LANGUAGE UTILIZATION AND COMMUNICATION BARRIERS IN SURABAYA'S CULTURAL HERITAGE: INSIGHTS FROM LINGUISTIC LANDSCAPE ANALYSIS

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Abstract

This study applies linguistic landscape theory to analyze the language usage on cultural heritage information boards in Surabaya. It also explores the communication obstacles that impede tourists from accessing heritage sites. A total of 63 images were selected from a collection of 277 photographs using qualitative descriptive methodologies and photographic techniques. These images effectively depict various landscapes and cultural heritage places. The dataset classified media into categories such as road signs, name signboards, information boards, cultural heritage plaques, and establishment plaques. Indonesian is the dominant language, representing the country's sovereignty, but English is used for international tourists. The historical identity of Surabaya is represented by Dutch, Japanese, and Latin influences. Although the language environment is favorable, there are still difficulties in tourism communication due to insufficient information, unreadable text, and media that is not easily available at heritage sites. This study highlights the importance of enhancing signpost design to improve tourist experiences and effectively communicate heritage tourism by making use of language varieties.

***Keywords:** linguistic landscape, accessibility of information, heritage tourism sites*

Abstrak

Penelitian ini menerapkan teori lanskap linguistik untuk menganalisis penggunaan bahasa pada papan informasi warisan budaya di Surabaya. Laporan ini juga mengeksplorasi hambatan komunikasi yang menghalangi wisatawan mengakses situs warisan budaya. Sebanyak 63 gambar dipilih dari koleksi 277 foto dengan menggunakan metode deskriptif kualitatif dan teknik fotografi. Gambar-gambar ini secara efektif menggambarkan berbagai lanskap dan tempat warisan budaya. Kumpulan data tersebut mengklasifikasikan media ke dalam beberapa kategori seperti rambu jalan, papan nama, papan informasi, plakat warisan budaya, dan plakat pendirian. Bahasa Indonesia merupakan bahasa dominan yang mewakili kedaulatan negara, namun bahasa Inggris digunakan untuk wisatawan internasional. Identitas historis Surabaya diwakili oleh pengaruh Belanda, Jepang, dan Latin. Meskipun lingkungan bahasa mendukung, masih terdapat kesulitan dalam komunikasi pariwisata karena kurangnya informasi, teks yang tidak dapat dibaca, dan media yang tidak mudah ditemukan di situs warisan. Studi ini menyoroti pentingnya meningkatkan desain papan informasi untuk meningkatkan pengalaman wisatawan dan mengomunikasikan wisata warisan budaya secara efektif dengan memanfaatkan variasi bahasa.

***Kata kunci:** lanskap linguistik, aksesibilitas informasi, situs wisata peninggalan sejarah*

INTRODUCTION

Surabaya has a grand total of 289 cultural historical monuments (Disbudporapar, 2024), which has greatly contributed to its reputation as a significant city for heritage tourism. The Surabaya City government recognizes the expansion of this auspicious prospect. Fitra and Ananto (2022) stated that Widaya, the Head of the Surabaya City Culture, Youth and Sports, and Tourism Office, has emphasized the government's current priority of enhancing the tourism prospects of the city, specifically its heritage tourism sector. The endeavor to promote legacy tourism in Surabaya involves the enhancement of tourism elements, including the development of accessible tourism. According to the United Nation World Tourism Organization (UNWTO), accessible tourism experiences should take place in aesthetically pleasing and hospitable settings that are specifically created to cater to clients of all abilities, whether they have disabilities or not (World Tourism Organization, 2016).

The concept of accessibility, as defined by the UNWTO, encompasses two main dimensions namely social obstacles and environmental barriers. Environmental obstacles encompass various aspects such as the process of planning and booking, the physical infrastructure and transit systems, the construction of buildings, and the means of communication. This study specifically examines the communication barrier component, which pertains to the accessibility of information related to heritage structures, including information boards, signposts, monuments, signboards, and cultural heritage plaques. The identification of communication hurdles, such as language usage and readability, can be accomplished through the utilization of an approach known as Linguistic Landscape (henceforth, LL), which pertains to the presence of language in public signs and its role as a distinguishing characteristic for a specific region, establishment, community, or collective (Landry & Bourhis, 1997). Gorter (2017) stated that LL encompasses written language found in public areas, such as government-owned buildings. In addition, Bloomaert (2013) clarified that the function of LL in the public domain is a component of the realm of discussion, where LL encompasses written and symbolic representations that mirror the social, cultural, historical, and political dynamics between different groups. For example, in major cities like Jakarta and Bali, we can find signs in Indonesian, English, and sometimes Chinese or Japanese. This multilingual signage reflects the diverse population, including residents, expatriates, and also tourists.

There have been numerous studies conducted on tourism in Indonesia, particularly in popular tourist destinations such as Bali (Ariani & Artawa, 2021; Made et al., 2018; Mulyawan, 2019, 2020; Mulyawan & Erawati, 2019; Wulansari, 2020), Yogyakarta (da Silva et al., 2021; Erikha, 2018), Sumatera (Darmawan, 2017), and Surabaya (Laela, 2021). These studies demonstrate that the textual content displayed in the public areas of a tourist attraction serves as a representation of the expectations of stakeholders on the role of local and international languages in the development of the tourism industry. Some studies in the field of language learning even see multilingualism as an indication of the philosophy and attitude of local management and communities towards globalization (Held, 2015; Yan, 2019). Furthermore, some studies examine LL in the context of heritage tourism. For example, Hamadiyah (2019) conducted a study on the cultural and historical landmarks in Surabaya and Mojokerto.

Despite having 289 cultural and historical monuments, Surabaya aims to enhance its heritage tourism sector by improving infrastructure, promoting digital tourism initiatives, and fostering community engagement in preservation efforts. However, there is a challenge in

ensuring accessibility to information related to these heritage structures, including information boards, signposts, monuments, signboards, and cultural heritage plaques. This communication barrier, which includes language usage and readability, impedes tourists' access to vital information about the cultural heritage sites. While previous studies have examined aspects of linguistic landscape in tourism, there remains a gap in understanding the language situation specifically within the framework of accessible heritage tourism in Surabaya. The concept of accessible heritage tourism extends beyond merely providing information in multiple languages; it encompasses ensuring that all visitors, regardless of their abilities, can access and enjoy heritage sites. This involves adapting the linguistic landscape to be inclusive and removing barriers that might prevent full participation. Focusing on accessible heritage tourism in Surabaya can provide insights into how to better serve a diverse tourist population and create a more inclusive environment for appreciating cultural heritage.

To address the gap in understanding the language situation within the framework of accessible heritage tourism in Surabaya, the study aims to employ a linguistic landscape theory by asking the following questions: (1) how is language used on text boards at heritage sites in Surabaya, and (2) what are the communication barriers related to language and signage at these sites? This LL approach will uncover language usage on text boards and identify communication barriers surrounding the heritage sites. The findings aim to provide recommendations for enhancing accessibility for international tourists and promoting heritage tourism in Surabaya.

LINGUISTIC LANDSCAPE AND TOURISM

Linguistic Landscape (LL) refers to the visibility of language in signs in public spaces and its function as a social marker for a particular area, institution, community, or group (Landry & Bourhis, 1997). The social markers include signboards, information boards, road signs, billboards, street names, place names, digital texts, and other outdoor signs. These signs are the objects of study in LL. Gorter (2017) said that LL includes written texts in public spaces, including government-owned buildings. Landry and Bourhis (1997) developed two LL functions: informative and symbolic. The informative function of LL provides information related to language diversity as a geographical marker (language territory). In contrast, the symbolic function of LL explains the presence of language as a symbol of identity and social status for particular groups. LL originates from multidisciplinary approaches, such as sociology and linguistics, including the perception of language policy (Gorter, 2013). From the viewpoint of language policy, LL refers to the policy of using language in the public sphere, which is regulated by the state and is top-down.

Several LL previous studies examine government-owned buildings or official signs, such as LL in the school environment (Gorter, 2017; Ni Wayan, 2021), LL at museums (Agung & Suari, 2021; Widiyanto, 2019), and LL at historical sites (Wijayanti, 2020; Yan, 2018). These studies generally show similar results, namely the existence of bilingual and multilingual situations in the landscape around government-owned buildings with the dominant use of the national language. The presence of a national language in the LL phenomenon in government-owned buildings is related to certain symbols, such as the value of cultural identity, nationalism, and language policies. Bloomaert explained that the role of LL in the public sphere is part of the discourse space. He stated,

Physical space is also social, cultural, and political, a space that offers, enables, triggers, invites, prescribes, proscribes, policies, or enforces specific patterns of social behavior; a space that is never no man's land but always somebody's space; a historical space, therefore, full of codes, expectations, norms, and traditions; and a space of power controlled by as well as controlling people (Blommaert, 2013, p. 7).

Other LL studies are related to tourism, such as those conducted by a number of scholars across the country (da Silva et al., 2021; Doering & Kishi, 2022; Evi Maha & Kiki Zakiah, 2020; Mulyawan, 2019, 2020; Paramarta, 2022; Widani et al., 2021; Yan, 2018). One of them, Mulyawan, researched the impact of tourism on the outdoor signs (local architecture) in Ubud Street, Bali. The results of his research indicate that tourism affects language use, namely, an increase in the use of foreign languages, especially English, in most vernacular outdoor signs and a decrease in Indonesian and also Balinese (a local language) on the Ubud Street. Tourism development has directly marginalized the role and position of the Indonesian and Balinese languages in Ubud. On the other hand, the current development and management of tourism have given rise to the commodification of languages, resulting in the presence of multilingual LL in the context of global tourism. The multilingual context of global tourism is an essential component of accessibility tourism.

METHOD

This study uses a descriptive qualitative approach. A qualitative approach provides an in-depth understanding and interpretation of social situations. It has the characteristics of a small data scope, purposefully selected based on specific criteria, and generate descriptive analysis based on classification, association patterns, and data interpretation (Moriarty, 2011). Data in the form of outdoor signs of cultural heritage buildings in Surabaya were obtained based on a reference book *Pasak Sejarah Indonesia Kekinian: Surabaya 10 Nopember 1945* (Tim Ahli Cagar Budaya Kota Surabaya, 2018). The researchers found 26 cultural heritage buildings related to the heroic events of the 1945 Surabaya battle, as shown in **Table 1**.

Table 1. Cultural Heritage Buildings Related to Heroic Events of the 1945 Battle of Surabaya

No.	Cultural Heritage Name	No.	Cultural Heritage Name
1.	Alun-alun Contong	14.	Lindeteves
2.	Balai Pemuda	15.	Hotel Majapahit
3.	Gereja Katedral Hati Kudus Yesus	16.	Penjara Kalisosok
4.	Susteran Santa Maria	17.	Penjara Koblen
5.	Gedung BI	18.	Masjid Kemayoran
6.	Gereja Katolik Kelahiran Santa Maria Perawan	19.	Gedung Siola
7.	Gedung Wismilak	20.	Gedung Internatio
8.	Kampung Lawas Maspati	21.	Jembatan Merah
9.	SMK Katholik Santa Louis	22.	Gedung Nasional Indonesia/Museum Dr. Soetomo
10.	Rumah HOS Cokro Aminoto	23.	Makam Pahlawan Kusuma Bangsa
11.	Rumah Sakit Darmo	24.	RRI Surabaya
12.	Kantor Gubernur Jatim	25.	Tugu Pahlawan/museum
13.	Kantor Pos	26.	Monumen Perjuangan Polisi Istimewa

The data in the form of outdoor signs were obtained using a photography approach with a smartphone digital camera running the Spotlens version 1.1.31 app (Kostner, 2022). The pictures were taken from a far distance, and as a consequence, the image results are not clearly visible. The data collected consisted of 277 photos of the physical appearance of the building and outdoor signs. The data were reduced to 63 photos based on the findings of outdoor signs containing informational texts. The data was classified based on (1) the type of outdoor sign, (2) the frequency of occurrence of language variations, and (3) the frequency of occurrence of language patterns such as monolingual, bilingual, and multilingual.

The data were analyzed by using two approaches. First, we described and interpreted the LL functions, namely the informative and symbolic functions (Landry & Bourhis, 1997). Second, focusing the data from the tourism perspective, we highlighted the accessibility aspect, namely the completeness and readability of outdoor signs for visitors (World Tourism Organization, 2016) in order to identify the communication barriers surrounding the heritage sites.

FINDINGS AND DISCUSSION

Five Text Signs of Cultural Heritage Buildings

This study found that there are five public space markers around 26 heritage buildings in Surabaya. The five public space markers mark information on historical events, building signs, cultural heritage buildings, establishment or warning plaques, and road directions. The five markers are shown in Table 2.

Table 2. Text Boards of Cultural Heritage Building Markers

Text Markers	Total
Information boards (historical events)	15
Building signs	18
Cultural heritage plaques	14
Establishment plaques	9
Road signs	7
Total	63

In total, there are 63 text board markers of cultural heritage buildings, consisting of 15 information boards (historical events), 18 building signs, 14 cultural heritage plaques, 9 building establishment plaques, and 7 road signs. Most of the cultural heritage buildings in Surabaya have text markers as nameplates for building identities. The text on the building sign has two variations, namely old and new names. Most signs use new names because they are adapted to the current function of the buildings. The buildings are now used for the government as well as the private sectors. See Figure 1.

Figure 1. PT Bank Dagang Negara (Persero) Building, Surabaya Pahlawan Branch, previously known as Lindeteves Building

Figure 2. Information board for historical events at the Lindeteves Building

Naming the building based on its current function does not eliminate the identity of the cultural heritage even though the name is different, such as the use of *Surabaya Pahlawan* at the end of the building name in Figure 1. The name indicates that this building is related to the heroic event in Surabaya, which refers to the battle of November 10, 1945, as shown on the historical information board (Figure 2).
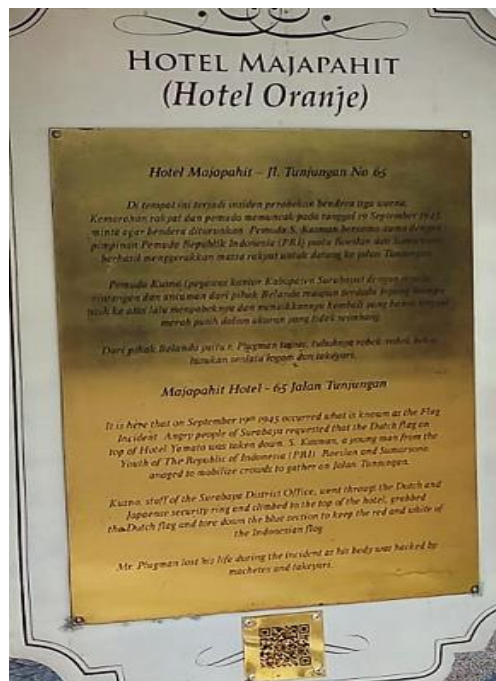

Figure 3. Information board at the Majapahit Hotel, previously known as Hotel Oranje, informing the tearing of the Dutch flag by *Arek* Surabaya (Youth of Surabaya)

In addition to building signs, other text markers that appear the second and third are information boards (15 signs) and cultural heritage plaques (14 signs). Information boards contain historical events related to the building. However, not all cultural heritage sites have these facilities, such as the Koblen and Kalisosok Prisons. Cultural heritage buildings with information boards have usually been officially commercialized, such as the Majapahit Hotel, the Hero

Monument Museum, the Indonesian National Building, and the PT Bank Dagang Negara Building. The marker media is in the form of a board attached to the wall, as shown in Figure 2. There is also a billboard, as shown in Figure 3, located at the front of the building. Other information boards are usually attached to a limited number of small cultural heritage plaques which are located inside the buildings.

The information board containing a text of historical events at Hotel Majapahit is located at the front of the hotel, making it easy for tourists to reach. Interestingly, the information board is also equipped with a QR code technology so that tourists can scan the barcode to obtain more thorough information about the history of the building. However, the provision of the QR code is only available at cultural heritage buildings along Tunjungan Street (Sholahuddin, 2022). There are three designs of the cultural heritage plaques, as shown in Figure 4 (wall plaque), Figure 5 (monument plaque), and Figure 6 (golden plaque).
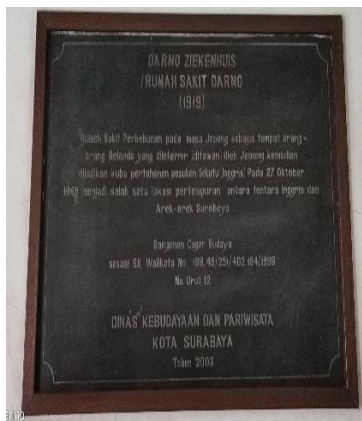
**Figure 4. Darmo Hospital Cultural Heritage**   **Figure 5. Broederan St. Louis Cultural Heritage**   **Figure 6. Kalisosok Prison Cultural Preservation Plaque**

The types of cultural heritage plaques differ according to the different years of ratification. The wall plaque of Darmo Hospital (Figure 4) was made in 2008, the monument plaque of Broederan St. Louis (Figure 5) in 1996, and the golden plaque of Kalisosok Prison (Figure 6) in 2009. Some smaller plagues were made later than 2009. The text composition in the three types of placards is not much different; it starts with the name of the building, the year it was founded, a description of the history of the building, the determination number, and it ends with a statement from the agency about the cultural heritage status. However, Figure 5 shows that not all plagues provide historical information about the building. The location of the cultural heritage plagues usually faces the road. However, some plaques face inward, as shown in Figure 5, making it difficult for visitors to find information from outside.

Furthermore, other text media can provide information about cultural heritage buildings, namely the establishment or inauguration plaques. This information is related to cultural heritage buildings used for private and commercial purposes, as shown in Figure 7.
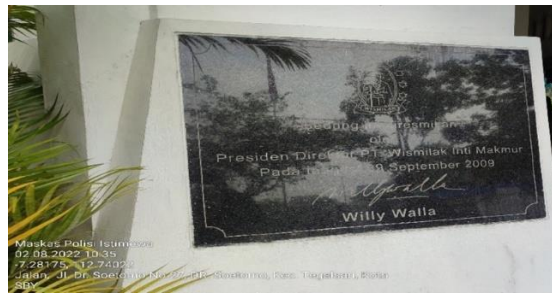
Figure 7. Establishment plaque of the PT Wismilak Inti Makmur (Cigarette Company) Building, previously known as the Special Police Headquarters (*Markas Besar Polisi Istimewa*)

This establishment plaque is a form of private ownership of cultural heritage in Surabaya. Some of the cultural heritage buildings in Surabaya are partially owned by private parties, such as the Wismilak Building (PT Wismilak Inti Makmur), the Post Office Building (PT Pos Indonesia), Darmo Hospital (a private hospital), and the RRI Building (LPP RRI). The private sector manages the buildings, including the provision of the linguistic landscape. All plaques can be found at the front of the building so that visitors can see them.

Figure 8. Road Signboard at the Indonesia-Surabaya National Building (Tomb of Dr. Soetomo)

The least readable sign is a road signboard which is meant for a direction to the tomb of Dr. Soetomo, a national hero who played a central role in a battle in Surabaya against the Dutch colonization. Only nine signposts are found around the cultural heritage building, one of which is the Indonesian National Building (Figure 8).

Language Variations

In general, the use of language in the text markers of cultural heritage buildings is dominated by monolingual forms as many as 43 text boards, bilingual forms as many as 17 text boards, and multilingual forms as many as three text boards. The monolingual form is dominated by Indonesian (42), and only one text board is in Dutch. The bilingual form occupies the second position with the composition of Indonesian and English (10), Indonesian and Dutch (5), Indonesian and Japanese (1), and Indonesian and Latin (1). The multilingual form consists of Indonesian, English, and Dutch (1); and Indonesian, English, and Japanese (1). Data on the frequency of use of language variations are shown in Table 3.

Table 3. Frequency of Language Variations

Language Variations	Frequency	Language Compositions				Percentage (%)
Monolingual	43	Indonesian (42)	Dutch (1)			68.2
Bilingual	17	Indonesian and English (10)	Indonesian and Dutch (5)	Indonesian and Japanese (1)	Indonesian and Latin (1)	27
Multilingual	3	Indonesian, English, and Japanese (2)	Indonesian, English, and Dutch (1)			4,3
Total	63					100

There are two essential points from the language variation data. First, the Indonesian language dominates the use of text boards in cultural heritage buildings in Surabaya, both in monolingual and multilingual forms, as shown in Figures 1, 7, and 8. Indonesian is the national language of Indonesia and must be used on the road signs and text boards around buildings. The dominance of the use of Indonesian in LL in the text markers of Surabaya cultural heritage buildings is based on the Republic of Indonesia Presidential Regulation No. 63 in 2019 concerning the use of Indonesian language on "public signs, road signs, public facilities, banners, and other information tools". Article 40 reads "Indonesian language must be used in public signs, road signs, public facilities, banners, and other information tools that are public services" (paragraph 1); "Other information as referred to in paragraph (1) may be in the form of writing or pictures displayed and/or sound heard in public places (paragraph 2); "The writing, pictures, and/or sound as referred to in paragraph (2) may be accompanied by regional languages and/or foreign languages as equivalents" (paragraph 3).

Second, the bilingual and multilingual patterns involve Indonesian and other foreign languages. There is only one monolingual board which uses Dutch, and that is the establishment plaque at the Darmo Hospital. The relic is in the form of a physical building, street names, and a plaque of the establishment, as shown in Figure 9. It is located inside the building; therefore, visitors must first enter the building/lobby to see this text board.

Figure 9. Monolingual Dutch on the establishment plaque of Darmo Hospital
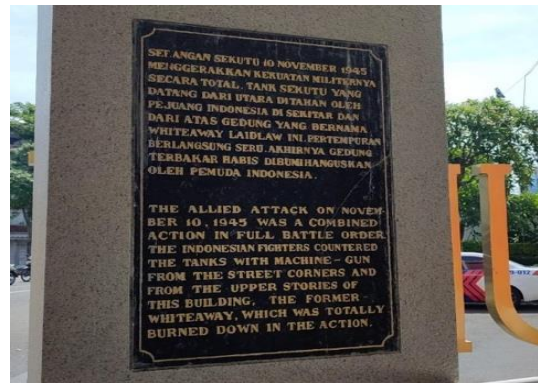

Figure 10. Bilingual Indonesian and English on the information board of Siola Building

Figure 10 shows that English is used on the information board to describe the historical events related to cultural heritage building. The use of English accommodates the needs of international tourists because it is an international language. Meanwhile, other foreign languages such as Dutch, Japanese, and Latin are used only to mention the building, ownership identity, and event name, as shown in Figures 11, 12, and 13.

Figure 11. Bilingual Indonesian and Dutch on the Post Office Cultural Heritage Plaque

Figure 12. Bilingual Indonesian and Japanese on the Wismilak Building Plaque

Figure 13. Bilingual Indonesian and Latin on the Information Board of the Darmo Hospital

The local government incorporates the elements of Dutch and Japanese culture into the cultural heritage plaques. This policy is applied as a form of reminder to the historical identity or landmarks in the form of building names, as shown in Figure 11, namely *Hoofd Post Kantoor*, which means "Big Post Office" and *Hogere Burgerschool (HBS)*, which means "Senior High School". The Japanese language can also be seen in Figure 12, namely *Tokubetsu Keisatsutai*, which means "Special Police", which explains the name of the unique police agency during the Japanese colonial period, located at the Wismilak Building (Special Police Headquarters). While the Latin language found at Darmo Hospital (Figure 13) is a medical science slogan, *salus aegroti suprema lex*, which means "saving the patient is the main obligation". In this case, the presence of Latin indicates the identity of the cultural heritage building. It also shows their functions in humanitarian missions.

Figure 14. Multilingual Indonesian, English, and Dutch on the informational board of the Church of the Blessed Virgin Mary

Figure 15. Multilingual Indonesian, English, and Japanese on the informational board of Majapahit Hotel

Some historical information boards contain three languages. The composition of the usage is dominated by Indonesian as the primary language, followed by English as the translation, and then equipped with several terms such as the name of the building, the name of the ownership identity, and the name of the event. For example, Figure 14 shows the multilingual use on the information board of the Church of the Virgin Mary, where Indonesian, English, and Dutch are used. The Dutch words, *Roomsche Kerkstraat* and *Komediplein*, are Dutch heritage street names that refer to the current Merak and Cendrawasih Streets. In another example (see Figure 15), Japanese is seen as the name of the ownership identity, Hotel Yamato. Hotel Yamato (previously known as Hotel Oranje) was the name of the building built during the Japanese colonial period and has now changed its name to Hotel Majapahit.

The result of this study indicates that Indonesian has a higher frequency of occurrence than other languages on the text boards of cultural heritage markers. This situation shows that most of Surabaya's cultural heritage information targets local tourists. In addition, the dominance of the use of the Indonesian language also shows that the Surabaya City government follows the language policy stated in the Presidential Regulation of the Republic of Indonesia No. 63 of 2019 concerning the obligation to use the Indonesian language in public spaces. The policy stipulates that texts in public spaces must prioritize the use of the Indonesian language and may then be supplemented with regional or foreign languages. Through this regulation, the state demonstrates the Indonesian language identity in the public space as a symbol of sovereignty and nationalism. This is in accordance with the statement that the presence of language in the public sphere is never value-free (Blommaert, 2013; Gorter, 2013; Landry & Bourhis, 1997).

Language composition on the text boards of cultural heritage markers in Surabaya prioritizes the use of Indonesian language, followed by foreign languages. Prioritizing the use of the national language in official government buildings is based on the results of research conducted by previous researchers who examined LL in the government's official environment (Agung & Suari, 2021; Sartini, 2021; Widiyanto, 2019; Wijayanti, 2020). Government-owned or government-managed buildings have similar LL characteristics, prioritizing the national language (Gorter, 2017). This is because the state has an interest in performing language defense policies and ideology preservation through the presence of texts in public spaces (Blommaert, 2013).

At the bilingual and multilingual levels, the presence of English occupies the second highest position. The English texts are mainly used as translations to describe the historical events related to the cultural heritage buildings. In the context of tourism, the presence of an English as an international language indicates the status of the tourist destination in the global tourism scene

(Aristova, 2016). Meanwhile, the presence of Dutch and Japanese on the cultural heritage text boards in Surabaya is a marker of the city's historical identity. Surabaya marks the resistance to the colonialism of two countries, namely the Netherlands and Japan, especially in relation to the 1945 battle (Tim Ahli Cagar Budaya Kota Surabaya, 2018). This background led to the appearance of texts in Dutch and Japanese. Both languages are used on the text boards for the names of buildings, ownership identities, and historical events.

Communication Barriers

Surabaya has 289 buildings that are included in the status of cultural heritage preservation. This study found that the communication aspect in tourism around cultural heritage buildings in Surabaya includes five information media: building signs, information boards, cultural heritage plaques, building establishment plaques, and road signs. Of the five information media, some are challenging to get access to. This is due to a number of factors: (1) the incompleteness of the information media, (2) the position of the media is not strategic, such as placards facing inward rather than outward, and the location of the information media is inside the building so that independent tourists cannot access it, and (3) the writing is too small, so it is hard to read. Most of the data shows that no other means of communication can accommodate the needs of the disability group. Only two privately owned cultural heritage sites on Jalan Tunjungan, Hotel Majapahit and Hotel Verna, offer QR code media (Sholahuddin, 2022). Tunjungan Street Surabaya is a strategic location where young people gather, this affects the completeness of accessibility tourism in the area better than in other places.

A unique situation that becomes the communication problems for tourists when visiting tourist attractions are, among others, ignorance of the destination environment, ignorance of language, ignorance of local culture and customs, disparities in linguistic knowledge, arithmetic, and other general abilities (World Tourism Organization, 2016). This situation makes it difficult for tourists to access mobility, information, communication, and localization. Thus, it is advisable that tourism authorities should provide information and communication media with universal design concepts for all groups of tourists.

Another problem is the fact that not all cultural heritage plaques provide enough information for the tourists, which makes it hard for them to get enough information from the cultural heritage. What is more, tourists, both local and international, speak different languages, and so they have different contexts of the tourism objects being visited. Complex and rich heritage sites should be simplified so that they can be easily recognized and remembered by tourists (Ashworth, 2000).

However, some cultural heritage buildings are relatively quite informative, especially those managed by private parties, such as the Mojopahit Hotel and Wismilak Building, as well as those that have been commercialized and managed by the government for official educational purposes, such as Museum Tugu Pahlawan and Indonesian National Building.

CONCLUSION AND RECOMMENDATION

This study describes the current situation of language use and communication barriers related to the text boards at the heritage sites in the context of heritage tourism in Surabaya. The prioritization of the use of Indonesian as the national language on the text boards serves as a national identity which shows the social status of the state sovereignty. Meanwhile, the use of

English as an international language reflects the fact that the Surabaya City government accommodates the need of global tourism (Ashworth, 2000). Furthermore, the use of other foreign languages, such as Dutch, Japanese, and Latin, is related to the historical identity of the city during the colonial period.

However, the accessibility of tourism communication has not been maximized for a number of issues: (1) the information media is incomplete; (2) the writing is too small, so tourists find it difficult to read; and (3) the location of the information media is inside the building which makes it difficult for the tourists to get access to. It is thus deemed necessary for the local government to take immediate action to overcome this problem, considering that there is a potential for the heritage tourism in Surabaya to be developed.

In relation to the accessibility of communication, there are at least three things that can be done. First, more information on the text boards of the cultural heritage buildings, signboards, and road signs should be provided. Second, the position of the information boards should be made easily accessible. Lastly, the information should be readable for all community groups. This readability includes the provision of English language after the Indonesian text, and the addition of braille script and/or QR code technology containing historical video stories for disabled and non-disabled groups.

NOTE

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