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RESEARCH ARTICLE

Traces of globalization in language: A linguistic landscape analysis of restaurants in Pamekasan, Madura

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ABSTRACT
Globalization has transformed linguistic practices in public spaces, especially in semi-peripheral regions where local and global cultures intersect. This study investigates how globalization shapes the linguistic landscape of restaurants in Pamekasan, Madura, Indonesia—a region known for its strong local identity yet increasing exposure to global consumer culture. Using a quantitative–descriptive approach, 146 restaurant signboards were analyzed to identify language use patterns and symbolic meanings. The findings reveal that bilingual English–Madura signs dominate (56.16%), followed by monolingual English (30.82%), monolingual Indonesian (10.27%), multilingual combinations (2.05%), and monolingual Madurese (0.68%). The predominance of English reflects its symbolic capital of modernity and global prestige, while the persistence of Madurese and Indonesian represents local identity and cultural resistance. The coexistence of multiple linguistic codes illustrates the hybridization of linguistic identities, where local entrepreneurs negotiate between global visibility and cultural rootedness. This study contributes to the growing scholarship on linguistic landscapes by situating globalization discourse within non-metropolitan and culturally distinctive settings. It highlights how linguistic choices in commercial signage serve not only as communicative tools but also as markers of cultural negotiation, identity construction, and socio-economic aspiration in the era of globalization.

Keywords: Globalization; linguistic landscape; bilingualism; Pamekasan; cultural identity.

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INTRODUCTION

Globalization has profoundly influenced linguistic practices in public spaces, reshaping the relationship between language, identity, and economy (Ammar, 2023). In an era characterized by rapid cultural exchange, linguistic signs in urban and semi-urban landscapes have become visual testimonies of global flows (Pennycook & Otsuji, 2015; Blommaert, 2013). These public displays of language—ranging from advertisements to street and restaurant signage—constitute what Landry and Bourhis (1997) first conceptualized as the *linguistic landscape* (LL). Through the LL, language operates not only as a medium of communication but also as a symbolic expression of social power, ideology, and cultural positioning (Ben-Rafael, Shohamy, & Barni, 2010; Hu, 2022).

In Indonesia, a nation of immense linguistic diversity, globalization has accelerated the presence of foreign languages, particularly English, in the public sphere. The growing use of English in commercial settings, from coffee shops to beauty salons, reflects a desire to associate products and services with cosmopolitan modernity and global prestige (Auliya & Pujawati, 2023; Sorrells & Sekimoto, 2025). Yet, this linguistic phenomenon also raises questions about cultural homogenization, identity negotiation, and linguistic hierarchies between global, national, and local codes. Within this context, language choices on restaurant signboards serve as semiotic indicators of how local entrepreneurs and communities position themselves between local rootedness and global connectedness (Nasucha, 2016; Putikadyanto et al., 2024).

While global cities such as Jakarta, Bali, and Surabaya have been extensively studied as sites of linguistic globalization (Amin, 2019; Efendi, 2019; Vesya & Datang, 2022; Mulyawan et al., 2022), smaller cities like Pamekasan in Madura remain underexplored. Despite its peripheral location, Pamekasan has undergone rapid socio-economic transformation through the rise of culinary and creative industries. Restaurants and cafés increasingly adopt foreign linguistic elements—especially English—to attract younger, globally oriented consumers. This trend reveals not only linguistic borrowing but also deeper ideological and cultural processes: the commodification of modernity and the symbolic prestige attached to English as the language of globalization (Backhaus, 2006; Gorter, 2013). However, alongside these global influences, local and regional identities persist through the use of Indonesian and Madurese languages, reflecting efforts to maintain cultural authenticity and social belonging.

Internationally, research on linguistic landscapes has expanded to explore multilingualism and cultural identity in various urban contexts (Shohamy & Gorter, 2009;

Cenoz & Gorter, 2022). Studies in Asia—such as those by Siwina and Prasithrathsint (2020) in Thailand and Dersingh et al. (2021) in the Thai-Lao border area—highlight how public signage serves as a site of negotiation between state ideologies and market-driven globalization. In the Indonesian context, studies by Purnawati et al. (2022) in Denpasar, and Iye et al. (2023) in Maluku, demonstrate how English functions as a linguistic marker of progress and internationalism, while local languages remain symbols of identity and solidarity. However, these studies primarily focus on urban centers or tourist destinations where the global-local interaction is commercially intensified.

In contrast, very few studies have examined the linguistic landscape in non-metropolitan areas such as Madura, where social conservatism, religiosity, and local pride intersect with global linguistic influences. The works of Sartini (2021) in Surabaya and Suprastayasa & Rastitiati (2023) in Bali indicate that even in urbanized settings, linguistic choices on signboards reflect the tension between localization and globalization. Yet, these cases may not fully represent the socio-cultural dynamics of regions like Pamekasan, where the linguistic landscape embodies not only market strategies but also cultural negotiation within a predominantly traditional community.

In the context of Madura, a recent study by Adriana, Purnomo, Putikadyanto, Efendi, and Aulia (2024) on the *Linguistic Landscape of Waliyullah Shrines in Madura* provides an important cultural lens for understanding language use in public spaces beyond commercial domains. Their findings reveal that linguistic expressions surrounding sacred sites demonstrate a dual function: the informative role of guiding visitors and the symbolic role of preserving spiritual and cultural identity through the use of Arabic, Indonesian, and Madurese languages. The coexistence of these linguistic codes reflects the community's semiotic consciousness in balancing religious reverence, cultural continuity, and social communication. Building upon this insight, the present study extends the exploration of linguistic landscapes from religious–spiritual spaces to commercial–public ones, highlighting how language continues to serve as a key medium through which globalization and local identity are negotiated within the broader socio-semiotic fabric of Madura.

From a research perspective, there remains a gap in understanding how linguistic globalization operates in non-urban Indonesian contexts—places that are socially rooted yet economically and linguistically transforming. Most prior works emphasize either macro-level multilingualism or the dominance of English in tourism and education. Few, however, address how small-town linguistic landscapes reflect the hybridization of global and local identities through semiotic forms. Theoretically, while existing studies rely heavily on

sociolinguistic vitality (Landry & Bourhis, 1997) and *language policy frameworks*, understanding language as a living symbol embedded within socio-cultural and environmental contexts (cf. Gorter et al., 2021). This theoretical gap limits the interpretation of linguistic landscape as a dynamic site of cultural negotiation rather than a static indicator of language use.

The novelty of this study lies in its contextual and interpretive focus on Pamekasan, a semi-peripheral locality where global linguistic currents encounter strong local identities. By combining quantitative linguistic data with interpretive cultural analysis, this research contributes to the broader discourse on globalization and linguistic landscape by revealing how language functions as a symbolic economy of identity. The urgency of this research is further emphasized by the rapid linguistic transformation occurring in Indonesia's secondary cities, where the boundaries between modernity and tradition are increasingly blurred. Understanding this shift provides insights into the sustainability of local languages and the socio-cultural implications of global linguistic domination. This study aims to describe the patterns of language use—monolingual, bilingual, and multilingual—on restaurant signboards in Pamekasan; analyze the interaction between local (Madurese), national (Indonesian), and global (English) languages in the construction of linguistic landscapes; and interpret the socio-cultural meanings behind linguistic choices as reflections of globalization, identity negotiation, and cultural adaptation.

METHOD

This study employed a quantitative–descriptive design supported by qualitative interpretation to explore linguistic manifestations of globalization in restaurant signage (Miles & Huberman, 2018). The design was chosen to systematically describe and quantify linguistic patterns across different categories of language use (monolingual, bilingual, and multilingual) while also interpreting their sociocultural significance. The study adheres to the principle that linguistic landscapes (LL) are not merely linguistic data but socio-semiotic artifacts embedded in local and global contexts (Shohamy & Gorter, 2009; Blommaert, 2013). The quantitative approach allows for the identification of language distribution patterns, while the descriptive–interpretive dimension enables an in-depth understanding of how these patterns represent cultural negotiation and identity construction within the local community.

The research was conducted in Pamekasan Regency, located on Madura Island, Indonesia. Pamekasan serves as a semi-urban area that has experienced gradual socio-

economic transformation over the last two decades, particularly through the rise of the culinary and creative sectors. Despite being culturally conservative, the local population demonstrates increasing exposure to global consumer trends. This unique sociolinguistic setting (where traditional values coexist with emerging modern lifestyles) makes Pamekasan an ideal site for examining how globalization manifests linguistically in a non-metropolitan context.

The primary data consisted of 146 restaurant signboards collected from various parts of Pamekasan, including both city centers and peripheral areas. Each signboard represents a linguistic artifact that visually displays the restaurant's identity and the owner's orientation toward local or global culture. Data were collected through a dual-mode survey combining field observation and digital mapping. Field observation involved direct visits to restaurants, cafés, and food stalls, where photographs of signboards were taken and field notes were recorded to capture contextual features such as location, visibility, and design. Digital mapping, using Google Maps and Google Street View, complemented the fieldwork by enabling broader coverage of establishments inaccessible due to time or distance constraints. Each linguistic sign was documented, coded, and categorized according to the language(s) used and the type of linguistic combination. Additional notes were made regarding script style, translation strategy, and symbolic emphasis.

The data were analyzed through a two-stage process: quantitative classification and qualitative interpretation. The frequency of each linguistic category (monolingual, bilingual, multilingual) was calculated to determine language distribution patterns. Percentages were computed to identify the dominant and minor linguistic tendencies within the restaurant landscape. The results were then interpreted within the framework of linguistic landscape studies (Landry & Bourhis, 1997; Gorter, 2013) and globalization theory (Pennycook & Otsuji, 2015). The analysis explored how the presence and combination of languages symbolize broader socio-cultural dynamics, particularly the tension between globalization (English as prestige and modernity) and localization (Madurese as cultural identity).

To ensure validity and reliability, several methodological controls were applied. Triangulation between field data and online sources ensured data completeness and reduced sampling bias. Cross-checking of language categorization by two independent coders ensured consistency and reliability of classification. Descriptive saturation was achieved when no new language patterns emerged during additional data scanning, confirming the representativeness of the sample. Through these procedures, the study maintains

methodological rigor while aligning with the interpretive-critical stance of linguistic landscape research, emphasizing both empirical accuracy and cultural depth.

RESULTS AND DISCUSSION

The linguistic landscape data reveal a complex layering of linguistic identities in Pamekasan's restaurant signage. Table 1 presents the quantitative distribution of the 146 signboards analyzed.

Language Category	Frequency	Percentage
Monolingual Madurese	1	0.68%
Monolingual Indonesian	15	10.27%
Monolingual English	45	30.82%
Bilingual (English–Madurese)	82	56.16%
Multilingual	3	2.05%
Total	**146**	**100%**

Table 1. Distribution of Languages on Restaurant Signboards in Pamekasan

The data clearly indicate that bilingual English–Madurese signage dominates the linguistic landscape, representing more than half (56.16%) of all restaurant signboards, followed by monolingual English (30.82%). Conversely, monolingual Indonesian (10.27%) and monolingual Madurese (0.68%) appear marginal, while multilingual combinations (2.05%) are rare.



Figure 1. *Warung* Sate Lalat Pak Yuto in Pamekasan, Madura and Kaldu Kokot Khas Pamekasan restaurant signage. *(Source: Field documentation, 2025)*

The linguistic landscape of Pamekasan's restaurant signage also reflects how local entrepreneurs maintain linguistic authenticity within the broader influence of globalization. Two representative examples—*Warung Sate Lalat Pak Yuto* and *Kaldu Kokot Khas Pamekasan*—illustrate this dynamic vividly.

The first example, *Warung Sate Lalat Pak Yuto*, employs Indonesian as the dominant linguistic code, with a clearly informative function. The use of the Indonesian language ("Sate Ayam," "Sate Kambing," "Sate Daging") ensures accessibility and comprehension among all social groups, reinforcing its role as the national lingua franca. The lexical choice "Warung Sate Lalat" simultaneously conveys familiarity and humor, embedding the signage in local oral tradition and culinary identity. Although simple and direct, this sign embodies the *grassroots aesthetic* of local entrepreneurship—prioritizing clarity and cultural resonance over global linguistic appeal. The addition of the digital service marker *"GoFood"* on the banner, however, introduces a subtle global touch, showing how local businesses integrate modern service networks while retaining vernacular expression.

The second example, *Kaldu Kokot Khas Pamekasan*, foregrounds regional identity through linguistic localization. The word "Kokot," a term from the Madurese language referring to cow's leg soup, operates as a *cultural index* of Madurese culinary heritage. The phrase *"Khas Pamekasan"* functions symbolically, anchoring the product within a specific geographic and cultural context. Unlike English-dominant or bilingual signage aimed at cosmopolitan audiences, this monolingual Indonesian–Madurese combination reaffirms *local authenticity and cultural pride*. The tagline *"Rasa Tak Terlupakan Ada di Pucuknya"* further exemplifies the emotional and poetic nuance of local discourse, blending persuasion with cultural intimacy.

Both examples underscore the ideological dimension of language choice in the linguistic landscape. They demonstrate how small-scale food enterprises engage in semiotic negotiation—balancing between local rootedness and selective adoption of global commercial practices. Unlike the English–Madurese bilingual signage that aspires toward cosmopolitan branding, these two examples reflect the *counter-discourse of localization*, where linguistic simplicity and regional markers serve as powerful symbols of authenticity. Through such signage, Pamekasan's entrepreneurs articulate a form of *cultural resilience* that resists the homogenizing tendencies of linguistic globalization.

This quantitative dominance of English—either as a single language or combined with Madurese—suggests that English holds significant *symbolic capital* (Bourdieu, 1991) in the local semiotic economy. It operates as a linguistic currency of global modernity and

consumer sophistication. In contrast, the limited use of Madurese indicates the shrinking visibility of regional language in commercial communication, despite its deep cultural roots.

The preponderance of bilingual signs demonstrates the phenomenon of linguistic hybridization, where global linguistic elements are integrated into local communicative forms. In many bilingual signboards, English is used for the primary brand name (e.g., *Royal Café*, *Coffee Corner*), while Madurese or Indonesian appears as a subtitle or slogan to convey familiarity and cultural authenticity (e.g., "Cafenah Reng Madhureh").

This dual coding serves a strategic semiotic purpose: English indexes *cosmopolitanism* and *modern taste*, while Madurese signifies *local intimacy* and *trustworthiness*. Such a linguistic blending reflects what Pietikäinen and Kelly-Holmes (2013) term *glocalization*—the process through which global discourses are adapted into local forms. In this context, restaurant owners position themselves as simultaneously global entrepreneurs and local cultural actors.

The phenomenon also resonates with the *indexical order* (Silverstein, 2003) of linguistic meaning. English indexes upward mobility and youth modernity, while Madurese indexes regional solidarity. This semiotic interplay reveals how linguistic choice becomes a performative act of identity construction within the cultural economy of globalization.

The quantitative dominance of English—appearing in 86.98% of all signboards either alone or in combination—signals the strong penetration of global linguistic ideology in Pamekasan's commercial landscape. English functions not only as a communication tool but as a symbolic marker of prestige, often detached from communicative necessity.

This aligns with Backhaus's (2006) observation that in multilingual cities, English often serves a decorative or emblematic function. In Pamekasan, a non-metropolitan area, this trend indicates the internalization of *global linguistic habitus*, wherein English is perceived as a marker of sophistication and social mobility. The use of English in signage thus reflects an aspirational orientation toward cosmopolitanism and global consumer culture, particularly among younger entrepreneurs targeting digitally connected audiences. However, this symbolic elevation of English raises a subtle issue of *linguistic inequality*. Local languages—Indonesian and especially Madurese—are relegated to secondary or ornamental positions. This mirrors the *linguistic hierarchy* described by Shohamy and Gorter (2009), where global languages dominate public space, marginalizing local linguistic identities.

Despite its minimal numerical presence, the use of Madurese language in some signage—such as *Wf Café (Cafenah Reng Madhureh)*—carries profound symbolic weight. In a sea of globalized linguistic imagery, the inclusion of Madurese can be interpreted as a form of cultural resistance and identity assertion.

This reflects what Coupland (2010) describes as *the semiotics of authenticity*, where local linguistic forms are revalorized as symbols of belonging and rootedness. For many Madurese people, language is inseparable from social values of respect, kinship, and religiosity. The rare appearance of Madurese in commercial signage therefore signifies a deliberate act of cultural positioning—affirming local pride within a globalized communicative regime. Interestingly, some bilingual signs juxtapose English and Madurese not as equals but as complementary opposites—global and local, modern and traditional. This duality embodies *Bakhtinian dialogism*, where meaning arises from the coexistence and tension of multiple voices. In this way, linguistic landscapes become *heteroglossic* spaces that visually narrate the community's negotiation with globalization.

The coexistence of English, Indonesian, and Madurese in Pamekasan's restaurant landscape exemplifies what Blommaert (2013) calls the *sociolinguistics of globalization*—the interplay of linguistic flows that transcend geographic and cultural boundaries. In this semi-urban setting, the linguistic landscape reflects both adaptation and resistance: adaptation to global aesthetics of consumer modernity, and resistance through localized linguistic expressions that retain cultural memory.

From an interpretive-critical perspective, these linguistic patterns are not random; they represent ideological choices tied to economic aspirations and cultural legitimacy. English signifies aspiration and visibility in the global marketplace; Indonesian ensures national intelligibility; and Madurese conveys emotional resonance within the local social network. The interweaving of these codes demonstrates that globalization, rather than erasing local identities, reconfigures them into hybrid and negotiated forms (Pamungkas, 2017).

This linguistic negotiation has broader cultural implications. It underscores the emergence of a new local modernity in Pamekasan—one that is outward-looking yet anchored in regional values. The linguistic landscape thus becomes an index of socio-cultural transition, documenting how local actors navigate the symbolic economy of language in the age of global connectivity.

The findings of this study resonate with research by Mulyawan et al. (2022) in Bali and Iye et al. (2023) in Maluku, which demonstrate that English-dominant signage signals

economic globalization while local languages serve as identity markers. However, this study diverges by situating such dynamics in a non-touristic, non-metropolitan context. The linguistic hybridity found in Pamekasan indicates that globalization is no longer confined to urban centers but extends into culturally peripheral regions through linguistic commodification.

Unlike studies in major Indonesian cities (Vesya & Datang, 2022; Sartini, 2021; Darmawan & Setia, 2018), where English predominance aligns with tourism and education, the linguistic globalization in Pamekasan is driven by the rise of youth entrepreneurship and digital consumerism. Hence, the current study contributes to the theoretical expansion of linguistic landscape research by emphasizing how globalization interacts with *regional semiotics* and *cultural resilience* in areas beyond the metropolis.

Overall, the results reveal that the linguistic landscape of Pamekasan's restaurants is an arena of symbolic negotiation between global aspirations and local identities. The prevalence of English and bilingual signage reflects the aspirational dimension of globalization, while the limited yet deliberate use of Madurese and Indonesian signifies cultural persistence. This coexistence of codes demonstrates that globalization does not uniformly replace local identities but reshapes them through semiotic hybridity. The linguistic landscape, therefore, serves as both a mirror and a mediator of socio-cultural transformation in contemporary Pamekasan.

CONCLUSION

This study examined how globalization manifests linguistically in the restaurant signage of Pamekasan, Madura—a semi-urban locality where traditional values coexist with global consumer culture. By analyzing 146 linguistic signs through a quantitative–descriptive lens, the study identified that bilingual English–Madurese signage dominates the linguistic landscape (56.16%), followed by monolingual English (30.82%), monolingual Indonesian (10.27%), and multilingual signage (2.05%). The minimal presence of monolingual Madurese (0.68%) illustrates the marginalization of local languages amid the pervasive symbolic power of English.

The findings suggest that linguistic choices in Pamekasan's public space are not merely pragmatic but ideological and semiotic acts. English functions as a marker of prestige, cosmopolitanism, and global visibility—embodying the aspirations of modern entrepreneurship. In contrast, the inclusion of Madurese, although rare, represents acts of

cultural resistance and identity assertion, reaffirming the community's rootedness in local heritage. The co-occurrence of English and Madurese in bilingual signage signifies a hybrid semiotic formation, reflecting the negotiation between global modernity and local belonging.

From a theoretical perspective, this research advances the study of linguistic landscapes by extending its scope beyond metropolitan and touristic zones to semi-peripheral regions. It underscores the need to view linguistic landscapes not only as quantitative indicators of language presence but also as sites of ideological struggle and identity construction. The study's interpretive-critical stance enriches the theoretical dialogue between sociolinguistics of globalization (Blommaert, 2013) and cultural semiotics, positioning language as a living system of meaning-making within global-local intersections.

Practically, these findings carry implications for language policy, cultural education, and local branding strategies. Policymakers and educators should recognize the symbolic function of local languages in preserving cultural identity amid globalization. Encouraging balanced bilingualism—where English proficiency coexists with pride in regional languages—can strengthen cultural sustainability and economic competitiveness simultaneously. For entrepreneurs, integrating local linguistic elements alongside global ones can create authentic brand identities rooted in local values while maintaining global appeal.

In conclusion, the linguistic landscape of Pamekasan illustrates that globalization does not eradicate local identity; rather, it reshapes it into a hybrid, dialogic form. Language in public space becomes both a mirror and a medium of cultural negotiation, revealing how communities like those in Madura engage with modernity without severing their cultural roots. The study, therefore, contributes to a broader understanding of how linguistic landscapes serve as symbolic arenas where globalization, identity, and cultural resilience converge.

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DECLARATIONS

Ethical considerations

Not applicable.

Use of artificial intelligence (AI)

The authors declare that ChatGPT was used exclusively to assist with the final alignment, language refinement, and editing of the manuscript to improve its clarity, consistency, and grammatical accuracy. The use of AI did not influence the scientific content, study design, data analysis, data interpretation, results, or conclusions of the manuscript. Full responsibility for the content, accuracy, and integrity of the manuscript remains entirely with the authors.

Conflict of Interest

The authors declare no conflicts of interest.

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