

Naming of Homestays in Public Spaces of Borobudur Temple Tourism Area as a Representation of Identity and Culture: A Linguistic Landscape Study

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Abstract—The many different languages spoken in the public spaces of the Borobudur Temple Tourism Area show the identity and culture of the local community. The present study explores the use of language in the public space of the Borobudur Temple area using the Linguistic Landscape (LL) theoretical framework. The purpose of this study is to reveal the use of language in the names of homestays in public spaces through LL studies. Data collection was carried out by photographing homestay signboards and interviewing homestay owners. The results of this study indicate that the naming of homestays refers to people's names, the name of the place where the homestay is located, conditions, hopes, names of temples and folklore figures, names of fruits, names of flowers, Javanese identity, names of musical instruments and traditional games, names of typical foods, greetings, names of animals, names of wayang characters, names related to the shape of the earth's surface, numbers, colours, and names related to leaves. The types of language used are monolingual, bilingual, and multilingual. In the naming of these homestays, the words that come from English tend to be

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only homestay. In addition, most of the vocabulary used is Javanese. The names of the homestays reflect the identity and culture of the local community, for example folklore, cultural sites, traditional foods, agricultural products, arts, names of people in Javanese that have begun to be replaced by foreign languages, philosophy, traditional games, and geographical conditions.

Index Terms—culture, homestay, linguistic landscape, temple, traditional games

I. INTRODUCTION

Language is not just a means of communication, but also a representation of social and cultural identity. A tangible example of this can be seen in the naming of places, buildings and public facilities in public spaces. Landry and Bourhis (1997) introduced the concept of LL, defined as the visual display of languages in public spaces, such as signs, street names and advertisements. These written forms carry both informational and symbolic functions.

Public spaces such as the Borobudur Temple tourist area have a variety of languages and cultural symbols, which function as a reflection of local identity amidst interactions with domestic and international tourists. There are lots of places for tourists to stay in the area. Tourists can choose to stay in a hotel, guest house, villa, or homestay. To make it easier for tourists to understand information, signs in public spaces often use more than one language.

This research focuses on studying the names of homestay-type accommodations. The names of these homestays are interesting to study because the owners are local people. By naming the homestay, we can learn about the community's beliefs and culture. This is different from the names of hotels or villas because these places are usually owned by investors from inside and outside the country.

The names of homestays created by their owners show people's attitudes towards language. The names *Genthong Homestay* and *Punakawan Homestay* use Javanese and English. The Javanese words *genthong* and *punakawan* show that the local language is Javanese. The word *homestay* is already very familiar to the community. So, the community chose the word *homestay* instead of the phrase *rumah tinggal* in Indonesian so that foreign tourists can understand the information more easily.

This study aims to examine the names of homestays, the use of language, and how local culture is represented in the names of homestays in the Borobudur Temple area. As Blommaert and Maly (2014) point out, we can use linguistic landscapes to show social practices and power relations in public spaces. The information for this study was collected by looking at the signs on homestays and talking to some homestay owners. The ideas used in this research are based on the important ideas of 'linguistic landscapes' by Landry and Bourhis (1997) and Gorter (2006). Previous research related to LL that has been carried out includes the rules and types of language in naming hotels in Magelang Regency and City by Wijayanti and Diani (2022). This research is still limited to discussing the correctness of the use of Indonesian language rules in public spaces in the Magelang area. Lestari (2023) discusses the LL variations of warning signs in public spaces in the Regency of Magelang, while the relationship between LL and culture has not been studied.

Through an LL approach, this study attempts to map the patterns of language use on homestay signage, whether monolingual, bilingual, or multilingual, while also uncovering the symbolic meanings embedded within them. Artawa et al. (2023), in their study of language choices on restaurant signs in tourism areas, demonstrated that business owners strategically employ a combination of local, national, and international languages to reach diverse visitor segments while simultaneously affirming their ethnic and cultural identities.

The novelty of this research is to reveal the cultural and identity elements contained in the names of homestays through LL studies. In previous studies, this has not been revealed. Analysis of the names of homestays in the Borobudur Temple area can provide in-depth insights into how language is used as a medium to represent identity, culture and a means of improving the economy. This research is expected to contribute to the development of LL research in Indonesia, especially in cultural heritage-based tourism areas, and increase understanding between language, public space, and cultural identity in multilingual communities.

II. LITERATURE REVIEW

In some schools in Yogyakarta, Indonesian is dominant and Javanese is marginalised. Arabic is used as the Islamic identity of the school, while Javanese is used as a cultural symbol (Andriyanti, 2019). Cultural and historical elements are not only found in fonts, materials, colors and decorations, but also in place names and information that tells about the history and culture of Shaoxing, China (Shen, 2022). Marketing strategies can be implemented using symbols that represent local wisdom, both in foreign and regional languages (Lestariningsih et al., 2023).

Theoretical and methodological approaches from the LL perspective can be used to study the political economy of language (Järlehed et al., 2023). The LL of Najran, a city in the southern region of Saudi Arabia, in addition to Arabic and English, also uses expatriate languages, such as Malayalam, Bengali, Tamil, and Hindi (Al-Athwary, 2022). The language landscape in Malaysia is changing as cities develop (Mansoor et al., 2023). Indonesian is the most commonly used language in public spaces in Mojokerto, East Java, Indonesia, followed by English and then Javanese (Rohmah & Wijayanti, 2023). This is different from the naming of hotels in Yogyakarta. The names of hotels in Prawirotaman, Yogyakarta, tend to be in English to make it easier for foreign tourists to understand the information

(Yusuf & Datang, 2023). On the public sign of Watugong Vihara, Semarang, there is a representation of cultural, religious and socio-religious identity (Prasetyo et al., 2024). On Facebook and Twitter, Jordanians use social media language practices such as code-switching, local expressions, emoticons and identity affiliations (Amer, 2024). The LL in South Central Timor Regency, East Nusa Tenggara Province, Indonesia, tends to use Indonesian and English in monolingual form (Nenotek et al., 2025). Local identities that promote Malang's cultural heritage can be seen in the public space signs at Kotabaru Malang Train Station (Ayyub & Rohmah, 2024). Language signs in public spaces as identity can also be found in other areas.

III. THEORETICAL FRAMEWORK

LL refers to the visibility and importance of language in public and commercial spaces in a region (Landry & Bourhis, 1997). It is said that the LL is the written language found in public spaces (Gorter, 2006). Language in public spaces is an important resource for learning and teaching, as well as for raising language awareness (Gorter et al., 2021). The LL of a place represents its ideology, culture, identity and linguistic practices (Muriungi & Mudogo, 2021). Commercial names are sometimes created by combining English and Indonesian morphemes for appeal and as an expression of nationalism (Kweldju, 2021). Indonesian has high competence in public spaces where the people of Malang worship (Ardhian et al., 2021).

In multilingual public spaces, the choice of language on signage is indicative not only of people's linguistic preferences, but also of the social and economic implications of that choice (Backhaus, 2007). In the tourism industry, the use of English facilitates ease of communication and enhances the experience of international tourists (Hall & Page, 2014). A universal and easy-to-understand name can create a more effective positive image for global tourists (Kotler & Keller, 2016). One way to show Javanese identity is by using characters from puppetry, like *punokawan*, to name homestays. *Punokawan* means a friend who is clever, trustworthy, open-minded and careful (Sunarto, 2012).

IV. METHODS

This study is a qualitative descriptive study. The data for this study is the language used to name homestays in the Borobudur Temple Tourism Area. The data source is a language sign in the form of the name of the homestay on the homestay sign or building. Data collection was carried out using observation, documentation and interview techniques. The researcher interviews the homestay owner to find out the background of the homestay naming and philosophy.

The analysis of data was conducted through the classification of homestay naming according to the referenced name and language type. The classification of homestays is determined by the referenced name, which is subject to classification in the Indonesian lexicon if it is present in the Indonesian dictionary. In the event of the name of the homestay being a Javanese lexicon, the name of the homestay will be classified in Javanese. Conversely, if the name of the homestay is a foreign language lexicon, it will be classified in a foreign language. The classification of language types in homestay names is as follows: monolingual, bilingual, and multilingual. A descriptive analysis was also carried out to explain the data obtained. The data coding process involves entering a numeric code in brackets behind the homestay name. This code is listed in the table and description.

The research problem is discussed using the LL theory proposed by Landry and Bourhis (1997). His theory states that the LL examines the use of language, including on signs and street names, shop signs, place names and boards in public spaces. Backhaus (2007) posits that signs in public spaces are an inherent aspect of language, reflecting its presence and function. Consequently, these signs can be analysed in LL studies.

V. RESULT AND DISCUSSION

A homestay constitutes a local house that is rented to tourists, both domestic and foreign. The owner usually lives in the same house as the tourists in the homestay. To attract tourists, homestay owners name their homestays with names that show the identity of their area.

This study identified 85 homestay names in the Borobudur Temple area. These names were then grouped into 17 categories. The classification refers to: 1) names of the person, 2) homestay location, 3) conditions, 4) hopes, 5) the names of temples and folklore characters, 6) fruit names, 7) flower names, 8) Javanese identity, 9) traditional musical instruments and games, 10) typical food names, 11) greeting names, 12) animal names, 13) puppet character names, 14) names related to the shape of the earth's surface, 15) numbers, 16) colours, and 17) names related to leaves.

Homestay owners write the word *homestay* in various ways. Some follow Indonesian grammar, for example *Homestay Indriyani*, while others follow English grammar, for example *Wilujeng Homestay*. Additionally, some write the word *homestay* as *home stay*. The following table presents a classification of homestay names and their percentages.

A. Homestay Names in the Borobudur Temple Tourism Area

This table lists 85 names of homestays collected as research data and their classification.

TABLE 1
 NAMES OF HOMESTAYS IN THE BOROBUDUR TEMPLE TOURIST AREA AND THEIR PERCENTAGE

No.	Homestay Name Classification	Homestay Name and Data Number Code	Number of Homestay Names	Percentage (%)
1.	The name of the homestay refers to the name of the person.	Homestay Fadilah (1) Home Stay Ana Indah (2) Home Stay Anggi Syariah (3) Homestay Bahrodin (4) Homestay Bu Indarto (5) Homestay Choirul Anam (6) Homestay Eni (7) Homestay Hedi (8) Home Stay Indriyani (9) Homestay Lelah Cahyono (10) Homestay Lilik (11) Homestay Mbak Heny (12) Homestay Menik Mubingah (13) Homestay Muh. Talpur (14) Homestay Muhrodin (15) Homestay Pak Rohadi (16) Home Stay Rivalia (17) Homestay Samliki (18) Homestay Sarwit (19) Home Stay Sutrisno (20) Homestay Tri Muriyah (21) Homestay Wahyu (22) Homestay Wanudjiwo (23) Home Stay Wibowo (24) Homestay Wiro Senjoyo (25) Homestay Wulan (26) Putro Yono Homestay (27) Tata Homestay Keluarga (28) Home Stay Lolita (29) Homestay First Kinara (30) Griya Safira Homestay (31)	31	36.47
2.	The name of the homestay refers to the name of the place where the homestay is located	Homestay Anugrah Borobudur (32) Borobudur Cluster Homestay Candirejo (33) Borobudur Homestay (34) Griyo Jagalan Homestay (35) Homestay/Penginapan Bro Budur (36) Homestay Cluster Bojong (37)	6	7.05
3.	The name of the homestay refers to the conditions	Efata Homestay (38) Faza Homestay (39) Joho Homestay (40) Putri Tunggal Homestay (41) Sandyakala Borobudur Homestay (42)	5	5.88
4.	The name of the homestay refers to hope	Cahaya Homestay (43) Homestay Berkah (44) Homestay Damai (45) Home Stay Sakinah (46)	4	4.7
5.	The name of this homestay refers to the name of a temple and a character in a folklore	Homestay Candi Pawon (47) Homestay Roro Mendut (48)	2	2.35
6.	The name of the homestay refers to the name of a fruit	Home Stay Durian (49)	1	1.18
7.	Homestay names related to flower names	Homestay Azhalya (50) Homestay Melati (51) Homestay Sekar (52) Homestay Tulip (53) Home Stay Wijaya Kusuma (54)	5	5.88
8.	Homestay name that refers to Javanese identity	Genthong Homestay (55) Griya Wening Homestay (56) Home Stay Griyo Enggal (57) Homestay & Resto Joglo Dhepis (58) Home Stay Kampung Ndalem (59) Homestay Kebon Ndalem (60) Homestay Latar Ombo (61) Home Stay dan Penginapan Mbok Dhe (62) Moro Budur Homestay (63) Homestay Nitiharjan (64) Omah Ndeso Homestay (65) Home Stay Omah Wetan (66) Saka Homestay & Café (67) Kendi Ombo Homestay (68) Daleme Mak'e (69)	17	20

		Pendawi Putri Homestay (70) Wilujeng Homestay (71)		
9.	The name of the homestay refers to traditional musical instruments and games	Homestay Angklung (72) Homestay Dakon (73)	2	2.35
10.	Homestay names that refer to food	Homestay Roemah Beong (74)	1	1.18
11.	Homestay names that refer to greetings	Homestay Asyuban (75) Kaluna Homestay (76) Penginapan Keluarga Homestay Mami (77)	3	3.53
12.	Homestay names that refer to animals	Dragonflies Homestay (78) Homestay Musang (79) Pinako Lobster Homestay (80)	3	3.53
13.	Homestay names that refer to puppet characters	Homestay Punokawan (81)	1	1.18
14.	Homestay names that refer to names related to the shape of the earth's surface	Homestay Bukit Dagi (82)	1	1.18
15.	Homestay names that refer to number	Homestay 77 (83)	1	1.18
16.	Homestay names that refer to colours	Rumah Merah Homestay (84)	1	1.18
17.	Homestay names that refer to names related to leaves	Pinnara Homestay Exclusive (85)	1	1.18
	Total number		85	100

The following shows 17 examples of homestay names. Each one represents a different classification.



Figure 1. Homestay Menik Mubingah (13)



Figure 2. Homestay Cluster Bojong (37)



Figure 3. Sandyakala Borobudur Homestay (42)



Figure 4. Cahaya Homestay (43)



Figure 5. Homestay Candi Pawon (47)



Figure 6. Homestay Durian (49)



Figure 7. Homestay Wijaya Kusuma (50)



Figure 8. Moro Budur Homestay (63)



Figure 9. Homestay Dakon (73)



Figure 10. Homestay Roemah Beong (74)



Figure 11. Kaluna Homestay (76)



Figure 12. Homestay Musang (78)



Figure 13. Homestay Punokawan (81)



Figure 14. Homestay Bukit Dagi (82)



Figure 15. Homestay "77" (83)



Figure 16. Rumah Merah Homestay (84)



Figure 17. Pinnara Homestay Exclusive (85)

(a). *The Name of the Homestay Refers to the Name of the Person*

In this study, it was found that the names of homestays that refer to people's names were 31 names or 36.47%. The names of homestays (1-31) are listed in the table. The names of the people referred to include elements of words from Arabic, Javanese, Indonesian, Spanish, and Swahili. The names of people that indicate elements of words from Arabic, for example *Homestay Fadilah* (1), *Homestay Anggi Syariah* (3), *Homestay Choirul Anam* (6), *Griya Safira Homestay* (31). In Arabic, the word *fadilah* means 'virtue', the word *syariah* means straight path, the word *safira* means beautiful. The name of *Homestay Ana Indah* (2) contains elements of Indonesian words, namely *indah* 'beautiful'. The name *Tata Homestay Keluarga* (28) contains elements of Indonesian words, namely *tata* 'to organize' and *keluarga* 'family'. The names of homestays (3-5, 7-27) contain elements of Javanese words. Data code numbers (3-5, 7-27) contain elements of words that come from Javanese, in addition to the word homestay which comes from English. In the name *Home Stay Lolita* (29) there is an element of the Spanish word, namely *lolita* 'girl'. In the name *Homestay First Kinara* (30) there is an element of the Swahili word, namely *kinara* 'candle holder'.

Figure 1, the name *Homestay Menik Mubingah* (13) contains elements of the English word *homestay* and the Javanese word *menik mubingah*. The word *menik* means small, and *mubingah* means happy. Using foreign words in the homestay name makes it easier for foreign tourists to understand the information. Using Javanese words in the name of the homestay is a way of showing that Javanese is one of the cultures of the community.

(b). *The Name of the Homestay Refers to the Name of the Place Where the Homestay Is Located*

In this study, six homestay names (32-37) or 7.05% were obtained which referred to the name of the place where the homestay was located. These names refer to hamlets, villages or sub-districts. For example, the name of *Homestay Borobudur* (34) indicates that the homestay is located in the Borobudur area. Figure 2, *Homestay Cluster Bojong* (37) indicates that the location of the homestay is in Dusun Bojong, Wringinputih Village, Borobudur District. In Javanese, the word *bojong* means 'jutting land'. This is consistent with the hilly terrain around Borobudur Temple.

(c). *The Name of the Homestay Refers to the Conditions*

In this study, five homestay names (38-42) or 5.88% were obtained which referred to the conditions. *Putri Tunggal Homestay* (41) name, refers to the fact that the owner of the homestay only has one child, a daughter. *Putri* means 'woman' and *tunggal* means 'one'. Figure 3, *Sandyakala Borobudur Homestay* (42) name refers to the afternoon. The word 'sandyakala' (Sanskrit) means 'red light at dusk'.

(d). *The Name of the Homestay Refers to Hope*

The name of the homestay (43-46) is related to the concept of hope. Based on the data, it is known that four homestay names refer to hope, accounting for 4.7% of the total. Figure 4, *Cahaya Homestay* (43) is expected to bring light and happiness to the life of its owner. The use of the words *berkah* 'blessings', *damai* 'peace', and *sakinah* 'happiness', *Homestay Berkah* (44), *Homestay Damai* (45), and *Homestay Sakinah* (46) shows that the owners of these homestays hope to obtain blessings, peace, and happiness.

(e). *The Name of This Homestay Refers to the Name of a Temple and a Character in Folklore*

Figure 5, the name of the *Homestay Candi Pawon* (47) to introduce one of the historical sites, namely Candi Pawon. The Pawon Temple is located relatively close to the Borobudur Temple. The name of the *Homestay Roro Mendut* (48) refers to a figure in folklore. The percentage of these homestays is 2.35%. The name Roro Mendut is taken from the name of a character in one of the Central Javanese folklores by Mangunwijaya (2008). The name of the homestay (48) is used to introduce one of the famous folklore in Central Java.

(f). *The Name of the Homestay Refers to the Name of a Fruit*

In the Borobudur Temple tourist area, there are 49 homestays with names of fruits, including durian. The data shows that the homestay with the name of the fruit is 1 or 1.18%. There are many durian gardens around Borobudur. Figure 6, the owner named the *Homestay Durian* (49) to show that the area produces durians.

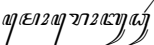
(g). *Homestay Names Related to Flower Names*

In this study, data was obtained on the names of homestays related to the names of flowers as many as 5 or 5.88%. Figure 7, the name of *Homestay Azhalya* 'beautiful flower' (50) contains the word *azhalya* from the Greek language. The names of homestays (51-54) refer to the names of jasmine flowers, *sekar* 'flower', tulip, wijaya kusuma to give the impression of beauty. Some Javanese people believe that the wijaya kusuma flower brings good luck.

(h). *Homestay Name That Refers to Javanese Identity*

The number of homestay names (55-71) that refer to Javanese identity is 17 or 20%. This percentage is the largest number of 85 homestay names collected in the Borobudur Temple area. By naming homestay with Javanese elements, Javanese identity, philosophy and culture can be widely spread.

Figure 8, the name *Genthong Homestay* (55) is a combination of the words *genthong* (Javanese) and *homestay* (English). *Genthong* 'crock' is a large water container usually made of clay (Language Development and Fostering Agency, 2016). In its development, *genthongs* are made of plastic. A *genthong* filled with water represents wealth in a

Javanese family. The name *Moro Budur Homestay* (63) is composed of three words: *moro* 'come', *budur* and *homestay*. The word *budur* is short for *borobudur*. So, *Moro Budur Homestay* means come to the homestay. The inclusion of the Javanese script is part of the representation of Javanese culture expressed through the naming of the homestay (63). On the homestay sign (63) in the public space there is a language sign in Javanese script  'moro budur'.

(i). *The Name of the Homestay Refers to Musical Instruments or Traditional Games*

This study found that 2 or 2.35% of homestay names referred to musical instruments or traditional games. The *Angklung Homestay* (72), for example, is named after a traditional musical instrument from West Java. Figure 9, the *Dakon Homestay* (73) is named after a traditional game from Central Java. By naming his homestay after musical instruments and traditional games, the owner aimed to promote the culture of the community, which has begun to be replaced by modern games.

(j). *Homestay Names That Refer to Food*

One of the typical side dishes in Borobudur is *beong* fish. This *beong* fish is shaped like a real catfish. *Beong* fish can be found in the Progo River, which flows through Borobudur. To promote this traditional dish, the name *beong* fish has been used for a homestay. Figure 10, namely *Homestay Roemah Beong* (74). Based on the data, it is known that the name of the homestay that refers to the name of the typical food is 1 or 1.18%.

(k). *Homestay Names That Refer to Greetings*

The homestay names (75-77) are related to greetings. Three or 3.53% of homestay names refer to greetings. Figure 11, *Kaluna Homestay* (76) name combines the Sanskrit word *kaluna* 'beautiful' and the English word *homestay*.

(l). *Homestay Names That Refer to Animals*

Based on the data, it is known that homestays with names referring to animals account for 3 or 3.53% of the total. Figure 12, these homestays are *Dragonflies Homestay* (78), *Homestay Musang* (79), and *Pinako Lobster Homestay* (80). *Dragonflies Homestay* (78) is located near a rice field where many dragonflies can be seen.

(m). *Homestay Names That Refer to Puppet Characters*

Sunarto (2012) stated that Punakawan are Javanese puppet characters who act as servants, advisors, and helpers for the rulers. Punakawan are a group that conveys humor in stories. The word *punakawan* comes from the Javanese word *pana* which means to know clearly, and *kawan* which means friend or companion. The Punakawan characters are Semar, Gareng, Petruk, and Bagong. The characteristic of punakawan is that they often provide advice that inspires kings and nobles. In puppetry, punakawan appear to provide solutions in a humorous manner. Figure 13, the name of the *Punokawan Homestay* (81) refers to the name of the punokawan puppet character. In this study, 1 or 1.18% of homestay names were obtained that referred to puppet characters. The naming of the homestay (81) aims to introduce or disseminate works of art as part of the culture of the Central Javanese people.

(n). *Homestay Names That Refer to Names Related to the Shape of the Earth's Surface*

One of the names of the hill used as the name of the homestay is Bukit Dagi. Figure 14, the name of the homestay is *Homestay Bukit Dagi* (82). This homestay refers to one of the forms of the earth's surface in the form of a hill. Based on this research data, 1 homestay name or 1.18% was obtained which refers to the shape of the earth's surface. The name of this homestay conveys the message that the Borobudur Temple tourist area has a hilly landscape.

(o). *Homestay Names That Refer to Number*

Figure 15, the name *Homestay 77* (83) refers to the number. The number 77 is considered a symbol of good luck. The name of the homestay refers to the number 1 or 1.18%.

(p). *Homestay Names That Refer to Colour*

Figure 16, *Rumah Merah Homestay* (84) is the name of a homestay that refers to colour. Red was chosen as the colour of the homestay. In Indonesian society, red symbolises courage. Homestays with names that refer to colour make up 1 or 1.18% of all homestays.

(q). *Homestay Names That Refer to Names Related to Leaves*

Figure 17, the name *Pinnara Homestay Exclusive* (85) is related to leaves. *Pinnara* 'lotus leaf', symbolises purity and fertility. In this study, homestays with names related to leaves as well as for 1 or 1.18% of the total.

B. *Language Types in Homestay Names in the Borobudur Temple Tourism Area*

Table 2 presents the language types found in the names of homestays in public spaces in the Borobudur Temple area, namely monolingual, bilingual, and multilingual types.

TABLE 2
TYPES OF LANGUAGE SIGNS IN PUBLIC SPACES AT HOMESTAYS IN THE BOROBUDUR TEMPLE TOURISM AREA

Type of Language	Language Name	Number	Data Number Code	Percentage (%)
Monolingual	Javanese	1	69	1.18
	English	4	33, 34, 78, 80	4.70
	Number	5		5.88
Bilingual	Indonesian-English	5	28, 41, 43, 77, 84	5.88
	Indonesian-Arabic	1	31	1.18
	English-Indonesian	16	2, 17, 36, 44, 45, 46, 49, 51, 52, 53, 72, 73, 74, 79, 82, 83	18.80
	Jawa-English	13	27, 35, 40, 42, 55, 56, 63, 65, 67, 68, 70, 71, 85	15.30
	English-Jawa	32	5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 32, 37, 47, 48, 54, 57, 59, 60, 61, 64, 66, 81	37.65
	Sanskrit-English	1	76	1.18
	English-Arabic	4	1, 4, 6, 75	4.70
	English-Yunani	1	50	1.18
	Aram-English	1	38	1.18
	Arabic-English	1	39	1.18
	English-Swahili	1	30	1.18
	English-Spanyol	1	29	1.18
	Number	77		90.59
Multilingual	English-Indonesian-Javanese	2	58, 62	2.35
	English-Javanese-Arabic	1	3	1.18
	Number	3		3.53
Total number		85		100

The following figures represent the names of monolingual, bilingual, and multilingual homestays in public spaces in the Borobudur Temple tourist area.



Figure 18. *Daleme Mak'e* (69)

Figure 19. *Dragonflies Homestay* (78)

Figure 20. *Kendi Ombo Homestay* (68)

Figure 21. *Homestay & Resto Joglo Dhepis* (58)

(a). Monolingual

Monolingual is a person who can only speak one language (Badan Pengembangan dan Pembinaan Bahasa, 2016). The designation of the homestay with a monolingual language type that utilises Javanese is the data code number (69), whereas English is designated by the data code numbers (33, 34, 78, 80). The percentage of homestay names that are monolingual and utilise Javanese is 1.18%. The limited number of monolingual homestay names that incorporate Javanese is indicative of the community's familiarity with the concept of *homestay*, which has become a widely adopted term in lieu of '*rumah* or *penginapan*'. Consequently, the community or owner generally employs the term *homestay* in preference to *rumah* or *penginapan*. The percentage of monolingual homestay names that use English is 4.70%.

1. Monolingual (Javanese) Homestay Name

Figure 18, *Daleme Mak'e* (69) 'mother's house' uses Javanese *krama*. In Javanese, there is Javanese *ngoko* and *krama*. Javanese *ngoko* is used to communicate with people of the same age or with relatively the same or lower social status. Javanese *krama* is used to communicate with people who are older or have a higher social status. The purpose of choosing Javanese *ngoko* or *krama* is to show respect for the addressee. The word *daleme* 'his house' is a Javanese *krama*. The Javanese *ngoko* '*daleme*' is *omah* 'house'. The word *mak'e* 'mother' is commonly used by people living in villages with low social status. People of middle to high social status tend to use the greeting *ibu* to refer to their mother. Naming a homestay with the name *daleme mak'e* is to show the Javanese identity and feel the Javanese nuance through this language sign.

2. Monolingual (English) Homestay Name

The name of the monolingual (English) homestay is indicated by the data code number (33, 34, 78, 80). The following is an example of the name of a homestay of the monolingual (English) type.

Figure 19, the name of the *Dragonflies Homestay* (78) is monolingual (English). English is used for the name of the homestay because the homestay is located in a tourist area that is visited by many foreign tourists. The use of English in public spaces will make it easier for tourists to understand the information. The name *dragonflies* was chosen because of the many dragonflies around the homestay. The total percentage of homestay names that use the monolingual language type is 5.88%.

(b). *Bilingual*

Bilingual is defined as a speaker's ability to use two languages equally well (Bloomfield, 1933). In the public space of the Borobudur Temple area, there are names of homestays that use bilingual types. The bilingual types in the homestays are Indonesian-English (28, 41, 43, 77, 84) as much as 5.88%; Indonesian-Arabic (31) as much as 1.18%; English-Indonesian (2, 17, 36, 44, 45, 46, 49, 51, 52, 53, 72, 73, 74, 79, 82, 83) as much as 18.8%; Javanese-English (27, 35, 40, 42, 55, 56, 63, 65, 67, 68, 70, 71, 85) as much as 15.3%; English-Javanese (5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 32, 37, 47, 48, 54, 57, 59, 60, 61, 64, 66, 81) as much as 37.65%; Sanskrit-English (76) as much as 1.18%; English-Arabic (1, 4, 6, 75) as much as 4.7%; English-Greek (50) as much as 1.18%; Aramaic-English (38) as much as 1.18%; Arabic-English (39) as much as 1.18%; English-Swahili (30) as much as 1.18%; English-Spanish (29) as much as 1.18%. The total percentage of homestay names using the bilingual type is 90.59%.

Figure 20, the name of *Kendi Ombo Homestay* (68) uses a bilingual language, namely Javanese: *kendi ombo* 'wide crock' and English: *homestay*. The word *kendi* means a water crock made of soil (Badan Pengembangan dan Pembinaan Bahasa, 2016). In Javanese culture, the philosophy of the crock is that it is the source of life because water is the source of life. The name *Kendi Ombo Homestay* shows the Javanese cultural identity.

(c). *Multilingual*

Multilingual societies are easy to find in various countries, while monolingual societies are rare (Spolsky, 2003). In this study, the names of homestays with English-Indonesian-Javanese (58, 62) were found to be 2.35%. The names with English-Javanese-Arabic (3) were found to be 1.18%. The total percentage of homestay names using multilingual language types is 3.53%.

Figure 21, the name of *Homestay & Resto Joglo Dhepis* (58) uses a multilingual language type. The name of the homestay is composed of English: *homestay*, Indonesian: *resto joglo* and Javanese: *dhepis*. The word *resto* is short for *restaurant*. *Joglo* is a typical Javanese building as a residence, the roof is trapezoidal, the middle part rises in a pyramid shape, the front porch is wide, the living room is not divided by partitions and is usually used as a living room (Badan Pengembangan dan Pembinaan Bahasa, 2016). The word *dhepis* 'hidden' is Javanese. The language sign of *Homestay & Resto Joglo Dhepis* shows the symbol of Semar, which is one of the characters in puppetry. Semar represents the figure of simplicity as a representation of the Javanese attitude.

VI. CONCLUSION

Based on data analysis, it can be concluded that the names of homestays in the Borobudur Temple tourist area represent the local identity and culture of the Borobudur community, Central Java. The types of languages used are monolingual, bilingual, and multilingual. The monolingual type is 5.88%, including Javanese and English. The bilingual type is 90.59%, including Indonesian-English, Indonesian-Arabic, English-Indonesian, Javanese-English, English-Javanese, Sanskrit-English, English-Arabic, English-Greek, Aramaic-English, Arabic-English, English-Swahili, and English-Spanish. The name of the bilingual type of homestay with the highest percentage uses English-Javanese, which is 37.65%. The multilingual type is 3.53%, including English-Indonesian-Javanese and English-Javanese-Arabic. Most of the use of English is only indicated by the word *homestay* which is indeed familiar compared to the word *rumah tinggal* 'homestay'. The strong use of Javanese in the homestay name shows that the owner has a high concern for preserving Javanese as a local language.

Through the names of these homestays, the identity and cultural richness of the Javanese people can be known, for example folklore, cultural sites, typical foods, agricultural products, arts, names of people in Javanese that have begun to be replaced by foreign languages, philosophy, traditional games, and geographical conditions.

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