

The Development of Madurese Language Posters as a Medium for Preserving the Madurese Regional Language at Religious Tourist Sites

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ABSTRACT

This research aims to understand the conditions and strategies of using the Madurese language in the social life and to explore the usage and preservation of the Madurese language among teenagers of teenagers who are part of the youth community. The design of this research is a descriptive qualitative study by collecting visual repertoires. Data obtained from the linguistic landscape of the public space at the religious tourism site in Bangkalan, namely the Mosque and the Tomb of Syaikhona Cholil. We took some photo in tourism area for evidence that includes the use of language in public spaces and images of the linguistic landscape of the photographed tourist destinations. This research examines the posters at tourist attractions that are not yet in the Madurese language. These posters are revitalized into posters containing Madurese text accompanied by symbols and images, so that these posters can be read in two or three languages: Madurese, Indonesian, and English. The research results show that some of youth joined the Karang Taruna play a role in preserving the Madurese language as a cultural heritage, one of which is by creating Madurese language posters that are placed in the Madura tourist area. The Madurese language posters placed in various corners of the religious tourism area are very significant in preserving the Madurese language for visitors, especially local tourists from Madura Island.

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1. Introduction

Regional languages hold the status of tribal or ethnic languages that are also protected by the state. This is stated in the explanation of the 1945 Constitution Chapter XV Article 36, which states that "In regions that have their own languages, which are well-maintained by their people (such as Javanese, Sundanese, Madurese, and so on), these languages will be respected and preserved by the state. These languages are also part of the living Indonesian culture." The statement shows that regional languages in Indonesia are not only preserved by their communities but also by the government. However, along with the passage of time and technological advancements, regional languages are increasingly being displaced and even threatened with extinction. This happens because language is closely related to society. This relationship is similar to Indonesian, which is rooted in Malay as a lingua franca or connecting language in the archipelago, and later elevated as the language of unity. Since then, the Indonesian language has continued to evolve, with many new terms and words emerging to meet the needs of an increasingly modern society. Besides Indonesian, the influence of foreign languages also contributes to the shift in regional languages.

Language shift often occurs in bilingual or multilingual communities due to interlanguage interaction. Although not all language shifts lead to the extinction of a particular community, it is still important to pay attention to the linguistic situation in an area to prevent language extinction. There are many factors that contribute to language shift, such as the influence of global culture, migration, industrialization, economic changes, urbanization, and prestige factors. Based on information from (Kompas, February 14, 2007) cited by (Yuliawati, 2008), around 726 out of 746 regional languages in Indonesia are threatened with extinction, but only 13 regional languages have more than one million speakers, including Javanese, Batak, Sundanese, Balinese, Bugis, Madurese, Minangkabau, Rejang Lebong, Lampung, Makasar, Banjar, Bima, and Sasak. Some regional languages even have very few speakers left, such as the languages in Halmahera and Maluku, which now only have dozens of speakers remaining. (Yuliawati, 2008, p. 1; Wicaksono et al., 2021; Rahman et al., 2022; Youngsun et al., 2024).

This research focuses on the use of the Madurese language in religious tourist sites in Bangkalan Regency. As the gateway to Madura Island, Bangkalan Regency has many tourism opportunities. Currently, tourist attractions include nature tourism, religious tourism, heritage tourism, culinary tourism, cultural tourism, and batik.

Adequating management of tourist destinations, various potentials of the tourism sector will play an important role in increasing local income. Managing tourist destinations is not just about handling administration, finance, and regulations, but also managing other aspects, such as the language used to name or label public spaces, especially around tourist destinations.

One of the religious tourism destinations in Bangkalan is the mosque and cemetery complex of Syaikhona Cholil in Martajasah. In the Bangkalan district, there are the most visitors in the Bangkalan regency. Religious tourism destinations are one of the mainstay tourist attractions in Bangkalan Regency, with the highest number of foreign and domestic tourist visits compared to other tourist destinations. (BPS Statistik Kabupaten Bangkalan, 2021).

As mentioned earlier, the Madurese language is one of the regional languages that is starting to be displaced and even threatened with extinction. The Bangkalan community is a bilingual or multilingual society. In this context, bilingualism or dual language use, as explained by (Chaer, 2004, p. 84), refers to the use of two languages by an individual in daily activities. Many people in the area come from Central Java or East Java and speak Javanese. Additionally, the younger generations and young families in the region now more often use Indonesian, even teaching Indonesian as the first language to their children.

The linguistic landscape in public spaces of religious tourist destinations also presents the function of each sign and represents identity, both social and cultural identity. The presence of linguistic landscapes in each region is a characteristic of that region and can indirectly reflect the geographical situation of the area as well as the demographic conditions of its population. Differences in the linguistic landscape of an area are influenced by many factors, such as the standard of living of the community, the lifestyle patterns of the community, and of course, the status of the area. (Artawa & Mulyawan, 2005; Wicaksono et al., 2020; Rahman & Weda, 2019; Karubaba et al., 2024; Ko et al., 2025).

Related to the linguistic landscape displayed in tourist areas, LL represents the identity of the society, community, and region. In studies related to names or labels, LL can refer to or identify people, objects, or locations. Naming or labeling has a more complex purpose as a marker in daily life besides having this identification purpose. Names indicate various cultural, social, religious, and ethnic information. This makes social interaction easier (Kumala, 2021).

The Madurese language plays an important role in protecting the Indonesian language from foreign influences. Protector here is defined as the characteristic of the Madurese people in preserving and maintaining what they have. The sustainability of the Madurese language is only possible thanks to the responsibility and good character of its users. If the Madurese people have a strong character, they will not be willing to lose the Madurese language that they have used and possessed for a long time.

The ability of Madurese speakers to maintain their language could be the reason why Indonesian can absorb vocabulary from Madurese. It would feel strange if Indonesian adopted a lot of Madurese vocabulary, but Madurese itself had become extinct because its speakers were unable to preserve it. On this basis, this research is conducted with the aim of contributing ideas for the preservation of the Madurese regional language.

Moreover, the relationship between language and tourists cannot be separated from the presence of language in public spaces, especially at tourist destinations. For example, studies conducted by (da Silva et al, 2021), (Sibarani et al, 2021), and (Darmawan, 2017). Signs in public spaces use various languages, such as street and place names, shop and office signs, and directional boards. Linguistic landscape is the term for this linguistic discipline. Several researchers have conducted studies on the linguistic landscape of tourist attractions in various places. For example, (Nurul Azhar, 2009) studied the linguistic landscape in Madura Island The linguistic landscape in Malang was carried out by (Ardhian et al., 2021), studied the linguistic landscape in Malang; and (Laksana, 2023) studied the linguistic landscape in Bangkalan.

2. Methodology

The design of this research is a descriptive qualitative study by collecting visual repertoires. Data obtained from the linguistic landscape of the public space at the religious tourism site in Bangkalan, namely the Mosque and the Tomb of Syaikhona Cholil. The data are existed posters that includes the use of language in public spaces and images of the linguistic landscape of the photographed tourist destinations. This includes eight taxonomies of signs according to their function and usage that can be photographed for use as research data for language landscapes, namely (1) road signs,

(2) advertisement signs, (3) warning and prohibition notices, (4) building names, (5) information signs (instructions, opening hours), (6) warning signs (warning plaques), (7) objects (mailboxes), and (8) graffiti. (Karolak, 2022).

This research examines the posters at tourist attractions that are not yet in the Madurese language. These posters are revitalized into posters containing Madurese text accompanied by symbols and images, so that these posters can be read in two or three languages: Madurese, Indonesian, and English.

3. Result and Discussion

One of the tourist attractions in Bangkalan Regency is the Syaikhona Cholil Mosque. This mosque is named after Syaikhona Cholil bin Abdul Latif Bangkalan, one of the famous figures and Islamic scholars on Madura Island. This complex is a tourist destination and is used by many immigrants and pilgrims. With so many visitors, signs or language landscapes with their functions are necessary to provide directions and help visitors familiarize themselves with the environment.

3.1 Function of Language Posters

The function of language posters at the religious tourism site in the area of the mosque and the Syaikhona Cholil cemetery is as warning and prohibition signs, invitation signs, information signs, directional signs, and building signs. However, this study focuses on directional signs and places frequently visited by visitors.

a. Exit Sign Poster



Figure 1. Exit Sign Poster

In figure 1 above, there is a poster that contains text in three languages: Indonesian, Madurese, and English. From this poster, the purpose and function are very clear, which is a directional guide for religious tourism visitors. But, that's not the only purpose of this trilingual poster. This poster aims to preserve the Madurese language, especially for schoolchildren and teenagers, so that they not only learn foreign languages commonly found on posters or directional signs. From this poster, local visitors will continue to know foreign languages and will not forget their local language. Similarly, visitors from outside the city who read this poster will know that the Madurese word for "outside" is "kaloar." This trilingual poster aligns with the tagline of the Language Development Center in Indonesia, which is to preserve regional languages, prioritize Indonesian, and master foreign languages.

b. Poster of Place Information



Figure 2. Poster of Place information

The information sign in figure 2 is an information sign in the form of a directional guide. Because the Syaikhona Cholil mosque complex also has a cemetery complex, pilgrims who are not familiar with the location need to be shown the way to the cemetery so that they do not encounter difficulties. From this poster, local visitors continue to know foreign languages and also do not forget their local language. Likewise, out-of-town visitors who read this poster will learn that the Madurese word for mosque is *pabhejengan*.

c. Poster of Direction Sign



Figure 3. Poster of direction sign

In figure 3 above, there is a poster that contains text in three languages: Indonesian, Madurese, and English. From this poster, the purpose and function are very clear, which is to provide directional guidance for religious tourism visitors. But, that's not the only purpose of this trilingual poster. This poster aims to preserve the Madurese language, especially for schoolchildren and teenagers, so they not only learn foreign languages commonly found on posters or directional signs. From this poster, local visitors will still learn foreign languages and not forget their local language. Similarly, visitors from outside the city who read this poster will learn that in Madurese, "*masok*" means "enter."

d. Profile Information Poster

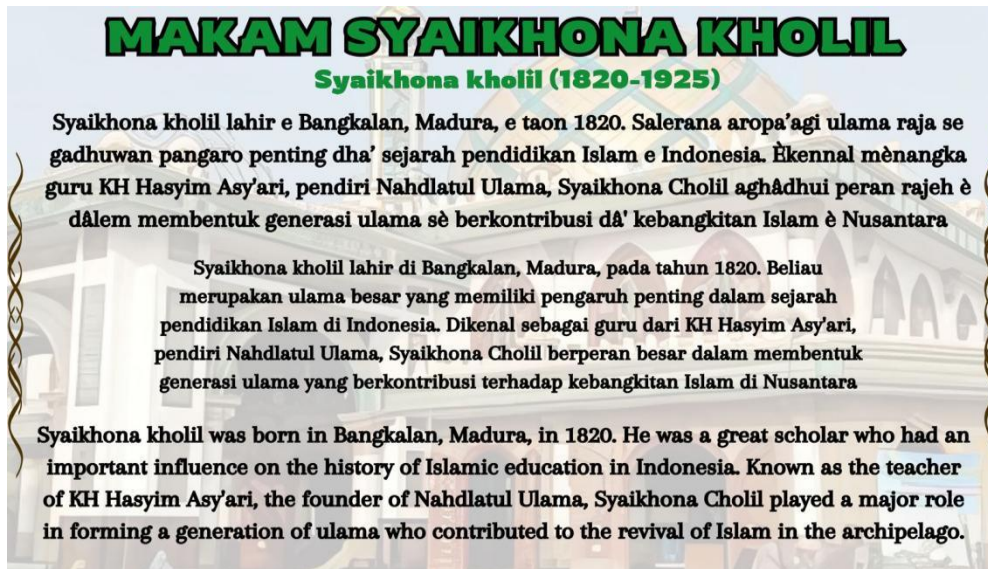


Figure 4. Profile Information Poster

In picture 4, there is a poster containing three languages that explain a brief profile of Syaikhona Kholil. From this poster, the purpose and function are very clear, which is to provide profile information for religious tourism visitors. But, that's not the only purpose of this trilingual poster. This poster aims to preserve the Madurese language, especially for schoolchildren and teenagers, so that they not only learn foreign languages commonly found on posters or directional signs. From this poster, local visitors continue to know foreign languages and also do not forget their local language.

e. Location Guide Poster



Figure 5. Location Guide Poster

The information sign in figure 5 is an information sign in the form of a location indicator. Because the Syaikhona Cholil mosque complex also has a cemetery complex, pilgrims who do not understand the location need to be shown the facilities and infrastructure so that they do not encounter difficulties. From this poster, local visitors continue to know foreign languages and do not forget their local language as well. Similarly, out-of-town visitors who read this poster will learn that the Madurese word for bathroom is "jheding".

f. Place Name Poster



Figure 6. Place Name Poster

The information sign in figure 6 is an information sign in the form of a location guide. Because the Syaikhona Cholil mosque complex also has a cemetery complex, pilgrims who do not understand the location need to be shown the facilities and infrastructure available at the cemetery so that they do not encounter difficulties. From this poster, local visitors continue to know foreign languages and also do not forget their local language. Similarly, out-of-town visitors who read this poster will learn that in the Madurese language, the women's restroom is called "*bebini*"

4. Conclusion

The Madurese language plays an important role in preserving the cultural wealth and identity of the Madurese people. Preserving this language means maintaining ancestral heritage and enriching the Indonesian language. The Madurese community, especially the younger generation, has a great responsibility to continue using, learning, and teaching the Madurese language. Thus, the Madurese language can survive and thrive amidst the influence of foreign languages. One of the best ways is to increase the number of trilingual posters at religious tourist sites.

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