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# MEANINGS AND IDENTITY SYMBOLS BEHIND DEATH: LINGUISTIC LANDSCAPE AREAS OF JAPANESE CEMETERY IN SUMATERA UTARA AND ACEH

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### A B S T R A C T

During the Japanese occupation of North Sumatra and Aceh, many Japanese soldiers and civilians died. Since Japanese people living in North Sumatra and Aceh did not have kamei (family name) and kamon (family symbol), they were buried in public cemeteries, such as Bukit Barisan Heroes Cemetery in Medan (TMPBB), Kerkhof Cemetery in Banda Aceh, and Japanese cemetery in Delitua, Deli Serdang district. Data were collected directly in the three cemeteries on the inscription texts of 65 headstones and texts on 14 signboards scattered in the cemetery with documentation techniques (photographs). The data totalled 367 texts, classified based on Chenoz & Gorter's (2007) Top-Down and Bottom-Up construction patterns to see the form and pattern of language use. Data analysis used Lechte's semiotic theory in Sobur (2017), text semiotics theory (Piliang: 2004), linguistic landscape theory (Landry and Bourhis: 1997) and language contestation: dominant and marginal languages were analysed with Bakhtin's theory (1981). The texts in the three burial areas are monolingual, bilingual and multilingual, namely Indonesian, Arabic, Japanese, English, Dutch and Acehnese. This indicates that Japanese burial areas are synonymous with symbols of language competence. At the TMPBB in Medan, Indonesian-Arabic is dominant, because the Japanese are Muslims and have become Indonesian citizens. Kerkhof Cemetery in Banda Aceh has four forms of language, namely Acehnese, Indonesian, Dutch and Japanese, and is dominated by Dutch graves. In the Japanese burial area in Delitua there are two forms of language, namely Japanese-Indonesian, and text written in Japanese characters. The use of language in these three Japanese burial areas is identical to the characteristics of religion, culture, social system, history, and locality. The texts also provide information messages in the form of identity, social status, prohibitions/commands, advice and sacredness. The symbols embodied in the linguistic landscape of Japanese funerals in Sumatra and Aceh are multilingual: Acehnese-Indonesian as a locality, Arabic as a symbol of Islamic religious entities, Japanese and Dutch as symbols of history and a dark colonial past, and English as a symbol of the religious tourism industry.



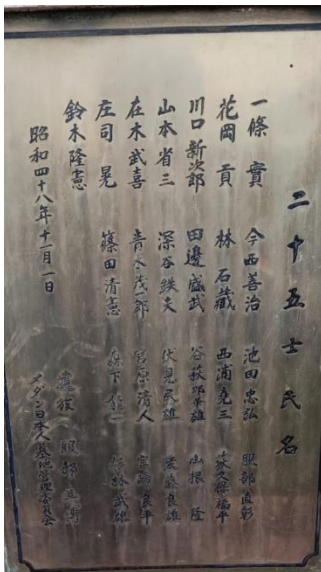
## INTRODUCTION

In accordance with Japanese perspective, a cemetery serves as a repository for both physical remains and spiritual reverence. Mogami, as cited in Situmorang (2017:53), underscores the belief that the essence of the deceased resides within their bones. Thus, cemeteries transcend mere commemoration of ancestors or kin; they embody profound sentiments of familial bond and affection, fostering a sense of intimacy between the living and the departed. Inoguchi (1976) categorizes burial practices into four distinct methods: 1) Water burial (*suizou*), involving the purification of the deceased in rivers or seas; 2) Fire burial (*kazou*), characterized by cremation; 3) Earth burial (*dozou*), entailing interment into the ground; and 4) Bush burial (*rinzou*), which involves burial amidst natural vegetation.

In North Sumatra and Aceh there are Japanese graves with *dozou* burial methods. Japanese graves in North Sumatra and Aceh are not family graves, because they do not have *kamei* (family names) and *kamon* (family symbols). The establishment of Japanese cemeteries in North Sumatra and Aceh traces back to a historical period spanning roughly three and a half years, commencing with Japan's entry into Indonesia during the Great East Asia War in 1941. Throughout the Japanese occupation of Indonesia, Japanese military personnel and civilians were dispersed across various regions, including North Sumatra and Aceh. Despite the cessation of hostilities, a considerable number of them opted to settle in North Sumatra and Aceh, where they formed unions with Indonesian women. This intercultural matrimony facilitated a process of cultural assimilation in their lives, exemplifying the fusion of Japanese and Indonesian customs and traditions. The mixing of two or more cultures and influencing each other so as to form a new culture and cultural blending by minimising the characteristics of the original culture (Kodiron: 1998). Culture is a characteristic of a nation and culture cannot be separated from language. Language as social semiotics is language as a system of meaning (Halliday & Hasan, 1992: 4). Social semiotics sees signs in a broad sense, namely as a system of s Markers of cultural acculturation in North Sumatra and Aceh can be seen in headstone inscriptions and signage in public spaces at the Japanese cemetery in Bukit Barisan Heroes Cemetery in Medan (TMPBB), the Japanese cemetery in Delitua, Deli Serdang district and Kerkhof cemetery in Banda Aceh. These cemeteries are influenced by Buddhist, Shinto, Islamic and Christian beliefs. The Japanese cemetery in TMPBB in Medan, the Japanese cemetery in Delitua, Deli Serdang district and the Japanese cemetery in Kerkhof cemetery in Banda Aceh become a way to reveal the history of the presence of Japanese, Dutch colonialism in North Sumatra and Aceh, religion, ideology, and tourism industry strategies.

Traditional Buddhist concepts influence people to organise funerals, as they believe in the concept of an immortal soul, so that even after death, the enduring connection between the spirit and the bones persists, allowing the soul of the departed to employ diverse methods to maintain communication with their kin. Chen (2007) characterizes the cemetery as a sacred site for reverence, underscoring the imperative for relatives to diligently tend to the gravesite. By ensuring its proper upkeep, not only does it afford solace to the deceased, but it also bestows blessings upon the living relatives, as articulated by Chen. This can be seen in the implementation of the *Iresai*

(grave pilgrimage) celebration at the Delitua Japanese cemetery and at the Medan TMPBB which is held annually in early April by the Japanese consulate in Medan. The relatives of the deceased gather and pray for the soul for those who are Muslims and Christians, but for Shinto and Buddhist beliefs, the grave becomes a place for relatives to ask for blessings or prayers and as a symbol of solace that is believed by Japanese and Japanese descendants as a means of communication and respect for ancestors or deceased relatives. Cemeteries can be a sign that beliefs intervene in the writing of gravestone inscription texts. The texts on the tombstone inscriptions at the Japanese cemetery at TMPBB in Medan, the Japanese cemetery in Delitua, Deli Serdang district, and Kerkhof cemetery in Banda Aceh use the religious identities of Islam, Christianity and Buddhist and Shinto beliefs.



**Figure 1.** Japanese Grave Headstone in the Old Deli Cemetery

Some models of writing and language use in the Japanese cemetery area at TMPBB in Medan, the Japanese cemetery area in Delitua and Kerkhof cemetery in Banda Aceh show religious, socio-cultural power relations. The examination of language within public domains, elucidating informational messages and social symbols, constitutes the central concern of linguistic landscape (LL) studies, as posited by Landry and Bourhis (1997). LL serves two primary functions: informational and symbolic. The informational function pertains to the dissemination of personal or group-specific information, exemplified by advertisements and similar content. Symbolic function is the emergence of the use of certain language signs by community groups. LL emerges as a nascent field of textual analysis, amalgamating insights from micro-linguistics, sociolinguistics, anthropology, sociology, psychology, and cultural geography. This interdisciplinary approach delves into the linguistic elements present within public spaces. Within the purview of LL, language is confined to manifestations observable in public contexts, such as road signs, billboards, street names, place names, and signposts. Referring to the opinion of Landry and Bourhis (1997) LL is a language written by the government, individuals in one particular place such as a cemetery or a certain ethnic area. Consequently, LL investigations represent a pattern of human communication utilizing written language within the public sphere. The use of a language is discussed through its form and pattern in a

text. Text form refers to monolingual, bilingual and multilingual and pattern refers to individual pattern and combination pattern.



**Figure 2.** Gravestone at TMPBB Medan



**Figure 3.** Gravestone at Kerkhoff Cemetery in Banda Aceh

Halliday (1985) posits that language serves three primary functions in human existence: the ideational function, which involves describing and explaining; the interpersonal function, which facilitates exchange; and the textual function, which organizes experiences. Building upon this framework, Saussure as cited in Saragih (2011) asserts that a text is shaped by both social and linguistic contexts. A single text can encapsulate the essence of exposition, exchange, and organization, while

also vertically scrutinizing the contextual nuances of the situation, culture, and ideology. The phenomenon of the linguistic landscape in the Japanese burial area at TMPBB Medan, Medan Japanese Cemetery in Delitua and Kerkhof Cemetery in Banda Aceh shows a variety of interesting characteristics to be revealed. Cemeteries are a sign that religion, belief, culture play a role in revealing informational and symbolic messages behind the use of language. Based on the above problems, this research then discovers the use of language in Japanese burial areas that are written. In line with that, the main problem that will be formulated in this research is;

1. What is the form and function of LL in the Japanese cemetery area at TMPBB Medan, Japanese cemetery in Medan in Delitua, Deli Serdang Regency and Kerkhof cemetery in Banda Aceh?
2. How does LL reveal informational messages and social symbols in the burial areas of Japanese cemetery in Medan TMPBB, Medan Japanese cemetery in Delitua Deli Serdang Regency and Kerkhof cemetery in Banda Aceh?

Thus the purpose of this study is to discuss the use of language and reveal information messages and social symbols in the Japanese burial area at TMPBB in Medan, Medan Japanese cemetery in Delitua Deli Serdang Regency and Kerkhof cemetery in Banda Aceh.

## **METHOD**

The research employs a descriptive qualitative method, utilizing the linguistic landscape (LL) framework to elucidate the form and pattern of language usage within the Japanese burial sites located at TMPBB in Medan, the Medan Japanese cemetery in Delitua, Deli Serdang Regency, and the Kerkhof cemetery in Banda Aceh. This approach aims to comprehensively analyze the informational and symbolic functions inherent in the linguistic elements present within these burial areas. Actually, Kerkhof cemetery in Banda Aceh is a cemetery for Dutch soldiers and civilians, but there are also some Japanese graves here. The focus of this research is the Japanese cemetery, so only the text of the Japanese tombstone inscriptions and the text on the landscape in the cemetery are taken as data. The information function is obtained from the availability of information in the text, while the symbolic function focuses on the symbols of language use along with the metapromises contained therein. The word descriptive means a description that aims to make a description, description systematically, factually and accurately about the data, characteristics and relationships of the phenomena studied (Chaer: 2007). The qualitative approach is a research methodology characterized by the generation of descriptive data in the form of written or spoken words derived from observable behaviors or inputs from individuals, as articulated by Bogdan and Taylor in Moleong (2005).

The sources of the research data were informants from the original Japanese, second-generation Japanese descendants, namely children of Japanese who married Indonesians, tomb guards, and representatives of Stichting Peutjut-Fonds Banda Aceh. Data collection was carried out by exploring information related to Japanese burial areas in North Sumatra and Aceh, then by using

documentation techniques (photographs). The researcher managed to collect 367 inscription texts of 65 tombstones and 14 nameplates scattered in Japanese cemeteries in Sumatra and Aceh. Data sources focused on tombstone inscription texts, information boards, warnings, prohibitions, and cemetery entrance gates. Three Japanese cemeteries were selected to see the distribution of Japanese cemeteries in North Sumatra and Aceh so as to see the characteristics of language, information, and symbolic use patterns of the entire cemetery.

The qualitative data were analysed using Laundry and Bourhis' (1997) linguistic landscape theory and also using Spreadly's (1997) ethnographic method, namely conducting domain, taxonomy, component and cultural theme analyses. Domain analysis was conducted to domain the text in a top-down and bottom-up manner (Chenoz & Gorter: 2007), namely taxonomy analysis which focuses on analysing forms of language use, information-symbolic functions, component analysis to connect domains and taxonomies, and cultural theme analysis looks at social phenomena, culture, and community identity through the messages contained in the text.

### **1. Reference Writing**

Landscape linguistics (LL) encompasses signs embedded within the landscape, manifesting as illustrative texts amenable to photographic documentation, linguistic analysis, and cultural examination. These signs predominantly serve as conduits for disseminating general messages to the public, comprising information, instructions, warnings, and other relevant content, as highlighted by Gorter (2006) and Shohamy & Gorter (2009). Additionally, such signs frequently feature in commercial settings, such as advertisements, aiming to capture attention towards products or businesses, as noted by Backhaus (2007).

LL is a sociolinguistic inquiry that scrutinizes language within public environments, with a particular emphasis on sociolinguistic dynamics. According to Landry and Bourhis (1997), LL delves into the analysis of texts within public arenas to unveil the informational and symbolic messages inherent in language usage within a given area or public space. It delineates two primary functions: the informational function, wherein markers convey geographical distinctions based on the linguistic attributes of the local populace, and the symbolic function, which is intricately linked to the portrayal of ethnic identities. Space, in this context, serves as a platform for human social interactions and facilitates a spectrum of cultural activities (Lou: 2016, and Blommaert: 2013). The use of a language is discussed through its forms and patterns in a text. LL undertakes an unconventional inquiry, focusing on the linguistic expressions adorning public realms, ranging from street signs, road markers, and advertising hoardings to architectural nomenclature and commercial appellations, even extending to locales such as cemeteries. In accordance with Gorter's discourse (2006), LL entails a nuanced exploration of written language manifestations within these communal arenas. Central to LL's ethos is the excavation of the latent clarity and profound import embedded within the textual fabric adorning public spaces, furthermore LL serves to explore social layers in the form of symbols in a community group and how the dominance of a culture in society, (Reh: 2004 and Ben-Rafael: 2006).

LL mapping research refers to two classifications in text construction, namely Top-Down and Bottom-Up patterns.

*Top-Down signage, characterized by official designations such as government-mandated street names, embodies a distinct language policy paradigm, evident in road signs, building appellations, and thoroughfare nomenclature. Conversely, Bottom-Up signage pertains to privately-instigated markers, exemplified by shop signage, primarily shaped by individual predilections, although potentially influenced by overarching language policies. This category encompasses commercial entities, advertising ephemera, and private office identifiers (Chenoz&Gorter:2007).*

The discourse surrounding signs inherently intertwines with the field of semiotics, which encompasses the study of signification and symbol interpretation. Lechte, as expounded in Sobur (2017), elucidates semiotics as a theoretical framework concerned with the essence of signs or symbols. Moreover, Larsen, as cited in Sudaryanto (2012), portrays semiotics in a broader context as the exploration of fundamental human endeavors in the construction of meaning. This encompasses the utilization of symbols, language, and non-verbal modalities to elucidate the mechanisms underlying signification. Textual semiotics, as delineated by Erianto (2005), scrutinizes texts in diverse manifestations, transcending conventional notions of written language to encompass communication in various mediums such as speech, music, and visual imagery. Piliang (2004) further expounds on textual analysis, framing it as an investigation into text as a manifestation of language usage, comprising a conglomerate or amalgamation of signs. Additionally, Stillar, as referenced in Silvana (2010), characterizes text as a textured entity, endowing it with social salience and imbuing it with significance.

Previous research has been conducted by Hasibuan (2019) entitled 'Text Semiotics on Japanese Grave Headstone Inscriptions in North Sumatra and Aceh'. The results of his research show the acculturation of Japanese and Indonesian culture. The inscription text on the headstone shows social, religious, identity and message symbols. Inscription texts are in the form of alphabet letters, Japanese letters and Arabic letters. Furthermore, Pujiono (2022) has studied LL entitled 'Japanese Linguistic Landscape in Medan City: An Effort to Develop MSMEs Themed with Japanese Culture'. The results of his study are lingual forms of Japanese culinary business LL in the form of micro units of words, phrases and clauses. At the macro level, it uses English, Indonesian and Japanese. In the non-linguistic aspect, it contrasts the colouring of the writing and the background. The function of LL is to attract consumers.

Ardhian, et al (2023) explained in their research on LL in public areas of public cemeteries in Malang city that the use of language in cemeteries is identical to the characteristics of religion, culture, social system, history and local government intervention. In the form of language use, three forms of language appear, namely monolingual, bilingual and multi-lingual, namely Indonesian, Javanese and Arabic.

Additionally, the findings from the research conducted by Sahril et al. (2019) on 'LL Medan City: Onomastics, Semiotics, and Spatial Studies' shed light on the prevalence of foreign languages shaping the linguistic landscape of Medan city. Indonesian, traditionally predominant, no longer reigns unchallenged within the urban milieu. The study delves into the onomastical, semiotic, and spatial dimensions of LL within Medan city, offering insights into the intricate interplay of language, signage, and urban geography..

## RESULTS AND DISCUSSION

The following is a description of the research data sources in the three cemeteries.

### **Japanese Medan cemetery in Delitua, Deli Serdang Regency**

Medan Japanese Cemetery (Medan Nihon Jin Bochi) is a cemetery for native Japanese and Japanese descendants, located on Jalan Besar Delitua in Deli Serdang Regency. The cemetery land is provided by the North Sumatra provincial government, but managed by the Japanese consulate in Medan and the Japan & Indonesia Friendship Citizens Foundation in Medan. This cemetery has a distinctive building style, consisting of typical Japanese tombstones, a cabinet where urns containing the ashes of the bodies are stored, and a signboard with the names of the bodies whose ashes are stored in the urns. There are 37 graves here, consisting of 5 graves containing 10 bodies each, 3 graves containing 10 bodies each, 4 graves containing 25 bodies each, 23 graves without headstones and 2 graves containing 4 bodies each. The headstones are rectangular structures, similar to Japanese headstones in Japan, with flower boxes (*geika*) and urns for the ashes (*koro*). On the headstone, the name plate of the owner of the ashes has 38 linguistic landscapes using Japanese characters. At the cemetery gate, there is 1 Indonesian landscape and 1 landscape using Japanese characters. The 40 linguistic landscapes in this cemetery are dominated by Japanese characters.

As a sign of closeness and love between living relatives and deceased relatives, the Japanese consul general in Medan and the head of the Japanese descendant community every year in early April hold a worship event called *iresai* at the Delitua Japanese cemetery. In Japan, the *iresai* tradition is held twice a year, namely in spring around April and autumn around September, but in the Japanese cemetery complex in Delitua the *iresai* tradition is only held once in April (spring in Japan). The implementation of the *iresai* tradition has experienced cultural assimilation, such as people who attend not only people who have Buddhist and Shinto beliefs, but people who are Muslim and Christian also participate in the *iresai* tradition event.

### **Bukit Barisan Heroes Cemetery (TMPBB) in Medan**

TMPBB in Medan is a cemetery for Japanese soldiers who sided with Indonesia during the Great East Asia War, married Indonesian women and became Indonesian citizens, located on Jalan Sisingamangaraja Medan, has a large area. TMPBB in Medan is managed by the social affairs office of the North Sumatra regional government. This cemetery is not only a burial place for soldiers, police officers, and retired officers, but also for civilians of Islam, Christianity, Hinduism, and Buddhism. There are 21 Japanese graves here, and there are 24 linguistic landscapes on the tombstones, nameplates using Indonesian, Arabic script and Japanese with Latin letters. The linguistic landscape in this cemetery is dominated by Indonesian.

### **The Kerkhof Cemetery in Banda Aceh**

The Kerkhof cemetery is home to Dutch soldiers and civilians. In addition, there are also approximately 50 Japanese graves, but due to the tsunami disaster in December 2006, more than 50 graves were lost, and currently only 10 Japanese graves remain, but only 5 tombstones can be read. In this place there is also the grave of Sultan Iskandar Muda's favourite son, because of a mistake, the sultan punished his own

son who was often called pocut (favourite son). The cemetery is very large and has a Dutch-style aesthetic building style. Kerkhof Cemetery is managed by the Aceh provincial cultural heritage department with representatives of Stichting Kerkhof Peutjut-Fonds Banda Aceh. Stichting Kerkhof Peutjut-Fonds is a financing organisation for the management of the Kerkhof cemetery in the Netherlands. Kerkhof is Dutch for graveyard, and peutjut is Acehnese for graveyard. The cemetery is dominated by the graves of Dutch soldiers and civilians, the majority of whom are Christian. There are 15 linguistic landscapes on the tombstones and nameplates using Acehnese language, Indonesian language, Dutch language, English language and Japanese language with Japanese characters. The linguistic landscape in this cemetery is dominated by Dutch.

Methodologically, linguistic landscape analysis necessitates both photography and visual examination as primary tools. The focal point of data collection revolves around photographic documentation, particularly focusing on the textual inscriptions adorning tombstones and linguistic signage within the cemetery premises. These visual representations serve as the primary data source for scrutinizing the linguistic elements present within the cemetery's landscape. The aspects of the linguistic landscape will be revealed in the information function and symbolic function. The discussion of the research on linguistic landscape in three cemeteries of Japanese Medanese in Delitua, Deli Serdang regency, Bukit Barisan Heroes Cemetery in Medan and Kerkhof Cemetery in Banda Aceh are; 1) the form and pattern of language use, 2) TOP-Down and Bottom-Up patterns in text writing that appear in the cemetery area, and 3) informational and symbolic functions in text use.

### Forms and Patterns of Language Use

Based on the data, the results of the quantitative data findings of 79 linguistic landscapes obtained in the three cemetery areas are shown in the following table;

**Table 1**

<b>Cemeta ry Area</b>	<b>Monoling ual</b>	<b>Bilingu al</b>	<b>Multiling ual</b>	<b>Tota l</b>
Delitua	Japan (BJ): 38 Indonesia (BI): 1	Japan: -  Indones ia: 1	-	40
Bukit Barisan Heroes Cemeta ry Medan	Indonesia: 9	Japan: - Indones ia: 7 Indones ia-Arab: 2	Japan- Arabic: - Indonesia: 6	24
The Kerkhof Cemeta ry Banda Aceh	Japan: 5 Indonesia: 3 English (BE): 1	Dutch (BB) - Aceh (BAc): 1	Indonesia -Aceh- English: 2 Dutch (BB) - English	15

	Dutch (BB): 1	Dutch- Japanes e: 1	(BE)- Indonesia: 1	
Total	58 (73,42%)	12 (15,19% )	9 (11,39%)	79 (100 %)

**Table 2**

Monolingual				Bilingual				Multilingual	
BJ	BI	BE	BB	BJ-BI	BI-BA	BAC-BB	BB-BJ	BJ-BA-BI	BI- BAC-BE BB- BE-BI
43	13	1	1	8	2	1	1	6	2
								1	

Tables 1 and 2 presented above delineate three distinct forms of language utilization: monolingual, bilingual, and multilingual, comprising a total of 11 discernible patterns. There are 6 languages used, namely; BI, BJ, BA, BE, BB and BAc. BJ and BI are involved in all forms. Of the four languages that fill the monolingual space on the tombstone, BJ with Japanese characters dominates its appearance (65.5%), then BI, BB, BA, and BE, BAc appear with a very small frequency. This dominance appears to conceptualise that these three cemeteries tend to use Japanese as the language to accommodate the need for information about the graves of Japanese soldiers and civilians.

In the bilingual form in the data, four patterns appear, namely BJ-BI, BI-BA, BAc-BB, and BB-BJ. The concept of bilingual patterns is used to combine two motives for language use. Japanese and Dutch aim to show the information message of Japanese and Dutch colonialism in North Sumatra and Aceh. Indonesian forms the standardisation of language, Acehnese carries the motif of ethnicity, while Arabic with Arabic script shows the image of Islam. In the texts on the landscape in the Japanese cemetery area in North Sumatra and Aceh, the emerging bilingual pattern shows a synergy of motifs between the five languages, where Indonesian is able to accommodate information needs, Japanese is considered to provide a high informative image, thus mediating the presence of Arabic, Dutch and Acehnese.

In multilingual form, the texts in these three cemetery areas show the involvement of six languages, namely Japanese, Indonesian, Arabic, Dutch, English and Acehnese. Three patterns of text construction are BJ-BA-BI, BI-BAc-BE and BB-BE-BI. The two patterns BI-BAc-BE and BB-BE-BI although appearing in a relatively small frequency, but this can mark the presence of the information message to be conveyed. Indonesian appears in all patterns followed by Japanese, Arabic, Dutch, English and Acehnese showing information and symbols from the six languages. The motifs carried by Indonesian and Acehnese are able to synergise with foreign languages (Japanese, Dutch, Arabic and English) so that language competence, language standardisation, ethnic and religious identity, internationalisation and colonisation are attached to Japanese burial areas in North Sumatra and Aceh.

### Text Construction Patterns

Linguistic landscape mapping refers to two classifications of data Top-Down and Bottom-Up. Based on the concept of Chenoz and Gorter (2007), the elucidation provided underscores the distinction between the Top-Down pattern, denoting official texts stipulated by local governmental authorities, encompassing street signs, signage on government-owned edifices, and similar directives. Conversely, the Bottom-Up pattern pertains to privately generated texts crafted by local denizens, including shop signs, private office markers, and analogous manifestations, which, while potentially influenced by prevailing language policies, predominantly mirror individual or collective inclinations. The results of data collection and classification on linguistic landscape texts in these 3 Japanese cemetery areas are shown in the following table:

**Table 3** Top-Down and Bottom-Up patterns in text construction

<b>Cemetery Area</b>	<b>Top-Down</b>	<b>Bottom-Up</b>
Delitua	244 (97,6%)	6 (2,4%)
Medan Heroes Cemetery	71 (86.6%)	11 (13,4%)
The Kerkhof Cemetery Banda Aceh	33 (94,3%)	2 (5,7%)

From the table above, the Top-Down pattern dominates the text construction of the three Japanese cemeteries in North Sumatra and Aceh. The cemeteries are managed by the local government, the Japanese government and representatives of the Dutch government. The information function in the texts written by the local government, the Japanese government, such as the writing of the identity of the corpse on the tombstone inscription and the writing system of the signboard. Although Top-Down patterns dominate the appearance of texts in this cemetery, Bottom-Up patterns also appear, such as the writing of more diverse headstone inscription texts. The limitation can be seen from the function of information in the text written by the community. It can be seen that the community also has a hand in accommodating their interests.



**Figure 4.** Text of gravestone inscription at TMPBB Medan

Figure 4 has a combined Top-Down and Bottom-Up pattern. This can be seen in the Bottom-Up pattern of writing the tombstone inscription text. There are two texts in Arabic script (bismillahirrahmannirrahim and alfatiha) as symbols of Islamic religious identity. To accommodate the interests of the community, the government allows to add texts related to religion. The Top-Down pattern in the tombstone inscription text is the writing of the social status of the corpse in the military, the year of birth, the year of death, and the selection of the diction of death.



**Figure 5.** Top-Down Pattern



**Figure 6.** Top-Down Pattern

Figure 5 and Figure 6 are examples of text with a Top-Down pattern. The text in Figure 3 was created by the Aceh local government and the text in Figure 4 was created by the North Sumatra local government. It can be seen from the selection of diction, such as the Ministry of Education and Culture, the Aceh Cultural Heritage Preservation Centre, the logo of the ministry of education and the logo of the Aceh local government, as well as the diction of the groundbreaking of the Medan TMPBB audio room building by the Provincial Social Affairs Office. S.U. and the inauguration of the TMPBB Medan audio room building by the Governor of North Sumatra. The tendency to use the same pattern, layout and information model indicates that there is a policy in place.



**Figure 7.** Larangan di Pemakaman

The text in Figure 7 is a type of Top-Down pattern text that contains the prohibition of damaging or stealing cultural heritage in the Kerkhof cemetery in Banda Aceh with the regulation of law number 11 of 2010, article 66, and subject to criminal sanctions with the regulation of law number 11 of 2010, article 105. Sanction information is also included, indicating that there are legal consequences for those who violate it. In addition to creating a deterrent effect and so that the community is in order with this regulation, legal consequences need to be included.

**Text Information Function in Cemetery Area**

Laundry and Bourhis (1977) identified two functions that appear in the linguistic landscape, namely informational functions and symbolic functions. The

informational function is taken from the messages that appear in the text, and the symbolic function is seen from the motives carried through language selection.

**Table 4** Number and Percentage of Information Functions

<b>Information Function</b>	<b>Total</b>	<b>Percentage</b>
Cemetery Name	3	0,8%
Building Name	3	0,8%
Cemetery Manager	3	0,8%
Identity of the Body	343	93,4%
Prayer	3	0,8%
Praise	1	0,3%
Warning/Ban	1	0,3%
Appeal	1	0,3%
Cemetery Instructions	3	0,8%
Caretaker and Cemetery Maintenance	1	0,3%
Instructions on the History of Meurah Pupok Cemetery	3	0,8%
Instructions on the name of the owner of the ashes	1	0,3%

Table 4 above shows that the texts in the cemetery are dominated by the information function of the corpse's identity (93.4%). The identity of the corpse in the tombstone inscription texts includes the Japanese name, rank as a soldier, place of birth, year of birth, year of death. This finding indicates that these 3 cemeteries are the cemeteries of Japanese soldiers and civilians who came to North Sumatra and Aceh during the Japanese colonialism period.



**Figure 8, 9, 10.**

The three pictures of the inscription text above show the identity of the body of the grave owner. Figure 8 is the grave of O Iwasaki, born 1 March 1879, died 10 September 1931, figure 9 is the grave of Zainal Ariffin Kitaro Yasu, Assistant Lieutenant /30671, Member of Indonesian Veterans, Born in Tokyo 17 March 1921, died 13 October 1986, and figure 10 is a mass grave containing 25 names of the dead.

The name of the cemetery is an important marker to inform the location of the cemetery. The location of the cemetery is provided by the local government and the management of the Japanese cemetery in Delitua is in collaboration with the Japanese consulate in Medan, the Heroes Cemetery is managed by the North

Sumatra Provincial Social Service, and the Kerkhof cemetery is managed by Stichting Kerkhof Peutjut-Fonds, which is a financing organisation for cemetery management in the Netherlands in collaboration with the Aceh Education and Culture office in the field of cultural heritage.



Figure 11, 12, 13, 14.

The four images above are texts showing the names and management of Japanese cemeteries in North Sumatra and Aceh. Figure 11 shows a Japanese cemetery in Aceh that is managed by a cemetery funding organisation in the Netherlands. Figure 12 uses Japanese and Indonesian characters to show the name of the Medan Japanese cemetery, Figure 13 shows the name of the Kerkhof cemetery and Figure 14 shows the name and management of the TMPBB cemetery in Medan. The historical information function of Meurah Pupok cemetery can be seen in the following images:



Figure 15, 16, 17.

The information presented in the text of the images above (15, 16 and 17) uses Indonesian and English to inform the history of the sultan's favourite son's grave in this cemetery. The king's son was supposed to be buried in the royal cemetery of Aceh, but due to a mistake, the sultan did not recognise him as royal family, so buried him in this place. In this cemetery, only the tomb of the king's son shows Islamic identity. People still consider that grave pilgrimage is a type of religious tourism, so texts in Indonesian and English about the history of Meurah Pupok grave become an attraction to bring local and foreign tourists. Indonesian is a language that can be used by all levels of Indonesian society and English as an international language that

can accommodate the information needs of the international community. The information function of warning signs not to damage, steal objects in the cemetery area and notification of the state of the tomb is only found in Kerkhof cemetery, can be seen in the following figure:



**Figure 18.** Information on warnings and prohibition



**Figure 19.** Information on the state of the tombs

In the text, there are also texts that contain appeals in the form of messages 'Visit, Protect, and Preserve Indonesian Cultural Heritage' The message of praise is obtained from a snippet of the Qur'an verse bismillahirrahmanirrahim 'in the name of Allah, the most merciful and compassionate'. In addition, the prayer text is also obtained from Buddhism, namely 'returning with the holy god, the text of the Christian prayer message in the form of an abbreviation 'RIP (rest in peace)' which is used to pray or show hope that the deceased person can rest in peace, and the Islamic prayer text is obtained from the Qur'an 'alfatihah'.

Alfatihah, which literally means '**opening**', has an important role as a gateway in the Qur'an. Alfatihah is a surah in the Qur'an that contains 7 verses with different

meanings. These 7 verses contain several messages of prayer or hope **'guide us to the straight path, the path of those whom you have favoured, not the path of those who are displeased nor the path of those who go astray'**.



**Figure 20, 21.**

The observation also shows that the text of the signboard (figure 20) also shows the names of the owners of the ashes stored in numbered urns (figure 21).

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### **The Symbolic Function of Texts in Funerals**

#### **Japanese and Dutch: Symbol of the dark past, colonialist period**

Japanese language and Japanese characters dominate in the texts found in Japanese cemeteries in North Sumatra and Aceh (Figure 8, Figure 10, and Figure 20). The data is found in the Japanese cemetery in Delitua, Deli Serdang Regency, Bukit Barisan Heroes Cemetery in Medan and Kerkhof Banda Aceh cemetery, which is a cemetery complex for Japanese soldiers and civilians who died during the Japanese colonial period in Indonesia. Kerkhof Banda Aceh cemetery is a Dutch Christian cemetery complex that has existed since the Dutch occupation era to Japan and in this place there is also a cemetery for the king's son who was punished by his parents for a mistake. The Japanese cemetery in Delitua is frequented by pilgrims from Japan and is the site of an *iresai* (grave pilgrimage) celebration organised every year in April by the Japanese consulate in Medan.

Japanese cemeteries in North Sumatra and Aceh have become potentials because of the regular visits of pilgrims, becoming tourist destinations that build the concept of dark tourism, tourism that offers tragedy and death. Texts in Japanese and Dutch characters mark the names of Japanese and Dutch figures who are buried, as well

as symbolising the presence of a dark past of cruel colonialism that has the potential to become a tourism industry.

### **Indonesian Language: Language Policy Symbols**

The use of Indonesian in public spaces is an obligation for Indonesians, and the policy of policing the use of Indonesian in public places and services is regulated in Law No. 24/2009 articles 30 and 36. This regulation reinforces the use of Indonesian in Japanese cemeteries in North Sumatra and Aceh, especially cemeteries managed by local governments, which all use Indonesian with a uniform information structure. This marks the presence of language policy in Japanese cemeteries in North Sumatra and Aceh. The data was found in Medan's TMPBB cemetery (Figure 6) and in Banda Aceh's Kerkhof cemetery (Figure 7). The superiority of the Indonesian language is utilised by text writers in the cemetery to convey important information such as figure 19 using multilingual forms (Dutch, English, Indonesian). This situation shows that the information conveyed in the cemetery will be understood more quickly.

### **Aceh Language: A Locality**

Aceh language only appears in 1 data in all forms of language use, namely in the kerkhof cemetery area. Acehnese language shows a symbolic message of locality identity. In the TMPBB Medan Japanese cemetery and in the Delitua cemetery, no form of local language use was found, this is because Medan and Deli Serdang are inhabited by multi-ethnic communities, and there is no distinctive language used by the people of Medan and Deli Serdang.

### **Arabic Language: Symbol of Islamic Religious Entity**

The Arabic script used in the Japanese cemetery is only found in Medan's TMPBB, showing the behaviour of Islam in the writing of the inscriptions on the tombstones. In Indonesia, Arabic is synonymous with Islam. The Arabic texts in the cemetery contain prayers and praises (Figure 4). This indicates that the person buried was a Muslim.

### **English : Symbols of the Religious Tourism Industry**

Several studies have revealed a tendency for multilingual signs to incorporate English as one of the languages utilized, a phenomenon observed not only in major urban centers and provincial capitals but also in rural villages (Kusumaningsih, Sudiatmi, & Muryati, 2013), (Riani: 2014) and (Wijana: 2014). English is also present in texts in Japanese burial areas. Three landscapes using English were found (Figure 15, 16 and 19) in the Japanese cemetery complex of Kerkhof Banda Aceh. The use of English aims to bring out exclusivity, modernism and globalisation, because one of the causes of the spread of English is the global factor. Cemeteries are capable of becoming religious tourism, especially when the person buried is a famous person and has a very popular historical record. This potential needs to be maximised to attract tourists to come for pilgrimage.

## **CONCLUSION**

Quantitative data of 79 linguistic landscapes with three forms of language use were found, namely monolingual, bilingual and multilingual in three Japanese burial areas in Sumatra and Aceh. There are six languages used, namely Indonesian,

Japanese, Arabic, Dutch, English, Acehnese, and involved in all forms. Monolingual language forms and patterns as many as 58 signs (73.42%). dominated by Japanese monolingual language patterns with Japanese characters as many as 43 signs (74.13%).

The linguistic landscape functions in the form of information, direction and prohibition. The informational and symbolic functions presented in it are distinctive and closely related to the identity of the community and colonialism that utilised the cemetery. Forms and patterns of language use were found to reveal the face of information and symbolism. The dominant use of Japanese and Indonesian among other languages (Arabic, English, Acehnese and Dutch). This indicates that the information system in this cemetery focuses more on the language competence of the community rather than religious or ethnic approaches. The Indonesian language is considered to be able to bridge the dissemination of necessary information. The spaces for prohibitions, warnings, advice, instructions, social messages are common information for which the Indonesian language, and the writing of inscriptions on the tombstones in Japanese are able to accommodate these needs. The presence of Arabic marks the contextualisation of Islamic religious symbols into the message. The English language that inserts and inserts into the information system and symbolism seeks to build a creepy phenomenon of death and colonialism that can be transformed into a tourism industry and language is present in accommodating that need.

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## **NOMENCLATURE**

Nomenclature is accompanied by the meaning of all mathematical equations or other nomenclature in the article, written in this section.

- meaning of □
- E meaning of the variable E
- J<sub>c</sub> meaning of the variable J<sub>c</sub>

## **APPENDIX**

Appendix that needs to be submitted as supporting information of the article is written after the author's Biodata. A maximum of 4 pages, are allowed for the appendix section. If the author includes tables, figures, or mathematical equations, they are also numbered sequentially.