
Multilingual Characteristics of Touristic Linguistic Landscape of Labuan Bajo, Indonesia

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Abstract

Research on the tourist linguistic landscape from multilingual perspectives still needs to be explored in Indonesia. Therefore, this paper explores the multilingual characteristics of public signage in Labuan Bajo, a fascinating tourist place in Indonesia. The study employed Backhaus' (2007) analytical categories of linguistic landscape to analyze 410 photos of outdoor signage taken in tourist places, including Komodo National Park, hotels, restaurants, diving centers, souvenir shops, and café. Utilizing content analysis, it reveals that Labuan Bajo's touristic linguistic landscape consists of 14 languages: Indonesian, English, Manggarai, Italian, Arabic, Mandarin, Spanish, Bahasa Komodo, Sanskrit, Kupang Malay, Latin, French, German, and Dutch, that the existing languages primarily appear on the monolingual signs and only a few on the multilingual signs, that the code preference of the bi/multilingual signage is dominated by Indonesian, that the signs were produced mainly by non-government agencies, and that the complementary nature became the most visible in the bi/multilingual signage. The study uncovers Labuan Bajo as a tourist town characterized by multilingual inequality. English and Indonesian are the most significant languages cited, while Manggarai and Bahasa Komodo (local languages) are the least. This paper recommends that the local government regulates language use on public signage and that tourism business establishments provide Indonesian signs with proper English translations. Finally, this study may also contribute to the study of multilingualism. Linguistic landscape reflects the languages at work in a certain setting thus, underscoring the reality that the place is characterized by cultural diversity. Such reality may be used to help raise cultural awareness among learners and facilitate their acquisition of pragmatic competence.

Keywords: linguistic landscape; public signs; multilingualism; tourism

Introduction

The tourist linguistic landscape is an attractive area of inquiry in sociolinguistics, particularly in linguistic landscape research. It analyzes and interprets the presence of languages written on public signs in tourist spaces. Although studies have been conducted in this area in some countries such as Ireland (Kallen, 2009), Spain (Bruyèl-Olmedo & Juan-Garau, 2009), Hungary (Galgoczi-Deutsch, 2011), Thailand (Jocuns et al., 2015), and South Korea (Lee, 2019), it still needs to be explored, particularly in the Indonesian context as the country welcomes more and more international tourists to its tourist destinations.

In a broader scope, linguistic landscape (henceforth, LL) research investigates “the visibility and salience of languages on public and commercial signs” (Landry & Bourhis, 1997, p. 23). Its main goal is to analyze and “identify systematic patterns of the presence or absence of languages in public spaces” and to know people’s motives, ideologies, and perceptions concerning the use of languages on public signs (Shohamy & Ben-Rafael, 2015, p. 1). LL research examines language patterns used in institutions such as the work domain, government, schools, parks, community centers, and other settings, including tourist destinations. The study of these patterns indicates the relevance of the language that dominates. In multilingual countries, multilingual signs are present, which paves the way for an in-depth analysis of these signs.

Since tourists from different countries usually visit international tourist destinations, it is then assumed that multilingual signage in public spaces visited by tourists can facilitate their leisure experiences. Based on this assumption, this study examined languages on public signage in Labuan Bajo Town and its surrounding tourist destinations in Indonesia. The focus of the study is to document and describe the patterns of languages featured on the existing public signs from the multilingual perspective and to assess the extent by which the town and its tourist attractions are prepared to welcome domestic and international tourists.

Literature Review

One of the early studies on tourist LL is that of Kallen (2009), who examined the Irish LL in Galway and Ballinasloe in the Republic of Ireland, and Bangor and Newry in Northern Ireland. He found that the linguistic landscapes employ English, Irish, French, German, Italian, Spanish, Chinese, and Welsh. English is the most notable language, and Irish is second. Languages on the signage were written in Modern Roman fonts, Celtic-style fonts, the manuscript orthography of Irish, and Chinese orthography. He then argues that language policy, tourism, and community language use play a role in shaping “a landscape in which the tourist may be a targeted audience or merely an eavesdropper” (p. 282). Still in the same year, Bruyèl-Olmedo and Juan-Garau (2009) explored the linguistic landscape of S'Arenal Resort in Spain and discovered that the majority of tourists were German native speakers, and most tourists speak English. The tourists also expected the presence of English on public signs in hotels, restaurants, shops, and shopping centers. English was also the most prominent, followed by Spanish and German. The findings support the claim of Kallen (2009) that linguistic aspects play a significant role in the satisfaction of tourists. Another research on tourist LL was done by Galgoczi-Deutsch (2011), who investigated the languages on public signage of Hódmezővásárhely, a tourist town in Hungary. She observed that most places visited by international holidaymakers are ready to welcome them, as indicated by the existence of bilingual signs. All information about the services and directions in the hotels is written in English, making it a significant language.

Equally important is the study of Marten et al. (2012), who explored the tourist LL of six towns in Estonia, Lithuania, and Latvia based on the actual observations of LL and online LL as presented on official tourism websites. They reported that 23 languages were visible on the signage, dominated by the titular languages (Estonia, Lithuania, Latvia), followed by English, and with some distance by Russian; official websites are all in the respective titular languages, English and Russian. The study validates the claim of Kallen (2009) about the roles of languages for tourists, especially in terms of authentic experiences and security. More specifically, an authentic experience exists regarding the titular languages as the dominant languages in the three countries; international tourists feel secure because there are also English and Russian as *linguae francae* on the signage.

Another study is by Moriarty (2014), who analyzed the LL of Dingle, a tourist town in Ireland, from the perspective of language ideology. It was found that there were contesting language ideologies between the government and the local people in which the government advocates one distinct language for national unity while the residents promote multilingualism because of the Dingle tourism industry. Still in the European setting, Ruzaité (2017) examined linguistic landscapes in some tourist towns in Poland and Lithuania's border areas. It was revealed that English is the predominant language in the LL, and the multilingual signage was mainly made by the private sector. Furthermore, Bruyèl-Olmedo and Juan-Garau (2015) explored a minority language (Catalan, the official language of Mallorca) in the tourist LL of the Bay Palma Resort in Spain and noted only a limited presence of Catalan compared to Spanish (the national language) and English.

Besides these studies done in Europe, researchers in the Middle East and Asia likewise conducted studies on the tourist linguistic landscape. To begin with, Alomoush and Al-Na'imat (2018) investigated the LL of Petra in southern Jordan, and discovered that English is the most visible language in the LL. For the local people working in the tourism industry, the dominance of English in public signage is understandable because it is profitable for businesses. In the Asian context, Jocus et al. (2015) examined the LL of temples and heritage sites in Thailand, disclosing that Thai is highly important and English comes second. In general, signs in Thailand tourist spaces address different people (local Thais and foreign tourists) and express certain discourses, such as religious, commercial, and informational. In South Korea, Lee (2019) explored business signage in the tourist districts of Myeongdong and Insadong in Seoul, revealing the dominant presence of English on the signage.

Few studies on languages visible on tourist signs have also been done in Indonesia. First is the one by Mulyawan (2017a), who analyzed the LL of Kuta, a popular tourist destination in Bali, and discovered that the commercial signs written in English are the most prominent signage. Furthermore, as an advocate for maintaining the local identity from globalization effect, Mulyawan (2017b) examined the presence of the Balinese language on the outdoor signs of Desa Adat Kuta and found that only a few signs were written in the Balinese language. He then recommends that the local language should be used on public signs.

In addition, Khazanah and Kusumaningputri (2021) scrutinized the linguistic landscape of shop signboards located in Kuta Beach, Padma Beach, Sanur Beach, and Segara Beach in Bali based on the concepts of language as social power, presentation-of-self, and good-reasons perspective. They reported that English is the most prestigious language because it is considered a powerful language and can bring economic benefits. At the same time, the presentation principle is not the signage owners' primary concern.

Da Silva et al. (2021) conducted another study and examined the LL of Malioboro St., a popular shopping street in Yogyakarta, from the perspectives of “language presentation, language preferences, and sign informativeness” (p.295) and discovered that most of the signage is written in Indonesian which indicates proper implementation of language policy in Indonesia. The exclusive use of Indonesian may mean that multilingual characteristics of the street are not visible, even though students from different parts of Indonesia and international tourists usually visit that area.

Finally, Datang et al. (2022) investigated signboards of tourist accommodations in Labuan Bajo and observed that English is the most popular foreign language used on the signs, especially at Soekarno-Hatta Street, as the center of tourism business activities.

The foregoing literature review indicates that the existing studies on tourist linguistic landscapes in Indonesian settings were mostly conducted in Bali (Khazanah & Kusumaningputri, 2021; Mulyawan, 2017a, 2017b), one in Yogyakarta, Java Island (Da Silva et al., 2021), and another in Labuan Bajo (Datang et al., 2022). This means that there is a scarcity of tourist linguistic landscape research in Indonesia as it is still at the early stage of development. With only one reported study of Labuan Bajo’s linguistic landscape, languages on public signage of the town are still less documented, although the place increasingly welcomes international tourists. While this inquiry is similar to the study of Datang et al. (2022) regarding the description of language choice in Labuan Bajo’s linguistic landscape, it analyzed more signs totaling 410, compared to the 250 signs analyzed in their study corpus. Furthermore, the corpus of this study is not limited to tourist accommodation. In fact, it also covers tourist destinations near Labuan Bajo, the harbor, and the airport. As regards the scope of analysis, Datang et al. (2022) only focused on the signs containing proper names, while this study expands it to other samples like announcements, welcome signs, health precautions about the Coronavirus disease (COVID-19), and street directions. Additionally, this study is distinct from Datang et al. (2022) because while they employed onomastics, the history and origin of proper names as their theoretical background, this study employed Backhaus’ (2007) analytical categories of linguistic landscape to discover multilingual characteristics of the signage.

It is to be noted that the previous studies of the touristic linguistic landscape in Indonesia have not paid much attention to official signs and have not employed inter-coding methods to validate the analysis of LL items. To fill this gap, this paper presents evidence of official signs that form Labuan Bajo’s linguistic landscape resulting from the scrutiny of the researchers validated by independent coders.

Finally, this paper examines multilingual characteristics present in the LL of Labuan Bajo and its surrounding tourist sites. These are languages contained on the signage, language combination, official and non-official signs, translations, code preference, and visibility of a sign’s multilingual nature.

Framework for Analysis

This study was anchored on Backhaus’ (2007) analytical categories of LL and Reh’s (2004) model of LL to shed light on the multilingual characteristics of Labuan Bajo tourist linguistic landscape. Backhaus (2007) proposed nine analytical categories to classify the linguistic landscape items, namely: “1) languages contained; 2) language combinations; 3) official and non-official signs; 4) geographic distribution; 5) availability of translation or transliteration; 6) code preference; 7) visibility of a sign’s multilingual nature; 8) idiosyncrasies; and 9) layering”

(p. 65). The study applied these categories except variables 4, 8, and 9 to discover multilingual characteristics of Labuan Bajo and its surrounding tourist sites. The three excluded categories were considered not so relevant to the multilingual nature of Labuan Bajo's linguistic landscape, especially in relation to the coexistence of various languages on signage.

The first category was used to identify existing languages on the signage, while the language combination category was employed to analyze the combination patterns of languages like Indonesian-English. The category of official and non-official signs was utilized to identify the initiators of the LL items. Furthermore, the translation category was used in order to see to what extent the existing signage serves international tourists and the Indonesian population. Meanwhile, code preference was employed to identify visual hierarchies of languages on the bi/multilingual public signage. The category of visibility of a sign's multilingual nature was taken from the original version of Reh's (2004) taxonomy of multilingual signs and used to identify the multilingual nature of the existing signs. Reh (2004, cited in Backhaus, 2007) argues that "multilingualism becomes visible when different versions of a text appear on one carrier" (p. 34). She then proposes four classifications of a multilingual text: duplicating ("a text appears on a sign in exactly the same wording in two or more languages"), fragmentary ("the full content of a message is given in one language only, but selected parts have been translated into at least one other language"), overlapping ("if two or more languages on a sign give partially the same information but additionally convey different contents each"), and complementary ("the languages used contain different but interrelated information") (Backhaus, 2007, p. 34).

Methods

Research Design

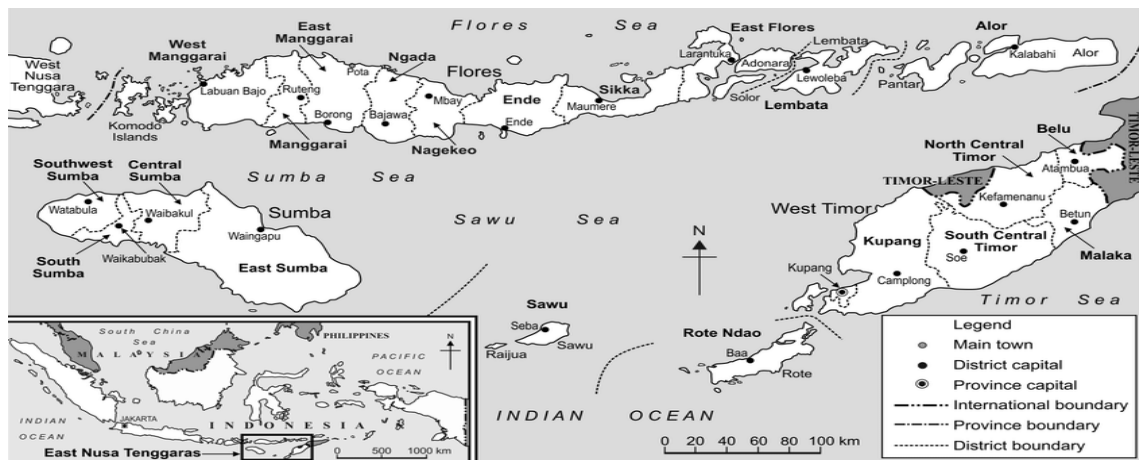
This study employed a descriptive-analytical design that focused on the descriptions of linguistic dimensions and contents of the linguistic landscape items as revealed in the photographs. Content analysis was used to identify the languages featured on the signage. In describing the presence of various languages in the collected samples, frequencies of existing languages were counted to determine the LL patterns from a multilingual perspective.

Research Sites

The data were collected in Labuan Bajo Town and Komodo National Park in West Manggarai Regency, East Nusa Tenggara Province, Indonesia (see Figure 1: Map of East Nusa Tenggara Province).

Figure 1

Map of East Nusa Tenggara Province (illustration by Lee Li Kheng, in Erb, 2015).



Labuan Bajo was purposely selected for this study because it has been chosen by the Indonesian government as a new premier tourist destination. The most popular tourist site in Labuan Bajo, Komodo National Park, was declared “as one of the New Seven Wonders of the natural world” in 2011 (Erb, 2015, p. 146). There was a significant increase in foreign visitors who came to the park, from 78,617 in 2016 to 125,069 in 2017 (BPS Kabupaten Manggarai Barat, 2017, 2018). This constant increase in tourist visits abruptly declined because of the outbreak of the COVID-19 pandemic in early March 2020. However, some local and international tourists began to visit the place again after the re-opening of Komodo National Park in July 2020 (Shalihah, 2020). During the pandemic, the visitors coming to the park were dominated by domestic tourists (38,529), compared to foreign tourists (13,089), which totaled 51,618 holidaymakers (BPS Kabupaten Manggarai Barat, 2021). Furthermore, Indonesian President, Joko Widodo, has chosen the place as one of five super-priority tourist destinations in Indonesia. The other four destinations are Danau Toba, Borobudur, Mandalika, and Likupang (Khumaini, 2019). Consequently, the Indonesian central government allocated a huge budget and spent a large amount on improving the town’s infrastructure and its tourist attractions, such as road widening and the renovation of Batu Cermin Cave tourist spot.

Research Procedure

The field study was conducted by the main proponent in October-December 2020 by taking photographs of public signs with captions that display the use of various languages. It observed the ethical standards pertinent to academic work and the health protocols due to the COVID-19 pandemic. Ethical measures were adhered to by obtaining permission from the Director of Komodo National Park, managers of hotels, restaurants, and other tourism business establishments, and at the same time, observing health precautions. Although challenging, fieldwork was made possible during the pandemic because the Indonesian government still allowed the people to have activities outside their houses as long as they observed health protocols. In taking photographs of public signage, the method of Backhaus (2007) was adopted in terms of defining the survey areas. Thus, parts of the town and tourist sites were visited, and these were the ones “most probably visited by tourists” (Galgoczi-Deutsch, 2011, p. 3) and accessible to the public, namely Soekarno-Hatta St., Pante Pede St., Yohanes Sahadun St., Alo Tanis St., Van Bekhum St., Gabriel Gampur St., Kasimo St., Waecicu in Labuan Bajo, as well as Komodo Village, and Loh Liang Resort in Komodo National Park. In this study, photographs of public signs were taken from tourism-related enterprises which meet the

following inclusion criteria in terms of location: 1) Outdoor; 2) Park: national not themed park; 3) Hotels: three-star hotels only; 4) Diving centers near the beach only; 5) Stores: souvenir shops only; 6) Restaurants located at the town proper; 7) Tour and travel agencies located at the town proper; 8) Bar, café and coffee shops located at the town proper, and Komodo National Park; 9) Harbor: the main seaport going to Komodo National Park; and 10) Airport: the main gateway to Labuan Bajo. These establishments have been operational for at least two years. Following Marten's (2010) method, personal observations during photographing were noted in the Observation Rubric (adapted from Golden, 2017; Malinowski, 2016).

The collected photographs were then scrutinized according to the inclusion criteria resulting in 410 photos as the research corpus of this study. Following Kallen's (2009) definition of sign, in this study, it was defined as "a single visible unified presentation" (p. 277). Thus, a sign can be "one single sign or as complex as a shop window with the shop name, advertising, and local notices all included in one ensemble" (p. 277). Each sign was coded in reference to languages contained, language combination, official and non-official signs, translation, code preference, and visibility of a sign's multilingual nature (Backhaus, 2007; Reh, 2004). It is to be noted that Indonesian signs were translated into English by the main proponent.

Data Analysis

The collected photographs were analyzed using content analysis (Krippendorff, 1989; Neuendorf, 2019) in order to identify trends and patterns of languages present on these signs to elicit the multilingual characteristics of Labuan Bajo. The analysis of the photos of public signs as visual representations of the linguistic landscape followed the steps in the content analysis, that is, design, unitizing, sampling, coding, drawing inferences, and validation (Krippendorff, 1989).

The unit of analysis is the word level and the phrasal level. A coding sheet was used to analyze the multilingual characteristics of the LL items. The sheet contained three columns: LL Items, Categories (languages contained, language combination, official vs. non-official, translations, code preference, and visibility of a sign's multilingual nature), and Results.

The photographs in the coding sheet were examined by two independent coders who are holders of a PhD in linguistics and proficient in both English and Indonesian to ensure the analysis' validity.

Findings

Multilingual Characteristics of the Signage

Languages Used on the Signage

Fourteen (14) languages are visible on the signage. These are Indonesian, English, Bahasa Manggarai, Italian, Arabic, Mandarin, Spanish, Bahasa Komodo (a local language of the natives of Komodo Island), Sanskrit, Kupang Malay, Latin, French, German, and Dutch. Besides foreign languages, there are four languages spoken in Indonesia: Bahasa Indonesia (or Indonesian, the national language), Bahasa Manggarai (a local language of the people in West Manggarai Regency), Bahasa Komodo, and Kupang Malay, the local language of the people in Kupang, the capital of East Nusa Tenggara Province. It is worth noting that Bahasa Komodo

is still preserved as a spoken language, although it is predominantly used in one village only, that is Komodo Village (Desa Komodo), part of Komodo National Park.

The table below shows the characteristics of the signage.

Table 1

Characteristics of the Signage

No	Signage characteristics	Items	Percentage (%)
1	Monolingual signage	222	54
2	Bilingual signage	153	37
3	Multilingual signage	35	9
	Total	410	100

As shown in Table 1, the existing languages appear mainly on the monolingual signage (54%), followed by the bilingual signs (37%), and only very few on the multilingual signs (9%). This means that most signs employ one language only to convey the message and that limited signage uses three or more languages as the means of communication. Meanwhile, quite a good number of public signs utilize two languages to convey a message.

The detailed distributions of the monolingual, bilingual, and multilingual signage are presented in Tables 2, 3, and 4, accompanied by some images as illustrations.

Table 2

Distribution of the Monolingual Signage

No	Monolingual signage	Items	Percentage (%)
1	English only	177	79.5
2	Indonesian only	42	19
3	Manggarai only	1	0.5
4	Italian only	1	0.5
5	French only	1	0.5
	Total	222	100

Table 2 reveals that the monolingual signs are classified into English only, Indonesian only, Manggarai only, Italian only, and French only. It is obvious that English monolingual signs are the most dominant signage in Labuan Bajo public spaces (79.5%). This finding may suggest that English, due to its high standing in the tourism industry, has occupied much public signage of the town and its tourist destinations, especially at Soekarno Hatta St. and Pante Pede St. as the main centers of tourism activities as well as Komodo National Park.

Figures 2 and 3 below illustrate English-only signage.

Figure 2

English-only sign



Figure 3

English-only sign



The sign in Figure 2 states “Parking Area”. This is appropriately placed in the parking area of a hotel at Pante Pede Street. Another English-only sign is portrayed in Figure 3. It is a public sign placed at Loh Liang Resort, Komodo National Park. The sign gives directions to the tourists and rangers regarding the right paths to take while strolling around the park. The use of English-only signs may cause problems for Indonesian visitors who do not know English. But this unpleasant situation can be minimized because all visitors to the park should report to the officials at the Front Office, and one or two rangers are assigned to accompany them to see dangerous giant lizards, popularly known as Komodo dragons.

In the distribution of the monolingual signage, the Indonesian-only signage comes second in terms of numbers. It signals the visible presence of Indonesian monolingual signage in the public areas of Labuan Bajo. Nonetheless, compared to the English monolingual signs, it is quite surprising that Bahasa Indonesia, the official language of Indonesia, is used in 19% of the monolingual signage only. Figure 4 below shows an Indonesian-only sign.

Figure 4

Indonesian-only sign



Figure 4 is a welcome sign at the gateway to Komodo Village from the seaport. It reads: “Selamat Datang di Kampoeng Wisata Komodo” (Welcome to the tourist village of Komodo). “BNI Berbagi” means BNI shares. BNI is the abbreviation of Bank Negara Indonesia, a government-owned bank in Indonesia.

Another Indonesian monolingual sign is portrayed in Figure 5. The sign was placed outside a restaurant located at Soekarno-Hatta Street. It describes a precautionary measure to

avoid the transmission of COVID-19 through the caption *WAJIB PAKAI MASKER* (It is required to wear a face mask). The capital letters highlight the importance of the precaution. An image in the box that illustrates a human face wearing a mask can enhance the meaning of the written words. However, the sign excludes tourists or restaurant customers who do not know Indonesian.

Figure 5

Indonesian-only sign



Table 3 provides the distribution of bilingual signage.

Table 3

Distribution of the Bilingual Signage

No	Bilingual signage	Items	Percentage (%)
1	Indonesian and English	106	69.28
2	English and Manggarai	9	5.88
3	English and Italian	7	4.58
4	Indonesian and Arabic	5	3.27
5	Indonesian and Kupang Malay	4	2.61
6	Indonesian and Bahasa Komodo	4	2.61
7	English and French	4	2.61
8	Indonesian and Manggarai	3	1.96
9	English and Kupang Malay	3	1.96
10	Indonesian and Latin	2	1.30
11	English and Spanish	2	1.30
12	Indonesian and German	1	0.65
13	English and Mandarin	1	0.65
14	English and Dutch	1	0.65
15	English and Latin	1	0.65
	Total	153	100

As can be seen, most of the bilingual signage contains English and Indonesian (69.28%), followed by English and Manggarai bilingual signage (5.88%). The prominence of Indonesian and English bilingual signage indicates that the initiators of the signage are aware of the presence of domestic and international tourists who need to know the meaning of the signage in Bahasa Indonesia and English. Bahasa Indonesia on the signage serves the

information needs of domestic tourists and residents about the place, while English provides information to foreign tourists regarding the location.

Figures 6 and 7 are samples of bilingual signage in Indonesian and English.

Figure 6

Indonesian and English bilingual



Figure 7

Indonesian and English bilingual



The sign in Figure 6 is located at Loh Liang Resort, Komodo Island. It reads: “*Hati-hati lintasan Komodo*” (Watch out Komodo crossing). Such bilingual sign helps visitors, both local and international tourists, to be cautious with Komodo dragons when they pass by that area. The sign is likewise important to enhance the safety of the visitors. Meanwhile, Figure 7 shows a sign of a hotel. It is mainly in English and partly translated into Bahasa Indonesia, informing the availability of rooms and the time to access the swimming pool. In Indonesian, *buka* means open.

The findings also indicate the presence of English and Manggarai bilingual signage (5.88%) and English and Italian bilingual signs (4.58%). Bahasa Manggarai and Italian are commonly used as proper names of tourism business enterprises with distinctive lexical meanings, as shown in Figures 8 and 9 below. The sign in Figure 8 is the name of a café in Bahasa Manggarai. *Molas* means beautiful, a trait usually attributed to a girl. The sign reflects an attempt to introduce local identity, through language as a symbol, to the modern lifestyle of tourism in the public space of Labuan Bajo. Foreign tourists may be interested to know the meaning of the word *molas* as they come to that café and be introduced to some Manggarai words. Figure 9 illustrates an example of the names of restaurants in Italian, for instance, *La cucina*, which means kitchen in Italian. True to its name, the restaurant serves Italian food, particularly pasta, and pizza, as its main dishes.

Figure 8

Manggarai-English bilingual



Figure 9

Italian-English bilingual



Although its existence is not so visible, the multilingual signs are also present in the LL of Labuan Bajo. Table 4 below presents the distribution of 35 multilingual signs found in the corpus of this study.

Table 4

Distribution of the Multilingual Signage

No	Multilingual signage	Items	Percentage (%)
1	Indonesian, English, Manggarai	11	31.42
2	Indonesian, English, Italian	8	22.85
3	Indonesian, English, Arabic	4	11.42
4	Indonesian, English, German	3	8.57
5	Indonesian, English, Bahasa Komodo	2	5.72
6	Indonesian, English, French	2	5.72
7	Indonesian, English, Spanish	1	2.86
8	Indonesian, English, Sanskrit	1	2.86
9	English, French, Latin	1	2.86
10	Indonesian, English, Manggarai, Bahasa Komodo	1	2.86
11	Indonesian, English, Mandarin, Spanish, French	1	2.86
	Total	35	100

Among the multilingual signs, the blending of Indonesian, English, and Manggarai signage is the most frequent (31.42%), followed by Indonesian, English, and Italian signs (22.85%). It is also interesting to observe that English is present in all the multilingual signs. This finding suggests that the initiators of the signage created it with international tourists in mind.

Figures 9 and 10 below display multilingual signage. Figure 9 contains three languages: Indonesian, English, and Manggarai. It is the name of a coffee shop near Labuan Bajo Airport. The name Kopi Mane is a combination of the Indonesian word *kopi* (coffee) and the Manggarai word *mane* (afternoon). The English word 'inspiration' can be associated with a positive mental stimulus visitors can have when they drink different kinds of coffee served in that place. Figure 10 illustrates a multilingual sign displayed in Komodo Village. It contains a message in three languages: Bahasa Komodo (*Mai Reheng Lee Kiling Modo*), English (Welcome to

Komodo Island), and Bahasa Indonesia (*Selamat datang di Pulau Komodo*). The inclusion of the local language in this ‘welcome’ sign is a good attempt to introduce the language to domestic and international tourists as well as other visitors who come to that village.

Figure 9

Indonesian, Manggarai, English sign



Figure 10

Bhs. Komodo, English, Indonesian sign



Language Combination

Similar to the finding that most bilingual signs are in Bahasa Indonesia and English, the language combinations in the bi- or multi-lingual signage mainly consist of Indonesian and English. Table 5 reveals that among 95 occurrences of the language combinations, the percentage of Indonesian and English combinations is the highest, at 35%. It then indicates that the initiators of the existing signage are familiar with both languages.

Table 5

Language Combinations in the Signage

No	Language combinations	Occurrence	Percentage (%)
1	Indonesian + English	33	35
2	English + Indonesian	19	20
3	Manggarai + English	10	11
4	Italian + English	4	4
5	Indonesian + Manggarai	3	3
6	Bahasa Komodo + Indonesian	3	3
7	Indonesian + Bahasa Komodo	3	3
8	Indonesian + German	3	3
9	Manggarai + Indonesian	3	3
10	Indonesian + French	2	2
11	Kupang Malay + English	2	2

12	French + English	2	2
13	Indonesian + Kupang Malay	2	2
14	Kupang Malay + Indonesian	1	1
15	English + Italian	1	1
16	English + Manggarai	1	1
17	Spanish + English	1	1
18	Indonesian + Manggarai + English	1	1
19	English + Indonesian + German	1	1
	Total	95	100

Figures 11 and 12 below exemplify the combinations of two languages on the signage. The sign in Figure 11 is the name of a hotel at Pante Pede Street. It is a combination of Indonesian and English. The sign reads “*Puri Sari Beach Hotel*”. Puri Sari is an Indonesian phrase that means *the main palace*, while Beach Hotel is an English phrase. Figure 12 presents a sign of a hotel and restaurant at Soekarno-Hatta Street. *Restaurant* is an English word, and *matahari* (sun) is an Indonesian word. Thus, the phrase ‘Hotel & Restaurant Matahari’ is a mixture of English and Indonesian.

Figure 11

Indonesian and English combination



Figure 12

English and Indonesian combination



Official and Non-official Signs

The existing public signs in Labuan Bajo and its surrounding tourist sites were primarily produced by non-government agencies. As indicated in Table 6, the signs created by private entities were found to be at 84%, while the signs made by government officials or agencies were rated at 16%.

Table 6

Official and Non-official signage

No	Official and non-official signage	Items	Percentage (%)
1	Official signage	67	16
2	Non-official signage	343	84
	Total	410	100

Most official signs are monolingual (53%), less than a half are bilingual (42%), and only a few are multilingual (5%), as illustrated in Table 7. In particular, Indonesian-only signs were the most prominent (36%), followed by bilingual signs in Indonesian and English (35%) and English-only signs (17%). The findings indicate that the official signs produced by the government officials in the tourist area of Labuan Bajo seemingly have not served the linguistic needs of domestic and international tourists who may expect at least the presence of Indonesian and English bilingual signage in the town and its tourist destinations. The official signs were mainly found in Komodo National Park, the harbor, and the airport.

Table 7

Distribution of Official Signage

No	Characteristics	Languages contained on the signage	Items	Percentage (%)
I	Monolingual	Indonesian only	24	36
		English only	11	17
		Sub-total	35	53
II	Bilingual	Indonesian and English	23	35
		Indonesian and Bahasa Komodo	2	3
		Indonesian and Latin	2	3
		Indonesian and Arabic	1	1
		Sub-total	28	42
III	Multilingual	Indonesian, English, Bahasa Komodo	2	3
		Indonesian, English, Italian	1	1
		Indonesian, English, Sanskrit	1	1
		Sub-total	4	5
Total			67	100

Figure 13 below illustrates an official sign.

Figure 13

Official sign in Bahasa Indonesia



The official sign in Figure 13 above is located at Loh Liang Resort, Komodo National Park. The sign serves as a reminder to the visitors to avoid feeding the animals. The Indonesian monolingual sign reads: *“Memberi makan satwa liar sama dengan membunuhnya secara perlahan. Satwa liar mampu mencari makan sendiri. Memberi makan pada satwa mengubah pola makan alami, mengurangi kemampuan bertahan hidup dan menyebabkan ketergantungan. Di alam liar mereka tidak butuh suplemen makanan dari manusia”*. (Feeding wild animals is the same as killing them slowly. Wild animals can look for their own food. Feeding wild animal changes their natural diet and reduces their survival ability resulting in dependence. In the wild nature, they do not need food supplements from human beings). The sign written in Bahasa Indonesia suggests that it is intended for Indonesian visitors and local people who live near the resort because the local people also know the official language of Indonesia. There is a presupposition that the locals and domestic visitors tend to feed animals and, therefore, should be warned. Nonetheless, the sign excludes international tourists who do not know Bahasa Indonesia, although the information is also equally important to them. It may be best that the warning be written in English to caution foreign tourists.

Other official signs are illustrated in Figures 14 and 15.

Figure 14

English-only sign



Figure 15

English and Indonesian sign



The English monolingual sign in Figure 14 was found outside the terminal of Labuan Bajo Airport. Drop Zone simply means that the vehicles only stop for a moment in that area so the passengers can alight immediately. This sign can be effective for passengers and drivers who know English, but it excludes ordinary Indonesians who are not knowledgeable in English. Another interesting sign is shown in Figure 15. It is an English-Indonesian bilingual sign at Loh Liang Resort, Komodo National Park. Most information is in Bahasa Indonesia, except for some English phrases about health precautions against COVID-19: *Booking Online*, *Physical Distancing*, and *Hand Sanitizer*. The sign indicates that the park authority had serious concerns about the spread of the Coronavirus disease among the tourists. However, the descriptions of the precautions are all in Indonesian. For example, *Physical Distancing: Setiap wisatawan diwajibkan menjaga jarak fisik minimal 1 meter selama berada di dalam kawasan Taman Nasional Komodo* translated to every tourist must maintain a physical distance of at least 1 meter while staying in Komodo National Park area.

As earlier shown in Table 7, Indonesian is present in the majority of the official signage but not in all signs as mandated by Indonesian Law No. 24 (2009) because 17% of the signs are in English only. The law, particularly Article 38 (1) emphasizes that the Indonesian national language must be used on road signs, direction signboards, public facilities, banners, and other information tools that refer to public services (Pemerintah Indonesia, 2009, p. 16). Thus, this finding indicates that language policies have not been effectively implemented even in the signs initiated or produced by government officials, such as the ones in Komodo National Park, the airport, and the harbor.

Concerning the characteristics of non-official signage, the majority of the signs are monolingual (54.80%), followed by bilingual (35.80%), and the least multilingual (9.30%), as demonstrated in Table 8 below. The data suggest that sign initiators consider English an important language because it is primarily used on the signage, as indicated in 167 English-only signs and 82 Indonesian and English bilingual signs.

Table 8

Distribution of Non-official Signage

No	Characteristics	Languages contained on the signage	Items	Percentage (%)
I	Monolingual	English only	167	48.68
		Indonesian only	18	5.24
		Italian only	1	0.29
		Manggarai only	1	0.29
		French only	1	0.29
		Sub-total	188	54.80
II	Bilingual	Indonesian and English	82	23.90
		Manggarai and English	9	2.62
		Italian and English	6	1.74
		Indonesian and Kupang Malay	4	1.16
		Indonesian and Arabic	4	1.16
		French and English	4	1.16
		Indonesian and Manggarai	3	0.87
		Kupang and English	3	0.87
		Indonesian and Bahasa Komodo	2	0.58
		Spanish and English	2	0.58
		Mandarin and English	1	0.29
		Indonesian and German	1	0.29
		Dutch and English	1	0.29
		Latin and English	1	0.29
		Sub-total	123	35.80
		III	Multilingual	Indonesian, English, Manggarai
Indonesian, English, Italian	8			2.33
Indonesian, English, Arabic	4			1.16
Indonesian, English, German	3			0.87
Indonesian, English, French	2			0.58
Indonesian, English, Bahasa Komodo	1			0.29
Indonesian, English, Spanish	1			0.29
English, Latin, French	1			0.29
Indonesian, English, Mandarin, Spanish, French	1			0.29
Sub-total	32			9.30
Total			343	100

Figures 16 and 17 exemplify non-official signs.

Figure 16

Non-official sign in English

Figure 17

Non-official sign in English and Indonesian



As shown in Figure 16, the English monolingual sign reminds customers in a hotel at Soekarno-Hatta Street to wash their hands properly to be spared from COVID-19. It seems this sign excludes Indonesian visitors who do not know English. The sign in Figure 17 was found in a souvenir shop near the airport. It informs the customers about the service time of the store and whom to contact if there is any concern. It can be noted that there is a blending of Indonesian and English in the phrase: *Jika ada keperluan hubungi pos security atau hubungi di nomor*. (If there is any concern, please contact the security guard or dial the following number.)

Besides the fact that tourism affects the rapid spread of English in Labuan Bajo public space, it also opens an opportunity for a few business people to introduce local identity to tourists by using local languages on the signboard of their business enterprises, as shown in Figure 18 below which themes a coffee shop name found in Komodo Village. It is a bilingual sign containing Indonesian and Bahasa Komodo. The sign was crafted by the shop's owner. There is a hand-written phrase, "*Kedai Kahawa*" which means *coffee shop*. *Kedai* is an Indonesian word (shop), and *kahawa* is a word in Bahasa Komodo (coffee).

Figure 18

Non-official sign in Indonesian and Bahasa Komodo



Translations

The existing signs have some translations. Table 9 below shows that the most frequent translation occurs from Indonesian to English (54%), followed by the translation from English to Indonesian (18%). There are also translations from one language to two other languages, such as Indonesian to English and Manggarai.

Table 9

Translations in the Signage

No	Translations	Occurrence	Percentage (%)
1	Indonesian (English)	27	54
2	English (Indonesian)	9	18
3	Arabic (Indonesian)	7	14
4	Indonesian (Latin)	2	4
5	Indonesian (Manggarai)	1	2
6	English (Mandarin)	1	2
7	Indonesian (Arabic)	1	2
8	Indonesian (English, Manggarai)	1	2
9	Bahasa Komodo (English, Indonesian)	1	2
Total		50	100

Figures 19 and 20 below illustrate signs containing translations.

Figure 19

Translation (Indonesian-English)



Figure 20

Translation (English-Indonesian)



Figure 19 provides the same information in Indonesian and English. The Indonesian word ‘*masuk*’ was translated into English ‘*in*’. The sign gives a direction to the parking area of a souvenir shop. Instead of translating the whole content of a message, the sign in Figure 20 presents a partial translation. It is an announcement sign in front of a restaurant at Soekarno-Hatta Street. The whole message was written in English and partly translated into Bahasa Indonesia. The translation is shown in the English phrase ‘*For Rent*’ and the Indonesian phrase ‘*Disewakan*’.

It is clearly shown in Table 9 that there are only very few signs providing the necessary translations needed by tourists. In tourist destinations, the important information on a sign is ideally written in at least two languages (Indonesian and English) so that it can become an effective means of communication for domestic tourists coming from different parts of Indonesia as well as international tourists.

Code Preference

Among 188 bi- and multi-lingual signs in the study corpus, Bahasa Indonesia and English are the most favorable languages in Labuan Bajo linguistic landscape. As shown in Table 10, in terms of code preference, the Indonesian national language obtained the highest percentage at 44%, followed by English at 43%. It indicates that initiators or creators of the signage consider Indonesian and English more important than other languages to deliver a particular message on a certain sign.

Table 10

Code Preference of the Bi/multilingual Signage

No	Code preference	Items	Percentage (%)
1	Indonesian	84	44
2	English	81	43
3	Italian	7	4
4	Manggarai	6	3
5	Bahasa Komodo	3	2
6	Kupang Malay	2	1
7	Latin	2	1
8	Spanish	2	1
9	Arabic	1	1
	Total	188	100

Figures 21 and 22 below display bilingual signs containing Bahasa Indonesia as the code preference.

Figure 21

Indonesian code preference



Figure 22

Indonesian code preference



In the visualization of the sign in Figure 21, all phrases were written in Indonesian except the Indonesian-English phrase ‘Terapkan Physical Distancing’. *Terapkan* means apply. It is a sign about COVID-19 precautions found at the harbor. Similarly, in Figure 22, the bilingual sign was written in Indonesian (*Bidara*) and Latin (*Zizyphus jujuba*). Bidara is the name of a tropical tree that grows in Komodo National Park. The code preference of this sign is Indonesian because it was written bigger than the Latin version.

In contrast, Figures 23 and 24 below exemplify bilingual signs in which the code preference is English. In Figure 23, the English word ‘blessing’ was written in a bigger font and positioned at the upper part, compared to the Indonesian phrase ‘rumah makan’ (restaurant). It is the name of a hotel and restaurant at Kasimo Street. Figure 24 also contains English and Indonesian bilingual sign. English is the code preference here because the English word ‘coffee’ was written in bigger font size than the Indonesian word ‘warung’ (coffee shop).

Figure 23

English code preference



Figure 24

English code preference



Bi/multilingual Nature of a Sign

The most visible multilingual nature of the existing signage is complementary. Table 11 reveals that complementary nature exists in 136 signs (72%). It means that most of the bi/multilingual signs contain various languages that express different but complementary information. Complementary nature refers to a sign containing messages written partly in different languages.

Table 11

Visibility of Signs' Bi/multilingual Nature

No	Characteristics of bi/multilingual visibility	Items	Percentage (%)
1	Duplicating	22	12
2	Fragmentary	16	9
3	Overlapping	14	7
4	Complementary	136	72
	Total	188	100

For example, Figure 25 below demonstrates a multilingual sign containing three languages: English, Manggarai, and Bahasa Indonesia. The English phrase ‘famous Komodo’ expresses the fact that the Komodo dragon is a well-known wild animal that attracts many tourists to come to Komodo National Park. The Manggarai phrase ‘*Momang tao*’ means a lovely person, while the Indonesian phrase ‘*itu penting*’ means it is important. The sign contains different messages expressed in various languages.

Figure 25

Multilingual sign (complementary)



The sign in Figure 26 below contains the duplicating nature of a bilingual sign because it conveys the same message in English and Indonesian. English word *pull* was translated into Indonesian ‘*tarik*’. The sign was found in a diving center at Soekarno-Hatta Street.

Figure 26

Bilingual sign (duplicating)



The following figure, Figure 27, illustrates a bilingual sign with fragmentary nature. The sign was found in a Starbucks coffee shop at Soekarno-Hatta Street. The whole message was written in English and partly translated into Bahasa Indonesia: *Please mind your belongings at all times (Hati-hati dengan barang-barang bawaan Anda)*.

Figure 27

Bilingual sign (fragmentary)



Figure 28 below is an example of overlapping because it contains the same message in Indonesian and English (*Disewakan/Rental*). It also has particular information in Indonesian only 'Beta', which means 'I' in English. Moreover, there is also an English word 'follow' without translation in Bahasa Indonesia.

Figure 28

Bilingual sign (overlapping)



Overall, the findings indicate the significant presence of English and Bahasa Indonesia in the touristic linguistic landscape of Labuan Bajo and its surrounding tourist destinations. Thus, besides the Indonesian national language, English as a globalized language is also present on the signage, and it has become a popular means of communication for international tourists who come to Labuan Bajo. This finding corroborates the findings of other studies done on tourist signage in Indonesia, such as the studies of Mulyawan (2017a), Khazanah and Kusumaningputri (2021), and Datang et al. (2022).

Discussion

Interesting points can be raised that reflect the multilingual characteristics of Labuan Bajo. First, Labuan Bajo displays local, national, and international languages in public spaces, but their presence is unequal. As regards the category of language contained on signage, the identified local languages are Manggarai, Bahasa Komodo, and Kupang Malay. They exist only in 39 signs (9.5%) out of the 410 samples. More specifically, Manggarai language is visible in 25 signs (6.1%), Bahasa Komodo in 7 signs (1.7%), and Kupang Malay in 7 signs (1.7%). The Indonesian national language is present in 201 signs (49%), while English as the international language exists in 346 signs (84%). English is also very much visible in the categories of language combination, non-official signage, and translations. This finding then corroborates the studies about the dominance of English in a touristic linguistic landscape (Alomoush & Al-Na'imat, 2018; Bruyèl-Olmedo & Juan-Garau, 2009; Datang et al., 2022; Galgoczi-Deutsch, 2011; Kallen, 2009; Khazanah & Kusumaningputri, 2021; Lee, 2019; Mulyawan, 2017a; Ruzaité, 2017). From the findings, it is clear that the local languages are still at the periphery of the linguistic landscape of Labuan Bajo, while English as an international language continues to gain popularity with its economic value for the tourism industry.

From the lens of the tourist linguistic landscape, it is observed that the massive tourism development in Labuan Bajo seemingly triggers the tension between English, Indonesian, and the local languages. It is revealed that the international language and the national language are dominant in the written discourse of the public spaces of Labuan Bajo. Such tension can be alarming but also opens possibilities for language empowerment because “often it is in conditions of conflict and tension that opportunities for empowerment emerge” (Blackwood & Dunlevy, 2021, p. 3). Tourism can open opportunities for minority language communities, such as Komodo language speakers, to expose their language through tourist signage in Komodo National Park. In other words, tourism may become a good medium to empower local languages (Manggarai and Bahasa Komodo). Similar points were raised by Bruyèl-Olmedo and Juan-Garau (2015), who examined the existence of Catalan, a minority language in Spain, on tourist signage in the Bay of Palma resorts and discovered that Catalan was not so visible in the LL of the places visited by tourists. They observed that the main barriers to introducing the minority language to the LL are the mass-tourist market which considers English as the linguistic capital for profit making, and the little prestige of the language to the local tourism business people.

The question is how to revitalize or maintain the local/endangered languages such as Bahasa Komodo. A successful attempt to preserve the Basque language in Spain can become a point of reference, as Gorter et al. (2012) reported. They examined the regulations implemented by the official authorities to promote the local language. One policy implemented is to replace all street name signs in the city with Basque only as a gesture of preference for the minority language. In the Indonesian context, such efforts are possible because the law (Indonesian Law No. 24, the Year 2009) gives opportunities to use local languages on public signage. Article 36 (3) of this law asserts that street names can use a local language if they have historical, cultural, or religious values (Pemerintah Indonesia, 2009, p. 15). In the context of Labuan Bajo, there are no regulations yet about the use of local languages on public signage.

It is also an interesting finding that besides English, another foreign language that is quite visible in the linguistic landscape of Labuan Bajo is Italian. There is a slight prominence of Italian in the signage as it appears in 15 signs (3,6%). It is because many Italian tourists visit Komodo National Park along with tourists from other European countries such as Germany, Netherlands, France, and Spain. In 2017, 7330 Germans, 6405 Italians, 5337 Spaniards, 5327 French, and 4156 Dutches came to the park (BPS Kabupaten Manggarai Barat, 2018). It indicates that although Italian has no historical connection with the people of West Manggarai, it has also been used in the public space of Labuan Bajo due to its economic value to attract international tourists.

Second, various languages in Labuan Bajo public spaces are mainly featured on the monolingual signage, particularly English-only signs. It is similar to the finding of Hopkyns and van den Hoven (2021) that the bottom-up COVID-19 signage in the LL of Abu Dhabi was predominantly in English only (monolingual). This phenomenon is evident that monolingual conceptualization still exists, although “in contemporary society, monolingual conceptualizations and approaches...have become even less appropriate to think about language” (Conteh & Meier, 2014, p. 2). Nonetheless, the presence of bilingual and multilingual signage in the public spaces of Labuan Bajo, although still insufficient, gives hope that the place can be developed into a multilingual town in which the tourist destinations and tourism business enterprises can accommodate the multilingual needs of the tourists and local people.

Third, the bi/multilingual signage of Labuan Bajo public spaces is primarily in Indonesian and English, as revealed in the findings about the dominance of the Indonesian and English combination, the translation from Indonesian to English, and Indonesian code preference. It indicates the importance of the Indonesian national language as a means of communication among the people of Indonesia and the vital function of English for international tourists. Regarding the visibility of a sign's bi/multilingual nature, the signage is mostly complementary. However, for the tourist signage, this paper argues that signage with a 'duplicating' nature is the most effective signage because the tourists want to know practical information expressed in several languages.

In addition, since the bi/multilingual signage is mostly in Indonesian and English and there are only a few in other international languages such as German, Spanish, and French, it has not reflected the demographic breakdown of tourists coming to Labuan Bajo. As an illustration, the top ten countries of tourists visiting Komodo National Park in 2018 were Indonesia, the United Kingdom, the United States of America, Australia, Germany, Spain, France, Netherlands, Italy, and China (BPS Kabupaten Manggarai Barat, 2019).

Fourth, the multilingual characteristic of the official signage is not so visible yet because they are predominantly on monolingual signs, either in Bahasa Indonesia or English. This paper argues that the official signs should be written at least in Indonesian and English (bilingual), and in some instances, with the inclusion of local languages, Manggarai or Bahasa Komodo (multilingual). The official signage exists mostly in Komodo National Park, the harbor, and the airport, and only very few in the town proper, especially on the streets. Thus, there is a need to provide more official signs about tourist information on the main roads.

From the discussion about the multilingual characteristics of Labuan Bajo, it can be inferred that the town continues to develop and prepares itself to welcome domestic and international tourists. The remarkable presence of English in public spaces also manifests the fast development of Labuan Bajo as a tourist town. It was a small fishing town some years ago but has become an attractive tourist destination. Erb (2009) described her language experience in Labuan Bajo in 2004 when she attended a town festival where all the promotion posters were in Indonesian. She then emphasized the importance of using a language understood by tourists. Similarly, Rothe (2016) noted the development of Labuan Bajo. On his first visit to Labuan Bajo in 2009, he observed that "the tourism landscape has not changed much, and in the center of Labuan Bajo, there were still only a handful of hotels and homestays catering mainly to domestic travelers" (Rothe, 2016, p. 11). However, on his third visit in 2013, he perceived a significant change in the center of the town. Indeed, this study has witnessed the development of Labuan Bajo and its surrounding tourist destinations in terms of the existence of 14 languages in public spaces. It is evident that "the public space and its contents undergo processes of change" (Malinowski & Tufi, 2020, p. 2). Due to the limited existence of bi/multilingual signage with good translations from Indonesian to English, this paper recommends a continuous change and improvement in the linguistic landscape to provide more multilingual signage in public spaces.

Although this study focuses on languages used on public signs, it also discovered pictures in the signage, especially monolingual signs, as semiotic tools to communicate meaning to tourists and other people. For example, the image of a human face wearing a face mask in Figure 5 conveys the meaning that each customer of the restaurant is obliged to put on a face mask; the no parking sign image in Figure 14 means that any vehicle is prohibited from stopping for a long duration of time in that particular area; and the pictures of keeping distance, washing hands, covering mouth when coughing, and using disinfectant in Figure 21 express

the message of COVID-19 prevention measures. In this regard, the pictures enhance the meaning conveyed by the written texts on a particular sign.

It is also to be noted that the public space in Labuan Bajo was partially changed by the COVID-19 pandemic, as reflected in the presence of signs related to the Coronavirus. However, health precaution signs were mostly written in Indonesian.

Conclusion and Recommendations

This paper has presented the research on multilingual characteristics of the touristic linguistic landscape of Labuan Bajo in Indonesia and its surrounding tourist destinations. The results of this study indicate some interesting linguistic phenomena.

First, proper multilingual signage in Labuan Bajo is still very few. The identified multilingual signs are predominantly in English, Bahasa Indonesia, and Manggarai language. To date, the presence of various languages in monolingual and bilingual signage is increasing. It is recommended that public signage, especially official signs that provide public and tourist information in Bahasa Indonesia and English, are made available in places most likely visited by tourists, such as the main streets, the harbor, the airport, and Komodo National Park. Bahasa Indonesia serves the linguistic needs of domestic tourists and residents, while English fulfills the linguistic needs of international tourists. Some official signs in strategic places can be written in Indonesian, English, and local languages (Manggarai or Bahasa Komodo) to promote local identity. Second, the most effective multilingual nature of tourist signage is duplicating. While Reh (2004) suggested that complementarity is the best multilingual nature of a sign because it requires multilingual persons to comprehend the message written partly in different languages, signs with duplicating nature are more effective to serve the linguistic needs of tourists. Since tourists are always on the move, they generally need languages for practical purposes to facilitate their recreational activities. They need public signage containing information that is brief and clear. This corroborates the study of Marten et al. (2012), who emphasized that tourists do not really spend much time reading particular multilingual signage in order to have a linguistic encounter, creating special memories of traveling. Third, there is a need for making regulations on language use in public signage at the local level as an implementation of Indonesian Law No. 24 (2009). Similar to other research on the touristic linguistic landscape, it is evident in this study that English is significantly present in signage. English is dominant because it has economic value in tourism. For international tourists, English on public signage will help them know vital information about their leisure activities. Nonetheless, it is also alarming that the local languages (Manggarai and Bahasa Komodo) only function on a few public signs. It is then recommended that the government of West Manggarai Regency regulates language use on public signs with the inclusion of local languages. LL items in Labuan Bajo have shown the dynamic process of change in the public space of Labuan Bajo from a small town into an international tourist destination with the significant presence of English on the touristic public signage. However, this change is still in its early phase because of the insufficient presence of multilingual signs.

This study has implications for language teaching and learning. Since linguistic landscape reflects the reality that certain languages are at work in a certain setting, it underscores the fact that the place is characterized by multilingualism. Since multilingualism equals multiculturalism, learners should be made aware that they can acquire pragmatic competence through exposure to linguistic landscape that underscores cultural diversity. Multicultural

awareness is an important variable in second language acquisition and linguistic landscape as a field of study can assist the development of intercultural competence among learners.

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Declaration of Possible Conflict of Interest

There is no conflict of interest for this research project.
