



**International  
Journal of Society, Culture & Language  
IJSCL**

Journal homepage: [www.ijsc.net](http://www.ijsc.net)  
ISSN 2323-2210 (online)

## **Language Choice and Multilingualism on Restaurant Signs: A Linguistic Landscape Analysis**

**Ketut Artawa<sup>1a</sup>, Ade Mulyanah<sup>2a</sup>, Dwi Atmawati<sup>3a</sup>, I Made Suta Paramarta<sup>4b</sup>, Made Sri Satyawati<sup>5c</sup>, Ketut Widya Purnawati<sup>6c</sup>**

### **ARTICLE HISTORY:**

Received May 2023  
Received in Revised form July 2023  
Accepted July 2023  
Available online August 2023

### **KEYWORDS:**

Linguistic landscape  
Commercial public sign  
Multilingualism  
Restaurants  
Ubud

### **Abstract**

This research investigates the combination of the languages utilized on restaurant signs in Ubud, Bali, Indonesia. Among 279 collected data, it is found that three languages are mostly utilized for communication. Those languages are Balinese, Indonesian, and English. As the second result of the analysis, it is found that most of the collected signs combine Balinese and English as well as Indonesian and English. These combinations show that English dominates the communication system in public settings. Meanwhile, Balinese and Indonesian normally serve as part of the naming system on those signs. These two results conclude that Balinese and Indonesian still need to be introduced to obtain an equal position as the English language. Utilizing Balinese and Indonesian on public signs is one of the most practical solutions for providing them with public exposure. The presence of local languages on public signs combined with English is a mutually beneficial strategy for both business aspects and preserving local language and culture.

<sup>1</sup> Professor, Email: [tutartawa@gmail.com](mailto:tutartawa@gmail.com)

<sup>2</sup> PhD Candidate, Email: [adem004@brin.go.id](mailto:adem004@brin.go.id)

<sup>3</sup> PhD, Email: [dwi\\_bbs@yahoo.co.id](mailto:dwi_bbs@yahoo.co.id)

<sup>4</sup> Associate Professor, Email: [suta.paramarta@undiksha.ac.id](mailto:suta.paramarta@undiksha.ac.id) (Corresponding Author)  
Tel: +6-285-732225265

<sup>5</sup> Professor, Email: [srisatyawati@unud.ac.id](mailto:srisatyawati@unud.ac.id)

<sup>6</sup> Associate Professor, Email: [tuti@unud.ac.id](mailto:tuti@unud.ac.id)

<sup>a</sup> National Research and Innovation Agency, Indonesia

<sup>b</sup> Universitas Pendidikan Ganesha, Indonesia

<sup>c</sup> Universitas Udayana, Indonesia

<http://dx.doi.org/10.22034/ijsc.2023.2007382.3106>

© 2023 Artawa, Mulyanah, Atmawati, Paramarta, Satyawati, and Purnawati.

This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

## 1. Introduction

Varied businesses are supporting the tourism industry in Ubud, Bali, Indonesia. The restaurant has undoubtedly been one of this industry's most important businesses. They provide people with authentic culinary experience and access to get to know varied cultures from many different countries. One of the experiences in getting to know a certain culture in the restaurant business can be obtained through the cuisine and as simple as understanding the name of the restaurants themselves. Each restaurant has a unique name conveying its brand and elevating its signatures. These signatures can cover the taste of their authentic cuisine, tradition, culture, and the meaning behind their names.

The top three languages used in naming most of the restaurants in this area are Balinese, Indonesian, and English (Artawa et al., 2023). English is seen almost in all public signs owned by the government and private sectors (Artawa et al., 2023; Mulyawan, 2017). Therefore, many different cultures have influenced the LL situation in Ubud. Analyzing this situation will also provide the opportunity to further understand the sense of multilingualism in this region. The strong connection between LL situation, language, and culture goes in line with the idea proposed by Cenoz and Gorter (2017) that the study of the LL can, among others, provide important insights and a different perspective on language awareness and multilingualism. Using the appropriate name can entice prospective customers to learn more about the restaurant (Purnanto et al., 2022). In fact, before attempting to try the cuisine, people can get a clue or two to understand a glimpse of the culture a restaurant conveys through their names or any words used on their public signs. The LL situation in Ubud generally has been dominated by mixed cultures (Mulyawan, 2017). Specifically, signs owned by restaurant businesses seem to use varied languages for advertising their specialties, cultures, and authenticities (Tufi, 2022). Besides using English, these signs are also observed using Balinese as the local language and Indonesian as the national language. Both languages normally are used as the name of the restaurants. Meanwhile, English is mostly used to communicate the specialties or signatures these restaurants offer.

Interestingly, most restaurant signs will have the Balinese language on them. This practice follows *Peraturan Daerah (PERDA) Nomor 1 Tahun 2018* or the Regional Regulation (PERDA) Number 1 of 2018. Article 8 Paragraph 4 B of this Regional Regulation rules the use of Balinese language, script, and literature on public spaces throughout the island owned by the government and private sectors.

This regulation seems to be the ideal solution to introduce the Balinese language as part of the local culture. Putting Balinese scripts on public signs will stimulate and encourage curiosity from public audiences to find out what those unique scripts are read (Mulyawan et al., 2022). This first question will certainly lead to another question: discovering the meaning behind that particular word. This regulation proves that introducing and preserving the local culture can be achieved simply by providing the appropriate exposure it deserves. The appropriate exposure can come from either the prospective customers who are about to try the cuisine a restaurant serves or from the passersby. Passersby will normally observe their surroundings while heading to their destination. Public signs, therefore, are to grab passersby's attention in the very first place. A sense of multilingualism is certainly inevitable in this situation. However, the LL seems to provide a practical solution to coping with the linguistic problem in society. Providing exposure to the Balinese language in public space is one of the most practical solutions, enabling international audiences to learn about local culture (Mulyawan, 2021). Globetrotters are not only able to find important information, but they can also immerse themselves in the local culture by paying attention to the linguistic features of the country they visit. LL strategically provide a unique way to understand a certain meaning.

Some studies on the linguistic landscape of Bali have been conducted in the last decade. Most of the research focused on language contestation, language policy, language preservation, and multimodal communication in tourism areas (see Artawa et al., 2023; Mulyawan, 2019, 2020, 2021; Paramarta et al., 2022; Purnawati et al., 2022). None of those studies investigates the accommodation of Balinese, Indonesian and foreign languages on the signs for achieving commercial and language and cultural preservation.

The urgency of this research is to identify the linguistic strategies to accommodate business, Balinese and Indonesian preservation, and cultural purposes on the restaurant public signs in Ubud, Bali, Indonesia. Famously known as one of the most visited destinations in the world, Ubud has become a melting pot where varied cultures mix. Tourists visiting Ubud for a short holiday and the expatriates who call this village a home have brought their own cultures and lifestyles to Ubud. One example of a mixed culture can be observed through the communication system in public spaces. Ubud has no shortage of public signs with mixed languages to deliver a particular message to the audience. Public signs owned by restaurant businesses have a considerable potential to use varied languages or mix one language with another in advertising their specialties. Besides displaying their specialties and the type of food they are offering, the use of a particular language can provide a clue or two for the prospective customers about the culture these restaurants are all about to share.

The formulated problem of this research is to describe and analyze the languages utilized mainly on the public signs in Ubud. This first result will then provide a bigger picture of the role and the position Balinese and Indonesian languages possess in the communication system. This research attempts to utilize the Linguistic Landscape (LL) to address the issues happening with the linguistic situation in the community. Addressing the issue is one of the initial steps to solving them. Balinese language should be able to play a main and center role in its region. Paying attention to the composition of the languages on the public signs can show which language dominates each other. This domination can potentially show the local language's position and role over the other foreign languages. It is the initial step to solving a certain region's linguistic problem.

## 2. Theoretical Framework

Landry and Bourhis (1997, p. 23) coined linguistic landscape, which refers to "the visibility and salience of languages on public and commercial signs in a given territory or region". The definition provides a new framework in sociolinguistic research, especially in examining written language in the public space of a specific area. Linguistic landscape (LL) research continues to expand to various

territories, such as major cities (e.g., Hires-László, 2019; Karam et al., 2020; Papen, 2012; Shang & Guo, 2017). Linguistic landscape studies are also conducted in areas that serve as meeting points for people from various countries, such as tourist destinations and airports (e.g., Artawa et al., 2020; Bilá & Vanková, 2019; Prasert & Zilli, 2019; Woo & Nora Riget, 2020). Over time, LL research has also extended to the field of education (e.g., Andriyanti, 2019; Helm & Dalziel, 2017; Riani, 2021). LL studies continue to evolve in the physical world and the virtual LL, known as the virtual linguistic landscape (e.g., Biro & Biró, 2018; Ivkovic & Lotherington, 2009).

Landry and Bourhis (1997) state that public signs serve two main functions: informative and symbolic. The informative function refers to communicating the intended message by the sign maker, while the symbolic function involves indexing the language used on the public sign. Language indexing is interpretative and closely related to social, economic, political, cultural, and other interdisciplinary factors. The choice of language on public signs is influenced by three factors: the languages mastered by the sign maker, the languages known by the target readers, and the sign maker's expectations that arise from the readers' perceptions (Spolsky & Cooper, 1991).

The selection of languages on public signs in various parts of the world is often linked to the presence of English as an international language. English's dominance is associated with its economic impact, modernity, and high prestige, especially on public signs in tourist areas (Bruyèl-Olmedo & Juan-Garau, 2009, 2015; Huebner, 2006; Li, 2015; Ruzaitė, 2017; Vivas-Peraza, 2020). In the context of Indonesia, besides English, the Indonesian language is often found displacing regional languages to a marginal position on public signs. However, some studies indicate that for cultural tourism areas, the presence of local languages and scripts can support the authenticity of public signs. The local authenticity factor attracts tourists and indirectly contributes to preserving local languages and cultures (Nie & Yao, 2022; Song et al., 2022).

In order to better understand the contestation of the languages utilized on restaurant signs in Ubud, Bali, Indonesia, this research attempts to review several previous LL studies. Reviewing

them is expected to provide a bigger picture of the nature of the LL and utilize them as references in coping with the formulated problem of this research.

Purnawati et al. (2022) analyzed the contestation of languages in the heritage area of Gajah Mada Street, Denpasar, Bali, Indonesia. Indonesian was found to be the majority language used, followed by English. Another interesting result was that Chinese was not commonly used despite the area known as mostly inhabited by people of Chinese descent. These findings motivate this present study to anticipate the possibility that even though Balinese people mostly inhabit the research location, there might be a chance that most of the public signs are not in Balinese.

Like the above study, Mulyawan et al. (2022) studied the contestation of languages in Batukau Temple, a famous spiritual tourism destination in Bali. This study is conducted to view a different angle of language use in tourism. Most studies were conducted in Kuta, Ubud, and Sanur, a regular tourist destination. Surprisingly, the finding showed that the Balinese language is mostly used in this sanctum temple compared to other foreign languages, in contrast to Kuta, Ubud, and Sanur. Indonesian and English are used depending on the place and purpose of the signs.

On the other hand, Widiyanto (2019) had three formulated problems to solve. It was to understand (1) the languages used in informational signs accounting for the historical objects in Radya Pustaka Museum in Surakarta from the perspective of LL, (2) what languages are used in informational signs in the museum, (3) how the languages used from the size viewpoint and (4) how their positional configuration is. As the results, this second reviewed study found that the museum's stakeholders used monolingual, bilingual, and multilingual signs to provide information on historical objects. Languages are Indonesian and English. Meanwhile, other languages, such as Javanese, Indonesian, and English, were to give information on socio-linguistic composition in Surakarta. These results can be very beneficial in understanding the combination of many types of public signs, such as monolingual, bilingual, and multilingual. As Ubud has become one of the most visited destinations in the world, international interaction must also develop rapidly. This

situation likely provides another possibility that languages used in communication vary greatly.

Alternatively, Sahril et al. (2019) analyzed the phenomenon of linguistic landscape in Medan in the categories of onomastics, semiotics, and spatial. As the results of the analysis, it was found that foreign languages dominate the landscape in Medan City. Another interesting fact from this study was that Indonesia was no longer the sole authority in this research region. These results will be good references for this present study to understand what factors might influence the minority of Indonesian language in the communication system in public settings. This minority can also be anticipated happening in this present study. Reviewing the study will be expected to provide a bigger picture of the current linguistic situation in Medan City and Indonesia generally.

The last and most influential review of the current study is the work of Duizenberg (2020). This reviewed study concluded that multilingual signs and packaging are taken for granted in many multilingual countries. This attitude was mainly influenced by the fact that merchants may try to attract as many customers as possible or people realize that they serve a multilingual community. This situation seems to align with the idea proposed by Kasanga (2012). The languages used in public signs indicate what languages are locally relevant or give evidence of what languages are becoming locally relevant.

These reviewed studies possess a distinctive difference in terms of the formulated problem. However, each of them can provide enrichment to support this present study. This enrichment can also be utilized as a practical and theoretical reference for this current study.

### **3. Methodology**

#### **3.1. Corpus**

This qualitative study uses a descriptive method, as presented by Creswell and Creswell (2023). The data source of this research was 279 restaurant signs collected in Ubud, Bali, Indonesia. The observation method was applied in collecting the data. Concerning the fact that many different types of businesses are available there, it was important to observe them to distinguish the intended signs. Specifically, selecting those signs promoting the restaurant business was the initial step in the observation

method. Taking photos of each sign by mobile phone was the technique applied in collecting the data. Ubud, Bali, Indonesia, was the research location where the data was taken. Specifically, the data were collected from five areas in Ubud, which cover the area of Ubud Kaja, Ubud Tengah, Ubud Kelod, Sambahan, and Jalan Raya Ubud.

### 3.2. Procedure

After the data collection step, the data analysis was conducted. The analysis was based on the linguistic landscape theory proposed by Landry and Bourhis (1997) and the nature of language choice on public signs by Spolsky and Cooper (1991). Subjective interpretations assisted in understanding the linguistic situation in these five selected areas of Ubud and identifying the contestation of the languages utilized on restaurant signs in these areas. The analysis was mainly conducted to understand what languages are utilized on signs and the advantage of utilizing those languages toward the existence of Balinese as the local language and Indonesian as the national language. Combining formal and informal methods was applied in presenting the analysis results. Five photos were selected as the representative data as one of the examples of the formal method. Meanwhile, the technique in applying the informal method was by utilizing descriptive elaboration to detail the entire analysis.

## 4. Results

Among 279 restaurant signs collected, several different sub-categories were identified. Those sub-categories include signs for Bakery (2), Bar (16), Bar & Grill (1), Bar & Restaurant (4), Bungalow & Restaurant (4), Café (60), Café and Bar (1), Café and Roastery (1), Coffee Shop / Café (1), Cottages and Bar (1), Grill and Inn (1), Guesthouse and Restaurant (1), Ice Cream Shop (6), Inn and Restaurant (1), Lodge and Café (1), Lodge and Warung (1), Restaurant (101), Restaurant and Bar (8), Steak House (1), Villa and Restaurant (2), Warung (62), Warung and Guesthouse (1), Accommodation and Restaurant (1), Accommodation and Warung (1). Most of these signs utilize the combination of more than one language to communicate the businesses or specialties their restaurants have to offer. The top two combinations identified were between Balinese and English and Indonesian - English. Words in Balinese and

Indonesian generally serve as the adjective or part of the restaurant's name. Meanwhile, the English words are to explain the nature of the restaurants in detail.

English seems to be the dominant language utilized on signs in these areas. Despite this domination, the combination strategy can be one of the most promising ways to introduce both Balinese as the local language and Indonesian as the national language to the public audiences visiting Ubud. Public signs are powerful in providing public exposure to these two languages. Balinese and Indonesian often serve as part of the restaurant's name. Meanwhile, the English used details information, making it clear for audiences to understand the nature of their businesses or the specialties those restaurants offer. Therefore, it can be concluded that the role English plays in the communication system seems to be 'bigger' compared to the other languages. This factor can be one of the indications showing the domination English possesses. The following five restaurant signs are representative data to show the contestation of the languages on the selected signs. These representative data also show the combination of languages and how each is positioned on the sign.

Figure 1 shows an example of a bilingual sign between Balinese and English. The majority of language used on the above sign is English. There are nine English words: Pizza, Margherita, Nett, Free, WiFi, Open, Daily, AM, and PM. Meanwhile, the only Balinese word used is "Umah." The Balinese word "Umah" means a house or a place of stay. Therefore, the closest equivalent of the restaurant's name, "Umah Pizza", is a pizza house. This naming strategy resembles Pizza Hut, one of the world's most famous pizza restaurants or fast food chains. Putting the word *Umah* may sound quite similar to the word "Hut" in the Pizza Hut brand.

Apart from the similar notion created by these two words, *Umah* and Hut, the above sign can be a strategic option in attracting public audiences' attention to finding out more about the meaning of the word *Umah*. Combining more than one language to build curiosity in audiences is interesting. This curiosity will lead to their effort to learn about the nature of the business and understand the local language itself. Combining Balinese as the local language

in public space will potentially be an effective way to introduce and preserve its existence amid the globalized era nowadays. LL can therefore provide a practical solution in responding to the social or linguistic problem

happening in the community. The public sign is an important marketing tool for advertising a message or promoting a business. It also helps educate public audiences about the local heritage, such as the Balinese language.



**Figure 1**  
*Balinese & English Sign “Umah Pizza”*



**Figure 2**  
*Balinese & English Sign “Griya BBQ and Grill”*

Figure 2 shows another example of a bilingual sign combining Balinese and English words. The English words on this above sign include BBQ, the written abbreviation for barbecue. Other English words are “Grill,” “The” (shown on the sign missing the letter “h”), and the word “Best.” Meanwhile, “*Griya*” is a Balinese word meaning a house. Another interesting thing about this naming strategy is that guests to this restaurant or public audiences spotting this sign can learn about the Balinese philosophical life. The word “*Griya*” refers to a house belonging to the Balinese people with the highest caste in Bali. As it is widely known, Bali has four different castes. Those castes are *Brahmana*, *Ksatria*, *Waisya* and *Sudra*. *Brahmana* is a group of clergies who perpetuate their lives to carry out spiritual duties in the community. A group of leaders who perpetuates their lives to serve the government, such as warriors, nobilities, and royals, is in the category of *Ksatria*. A group of people involved in the trading industry is in the category of *Waisya*. Meanwhile, a group of people who worked as farmers or laborers is in the category of *Sudra*. The linguistic features can be very different from one caste to the others. Take, for instance,

people with *Brahmana* caste who call their homes “*Griya*.” *Sudra* caste calls their homes “*Umah*.” The language choice of this restaurant sign signals that a family with the caste of *Brahmana* owns it. Therefore the name of this restaurant is “*Griya BBQ and Grill*.”

This naming strategy proves that linguistic landscape, in general, or public signs specifically, can teach a local value to the public audiences. Diction does not only communicate the message about the types of food or meals a restaurant has to offer but also articulates the concealed message behind a restaurant. Besides serving as the restaurant’s name, the word “*Griya*” also provides an opportunity to learn Balinese culture’s philosophical values. Meanwhile, the other four English words, which include BBQ, Grill, The, and Best, serve as additional information declaring what type of restaurant and what variety of meals this place offers. In this case, combining a Balinese word and an English one creates a unique arrangement to attract the audience’s attention and introduce the local tradition. A linguistic landscape, therefore, can be a promising solution for preserving the local language in the urban setting.



**Figure 3**  
Indonesian & English Sign “Meet Mie Café”

Figure 3 is an example of a bilingual sign consisting of Indonesian and English words.

The above sign is a ramen or noodle restaurant. It can easily be identified from the logo. There

is a chopstick with ramen or noodle shaping the phrase “Meet *Mie*.” They are two English words and one Indonesian word on this sign. The first words, “Meet”, and the third, “Café” are English words. Meanwhile, the second word, “*Mie*”, is an Indonesian word that means ramen or noodle. According to the online Indonesian dictionary, this is a non-standard spelling (*Kamus Besar Bahasa Indonesia*, <https://kbbi.kemdikbud.go.id/>). The standard spelling is “*Mi*.” One of the considerations in selecting the non-standard word may be to be in rhyme with the last letter of the first word, “Meet.” This strategy can create a catchy visualization of the sign since the last letter from the third word, “Café”, also ends with “e.”

It is another indication that proves linguistics can create catchy visualization. Selecting the appropriate dictions and combining them into a unique arrangement can effectively create a linguistic visualization. In addition, the combination of these three also creates a unique sound. When pronounced together, the pronunciation can be heard like, “Meet Me Cafe.” Therefore, this restaurant is not only a place for guests to “meet” varied types of ramen or noodle, but they can also meet other people here. It can also be considered a catchy clue for everyone to ask their interlocutor to meet them in person. They will know which café to visit if they want to meet them.



**Figure 4**

*Indonesian & English Sign “Ayo! (Ada Yang Original) Fast Food Lokal”*

Figure 4 shows another bilingual sign collected. The above sign combined Indonesian and English words to articulate the nature of their business. The name of this restaurant is *Ayo!* The naming strategy seems a strategic way to obtain public audiences’ attention. First, the word “*Ayo!*” is easy to pronounce by almost all speakers from different countries. It is also easy to remember since it only consists of three letters. This composition makes this word looks and sounds catchy. Second, this name stands for something, another interesting part of this word. The first letter, “A”, stands for the word “*Ada*,” which means there is/are or exist(s). The second word, “*Yang*”, is one of the conjunctions

in Indonesian. This conjunction has the closest meaning to the English word “which.” Unlike the first two letters, “*Ada*” and “*Yang*,” which are Indonesian words, the third word, “*Original*”, is an English word. However, nowadays, many Indonesians, especially younger generations, tend to use this as the Indonesian word. The Indonesian for this word “*Original*” is actually “*Orisinal*.” Therefore, the closest equivalence for these three words is “There is Something Original.” This translation conveys that this restaurant has something original to offer, mostly about food, beverages, or even services.

Sense of bilingualism does not only reflect upon the last word, “*Original*,” but also from



the second phrase, which is “Fast Food *Lokal*.” The first two words are English, which is “Fast” and “Food.” Meanwhile, the last word, “*Lokal*”, is an Indonesian word, meaning local in English. The combination of the first phrase, “*Ada Yang Original*”, and the second phrase,

“Fast Food *Lokal*”, confirms that something “original” addressed here is about the original local food this restaurant has to offer. Linguistically speaking, “original” is strongly associated with “local”.



**Figure 5**

*English Sign “Lucky Family Coffee & Food”*

Figure 5 is one of the representative monolingual signs collected. Obviously, this sign only uses English to communicate its brand and description in public space. This sign consists of four words, which are all English words. These four words include “Lucky,” “Family,” “Coffee”, and “Food.” Identifying each word’s position can be another clue in understanding their role in communicating the entire message to the public. The phrase “Lucky Family” can be seen between the logo and the second phrase, “Coffee & Food.” Moreover, the phrase “Lucky Family” is strategically positioned in the middle of the sign. This position can be another plus factor in attracting audiences’ attention. The word “Family” can indicate that this restaurant is a perfect option for those wishing to have a great time gathering with their family members. Meanwhile, the second assumption drawn from the word “Family” is that this

restaurant may want to make their guests feel welcome whenever they come to this restaurant, just like a family. While the first phrase, “Lucky Family”, obviously serves as the restaurant’s name, the second phrase, “Coffee & Food”, serves as the additional information clarifying the nature of this business. This restaurant offers both coffee and food. The word choice of coffee is interesting because it indicates people can stop by for a casual drink.

## 5. Discussion

The dominance of English is undeniable in the public signs of restaurants in Ubud, Bali. This finding is relevant to the findings of various linguistic landscape studies conducted in other areas of Bali, such as Kuta, Candidasa, and Lovina (see Artawa et al., 2023; Mulyawan, 2017; Paramarta, 2022). The status of the areas

as destinations for travelers from all over the world makes English the primary language in the communication process through outdoor signage. Several studies also reveal the predominance of English on public signs in tourist linguistic landscapes all over the globe. Bruyèl-Olmedo and Juan-Garau (2015) found that English predominates the language choice of public signs in The Bay of Palma, Spain. They stated that English occupied an instrumental position in international communication at the tourist destination. In addition, English is the most popular language learnt in Europe. A similar finding is also reported by Kasanga (2012) that English combined with Khmer, the local language in Central Phnom Penh, Cambodia, predominate the linguistic landscape of the city to play informational and symbolic roles. Similar findings are also stated by Huebner (2006), Li (2015), Ruzaita (2017), Sariah et al. (2023), and Vivas-Peraza (2020) from various parts of the globe that confirm the existence of English as the most frequently used language on public signs combined with local languages. It suggests that the public sign makers pay close attention to the target readers of the media to convey informative and symbolic messages (Landry & Bourhis, 1997; Spolsky & Cooper, 1991). The public signs of restaurants in Ubud target mainly foreign tourists with diverse linguistic backgrounds. Therefore, English as an international language has become the lingua franca for communication on the public signs of restaurants in the area.

The dominance of English on the public signs in Bali's tourism areas could threaten the Balinese language as a local language and Indonesian as the national language (Permanadeli et al., 2016). In Ubud, restaurant owners strive to accommodate commercial interests while preserving local and national languages and introducing Balinese culture to international guests. This finding is in line with Mulyawan's (2017) research, stating that an ongoing process is aimed at internationalizing local culture and language in Bali's tourism areas. This activity represents a process of "glocalization", involving the government's issuance of regulations for preserving the Balinese language and culture and the restaurant owners as bottom-up actors of external signage. On the other hand, the finding on the dominance of English in Ubud contrasts with the dominant language found in the capital city

of Bali Province. Purnawati et al. (2022) found that in a tourist area located in Denpasar City, the most dominant language is not English but Indonesian. This difference is closely related to the notion stated by Spolsky and Cooper (1991) that emphasizes that the target readers of outdoor signs strongly determine the choice of the languages. The sign makers consider that in Ubud, the main targets of the restaurant business are foreign tourists, while in Denpasar, the main target is domestic visitors.

Combining the local language with the international language on public signs seems to be a strategic way to introduce and preserve the existence of the local language. Specifically, positioning the local language as the adjective will allow them to play a main and center role in attracting public audiences' attention. Introducing and preserving the local language can be done simply by providing the adequate exposure they deserve. The public sign can provide the needed exposure since public signs generally have a strategic place in public settings. The 279 restaurant signs collected in this research show that most signs are in bilingual forms with either Balinese and English or Indonesian and English. It shows that English still dominates the communication system in public settings in Ubud, Bali, Indonesia. This domination also can be perceived as indicating that Balinese as the local language and Indonesian as the national language still need to be introduced and used continuously.

The outdoor signs of restaurants in Ubud serve as informational and symbolic media, following a pattern that reflects the strategies adopted by the sign-makers in balancing commercial goals, preserving the local language, and introducing Balinese culture to tourists. The strategy employed is to use English for informational purposes, explaining product details on the external signs to be understood by international readers. Balinese and Indonesian languages are used in the restaurant names to enhance the restaurants' authentic atmosphere. Using Balinese or Indonesian lexical items as part of the restaurants' names convinces visitors of the authenticity of the products they purchase. This finding is relevant to the finding of Song et al. (2022) research on the use of ethnic characters or symbols in restaurants in China, which can enhance the impression of authenticity and increase the desire to shop at such restaurants.

The notion is termed as “iconization” by Zhang and Chan (2017) in their study of the tourist landscape of Macao. They proposed that identity marking become the main source of marketing efforts of tourism.

The combination of English, Balinese, and Indonesian languages supports preserving the local language and introduces Balinese culture to international tourists. Balinese culture, with its complexity, is reflected, in part, through the use of the Balinese language. The use of the high tongue of the Balinese language lexicon indicates a higher social class. Certain social class (or caste) identity is a complex cultural aspect represented by specific lexicons in outdoor signs (Edwards, 2009; Tektigul et al., 2022; Yusuf & Putrie, 2022). It arouses the curiosity of tourists to learn more about Balinese culture. According to Landry and Bourhis (1997), situations like this are categorized as the symbolic function of external signs. In their original definition of the symbolic function of public signs, Landry and Bourhis referred to the symbolic existence of a language in a territory. In addition, the result of this study adds a new notion that the complexity of the social structure of a region can also be represented by the presence of a specific language lexicon on the outdoor signs. Using Balinese and Indonesian lexical items strengthens the authenticity of restaurants in Ubud, ultimately increasing the restaurant owners’ revenue. In the end, a mutually beneficial process occurs between business aspects and the introduction of local language and culture, making this finding a bright spot for preserving local language and culture in Bali amidst close contact with international languages and cultures brought by tourists and the impact of modernization. This idea was also proposed by Nie and Yao (2022) that ethnic language, identity, religion, and culture may be accommodated as tourism commodities.

This research is still limited to the tourist area known as the cultural center of Bali. Further research on the relationship between commercial elements and the preservation of local language and culture needs to be conducted in other tourist destinations in Bali as Català-Oltra et al. (2023), in their study, confirmed that territorial variable contributes significantly to multilingualism. The implication of this research suggests applying strategies that balance and

support both business and the preservation of language and culture. Preserving the local language and culture will make Bali a sustainable cultural tourism destination and undoubtedly advance the tourism industry that relies on the local language and culture.

## References

- Andriyanti, E. (2019). Linguistic landscape at Yogyakarta’s senior high schools in multilingual context: Patterns and representation. *Indonesian Journal of Applied Linguistics*, 9(1), 85–97. <https://doi.org/10.17509/ijal.v9i1.13841>
- Artawa, K., Mulyawan, I. W., Satyawati, M. S., & Erawati, N. K. R. (2020). Balinese in public spaces (A linguistic landscapes study in Kuta Village). *Journal of Critical Reviews*, 7(7), 6–10. <https://doi.org/10.31838/jcr.07.07.02>
- Artawa, K., Paramarta, I. M. S., Mulyanah, A., & Atmawati, D. (2023). Centripetal and centrifugal interconnection on hotel and restaurant linguistic landscape of Bali, Indonesia. *Cogent Arts and Humanities*, 10(1), Article 2218189. <https://doi.org/10.1080/23311983.2023.2218189>
- Bilá, M., & Vanková, I. (2019). Tourist notices in the spotlight of linguistic landscape and translation studies. *Russian Journal of Linguistics*, 23(3), 681–697. <https://doi.org/10.22363/2312-9182-2019-23-3-681-697>
- Biro, E., & Biró, E. (2018). More than a Facebook share: Exploring virtual linguistic landscape. *Acta Universitatis Sapientiae, Philologica*, 10(2), 181–192. <https://doi.org/10.2478/ausp-2018-0022>
- Bruyèl-Olmedo, A., & Juan-Garau, M. (2009). English as a lingua franca in the linguistic landscape of the multilingual resort of S’Arenal in Mallorca. *International Journal of Multilingualism*, 6(4), 386–411. <https://doi.org/10.1080/14790710903125010>
- Bruyèl-Olmedo, A., & Juan-Garau, M. (2015). Shaping tourist LL: Language display and the sociolinguistic background of an international multilingual readership. *International Journal of Multilingualism*, 12(1), 51–67. <https://doi.org/10.1080/14790718.2013.827688>
- Català-Oltra, L., Martínez-Gras, R., & Penalva-Verdú, C. (2023). The use of languages

- in digital communication at European Universities in multilingual settings. *International Journal of Society, Culture and Language*, 11(1), 1–15. <https://doi.org/10.22034/ijscsl.2022.563470.2794>
- Cenoz, J., & Gorter, D. (2017). Minority languages and sustainable translinguaging: Threat or opportunity? *Journal of Multilingual and Multicultural Development*, 38(10), 901–912. <https://doi.org/10.1080/01434632.2017.1284855>
- Creswell, J. W., & Creswell, D. J. (2023). *Research design: Qualitative, quantitative, and mixed method approaches* (6th ed.). Sage Publications.
- 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>
- Edwards, J. (2009). *Language and identity*. Cambridge University Press.
- Helm, F., & Dalziel, F. (2017). Beyond the classroom: The impact of EMI on a university's linguistic landscape. In J. Valcke, A. C. Murphy & F. Costa (Eds.), *L'analisi linguistica e letteraria* (pp. 372-399). Centre for Higher Education Internationalisation.
- Hires-László, K. (2019). Linguistic landscapes in a Western Ukrainian Town. *Corvinus Journal of Sociology and Social Policy*, 10(1), 87–111. <https://doi.org/10.14267/CJSSP.2019.1.5>
- Huebner, T. (2006). Bangkok's linguistic landscapes: Environmental print, codemixing and language change. In D. Gorter (Ed.), *Linguistic landscape: A new approach to multilingualism* (pp. 31-51). Multilingual Matters. <https://doi.org/10.21832/9781853599170-003>
- Ivkovic, D., & Lotherington, H. (2009). Multilingualism in cyberspace: Conceptualising the virtual linguistic landscape. *International Journal of Multilingualism*, 6(1), 17–36. <https://doi.org/10.1080/14790710802582436>
- Karam, F. J., Warren, A., Kibler, A. K., & Shweiry, Z. (2020). Beirut linguistic landscape: An analysis of private store fronts. *International Journal of Multilingualism*, 17(2), 196–214. <https://doi.org/10.1080/14790718.2018.1529178>
- Kasanga, L. A. (2012). Mapping the linguistic landscape of a commercial neighbourhood in Central Phnom Penh. *Journal of Multilingual and Multicultural Development*, 33(6), 553–567. <https://doi.org/10.1080/01434632.2012.683529>
- Landry, R., & Bourhis, R. Y. (1997). Linguistic landscape and ethnolinguistic vitality: An empirical study. *Journal of Language and Social Psychology*, 16(1), 23–49. <https://doi.org/10.1177/0261927X970161002>
- Li, S. (2015). English in the linguistic landscape of Suzhou: Creative, fluid and transgressive English practices in a Chinese city. *English Today*, 31(1), 27–33. <https://doi.org/10.1017/S0266078414000510>
- Mulyawan, I. W. (2017). Glocalization of Balinese language as outdoor sign in Desa Adat Kuta Bali. *International Journal of Education*, 10(1), 82-87. <https://doi.org/10.17509/ije.v10i1.5042>
- Mulyawan, I. W. (2019). Impact of tourism on vernacular outdoor signs in Ubud, Bali, Indonesia. *ISVS E-Journal*, 6(1), 42–49.
- Mulyawan, I. W. (2020). Reading visual design of outdoor signs in Kuta (A case study of multimodal linguistic landscapes). *Cogent Arts and Humanities*, 7(1), Article 1748987. <https://doi.org/10.1080/23311983.2020.1748987>
- Mulyawan, I. W. (2021). Maintaining and revitalising Balinese language in public space. *Indonesia and the Malay World*, 49(145), 481–495. <https://doi.org/10.1080/13639811.2021.1910356>
- Mulyawan, I. W., Paramarta, I. M. S., & Suparwa, I. N. (2022). Language contestation at Batukau Temple, Bali (a linguistic landscape study). *Cogent Arts and Humanities*, 9(1), Article 2090651. <https://doi.org/10.1080/23311983.2022.2090651>
- Nie, P., & Yao, X. (2022). Tourism, commodification of Dongba script and perceptions of the Naxi minority in the linguistic landscape of Lijiang: A diachronic perspective. *Applied Linguistics Review*, 17(6), 1-27. <https://doi.org/10.1515/applirev-2021-0176>
- Papen, U. (2012). Commercial discourses, gentrification and citizens' protest: The linguistic landscape of Prenzlauer Berg, Berlin. *Journal of Sociolinguistics*, 16(1), 56–80. <https://doi.org/10.1111/j.1467-9841.2011.00518.x>

- Paramarta, I. M. S. (2022). Kontestasi bahasa pada tanda luar ruang di daerah pariwisata [Language contestation on the public signs in a touristic area]. *Sawerigading*, 28(1), 63-79. <https://doi.org/10.26499/sawer.v28i1.1003>
- Paramarta, I. M. S., Artawa, K., Satyawati, M. S., Purnawati, K. W., Suputra, P. E. D., & Sudana, P. A. P. (2022). Language contestation on the virtual linguistic landscape of the government website of Bali, Indonesia. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 14(3), 1–12. <https://doi.org/10.21659/rupkatha.v14n3.19>
- Permanadeli, R., Purwo, B. K., & Sukanto, K. E. (2016). *Posisi bahasa daerah, bahasa Indonesia, dan bahasa Inggris di lima kota besar di Indonesia* [The position of regional languages, Indonesian language, and English language in five major cities in Indonesia] [Conference presentation abstract]. Kongres Internasional Masyarakat Linguistik Indonesia (KIMLI) 2016, Menggali Kekayaan Bahasa Nusantara, Indonesia, 13–14.
- Prasert, K., & Zilli, P. J. (2019). A linguistic landscape analysis of Pattaya, Thailand's Sin City. *Discourse and Interaction*, 12(1), 75–95. <https://doi.org/10.5817/DI2019-1-75>
- Purnanto, D., Yustanto, H., Ginanjar, B., & Ardhian, D. (2022). English operation in public space: Linguistic landscape in culinary business of Surakarta, Indonesia. *Journal of Language and Linguistic Studies*, 18(1), 345–360. <https://doi.org/10.52462/jlls.186>
- Purnawati, K. W., Artawa, K., & Satyawati, M. S. (2022). Linguistic landscape of Jalan Gajah Mada Heritage Area in Denpasar City. *Jurnal Arbitrer*, 9(1), 27-38. <https://doi.org/10.25077/ar.9.1.27-38.2022>
- Riani, Y. W., Ningsih, A. W., Novitasari, M., & Zulkarnaen, M. S. S. R. (2021). A linguistic landscapes study in Indonesian sub-urban high school signages: An exploration of patterns and associations. *Journal of Applied Studies in Language*, 5(1), 134-146. <https://doi.org/10.31940/jasl.v5i1.2434>
- Ruzaitė, J. (2017). The linguistic landscape of tourism: Multilingual signs in Lithuanian and Polish resorts. *Eesti Ja Soome-Ugri Keeleteaduse Ajakiri*, 8(1), 197–220. <https://doi.org/10.12697/jeful.2017.8.1.11>
- Sahril, S., Harahap, S. Z., & Hermanto, A. B. (2019). Lanskap linguistik Kota Medan: Kajian onomastika, semiotika, dan spasial [Linguistic landscape of Medan City: Studies on onomastics, semiotics, and spatiality]. *Medan Makna: Jurnal Ilmu Kebahasaan Dan Kesastraan*, 17(2), 195-208. <https://doi.org/10.26499/mm.v17i2.2141>
- Sariah, S., Widiastuti, R., Mulyanah, A., Kurniati, A., & Riani, R. (2023). Language, identity, and modernity: A case of hotel images in Karawang City, Indonesia. *International Journal of Society, Culture and Language*, 11(2), 1–16. <https://doi.org/10.22034/ijscsl.2023.2003223.3051>
- Shang, G., & Guo, L. (2017). Linguistic landscape in Singapore: What shop names reveal about Singapore's multilingualism. *International Journal of Multilingualism*, 14(2), 183–201. <https://doi.org/10.1080/14790718.2016.1218497>
- Song, H., Yang, H., & Ma, E. (2022). Restaurants' outdoor signs say more than you think: An enquiry from a linguistic landscape perspective. *Journal of Retailing and Consumer Services*, 68, Article 103054. <https://doi.org/10.1016/j.jretconser.2022.103054>
- Spolsky, B., & Cooper, R. L. (1991). *The languages of Jerusalem*. Oxford University Press.
- Tektigul, Z., Bayadilova-Altybayeva, A., Sadykova, S., Iskindirova, S., Kushkimbayeva, A., & Zhmagul, D. (2022). Language is a symbol system that carries culture. *International Journal of Society, Culture and Language*, 11(1), 203–214. <http://doi.org/10.22034/IJSCSL.2022.562756.2781>
- Tufi, S. (2022). Situated spatialities and the linguistic landscape: A diachronic account of an emblematic square in Naples. *Social Semiotics*, 32(2), 240–261. <https://doi.org/10.1080/10350330.2020.1756585>
- Vivas-Peraza, A. C. (2020). English in the linguistic landscape of Thailand: A case study of public signs in Hat Yai. *Language Value*, 13(1), 23–57. <https://doi.org/10.6035/LanguageV.2020.13.2>
- Widiyanto, G. (2019). Lanskap linguistik di Museum Radya Pustaka Surakarta

- [Linguistic landscape at the Radya Pustaka Museum in Surakarta]. In R. A. Budiman (Ed.), *Prosiding seminar Nasional Linguistik dan Sastra* (pp. 255–262). Universitas Sebelas Maret. <https://jurnal.uns.ac.id/prosidingsemantiks>
- Woo, W. S., & Nora Riget, P. (2020). Linguistic landscape in Kuala Lumpur international airport, Malaysia. *Journal of Multilingual and Multicultural Development*, 43(5), 404-423. <https://doi.org/10.1080/01434632.2020.1742724>
- Yusuf, K., & Putrie, Y. E. (2022). The linguistic landscape of mosques in Indonesia: Materiality and identity representation. *International Journal of Society, Culture and Language*, 10(3), 1–20. <https://doi.org/10.22034/ijsc1.2022.550006.2570>
- Zhang, H., & Chan, B. H. (2017). The shaping of a multilingual landscape by shop names: Tradition versus modernity. *Language and Intercultural Communication*, 17(1), 26–44. <https://doi.org/10.1080/14708477.2017.1261674>