

LINGUISTIC LANDSCAPE AND PLACE-MAKING STRATEGIES IN INTERNATIONALIZING ISLAMIC HIGHER EDUCATION: EVIDENCE FROM UINSA, INDONESIA

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Article Info	Abstract
Article History Received: January 2026 Revised: March 2026 Accepted: June 2026 Published: July 2026	<i>The internationalization of higher education commonly examines issues related to curriculum reform, student mobility, or international partnership. However, its symbolic linguistic and spatial dimensions are rarely discussed. This article explores how the linguistic landscape and place-making strategies can help internationalizing an Islamic higher education institution. A qualitative descriptive-exploratory design was used to collect data from Universitas Islam Negeri Sunan Ampel Surabaya (UINSA), Indonesia. This study utilizes visual observation of 159 linguistic signs, survey, and the analysis of institutional documents. The results indicate that the linguistic landscape at UINSA is dominated by the monolingual (Indonesian) signs (79.87%), whereas English and Arabic are restricted and have symbolic purposes. The architecture, building nomenclature, and Islamic iconography reflect place-making strategies that are not yet fully integrated into space planning framework, multilingual policy, and international branding practices. Stakeholder involvement in the development of the linguistic and spatial international campus environment needs more attention. This article highlights the significance of balancing Islamic values with global strategies by incorporating multilingual and participatory policies that foster an inclusive, culturally grounded, and globally responsive academic environment.</i>
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INTRODUCTION

In the global era, universities are no longer merely institutions for the production and dissemination of knowledge within territorial boundaries, but must also become global participants, capable of creating bridges for cross-cultural and international communication (Knight & De Wit, 2018; Marinoni & Pina Cardona, 2024; Huang et al., 2022). The internationalization of higher education relies not only on the mobility of students and faculty but also involves symbolic and visual changes to institutional identity (Knight, 2004; Knight, 2015), such as language policies and campus spatial planning. Islamic Higher Education Institutions (IHEIs) are religiously oriented, and the challenge they face is preserving Islamic values while remaining open to global dynamics. As one of the most popular Islamic universities in Indonesia, UINSA's vision is to become a leading and internationally competitive Islamic university. This inherently encourages the integration of local and global values in its policies and practices.

Campus signage and spatial elements are crucial aspects of the internationalization process that, in many cases, are overlooked. This is particularly evident in relation to the notion of linguistic landscape and place-making. The presence of language in public spaces, such as signs, banners, and other displays, that help people communicate and demonstrate their beliefs and identities, is what so called linguistic landscape (Shohamy & Gorter, 2009). Linguistic landscape can be reflected in the use of language in campus community spaces, which can determine people's openness to the diversity around them and their willingness to form global academic networks (Pradita & Arimi, 2025). Conversely, place-making is a conscious effort to make campus spaces not only comfortable and practical but also loaded with symbolic meaning and aligned with the university's vision and mission (Cresswell, 2015; O'Rourke & Baldwin, 2016).

Previous research has shown that the linguistic landscape and spatial design of a campus contribute to the development of institutional identity, intercultural communication, student belonging, and public perception of the institution. Research on multilingual signage indicates that language choices in public spaces reflect power relations, language policies, and symbolic inclusion (Shohamy, 2010; Spolsky, 2020; Savski, 2021). Furthermore, several studies have examined how universities use visual identity, architecture, and their environment to shape international culture and visibility (Pauwels, 2016; Renn & Patton, 2017; Shirahata & Lahti, 2023). However, research linking the linguistic landscape and place-making in the context of Islamic higher education institutions is still very limited. Most studies tend to examine the internationalization of higher education institutions in terms of formal policies (Bamberger & Morris, 2024), academic mobility (Ahmedova & Wang, 2026), curriculum reform (Jampaklay et al., 2022), and international collaboration (Zhou et al., 2025). Meanwhile, the linguistic and spatial dimensions of this internationalization have received less attention (Pauwels, 2016).

This is where this research gap is crucial, as internationalization is not only produced through policy documents but also through everyday visual and spatial experiences on campus environment. In this context, signage, language choices, architecture, and building arrangement are all part of this internationalization discourse. Furthermore, in the context of Islamic higher education, campuses must negotiate multiple layers of identity: Islamic, Indonesian, academic, and global. Therefore, the novelty of this study lies in its integrated analysis of linguistic landscape and place-making as interconnected semiotic resources in the internationalization of an Indonesian Islamic university, i.e., UINSA, Indonesia. Based on the background, this research aims to answer the following questions: What language patterns are used in the linguistic landscape of UINSA's internationalization? And how do language use and architectural forms contribute to place-making strategies that support UINSA's internationalization?

RESEARCH METHOD

Research Design

The current study adopts a qualitative approach. The research design used is descriptive-exploratory which aims to explore the social phenomenon. This design is appropriate for explaining how linguistic landscape practices and place-making strategies contribute to the internationalization of UINSA. A qualitative descriptive-exploratory approach is chosen because it is suitable for uncovering social and spatial phenomena that are context-bound, rich in symbols, and related to institutional identity.

Source of Data

This study uses two data sources, namely primary and secondary data, to obtain an overview of the linguistic landscape and place-making strategies at UINSA. Primary data were obtained through field observations, visual documentation, and survey. Observations

were conducted on various language media in campus public spaces, such as building signs, directional signs, banners, billboards, and other visual elements that represent institutional identity and internationalization orientation. The documentation resulted in 159 photographs from two campuses: A. Yani Campus and Riverside Gununganyar Campus. The signage consists of 127 monolingual, 26 bilingual, and 6 multilingual signs. A survey was conducted with a representative of university leadership, an international office staff, 15 lecturers, and 114 students to explore their perceptions of signage and symbol use within UINSA. Secondary data was obtained from official university documents and Ministry of Religious Affairs policies. The combination of these two types of data strengthened the validity of the study through triangulation (Bowen, 2009; Heigham & Croker, 2014; Kvale, 2009).

Data Analysis

Data analysis in this study was conducted through several stages, starting with data reduction, categorization, coding, data presentation, and drawing conclusions (Miles, Huberman, & Saldaña, 2014). In the reduction stage, all data from observations, surveys, and documents were selected according to the research focus, namely language use, visual representation, and place-making strategies. Irrelevant or repetitive data were eliminated to focus the analysis (Boyatzis, 1998; Saldaña, 2021). Afterward, the data were categorized and coded based on emerging patterns, such as language dominance, Islamic and international symbols, and stakeholder responses of the internationalization efforts. The analysis results are then presented descriptively and systematically, supported by relevant visual documentation. This presentation aims to provide a concrete picture of the relationship between the linguistic landscape, visual elements, and the campus's internationalization strategy. Furthermore, conclusions are drawn by interpreting the contribution of verbal and visual elements in shaping a campus identity that is religious, inclusive, and globally competitive (Patton, 2015; Yin, 2018).

RESEARCH FINDINGS AND DISCUSSION

Research Findings

Distribution of Languages in the Campus Linguistic Landscape

The analysis of 159 signs across the campus suggests that many signs only show one language and are therefore considered monolingual. Of all the signs considered (127%), those that contain only one language constitute about 79.87%. This demonstrates that many people on campus speak Indonesian, which is only logical since it is the official national language used in public. Even though Indonesian dominates, there are also bilingual signs, which are significant, as they make up 26 signs, or 16.35% of the total. The two languages on these signs are mostly a mix of Indonesian and foreign languages, such as English or Arabic. The use of bilingual signs demonstrates an attempt to meet the needs of different audiences, such as international students and community members who may be more conversant in foreign languages. The availability of signs in two languages can be seen as an indication that the campus is ready to meet the needs of globalization and spread its communication into academic and social spheres.

Besides bilingual signs, multilingual signs were also present in smaller numbers, though at a lower 3.77%, consisting of 6 signs. These signs refer to the use of more than one language in a single sign, usually Indonesian mixed with English, Arabic, or even French. The implementation of using more than two languages means the campus has the intention of including more people, particularly in a global setting. The number of multilingual signs is relatively small, but they add variety to the campus's linguistic landscape, demonstrating an understanding of the linguistic diversity present in the global world. The following table shows the distribution of language use in signs found at UINSA.

Table 1
Distribution of Linguistic Landscape

Category of Sign	Number of Signs	Percentage
Monolingual	127	79,87%
Bilingual	26	16,35%
Multilingual	6	3,77%
Total	159	100%

Table 1 illustrates the distribution of the language use in the linguistic landscape of the campus that is predominantly monolingual. The majority of the signage is in the Indonesian language and it is clear that the national language takes precedence in the process of communicating with people at campus. Nonetheless, the presence of bilingual and multilingual signs indicates the campus's efforts to make the environment more welcoming to international students and others with diverse cultural and linguistic backgrounds. Thus, the linguistic landscape at UINSA is not only an indicator of national identity but also a desire to bridge local and global cultures.

In general, the linguistic situation at UINSA comprises a balance between the general implementation of the national language and the introduction of foreign languages as one of the internationalization processes. The popularity of Indonesia language is a testament of the importance of national pride in college life. In the meantime, the indicators of being the bilingual and multilingual mean the tolerance of linguistic and cultural diversity and the efforts made by the campus to have a more prominent place in the global world, by providing more open contact centers.

This composition demonstrates that, despite internationalization through foreign languages, the role of the national language remains very high. English is more likely to appear in formal forms, such as building names, names of international study programs, and institutional slogans. In the meantime, due to the campus's Islamic background, Arabic is often seen in the form of calligraphy, religious slogans, and Quranic verses on the campus's walls and gates. The results obtained prove that the linguistic space of a campus is not solely communicative, but also symbolic and ideological.

Patterns and Functions of the Linguistic Landscape

The findings show that each language in the campus landscape performs a different function. Indonesian is the dominant functional language, Arabic functions primarily as a religious and symbolic language, and English functions as a marker of international orientation. The symbolic patterns and functions of the linguistic landscape of UINSA may be observed in the diversity of signs across different spaces on the campus. Indonesian signs are usually pragmatic and aim to provide simple, easily understood information to the predominantly Indonesian-speaking campus community. For example, signs like the ones under the headings "unofficial vehicle parking," "trash can mark," "non-organic," or "organic" provide only Indonesian-language explanations to people who will use the space. These signs primarily serve day-to-day campus activities, such as managing the environment, including waste disposal and parking.

However, there is more to these linguistic signs than a practical role; they also have a symbolic side. Indonesians use this respect as a tool of communication, as well as a national identity and an institutional policy. For example, mosque signs on campus that indicate the location also convey the campus's religious orientation as an Islamic college. In this scenario, language does not just act as a carrier of information but also fortifies the social and ideological values that the institution seeks to pass on to the community it belongs to, including the significance of systematic space management and the role of religion in college life.

On the other hand, the bilingual and multilingual signs demonstrate that there is an attempt to create inclusive environments in the campus to cater to a wide range of populations with different languages. Bilingual signs (e.g. Indonesian and English) can be used to accomplish two tasks: they can give convenient information, on the other hand, they can represent the fact that the campus is open to the international community. Indicatively, signs are in English or some of the places depict that the campus is open and ready to communicate with an international community, it generates international feeling and demonstrates modernity and enhancement. This symbolic position plays a key role in the internationalization process of the campus where language unites both the local and global identities and discloses the position of the campus in the international educational setting.

Place-Making Strategy: Architectural and Symbolic Representation

The findings also show that UINSA's place-making strategy is constructed through the combination of physical design, religious symbolism, local cultural references, and modern academic facilities. The architectural design at the A. Yani Campus is more traditional with an overload of religious motives and the Islamic architecture, unlike the Riverside Gununganyar Campus which is more modern with new buildings that are named in English, including the Library and the Language Center, International Office, and the Integrated Laboratory. The campus also has several public spaces that are structured in order to create an inclusive environment among the local and international students. The international character is emphasized by the directional signs in the Indonesian, English, and Arabic languages, global signs (the flags of partner countries). However overall, this place making has not been incorporated into the spatial planning and branding of the campus.

Place-making strategy can be seen in the design of the UINSA campus building, which includes paying attention to both physical functionality of the space and the principles of the institution and the high level of cultural identity. The buildings of the campus are typically a mixture of ancient Islamic architecture and contemporary design such as mosques and faculties. One such structure is the campus mosque, which has tiered tajug roof, a characteristic of the traditional Javanese mosque architecture. These locations of these elements in the campus design are aimed at creating a moderating space between religion and modernity, thus turning the campus into not only a functional but also a symbolic space.

Further, religious details, including Arabic calligraphy and Arabic-written signs, support the high level of Islamic spirituality on the campus. This can be seen in the way the verses of the Quran are arranged as one of the visuals in various sections of the campuses e.g. in the walls of the mosques and in certain academic areas. They can be used as location signifiers as well as symbols of a larger meaning, and they are the identity of the campus as an Islamic educational institution. This symbolic image also helps to create a space that helps to evoke religious feelings and create an attachment of visitors and campus dwellers.

The building patterns can be identified as another aspect which can be traced to a well-developed place-making strategy in developing a sense of place-making on campus. The use of symmetrical shapes and distinctive vertical and curved Islamic designs in illustration have a defined order and solidity of the faculty buildings. This design does not only focus on aesthetics but strengthens the identity of the institution. The presence of the grand and grandiose buildings, such as the main building of UINSA and the mosque of the campus, can be viewed as symbolic centers that increase the sense of belonging of students and employees to the campus and its values, while at the same time produce social and spiritual closeness to the people living in the campuses.

The place-making strategy taken by UINSA is a merger between the physical elements of structures and strong cultural symbols to produce spaces that are not just learning spaces but also social, cultural and religious spaces. Not only is the architectural design of the campus geared towards the practical needs, there are also spaces that offer the collective

identity of the campus population. The campus will be also not only where knowledge is obtained, but also where one can practice and strengthen his or her natural Islamic values, to gain intimate social ties with students, with members of the staff and the other members of the academic community.

Stakeholder Perception of Language and Space

The stakeholders' perceptions of the linguistic landscape at UINSA varied regarding how language can be used to establish campus identity. The responses of lecturers in the survey indicated that most considered the use of Arabic in open areas on campus vital for the preservation of Islamic identity. Among the 15 respondents, 10 (66.7%) found the use of Arabic very important, indicating that they were aware of Arabic's symbolic role as a marker of the Islamic values that underpin campus identity. This perception suggests that Arabic is not only a communication language but also to justify the religious validity of the campus in the Islamic education environment.

Nevertheless, perceptions of the use of foreign languages, especially English, were somewhat more diverse. The majority of lecturers felt that the use of English in common areas of the university needed to be reinforced to facilitate the internationalization process. Seven lecturers (46.7%) thought that English use was adequate but had to be enhanced, with seven other lecturers thinking that the use of English was not perfect at present. This perspective implies that efforts to use international languages do not fully eradicate the difficulties in establishing an environment that will facilitate international interaction and internationalization on campus.

In the meantime, students' attitudes towards the linguistic landscape on campus also reflect the beneficial effect of using a foreign language in their experiences on campus, as 45.6% found it useful in adjusting to the international environment, and 36.8% found it very useful. In other words, though Indonesian is predominant, students recognize the significance of English and Arabic in establishing a more open and global multilingual environment.

Discussion

Integration of Islamic Symbols and the Internationalization

This discussion interprets the findings in relation to previous studies and explains their implications for multilingual policy, Islamic place-making, campus planning, and future research. Islamic and international symbols are applied at UINSA in the language and spatial design, which reflect religious values and openness to the world. The Islamic identity of the campus is represented by Arabic, which is used in most signs and symbols. To illustrate the point, one can note the application of Arabic calligraphy in open areas and the incorporation of Islamic words into the names of structures and facilities, which strengthen the connection of Arabic as a religious symbol embedded in the physical organization of the campus. This shows that Islamic symbols are not only meant to be used as a spiritual element but also as an identity marker for the campus within the Islamic higher education environment (Yusuf et. al. , 2022)

However, in the background of the Islamic preeminence, the campus is trying to incorporate the international aspect by embracing the foreign languages, especially the English language. The availability of information boards, room names, and other signages written in English is an indication that there was an attempt to get international students, and also to make the campus international. These internationalization gestures are meant not only to attract a global community but foster a more accommodative environment where the ideals of the international community are accommodated without necessarily undermining the Islamic character of the campus (Spolsky, 2020). This is a relevant pointer to the interaction of local and global symbols and as such, creates an open and dynamic academic community.

The architectural planning of the campus also adds to the blending of the Islamic symbols and international images. Constructions like the mosque that combine the traditional Islamic architecture with modern influences are just a few examples of the ability of the campus to not only celebrate the heritage of the past but also provide space in which advancement and connection with the rest of the world can occur. In the same manner, faculty buildings and other civic spaces are made in such a way that they are seen to depict Islamic identity in the area and yet they should meet international requirements of functionality and comfort. As a result, the campus can incorporate intellectual and physical expressions of the Islamic symbols but at the same time welcomes the influences of external values.

The language and communication policies of the campus also demonstrate the integration of the Islamic symbols in the process of internationalization. Incidentally, the presence of Arabic and English on the different signs depicts the efforts of the campus to balance its strong Islamic heritage with the need to be part of the world community. Whereas the Indonesian is the major language of communication, foreign languages are strategically scheduled to improve interaction and also develop international attitude on campus. In this way, the campus is not just a place of knowledge, it is a place where the religious and global identities interact and enrich each other, thus contributing to academic, social and cultural integration (Renn & Patton, 2017; Martens, 2026).

The language situation at UINSA shows the dominance of Indonesian in public areas of the campus, indicating a monolingual landscape. Only one language was used in 79.87 percent of the analyzed signs, indicating that the national language remains the primary attribute of the campus's collective identity. This effect aligns with Savski's (2021) study that the policies that dominate public space are symbolic policies of the state and institutions. Indonesian, in this case, acts as a social glue and a tool for inculcating national values in the academic sphere. Nevertheless, during the era of globalization, a language-based situation that lies too deeply in the specific language might impede intercultural communication and undermine the institution's global competitiveness.

The presence of the signs with two languages, the mix of Indonesian and English or Arabic, is evidence of the dynamic shift between the local identity and global representation. In this landscape, English is the symbol of modernity, openness, and the international demands of the academic sphere. At the same time, Arabic is complete with religious symbols that reinforce the institution's Islamic character. These bilingual signs are not only tools of communication but also manifestations of identity politics and symbolic bargaining between local and global values (Gorter, 2013). Nevertheless, according to Shohamy (2010), the presence of bilingual visuals does not mean that the currency and access to communication are equal for all members of the campus.

At the same time, the number of multilingual signs remains very small, yet it demonstrates great potential to construct a more inclusive and representative social space. The display of three or more languages on a single signifier in public can symbolize linguistic diversity and appreciation of cultural plurality. Bilingualism within the university environment not only increases the scope of communication but also presents the institution as a global learning environment able to adapt to diversity. Blommaert and Maly (2015), however, warn that linguistic pluralism in the linguistic landscape should be handled reflexively to prevent a descent into empty symbolism that presents diversity only on the surface, without considering representative equity.

In general, Indonesian hegemony is very high, and the role of foreign languages is rather symbolic and performative. The English language is used in the context of internationalization, whereas Arabic preserves the campus's Islamic values. This effect reveals a hierarchical linguistic system in the social sphere, showing the power relationships among national, religious, and global languages. Thus, UINSA needs to develop a linguistic policy

that not only sustains national and religious identities but also provides space for linguistic inclusivity as part of the campus's internationalization strategy (Quiñonez, 2020).

Place-Making Strategies for International Identity

Place-making strategy of UINSA represents a subtle fusion of local naming and international ambition by the systematic use of spatial planning, naming of building names, and strategic use of social spatial patterns. The Ahmad Yani Campus follows a classical constructivist idiom with a deep religious connotation, which is expressed through mosques and buildings giving an impression of the Middle Eastern stylistic paradigms. On the contrary, the Riverside Campus is more modernistic in appearance, with its new buildings named in English names like the Library, Language center, international office, and integrated laboratory. The aesthetic and symbolic differences, which are displayed between these two campuses, highlight the effort by UINSA to develop a place narrative that would not only reinforce local identity and Islamic values but also preview an openness to the international community.

Those buildings that represent the symbols of place-making premised on cultural and spiritual principles are the Ulul Albab Mosque and the Joglo-roofed Auditorium. The salient feature of the Ulul Albab Mosque is the tiered tajug roof with Javanese-Islamic embellishments, both of which are suspended with symbolic overture. The mosque physically conducts itself as a centre of spiritual and social expression in the campus community in addition to its main role as a place of worship. Likewise, the Auditorium, made of the natural stone materials and reflecting the Joglo structure system, is the representation of the collision of traditional architectural traditions with modern academic demands. According to Heidegger (1971) and Tuan (1977), spaces that have symbolic meaning can have the ability to develop emotional attachment and have a strong sense of place among the inhabitants.

In addition, open spaces and shared areas around the core buildings in the campus play critical roles in fostering environments that can be helpful in intercultural interaction. These spaces are the sites of a variety of academic, cultural, religious, and communal engagements, such as campus festivals, food markets, and unofficial conversations. It is through such communicative interactions that the physical space is made to become a vibrant social space since according to Low and Altman (1992) space is the key to building and sustaining relationships and social unity. International students are especially sensitive to such a type of place-making as it creates the sense of belonging and helps to adapt to a new cultural environment in a meaningful and humanistic way.

Place-making is not just physical construction but involves what is built in terms of symbols and spatial narratives to uphold inclusivity and shared identity. UINSA has registered positive developments, as it has integrated Islamic symbolism and global values into its spatial design. Nevertheless, the survey results show that this integration is still incomplete and systemic. Consequently, future campus spatial planning and design should follow a reflective, participatory approach to ensure that place-making strategies form a campus environment that embraces an effective international identity, not one based on local values (Beyea et al., 2009).

Implementing Linguistic Landscape and Place-Making

Despite UINSA's efforts to develop linguistic landscape and place-making policies to guide internationalization, surveys and observations indicate that implementation still faces a few challenges. The dominance of Indonesian on campuses is one of the primary issues. According to the majority of lecturers and students, the use of both English and Arabic is still minimal in terms of both quantity and context. This has an effect on the suboptimal role of the linguistic landscape as a symbolic and communicative tool to facilitate the experience of the international student (Malinowski, 2008).

Language-wise, many lecturers believe Arabic is relevant as a sign of the campus's Islamic spirit, and its use has not been particularly inclusive of students without Arabic ancestry. According to Shohamy and Gorter (2009), excessive homogeneity of the linguistic space can establish exclusivity and limit other groups with other language affiliations. The depiction of language in campus signs should be in a balanced relationship with other applicable functional and communicative meanings to ensure it is not merely symbolic. Differently put, language representation should be in terms of accessibility and readability, not necessarily in terms of formal status or religiosity (Yusuf et al., 2022).

Physical and social space design is a cause of other challenges. The survey findings suggest that about 40 percent of the lecturer respondents feel that the spatial design does not fully support cross-cultural interaction. Moreover, international students reported that, even though the campus architecture is somewhat supportive of visual comfort, the social and academic spaces do not best support interaction and collaboration across identities. The latter means that shared spaces should be reimagined to be more inclusive, interactive, and capable of serving as meeting spaces that naturally bring together local and international communities. Cresswell (2015) argues that a successful place-making strategy fosters multiple identities and social activities.

One last problem concerns the lack of associations of visual symbols with cultural experiences. Some visually compelling examples of Islamic culture lack a story or engagement that could foster intercultural understanding. This creates a gap between international students and the symbols that are supposed to be bridges to identity. Physical and linguistic space symbols on campus, therefore, need a context to engage in cultural discourse. Having a more thoughtful, interactive approach, UINSA will be able to enhance the symbolic and social roles of the campus landscape, transforming it into a means of creating an inclusive and global academic community.

UINSA should have a strategic policy that integrates linguistic landscape and place-making as components of the process of establishing a multilingual, multicultural, and inclusive campus environment to support its internationalization path. The first is to increase the use of foreign languages, especially English and Arabic, in proportionate use across campuses in public spaces, without reducing the central role of Indonesian as the national language. This policy may be enacted by developing visual and working standards for directional signs, road signs, digital announcements, and other information media. Following the reasoning of Landry and Bourhis (1997), a balanced visual representation in the linguistic landscape is vital for shaping first impressions and for the sociolinguistic vitality of the campus.

The second policy concerns the layout and administration of the campuses' physical facilities to enhance cross-cultural communication. This involves creating common areas, such as interactive gardens, unusual discussion areas, and lounges, for both local and international students. Space design should be visually appealing, comfortable, and easy to access for all communities, including people with disabilities and international students. The idea of place-making, as developed by Cresswell (2015) and Carmona (2014), demonstrates the need to transform spaces not only into aesthetically pleasing ones but also into spaces of social interaction and the development of collective identity. Inclusive design can foster a sense of belonging and improve the process of social adoption.

Besides the visual and physical factors, UINSA ought to plan space-based social and cultural programs as part of the place-making plan too. Cultural festivals, multicultural bazaar, language training, cross cultural dialogue forums are some of the tools that are useful in ensuring that meaningful interactions are created between local and international students. These shows are not only entertainment or cultural reflections, but they are also unofficial educational tools that assist people to respect each other and improve their opinion about

diversity. A socio-culturally vibrant space can be transformed into a symbol of comprehensive and durable identity as observed by Dixon and Durrheim (2004).

Lastly, effective practices for strengthening the linguistic landscape and place-making strategies should be accompanied by consistent monitoring and evaluation tools. The campus can form cross-unit teams (academic, student affairs, public relations, and planning) to track the dynamics of language use and the effectiveness of spaces in promoting intercommunity interaction. Follow-up policy formulation can also be made in response to social change through regular perception surveys of students and faculty, as a reflection tool. With an integrated, evidence-based approach, UINSA can enhance its status as an open, globally competitive, and culturally and linguistically diverse Islamic university.

CONCLUSION

This research investigated linguistic landscape and place-making strategies in constructing the internationalizing of UINSA Indonesia. The findings demonstrate that the monolingual Indonesian dominates the linguistic landscape at UINSA, while Arabic and English appear selectively as symbolic resources. This study also found that Arabic functions as Islamic identity. English on the other hand plays role as a marker of global aspiration and academic modernity. Place-making is constructed through the campus mosque, rectorate building, library, faculty buildings, Javanese-Islamic architectural elements, Arabic calligraphy, and modern campus facilities. These linguistic and spatial resources show how UINSA negotiates Indonesian national identity, Islamic values, local cultural rootedness, and international aspiration.

This research demonstrated that linguistic landscape and place-making are important aspects in internationalizing higher education and are not merely as decorative or secondary symbols. A campus that aspires internationally visible need international partnership and academic program. Other than that, physical and linguistic environments that are readable, inclusive, and meaningful to diverse users are considerable. For Islamic higher education it implies that finding a balance between keeping Islamic identity recognizing Indonesian as national identity and enhancing the use of English and Arabic in public places at campus.

Limitations of this study, such as the findings that cannot be generalized to all Islamic universities, the limited use of semiotic spaces and the inability to cover classrooms, digital platforms or university websites, and the limited number of participants, which require diversity of stakeholders, need to be considered in future research. Therefore, future research is expected to develop research at various Islamic universities and incorporate digital spaces to more comprehensively understand the internationalization of higher education.

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