* Tambi", "Rumah Makan *Wong Cilik*", "Bakso dan Mie Ayam *Mamake*", "Dapur *Kalawa*", "Cafe *Burah-Boreh*".

Based on LL data, especially the name of the culinary business in the field, it appears that multilinguality, multiethnicity, and multiculture in Palangkaraya City are not only limited to one or two languages, ethnicities, and cultures, but varied, for example there are regional languages, in addition to local languages and foreign languages, such as English and Korean. This phenomenon can be clearly seen in written language in recent years, coloring public spaces.

This paper is also interesting because the material that will be used as the object of this research (LL bottom up category with regard to the name of the culinary business) has a function and strategic position geographically, socially, and economically with the community. This means that the object of this study is close to society because it concerns basic needs in human life (eating and drinking). The need to eat and drink is inseparable from human life, wherever it is. Besides being easy to find because it is close to the community, the object of this research can also be found in a long span of time (days to months, even years) and can be reached by all levels of society because the installation is carried out to remote areas. Thus, in general, bottom-up category LL objects have the potential to be read by many people. Although the LL study is fairly new, especially in Indonesia, it has now begun to be widely researched. However, the LL study in Palangka Raya City has not discussed it.

2. Method

This research uses descriptive methods and qualitative techniques. In general, the study of linguistic landscape involves a qualitative method with a documentation technique for the LL objects using a digital camera. Methodologically, LL analysis relies on photography and visual analysis. The data collection focuses on visualized photographic engagement from texts on public space signs. The scope includes places that are geographically strategic, can be easily seen and visited by wider community.

This strategic location was deliberately chosen to collect data for this research. The research specifically takes language data in a bottom-up manner according to Ben-Rafael et al. (2006). More specifically, bottom-up language data which only includes the language contained in commercial shop signs, especially in culinary field. The scope of bottom-up language data includes the name of the culinary business. The data used as the object in this research are taken from the bottom-up category LL signs or unofficial language signs in Palangkaraya. There are 350 samples of photo data in the bottom-up category or unofficial language signs, especially the names of culinary businesses spread in the city of Palangkaraya. This sample selection was taken randomly. Each data sample was then classified and analyzed to formulate and study multilingualism in LL in Palangkaraya in a multilingual context.

3. Results and Discussion

It is proven that the world is becoming more multilingual. It can be seen from the rise of state institutions that were originally built as language control and planning institutions that have been damaged by the flow of global information, media and technology. The world sociolinguistic situation has globally influenced the use of more complex languages. Thus, the use of language in public spaces can be said to be increasingly global and complicated. This makes LL play an important role and answer many problems of urban landscapes that are changing increasingly in a multilingual world society. Multilingualism in the landscape linguistic, especially related with the name of business culinary in Palangkaraya can be explained as follows. The use of monolingual, bilingual, and multilingual languages can be seen in Diagram 1 below.

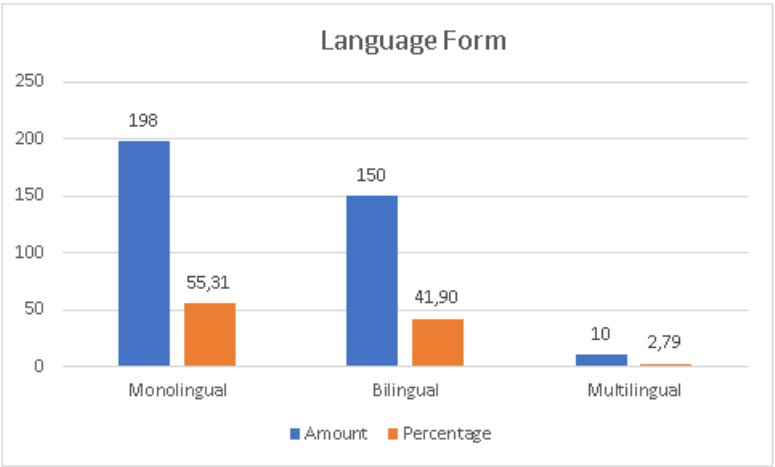


Diagram 1
Language form

Diagram 1 explains that the use of monolingual, bilingual, and multilingual languages in LL in Palangkaraya City, especially in the name of a culinary business. It appears that monolingual language use dominates language use among bilinguals and multilinguals. This is evident in diagram 1 which shows the percentage of monolingual language use 55.31%, then bilingual 41.90%, and finally multilingual 2.79%. Monolingualism, bilingualism, and multilingualism contained in the LL of culinary business names in Palangkaraya City are dominated by the selection of Indonesian and United Kingdom. For more clarity, you can pay attention to diagram 2 which illustrates the distribution of language use in more detail.

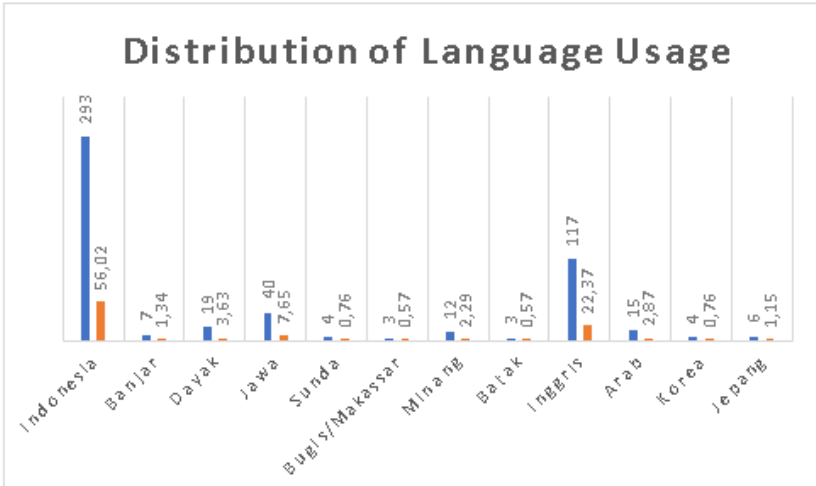


Diagram 2
Distribution of Language Usage

Based on the diagram above, it can be seen that there are two languages that dominate the use of language in LL, especially the name of a culinary business in Palangkaraya City. The two languages are Indonesian (56.02%) and United Kingdom (22.37%). Then other languages, such as Javanese (7.65%), Dayak (3.63%), Arabic (2.87%), Banjar (1.34%), Minang (2.29%), Japanese (1.15%), Sundanese (0.76%), Korean (0.76%), Bugis/Makassar (0.57%), and finally Batak (0.57%). The overview of the distribution of language usage percentages contained in diagram 2 above shows that the names of culinary businesses displayed on the LL in Palangkaraya City are multilingual, from the national language, Indonesian; regional languages (Dayak, Javanese, Banjar, Minang, etc.), as well as foreign languages (English, Arabic, Japan, etc.).

3.1 The Use of Monolingual in the Linguistic Landscape in Palangka Raya

In terms of multilingualism, in general, the data in LL in Palangkaraya is very multilingual. However, there are also some data that are categorized as monolingual language use. The data examples below will explain the findings of culinary business names that use only one language or monolingual (e.g., Dayak Ngaju regional language) and other data that use a different language (e.g. Indonesian). The use of only one language (monolingual) in culinary business names data in Palangkaraya, include Indonesian and regional languages.



Figure 1



Figure 2

Figure (1) is an example of culinary business name data on the linguistic landscape in Palangkaraya which uses monolingual language marker. One language, Indonesian, appears in the example of figure (1) *Warung Family*. From the example in figure (1) it is clear that the sign only uses Indonesian to communicate the name and description of the culinary business in public space. This sign consists of two words, both of which are Indonesian. These two words are "*Warung*" and "*Keluarga*". The word *Warung* itself is as one of the categories in culinary business names, while the definition of *Keluarga* is mother and father along with their children; the whole house; or a very basic kinship unit in a society. The example in Figure 1 above, with the name Warung Keluarga, can show the right choice for those who want to enjoy typical family dishes. The additional text "*Sedia Kopi, Teh Panas, Dingin, dan Mie Rebus*" right under the words "*Warung Keluarga*" serves as additional information clarifying the characteristic of this business that offers coffee, hot tea, cold tea and, boiled noodles as the menus offered. The additional information is quite interesting because it shows people can stop by to eat and drink casually. It is not less important that by the use of the monolingual linguistic landscape, Indonesian, has proven that people in the city still admit the existence of their national language. Thus, people are still loyal and use Indonesian in public spaces.

The interesting thing also appears in figure (2) *Kupi Tambi* 'Kopi Nenek' which shows the use of monolingual in regional language, i.e. Ngaju Dayak language. In figure (2) above, it appears that there are no words besides the two words, *Kupi* and *Tambi*. Two words from Dayak Ngaju language, "*Kupi*" and "*Tambi*" became interesting things to display in public spaces. The Indonesian equivalent of "*Kupi Tambi*" is *Kopi Nenek*. The diction *Kupi Tambi* may sound very similar to the name of a national culinary business "Coffee Toffee" which is already known in the so"iety. However, in spite of the resemblance created by these two words, *Kupi Tambi* and Coffee Toffee, signs, as in the example of figure (2) above, can be the right choice in attracting the attention of the public, especially people in Palangkaraya. This means that people will find out more meaning of the word *Kupi Tambi*. This curiosity will lead people's efforts to learn and understand their own regional language. By using the regional language, in this case, Dayak Ngaju language, in public spaces, it provides the potential to be an effective way to introduce and preserve its existence in the midst of the current era of globalization. Thus, the linguistic landscape can provide one of the practical solutions in response to social or linguistic problems that occur in a society. The public sign is as an important marketing tool for advertising messages or promoting its culinary business. In addition, it also helps educate the public about local cultural heritage, such as the Ngaju Dayak language. The monolingualism of the use of regional language (Dayak Ngaju) in Palangkaraya explains that regional languages as ancestral language is still used in public spaces. This becomes something to be proud of because the regional language is still displayed in a place that many people can see. The name of the culinary business that targets young visitors is very suitable and popular when young people today are increasingly fond of coffee and the right place to gather together with friends between their busy schedules.

3.2 The Use of Bilingual in the Linguistic Landscape in Palangkaraya

Apart from monolinguals, some data show that the linguistic landscape, especially the names of culinary businesses in Palangkaraya, are also bilingual. This can be seen in the following data.



Figure 4



Figure 5

Figure 4 is one example of a culinary business name on the linguistic landscape in Palangkaraya, which uses bilingual language markers. One example is the name of Sulawesi (Makassar) culinary business, which is found in Palangkaraya depicted in figure (4). Some writings appear, like *Warung Paraikatte*, *Sedia Coto Makassar*, *Sop Konro*, *Es Pisang Ijo*, and *Es Pallu Butung*. These writings are placed and printed in different places, sizes, and colors. The writing of *Paraikatte* and *Coto Makassar* looks bigger and flashier compared to other writings, while the writing of Warung, sedia, Sop Konro, Es Pisang Ijo, and Es Pallu Butung looks smaller. Apart from that, you can also see the telephone number written in the bottom left corner of the picture for making order and the picture of a bowl of *coto Makassar* and others in the right corner. The interesting thing here is that the owner of the culinary business seems to deliberately highlight the words *Paraikatte* and *Coto Makassar* as in figure (4). This is as an attempt to attract the visitors by introducing the words *Paraikatte* and *Coto Makassar* to audience especially those who are not Makassar people. Moreover, the owner of the culinary business also wants to attract Makassar people who live in Palangkaraya to release the longing for their hometown cuisine.

The evidence of the spread of various regional languages in the archipelago appears in figure (4), the name of the culinary business *Warung Paraikatte Cotto Makassar* which uses a bilingual language, Indonesian and Makassar languages. The presence of the Makassar ethnic group is also detected in the linguistic landscape, especially in the name of culinary businesses. This is shown in Figure 4 above. In Makassar language, *Paraikatte* means our fellow, while *Cotto Makassar* is one of the typical culinary menus of Makassar made from beef. In terms of language markers, Figure 4 shows the use of bilingual languages between Indonesian and Makassar. Likewise, figure (5), the name of the restaurant, *Ajo Manih*, is one of the names of Padang/Minang typical culinary businesses in Palangkaraya. Ethnic Minang, has already been undoubtedly known as nomads, is proven with languages written in public spaces. One of them is written on the linguistic landscape figure (5). Figure (5) shows the name of culinary business *Ajo Manih* Restaurant using bilingual, Indonesian and Minang languages. The bilingualism is seen among the Indonesian language with the use of the phrase *Rumah Makan*, whereas Minang language used in phrase *Ajo Manih* 'Nice older brother'.

From the example figure (5) above, there are several other writings apart from Rumah Makan *Ajo Manih*, such as the writing of *Masakan* Padang placed on the left

side down and *Menerima Pesanan Nasi Kotak dan Bungkus* written on the right side. The phone number is then written at the very bottom. Some of these writings are additional information that complete the linguistic landscape in figure (5) above. Besides the information, the picture of *Rumah Gadang* (traditional house of Minang), used as the symbol of ethnic house in Minang decorate the culinary business name above. These become the strategies of Minang culinary business to attract people of Palangkaraya to visit and enjoy Padang cuisine there.





Figure 6
Figure 7

Figure (6) shows the name of the culinary business with other bilingual markers that have been collected. The sign above is a combination of Indonesian and the regional language (Banjar) to articulate the name of the culinary business and linguistic landscape. The name of this culinary business is "*Warung Makan Kai Nini*". The culinary business owner uses a naming strategy with the aim of getting the attention from the general public. The use of the two Banjar language words *Kai Nini* 'Grandparents ' is not without a reason. First, the two words play a rhyming word with the same tone at the end of the word, making it easier for people to pronounce and remember. Furthermore, the two words have a very deep meaning, besides 'parents of the father or mother', which is like having a sacred meaning and a role model. After all, grandparents are people other than parents who love their grandchildren unconditionally. It is no wonder that in the United States and several other countries, there is a celebration of National Grandparents Day. The role of "grandparents" has an important influence among others, as keepers of family traditions, as unique friends for grandchildren, as teachers, and gift givers.

Example of figure (6) shows the name of the culinary business, *Warung Makan Kai Nini*, using Indonesian and Banjar Malay. It is known that Banjar language is used as a medium of social instruction in the people of Central Kalimantan, especially the city of Palangkaraya, so it is not surprising that it is associated with the linguistic landscape of the many Banjar languages that adorn public spaces in this city. They are especially the names of typical culinary businesses in Banjar, which spread throughout remote areas of Central Kalimantan. There are other writings besides *Warung Makan Kai Nini*, such as, *'Sedia ayam goreng, nila goreng, patin goreng, lalapan'*. Besides that, there are also some other writings, "*Sedia, Nasi Kuning, Nasi Karih*". All of these writings are additional information regarding the list of menus offered. Example of figure (6) "*Warung Makan Kai Nini*" above are multilingualism use of bilingual markers between Indonesian and Banjar. The use of Banjar addressing words *Kai Nini* 'grandparents' in the name of the culinary business above proves that Banjar language is very attached to the people of Central Kalimantan, especially the city of Palangkaraya.

Bilingualism also appears in Figure 7, the name of the culinary business Warung Monggo Tresno Soto Lamongan, by using Indonesian and Javanese. There are five words displayed in Figure 7: warung, *monggo*, *tresno*, soto, and Lamongan. The

word *warung* is categorized into the name of culinary business, while the word *monggo* has several different meanings, such as, greeting someone when they meet on the road or anywhere; inviting others to eat and to enter while directing guests to enter with their right hands clasped and thumbs pointing to the living room; *iya boleh* (yes, you may) (commonly used to give permission); and saying goodbye to mean see you or 'till we meet again. The word *tresno* means 'dear', while soto Lamongan are two words that are difficult to separate, because those two words are interrelated since Lamongan is known as the city of Soto. It is known that soto Lamongan is a typical culinary of Lamongan regency, which is currently well known and spread to various regions in Indonesia. Soto Lamongan is known as one of the most delicious soto because it has a characteristic topping of shrimp *koya* that is diferred from other soto. In other words, in figure (7), the name of the culinary business *Warung Monggo Tresno* Soto Lamongan welcome visitors to love and enjoy the famous soto Lamongan. There is no other writing other than the name of the culinary business *Warung Monggo Tresno* Soto Lamongan on the figure because the owner does not want to highlight anything other than Soto Lamongan which was written with largest size.

Javanese ethnicity is known as an ethnic group that has hard working and nomadic spirit. Therefore, the Javanese ethnic group is also known as a community that inhabits many transmigration areas in Indonesia, including in Central Kalimantan region. This makes them also known as tough people and the existence of Javanese ethnic group, especially in the city Palangkaraya, one of which can be identified by the spread of business culinary names that characterize the peculiarity of the Javanese ethnicity, one of which appears in figure (7) above. Thus, the example in figure (7) *Warung Monggo Tresno* Soto Lamongan '*Warung Silakan Sayang Soto Lamongan* ' which is bilingual between Indonesian and Javanese, representing the existence of Javanese ethnicity in Palangkaraya.



Figure 8



Figure 9

It can also be seen that Figure 8 is one example of culinary business names on the linguistic landscape in Palangkaraya, which uses bilingual language markers. The use of two languages, Indonesian and English in Figure 1 are *Baso Family*. Bilingualism occurs with the aim of communicating the name of the culinary business and the

linguistic landscape. This bilingual sign consists of two words, namely "*Baso*" and "Family". The word "*Baso*" is a non-standard form of the word *Bakso*, while "*Bakso*" itself is a type of meat ball commonly found in Indonesian cuisine. Meatballs are generally made from a mixture of ground beef and tapioca flour, but there are also meatballs made from chicken, fish, shrimp, etc. In its presentation, as depicted in figure (8) at the top right, the meatballs appear to be served in a bowl with clear beef broth, usually the broth is mixed with cooking ingredients, like noodles, vermicelli, bean sprouts, tofu, or eggs and sprinkled with fried onions and sliced celeries.

The use of the word "*baso*" instead of "*bakso*" to be attached to the word "*family*" becomes interesting because of its non-standard form; the word "*baso*" is chosen for its practical reason, that is, it is easier to read or pronounce. The selection of the word "*baso*" before the word "*family* " becomes suitable because there is an assumption that the ideal nature of a 'family' is comfortable and not rigid among family members. The word 'family' is a group of people who are bound by blood ties, birth ties, special relationships, marriage, or other ties. There are also other writings besides *Baso Family* in Figure 8 above, those are *Baso Urat*, *Baso Halus*, *Mie Ayam*, *Es Jeruk*, and *Es Teh* which are a list of the menus offered. Besides that, there are also an address and a phone number written on it to be contacted for ordering. All of them are the information needed by the visitors.

It is no less interesting that bilingualism appears in Figure 8 above. Bilingualism in the linguistic landscape, especially in the name of culinary businesses in Palangkaraya, does not only occur between Indonesian and other regional languages in Indonesia, but also between Indonesian and foreign languages, in this case English. Example in figure (8) is the name of culinary business *Baso Family*, '*Bakso Keluarga'* that use Indonesian and English. The name of the mainstay meatball menu becomes the choice of the owner of the culinary business, as in Figure 8. It is not excessive because the name of the menu is the most favorite menu for most people in Palangkaraya. This is believed since many sellers offer this type of culinary menu, from the itinerant traders, small shops, to large restaurants. The use foreign language, especially English, in the name of culinary business cannot be denied as the influence of globalization which considers that English is a global language, therefore, by using English, the business seems to be worldwide even though the meaning behind the writing of the linguistic landscape in figure (8) only offers a family favorite menu, meatball.

Bilingual writing displayed on the linguistic landscape in Palangkaraya is also illustrated in Figure 9 above. These writings consist of big writings and some small writing. The big writing is located above the name of the culinary business *Warung Nurjannah*, while other small writings are 12 writings as a list of the menus offered such as *pulsa* (credit), *token listrik* (electricity tokens), etc. as goods (not food) that can be ordered besides food. The twelve names of the menu are written neatly at the bottom of the culinary business. The list of menu includes boiled noodles, *Pop Mie*, boiled egg, fried eggs, omelet, ice tea, warm tea, black coffee, milk coffee, *extra joss*, milk, *Pop Ice*, cold drinks. It is clear that the example in Figure 9 displays the ready-to-eat menus besides its culinary business name.

The phenomenon of bilingualism in Figure 9 is the name of the culinary business *Warung Nurjannah* 'Cahayasurga'. Another foreign language that is clear seen in bilingual linguistic landscape in Palangkaraya is the use of Arabic in the name of culinary business. The example in figure (9) is the name of culinary business *Warung Nurjannah 'Warung Cahayasurga*', which is written in Arabic, has tightly connection with the name of the business owner, that is a woman named Nurjannah, which in Arabic means heaven light. However, the owner of the culinary business is not an Arabic, but an Indonesians. It is just that by having an Arabic name someone can be considered has a religious effect on Indonesian society, besides sharpening the individual identity as a Muslim seen from various surveys and research.

3.3 The Use of Trilingual in the Linguistic Landscape in Palangkaraya

The linguistic phenomenon can be seen from the number of languages used in the linguistic landscape in Palangkaraya, not only monolingual and bilingual, but also multilingual (more than two languages), especially trilingual (three languages). Based on the data, three languages are used, including Indonesian, regional languages and foreign languages in one linguistic landscape data. This trilingualism can be described as in several data below.





Figure 10
Figure 11

The example in Figure 10 above is a form of multilingual writing on the linguistic landscape in Palangkaraya. There are many languages that appear in Figure 10. The multilingual text appears on the name of the culinary business "*Kedai Kopi Tradisional* Onr Rabbani*"*. Apart from that, there are other writings that support the name of this culinary business. These writings are, firstly, *Sehat-Halal*, which contains additional information that is considered important and essential because it shows that what is being offered is a good type of culinary delight and is not prohibited. What is meant by healthy in this context is that it can bring something good to the body, while halal means permissible and, in this context, indicates foods and drinks that are allowed to be consumed according to Islam. The second writing "*Sedia: Kopi Hangat, Teh Hangat, Telor Setengah Matang, Nasi Bungkus, Berbagai Macam Kue, dan lain-lain.*", this writing becomes important because it shows the name of the menu that is ready to be served. The last text is "*Buka Pagi Mulai 05.30 WIB*" which is an important additional information and highlights this linguistic landscape because it shows the operational hours of the name of the culinary business.

Example of Figure 10 shows the phenomenon of multilingualism in the linguistic landscape, especially the names of culinary businesses in Palangkaraya. This multilingualism can be said to be trilingual because the data in Figure 10 uses three languages. It is seen that the name of the culinary business *Kedai Kopi Tradisional One Rabbani* uses three languages, Indonesian, English, and Arabic. It is a unique phenomenon because of the mixing of three languages in one piece of writing in the public space, one of which can be read in the data (10) above. The use of Indonesian can be seen in the words *kedai* and *kopi*, English in the word 'one', and Arabic in the word *rabbani* 'a person who has characteristics in accordance with what God (Allah) expects. These three languages are combined in the names of culinary businesses, especially coffee shops in Palangkaraya.

The example in Figure 11 above can be seen as one of the multilingual writings that is well installed in the linguistic landscape of Palangkaraya. There are not many writings that appear in the Figure 11, only the name of the culinary business "*Kedai Seblak La Tansa"* and the words *Cabang Jl. Seth Adji*. The words "*Kedai Seblak La Tansa* " can be said as the core writings that show the identity of the culinary business, while the words " *Cabang Jl. Seth Adji*" is the additional information that shows the existence of the culinary business name. Both writings are considered clear enough, so that even without other writing, such as a list of menus, people already understand that the example in figure (11) is the name of a culinary business that only provides *seblak* as its culinary types.

From the multilingual perspective, the example in Figure 11, the name of the culinary business *Kedai Seblak La Tansa* also uses three languages, including Indonesian, Sundanese and Arabic. *Seblak* is one type of menu which is currently viral in Indonesia and is being greatly used by the culinary business owners, as shown in Figure 11 above. This is interesting because in the linguistic landscape, the name of the menu originating from the Sundanese (West Javanese) ethnic group begins to spread almost to several locations in Palangkaraya. *Seblak* is a menu of typical Sundanese dish which is known for its savory and spicy taste. This typical menu becomes very popular by using crackers as its basic ingredients with special spices and several additional toppings. The meaning of the word *seblak* is 'remembering something that doesn't feel good in the heart, so that the heart feels like it is being stung. Three languages used in figure (11) are Indonesian, as appears in the word *kedai*, Sundanese in the word *seblak* 'stung', and Arabic *la tansa* 'don't be sad'.

4. Conclusion

Multilingualism in a region can be known from the languages used by the people. Based on the results of the analysis, the language used in linguistic landscape in Palangkaraya, particulary in the names of culinary business is Indonesian, local languages, those are the regional languages in Indonesia, such as Dayak Ngaju, Minang, Javanese, Sundanese, and other foreign languages, like English and Arabic. There is a number of indicators in using multilingual languages, those are monolingual, bilingual and trilingual.

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Words: 7937
Characters: 51 591 (29 standard pages)

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