

Power and Translation: A Study of Multilingual Signs in Lombok

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ABSTRACT

This study examines the representation of power and translation practices in multilingual outdoor signage on Gili Trawangan as an international tourist destination. The study employs a descriptive qualitative approach grounded in Linguistic Landscape Studies and Postcolonial Translation Studies to analyze language use, translation strategies, and visual composition in multilingual signs. Data were collected in September 2025 through observation, documentation, recording, and data selection. A total of 35 permanent and semi-permanent public signs located on main roads, beachfront areas, restaurants, hotels, shops, and tourist information centers were analyzed using discourse analysis and a postcolonial translation approach. The analysis involved categorization of signs, visual and linguistic examination, and translation assessment. Validity was strengthened through data triangulation with field observation notes and contextual tourism information. The findings reveal a clear linguistic hierarchy within the tourism landscape of Gili Trawangan. Indonesian dominates institutional signage, while English strongly dominates commercial signs as symbolic capital aimed at attracting international tourists. Sasak, the local language, appears only minimally and functions largely as a symbolic cultural marker. The study also identifies literal translation patterns in regulatory signs and adaptive translation in commercial signage. In addition, visual composition reinforces the dominance of English through larger font sizes, strategic text placement, and stronger visual emphasis. This study concludes that multilingual signage functions not only as a medium of information, but also as a representation of power relations and the marginalization of local identity within the global tourism space.

Keywords: *Gili Trawangan; Linguistic Landscape; Multilingual Signage; Power Relations; Sasak Language; Translation; Tourism*

ABSTRAK

Penelitian ini mengkaji representasi kekuasaan dan praktik penerjemahan pada papan tanda luar ruang multibahasa di Gili Trawangan sebagai destinasi wisata internasional. Penelitian menggunakan pendekatan deskriptif kualitatif dengan kerangka Linguistic Landscape dan Postcolonial Translation Studies untuk menganalisis pola penggunaan bahasa, strategi penerjemahan, dan komposisi visual pada papan tanda multibahasa. Data dikumpulkan pada September 2025 melalui observasi, dokumentasi, pencatatan, dan seleksi data. Sebanyak 35 papan tanda permanen dan semi permanen di ruang publik seperti jalan utama, kawasan pantai, restoran, hotel, toko, dan pusat informasi wisata dianalisis menggunakan analisis wacana dan pendekatan penerjemahan pascakolonial. Analisis dilakukan melalui tahap kategorisasi tanda, pemeriksaan visual

dan linguistik, serta penilaian strategi penerjemahan. Validitas diperkuat melalui triangulasi data dengan catatan observasi lapangan dan konteks lingkungan wisata. Hasil penelitian menunjukkan adanya hierarki linguistik yang jelas dalam lanskap wisata Gili Trawangan. Bahasa Indonesia mendominasi papan tanda institusional, sedangkan bahasa Inggris mendominasi papan tanda komersial sebagai modal simbolik untuk menarik wisatawan internasional. Bahasa Sasak sebagai bahasa lokal muncul secara terbatas dan cenderung bersifat simbolik. Penelitian ini juga menemukan pola penerjemahan literal pada tanda regulatif dan penerjemahan adaptif pada tanda komersial. Selain itu, komposisi visual memperkuat dominasi bahasa Inggris melalui ukuran huruf, posisi teks, dan penekanan visual yang lebih menonjol. Penelitian ini menyimpulkan bahwa papan tanda multibahasa tidak hanya berfungsi sebagai media informasi, tetapi juga merepresentasikan relasi kekuasaan dan marginalisasi identitas lokal dalam ruang pariwisata global.

Kata Kunci: Bahasa Sasak; Gili Trawangan; Lanskap Linguistik; Papan Tanda Multibahasa; Relasi Kuasa; Penerjemahan; Pariwisata.

A. INTRODUCTION

Lombok is a tourist island in Indonesia rich in cultural heritage and linguistic diversity. In the Gili Trawangan area, located in North Lombok, this diversity is clearly reflected in the use of various languages on public signage, including Sasak, Indonesian, and English. Gili Trawangan was chosen as the research location because it is known as an international tourist destination frequently visited by travelers from various countries, making English the dominant language used on signs and various public facilities in the area. (Astuti, 2018)

Data from the North Lombok Regency Tourism Office shows that in 2023, more than 650,000 tourists visited the Gili Trawangan area, the majority of whom were international tourists, and this trend is expected to continue growing rapidly through 2025 (Lombok Post, 2023). This surge in tourist visits

has led to a growing need for effective communication tools, such as multilingual signage.

In the context of tourism, the use of language on signage not only facilitates communication but also reflects power dynamics. Multilingual signage serves as a meeting point for various languages, identities, and power relations. Scollon and Scollon demonstrate that the layout and language choices on signage reflect social structures as well as the symbolic position of a group within society (Scollon & Scollon, 2003). Limited use of a regional language can clearly reflect a decline in a group's social status.

The language used on traffic signs can serve a dual purpose: as a means of communication and as a reflection of power relations and spatial inequalities. According to Gorter, certain ideological messages are conveyed through the choice of language, placement, and

presentation of these signs in public spaces (Gorter, 2006; Gorter, 2013). The languages used more frequently often represent socially or economically significant groups. Nugroho and Darmawan (2025) conclude that regional languages are almost invisible on signs dominated by English and Indonesian, reflecting a social hierarchy that places local identities in a subordinate position. This situation raises several critical issues: local identities become invisible even though local residents still live and work in the area; public spaces are dominated by national and global languages while local languages lose their visibility and symbolic value; and the function of language shifts from a tool of local communication to an instrument of tourism and the economy.

Some studies conducted by faculty members at Mataram University provide valuable insights into translation practices in a multilingual context. Wardana et al. emphasize the importance of applying translation theory to effectively edit machine translations (Baharuddin, Amin, Thohir, & Wardana, 2021; Wardana, Baharuddin, & Nurtaat, 2022). Putera et al. found that professional subtitle translators use a combination of transfer, expansion, paraphrasing, and condensation strategies to balance accuracy with space and time constraints (Putera et al,

2024). Meanwhile, Hijriati explores the linguistic diversity of directional signs in the Kuta Mandalika tourist area, Central Lombok (Hijriati, 2019).

This study focuses on analyzing how language is represented on public signage in Gili Trawangan and on understanding what these representations reveal about language visibility, the impact of tourism, and local identity within a multilingual environment. The uniqueness of this study lies in its integrated visual-linguistic approach, which combines linguistic landscape studies and postcolonial translation studies in a largely unexplored location (Al-Sofi, 2024). Against this backdrop, this study has three main objectives: (1) to analyze the hierarchical representation of languages on public signage in Gili Trawangan, (2) to critically examine what these hierarchical representations reveal regarding the visibility, marginalization, or tokenism of the Sasak language, and (3) to investigate how business owners' economic motivations influence language use on public and commercial signage in Gili Trawangan.

B. METHODS

This study employs a descriptive qualitative approach grounded in the frameworks of linguistic landscape studies and postcolonial translation to describe and explain the patterns of

language use, translation strategies, and visual composition found on multilingual outdoor signage. This approach is based on the natural and contextual nature of the research data, which requires a perspective capable of capturing the deeper meanings behind texts and visual representations, and identifying whether translation choices tend to reinforce the dominance of global languages or promote local identity.

Data collection took place in September 2025 on Gili Trawangan of Lombok Island, a small island and famous tourist destination located in the waters northwest of Lombok, Indonesia. The data consisted of multilingual outdoor signs found in various public locations, including directional signs, commercial advertisements, and informational signs from government agencies using more than one language, primarily English, Indonesian, and Sasak. This study specifically limits itself to permanent or semi-permanent outdoor signage installed in publicly accessible areas such as main roads, the beachfront, restaurants, hotels, shops, and tourist information centers.

The data collection was conducted in four stages: observation, documentation, recording, and selection. The researchers served a dual role as both observer and data interpreter. The collected data was then analyzed by combining discourse analysis and the

Postcolonial Translation Approach through three main steps: (1) categorization, grouping each sign based on its communicative function and production agent; (2) visual and linguistic examination, analyzing linguistic sequence, font size, text placement, and visual design; and (3) translation assessment, identifying patterns of literal or adaptive translation, omissions, and discrepancies in meaning between language versions. Reliability was ensured through consistent and standardized analytical procedures, while validity was strengthened through data triangulation by comparing findings from signage with field observation notes and contextual information about the local tourism environment.

C. FINDINGS

1. Hierarchical Representation of Language on Public Signs

An analysis of 35 traffic sign examples reveals a consistent linguistic hierarchy that varies according to the type of sign and its manufacturer. The data show a clear functional division within this linguistic hierarchy. Table 1 summarizes the distribution of languages based on their order and visual prominence. (Landry & Bourhis, 1997) as follows.

Table 1. Language Hierarchy on Public Signs on Gili Trawangan.

Primary Language	Secondary Language	Number of Signs	Typical Context
Indonesian	English	15	Government signs, public information, school signs
English	Indonesian	18	Hotel signage, restaurant menus, tour operator advertising, commercial promotions
English only	-	2	Exclusive commercial sign for international tourists
Indonesian-English-Sasak	-	0 (1 potential)	Government education sign (Sign 34, tertiary position)

The data reveals a clear functional division within the language hierarchy. Indonesian-dominated signs (15 of 35) are almost entirely produced by government agencies and public authorities. Indonesian consistently tops the list, with larger or bolder fonts, while English appears as a secondary translation. Conversely, English-language signs (18 of 35) dominate the commercial sector, encompassing hotels, restaurants, tour operators, and transportation services. Indonesian on these signs serves as a supplement for local staff or for legal compliance, rather than as the primary means of communication.

The most significant finding is the position of the Sasak language within this hierarchy. Of the 35 signs analyzed, Sasak was not found in either primary or secondary positions. Its only possible appearance is on Sign 34, a government information sign about a natural site,

which may contain a Sasak phrase in a tertiary position in smaller font. This placement places Sasak at the bottom of the linguistic hierarchy, making it virtually invisible to the public.

2. Visibility, Marginalization, and Tokenism of the Sasak Language

The absence of Sasak language on public signs on Gili Trawangan has profound implications. Table 2 shows the absence of Sasak language across all categories of signs studied.

Table 2. Presence of Sasak Language in Various Categories of Signs.

Sign Category	Number of Signs	Sasak Present	Absenteeism Percentage
Government/ State	10	0 (1 potential)	90-100%
Private/ Commercial	24	0	100%
NGO/ Community	1	0	100%
Total	35	0 (1 potential)	97-100%

The Sasak language is systematically absent from public signage on Gili Trawangan. This absence is pervasive, with signs produced by government agencies, private businesses, and community organizations failing to include the local Lombok language. Government signs, which should represent local identity, fail to include Sasak. School signs serving the local Sasak-speaking community use only Indonesian and English. Regulatory signs issued by the local government communicate prohibitions without any

effort to reach local residents in their native language.

If Sign 34 does indeed include the Sasak phrase "Tyang epe dedore, tyang epen Tanggungan" (My trash is my responsibility), its position within the sign hierarchy is crucial. The phrase appears last after Indonesian and English, in a smaller font. This is a clear example of tokenism, a symbolic inclusiveness that acknowledges local identity without challenging the dominant linguistic order. The Sasak phrase exists not as a functional communication tool, but as a decorative element that creates the illusion of cultural preservation while maintaining the actual hierarchy.

Referring to the framework (Landry & Bourhis, 1997), the linguistic landscape functions as a marker of ethnolinguistic vitality. The absence of the Sasak language in commercial centers and official state signs openly signals its low status and marginal role in the dominant socio-economic order on the island. This local language becomes irrelevant to the realm of tourism and trade governance, marginalized to the private realm of the home and community.

3. Economic Motivation and Choice of Language and Commercial Signage

An analysis of 24 signs produced by private entities reveals a strong correlation between language choice and

market orientation. (Al-Pansor, 2023) Table 3 shows the distribution of languages on commercial signs by business type.

As seen in Tabel 3 below, the data reveals a very clear pattern: English is the language of commerce on Gili Trawangan. In all types of businesses, from large hotels to micro-enterprises, English serves as the primary language for attracting customers, providing services, and facilitating transactions.

Table 3. Language Options on Commercial Signs by Business Type.

Type of Business	Number of Signs	Primary Language	Secondary Language	Tourist Target
Hotels and Accommodation	6	English	Indonesia (minimum)	International tourists
Restaurants and Shops	3	English	Indonesia	International tourists
Tour and Travel Operators	8	English	Indonesia	International tourists
Transportation Services	3	English	Indonesia	International tourists
Other Businesses	4	Mixture	Mixture	Varies

Hotel signage demonstrates the most pervasive use of English. Rules, instructions, welcome messages, and promotional materials all appear in English first. One high-end hotel's promotional sign even uses English almost exclusively with minimal Indonesian. This pattern reflects the economic logic of the tourism industry: international guests are the primary source of revenue, so communication must prioritize their language.

The most concrete evidence of the powerful influence of economic motivation comes from micro-enterprises. One street food vendor's sign uses English to advertise its products, even though it likely serves local customers. This demonstrates how deeply ingrained market logic is: even businesses that don't require English to operate are adopting it as a competitive and aspirational tool. This choice reflects the belief that English attracts customers and signals quality.

The dominance of English in the commercial sphere creates a self-perpetuating cycle. The more businesses adopt English, the more it becomes the standard mode of communication for tourism. New businesses, seeing English everywhere, adopt it to compete. Thus, the linguistic landscape becomes a visible map of economic priorities, where the language of income (English) dominates while the language of local identity (Sasak) becomes invisible.

4. Negotiating Power: State Authority with Market Dominance

The linguistic landscape of Gili Trawangan is not a monolithic territory, but rather a contested space where two primary forms of power compete: state authority embodied through Indonesian and global market power embodied through English. The state exercises its legal authority through Indonesian-

dominated signage, including those regulating public behavior, declaring ownership, or identifying public institutions. The formal and standardized semiotics of state signage reinforces this authority.

Simultaneously, economic and globalizing forces are exercised through English-language signage widespread in the private sector. This power governs not through law, but through attraction and commodification. This interaction reveals a functional division: while the state maintains *de jure* authority over the territory, the market exerts a profound influence on the island's lived experience and visual ecology. The result is a palimpsest in which layers of authority (national) and hegemony (global market) are simultaneously visible, while the local (Sasak) voice is erased from the narrative.

5. Translation as an Instrument of Compliance and Commodification

An examination of translation practices reveals two primary functions. First, in a regulatory context, translation is literal and unidirectional. The goal is not cultural exchange, but rather ensuring understanding and compliance from non-Indonesian speaking audiences. Here, translation acts as an extension of authority, a tool for control and order.

Second, in commercial and promotional contexts, translation is adaptive and strategic. Local history, geology, or complex cultural concepts are translated or more accurately, trans-created into familiar international tropes within tourism discourse. This process, in line with Venuti's concept of domestication (1995), often flattens nuances and packages local realities for international consumption. 20 Translation becomes a key mechanism in the commodification of place, transforming the authentic ecology of Gili Trawangan into a "product" that can be marketed within the framework of global English.

In both of these functions, translation fails to serve as a neutral bridge. Instead, translation operates as a technology of power, both to enforce rules and to repackage culture in ways that facilitate the smooth functioning of the dominant tourism economy, while simultaneously marginalizing alternative narratives in local languages. This aligns with the findings of Baharuddin et al. (2025) that translation on signage is not merely a matter of linguistic accuracy, but also reflects cultural and ideological decisions.

6. Ethnolinguistic Vitality and the Status of the Sasak Language

Drawing on the framework of Landry and Bourhis (1997), the linguistic landscape serves as an indicator of

ethnolinguistic vitality. The absence of the Sasak language in commercial centers and on official state directional signs in public spaces signifies its low status and marginalized role within the dominant socio-economic order on the island. This local language has become irrelevant to the "serious" spheres of tourism management and commerce, and is used only in the private spheres of the home and community.

Ben-Rafael et al. (2006) demonstrate that the linguistic landscape functions as a symbolic construction shaped by social and ideological forces. In this context, the marginalization of the Sasak language is not a neutral oversight, but rather a powerful symbolic act. The linguistic landscape of Gili Trawangan tells a story about which languages are considered important, whose voices are heard, and whose identities are valued. The Sasak community, along with its language and culture, has effectively been erased from the public narrative regarding their own homeland.

The dominance of English in commercial spaces creates a self-perpetuating cycle. The more businesses adopt English, the more it becomes the standard mode of communication for tourism. This aligns with Blommaert's 2013 concept of language as a global economic resource, where certain

linguistic resources hold higher market value. English has become the symbolic capital of the tourism industry a resource businesses must possess to compete effectively (Baker, 2011).

7. Implications and Limitations of the Study

The findings of this study have important theoretical and practical implications. Theoretically, this study enriches the discourse on the linguistic landscape in Indonesia, particularly in the context of international tourist destinations that simultaneously involve three languages local, national, and global. This study also extends the application of Postcolonial Translation Studies to the public sphere of tourism, demonstrating that translation choices are not merely linguistic decisions but also ideological and political acts. Practically, these findings can serve as a foundation for formulating more inclusive language policies in tourist areas and encourage sign designers to consider cultural and identity dimensions in every linguistic decision.

However, this study has a number of limitations that must be acknowledged. First, the study is limited to 35 examples of signage from a single tourist area, so the findings may not necessarily be generalizable to the entire Lombok region or to similar tourist destinations in Indonesia. Second, this study did not

involve direct interviews with signboard makers or readers, so the explicit motivations of stakeholders including business owners, designers, and local governments could not be examined in depth. Third, this study was conducted during a specific period (September 2025), so it cannot capture dynamic changes in the linguistic landscape over time. These limitations open up ample scope for further research to expand the scope, incorporate the perspectives of stakeholders, and employ a longitudinal approach.

D. DISCUSSION

1. The Systematic Erasure and Tokenistic Inclusion of the Sasak Language

This finding provides a direct answer to RQ1: What languages are included and excluded on public signage in Gili Trawangan? The data reveals a strict hierarchy of inclusion: Indonesian and English are prominently included, while the Sasak language is systematically excluded. As shown in Table 4.1, Sasak is marked “Absent” in 34 out of 35 documented signs. Its sole, conjectured appearance (Sign 34) is in a tertiary, supplementary position on a government informational sign. This near-total invisibility is not a neutral oversight but a powerful symbolic act. Following Landry and Bourhis (1997), the linguistic

landscape functions as a marker of ethnolinguistic vitality. Similarly, Backhaus (2007) argues that multilingual public signage reflects broader social hierarchies and language power relations within urban and tourism spaces. The absence of Sasak from both commercial hubs and official state signage publicly signifies its low status and marginal role in the island's dominant socio-economic spheres. It is rendered irrelevant to the "serious" domains of tourism governance and commerce.

This condition also reflects concerns raised by Crystal (2000) regarding language death, where reduced visibility and public use accelerate the weakening of minority languages. Fishman (1972) further emphasizes that language maintenance depends heavily on intergenerational transmission and the use of language within meaningful social domains. In Gili Trawangan, Sasak is excluded from economically and symbolically prestigious spaces, limiting its sociocultural vitality. The finding resonates with Benu et al. (2025), whose study of the culinary linguistic landscape in Kupang demonstrated how language visibility on signage directly reflects cultural identity negotiation and power relations in tourism-oriented spaces.

Furthermore, if Sign 34 does include a Sasak phrase, its positioning likely exemplifies tokenism. Token inclusion

often in a smaller font and placed after Indonesian and English serves not to empower but to create a façade of cultural preservation. It acknowledges local identity in a controlled and non-threatening way that does not disrupt the primary linguistic order dominated by Indonesian and English. This symbolic marginalization aligns with Pennycook's (2017) argument that English as an international language often operates as a cultural and economic force that reshapes local linguistic ecologies while subordinating indigenous identities. Thus, the Sasak language's place in the linguistic landscape is either one of erasure or highly managed symbolic subordination.

2. Economic Power as the Primary Driver of Language Choice

This finding offers a conclusive answer to RQ2: How do the economic motivations of business owners influence language use on public and commercial signage? The dominance of English in the Bottom-Up commercial sector is unequivocally driven by economic pragmatism. As Table 4.1 shows, for nearly all signs produced by private entities, English is the dominant language. This is a rational response to the logic of the global tourism market. Business owners select English not out of cultural preference but because it functions as the operational lingua franca

for international tourists. English becomes essential for attracting customers, conveying service quality, and facilitating transactions.

This finding aligns with Heller's (2017) view that multilingualism in globalized societies is closely linked to economic value and market mobility. Language is no longer merely a communicative tool but also a form of symbolic and economic capital. Similarly, Hayeesani and Vongvivut (2022), in their study of commercial signage in Southern Thailand, found that English dominated tourism and business signage because it represented modernity, prestige, and global accessibility. In the context of Gili Trawangan, English functions as a market-oriented resource that increases commercial competitiveness and tourism visibility.

This economic motivation creates a self-perpetuating cycle. The prevalence of English in commercial spaces normalizes it as the default language of tourism communication, pressuring new businesses to adopt English to remain competitive. Consequently, the economic power of tourism directly materializes in the linguistic landscape, shaping an environment where English possesses the highest symbolic capital for commerce. Indonesian remains in a secondary role for legal compliance and local communication, while Sasak is

largely excluded from the economic sphere. The linguistic landscape thus becomes a visible map of the island's economic priorities and global tourism orientation.

3. Negotiating Power: State Authority vs. Market Dominance in the Linguistic Landscape

The linguistic landscape of Gili Trawangan is not monolithic but rather a contested space where two dominant forms of power negotiate visibility and authority: state power and market power. The state asserts its authority through Indonesian-dominant signage. Regulatory signs, institutional boards, and public notices employ Indonesian as the principal code to reinforce sovereignty, legal order, and national identity. The formal and standardized semiotic style of these signs strengthens their authoritative function and reflects the state's control over public space.

At the same time, economic and globalizing forces are exercised through the pervasive use of English in commercial signage. Unlike the authority of the state, market power operates through attraction, commodification, and consumer persuasion. English dominates visually in restaurants, hotels, cafés, and tourism services because it symbolizes international accessibility and economic opportunity. This reflects Cronin's (2006) argument that translation and multilingual

practices are closely connected to globalization and the circulation of cultural and economic power. The tourism industry reshapes local space into a globally consumable environment through linguistic choices that privilege international audiences.

The interaction between these two powers creates a functional yet unequal linguistic order. The state maintains *de jure* authority through Indonesian, while the tourism market exercises *de facto* influence over the island's lived experience and visual identity through English. Sasak, meanwhile, remains largely invisible within both structures of power. The resulting linguistic landscape becomes a layered representation of national authority, global market hegemony, and local marginalization.

4. Translation as an Instrument of Compliance and Commodification

Viewing translation practices through a postcolonial lens reveals that translation in Gili Trawangan is not neutral but instrumental in maintaining existing power relations. In regulatory contexts, translation is predominantly literal and unidirectional. Instructions such as "Dilarang membuang sampah" are translated directly into "Do not litter." The purpose is not intercultural dialogue but ensuring comprehension and compliance among foreign visitors. Translation therefore functions as an

extension of authority, broadening the reach of institutional rules across multilingual audiences.

This finding corresponds with Nord's (1997) functionalist approach, which argues that translation strategies are shaped by communicative purpose or *skopos*. In regulatory signage, clarity and obedience become the primary objectives, resulting in concise and literal translations. Bassnett and Lefevere (1990) further emphasize that translation is deeply embedded in cultural and ideological systems rather than operating as a neutral linguistic transfer.

In commercial contexts, however, translation becomes adaptive and commodifying. Local culture, ecology, and tourism experiences are strategically translated into familiar and marketable global tourism discourse. This practice reflects domestication strategies that simplify or reshape local meanings to fit international expectations. Translation therefore acts as a mechanism of commodification, packaging Gili Trawangan into a consumable product within a global English-speaking tourism economy. Rather than functioning as a bridge between cultures, translation often reinforces dominant economic structures while marginalizing local linguistic narratives and identities.

E. CONCLUSION

This study shows that multilingual signs in Gili Trawangan, Lombok, are more than just practical tools for navigation and information. These signs are texts imbued with power that reveal an ongoing negotiation between state sovereignty and global capitalist influence, with local voices represented by the Sasak language consistently silenced or marginalized.

These three conclusions can be summarized as follows. First, the linguistic landscape of Gili Trawangan is characterized by a rigid hierarchy that varies according to the producer and function of the signs: Indonesian dominates state-owned institutional signs, while English dominates commercially produced signs. This hierarchy is visually encoded through language order, font size, and spatial placement. Second, the Sasak language is systematically marginalized and nearly invisible. Of the 35 documented signs, the Sasak language is entirely absent, with one potential occurrence in a tertiary position representing tokenism rather than genuine empowerment. Third, economic power is the most important factor shaping language use in the commercial sector. Business owners of all sizes choose English because it is considered essential for attracting international tourists and competing in the global market.

This study makes a scientific contribution in two ways. Theoretically, it enriches the literature on the linguistic landscape in Indonesia by demonstrating that international tourism spaces not only reproduce national-global language hierarchies but also actively erase regional languages from the public domain. The integration of postcolonial translation studies into linguistic landscape analysis also constitutes a methodological contribution that can be adopted for similar studies in other regions. Practically, these findings provide empirical evidence for local governments, tourism authorities, and sign designers to formulate language policies and practices that are more equitable and inclusive of local identities.

For future research, it is recommended that (1) the study be expanded to other tourist areas in Lombok or Indonesia to obtain a more comprehensive comparison; (2) a longitudinal approach be adopted to track changes in the linguistic landscape as tourism intensifies; (3) in-depth interviews be conducted with sign producers and readers to understand their motivations and perceptions, and (4) critical discourse analysis be specifically focused on the mechanisms of tokenism in signs that include the Sasak language. In this way, a more complete picture of the dynamics of

language, power, and identity in Indonesia's public tourism spaces can be gradually constructed.

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