Culturally Responsive Learning : Linguistic Landscape Study of MINHA Tebuireng Jombang, Indonesia

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Abstract: This study aims to explore the learning of various values through the MINHA Islamic linguistic landscape, the learning of exemplary values of figures through the linguistic landscape of MINHA figures, and the learning of multicultural communication from information boards and sign names. The research employed Linguistic Landscape Research with a qualitative approach. The linguistic data used in this study were obtained from images containing written text and videos providing information about Islamic history, figures, and guidelines. The data collection methods included observation and interviews. The findings revealed that three groups of linguistic features could serve as educational tools in MINHA, including linguistic features related to Islam, characters, and instructions for using MINHA and its facilities. The diverse values embedded in these linguistic features can enhance the effectiveness of learning by catering to students with varied backgrounds. The use of language in public spaces, such as in MINHA, constitutes a form of Linguistic Landscape, which may manifest as stickers on buildings in formal or informal settings. Linguistic Landscape (LL) serves as a tool to promote multilingualism and highlight the benefits of language.

Introduction

We often overlook the brief language displayed in public spaces around us. Whether we acknowledge it or not, these diverse languages are intriguing as they reveal social phenomena (Bhakti, 2020), politics (Jupriono et al., 2022), culture (Wirajayadi et al., 2021), economics (Mustikasari & Astuti, 2020), and language in society (Prayudi & Nasution, 2020). One way to show concern for language presentations in public spaces is to utilize them as educational content (Aziz & Gantara, 2021), both in classrooms and public areas. By considering students' backgrounds and making necessary adjustments, it is believed that students will be motivated to value their own culture, engage in learning with enthusiasm, and embrace their identity with the distinctiveness of the archipelago (Faizi, 2002, 2017a; Faizi et al., 2021; Gay, 2010, 2015a).

Ki Hajar Dewantara also asserts that education should embody the principle of independence to guide students towards becoming self-reliant individuals (Marwah et al., 2018). Various measures are necessary to achieve these educational objectives, including considering students' backgrounds and aligning content, methods, and learning environments (Gay, 2015a; Taylor, 2011; Villegas, 1991). Addressing the challenges of delivering Disaster Risk Reduction (DRR) can be approached in diverse ways, such as leveraging advancements

in information technology and optimizing available facilities to enhance content, strategies, and learning settings (Gay, 2010, 2015b; Taylor, 2011; Villegas, 1991; Villegas & Lucas, 2002). Museums stand out as a local wisdom that can serve as an educational medium in schools. They play a crucial role as educational institutions, particularly in teaching history. Ideally, museums and schools should collaborate to utilize museums as effective educational resources. However, currently, museums lack public interest, especially among students. Museums possess a distinctive allure for tourists, both in urban and rural areas, stemming from their collections that showcase nature, culture, and human achievements in a region. Hence, museums can be classified as man-made tourist attractions. The primary purpose of establishing a museum is to safeguard collections and offer the public access to historical heritage that warrants preservation.

The Hasyim Asy'ari Tebuireng Jombang Islamic Archipelago Museum (MINHA) is the sole Islamic museum in East Java. MINHA offers an intriguing opportunity to support DRR (content, strategy, and environment). Firstly, the linguistic data in MINHA can serve as educational content. Secondly, the linguistic data is presented in visual, audio, image, and written forms. The combination of visual and audio aids in enhancing students' comprehension speed of the lesson material (Sitorus et al., 2020). Thirdly, MINHA provides a diverse environment including a canteen, audio-visual room, and conservation corner.

The utilization of language displayed in the public sphere, such as in MINHA, represents Linguistic Landscape, which can manifest as stickers on buildings in formal or informal settings (Artawa, 2020; Jupri et al., 2022; Muriungi & Mudogo, 2021). Linguistic Landscape (LL) is served as a tool to promote understanding of multilingualism and highlight the benefits of a language (Bigdeli Rad & Bin Ngah, 2020; Gorter, 2006a). Through LL, the exploration of social hierarchies and cultural influences within a community, institution, and government can be conducted (Gorter, 2006b). In terms of research objects, some have researched learning in primary and secondary schools by making teachers and PD as research subjects, as has been done by Zhang (Zhang, 2016), Efendi (Efendi et al., 2015), Hernandez and Shroyer (Hernandez & Shroyer, 2017), Stowe (Stowe, 2017), Roofe (Roofe, 2018), Lynch & Rata (Lynch & Rata, 2018), Samuels (Samuels, 2018), and Faizi (Faizi et al., 2021). Apart from that, there are also those who research learning at the tertiary level, such as those carried out by Iwai (Amaral et al., 2013; Iwai, 2019), Mark and Deen (Mark & Id-Deen, 2020).

Based on several studies, the research "Cultural Responsive Learning: Linguistic Landscape Study" has not been conducted. This research differs from previous studies in terms of location, specifically MINHA, which has not been utilized before, the objects being visuals, images, and writing in MINHA, and the research focus on using MINHA's linguistic landscape for learning purposes. This research aims to depict the values of learning diversity through the MINHA Islamic Historical Linguistic Landscape, Learning Diversity Values using the MINHA Islamic Linguistic Landscape, and Multicultural Communication Learning from Information Boards and Sign Names.

Research Method

This study utilized Linguistic Landscape Research with a qualitative approach. Data collection was conducted using the observation method, where researchers observed linguistic features in MINHA. During the observation process, data related to the research focus was recorded, and electronic devices were used to capture photos and videos. Additionally, researchers conducted interviews with MINHA managers and various visitors to validate the information gathered during observation. The data analyzed consisted of

linguistic data extracted from sources such as images with writing and videos containing information on Islamic history, figures, and instructions.

This research employed tests of credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). The credibility of this research was ensured through various methods, including 1) Triangulation of sources by cross-referencing data from interviews with museum guards and visitors and comparing it with information from other visitors at the MINHA Museum, 2) Triangulation techniques to validate information from interviews with data found in documents, and 3) Reference materials, such as photos or authentic documents, served as supporting evidence to enhance the validity of the data collected by researchers. Transferability was assessed by preparing a comprehensive report that is easy to comprehend, informative, complete, well-structured, and credible. Dependability was ensured through a meticulous audit of the entire research process. Lastly, confirmability was established by evaluating the consistency between the research findings and the research process.
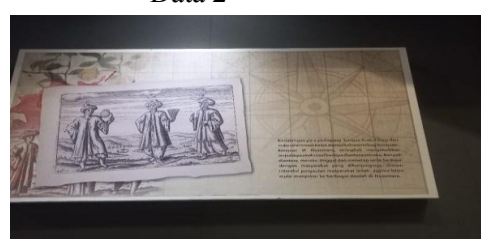
Results and Discussion
Exploring Diversity Values through MINHA's Islamic Linguistic Landscape
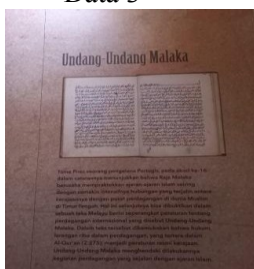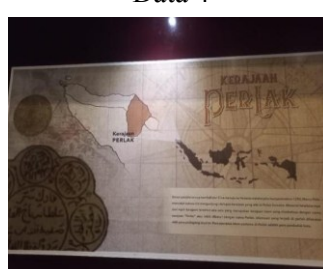
Data 1

Data 2

Numerous kingdoms are recognized as trailblazers in the propagation of Islam in Indonesia, such as the Malacca kingdom (Iswanto, 2021). This kingdom was known for its adherence to Islamic teachings (refer to data 1). These practices significantly facilitated the spread of Islam, making it easier for the kingdom's followers to embrace the faith and align themselves with the prevailing authorities. The Perlak Kingdom, situated on the island of Sumatra, was the first to embrace Islam after engaging with Muslim merchants (see Figure 2). Given that North Sumatra is located along the Malacca Strait, a hub where vessels from India and China converged, it is logical that this region was among the earliest to adopt Islam (Chozin & Untoro, 2019).

Sunan Kudus exemplifies Islam's acceptance of local customs, as evidenced by the mosque's incorporation of Hindu-Buddhist architectural elements (see Figure 3). Sunan Kudus's inclusivity is demonstrated through the preservation of the original structure of the historic edifice (Rosyid, 2021). The Kudus Tower Mosque, with its distinctive form and decorations, symbolizes the harmonious blend and tolerance between Hinduism and Islam (Hermanto & Masfufah, 2023).

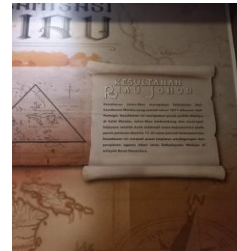Data 3   Data 4   Data 5   Data 6

Data 7   Data 8   Data 9   Data 10   Data 11

Learning the Values of Exemplary Characters with the Linguistic Landscape of MINHA Characters

Gus Dur's Exemplary Features

Data 12

When observing the image accompanying the article detailing Gus Dur's journey as a santri, it becomes apparent that he hails from a traditional Islamic boarding school environment characterized by simplicity. However, juxtaposing this with the image from the subsequent article conveys a powerful message - despite his humble beginnings, Gus Dur has emerged as a significant figure, imparting knowledge at Tambakberas. Furthermore, the second image suggests that Gus Dur possesses a progressive mindset, notwithstanding his initial upbringing in a modest educational setting.

Data 13   Data14
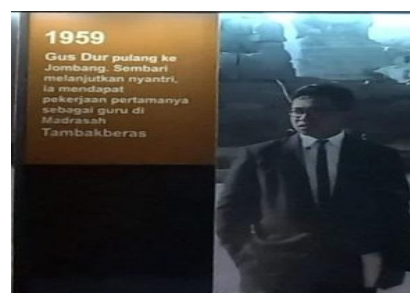
Additionally, his intellect and eagerness for learning are exemplified by the opportunity to secure a scholarship for overseas studies, specifically at Al Azhar University in Cairo, Egypt (Shohib, 2020). As depicted in the accompanying image, Gus Dur not only demonstrates determination in acquiring knowledge but also actively engages in various organizations, such as the Indonesian Students Association in Egypt. Within a mere three years in Egypt, he proceeded to pursue further studies in Baghdad, specializing in Literature (Musa et al., 2023). Moreover, Gusdur is engaged in research institutions, organizational activities, and has even established a political party (Kadomi, 2022). He has also initiated magazines and contributed to them, all while juggling multiple activities simultaneously, such as studying, organizing, and researching. Through these diverse endeavors, Gus Dur has garnered significant recognition and admiration from the public, as evidenced by the massive turnout at his

funeral. Furthermore, being allocated a special room at MINHA signifies the high regard and fondness he is held in for his numerous contributions to society. These aspects are reflected in the linguistic features depicted in the image.
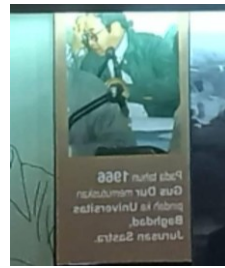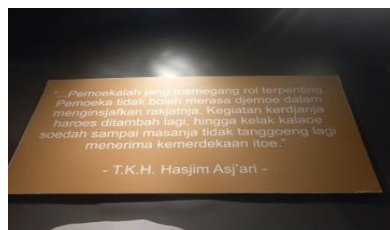
Data 15   Data16   Data 17   Data 18   Data 19

Exemplary Features of KH. Hasyim Ash'ari

Data 20   Data 21

The exhibits of KH. Hasyim Asy'ari in the museum consists mostly of Arabic works, with a few articles published in Indonesian print media at the time. Several linguistic features are evident in the images associated with KH. Hasyim Asy'ari, which can serve as a means of communication, content, and learning environment. Visitors, particularly students and pupils, can enhance their learning experience at the museum by utilizing both linguistic and non-linguistic features effectively.
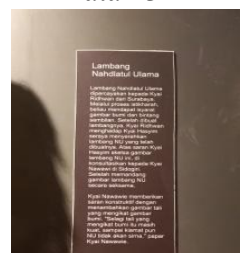
Data 22   Data 23   Data 24

Multicultural Communication Learning from Information Boards and Sign Names
Name of the Museum

The museum's name is prominently displayed both outside and inside the building. Outside, there are at least two large names and one medium-sized name. These names are strategically positioned for religious tourism visitors to the Gusdur eating area, despite the main entrance facing away from the museum. Placed opposite the tourist bus parking area, the two names ensure that visitors heading to the grave site will notice and pay attention to the museum's name. This signifies the museum managers' intention to inform the public that the Gusdur eating area also houses the Indonesian Islamic Hasyim Asy'ari (MINHA) museum. Additionally, the second name is artistically designed with gardens or ornamental plants, enhancing its visual appeal. Researchers suggest that this design aims to pique visitors' interest in taking photos or selfies with the name. The color scheme of red and white chosen for these names conveys a message that reinforces Indonesian values. The words used in the

names can be interpreted as representing the museum's contents and other significant meanings. The inclusion of "Hasyim Asy'ari" honors a religious and national figure.

Data 25

Data 26

Inside the museum, there are at least two names displayed, namely "Museum and Cultural Heritage" and "Indonesian Islamic Museum KH. Hasyim Asy'ari." These names are of considerable size and feature images of religious and national figures. Positioned right at the entrance of MINHA, every visitor is almost guaranteed to notice these names, along with the accompanying visuals.

The name "Museum and Cultural Heritage" suggests to visitors that the museum is an official institution managing historical items, both tangible and intangible. When considering the accompanying image, various meanings can be inferred. Following Barthes' theory that the relationship between signs and signifiers is dynamic and continuously negotiated, one sign can have multiple meanings depending on the context (Kevinia et al., 2022). Firstly, the diversity of figures in the images implies a blend of religious and nationalist elements in the museum's contents. Secondly, cultural diversity is evident in the way people are dressed, as seen in the varied clothing styles, coverings, and color choices depicted in some of the images. On the other hand, the name "Museum and Cultural Heritage" reinforces the idea that the museum is an official government institution dedicated to preserving various cultural heritages.

Data 27

Data 28

Directions, instructions for use, room names and information boards.

Since its establishment, MINHA has welcomed visitors from diverse backgrounds, regardless of ethnicity, class, or religion. Most of the information in the museum regarding directions, usage instructions, and room names is in Indonesian. Using Indonesian aims to facilitate understanding for visitors from different groups. Directions are located on the ground floor, near the visitor list station. Once visitors have filled out the list, they can easily access the directions and floor plan nearby. Instructions for using the stairs are displayed in a large font size for easy readability. Additionally, the contents of each floor are clearly outlined, reducing the need for visitor inquiries. However, service officers still offer explanations and guidance based on the provided instructions and building layouts, as indicated by directional signs in strategic locations. Please refer to the accompanying images.

|**754**

Data 29   Data 30   Data 31

The phrase "Mohon tidak naik" ("Please don't come up") is displayed in the Gus Dur room, while "Mohon tidak masuk" ("Please don't come in") can be found in KH Hasyim Asy'ari's room, visible from a designated distance. These commands effectively communicate the restriction of going upstairs or entering the room, making it clear for visitors. Visitors easily understand the instructions not to ascend to the stage or take photos with Gus Dur's portrait in the duku, as well as the prohibition of entering the room resembling a miniature mosque from KH. Hasyim Asy'ari's era.

The room names are all in Indonesian. The use of the term "canteen" demonstrates that MINHA is inclusive to all groups. By using the term "canteen," the management aims to promote inclusivity, allowing individuals from different regions, including rural areas, to freely access all areas without feeling a cultural divide between themselves and the museum. According to Villegas, Gay, and Faizi, the gap between what is learned and the students' background may further alienate them from their culture (Faizi et al., 2021; Gay, 2015a; Villegas & Lucas, 2002). Using directions and room names as learning tools can help bridge or even eliminate the divide between students' backgrounds and the content they are studying. In practical terms, students or visitors, in general, can acquire the ability to identify various linguistic features used to label different spaces. This type of learning is likely to be more effective as they become more acquainted with the local knowledge embedded in these linguistic features.
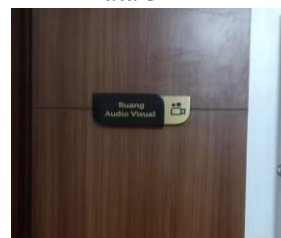
Data 32   Data 33   Data 34

Data 35   Data 36   Data 37   Data 38   Data 39
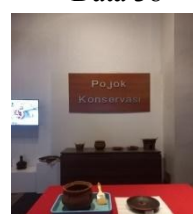
Hope Board

Providing space for expression in museums is essential as one of the primary goals of museums, including MINHA, is education. A tangible representation of this objective is the inclusion of wishing trees in various strategic locations. These trees allow visitors to write their wishes on paper and affix them to the tree image provided.

This practice promotes culturally responsive learning, enabling students and learners to articulate their feelings and desires in alignment with their diverse backgrounds. This

learning environment fosters happiness as individuals can freely express themselves utilizing the available resources. Additionally, the assortment of paper colors offered signifies the array of hopes, showcasing their diverse yet unified presence on a single, magnificent tree.

Data 40   Data 41

By utilizing museums as educational tools in schools, educators can impart the values of diversity through the MINHA Islamic Historical Linguistic Landscape and facilitate multicultural communication through information boards and sign names for students.

Conclusion

The research findings conclude that three groups of linguistic features can serve as learning tools in MINHA: linguistic features related to Islam, characters, and instructions for using MINHA and rooms. The diverse values present in these linguistic features can enhance the effectiveness of learning by allowing students to learn based on their varied backgrounds. The importance of diversity is evident in MINHA's linguistic features, offering valuable lessons from the various ways Islam has influenced Indonesia. Additionally, the exemplary values portrayed in the characters of MINHA's linguistic features, such as appreciation of diversity, enthusiasm for learning, and love for family, are noteworthy. Furthermore, the promotion of Multi-Cultural Communication Learning is evident through the Information Board and Instruction Names at MINHA. By aligning the values embedded in the learning environment with the learning objectives, effective learning can be achieved through the customization of media and content to cater to the diverse interests of students.

Recommendation

Research on culturally responsive learning needs to continue to be developed so that it can explore the variety of existing local knowledge. Culturally Responsive Learning outside the classroom has not yet received serious attention from researchers to reveal the various knowledge and cultural values used for learning. Linguistic Landscapes are an example of local knowledge and values that can be used as a learning medium across and even beyond educational levels.

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