

# Examining Language Ideologies in the Linguistic Landscape of a Sacred Place: Makkah al-Mukarramah

Mahgoub Dafalla Ahmed

University of Jeddah, Applied College – Khulais Branch, Department of English &  
Translation, Jeddah, Saudi Arabia, P.O. Box: 13151, Jeddah: 21493.

E-mail: mahgoub7700@hotmail.com

Received: November 5, 2025    Accepted: January 23, 2026    Published: March 30, 2026

doi:10.5296/elr.v12i1.23681    URL: <https://doi.org/10.5296/elr.v12i1.23681>

## Abstract

Focusing on the connection between language policy and language ideologies, this paper compares the linguistic landscape of the most sacred site for Muslims, the Grand Mosque in Makkah, Saudi Arabia, with the linguistic landscapes of commercial shopping centres in its surrounding areas. To identify the relationship between the policies implemented and actual practice, the study examines the language usage patterns of government and private signage. It aims to demonstrate how language ideology is reflected in the landscape of a religious site as an official location compared to non-official sites. Two key factors are considered: the state's official signs versus non-official signs, and the conflicting language ideologies. Data were collected from 300 photographs of signs in the Grand Mosque and from the names of stores in the commercial shopping centres in the adjacent areas. A linguistic landscape analysis was then conducted to investigate informational and symbolic functions. The results revealed that official signs differ from non-official signs in many respects. In the Grand Mosque, for example, although monolingual, bilingual and multilingual forms appeared in all patterns, most signs were monolingual. In these signs, Arabic, Urdu, English, French and Chinese appeared in that order. In contrast, most non-official signs in the stores of the commercial shopping centres were bilingual, in English or Arabic. Few signs were monolingual or multilingual. The results indicated that signs in commercial shopping centres did not comply with official policy, particularly regarding the national language Arabic in terms of font size and language sequencing, and many shopkeepers tended to use strategies to circumvent the policy. Simultaneous accommodation of and resistance to the official policy characterised these strategies, most of which were driven by commercial motives.

**Keywords:** al-Masjed al-Haram, al-Kaaba, Grand Mosque, Holy Mosque, language policy  
Linguistic landscape, Makkah, worship places

## 1. Introduction

The paper compares the linguistic landscape of the Grand Mosque with that of commercial shopping centres in the adjacent areas. Seeking to uncover the alignment between policy and actual practice, the study aims to demonstrate how language ideology is reflected in the landscape of a religious site as an official site compared to non-official sites. Two key factors are involved: the state's official signs and non-official signs, as well as the conflicting language ideologies. To address the research questions, the study examines visible languages on public and private signs within the context of state language planning and policy. The paper is structured as follows. First, the scope of the linguistic landscape is outlined. Second, the importance of Makkah and its linguistic landscape is introduced. Next, a comparison is made between the linguistic landscape of the Grand Mosque and the adjacent areas. This is followed by an outline of the procedures and a description of the data and methods used. The final section presents the main findings before concluding.

## 2. Research Questions

The paper aims to answer the following questions:

- 1) How is language ideology reflected in the linguistic landscape of a religious site compared to non-religious sites?
- 2) Is there a mismatch between the policy in these places and actual practice?

## 3. Literature Review

### *3.1 Scope of the Linguistic Landscape*

Literature on language landscapes has been steadily accumulating across a wide range of contexts as an emerging field of research. The word landscape has two meanings in the dictionary: the more literal meaning is a piece or area of landscape visible from a single location, as distinguished from a seascape or a painting, as Gorter (2006) states. Cities and towns serve as research sites for language landscapes due to their relatively high population densities, for example, in main shopping streets, and commercial and industrial districts. Blommaert (2016) described Linguistic Landscape Studies (LLS) as an emerging and potentially very dynamic and productive field of research (p. 1). Linguistic Landscape Studies have significant descriptive and analytical potential that, as Blommaert (2013) argues, can provide a first-line sociolinguistic diagnosis of a specific region and help researchers move into more in-depth studies, feeding into such diagnosis (p. 6). Research on language landscapes can help us understand the rapidly changing urban environments, and the increasingly multilingual world we inhabit and experience when travelling' (Bolton, 2012, p. 32). Landry and Bourhis (1997) previously theorised that the language landscape of a territory, town or country can serve both informative and symbolic functions. They defined the linguistic landscape as the use of language on road signs, billboards, street signs, signs in shops and on government buildings (p. 25). Language landscape has since been defined as the language of the environment, expressed in public spaces through words, pictures or a combination of both (Shohamy & Gorter, 2009).

Generally, linguistic landscape (LL) is a new paradigm, and many researchers have explored various perspectives on it. For instance, perspectives on the scope of linguistic landscape include Spolsky's (2009) emphasis on the importance of exploring the linguistic landscape in studying language choices, the economic perspective of Shohamy and Gorter (2009) in introducing non-market value, and the application of sociological theories to linguistic landscape such as language description and the roles of top-down and bottom-up actors, by Shohamy, Ben-Rafael, and Moncia Berni (2010). Linguistic landscape reflects the status of a language (Coluzzi & Kitade, 2015), the power of a group (Landry & Bourhis, 1997), and the presence of a language in a particular space, which indicates certain status and prestige and signifies social relations and power. Other fields LL focuses on include studies by Backhaus (2006) and Cenoz and Gorter (2006), who examined the relationships between languages and power; Huebner (2006), studied the effect of globalisation on the spread of the English language; Ben-Rafael et al. (2008), explored language mixing; and Ahmed (2024), compared various signs in a city. In addition, Tayler-Leech (2012) focused on language choices, Shahzad and Abbas (2014) examined the selection of lexical choices and Alomoush (2019) studied the mobile linguistic landscape, focusing on shopping bags.

However, research on the linguistic landscapes of religious sites (as cited in Atta, Aqsa.,2021) includes Alsaif and Starks (2019), who studied the domains in the linguistic landscape of the Grand Mosque in Makkah; Coluzzi and Kitade (2015), who examined the dominant languages in places of worship in Malaysia; and Perera's (2017) study in Australia, which explored the language practices of worshippers in a Sri Lankan temple. To identify the relationship between the policies implemented and actual practice, this study is trying to make a comparative analysis between an official religious site and the adjacent commercial spaces.

### *3.2 Language Ideology*

Linguistic landscape analysis serves as a barometer for assessing the relationship between language and society. According to Fairclough (2001), "ideologies are closely linked to power, and ideologies are closely linked to language". Furthermore, analysing certain segments of the linguistic landscape helps reveal the image that the elite power seeks to project regarding its language policy. By capturing these elements, the linguistic ideologies that state power wants others to accept can be identified (Kroskrity 2000; Blommaert, 2006, p. 244). In this way, linguistic landscapes provide insight into a region's social and linguistic hierarchies, individual and collective identities, language use, and attitudes towards language use.

This study examines the linguistic ideology of the Grand Mosque and its surroundings, considering the visibility and importance of the languages in public and commercial signs in the area (Landry & Bourhis, 1997, p. 23). According to Blommaert (2005), linguistic ideology is a mess of contradictions and controversy, but it is a question of power (p. 158). Woolard (1998) notes that although there is extensive of literature on linguistic ideology, it is only meaningful when language is understood within its broad social, cultural, and political context. Similarly, Irvine (1989) describes language ideology as the cultural system of ideas about social and linguistic relations, strongly influenced by moral and political concerns (p.

255). However, Lanza and Woldemariam (2009) argue that linguistic ideologies serve to rationalise existing social structures and prevailing language practices, particularly through their institutionalisation in official language policy (p. 189). The sign policy and the actual language landscape were therefore examined through the lens of these theoretical premises, as well as the competing and conflicting perspectives that characterise both bottom-up linguistic choices and top-down official policy.

The study demonstrates how the official status and corpus planning of Makkah signage symbolise monolingual tendencies, making Arabic more prominent while diminishing the visibility of other languages. We consider the Makkah language area an important research site, offering valuable insights into the underlying political, ideological, and ethnolinguistic tensions shaping official signage policy and practice.

Kress and van Leeuwen (2006) argued that both the verbal text and the visual component of a sign convey independent messages. A viewer of a sign without verbal text can interpret it in various ways and in different languages. The inclusion of an inscription also regulates the language choice for interpreting the image. Thus, it is already a fundamental language ideological question whether verbal text should be used at all. Hult (2009) found that language choice in commercial signs is often influenced by whether the text is used to communicate information about what is being sold or for symbolic meanings such as the notion of foreignness. There is an intimate relationship between language, religion, culture and identity (Dei, 2005). Dale (1980) asserted that religion could be a driving force behind the selection of a script in any given culture. There is a strong relationship between script and religion, so script can reveal the identity of a locality at first sight (Grivelet, 2001; King, 2001; Unseth, 2005).

### 3.3 Background to Study

#### 3.3.1 Research Site

The locality for this study, Makkah, is a city located in the western region of Saudi Arabia, adjacent Jeddah. This historic city developed as in response to the call of Prophet Ibrahim (peace be upon him) to the Almighty God (رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ أَلْمَحْرَمِ) (Our Lord, I have settled some of my descendants in a valley without cultivation near Your Sacred House, our Lord, so that they may establish prayer. So, make hearts among the people incline towards them and provide them with fruits that they may be grateful.) Over the years, Makkah has grown from a small village to become the most prominent city in the Muslim world. Today, it contains numerous commercial, residential, and business districts. According to the Department of Statistics of Saudi Arabia, the total population of Makkah over 8 million as of the 2022 Census. About half of the population are Saudi nationals, and the majority speak Arabic as their first language. Many Asians and Africans have also settled and settled there, so Asian and African languages are present. Makkah is the holiest city for Muslims because it contains the sacred Islamic monument, the Grand Mosque (al-Masjed al-Haram) and the honourable al-Kabaa, the qibla of Muslims for prayers. It is the destination for Muslims where they perform Hajj and Umrah.



Figure 1. The geographical location of Makkah

Source: From Wikimedia Commons, the free media repository.

### 3.4 Language Policy in Saudi Arabia

Addressing the issues of language ideology and linguistic ideology and the linguistic landscapes, Lanza and Woldemariam (2009) argue that the presence of some languages and the absence of others send a clear ideological message as to their value, importance, and priority. Like many other Arab countries, Saudi Arabia faces the challenge of upholding and promoting Arabic nationalism while also recognising the pragmatic, academic, and global importance of the English language. Language policy decisions in Saudi Arabia are made in a top-down manner by those in power and authority, without consulting the end-users of the language. The policy is clear as regards the language or languages to be used in the labelling and advertising. In the Basic Law of Governance in Saudi Arabia (1992), Chapter 1 (General Principles), Article 1 defines Arabic as the official language of the Kingdom of Saudi Arabia: The Kingdom of Saudi Arabia is a sovereign Arab Islamic state. The Kingdom's religion is Islam, its constitution is the Quran and the Sunna of the Prophet, peace be upon him, its language is Arabic, and its capital is Riyadh. In addition, classical Arabic and Arabic grammar must be observed in advertisements, as stipulated by the Rules for Regulating Advertising and Publicity Boards (*Qawaid Tanzim Lawhat addiaya wa alilan*). Furthermore, the directions and regulations of the linguistic landscape in Article 15, issued on 28/12/1412 AH (corresponding to: 29/06/1992 AD) by Royal Decree No. M/35 dated 28/12/1412, and later amended on 27/10/1421 AH (corresponding to 22/01/2001), regulates the advertisement policy as follows:

The advertisement must be consistent with the country's customs and traditions, and the advertising material must be in good taste. Images and text must adhere to Islamic etiquette, and the rules of classical Arabic must be observed in the advertisement text.

Although Arabic-centred language policy has a negative effect, as David and Govindasamy (2003) point out, official policy has undermined the capacity of many local citizens to exposure to the western print heritage. Article 15 states that public signs must conform to the customs and traditions of the country, with all writings and pictures presented in Arabic. This aims to

enhance the visibility of Arabic in public signage. This provision should be understood as a response to increasing complaints about the predominance of English in the linguistic landscape.

The official policy not only prescribes the use of Arabic on signs and advertisements, but also requires that it be given more space, be prominently displayed, and use the correct grammatical expressions. For other languages, such as English, no such description or prescription is provided. A policy prescribes the use of the national language is likely to have a significant impact on the country's linguistic landscape.

#### **4. Methodology**

The study focused on the linguistic landscape of the Grand Mosque and the shops in the adjacent commercial areas. For the analysis of labelling in this field, the study used a two-pronged approach. The method employed was a comparative case study of two sites drawing on ethnographic fieldwork techniques (Johnson, 2013). Following Backhaus's (2007) perspective, a wide range of signs were selected. Selecting sites can provide insights into the connection between language policy, language ideologies, and the linguistic landscape. The linguistic landscape was mapped through 300 photographs, supported by 15 audio-recorded semi-open interviews and 30 hours of participant observations. Data were collected by gathering 150 photographs of written signs from the Grand Mosque and similar 150 photographs from shops in the surrounding commercial centres. The aim was to observe the frequency of different forms of language use and whether they display monolingual, bilingual, or multilingual patterns.

The linguistic landscape items were collected and categorised based on the frequency of specific languages represented in public spaces and the visual presentation of languages on signboards, distinguished as top and bottom (Kress & Van Leeuwen, 1996). In addition, interviews were conducted with randomly selected two officials of the Grand Mosque and ten shop owners to investigate the reasons for choosing certain languages and linguistic items on the signs. Officials were asked about choices of languages that appeared in signs, while shop owners were asked about their choices regarding the language used, the name given to the shop, and the type of clients who visited. The interviews, participant observations and the photographs were collected during multiple visits to the Grand Mosque from October 2020 to February 2024.

#### **5. Analysis, Results & Discussions**

To investigate the factors influencing text construction and language selection, information and function analysis were applied. An exploratory method was used to identify emerging patterns from the data, observations and interviews. Following the common classification method used in linguistic landscape research (Ben-Rafael et al., 2006), photographs were categorised into two groups: official and non-official signs. These signs were further subdivided into monolingual, bilingual and multilingual categories. A quantitative description cannot capture the semiotics of a chosen sign type or the meanings conveyed by their design or placement. Therefore, as a second step in the analysis, discourse analysis was applied to

provide interpretations of the stories about the cultural, historical, political, and social backgrounds of a particular space (Blommaert, 2013, p. 41). The discourse analysis (Hult, 2009) focuses on the themes of semiotics, language choice and the underlying ideology behind the signs. Moreover, the sociolinguistic markedness (Gal, 1987) of the signs and sign types emerges through discourse analysis of the interview data.

Then, the data of both top-down items represented in public signs in the Grand Mosque and bottom-up items represented in private signs in shops in the adjacent commercial centres were interpreted. In the analysis, the forms of language appearing on signs were grouped according to their patterns: monolingual, bilingual and multilingual. Signs intended for non-Arabs visitors are generally bilingual (Arabic and English) or multilingual, whereas signs serving residents and Arabic speakers are usually monolingual (Arabic).

### *5.1 Interpreting Signs in the Grand Mosque*

As soon as visitors arrive the Grand Mosque, they can see many signs and billboards from a long distance. These signs come in various sizes and are designed with clear colours and phrases to assist pilgrims of the Holy Mosque. Some signs include expressive images indicating pedestrian routes on the main streets surrounding the mosque squares, as well as exits, and directions for various roads (see Figure 2). Upon arrival at the Grand Mosque, the pilgrim is greeted by numerous awareness-raising signs, including electronic ones, displayed through various outlets with welcoming messages in different translations. There are also several signs that must be followed during movement to facilitate access to the places and sites they will visit.



Figure 2. A bilingual Arabic-English sign

Every year, millions of pilgrims who speak different languages travel from all over the world to the Holy Mosque in Makkah. Therefore, the General Presidency for the Affairs of the Two Holy Mosques has installed hundreds of signs. During the installation of written and

indicative signs, project management considers ease of design, site selection, and the height of the signs from ground level, based on spatial density, lighting levels and typeface. In addition, the administration works to identify colours with greater precision, preventing visual distortion for viewers, and giving the signs an aesthetic appearance that reflects the spirituality of space and time.

The content of screens displaying guidance materials for visitors is in Arabic, which is translated into several other languages such as English, Urdu, French, and Chinese. The three main languages present in the language environment of the Grand Mosque are Arabic, English and Urdu. However, other languages such as French and Chinese have recently appeared as well (see Figures 4 and 5).

Although many Muslim scholars believe Arabic is the language of the Holy Qur'an and that religious messages and Islamic symbols, such as monotheism, are best conveyed in Arabic monolingual signs, results have shown that the three major languages \_ Arabic, Urdu, and English - appear equally in the linguistic landscape of the Grand Mosque.

The presence of languages in public spaces reflects social relations and power structures intended to assert existence. Religious identity is maintained by the prominence of Urdu, as it is used in all forms and patterns of language on the signboards of the Holy Mosque. The appearance of English does not indicate the West but rather reflects its status as a global language. The presence of English signifies a language policy that encourages the internationalisation of Islam. This place is visited by Muslims from around the world, and English serves as bridge for both international and local understanding.



Figure 3. A monolingual Arabic sign



Figure 4. A monolingual French sign



Figure 5. A monolingual electronic Chinese sign



Figure 6. A monolingual Urdu sign

It is important to highlight the undisputed dominance of Arabic – English bilingualism in bilingual signs. In top-down signs, bilingualism is primarily presented by Arabic and English. The Arabic-Urdu bilingual pattern, found in many signs at the Grand Mosque, indicates the strong association of these two languages with Islam. Both languages demonstrate a combination of language competence, and the number of believers who speak them is very large. The placement of these two languages on signs indicates their high status. This display shows that they are the languages of the community (Spolsky & Cooper, 1991). Yildirim (2020) affirms the influence of ethnicity and society on bilingualism. The frequency of Arabic and Urdu usage can adequately reflect greater status and prestige than other languages.



Figure 7. A bilingual sign (Arabic – English)

Regarding the multilingual signs, results show that in most cases, three language strengths are combined in a single action. The strengths of each language are brought together to demonstrate joint action in public spaces. Here, the presence of multiple languages in one text shows the joining of forces to assert their existence. The emergence of Arabic, Urdu, and English in multilingual forms indicates the strength of language competence accompanying Islam.



Figure 8. A Multilingual Sign (Arabic, English and Urdu)

### 5.2 Interpreting Signs in the Surrounding Commercial Shopping Centres

Here, we focus on non-official signs in commercial shopping centres surrounding the Grand Mosque. As with the signs in the Grand Mosque, results show that the languages most commonly appearing on these shop signs are Arabic and English (see Figure 9 and 10). Most monolingual signs in these malls are in English, especially those displaying international trademarks. English monolingualism is evidently frequent in the linguistic landscape, indicating resistance to the dominant ideology and expressing identity. Signs in Arabic are rarely found and are mostly limited to transcribed names.



Figure 9. A monolingual English sign



Figure 10. A monolingual Arabic transcribed sign

Sönmez (2019) asserts that the importance of bilingualism stems from economic, social, political, and geographical factors. Bilingualism occurs in many languages. For example, English may be written in Arabic script, or an Arabic name may be transcribed into English (see Figure 11, 12, and 13).



Figure 11. A bilingual sign (English – Arabic)



Figure 12. A bilingual transcribed sign (English – Arabic)



Figure 13. A bilingual transcribed sign (Arabic – English)

Multilingual signs are uncommon because most shop signs in building towers are monolingual or bilingual. Figure 14 shows an example of a multilingual sign.



Figure 14. A multilingual sign (Arabic, English and Bangali)

### 5.3 Comparing Signs in the Two Sites

Using Lai's (2012) procedure regarding the number of languages displayed on monolingual, bilingual and multilingual signs, the results show that both Arabic and English dominate the linguistic landscape and appear in all combination patterns on governmental signboards in the Grand Mosque, as well as in private businesses and advertisements in the surrounding commercial shopping centres. The results also indicate that there are no significant differences in the use of the two languages in signs at the two sites. Both Arabic and English are visible at both sites and are prominently represented in sign names. However, Arabic is

used slightly more than English in signs at the Grand Mosque, while English is used more than Arabic in commercial shopping centres. Urdu appears more frequently in signs at the Grand Mosque than in those at the surrounding commercial shopping centres. Table 1 below shows the number of languages used in signage at the two sites. A total of 300 samples were collected. Signs are frequently monolingual (Arabic or English) or bilingual (Arabic and English), while multilingual signs are used infrequently. The same table compares the percentages of monolingual, bilingual, and multilingual signs.

Table 1. Languages displayed in all signs

Language (s)	Number of Signs	Percentage (%)	Number of Signs	Percentage (%)
	The Grand Mosque	(%)	The Grand Mosque	(%)
<b>Arabic</b>	57	38%	58	38.7%
<b>English</b>	51	34%	69	46%
<b>Urdu</b>	42	28%	15	10%
<b>Hindi</b>	0	0%	5	3.3%
<b>Bangali</b>	0	0%	3	2%
<b>Total</b>	150	100%	150	100%

As shown in Table 1, both sites use more than one language, which is very common. Three languages are present in the area: Arabic, English, and an Asian language (such as Urdu, Hindi, or Bengali).

Translanguaging is common in the language ecology of Makkah. This is confirmed by interviewees, who report the difficulty of communicating in a single language, so they use two or more languages. They believe this makes speech more natural and adds homely touch. Therefore, Arabic and Urdu appear in all signs with a high level of language prominence. These languages combine to support the presence of religious ideologies in the region and characterise the ethnic identities.

On the other hand, most official and non-official signs at both sites are monolingual, in Arabic, English, or Urdu. However, most signs in commercial shopping centres are bilingual, in English and Arabic. It is also noted that in both sites, English is most often used in bilingual texts, where the English text appears after or below the Arabic text. Most people interviewed stated that bilingual signage would be ideal, but at the same time, respondents emphasised that it is most important to avoid problems and not to “provoke”\_ by taking a pro-Arabic stance through the public display.

Table 2 below distinguishes between the “top-down” and “bottom-up” forces in the linguistic landscape of the Grand Mosque and shops in the surrounding commercial centres. Language choice on the Grand Mosque signs is like that of signs in the commercial centres, except that there are fewer monolingual signs. In the commercial shops, most monolingual signs are in English, whereas in the Grand Mosque, Arabic monolingual signs form a slight majority.

Table 2. Monolingual, bilingual and multilingual signs in the survey areas

Locality	Monolingual Signs		Bilingual Signs		Multilingual Signs		No of Signs
	No	Percentage (%)	No	Percentage (%)	No	Percentage (%)	
Grand Mosque	55	45.8%	37	30.8%	28	23.3%	120
Shops in Commercial Centres	50	27.8%	85	47.2%	45	25%	180
<b>Total</b>	105	73.6%	122	78%	73%	48.3%	300

## 6. Conclusion

To identify the relationship between policies implemented and actual practice, the study examined the patterns of language use in government and private signage. The aim was to show how linguistic ideology was reflected in the landscape of a religious place as an official place as opposed to non-official place. The document explained the similarities and differences between the language environment of the Grand Mosque and the surrounding shopping malls. Results of the study showed that the signs in the commercial shopping centres were not in line with official policy, as regards the national language, Arabic, in terms of font size and language order. Many traders motivated by commercial interests have adopted strategies to circumvent the policy. The findings also showed that the most striking similarity was that most signs at both locations were bilingual in Arabic and English, with the main difference being the monolingual signs, which were mostly in Arabic in the Grand Mosque and in English in the adjacent areas.

Private language areas can be seen as related to language policy in practice, as they represent grassroots activities that reflect resistance to actual or perceived language laws that strongly favour Arabic monolingual or bilingual signage. The study thus showed how the reading of a single type of sign, seemingly inconsequential at first glance, could be closely linked to language policy in a broader sense. To understand the wider context of language policy, the study recommended that we focus on smaller everyday practices, such as the use of private visual language. Recent work by Johnson (2013) and others has shown that there is a pressing need for further research into the use of ethnographic methods in language policy studies.

## Acknowledgement

This work was supported by the Deanship of Scientific Research (DSR), University of Jeddah, under grant No: (UJ-20-007-SAI). The author, therefore, gratefully acknowledges the DSR technical and financial support.

## References

- Ahmed, M. D. (2024). The Emergence of a Globalized City Through Multilingual Local Practice: A Situated Reading of Signs in Jeddah. *Journal of Language Teaching and Research*, 15(1), 160–170. <https://doi.org/10.17507/jltr.1501.18>
- Alomoush, O. I. (2019). English in the linguistic landscape of a northern Jordanian city.

*English Today*, 35(3), 35–41. <https://doi.org/10.1017/S0266078418000391>

Alsaif, & Donna, S. (2019). Medium and domains in the linguistic landscapes of the Grand Mosque in Makkah. *Journal of Multilingual and Multicultural Development*, 40(1), 14–31. <https://doi.org/10.1080/01434632.2018.1461874>

Ardhian, D., Sumarlam, P. D., Yustanto, H. (2021). Religious performance in Malang, Indonesia: Linguistic landscape on worship sign. *Journal of Language and Linguistic Studies*, 17(2), 983–1000. <https://doi.org/10.52462/jlls.68>

Atta, A. (2021). Scripts on Linguistic Landscapes: A Marker of Hybrid Identity in Urban Areas of Pakistan. *Journal of Nusantara Studies (JONUS)*, 6(2). <https://doi.org/10.24200/jonus.vol6iss2pp58-96>

Backhaus, P. (2006). Multilingualism in Tokyo: A look into the linguistic landscape. *International Journal of Multilingualism*, 3(1), 52–66. <https://doi.org/10.1080/14790710608668385>

Backhaus, P. (2007). *Linguistic landscapes: A comparative study of urban multilingualism in Tokyo*. Clevedon: Multilingual Matters. <https://doi.org/10.2307/jj.27195495>

Backhaus, P. (2008). Rules and Regulations in linguistic landscaping: A Comparative Perspective. In E. Shohamy & G. Durk (Eds.), *Linguistic Landscape: Expanding Scenery*. Taylor & Francis Group ProQuest Ebook Central. Retrieved April 30, 2024, from <http://ebookcentral.proquest.com/lib/ujsa/ebooks/detail.action?docID=355917>

Ben-Rafael, E., Shohamy, E., Hasan, A. M., & Trumper-Hecht, N. (2006). Linguistic landscape as symbolic construction of the public space: The case of Israel. In D. Gorter (Ed.), *Linguistic landscape: A new approach to multilingualism* (pp. 7–30). Clevedon: Multilingual Matters. <https://doi.org/10.2307/jj.27939665.4>

Blommaert, J. (2005). *Discourse: A Critical Introduction*. New York: Cambridge University Press. <https://doi.org/10.1017/CBO9780511610295>

Blommaert, J. (2006). Language policy and national identity. In T. Ricento (Ed.), *An introduction to language policy: theory and method*. Oxford: Blackwell Publishing.

Blommaert, J. (2013). *Ethnography, superdiversity and linguistic landscapes: Chronicles of complexity*. Bristol: Multilingual Matters. <https://doi.org/10.21832/9781783090419>.

Blommaert, J. (2016). *The conservative turn in linguistic landscape studies* (Academic). Retrieved 9 January, from Alternative Democracy Research Organization (Online) <http://alternative-democracy-research.org/2016/01/05/the-conservative-turn-in-linguistic-landscape-studies/>.

Bolton, K. (2012). World Englishes and linguistic landscapes. *World Englishes*, 31(1), 30–33. <https://doi.org/10.1111/j.1467-971X.2011.01748.x>.

Cenoz, J., & Gorter, D. (2006). Linguistic landscape and minority languages. *International Journal of Multilingualism*, 3(1), 67–80. <https://doi.org/10.1080/14790710608668386>.

- Coluzzi, P., & Kitade, R. (2015). The languages of places of worship in the Kuala Lumpur area: A study on the “religious” linguistic landscape in Malaysia. *Linguistic Landscape Linguistic Landscape. International Journal*, 1(3), 243–267. <https://doi.org/10.1075/ll.1.3.03col>.
- Dale, I. R. (1980). Digraphia. *International Journal of the Sociology of Language*, 1980(26), 5–14. <https://doi.org/10.1515/ijsl.1980.26.5>.
- David, M. K., & Govindasamy. (2003). Language Education and Nation Building: Multilingual Malaysia. In B. Jill & R. Euin (Eds.), *Kogan's Pages world Yearbook of Education* (pp. 215–226). Language Education. London: Kogan Page.
- Dei, D. (2005). Language, culture, identity. In A. K. Isaacs (Ed.), *Languages and identities in 93 historical perspective* (pp. 1–12). Edizioni Plus-Pisa University Press.
- Fairclough, N. (2001). *Language and power* (2nd ed). Harlow. Pearson Education.
- Gal, S. (1987). Codeswitching and consciousness in the European periphery. *American Ethnologist*, 14(4), 637–653. <https://doi.org/10.1525/ae.1987.14.4.02a00030>
- Gorter, D. (2006). Introduction: the study of the linguistic landscape as a new approach to multilingualism. In D. Gorter (Ed.), *Linguistic Landscape: A New Approach to Multilingualism* (pp. 1–6). Clevedon: Multilingual Matters. <https://doi.org/10.21832/9781853599170-001>.
- Gorter, D., & Cenoz, J. (2008). Knowledge about language and linguistic landscape. In N. Hornberger & J. Cenoz (Eds.), *Encyclopedia of Language and Education* (2nd ed., Vol. 6: Knowledge about Language, pp. 343–355). New York: Springer. [https://doi.org/10.1007/978-0-387-30424-3\\_160](https://doi.org/10.1007/978-0-387-30424-3_160)
- Government of Saudi Arabia. (1992a). The Basic Law of Governance **للحكم الأساسي النظام**. Bureau of Experts at the Council of Ministers. Royal Order No. A/90, March 2, 1992. Retrieved September 15, 2025 from <https://laws.boe.gov.sa/BoeLaws/Laws/LawDetails/16b97fcb-4833-4f66-8531-a9a700f161b6/1>.
- Government of Saudi Arabia. (1992b). Rules for Regulating Advertising and Publicity Boards **والإعلان الدعاية لوحات تنظيم قواعد**. Bureau of Experts at the Council of Ministers. Royal Decree No. M/35, July 24, 1992. Retrieved September 15, 2025 from <https://laws.boe.gov.sa/BoeLaws/Laws/LawDetails/16c49913-599f-406b-b016-a9a700f172c9/1>.
- Grivelet, S. (2001). Digraphia in Mongolia. *International Journal of the Sociology of Language*, 2001(150), 75–93. <https://doi.org/10.1515/ijsl.2001.037>.
- Huebner, T. (2006). Bangkok's linguistic landscapes: Environmental print, codemixing and language change. *International Journal of Multilingualism*, 3(1), 31–51. <https://doi.org/10.1080/14790710608668384>

- Hult, F. (2009). Language ecology and linguistic landscape analysis. In E. Shohamy & D. Gorter (Eds.), *Linguistic landscape: Expanding the scenery* (pp. 70–87). New York: Routledge.
- Irvine, J. (1989). When talk isn't cheap: Language and political economy. *American Ethnologist*, 16, 248–267. <https://doi.org/10.1525/ae.1989.16.2.02a00040>.
- Johnson, D. (2013). *Language policy*. New York: Palgrave. <https://doi.org/10.1057/9781137316202>.
- King, R. D. (2001). The poisonous potency of script: Hindi and Urdu. *International Journal of The Sociology of Language*, 2001(150), 43–60. <https://doi.org/10.1515/ijsl.2001.035>
- Kress, G., & van Leeuwen, T. (1996). *Reading Images: The Grammar of Visual Design*. London: Routledge.
- Kress, G., & van Leeuwen, T. (2006). *Reading images: The grammar of visual design* (2nd ed.). London: Routledge. <https://doi.org/10.4324/9780203619728>.
- Kroskrity, P. (2000). Language Ideological Perspectives. In P. Kroskrity (Ed.), *Regimes of Language* (pp. 1–34). Oxford: American Research Press.
- Lai, M. L. (2012). The linguistic landscape of Hong Kong after the change of sovereignty. *International Journal of Multilingualism*, 10(3), 251–272. <https://doi.org/10.1080/14790718.2012.708036>.
- Landry, R., & Bourhis, R. (1997). *Linguistic Landscape and Ethnolinguistic Vitality. An Empirical Study*. December 2013. <https://doi.org/10.1177/0261927X970161002>
- Lanza, E., & Woldemariam, H. (2009). Language ideology and linguistic landscape: Language policy and globalization in a regional capital of Ethiopia. In E. G. Shohamy & D. Gorter (Eds.), *Linguistic Landscape: Expanding the Scenery* (pp. 189–205). New York: Routledge.
- McDermott, A. (2017). *The Linguistic Landscape of Post-Soviet Bishkek*. Master's Thesis.
- Perera, N. M. (2017). *Talking Tamil, Talking Saivism: Languages Practices in a Tamil Hindu Temple in Australia*. PhD diss., University of Monash.
- QuranEnc.com القرآن الموسوعة. Encyclopedia of the Noble Quran. Retrieved September 15, 2025, from [https://quranenc.com/ar/browse/english\\_saheeh/2](https://quranenc.com/ar/browse/english_saheeh/2)
- Shahzad, W., & Abbas, A. (2014). *Linguistic variation from the perspective of bilingualism and lexical choice as social marker in Pakistan: A genre analysis*. Unpublished manuscript. Department of Humanities, Air University, Islamabad, Pakistan.
- Shohamy, E., Ben-Rafael, E., & Barni, M. (Eds.). (2010). *Linguistic Landscape in the city*. Clevedon: Multilingual Matters. <https://doi.org/10.21832/9781847692993>.
- Shohamy, E. G., & Gorter, D. (2009). *Linguistic Landscape Expanding the Scenery*. New York: Routledge. <https://doi.org/10.4324/9780203930960>.

Sönmez, H. (2019). Review of studies focused on bilingualism. *Journal of Language and Linguistic Studies*, 15(3), 1045–1068. <https://doi.org/10.17263/jlls.631548>.

Spolsky, B. (2009). *Language Management*. Cambridge: Cambridge University Press.

Spolsky, B., & Cooper, R. (1991). *The languages of Jerusalem*. Clarendon Press.

Taylor-Leech, K. J. (2012). Language choice as an index of identity: Linguistic landscape in Dili, Timor-Leste. *International Journal of Multilingualism*, 9(1), 15–34. <https://doi.org/10.1080/14790718.2011.583654>.

Unseth, P. (2005). Sociolinguistic parallels between choosing scripts and languages. *Written Language & Literacy*, 8(1), 19–42. <https://doi.org/10.1075/wll.8.1.02uns>.

Wikipedia. Retrieved September 15, 2025, from [https://commons.wikimedia.org/wiki/File:Makkah,\\_Saudi\\_Arabia\\_locator\\_map.png#/media/File:Makkah,\\_Saudi\\_Arabia\\_locator\\_map.png](https://commons.wikimedia.org/wiki/File:Makkah,_Saudi_Arabia_locator_map.png#/media/File:Makkah,_Saudi_Arabia_locator_map.png).

Woolard, K. A. (1998). Introduction: Language ideology as a field of inquiry. In B. B. Schiefelin, K. A. Woolard & P. V. Kroskrity (Eds), *Language Ideologies: Practice and Theory* (pp. 3–47). New York: Oxford University Press. <https://doi.org/10.1093/oso/9780195105612.003.0001>.

Yıldırım, F. Ç. (2020). Language choice and identity: An investigation based on the comparison of language attitudes from two different localities. *Journal of Language and Linguistic Studies*, 16(2), 1032–1042. <https://doi.org/10.17263/jlls.759361>.

### About the Author

**Mahgoub Dafalla Ahmed** was born in East Gezira, Sudan in 1969. He is currently an assistant professor of Linguistics and translation at the University of Jeddah. He obtained his bachelor's degree from the University of Khartoum, his master's degree from Sudan University and his PhD from Gezira University. He actively teaches undergraduate and post-graduate students in linguistics and translation programmes. His research interests revolve around the broad theme of sociolinguistics, educational technology, applied linguistics and translation studies. <https://orcid.org/0000-0002-5942-5471>.

### Copyright Disclaimer

Copyright reserved by the author(s).

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).