Representation of Jombang as a 'santri' city (landscape linguistic study)

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Abstract - This study examines the representation of Jombang district as a santri city. The purpose of this study is to describe the extent to which the representation of the mention of Jombang district as a santri city is examined from the use of language in public spaces that can reflect these nicknames. The data in this study are forty forms of language use on billboards, shop names, road signs, and general signs on other roads that can reflect the designation of Jombang district as a santri city. This is a qualitative descriptive research. The theory used is the basic theory from Landry and Bourhis (1997) which focuses on the study of landscape linguistics which refers to information functions and symbolic functions. The results showed that there were five ways of representing Jombang as a santri city, namely (1) representation through naming shops, buildings, and community groups using Arabic which was written using Latin letters, (2) representation through naming streets, alleys, and institutions using names. family or the founder of the Islamic boarding school, (3) representation through the provision of special information for the boarding school students, (4) representation through the promotion of Islamic boarding school-based schools, and (5) representation through other objects. The methods of representation are divided into six categories of language signs in public spaces, namely in the category of road signs, advertising or promotional signs, warning signs, building names, information signs, and objects. There were also factors that influenced the presence of language signs in public spaces that represented Jombang as a santri city, namely (1) being close to the boarding school area, (2) following trend which is done by other subjects around the boarding school, (3) the need for the existence of an institution, and (4) information facilities for the general public.

Keywords: santri city, landscape linguistic, city of moslem student

1. Introduction

Regency or city usually has a special designation which becomes its characteristic. Although not all cities have a designation or nickname, most districts or cities have a special designation or can be said to be another name for that city. The nickname of a city or district with a special name is not only a characteristic feature in its pronunciation. But over time, it symbolizes the identity of a city or district. Identity, which is actually a symbol, can be reflected through special aspects.

Jombang is a district that has a special nickname or designation. Touted as the *santri* city, Jombang has received this nickname from the wider community. According to KH Ahmad Junaidi, one of founders of Al-Aqobah Islamic boarding school in Jombang, stated that the public's mention Jombang as a *santri* city (Kusuma, 2021). This mention is based on facts and assumptions from the community that Jombang has many Islamic boarding schools. Head of the Madrasah Education, the Ministry of Religion in Jombang, Arif Hidayatulloh, said that there are 124 Islamic boarding schools in Jombang district that have been registered with the Ministry of Religion in Jombang. In addition, some of the great *kyai* came from Jombang. This is the basis for the wider community to give the nickname the city of students to the Jombang district.

Besides having many Islamic boarding schools, Jombang district is also the birthplace of several major national figures and prominent Islamic scholar. These figures include the birthplace of the founder of the large Islamic organization Nahdlatul 'Ulama, KH Hasyim Asy'ari in 1926. The former 4th president of the Republic of Indonesia also comes from Jombang, by name Dr. (HC) K.H. Abdurrahman Wahid or usually called Gus Dur. In addition, a great Indonesian Muslim intellectual figure known as Cak Nun who has the full name Muhammad Ainun Nadjib also comes from Jombang district. These prominent figures further enhance Jombang's reputation to deserve the nickname as the city of *santri*.

Even though Jombang district has many Islamic boarding schools, this does not make Jombang leave its distinctive culture which has been preserved from generation to generation by the community. However, the designation or nickname given to the district of Jombang was very influential on people's lives in certain aspects. This influence mostly occurs in the neighborhood where the boarding schools are located. The establishment of Islamic boarding schools in Jombang greatly influenced the culture in society. One of the things that can be seen now is the custom of celebrating the national santri day commemoration in Jombang district with a large event involving students and the general public. This activity aims to compare Jombang district as a city of students as well as an effort to promote Islamic boarding schools in Jombang district. Another influence that occurs as a result of the establishment of the Islamic boarding school is the custom of the community to visit or make pilgrimages and pray for the decease kyai or ulama. This habit occurs because usually in every Islamic boarding school there is the tomb of the founder or kyai of the boarding school. For example, in the Pondok Pesantren Tebuireng Jombang there is the tomb of the founder of the lodge, KH Hasyim Asy'ari, whose grave is never devoid of the *santri* of the boarding school and the outside community who want to make pilgrimages. These habits can become characteristics that can be seen directly as a reflection of Jombang as a city of students.

Another aspect that can reflect the identity of a city apart from its customs is the public space. Public space is a real portrait of the identity of a city. Like Bali, which is known as the Dewata City or the city of the gods, most of whose people embrace Hinduism, this can be reflected in its public space where there are many temples and Hindu religious accents that are thick and visible. The public sphere can actually describe the situation or state of a society through not only visual signs but also the language signs displayed. The extent to which economic, educational, and other developments are reflected in language signs in public spaces

(Sahril, Harahap, & Hermanto, 2019).This then becomes the basis of this research, namely to find out how the nickname of a city will become a symbol or identity seen from the use of language in the public space.

The study of sign language in public spaces is the focus of landscape linguistic studies. Landscape linguistics is a discipline that is still relatively new. It has only really been highlighted since the publication of an article by Landry and Bourhis (1997), in which in their research they defined the boundaries of landscape linguistic studies, namely as the language for billboards, names of government buildings in a regional group, names of roads and places, public road signs, names shops, as well as regions or cities (Sahril, Harahap, & Hermanto, 2019). Landscape linguistics is the study of sign language in public spaces. The study of language signs actually aims to find the message or purpose that the language sign maker wants to convey. Apart from that, the sign language that is analyzed can reflect the condition of a community around it. Therefore, in its application, landscape linguistics can be touched upon with other concepts such as semiotics, social psychology, sociolinguistics, language policy, multilingualism, literature, cultural geography, and education (Erikha, 2018). Thus, in this study will discuss how the representation of language signs in the public space of Jombang district which has the nickname as the city of students. This study aims to describe this formula. Research on landscape linguistic studies was conducted by Ernawati (2017) with the title "Cultural Boundaries in Chinatown and Embong Arab (Linguistic Landscape Studies)".

This research discusses the ethnic Chinese and Arabs in the city of Malang. The purpose of this research is to find the extent of the spread of ethnic Chinese and Arabs and to what extent the boundaries between the two ethnicities can be examined from the use of language in public spaces that can reflect the identity of the two ethnicities. The result of his research is that there are three ways of representing each ethnic identity. In ethnic Chinese, methods were found to 1) represent Chinese ethnic identity through Chinese characters, 2) represent Chinese ethnic identity through Latin characters, 3) represent Chinese ethnic identity through Indonesian. On the other hand, on the Arab ethnic groups found 1) representation of Arab ethnic identity through Arabic, 2) representation of Arab ethnic identity through Latin letters, and 3) representation of Arab ethnic identity through two languages (2017).

Based on existing research, this study discusses the representation of the nickname of a city from the signs of language in public spaces. This research tries to find the extent to which a city's nickname can be reflected through the sign language in its public space.

Landscape linguistics is a study that focuses on the use of sign language in public spaces. The language sign in the intended public space can take the form of using one language or monolingual, bilingual or bilingual, and more than two languages or multilingual (Ardhian & Soemarlam, 2018). Linguistic landscape is a new scientific study within the broad umbrella of linguistics. This research has been around since 1978, but has only been highlighted since the research conducted by Landry and Bourhis (1997) on linguistic landscapes. And this research is what underlies research on linguistic landscapes that are better known and developed today (Mulyawan, 2020).

In its development, landscape linguistics can be categorized as a branch of sociolinguistics. This is because the study of language in the public sphere does not escape from examining the community as social actors in the environment where the language is used. However, apart from sociolinguistics, the linguistic landscape can also be intersected with other scientific studies such as literature, multilingualism, cultural geography, social psychology, language policy, semiotics, and education (Erikha, 2018).

Landry and Borhis (1997) classifying linguistic landscape theory into two functions. The first function is an information function and the second is a symbolic function. The information function is a text language function in public spaces that includes information from the government (non-commercial signs) and information by certain individuals or groups such as

advertisements (commercial signs). Non-commercial signs are signs made by the government or certain agencies with the aim of providing information about something without any purpose for the benefit of seeking profit or profit. The commercial sign is a sign made by individuals or companies to attract readers with the aim or orientation of profit or profit (Mulyawan, 2020). The symbolic function in landscape linguistic studies is the emergence of a feeling of the use of certain language signs by a group of people. By having that feeling, a group feels represented by the presence of language signs in the public space. The symbolic function is also closely related to the representation of an ethnic identity (Sahril et al., 2019). This means that the symbolic function is the function of language signs in public spaces by certain groups that are related to existing language signs. This Representation of Jombang as "a Santri City" (Landscape Linguistic Study) proves that landscape linguistics has a function to represent a certain group or class.

2. Method

This study uses qualitative research methods. Qualitative research methods are research that aims to understand and describe a phenomenon about what is experienced by research subjects, for example perception, behavior, action, motivation, etc. holistically and by describing in the form of words and language in a particular context which is natural and by utilizing various scientific methods (Moleong, 2019). Qualitative research makes words for a result in the form of descriptions, designations of meaning, placement of data in their respective contexts, and clarification (Mahsun, 2014). The data in this study is the form of language use in all categories in the area around Islamic boarding schools in Jombang district.

The data source of this research is all forms of language use in all categories found in the area around the Islamic boarding school in Jombang district. There are two data collection techniques in this study, namely the study of document and observation. The study of document is intended to obtain data in the form document, both soft and printed documents, directly from the research site. In this research, the documentation is used to retrieve data in the form of images of language sign text in public spaces. Text or language signs that will be documented are all categories of language signs found in the area around the Islamic boarding school which represent Jombang as a city of students. Because in landscape linguistic studies, documentation or visual image taking is the main step before conducting research. Documentation is done using a handphone of brands Samsung Galaxy A31.

Next up is observation technique. Observation is a data collection technique that aims to observe. In this study, the observation technique was carried out to observe social phenomena around language texts in public spaces. The social symptoms in question are human behavior, work processes, and social symptoms that are around the research data. This aims to find supporting data as additional material for researchers to explain the factors that lead to the creation of language texts in public spaces.

In this research, the method used and deemed appropriate is the constant comparative analysis method which will then be referred to as the equivalent method. The equivalent method is a method in which the data analysis process is carried out by linking and comparing between lingual and extralingual elements. The element in question is the variable in the study which is taken from a sample that can represent the population. In the following explanation, the matching method has two types, namely intralingual and extralingual equivalents. The intralingual equivalent method refers to the meaning of elements that are in language, while the extralingual equivalent method refers to elements that are outside the language (Mahsun, 2014).

The data analysis process was carried out using a theoretical approach by Landry and Bourhis about the linguistic landscape. In this approach, there are six levels or steps, namely

(1) microlinguistic analysis, (2) language code type analysis, (3) language behavior analysis, (4) psychological analysis, (5) socio- psychological analysis, (6) and sociological analysis. That way, the process of interpreting language texts in public spaces can be carried out by following the approach by Landry and Bourhis (Sahril et al., 2019).

3. Results and Discussion

Jombang is one of the districts located in East Java. Jombang consists of 21 districts, 4 sub-districts and 302 villages with an area of 1,115.09 km². With such an area, there are at least more than one hundred Islamic boarding schools scattered throughout the Jombang. Four large Islamic boarding schools that are widely known in Jombang are the Tebuireng Islamic boarding schools in Cukir, the Darul Ulum Islamic boarding school in Peterongan, the Bahrul Ulum Islamic boarding schools in Tambak Beras, and the Mambaul Maarif Islamic boarding school in Denanyar. Based on the findings of the researcher, in the area or environment around these large huts, there are language signs that can represent that Jombang has the nickname the city of *santri*. However, language signs were also found that were in the city center or not in the area adjacent to the cottage area. The representation of Jombang as a city of *santri* is shown in the following data.

Representation through the naming of shops, buildings, and community groups using Arabic written in Latin letters.

Figure 1

The data above is a clinic nameplate named "Ar-Rohmah Pratama Clinic" which is located in the area around the MAN Tambak Beras Jombang school. This clinic is owned by dr. Laili Khairani, a general practitioner. This clinic nameplate has a name that can be said to represent Jombang as a city of students through the naming of a clinic in Arabic using Latin writing, namely the word *Ar-Rohmah* which means love and kindness.

Arabic is a very familiar language among boarding school students, because Arabic is used in the books they study, daily prayers, the language of the scriptures, and in certain pondok Arabic is used as everyday language.

Figure 2

Above is the data for the nameplate of the unitary management of East Tambakberas death, still in the area around the Islamic boarding school Bahrul Ulum Jombang. This administrator of the pillars of death has the name "Darul Akhiroh", which means the last warehouse. This means that this nameplate represents Jombang as a city of students by naming a group of people in Arabic written using Latin letters.

Figure 3

The picture above shows the nameplate of a bookstore called "Al- Amanah". The shop is located on the side of the highway alley I Tambakberas Jombang. This shop sells various kinds of books such as local and bairut books. The shop's name is in Arabic "Al-Amanah" which means honest. Based on its name, this shop represents Jombang as a city of santri by naming the shop in Arabic which is written in Latin letters.

Figure 4

Above is a picture of a sign to a baby equipment store with the name " Fatiha Baby Shop1". This signboard is located on the side of the road to the Mambaul Maarif Denanyar Islamic boarding school. This shop sells various kinds of baby equipment as written, namely accessories and outfit present. The name of this shop is a mixture of Arabic and English, namely the word Fatiha which means an opener, and a clause Baby Shop which means baby shop. This means that the shop's name represents Jombang as a city of santris through the naming of shops using Arabic written in Latin letters.

Figure 5

The data above is a banner for a clothing and accessories store with the name "Madienah Store". Located next to Indomart Jalan KH. Bisri Syamsuri Denanyar Jombang. This banner aims to provide information that this shop sells batik clothing, Muslim clothing, hijabs, and accessories with claims to buy retail at wholesale prices. The name of this shop uses a combination of city names in Saudi Arabia with English. Madienah is one of the cities in Saudi Arabia, meanwhile Store has the meaning of shop. The name of this shop represents Jombang as a city of students through naming the shop after the city in Arabic.

Figure 6

The picture above shows the name plate of an Islamic Education Institute with the name "Al-Banuun". Located on Jalan Urip Sumoharjo Number 4A Jombang. There are two institutions that are shaded, namely the Islamic Kindergarten, and the Islamic Play Group. This means, this

institution's nameplate represents Jombang as a city of students through naming an institution in Arabic and written in Latin letters.

Figure 7

The data above is a banner image of a shop name with the name "Al- Malik". This shop sells various foods such as sausages, snacks, etc. The name of this shop is in Arabic, that is Al-Malik which means who owns or rules. This shop represents Jombang as a city of students through naming a shop in Arabic and written in Latin letters.

Figure 8

The picture above is the nameplate of a bookstore called "An Nadhroh Tebuireng". This data is located at Jalan Irian Jaya Number 50 Tebuireng Jombang. This shop provides Al-Quran, Islamic boarding schools, reading books, stationery, etc. This shop sells items for the special needs of Islamic boarding school students. This bookstore has an Arabic name, "An-Nadhroh" which means freshness. From this name, it can be said that the shop represents Jombang as a city of students through the naming of the shop in Arabic which is written in Latin letters.

Representation through the Naming of Streets, Alleys, and Institutions Using the Name of the Family or the Founder of the Islamic Boarding School

Figure 9

The nameplate above is the name of a small alley in the area around the Bahrul Ulum Tambak Beras Islamic boarding school in Jombang. The alley was named "Gang Mbah Abdul Muchith Family". He is a boarding school family. This means that the nameplate represents Jombang as a city of students by naming the alley using the family name of founder of the Islamic boarding school.

Figure 10

The picture above is the data for the street name board with the street name "JL. KH. BISRI SYANSURI". Located on a roadside corner near the MAN 2 Jombang school, the naming of this road is based on an important figure, namely the founder of the Mambaul Ma'arif Denanyar Jombang Islamic boarding school. Therefore, this road has become very familiar because it is

located on the road around the boarding school itself. The writing of this street name board is in accordance with PERDA No.11 of 2020 concerning road names. This nameplate represents Jombang as a *santri* city by naming the streets using the name of the founder of the Islamic boarding school.

Figure 11

The data above is the nameplate of a private school, namely "SMK BISRI SYANSURI". This school is part of the Mambaul Ma'arif foundation, located at Jalan Imam Bonjol Number 77 Denanyar Jombang. The name of this school is taken from the name of the founder of the Mambaul Ma'arif Islamic boarding school, KH. Bisri Syansuri. So, it can be said that this school nameplate represents Jombang as a *santri* city through naming the school using the name of the founder of the Islamic boarding school.

Figure 12

The picture above is a data for street name boards in the downtown area of Jombang. The street is called "Jl. KH. Wahid Hasyim" with zip code 614179. The name of this street is taken from one of the families of the Tebuireng Jombang Islamic boarding school who is also a national hero of Indonesia. He is the father of the former 4th President of the Republic of Indonesia Abdurrahman Wahid and the son of the founder of the Tebuireng Islamic boarding school, KH.

Hashim Asy'ari. Therefore, this street name sign represents Jombang as a *santri city* by naming the street using the family name of the *pondok*.

Representation through Provision of Special Information for Students of Islamic boarding school

Figure 13

The data above is a picture of a road sign that reads "Maximum Limit of *Santri* Area" which is located at the end of the alley leading to the village of Sambongdukuh, Jombang district. This road sign represents Jombang as a city of *santri* by means of a special street sign for students of Islamic boarding school.

Figure 14

The picture is a billboard data containing information for the registration of new *santri* at pondok Al-Hamidiyyah Bahrul Ulum Tambak Beras Jombang. Located in the area around the Al-Hamidiyyah standing, this billboard contains information about the place to find information about the registration of new *santri* boys and girls in *pondok* Al-Hamidiyyah. This billboard represents Jombang as a *santri* city through the registration information for new students.

Figure 15

The data above is a banner which contains a welcome greeting to the new students of MTsN 3 Jombang school which was formerly known as MTsN Tambak Beras Jombang. This school is still included in the boarding school foundation Bahrul Ulum Tambak Beras Jombang. The banner above contains a welcome greeting, a vision for the madrasah, addresses, school photos, and photos of some Islamic boarding school figures Bahrul Ulum Tambak Beras Jombang. This banner represents Jombang as a city of *santri* by means of a special welcome greeting for students of Islamic boarding school.

Representation through the Promotion of Islamic Boarding School-Based

Figure 16

Above is a picture of a billboard containing the admission of new students for the MAI-BU (Madrasah Aliyah Al-I'dadiyyah Bahrul Ulum) school. The billboard contains the profile and vision and mission of the school, requirements and registration mechanisms, techniques for registration time and place, as well as other information and contact points. This billboard represents Jombang as a santri city through promotion. In this data, billboards aim to not only provide information to the wider community, but also to promote the school, which is a school belonging to Islamic boarding schools Bahrul UlumTambak Beras Jombang.

Figure 17

The data above is a picture of a billboard for a new MTs school student registration Mu'allimin-Mu'allimat Mambaul Ma'arif Denanyar Jombang. This MTs is one of the schools within the Mambaul Maarif foundation. Located on the side of the road in front of the MAN 2 Jombang school building, this billboard contains information about the school's new student admissions. It contains an explanation of the requirements, time and place of registration, a gallery of activities, excellent school programs, photos of the head of the foundation, school principals, and cottage caretakers, as well as a number that can be contacted. This billboard represents Jombang as a *santri* city through school promotion using billboards.

Figure 18

The data above is a billboard that contains information about the University called Hasyim Asy'ari Tebuireng University, Jombang. Located on Jalan Irian Jaya Number 55 Tebuireng Jombang, the billboard contains information about the types of classes, faculties, the PPMB secretariat location, registration waves, as well as several logos of universities that are invited to cooperate. This billboard is located on the side of the road so that it is easily read by the general public. This billboard represents Jombang as a santri city through the promotion of a boarding school-based campus.

Figure 19

The data above is a billboard containing registration information for MTsN 4 Jombang school or it was formerly known as MTsN Denanyar Jombang. This school is located on Jalan KH. Bisri Syamsuri Number 77 Denanyar Jombang. This billboard contains information about the date and flow of registration, school programs, and numbers that can be contacted. MTsN 4 Jombang is one of the schools under the boarding school foundation Mambaul Maarif Denanyar Jombang. Therefore, this billboard represents Jombang as a *santri* city through school promotion using billboards.

Representation through Other Objects

Figure 20

This data is a crossbar along the road in the middle of the city of Jombang, more precisely in front of the *Polres Jombang*, the Police office of Jombang. Writes the good names of Allah or the so-called ones *Asmaul Husna*, the cross above is inscribed with the good name of Allah "Al-Khaafidh " which has the meaning of the Most Condescending. The data above can represent Jombang as a *santri* city by writing the Asmaul Husna symbol along the streets in the city center.

Figure 21

The picture above is a road warning crossbar. Located on the side of the road leading to the Tebuireng Islamic boarding school in Jombang, the bar above reads a warning that reads "Reduce Speed, You Enter the Tebuireng Ireng Islamic Boarding School Area". This means that the crossbar aims to provide a warning as well as information that the area after the crossbar is a busy area for students from the Tebuireng Islamic boarding school in Jombang. So, drivers are advised to reduce speed. The cross above represents Jombang as a santri city through a street warning board

Figure 22

The data above is a symbol and a name mini market named "Santri" which is located on Jalan Irian Jaya Tebuireng Jombang. This mini market provides various kinds of daily necessities for both the students of the Tebuireng Islamic boarding school and the local residents. Because of its location which is very close to the Islamic boarding school, the name of this minimarket is called "Santri" which in means people who worship sincerely or are pious. Therefore, this minimarket represents Jombang as a city of santri by naming a shop using the diction associated with the Islamic boarding school.

Figure 23

The picture above is a notice board that contains new information about ticket collection services through the online system. This is a new innovation during a pandemic Covid-19 making it easier for the public to take letters and ticket proofs. This innovation is given the acronym "SANTRI" which stands for *Sistem Antri Tilang Tanpa Antri* 'the Queue Free Ticketing System'. This innovation was made by the State Prosecutor's Office and in collaboration with several related institutions. This billboard is located on the side of the junction of Jalan Diponegoro, Jombang. This billboard represents Jombang as a city of santri by means of an abbreviation that uses diction related to Islamic boarding schools.

Figure 24

The data is the nameplate of a barber named "Gus Barber". Located on Jalan Irian Jaya Tebuireng Jombang, the barber is a barber or a barber shop. On the barber's nameplate there is a picture of the face of a bearded man who represents the barber's name, namely "Gus". The term 'Gus' itself among *pesantren* means 'a special call or designation for the son of the Islamic boarding school founder. Therefore, this barber nameplate represents Jombang as a city of *santri* through naming a barber using diction associated with Islamic boarding schools.

Factors or Influence of the Representation of Jombang as a City of *Santri* through Language Signs in Public Spaces

The public sphere of Jombang city as in other cities is of course varied. There are things that become general characteristics and special characteristics. Because the public space is a portrait of the social life of the community, the language signs in the public space that represent Jombang as a city of *santri* each have a factor or influence behind the language sign. Broadly speaking, the researcher found that there are factors behind the sign language in public spaces that can represent Jombang as a city of *santri,* namely:

1) Located close to the boarding school area

Most of the data are found in areas close to Islamic boarding schools. The area near the Islamic boarding schools does have special features that reflect Islamic boarding schools life. This is proof that the sign language in the public space is very dependent on the surrounding environment so that it becomes a portrait of the social life of the local community. In other words, that public space is a sign of the uniqueness of an area.

2) Follow trend which was done by other subjects around the boarding school.

As in the first point, that the area around the boarding school is a mirror of the social life of the community, so it will indirectly become trend for anyone who is new or has been in the area for a long time. This is because a culture will be carried out and agreed upon by a group of people and passed down from generation to generation as a sign that they have agreed on the culture together.

3) The need for the existence of an institution

A boarding school certainly stands under the auspices of a foundation or institution. An institution is an agency (organization) whose purpose is to carry out a scientific investigation or carry out a business. Therefore, an institution needs to do branding so that it can be known to a wide audience. The public sphere is one of the appropriate media so that an institution, especially a boarding school, can show its existence in order to achieve its goals.

4) A means of information for the general public.

The public sphere is the easiest and closest media to the community. This is because the public sphere is a medium for providing information directly to the general public. Therefore, an agency or institution, or even an individual uses the public space to convey information aimed at the general public so that the meaning can be understood by readers.

4. Conclusion

Jombang has a special designation or nickname as "the City of Santri". This is indicated by the linguistic situation of the city landscape of Jombang which represents it in several categories

of language signs in public spaces. Language signs that indicate the identity of the city of Jombang as a city of *santri* are categories of road signs, advertising or promotional signs, warning signs, building names, information signs, and objects.

The categories of language signs then refer to ways of representation which are classified into five ways, namely (1) representation through naming shops, buildings, and community groups using Arabic written in Latin letters, (2) representation through naming roads, gang, and institutions using the surname or the founder of the Islamic boarding school, (3) representation through the provision of special information for *pondok santri,* (4) representation through promotion of Islamic boarding school-based schools, and (5) representation through other objects. The five ways of representation are scattered in all categories of language signs found. Then, there were also factors that influenced the presence of language signs that represented Jombang as a city of *santri,* namely (1) being close to the boarding school area, (2) following trend which is done by other subjects around the boarding school, (3) the need for the existence of an institution, and (4) information facilities for the general public.

When viewed from the point of view of using the language in public spaces, the actual nickname of Jombang as a *santri* city has been represented. However, if it is seen from the appearance of its location in public space, the number, size of the writing, and its aesthetic elements, its current existence still needs to be developed again so that Jombang in addition to getting the nickname as a *santri* city as well as a religious tourism destination.

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