Linguistic landscape and power representation at gas stations

Sri Wahyuni*, Ai Kurniati, Dyah Susilawati

Badan Riset dan Inovasi Nasional, Indonesia

*Corresponding Author; Email: yuni.bbjateng@gmail.com

ABSTRACT

Gas stations are hazardous, highly flammable public places. Thus, signs containing prohibitions, warnings, information, and road directions are needed to prevent catastrophes. This study aims to identify the linguistic system of the signs and describe the representation of power through the signs. The research site is gas stations in Semarang. This study uses observation methods in data collection by documenting, sorting, and classifying data using a national language, region, foreign, or both based on the linguistic system. Spolsky and Cooper's (1991) taxonomy of signs is used to classify the data. The categories are then examined further to reveal the embedded power relations. The results show that the linguistic landscape at the gas stations uses a monolingual system, Indonesian. This system demonstrates the gas station authorities' concern about prioritizing the state language in public spaces. Suggestions embedded in the signs do not explicitly represent power relations. However, they represent power by removing the subjects and objects on these signs. Texts of prohibitions and warnings should be created by involving more people so that the texts on the gas station LL can be more user-friendly.

Keywords: *Linguistic landscape, monolingualism, and power representation*

INTRODUCTION

The explosion of the Pertamina Plumpang Depot in Jakarta in March 2023, which resulted in 33 deaths and 579 people losing their homes, is evidence that the gas station is a high-risk place. Preventive efforts have been carried out by the authorities of Pertamina Depots and Public Fuel Filling Stations (SPBU), including installing warning signs in public spaces. Whether these signs are appropriate and effective in preventing fires at gas stations, the answer to this question requires in-depth research. On the one hand, these signs show the efforts of the authorities to avoid danger, enforce discipline, and urge the public to be more careful in the gas station area. On the other hand, signs in the public sphere can be a form of power from the owner of authority. In a social relationship, there is usually one party who take controls, and there is a party who is controlled (Aji, 2019). These efforts and forms of power are seen through written language in public spaces. This written language in public spaces is referred to as the linguistic landscape.

Landry and Bourhis (1997) introduced linguistic landscape (LL) through their work entitled Linguistic Landscape and Ethnolinguistic Vitality: An Empirical Study. According to them, LL is the language used in public street signs, billboards, street names, place names, shop signs, and signs on government buildings. It then forms a language landscape and agglomeration in a particular area. LL text is found on store signage, advertisements, commercial signs, traffic signs, posters, and official announcements (Gorter, 2006). In LL, text in public spaces can serve as landmarks, directions, information, navigation, and power. Lynch has also expressed that public spaces can be used as nodes and landmarks (Lynch, 1960). Public space can be used as a navigation tool in the city, so the language signs must be correct so people can use it better.

The linguistic landscape of public spaces can be either top-down or bottom-up. Public authorities create the top-down linguistic landscape, while the bottom-up is created by private actors (Gorter, 2017). This top-down sign has informative, imperative, exhortation, and prohibition functions. All speech, including the texts in LL, has a specific power-related purpose (Baryadi, 2012). Texts created by

authority owners in public spaces, whether they function informatively, imperatives, appeals, or prohibitions, manifest the authority owner's power over the public as a controlled party. The texts aim to inform, prohibit, order, appeal, and prohibit the public from doing or not doing something. The texts represent the idea of the text creator. Therefore, the texts on this top-down sign become a form of representation of power from the owner of authority.

Studies examining LL have proliferated today. Most of them study multilingual phenomena that are widely used in public spaces. Some linguistic landscape research is conducted in tourist attractions, train stations, and old towns. The linguistic landscape at Solo Balapan Train Station, Surakarta, shows that globalization is very influential in using English in the signs in the place (Widiyanto, 2020). The station's bilingual use of English and Indonesian is more dominant than the monolingual use of Indonesian or English. The results of LL's research at the Solo Balapan Train Station are similar with LL's research in Cape Town, the capital of South Africa, namely the dominance of English use, which was found disproportionately (Kayam et al., 2012). The dominance of English is also present in the linguistic landscape of urban Rwanda. In post-genocidal Rwanda, English was promoted and gained status. It led to an increase in the use of English on shop signage on the streets of Kigali and other cities in Rwanda at the expense of French and Kinyarwanda (Rosendal & Amini Ngabonziza, 2023).

Different results were found in LL's research at Jatinegara Train Station, East Jakarta. Despite the contestation between Indonesian, English, and Indonesian-English, LL remains dominant in Indonesian as the primary language. Meanwhile, English is found in two signs: as a companion/complementary language in bilingual use (Khoiriyah & Savitri, 2021). The situation of LL on Kuta Beach, Bali, also shows that Balinese traditions can survive globalization. Through the power of authority, the Balinese language and script began to gain a position on public signs, representing a tradition and a local identity within the international market share. All traditional signs, such as temple names, cemeteries, and local buildings, use the Balinese language and script (Artawa et al., 2020). Likewise, Javanese is also the language choice in Yogyakarta in LL, although it is still inferior to English, which occupies the second position after Indonesian (Khazanah et al., 2021; Andriyanti & Riazi, 2020). In other studies, LL found in the mosque environment is more dominant in using Indonesian on signboards. Arabic is the only foreign language used in instructions relating to religious rules (Yusuf & Putrie, 2022).

A study taking place in Hanoi Old Quarter, Vietnam, on language as text policy and practice suggests that linguistic landscapes are maneuverable and subject to legislative, overlapping, and conflicting policies to embrace broader discourse. A dynamic understanding of language policies in linguistic landscapes provides an essential lens for understanding the role of national, foreign, and invisible languages (Phan & Starks, 2020). The mismatch between policy and practice also exists in LL universities in Kenya. The analysis reveals that English was the most dominant language used in universities for both top-down and bottom-up criteria, with a prevalence of 77% (Muriungi & Mudogo, 2021). Through the study of language attitudes, the management of the old city has shown a positive attitude towards Indonesians, namely in the aspect of naming museums. Unfortunately, a less positive attitude can be seen on signs, public facilities, and information boards that only use foreign languages (Zaman, 2021).

The relationship between LL and power is thoroughly examined in several studies. Linguistic graffiti in the public space of Padang City is a medium to convey messages and social criticism for the government as the ruling party and awareness for the community (Yendra & Artawa, 2020). Power on smoking ban signs on cigarette packs and public spaces is even manifested coercively through threats and warnings (Wahyuni, 2015). In addition, the power of writing makers is also represented through appeals in public spaces. The appeal is a practice of domination of the ruler to the community (Wahyuni, 2016).

These LL research is useful and valuable as a basis for footing and reference material in this current study. However, the linguistic landscape at gas stations and how it may represent power has not been investigated. This study seeks to address the phenomenon of visual signs of LL and to reveal the representation of power on LL signs at the gas station. Thus, the public and officers can better understand and comply with the signs of LL. In doing so, this study examines the signs of language in the linguistic landscape at gas stations, whether using monolingual, bilingual, or multilingual systems. This is important because gas station managers are also responsible for the language system used in these signs. If the signs are easily understood and obeyed by the community, then how are the power relations on these signs represented through the linguistic landscape at the gas station?

METHOD

The data of the study are written signs collected through observation methods (Artawa, Mulyanah, et al., 2023) in four gas stations in Semarang. Officers prohibit some signs at gas stations from being photographed for security reasons, such as signs around the fuel demolition site. Signs that are forbidden to be photographed have been represented by other signs. Only the outdoor signs in the public space are documented (Al-Athwary, 2022).

The data is then observed, selected, and sorted based on specific sorting according to the nature or character of each determining element (Sudaryanto, 2015). Data is sorted into Indonesian, regional languages, English, and other foreign languages. Data is classified based on its language system, be it monolingual, bilingual, or multilingual (Mansoor et al., 2023; Shen, 2022). The results of the data sorting are then analyzed using descriptive methods.

The analysis of data is based on Spolsky and Cooper's taxonomy of signs (1991), which includes eight signs, namely (1) road signs, (2) advertising, (3) prohibitions, (4) the name of the building or buildings, (5) information, (6) warnings, (7) objects, and (8) graffiti (Spolsky & Cooper, 1991). However, the study only found four signs in the data: prohibition, warning, informational, and road signs. Next, the data were analyzed based on the classification of the four signs. In terms of power embedded in the signs, power analysis model (Leeuwen, 1986) is used to generally describe how parties are presented in the LL. Representations include or exclude social actors to suit their interests and purposes in relation to the readers for whom they are intended. In the process, in a text, it is necessary to know the group or actor excluded from the text and the text strategy used for it. . In this article, only the exclusion process using passivation strategies is discussed.

RESULTS AND DISCUSSION
Results

Seventeen figures are photographed and analyzed in the linguistic landscape of gas stations in Semarang. Table 1 shows these figures' classification, function, and language use system.

Table 1. Linguistic Landscape at Semarang City Gas Station

Classification	Function	Language Use		
		Multilingual	Bilingual	Monolingual
Prohibition	Smoking ban			Indonesian
Prohibition	Smoking ban			Indonesian
	Prohibition of using mobile phones to call			
	Shooting ban			
	Ban on starting fires			
Prohibition	Smoking ban			Indonesian
Prohibition	No smoking symbol			Indonesian
	No shooting symbol			
	Symbol prohibiting starting the vehicle's engine			
	No-call symbol			
Prohibition	Prohibition of entering the area when filling fuel			Indonesian
Prohibition	Prohibition of parking in front of extinguishers			Indonesian
Commemoration	Warning to turn off the vehicle's engine when filling with fuel			Indonesian
Commemoration	Commemoration			Indonesian
	Beware of being punishable			
Information	Fuel Dismantling Procedures			Indonesian
Information	Pertalite in the shipping process			Indonesian
Information	Pertalite in the process of dismantling			Indonesian
Information	Apologies for rest/prayer			Indonesian
Information	Excess nitrogen filling in vehicle tires			Indonesian
Information	Pertamax ads			Indonesian
Directional Signs	Lane directions for subsidized fuel user vehicles			Indonesian
Directional Signs	Sign in arrow			Indonesian
Directional Signs	Sign out			Indonesian

Based on Table 1, LL mainly uses a monolingual Indonesian system at gas stations. None of them use foreign languages or regional languages. Of the 17 figures, almost all use formal language, and only

one uses non-formal language. The data shows that gas stations have implemented rules for prioritizing the state language in public spaces contained in *Act of the Republic of Indonesia Number 24 2009 on Nation's Flag, Languages, Emblem, and Anthem'*.

The data shows no contestation of foreign and regional languages in LL at gas stations. All signs use the language of the country. By using the state language, speakers of the country language, who make up the majority of visitors, can better understand and obey the signs posted on the LL at gas stations. There is almost no reason for society to violate and disobey such signs. Based on the table, LL in the public space of gas stations consists of four signs: prohibitions, warnings, information, and road signs.

Discussion
Prohibition Signs

Prohibition is the most common of the four signs at LL gas stations. There are seven prohibition signs, including a ban on smoking, a ban on taking pictures, a ban on using mobile phones to call, a ban on starting fires, a ban on entry when unloading fuel, a ban on the engine when filling fuel, and a ban on parking in front of fire extinguishers. These signs are found in the following figures.

| Figure 1 | Figure 2 | Figure 3 | Figure 4 |

| Figure 5 | Figure 6 | Figure 7 |

Smoking bans are found in figures 1, 2, 3, and 4. The prohibition against starting a fire is in figure 2. The prohibition of photographing is found in figures 2 and 3. The prohibition of using mobile phones is in figures 2 and 3. The prohibition on starting the engine when filling with fuel is in figure 3. The entry ban during fuel unloading is in figure 4. The prohibition on parking in front of fire extinguishers is in figure 5.

Prohibition signs at gas stations are almost all the same. The text is *dilarang merokok* 'no smoking'*, dilarang masuk* 'no entry'*, dilarang menyalakan mesin kendaraan* 'forbidden to start the engine'*, dilarang menyalakan api* 'forbidden to start the fire'*,* everything uses imperative sentences. The signs are used for the safety of workers and visitors at the site. However, there are two sides of opinion between many restrictions in public spaces and public adherence to the sign. The number of prohibition signs could be due to the ruler's concern for public safety. Still, it could also be because the level of community compliance is shallow, so the ruler needs to install many prohibition signs and warnings in public spaces (Wahyuni, 2016). However, a cautious approach seems to be advisable in the creation of the LL sign. Therefore, special attention needs to be paid to those aspects of LL that are more visible or may impact the visitor experience. This aspect is often overlooked because it is not inherent to the customer experience (Bruyèl-Olmedo & Juan-Garau, 2009; Chesnut et al., 2023).

Many signs prohibiting smoking are found in public spaces. This ban has also been represented coercively by the government and some people openly (Wahyuni, 2015). The government even issued Peraturan Pemerintah Nomor 109 Tahun 2012 '*Government Regulation of The Republic of Indonesia Number 109 of 2012*' (Pemerintah Republik Indonesia, 2012) dan Peraturan Menteri Kesehatan Nomor 28 Tahun 2013 '*Regulation of the Minister of Health of the Republic of Indonesia Number 28 of 2013*' (Pemerintah Republik Indonesia, 2013) to require all cigarette products in the country to include warnings of the dangers of smoking to health in the form of scary images on the packaging. Unfortunately, there are no firm and real sanctions against violators of the smoking ban. The absence of sanctions resulted in the number of smokers never decreasing and increasing yearly. Data from the results of the 2021 Global Adult Tobacco Survey (GATS) survey submitted by the Ministry of Health (Kemenkes), there was an increase in the number of adult smokers by 8.8 million people, from 60.3 million in 2011 to 69.1 million smokers in 2021 (BKPK, 2022). This situation causes the government to plan to issue a ban on the sale of cigarette bars (retail) contained in Presidential Decree no. 25/2022.

The government is not making things up with the plan; the dangers of smoking are already very critical. This condition is already very troubling. School children from elementary to advanced levels can buy retail cigarettes at stalls. So, it is unsurprising if the text *larangan merokok* is everywhere (Shrestha et al., 2022). In addition, the dangers of smoking not only have an impact on the health of active and passive smokers but also human safety in general, especially in certain places, such as gas stations. Cigarette butts thrown carelessly in that area are very dangerous.

Every gas station can undoubtedly install this smoking ban with large fonts, capitals, and striking colors. There are two variations of the text about this prohibition, namely *DILARANG MEROKOK* 'no smoking' in Figure 1 and *DILARANG MEROKOK DI AREAL SPBU* 'no smoking in the gas station' in figure 5. In figure 2, in addition to writing, the prohibition is also in the form of a cigarette symbol crossed in a circle. This symbol is side by side with the text prohibiting smoking. In addition to clarifying prohibitions, this symbol also works for people with limitations in reading characters. The sign readers who are not Indonesian will comprehend the pictures much easier than the words (Artawa et al., 2023)

The words *DILARANG MEROKOK* 'no smoking' indicate the general prohibition of smoking. This means that there is no place description explicitly implied in the prohibition. However, based on the context of the data, it is located in the gas station area. Thus, the smoking ban applies when someone is in the gas station area. The text *DILARANG MEROKOK DI AREAL SPBU* 'no smoking in the gas station' more clearly and explicitly states the prohibition of smoking. There is a description of the place displayed in the gas station area. Regardless of location, we already know the prohibition sign is in effect.

Meanwhile, the text *DILARANG MEROKOK* 'no smoking' dan *BBM MUDAH TERBAKAR* 'flammable fuel' in figure 4 shows a causality relationship. The author of the text provides an explanation or reason for the smoking ban in place. Based on this context, the text of *BBM MUDAH TERBAKAR* also shows that prohibitions and warnings are in place at gas stations.

This smoking ban is written using a passive voice without a subject or object. The passivation strategy aims to bring out the owners of power and those controlled in the text. The strategy also hides power relations in the text (Syafruddin, Amir, & Azis, 2021). However, based on the context, we can know who the subject prohibits and the object prohibited in the sign. The authorities at gas stations are responsible for prohibiting people from smoking in the gas station area, while the public is the object of prohibition from smoking. The people here are fuel buyers, employees, and everyone inside the gas station area. Entirely written with subject and object, the text DILARANG MEROKOK 'no smoking' will look like this: *(ANDA) DILARANG MEROKOK (OLEH KAMI)* '(You) do not smoking (by us)' or *KAMI MELARANG ANDA MEROKOK* 'we prohibit you from smoking'. The writing shows a clear and explicit representation of power and authority. In addition to being less effective in public spaces, prohibitory signs and warnings that display subjects and objects also appear unethical. However, society, as the controlled party, is not comfortable with a ban that shows a clear representation of power. Therefore, issuing subjects and objects with passivation strategies is widely used in the public sphere, especially texts in the form of prohibitions and warnings.

DILARANG MEROKOK 'no smoking' is more common than *DILARANG MEROKOK DI AREAL SPBU* 'no smoking in the gas station' and *DILARANG MEROKOK, BBM MUDAH TERBAKAR* 'no smoking, flammable fuel'. The warning has a broader scope than the second text because it is present in

almost every public space. The second text has a more limited meaning. People can also interpret the words *DILARANG MEROKOK DI AREAL SPBU* 'no smoking in the gas station' with meanings other than at gas stations not prohibited from smoking. The third prohibition has two clauses: DILARANG *MEROKOK* 'no smoking' and *BBM MUDAH TERBAKAR* 'flammable fuel'. These two clauses, although written top-down, have a relationship. The word *karena* that connects the two clauses is omitted. If written into a complete sentence, it becomes *DILARANG MEROKOK (KARENA) BBM MUDAH TERBAKAR* 'no smoking (because) flammable fuel'. The passivation strategy is found in smoking bans and other prohibition signs.

DILARANG MENGGUNAKAN HP UNTUK MENELPON 'do not use cellphones to call'

DILARANG MEMOTRET 'no photography'

DILARANG MENYALAKAN API 'It is forbidden to start fires '

DILARANG MASUK SEDANG PROSES PEMBONGKARAN BBM 'No entry is in the process of unloading fuel.'

DILARANG PARKIR DI DEPAN ALAT PEMADAM 'no parking in front of the extinguisher'

As explained in the smoking ban, the passivation strategy in this ban also aims to remove the subject and object from the text (Eriyanto, 2012). Thus, the power relation between the ruler (subject) and the possessed (object) is invisible. As the ruled party, society is excluded from the ban, although the text does not explicitly mention it. However, based on the context of the sentence, the prohibited parties in these texts are people in the gas station area.

In addition to writing, the prohibition on using cell phones to make calls also uses the cellphone/cellphone symbol crossed one in a red circle. According to Kementerian Badan Usaha Milik Negara's Twitter, an article on Tempo.com, incoming or outgoing calls on mobile phones and the use of flash or flash on the camera have the potential to cause electric current jumps. As a result of the jump in electric current, it can cause sparks that have the potential to trigger fires because they are at gas stations (Amelia Rahma Sari, 2021)

Warning Signs

Warning signs are found in Figures 5 and 8. In addition to the no-smoking sign, figure 5 also contains warnings with the following text:

MENJAGA KEBERSIHAN DAN KEINDAHAN LOKASI MEWUJUDKAN KENYAMANAN LINGKUNGAN 'maintain the cleanliness and beauty of the location to realize environmental comfort.'

MATIKAN MESIN KENDARAAN SEWAKTU MENGISI BBM 'Turn off the vehicle engine while filling fuel'

KALAU ANDA KURANG PUAS DENGAN PELAYANAN SPBU ATAU KELUHAN HARAP HUBUNGI PERTAMIN 'If you are not satisfied with the gas station service or complaint, please contact Pertamina.'

As in prohibition signs, warnings 1 and 2 also do not display the perpetrator and object of the sentence. The clause *menjaga kebersihan dan keindahan lokasi* ' 'maintain the cleanliness and beauty of the location' serves as the subject and the phrase *kenyamanan lingkungan* serves as the object in that sentence. However, the perpetrator who warns and who is warned is excluded from the text. Based on the context, the perpetrator who gives the warning is the area's ruler, PERTAMINA 'State Oil and Gas Mining'. As for the object, namely the people in the area.

Pay attention to text number 3; the sentence is not an imperative or command sentence but a new sentence. Therefore, the text displays two personas: *ANDA* 'you' and PERTAMINA. Both have adequately addressed the question of perpetrators and who was warned from previous texts. The mention of *anda* pronouns before PERTAMINA is also a strategy to prioritize or highlight the fuel-buying community represented by *ANDA* 'you.'

Figure 8 contains the following warning.

Figure 8

The text in Figure 8 consists of two warning sentences, namely:

AWAS BISA DIPIDANA! 'Beware you can be convicted!'

*Pembelian solar BBM subsidi dan Pertalite BB penugasan untuk disalahgunakan/diperjualbelikan kembali tanpa izin usaha migas adalah **pelanggaran** yang dapat dipidana.* 'The purchase of subsidized diesel fuel and pertalite BB assignment to be misused/retraded without an oil and gas business license is a punishable offense'

UU Migas No. 23 Tahun 2001 pasal 55 'Oil and Gas Law No. 23 of 2001 article 55'.

The first sentence uses all capital letters and ends with an exclamation point (!), indicating emphasis, sincerity, affirmation, and intense emotions (Badan Pengembangan dan Pembinaan Bahasa, 2016). This sentence also uses the passivation strategy in removing the subject and object. Who is punished as ruler and who will be punished as control is not visible or omitted in the sentence. However, based on the context, in the second sentence, the ruler and the master are visible. This second sentence uses the nominalization strategy in bringing out the subject as a ruler. The nominalization strategy converts verbs into nouns. The verb meaning activity or action is transformed into a noun meaning event (Leeuwen, 1986). The noun of *pelanggaran* in the text should be in a verb, *melanggar*. If it is a verb, the text of the second sentence is as follows:

Pembelian solar BBM subsidi dan Pertalite BB penugasan untuk disalahgunakan/diperjualbelikan kembali tanpa izin usaha migas **melanggar UU Migas No. 23 Tahun 2001 pasal 55* 'The purchase of subsidized diesel fuel and Pertalite BB assignment to be misused/retraded without an oil and gas business license violates Oil and Gas Law No. 23 of 2001 article 55'.

This nominalization strategy does not ommit the subject and object of the sentence. Based on context, the sentence's subject can still be known, namely those who have the power to convict offenders. Meanwhile, the object is violators who buy subsidized diesel fuel and Pertalite BB to be misused or retraded without an oil and gas business license.

Information Signs

Furthermore, information signs include information on fuel unloading procedures, pertalite in the shipping process, pertalite in the process of dismantling, apologies for resting/praying, excess nitrogen filling in vehicle tires, and pertamax advertisements.

.

Figure 9

Figure 10

Figure 11

Figure 12

Figure 13

Figure 14

Figure 9 provides information for officers on the procedures for unloading fuel from tank cars to submersion tanks. The information is an instruction addressed to the officer. Although the instruction does not use command punctuation (!), it uses imperative sentences or commands. The sentences are also made by excluding the subject. The text is as follows:

Tata Cara Pembongkaran BBM dari Mobil Tangki ke Tangki Pendam 'Procedures for Unloading Fuel from Tank Car to Submersion Tank'

Siapkan slang pemadam 1 s/d 2 meter dari filling point. 'Prepare a fire hose 1 to 2 meters from the filling point.'

Pasang kabel arde dan slang pembuang gas secara baik pada tempat yang telah disediakan. 'Install the ground cable and gas drain hose properly in the space provided'

Pasang slang pembongkaran sampai rapat betul. 'Install the disassembly hose until it is tight'. *Buka kerangan pembongkaran perlahan-lahan.* 'Open the disassembly tap slowly'

Tidak dibenarkan adanya kebocoran dan pengemudi mobil tangki siap di mobil tangki selama pembongkaran, petugas/pengawas SPBU 'No leaks are allowed and the driver of the tank car is ready in the tank car during unloading, the officer/supervisor of the gas station'

Lubang pipa ukur dan manhole mobil tangki harus selalu tertutup rapat, kecuali pada waktu mengukur. 'The measuring pipe hole and tank car manhole must always be tightly closed, except at the time of measuring'

Bila terjadi kebakaran pada filling point/slang mobil tangki, utamakan menutup kerangan darurat mobil tangki. 'If there is a fire at the filling point/hose of the tank car, prioritize closing the emergency valve of the tank car'.

Padamkan api dengan alat pemadam yang telah disiapkan. Put out the fire with a prepared extinguisher'.

Jauhkan mobil tangki dari lokasi kebakaran dengan keadaan kerangan kertutup. 'Keep the tank car away from the fire site with the shellfish closed'.

Tidak dibenarkan meninggalkan tangki gandengan di areal SPBU tanpa mesin penggerak. 'It is not allowed to leave the trailer tank in the gas station area without a driving machine'.

Verbs in text 1–4 are located at the beginning of sentences. The verb at the beginning of the sentence in the text is a marker as a command sentence. The fourth text states that the instructions in Figure 9 are addressed to drivers, gas station officers, or supervisors. Thus, this gas station's driver and officer or supervisor are objects in Figure 9. Next, texts 5 and 7 are command sentences arranged as news sentences. Nonetheless, these two texts also contain commandments and prohibitions. This strategy shows the efforts of authority owners to be more polite in issuing orders and prohibitions in public spaces (Yuni, 2013). Meanwhile, text 6 has two types of sentences from 3 instructions: one sentence of news and two sentences of commands. News sentences are in the first instruction, and command sentences are in the second and third instructions.

The letters in Figure 11 must be more consistent between capital and non-capital. The mark is also not permanent, as it is made of pasted paper. However, because the sign is in a public space and informs the public, it should be written with good letters and language (Atikah, 2020).

Figure 12 with the text *MAAF KAMI SEDANG ISTIRAHAT/SHOLAT* 'sorry we are resting/praying' does not use the passivation strategy. The subject appears through *KAMI* (officer) pronoun from the text, which conveys an apology for being rested. This figure is one of the texts that use complete sentences.

Figure 13 is an information sign in the form of an advertisement, with the following text: 3 *KELEBIHAN PEMAKAIAN NITROGEN BERKENDARA JADI LEBIH NYAMAN* 'advantages of nitrogen use driving becomes more comfortable.' Three points informed the public about the advantages of nitrogen in driving on the road: safer driving, longer tire life, and more efficient fuel.

Furthermore, text 14 is the only text that uses a non-standard word, *PAKAI PERTAMAX LANGSUNG NGACIIRR 'use Pertamax directly speeding.'* The word *NGACIIRR 'speeding'* is not standard because double vowels II and double consonants RR are added. The correct writing is *NGACIR 'speeding'*, but the word has not been registered in the *Kamus Besar Bahasa Indonesia* (KBBI). It is a word commonly spoken in informal conversations.

Figures 13 and 14 are informational signs in advertising because they are essential areas to display the names of the goods and services they sell. Each item displayed on the sign is essential, but it is still a linguistic item. Linguistic and non-linguistic goods together form an idea for the customer about the nature and advantages of the advertised goods (Amer & Obeidat, 2014).

Road Signs

Gas stations have three road signs: lane direction signs for subsidized fuel user vehicles, entry arrows, and exit signs.

| Figure 15 | Figure 16 | Figure 17 |

Road signs at gas stations are found in Figures 15, 16, and 17. All three use text marks and symbols with the same primary colors, blue and red. Figures 15 and 16 are blue as signs indicating the direction of the road, while figures 17 are red as signs prohibiting entry. The blue at the base of the writing, among others, means 'tranquillity and peace.' Meanwhile, red is often associated with 'energy, war, danger,

strength' (Paksi, 2021). Therefore, blue is often chosen to symbolize a permissible or permissible neutral situation, while red symbolizes prohibition (Wahyuni, 2022). Figure 15 shows the direction for vehicles using subsidized fuel. Figure 16 shows the direction of the entrance of gas station visitors. Figure 16 has two directions: from inside and outside the gas station. From outside the gas station, the sign indicates a no-entry through the door, while from inside the gas station, there is a *keluar* 'exit' text in blue letters below the no-entry symbol indicating the exit.

The symbols in figures 16 and 17 also have the same large size. That similarity in size suggests that the signs are equally important for visitors in pointing out the direction of the road (Peck & Banda, 2014). This sign is incomplete sentence. However, in every relationship, there must always be power. The sign is also a form of representation of power because it instructs visitors to enter gas stations according to the direction of entry or exit of visitors. The signs are clear and understandable so visitors can obey and not carelessly pass through the entrance or exit.

Landscape linguistic signs are always needed as warnings, clues, and information for the public. If the text on the signs needs to be clarified or made in a foreign language, the intent and purpose of the text may not reach the people. Chaos and disorder will happen a lot. This is where the role of LL is so significant: wherever humans need information, instructions, and warnings. This study revealed visual signs at gas stations using monolingualism, namely the state language (Indonesian) and the representation of power on LL signs at the gas station. Thus, speakers of the state language (community) are expected to understand and obey the signs posted on the LL at the gas station, so there is no reason for the public not to obey these signs.

CONCLUSION

The texts on LL at gas stations mostly use the monolingual system, i.e., Indonesian. There is no competition from either regional or foreign languages. The most common sign on LL at gas stations is a prohibition sign. Signs in prohibitions and warnings are almost all written using passivation strategies that exclude subjects and objects from the text. The subject as the person who makes prohibition and warning signs and the object as the person who is prohibited and warned is not written in the text. However, the subject, namely PERTAMINA 'State Oil and Gas Mining', and the object, namely visitors to gas stations, can be known based on the context.

Signs in the linguistic landscape at gas stations are not just texts plastered in public spaces. These signs are prohibitions, warnings, information, and road signs related to safety and education for humans in the area. Therefore, the language style used is straightforward, firm, and easy to understand. However, the texts of prohibitions and warnings should be made by involving the public more as objects so that the texts in the LL at the gas station will be more friendly. Following the slogan of *bahasa menunjukkan bangsa,* 'the language indicating the nation,' then from the language contained in the public space, one of the determinations of a nation is assessed. This study only examines the signs of the linguistic landscape and the representation of power. Many other linguistic problems need to be studied at the LL at the gas station, such as top-down signs, language attitudes, and sentence structure. This problem is an excellent opportunity for other researchers to participate in studying LL at gas stations.

ACKNOWLEDGMENT

REFERENCES

Act No. 24. (2009). Undang-Undang Nomor 24 Tahun 2009 tentang Bendera, Bahasa, dan Lambang Negara, serta Lagu Kebangsaan '*Act of the Republic of Indonesia Number 24 2009 on Nation's Flag, Languages, Emblem, and Anthem"*. Jakarta: Ministry of Law and Human Rights.

Aji, E. N. (2019). Power Relation in the Discourse of Conflict Between Corruption. *Widyaparwa*, *II*, 140–149. https://doi.org/https://doi.org/10.26499/wdprw.v47i2.402

Al-Athwary, A. A. H. (2022). Linguistic Landscape in Najran: A Sociolinguistic Approach. *Theory and Practice in Language Studies*, *12*(12), 2559–2567. https://doi.org/10.17507/tpls.1212.11

Amelia Rahma Sari. (2021). Ini Alasan Mengapa Dilarang Menyalakan HP di SPBU. Retrieved from https://tekno.tempo.co/read/1535655/ini-alasan-mengapa-dilarang-menyalakan-hp-di-spbu

Amer, F., & Obeidat, R. (2014). Linguistic landscape: A case study of shop signs in Aqaba city, Jordan.

Asian Social Science, *10*(18), 246–252. https://doi.org/10.5539/ass.v10n18p246

Andriyanti, E., & Riazi, M. (2020). Competition of Javanese and Indonesian: a Mixed-Methods Approach To Young Multilinguals' Language Choice. *Litera*, *19*(3), 340–360. https://doi.org/10.21831/ltr.v19i3.34993

Artawa, K., Mulyanah, A., Atmawati, D., Paramarta, I. M. S., Satyawati, M. S., & Purnawati, K. W. (2023). Language Choice and Multilingualism on Restaurant Signs: A Linguistic Landscape Analysis. *International Journal of Society, Culture & Language*, 1–14. https://doi.org/10.22034/ijscl.2023.2007382.3106

Artawa, K., Mulyawan, I. W., Satyawati, M. S., & Erawati, N. K. R. (2020). Balinese in Public Spaces (A Lingustic Landscapes Study in Kuta Village). *Journal of Critical Reviews*, *7*(7), 6–10. https://doi.org/10.31838/jcr.07.07.02

Artawa, K., Paramarta, I. M. S., Mulyanah, A., & Atmawati, D. (2023). Centripetal and Centrifugal Interconnection on Hotel and Restaurant Linguistic Landscape of Bali, Indonesia. *Cogent Arts and Humanities*, *10*(1). https://doi.org/10.1080/23311983.2023.2218189

Atikah. (2020). Kesalahan Berbahasa Indonesia di Ruang Publik Kota Cirebon Berdasarkan Kaidah Ejaan dan Taksonomi Kategori Linguistik. *Prosiding Seminar Nasional Linguistik Dan Sastra (SEMANTIKS)*, 175–176. Retrieved from https://jurnal.uns.ac.id/prosidingsemantiks/article/download/44962/28730

Badan Pengembangan dan Pembinaan Bahasa. (2016). *Pedoman Umum Ejaan Bahasa Indonesia*. Jakarta: Badan Pengembangan dan Pembinaan Bahasa.

Baryadi, I. P. (2012). *Bahasa, Kekuasaan, dan Kekerasan*. Yogyakarta: Penerbit Universitas Sanata Dharma.

BKPK, H. (2022). Perokok Dewasa di Indonesia Meningkat Dalam Sepuluh Tahun Terakhir. Retrieved from https://www.badankebijakan.kemkes.go.id/perokok-dewasa-di-indonesia-meningkat-dalam-sepuluh-tahun-terakhir/#:~:text=Hasil Global Adult Tobacco Survey,%25 menjadi 1%2C6%25.

Bruyèl-Olmedo, A., & Juan-Garau, M. (2009). English as a Lingua Franca in The Linguistic Landscape of The Multilingual Resort of S'Arenal in Mallorca. *International Journal of Multilingualism*, *6*(4), 386–411. https://doi.org/10.1080/14790710903125010

Chesnut, M., Curran, N. M., & Kim, S. (2023). From Garbage to COVID-19: Theorizing "Multilingual Commanding Urgency" in The Linguistic Landscape. *Multilingua*, *42*(1), 25–53. https://doi.org/10.1515/multi-2022-0009

Eriyanto. (2012). *Analisis Wacana, Pengantar Analisis Teks Media*. Yogyakarta: PT. LKiS Printing Cemerlang.

Fajar Paksi, D. N. (2021). Warna Dalam Dunia Visual. *IMAJI: Film, Fotografi, Televisi, & Media Baru*, *12*(2), 90–97. https://doi.org/10.52290/i.v12i2.49

Gorter, D. (2006). *Linguistic Landscape: A New Approach to Multilingualism. Linguistic Landscape: A New Approach to Multilingualism*. Clevedon: Multilingual Matters Ltd.

Gorter, D. (2017). Linguistic Landscapes and Trends in The Study of Schoolscapes. *Linguistics and Education*, *44*, 80–85. https://doi.org/10.1016/j.linged.2017.10.001

Kayam, O., Hirsch, T., & Galily, Y. (2012). Linguistic Landscape: Investigation of Linguistic Representations of Cape Town. *International Journal of Linguistics*, *4*(3), 71–77. https://doi.org/10.5296/ijl.v4i3.2197

Khazanah, D., Sampurna, H., Kusumaningputri, R., Setiarini, R., & Supiastutik, S. (2021). A Linguistic Landscape Study of English in Yogyakarta: Its Representation of Power in Commercial Boards. *ELLITE: Journal of English Language, Literature, and Teaching*, *6*(2), 92–102. https://doi.org/10.32528/ellite.v6i2.6380

Khoiriyah, N. N., & Savitri, D. A. (2021). Lanskap Linguistik Stasiun Jatinegara Jakarta Timur. *Bapala*, *8*(03), 177–193.

Landry, R., & Bourhis, R. Y. (1997). Linguistic Landscape and Ethnolinguistic Vitality: An Empirical Study. *Journal of Language and Social Psychology*, *16*(1), 23–49. https://doi.org/10.1177/0261927X970161002

Leeuwen, T. van. (1986). The Representation of Social Actors. *Text and Practices. Reading in Critical Discourse Analysis*, 32–70.

Lynch, K. (1960). *The Image of the City*. Massachusetts: The Massachusetts Institute of Technology

Press.

Mansoor, S. S., Hamzah, N. H., & Shangeetha, R. K. (2023). Linguistic Landscape in Malaysia: The Case of Language Choice Used in Signboards. *Studies in English Language and Education*, *10*(2), 1062–1083. https://doi.org/10.24815/siele.v10i2.28338

Muriungi, S. W., & Mudogo, B. A. (2021). Linguistic Landscape in a Multilingual Context: a Case of Kenyan Universities. *LLT Journal: A Journal on Language and Language Teaching*, *24*(2), 450–460. https://doi.org/10.24071/llt.v24i2.3673

Peck, A., & Banda, F. (2014). Observatory's linguistic landscape: Semiotic appropriation and the reinvention of space. *Social Semiotics*, *24*(3), 302–323. https://doi.org/10.1080/10350330.2014.896651

Pemerintah Republik Indonesia. (2012). *Peraturan Pemerintah Republik Indonesia Nomor 109 Tahun 2012 Tentang Pengamanan Bahan yang Mengan- dung Zat Adiktif Berupa Produk Tembakau Bagi Kesehatan. Lembaran Negara Republik Indonesia Tahun 2012, Nomor 278*. Menteri Hukum dan HAM Republik Indonesia.

Pemerintah Republik Indonesia. (2013). *Peraturan Menteri Kesehatan Republik Indonesia Nomor 28 Tahun 2013 Tentang Pencantuman Peringatan Kesehatan dan Informasi Kesehatan Pada Kemasan Produk Tembakau. Berita Negara RI tahun 2013, Nomor 531*. Jakarta: Menteri Huku dan HAM Republik Indonesia.

Phan, N., & Starks, D. (2020). Language in Public Space and Language Policies in Hanoi Old Quarter, Vietnam: a Dynamic Understanding of The Interaction. *Language Policy*, *19*(1), 111–138. https://doi.org/10.1007/s10993-019-09526-z

Rosendal, T., & Amini Ngabonziza, J. de D. (2023). Amid Signs of Change: Language Policy, Ideology and Power in The Linguistic Landscape of Urban Rwanda. *Language Policy*, *22*(1), 73–94. https://doi.org/10.1007/s10993-022-09624-5

Shen, Y. (2022). Exploring the Linguistic Landscape of a Historical and Cultural City in China: From the Perspective of Language Ecology. *Theory and Practice in Language Studies*, *12*(10), 2172–2181. https://doi.org/10.17507/tpls.1210.25

Shrestha, S., Pokhrel, S., Subedi, S., Paudel, H., Viswakarma, R. C., Poudel, D., … Kuikel, S. (2022). Perception of Cigarette Graphic Health Warnings and Its Impact on Smoking Behavior: A Cross-Sectional Study among Current Smokers of Western Part of Nepal. *Journal of Smoking Cessation*, *2022*. https://doi.org/10.1155/2022/5787856

Spolsky, B., & Cooper, R. (1991). The Languages of Jerusalem (pp. 433–449). Oxford: Clarendon Press.

Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Sanata Dharma University Press.

Syafruddin, N. I., Amir, J., & Azis, A. (2021). Kajian Pemberitaan Dugaan Korupsi dalam Dunia Pendidikan: Analisis Wacana Kritis Theo Van Leeuwen. *Wahana Literasi: Journal of Language, Literature, and Linguistics*, *1*(1), 35–44. https://doi.org/10.59562/wl.v1i1.27465

Wahyuni, S. (2015). Peringatan Bahaya Merokok dan Representasi Kekuasaan, 249–258. Retrieved from https://widyariset.pusbindiklat.lipi.go.id/index.php/widyariset/article/view/306/pdf_13

Wahyuni, S. (2016). Representasi Kekuasaan dalam Imbauan di Ruang Publik. *Widyaparwa*, *44*(1), 41–50.

Wahyuni, S. (2022). Lanskap Linguistik dan Representasi Kekuasaan di Rumah Sakit Kabupaten Pati. In *Menyingkap Lanskap Linguistik di Indonesia (Sebuah Bunga Rampai)*. Medan: Enam Media.

Widiyanto, G. (2020). Meneroka Lanskap Linguistik: Kasus di Stasiun Solo Balapan Surakarta. *Unika Atma Jaya*, (1997), 177–182.

Yendra, & Artawa, K. (2020). *Lanskap Linguistik: Pengenalan, Pemaparan, dan Aplikasi* (I). Yogyakarta: Deepublish.

Yuni, Q. F. (2013). Kesantunan Berbahasa dalam Mata Najwa (Tinjauan Pragmatik). *Nosi*, *1 (7)*, 706–716.

Yusuf, K., & Putrie, Y. E. (2022). The Linguistic Landscape of Mosques in Indonesia: Materiality and Identity Representation. *International Journal of Society, Culture and Language*, *10*(3), 1–20. https://doi.org/10.22034/ijscl.2022.550006.2570

Zaman, S. (2021). Lanskap Linguistik Kawasan Kota Tua Jakarta: Kajian Sikap Bahasa. *Prosiding Seminar Nasional Linguistik dan Sastra (SEMANTIKS) 2021*, 666–673.