

## Analysis of the Linguistic Landscape of Signboards in Japan (A Semiotic Study)

Putu Dewi Merlyna Yuda Pramesti<sup>1✉</sup>, Gede Satya Hermawan<sup>2</sup>

Universitas Pendidikan Ganesha<sup>1,2</sup>

✉ Jl. Udayana No.11, Banjar Tegal, Singaraja, Kabupaten Buleleng, Bali 81116

E-mail: dewi.merlyna@undiksha.ac.id<sup>1</sup>

**Abstract** - Language is a marker of social changes occurring in society. Plus, there is an attitude of prescriptivism, namely glorifying language considered more modern, causing the emergence of name plates using English which are then written in katakana, the number of which continues to increase. The linguistic landscapes view cities as texts. This means that language is widely used in public spaces in urban areas. Landscape linguistics is the presence of language between spaces and places. The research is interdisciplinary due to various language presence issues that interact with the language of others in public spaces. Other than issues, there is beautification function on sign board as a communication tool. Thus, the question for the discussion is how beautification function is work on store sign board? The method used is qualitative research. Research plan using the linguistic landscape theory model of Landry & Bourhis (1997). Two linguistic functions of the landscape were found: informational and symbolic. This research describes landscape phenomena linguistics in Nagasaki prefecture, and Okita Prefecture which will be studied semiotically. Looking the beautification function on Japanese sign board, the discussion shows the aesthetics tool on the Japanese sign boards at Nagasaki prefecture, and Okita Prefecture, used color, and font size to draw attraction from passing people. The esthetic itself from choose color background, such as yellow, red-white, pink, and black.

**Keywords:** information, linguistic landscape, semiotic, symbolic

© 2024 Politeknik Negeri Bali

---

### 1. INTRODUCTION

Linguistic landscape (LL) is a study of 'writing on display' in public space. Speaking of public space, Coulmas (2009) agrees with Habermas's opinion that public space is not merely a 'space' but rather urban society enters it. Linguistic landscape research is usually

found in urban areas (Coulmas, 2009; Landry & Bourhis, 1997). There is a term 'global city' that is tied to the image of a 'container', including the concentration of skills and resources that guarantee the city's strength and ability to develop further. At a more descriptive level, urban LL currently refers primarily to areas where large businesses, department stores, supermarkets, coffee shops, libraries, public institutions, and association offices of all kinds are concentrated (Ben-Rafael, et al., 2010). On public and commercial signs in the area or region, there is important information and symbols as markers of the relative power and status of the linguistic community that inhabits the area (Landry & Bourhis, 1997). This is the focus of linguistic landscape research.

The linguistic landscape research can do by using discourse analysis method (Yendra et al, 2021). Yendra et al (2021) shows the critical discourse analysis can be alternative method. On the research, Yendra et al (2021) explain about critical linguistic landscape studies can be a method to explain about a sign in the public space relate to social practice and community ideology. The example of critical linguistic landscape studies such as, research from Rahman and Muntasir (2022) explained about immigrant language at Asian Australian community; Riani et al (2021) compared about sign board on urban and sub-urban high school; Duizenberg (2020) described cross cultural and multilingual of sign board; and the discussion from Yusuf and Putrie (2022) about materiality and community identity representation from a sign board at mosque.

Next, the research of Guo and Zhao (2020) describe about urban linguistic landscape as discourse communication has five functions: information function, symbolic function, economic function, cultural function, and beautification function. Based on five functions from Guo and Zhao (2020), this research focusing about beautification function. Beautification function press on aesthetics aspect. Like color choice, word placement, font size, and the placement of sign board itself. For this kind purpose, this research used store or restaurant name sign board as a subject analysis and semiotics feature on it as object analysis. The location research at Nagasaki prefecture, and Okita Prefecture. Then, the research question is, how beautification function work on Japanese sign board at Nagasaki prefecture, and Okita Prefecture? Therefore, this research discussion purpose is describing the aesthetic aspect of sign board in Japan.

## **Linguistic Landscapes**

Initially, linguistic landscapes were created as territorial markers. It started with language planners, language planners in Belgium and Québec were the first to realize the importance of marking the boundaries of linguistic areas through the regulation of language use on public signs including billboards, street signs, and commercial signs, as well as on place names (Landry & Bourhis, 1997). Landry & Bourhis (1997) showed the situation in Belgium which is divided into two language areas, Flanders in the north with

the Flemish language and Wallonia in the south which speaks French. Road signs, information signs, and advertisements in each of these areas use the language used except in Brussels as the capital of Belgium using both languages (Landry & Bourhis, 1997). From the point of view of the separation of language areas, the linguistic landscape developed in the study of cities that use mono or more languages. Coulmas (2009) shows research related to the use of markers in urban areas, pioneering studies are about cities: Brussels (Tulp 1978), Montreal (Landry and Bourhis, 1997), Jerusalem (Spolsky and Cooper 1991), Paris and Dakar (Calvet 1994). Then the linguistic landscape research in a region can have two basic functions: informational function and symbolic function (Landry & Bourhis, 1997).

Therefore, the development of environmental linguistics relies on the combination of contributions from various disciplines. Having the linguistic environment become habitual and understood as a common area symbolic framework, public space can be made easier for residents, advertising agencies, designers, investors, sponsors, local governments, entrepreneurs, and shopkeepers to live and work. It becomes a suitable place for the social environment. Then, the language environment can become a kind of intersection between professional and social interests (Duizenberg, 2020).

Furthermore, language is an important medium for conveying thoughts, feelings, and various information in people's lives, and the language landscape is the expression of written language in the public space. The language landscape becomes a linguistic symbol when disseminating information in the public space, and is a dynamic discourse process of multifaceted social interaction in society. Communication in the language landscape relies on designers to adhere to certain social conventions, transform the intention and meaning of communication into a linguistic symbol, transmit information to society through a relatively stable medium, and allow society to use various linguistic symbols to elaborate modal combinations and form meanings (Guo and Zhao, 2020).

### **Informational Function**

Since languages and regions are rarely linguistically homogeneous, the linguistic landscape also provides information about the sociolinguistic composition of the language groups inhabiting the region in question. Public signs may be monolingual, bilingual, or multilingual, reflecting the diversity of language groups present in the region. The dominance of one language over others on public signs may reflect the relative power and status of competing language groups (Landry & Bourhis, 1997). In such situations, one may find that the majority of public signs are written in the language of the dominant language group, while only a few common signs are found in the language of the weaker language group. In some cases, outdoor public signs may only display the language of the dominant group, while weaker languages may coexist with

the dominant language on signs inside state and private buildings (Landry & Bourhis, 1997). Included with public space are not an empty space. That signs are full with power, inequalities, challenges and struggles. All kind factors can be a reason that interpretation in the linguistic landscape is never fixed and stable (Heinrich, 2016).

Alternatively, public signs may be written bilingually, with each sign displaying the language of the dominant group more prominently than the language of the weaker group. Indeed, the dominant language on public signs is often the language of the majority inhabiting the region or administrative area in question. However, the language used on public signs may be the language of the dominant minority group, which may impose its language on other linguistic groups, even though they constitute the majority of the population (Landry & Bourhis, 1997). Then, for the language displayed on resident signs, most are monolingual, with foreign residents in their native language and Japanese for Japanese residents. In other words, signs are in a foreign language for foreigners and Japanese for Japanese residents. It has been found that such language display is not suitable for international signs (Yamashita, 2013). These differences are interpreted using concepts of power and solidarity: official signs were primarily designed to express and reinforce existing power relations, while unofficial signs used foreign language to communicate solidarity against foreign ones (Backhaus, 2006).

The previous research on linguistic landscape such as: Putri, Nurjaleka, and Afifah (2024), described about virtual linguistic landscape; Phuong Tran, and Thanh Hoang (2022), explained about linguistic landscape analysis used semiotic approach; and Wang (2015), showed a case study on sign board at university. All three previous research gives an example of differentiate analysis linguistic landscape.

## **Symbolic Function**

The over-representation of an in-group language on public noticeboards may symbolize the strength and power of demographic and institutional control over that language group relative to other language communities in the intergroup environment. Publicly marking a language as in-group therefore implies that the demographic weight of the group is large enough to justify such marking in the linguistic landscape. Publicly labeling a group's language implies that the group has gained some degree of institutional control over key sectors of state functioning, such as the economy, mass media, education, health, defense, and civil affairs (Landry & Bourhis, 1997). Public indications of an in-group language may also symbolize the vitality of an ethno-linguistic group in other areas of institutional support, such as cultural production, commercial activities, and religious activities. The presence or absence of a competing language in a particular area of the linguistic landscape may therefore symbolize the strength or weakness of a competing ethno-linguistic group in the intergroup environment (Landry & Bourhis, 1997).

## **Sociolinguistics Point View**

Spolsky (2008) considers public signs as evidence of a geographically defined multilingual language community, that is, a sociolinguistic ecology of an environment whose boundaries can be defined demographically. As with any study of language management, when studying public signs, it is important to identify the actors (initiators, owners, sign-makers, and other key participants), the intended audience, and any authorities (local, regional, and central governments) that set the rules for signs. There is a risk of misinterpretation of focusing on literacy rather than sign as a language, since the distribution of spoken and written languages is very different and sign as a language is easier to identify and count than spoken, but the weighting will determine which has the main influence. About the results. If the reader status is considered to be the most important, one would expect that the sign as a language would be used in which most people can read. These methodological issues need to be recognized in any work on counting signs.

Multilingual signage not only aids in communication but also social inclusion. As Japanese society becomes more diverse, increasing the visibility of multilingual signs becomes important for promoting social inclusion (Nakamura, 2022). Like using an English as a sign. English texts in addition to Japanese may reflect that beginning of international language rather than a foreign language. English may not have formal status in Japan, but it may function as a de facto working language for specific functions in any social context (Seargeant, 2011). There is some error too. Barrs (2015) gives some example English errors in Japanese sign board and it's become understandable because English it self had position as international language in Japan.

It is important to recognize the initial distinction between advertising under the control of the company or enterprise that owns or produces the sign, and advertising influenced or regulated by national policies and laws. Taking into account these provisions, a further distinction must be made between signs and advertising within the workplace, and signs and advertising outdoors (especially on buildings and in shop windows), and physically separated signs and advertising (such as public posters). Although sign counting studies have theoretical problems and the results must be interpreted with caution, they offer a way to study some aspects of the sociolinguistic ecology of public spaces. The construction of theoretical models that take into account language choices in public signs has begun (Spolsky, 2008; Hult, 2008).

## **2. METHOD**

Research conduct by interpreting a sign board. An outdoor Japanese sign board was specifically chosen. The interpretation is solely based on linguistic features, semiotic signs, and place information.

## **2.1 Research Design**

The research employs a qualitative method. The study describes the analysis of the sign boards outdoors. Linguistic landscape used as study approach.

## **2.2 Research Data**

The sign board was found at Nagasaki Prefecture and Okita Prefecture Japan. There were seven collected data related to store or restaurant information. Found six sign board at Nagasaki prefecture, and one sign board at Okita Prefecture.

The specific place been chosen such as: general store, restaurant, cosmetics shop, direct selling store from manufacture, and laundry service shop. The difference of chosen place can describe the variation information each sign board. The sign board took at Unzen Nagasaki Japan, and Sugo Roadside station, Sugou, Taketa Okita Japan.

## **2.3 Data Collection Instrument**

A camera used to shoot the signboard. Then, collected in the data collection table. Mark the sign, and reduce the unrelated sign.

Conduct observations by looking at the supporting signs around the signboard and recording them on the data card. Then see the relationship between the linguistic signs on the sign board and find the relationship between the information and the selected place. This is done so that the suitability of the information can be accounted for in this study.

## **3. RESULTS AND DISCUSSION**

There seven sign boards were related with restaurant or shop at Nagasaki Prefecture and Okita Prefecture. The results are below.

### **Cosmos Drugstore**



**Figure 1.** Cosmos Drugstore

The sign board found at Nagasaki prefecture. Store location at 706 Azumacho Ushiguchimyo, Unzen, Nagasaki 859-1107, as a branch store: Cosmos Unzen Shiyakushomae. The sign board had red color background and the font is white. The upper information is ‘disukaunto duraggu’ -discount drug-. The information explains the drugstore cheaper than other. The loanword noun *disukaunto* -discount- as a sign there is rebate for price and associate with adjective cheap. Loanword noun *duraggu* itself as sign of ‘drugstore’. The lower information is drugstore name ‘kosumosu’ -Cosmos-. The drugstore name had bigger font to showed the brand. All font using *katana*, for loanword and drugstore name.

### Family Mart



**Figure 2.** Family Mart

The sign board found at Okinawa prefecture. Store location at 682-1 Azumacho Ushiguchimyo, Unzen, Nagasaki 859-1107, as a branch store: FamilyMart Unzen Azumacho. The sign board had green color background and white stripe. At white stripe there are store name ‘FamilyMart’, writing with *romaji*. The bottom of white stripe there is *kanji* ‘ sake ’ as symbol of liquor ‘shurui’ and *tabako* -tobacco-, writing with *hiragana*. This sign giving information the store selling liquor and tobacco also even though the store name has noun ‘family’ in it. Other, there is second sign board. On the second sign board had color background white with blue stripe. The upper of sign board written kanji ‘ginkou’ bank and follow abbreviation of automatic teller machine: ATM. The sign gives information the store has ATM also. The bottom of sign had pictogram ‘a person does eat’. This kind pictogram giving information the store has space for people whose want eating on site.

FamilyMart or other supermarket signs are part of linguistic landscape. Commonly supermarket sign is made at the private sector, and reflect interest to the brand. The part of sign become cross-cultural or cross linguistic (Matwick, and Matwick, 2019). The Matwick, and Matwick (2019) research shows how supermarket create a local sign for products their sell.

## Oshare Hausu ‘You’



**Figure 3.** ‘You’

The sign board found at Nagasaki prefecture. Store location at 540-2 Azumacho Ushiguchimyo, Unzen, Nagasaki 859-1107, as a main shop: *Oshare Hausu YOU Honten*. The sign board can separate as two area. The red one is an information about the store and the white one is an information about the selling brand. The store name is ‘You’ written in romaji with white color font. For giving more information about the store the upper of ‘You’ there is *konshugo* ‘oshare hausu’. The *konshugo* consist two words: *kango oshare* -stylish- and *gairaigo hausu* -house-. The *konshugo oshare* itself contain prefix o- and *kango share* -stylish-. The *konshugo* ‘oshare hausu’ gives information the store selling cosmetic and skin care (*keshouhin hanbai*). This is reinforced by the written cosmetic brand at white color area. There is written four brands: *Kanebo*, *Lissage*, *Shiseido*, and *Albion*. The brand written by *romaji* and the bottom each brand name written the *katana* or *kanji* of the brand.

From far, people can see the top of sign boards. Red color giving people a first attention. Then people can easily read a word ‘you’. At that moment the interested people with the sign will come closer to fulfill their curiosity. The end they will read another sign above ‘you’, it is *konshugo* ‘oshare hausu’. People who are still don’t get the meaning behind off than kind *konshugo*, will looking another sign. The last sign to giving people more clues are the cosmetic brands. Thus, the chain of sign created by the sign board designer helps people get the store information. This also pleasantly makes people attentive to the sign.



## Azuma Miso



**Figure 4.** Azuma Miso

The sign board found at Nagasaki Prefecture. Store location at 440-1 Azumacho Ushiguchimyo, Unzen, Nagasaki 859-1107, as a branch store: JA Shimabara Unzen Agatsuma Branch. Behind the store building there is an agricultural manufacturer: JA Shimabara Unzen Azuma Agricultural Processing Association, the manufacturer processing local community agricultural products and the store as a seller for the product. The sign board had black color background, and white font. Written Japanese calligraphy there is three main information's. The first one is slogan of the product: *furusato no yasashisa fuu* -the gentle atmosphere of home-. This slogan giving expression about the product can remind people about hometown. The second one with bold font is the product name: Azuma Miso, with the red stamp at bottom to show original product. The miso is paste as basic ingredient for miso soup (traditional Japanese soup consisting of a dashi stock). The last one, the red arrow sign gives information store place, with caption *chokubaijo* (direct sales store). The bottom of caption written: *azuma nousan kakou kumiai* (azuma agricultural processing association), information about store owner company.

## Mine Cleaning



**Figure 5.** Mine Cleaning

The sign board found at Nagasaki Prefecture. Place location at 62–62 Azumacho Okobamyo, Unzen, Nagasaki 859-1106. The sign board had red color background, and white font. The biggest font is informing the people ‘what kind of place is there, written in katakana ‘kuriningu’ -cleaning (laundry)-. The name of place written on the right: Mine, and on the left written information about the place itself is main store (honten koujo). Other than one main sign board, there is other sign board gives information about type of clothe or linen such as: zubon ‘pants’, kotatsu futon ‘kotatsu quilt’, kotatsu shiki moufu (kotatsu blanket). On the sign board used a lot katakana because its makes a metaphorical reference to the West (Kallen and Dhonnacha, 2010: 30).

The written ‘zubon’ sign had red color background, and white found. Placed right behind the main board sign. Then, the written ‘kotatsu futon kotatsu shiki moufu waribikichuu -kotatsu quilt, kotatsu blanket on discount’ had blue color background, yellow font for ‘kotatsu futon kotatsu shiki moufu’, and white font with red block for ‘waribikichuu’. Placed on front of main sign.

Other than three sign board, there is other sign gives information about the laundry place. People while come in the store can read the all information and make easier to choose the kind service they want.

## **Shiki**



**Figure 6.** Kaigo

The sign board found at Nagasaki Prefecture. Place location at 344-1 Azumacho Ushiguchimyo, Unzen, Nagasaki 859-1107. The sign board had yellow color background, and colorful Japanese font. Read from the top, shinsen-na yasai ‘fresh vegetable’: this sign explain ‘the store only sell fresh vegetable’; hana bentou ‘flower and lunch box’: this sign also explain ‘the store sell flower and lunch box’; next the bigger sign is ‘manju’ -steamed bun with a sweet bean paste filling-: this sign with bigger font because the store sell the popular and delicious ‘manju’ and became food mark for the store; and the last mochirui -various kind of mochi-: the sign also shows the store sell various kind of mochi. There is green dot line and separate the area from top to bottom. The bottom area, written

store name: shiki (written in kanji). At the above store name, written in hiragana: fureai taimu (interaction time), and at the below store name, written phone number.

This sign board used yellow color as a ‘catch attention’ tool for a pass by people. Not only the yellow color, but the colorful words become the attention media too. Even though foreign people can’t read kanji words, they still get curiosity from the sign board. Look by communication, this sign board gives information to people who understand the Japanese language and can read kanji. Aesthetically, the sign board represents a local store and the store sells a local product only.

### **Raichiku**



**Figure 7.** Raichiku

The sign board found at Oita prefecture. Place location at 989-1 Sugou, Taketa, Oita 8796184 (inside the Sugo Roadside Station). The sign placed on the store roof, with white color background, and bold black color font. Written in English: grilled burgers Raichiku, that’s inform the restaurant name Raichiku and serving grilled burger. On the right side there is restaurant logo, and the left side there is burger picture. On the window, there four poster and represent burger menu, the sign includes with picture, jargon, and menu name. Written sign used English or loanword like: Grilled Burger on the board sign, it shows the words suit on the contemporary Japanese culture (Kallen and Dhonnacha, 2010). Other, Barss (2017) said using romaji and English can make foreign customer understand what kind store their come in or what kind product the store sell.

## **4. CONCLUSION**

The discussion shows two linguistic functions of the landscape: informational and symbolic. The informational gives four pieces of information: a. the place name, b. the description of the business, c. the business or product slogan or jargon, and d. the information of place location or phone number. The symbolic expression of the business icon like there is a fun place, formal place, or family-friendly place, by choosing the color background of the signboard and chosen font color. Other than that, there is a product picture used as an illustration and a pictogram used as a visual language. Thus, the

beautification function on the Japanese sign boards at Nagasaki prefecture, and Okita Prefecture, used color, and font size to draw attraction from passing people. The esthetic itself from choose color background, such as yellow, red-white, pink, and black.

## REFERENCES

- Backhaus, P. (2006). Multilingualism in Tokyo: A look into the linguistic landscape. *Linguistic Landscape*, 52-66. <https://doi.org/10.21832/9781853599170-004>
- Barrs, K. (2015). Errors in the use of English in the Japanese linguistic landscape: Understanding how erroneous uses of English in Japan are often more than just careless mistakes. *English Today*, 31(4), 30–33. doi:10.1017/S026607841500036X
- Barss, K. (2017). English in the Japanese Linguistic Landscape: An Awareness-Raising Activity Examining Place, Form, and Reason. *Studies in the Humanities and Sciences*, Vol. LVIII No. 2, 211-224.
- Duizenberg, M. R. (2020). Linguistics landscape: A cross culture perspective. *Linguistics and Culture Review*, 4(1), 15-28. <https://doi.org/10.37028/lingcure.v4n1.17>
- Guo, Y., & Zhao, B. (2020). The Discourse Communication Function of Urban Linguistic Landscape. *Advances in Social Science, Education and Humanities Research*, volume 537. *Proceedings of the 2020 International Conference on Language, Communication and Culture Studies (ICLCCS 2020)*, pp. 86-89. Atlantis Press.
- Heinrich, P. (2016). “Scaling” the Linguistic Landscape in Okinawa Prefecture, Japan. *Internationales Asienforum*, Vol. 47 (2016), No. 1–2, pp. 33–55.
- Hult, F. M. (2008). Language Ecology and Linguistic Landscape Analysis. In E. Shohamy & D. Gorter (Eds.), *Linguistic landscape: Expanding the scenery* (p. 88). Routledge.
- Kallen, J. L., & Dhonnacha, E. N. (2010). Language and Inter-language in Urban Irish and Japanese Linguistic Landscapes. In E. G. Shohamy, E. B. Rafael, & M. Barni (Eds.), *Linguistic landscape in the city* (p. 19). Multilingual Matters.
- Landry, R., & Bourhis, R. Y. (1997). Linguistic landscape and Ethnolinguistic vitality. *Journal of Language and Social Psychology*, 16(1), pp. 23-49. <https://doi.org/10.1177/0261927x970161002>
- Matwick, K., & Matwick, K. (2019). Linguistic landscape and authenticity in a Japanese supermarket in Singapore. *Open Linguistics*, 5(1), pp. 532-552. <https://doi.org/10.1515/opli-2019-0029>
- Nakamura, J. COVID-19 Signs in Tokyo and Kanagawa: Linguistic Landscaping for Whom? *Asia-Pacific Social Science Review*, vol. 22 No. 3, September 2022, pp. 80-94
- Putri, I., Nurjaleka, L., & Afifah, M. (2024). Virtual linguistic landscape during post-covid 19 in Haneda airport public space. *Journal of Language and Literature*, 24(1), pp. 263-278. <https://doi.org/10.24071/joll.v24i1.6736>
- Phuong Tran, L. P., & Thanh Hoang, T. N. (2022). Semiotic Influences of Linguistic Landscapes in the Little Japan Towns in Ho Chi Minh City-Vietnam. *Eurasian*

- Journal of Educational Research*, 99(99), pp. 1-25.  
<https://doi.org/10.14689/ejer.2022.99.001>
- Rahman, F., & Muntasir. (2022). Linguistic Landscape: Reports on Immigrant Language at Asian-Australian Community. *EduLite: Journal of English Education, Literature, and Culture*, vol. 7, no. 2, August 2022, pp. 373-385.  
<http://dx.doi.org/10.30659/e.7.2.373-385>
- Sergeant, P. (2011). The Symbolic Meaning of Visual English in the Social Landscape of Japan. In: Sergeant, P. (eds) *English in Japan in the Era of Globalization*. Palgrave Macmillan, London. [https://doi.org/10.1057/9780230306196\\_10](https://doi.org/10.1057/9780230306196_10)
- Spolsky, B. (2008). Prolegomena to a Sociolinguistic Theory of Public Signage. In E. Shohamy & D. Gorter (Eds.), *Linguistic landscape: Expanding the scenery* (p. 25). Routledge.
- Wang, J. J. (2015). Linguistic Landscape on Campus in Japan— A Case Study of Signs in Kyushu University. *Intercultural Communication Studies XXIV* (1) 2015, pp. 123-144.
- Yamashita, A. (2013). The Linguistic Landscapes of Multicultural Living Areas in Japan. *Akemi Nihongo*, vol. 18 Special Edition, pp. 207-221.
- Yendra, Dalimunthe S., F., & Nofiadri, N. (2021). Critical Linguistic Landscape Studies: An Alternative Concept to Critical Discourse. *Jurnal Gramatika: Jurnal Penelitian Pendidikan Bahasa dan Sastra Indonesia*, vol. 7, no. 1, pp. 31-42.
- Yustika, W., R., Ningsih, A., W., Novitasari, M., & Zulkarnaen, M., S. (2021). A linguistic Landscape Study in Indonesian Sub-urban High school signages: an Exploration of Patterns and Associations. *Journal of Applied Studies in Language*, Vol. 5 Iss. 1, June 2021, p. 134—146. <http://ojs.pnb.ac.id/index.php/JASL>
- Yusuf, K., & Putrie, Y., E. (2022). The Linguistic Landscape of Mosques in Indonesia: Materiality and Identity Representation. *International Journal of Society, Culture & Language*, 10(3), pp. 1-20. <http://dx.doi.org/10.22034/ijscsl.2022.550006.2570>