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Language in Commercial Contexts: The Use of Arabic on Shop Signs in Malang

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ABSTRACT

This research explores the phenomenon of Arabic language use in shop signage in Malang, Indonesia, a region known for its educational, cultural, and religious diversity. The study aims to analyze the linguistic patterns and commercial functions of Arabic elements used in shop names. Using a descriptive qualitative approach, data were collected through field observation and documentation of shop signboards across various districts in the city. The analysis was carried out using a morphological approach to identify the types and structures of the Arabic elements adopted. The results show that there are seven word forms commonly used: *masdar* (verbal noun), *shifat* (adjective), *alam* (proper noun), *jamid* (non-derived noun), *fi'il* (verb), *huruf* (particle), and *dhomir* (pronoun). In addition, the Arabic absorption appears in both individual words and phrase constructions. The findings indicate that the use of Arabic in commercial signage not only serves as a linguistic choice but also as a strategic branding tool to enhance consumer trust and religious identification, particularly in predominantly Muslim communities. This research contributes to the broader understanding of language commodification and its socio-cultural implications by offering insights into the intersection of language, religion, and economics within the context of local commercial practices.

1. INTRODUCTION

The role of language as a communication tool is not only limited to social and cultural functions, but also has significant implications in the context of business and commerce. Amidst the dynamics of the global market, the use of foreign languages, including Arabic, has become increasingly important in the commercial linguistic landscape (Yusuf et al., 2022). Arabicized English shop names use individual orthographic symbols designated in Arabic to represent both English consonants and vowels (al-Qenaie & Naser, 2023). The linguistic landscape is the visibility and salience of language on public and commercial signs in a particular region or area (Landry & Bourhis, 1997). In the city of Malang, Indonesia, Arabic-derived shop names can be found in the city center as well as in the suburbs. This raises an interest in conducting a more in-depth study of how Arabic is absorbed and used in commercial contexts in this city.

The linguistic landscape is a representation of language use (in the image) in the public sphere (Khusna, 2022). Linguistic landscape refers to the visibility of language on public and commercial signs in a given area, serving as an important indicator of the power and status of its linguistic communities (Landry & Bourhis, 1997). Research on Linguistic Landscapes (LL) involves collaboration between various experts, including applied linguists, sociolinguists, sociologists, psychologists, geographers, cultural and other disciplines (Ben-Rafael, 2018; Sultana, 2020). LL is also considered one of the means that facilitates the globalization process that penetrates throughout the world through widespread trade networks and the phenomenon of massive migration from less developed countries to more developed countries (Ben-Rafael, 2015; Troyer, 2019).

In Indonesia, Arabic has a unique and important position in the context of culture, religion, and education (Suroiyah & Zakiyah, 2021). Although it is not an official state language, Arabic has a significant role in the daily lives of Indonesians, especially among Muslims (Zainuri, 2019). As the language of the Quran, Arabic is the liturgical language in religious practices, such as in prayers, sermons, and scripture readings (Fahrurrozi, 2021). In addition, the use of Arabic is also widespread in educational contexts, especially in Islamic religious learning, where many madrasas and Islamic boarding schools use Arabic as the language of instruction. Arabic can also be found in various media, including religious books, scientific writings, social media, and trade (Muassomah, 2020). The phenomenon of Arabic language use in the Indonesian linguistic landscape is also seen through the use of Arabic terms in everyday language and the adoption of Arabic cultural aspects in local traditions. Thus, Arabic is not only a tool for communication and religious understanding, but also plays an important role in enriching Indonesia's cultural diversity.

The absorption of Indonesian from Arabic has been an important part of the process of linguistic development in Indonesia (Muassomah, 2023). Several Arabic words have entered the Indonesian language, especially in the context of religion, culture, and daily life. Examples of such words include "*salam*" (from *salam*), "*kitab*" (from *kitāb*), "*jumat*" (from *jum'ah*). In addition, the influence of Arabic is also seen in religious terms such as "*haji*", "*mufti*", and "*mubah*" (Malik et al., 2022). This absorption process not only reflects the historical

relationship between Indonesia and the Arab world, but also illustrates the important role of Arabic in forming part of Indonesia's cultural and religious identity. Through this process of absorption, Arabic makes a valuable contribution to enriching vocabulary and expanding expression in Indonesian.

Various studies on the linguistic landscape in Indonesia reveal that the use of language in public spaces not only reflects linguistic diversity but also closely relates to social, economic, cultural identity dynamics, and language policy. Atmawati et al. (2024) found that the linguistic diversity in the Borobudur area demonstrates the interconnection between linguistic, social, and economic interests. Benu et al. (2023) highlighted the vitality of local languages and their contestation within public spaces in Kupang. Sudarmanto et al. (2023) explored the phenomenon of language shift on the Indonesia–Timor Leste border. The study by (Rohmah & Wijayanti, 2023) in Mojosari emphasized the importance of language policy and the commodification of language. In Maluku, (Iye et al., 2023) focused on the contextual use of language in public spaces. Syamsurijal & Ery Iswary (2023) revealed the dominance of certain languages on commercial signboards in Makassar's shopping centers. Fakhiroh & Rohmah (2018) pointed out that linguistic landscape research in Indonesia remains limited. Yulismayanti et al. (2022) analyzed the linguistic landscape from a psychological perspective in Buru Island. Collectively, these studies underscore the significance of language in shaping the social and economic meaning of public spaces; however, none have specifically investigated the role and forms of Arabic language absorption in commercial spaces in cities such as Malang.

In this context, the study aims to investigate and analyze the phenomenon of Arabic language use in the commercial linguistic landscape in Malang. Taking into account factors such as cultural, economic, and social. This research aims to significantly contribute to our understanding of the role of Arabic in the local business context as well as its implications for the social and economic dynamics in Malang city. To arrive at this goal, three problems are formulated, 1) What are the forms of Arabic absorption in commercial LL in Malang? 2) What is the pattern of Arabic absorption in commercial LL in Malang? How is Malang's local culture influenced by the adoption of Arabic in the context of trade and commerce?

Research on the use of Arabic in shop signage in Malang holds significant relevance for understanding the interplay between language, commerce, and culture in contemporary urban settings. Examining how Arabic is incorporated into local commercial activities offers valuable insights for business practitioners, scholars, and cultural observers into the role of language in shaping commercial identities and social dynamics.

2. METHODS

This research uses a descriptive qualitative approach to describe and analyze the phenomenon of Arabic absorption in the commercial linguistic landscape in Malang, East Java, Indonesia. This research relies on data in the form of text and images of shop signs containing Arabic language use in the commercial environment in Malang. Malang was chosen as the object of data collection because it has characteristics that make it a significant center of trade

and business activities in the East Java region of Indonesia. As a city with rapid economic growth and rich cultural diversity, Malang offers an opportunity to observe the interaction between different ethnic and cultural groups in a commercial context. In addition, Malang has a heterogeneous population with diverse social, economic, and educational backgrounds, which allows for representative research on how Arabic language use affects the dynamics of communication and trade in a commercial environment.



Figure 1. Map of Malang area

Data collection in this study used two methods, namely direct survey and documentation. Direct surveys at major commercial locations in Malang, where researchers can observe and record the use of Arabic in advertisements, shop signs, and other visual communications. Documentation in the form of pictures taken at survey locations, product catalogs, brochures, or business social media, to track trends in the use of Arabic in commercial contexts in Malang. By using these various techniques, the research can provide a comprehensive picture of the extent to which the absorption of Arabic has occurred in Malang's commercial linguistic landscape.

Table 1. Shop names that use Arabic words

No.	Store	Total	Percentage
1	Books	12	10,00
2	Mini market	10	8,00
3	Department stores	15	11,00
4	Hajj/umrah equipment and souvenirs	18	15,00
5	Shoes	5	4,00
6	Fashion	33	27,00
7	Restaurant	19	15,00
8	Perfume	4	3,00
9	Gold	1	1,00
10	Bank	2	2,00
11	Medicine	5	4,00
Total		123	100,00

The collected data is analyzed using a morphological approach, in which the forms of Arabic absorption are seen from the morphological aspects of Arabic. In addition, the research data that have been collected are then analyzed through three stages, namely data condensation, data presentation, drawing and verifying data (Miles et al., 2018). First, the data condensation stage was carried out in the context of the data structuring process by mapping data, selecting data, and classifying data thematically according to the forms in Arabic morphology. Data were coded to facilitate the classification process. Second, data display is an effort to present research data in the form of pictures, figures, tables and descriptions. Third, drawing and verifying data, is the stage of data inference, especially adjusting the trend of Arabic absorption in commercial LL in Malang.

To ensure the validity and reliability of the data, this study employed triangulation by combining observational survey findings with documentation analysis. Cross-checking between field observations, photographic evidence, and secondary materials such as brochures and social media posts was conducted to validate the consistency of Arabic usage patterns across different commercial contexts. Furthermore, coding and categorization processes were independently verified by multiple researchers to minimize subjective bias and to enhance the credibility of the morphological analysis.

3. RESULTS AND DISCUSSION

The results and discussion highlight the significance of Arabic language use in Malang's commercial linguistic landscape, as evidenced by the increasing use of Arabic script in shop signs across the city. This phenomenon reflects both the integration of Arabic into the local business identity and the growing cultural influence of Arabic in Malang. This phenomenon reflects the integration of Arabic into the local business identity and the broader cultural influence of Arabic in Malang. Along major streets, Arabic elements have become an integral

part of commercial signage, with many shops and services using Arabic writing to attract customers or express cultural affiliation. The blending of local culture with Arabic influences illustrates the evolving cultural dynamics and linguistic plurality of Malang's urban life. This study not only maps the use of Arabic into commercial signage but also analyzes the forms in which Arabic is incorporated.

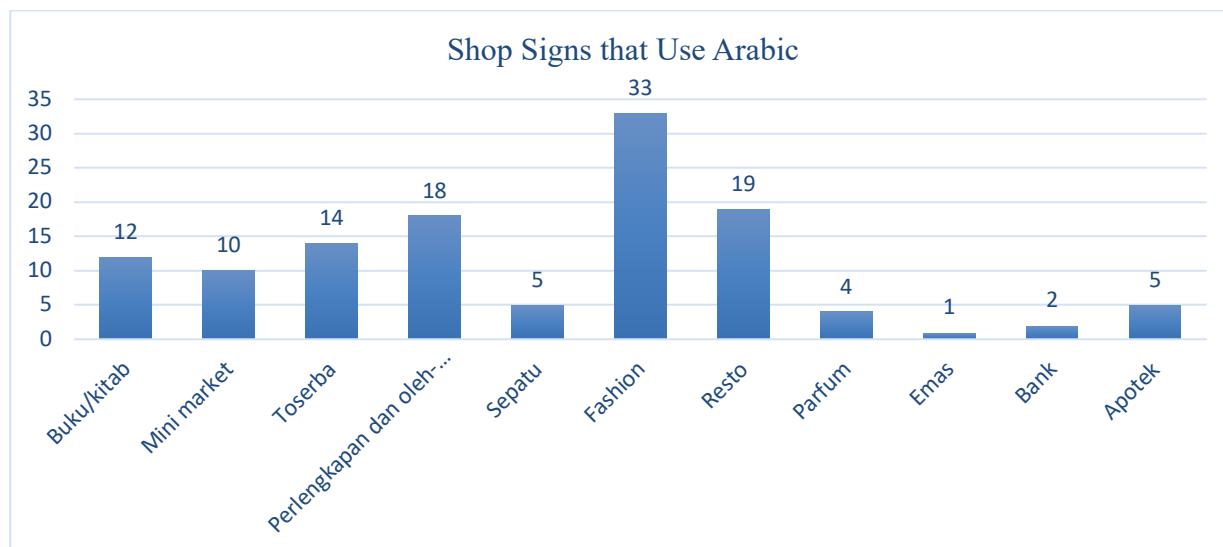


Figure 2. Mapping of Arabic absorption shop signs in Malang City

Forms of Arabic Absorption in Commercial LL in Malang City

Shop signs in Malang City, East Java, have shown the absorption of Arabic. Forms of Arabic absorption are evident through the variety of Arabic writing displayed in shops, restaurants, and shopping centers (Figure 2). From business names to promotional slogans, Arabic words have become an integral part of the visual identity of businesses in the city, not only as an attempt to attract customers, but also as an expression of a certain cultural identity that is growing. In addition, these Arabic words have several forms by the rules of the Arabic language. This is shown as a whole in table 2, and then a sample is shown in the form of a sign shop image of each of these forms. Thus, this form of Arabic absorption not only reflects linguistic diversity, but also creates a dynamic and inclusive cultural atmosphere in Malang society.

Table 2. Forms of Arabic word absorption in commercial LL in Malang

No.	Word form		Total	Percentage
1	<i>Masdar</i> (verbal noun)	مصدر	42	34,00
2	<i>Sifat</i> (adjective)	صفة	33	27,00
3	<i>Alam</i> (proper noun)	علم	17	14,00
4	<i>Jamid</i> (non-derived)	جامد	19	16,00
5	<i>Fi'il</i> (verb)	فعل	10	8,00
6	<i>Huruf</i> (particle)	حرف	1	1,00
7	<i>Dhomir</i> (pronoun)	ضمير	1	1.00
Total			123	100,00

There are seven forms of words (*shighat*) that the Arabic language uses as shown in table 2. That is the form of *Masdar*, which is the most dominant word absorption among other word forms, and it amounted to 42 sign shops (31%). The form of *isim shifat* is also widely used, reaching 33 sign stores (27%). The form of *isim alam* amounted to 17 sign stores (14%). The form of *isim jamid* there are 19 sign stores (16%). While the *fi'il* sentence there are 10 sign stores (8%). And for the form of letter sentences, and *isim dhamir* there is only 1 sign shop (1%).

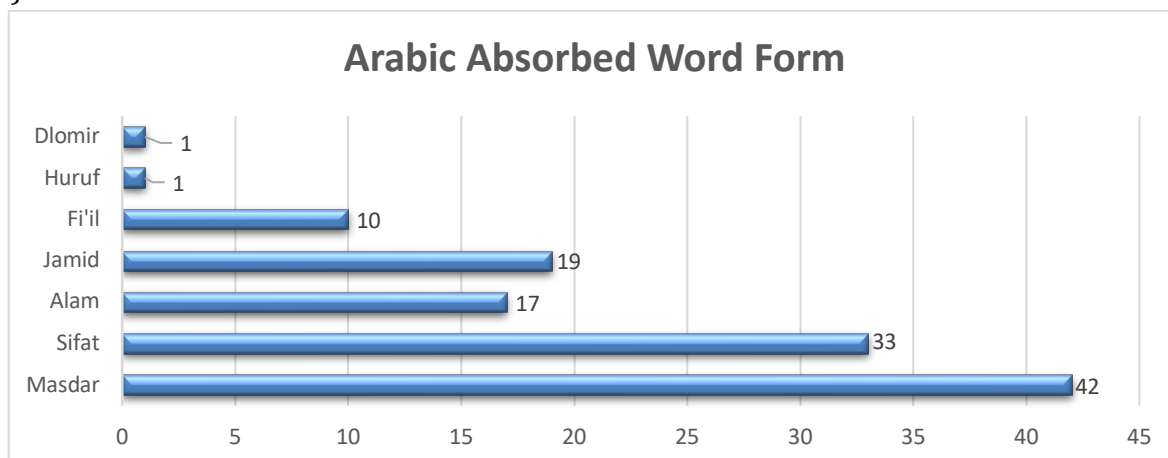


Figure 3. Forms of Arabic word absorption in shop signs

Masdar Form

The *Masdar* form is the most widely used word form in shop signs, namely 38 shop signs use Arabic language absorption with the *Masdar* form. Al-Ghulayainiy defines *Masdar* as a word that shows an event or action that does not have information about time, place and subject (al-Ghulayainiy, 2011). Nikmah also defines *Masdar* as the origin of all *fi'il* (verbs) and also the origin of all *isim musytaq* (*isim* taken from other words), hence it is called *masdar* because it is the origin or stem of *fi'il* and all *isim musytaq* (Nikmah, n.d.). *Masdar* has a very important role in Arabic, especially the recording of *masdar* as part of *shighat* or one part of the form of *wazan tasrif isthilahy* and even some scholars call *masdar* the origin of a word or *lafadh* (Suhemi, 2020).

Table 3. Arabic Absorption in the Form of *Masdar*

Image 1	Image 2
Books store	Restaurants

Table 3 illustrates examples of *Masdar* forms in shop signs. The word “*Qudsi*” (Figure

1) is a *Masdar* form of *fi'il*: *qodasa - yaqodusu - qodsun* (قدس - يقُدس - قدس) which means holy. The “*Qudsi*” shop sells yellow books and Islamic books. And the sign in picture 2 has the word “*alizzah*” which comes from the word ‘*Azza - ya’izzu - ‘izzatun* (عزّة - يعزّ - عزّ) with the addition of *alif* and *lam* (ال). Both are *masdar* forms of the *mujarrad tsulatsy fi’il*. Figure 1 is the *masdar* form of the *mujarrood* of chapter 1 (*Fathu Dhammin*) and figure 2 is the *masdar* form of chapter 2 (*Fathu Kasrin*). The shop sells Arabic food and cuisine.

Forms of Adjectives

Isim shifat are nouns that show the nature of something in the form of forms (concrete) and meanings (abstract). An adjective is also an object that hovers over the thing it adjectivizes. In the sense that it has a meaning that is carried by something that is characterized. There are 7 *isim* that include *isim shifat*, including: *isim fail*, *isim maf’ul*, *musyabbihat sifat*, *isim tafdlil*, *mashdar al-maushuf bih*, *isim jamid*, which contains the meaning of *sifat musytaqqah*, and *isim mansub*.

Table 4. Arabic Absorption in the Form of *Isim Shifat*



Image 3	Image 4
	
Fashion store	Shoes store

Table 4 shows the absorption of Arabic in the form of *Isim Shifat*. Figure 3 has two signs, *Adil* shop and *Fadilah* shop. *Adil* absorbs Arabic from the word (عدل - يعدل - عدلا ... - عادل) is a type of *Isim Shifat* in the form of *Isim Fa’il*, which means a just person. Sign word “*Fadilah*” absorbs the Arabic word (فضل - يفضل - فضلا ... - فاضل) in the form of *Isim Fa’il* (*muannats*) which gets the addition of *ta’ marbuthah* (ة), which means the main person. Both stores sell Muslim fashion. In contrast to picture 4 in the form of a shop sign “*Akbar*”, absorbing the word (أكبر), which is *Isim Tafdlil* (one of the types of *Isim Shifat*), meaning 'the biggest'. *Akbar*'s shop sells various shoes, school shoes, office shoes, and sports equipment.

Form of *Fi’il*

Fi’il is a sentence that has a meaning by itself that is accompanied by time. *Fi’il* is

defined as a verb that has three kinds of time to do work, namely past (*madli*), present (*hal*), and future (*mustaqbal*) (al-Ghulayainy, 2011). *Fi'il* in the arrangement of *tashrif ishtilahi* there are 4 types, namely *madli*, *mudhari'*, *amr* and *nahi* (Ali, n.d.). Landscape used as the name of the shop also has the form of *fi'il* as shown in table 5.

Table 5. Arabic Absorption in the Form of *Fi'il*

Image 5	Image 6
	
Department store	Fashion store

Table 5 shows the name of the shop in Arabic even though it is written in Rumi. Figure 5 is a sign that reads LAA TAHZAN or in Arabic لا تحزن. The sign is characterized by a *fi'il mudhari'* sentence that begins with the letters *laa nahi*; in other terms, it is called *fi'il nahi*. This sign means "don't be sad." This sign is used as the name of a convenience store, which sells daily necessities needed by the community. The sign in Figure 6 reads 'rabbani' (ربّاني). This sign consists of the *madli fi'il* رَبّی connected with *dhamir mutakallim* (أنا) in the position of *nasab/maf'ul bihi*. This sign means that he has educated me. The sign 'rabbani' is a brand used in Muslim and Muslimah fashion products, ranging from children's to adult clothing.

Letter Form

The Big Indonesian Dictionary (KBBI) defines letters as characters in writing that consist of members of the alphabet and symbolize the sounds of language (Compilation Team, 2008). A script or writing system is a system of visual symbols printed on paper or other media to express expressive elements in a language (Roza, 2017). Another term for script is a writing system. Alphabets and alphabets are collections of letters (characters) based on the order prevalent in a particular language. The script is also interpreted as a system of characters that symbolize the sounds of the language used to write the language.

Table 6. Arabic Absorption in the Form of Letters

Image 7



Muslim store

Table 6 shows a shop sign that uses only one letter “ق” (QAF). “ق” is one of the Hijaiyah alphabet letters which is an Arabic script. “ق” is used in the sign of a Muslim shop that sells several necessities such as Muslim clothing, perfume, herbal honey and medical devices.

Form of *isim alam*

There are three kinds of sentences in Arabic, namely *isim* sentences, *fi'il* sentences and *huruf* sentences. In this point, we will specifically talk about isim sentences, and more specifically the type of *isim alam*. *Isim alam* is a word that refers to the name of something that is mentioned absolutely without restriction, and thus becomes a sign of its name that distinguishes it from other names, examples are: Al-Rashid, Abul Hasan, Ahmad, Fatimah, Tripoli, Baghdad, Umm Kalthoum, Al-Mutanabbi, Rajab, Cairo, Suleiman, etc.

Table 7. Arabic Absorption in the Form of *Isim Alam*

Image 8



Restaurants

Image 9



Fashion store

Table 7 shows a restaurant shop using the name “CAIRO”, which comes from “القاهرة”. CAIRO in Indonesian spelling 'Cairo' is the name of the capital of Egypt and the largest city in the Arab world as well. Cairo is one of the oldest cities in the world, and it still inhabited. “CAIRO” is a restaurant that sells Arabic specialties. Figure 9 shows a Muslim fashion shop using the shop sign “Aisyah”. Aisyah is a personal name, that is commonly used by women. Aisyah is also the name of one of the wives of the Prophet SAW, She is the daughter of Abu Bakar As-Siddiq RA the best friend of the Prophet SAW. As the name implies, Aisyah's shop sells all the clothing items for Muslim women.

Jamid Form

Furthermore, the *Jamid* form of *isim*, which is an original noun that is not taken from another noun. Al-Ghulayaini defines that *isim Jamid* is an *isim* that cannot change form as in the *wazan* of *ilmu sharaf* (al-Ghulayainy, 2011).

Table 8. Arabic absorption in the form of *isim Jamid*

Image 10	Image 11
	
Fashion store	Bakery & Cafe

Table 8 shows the shop signs that absorb Arabic in the form of *isim Jamid* as shown in figures 10 and 11. Figure 10 presents the shop sign 'YASMIN', which absorbs the Arabic “يسمين” meaning jasmine flower. The characteristics of jasmine flowers are that they have small white petals. This flower has a Latin name, *Jasminum*. The word “يسمين” has no other word elements, it is the origin of the word or *isim Jamid*. “Yasmin” sells Muslim women's clothing. Figure 11 shows the word 'Soraya' which is taken from the Arabic “ثرايا” which means star. This shop sells bakery and cakes.

The use of Arabic-derived names in local businesses shows the close relationship between cultural identity, religiosity and marketing strategies (Villegas & Marin, 2022). Restaurants that use names with Arabic elements consistently sell Arabic specialties, such as kebuli rice, kebabs, or hummus. This confirms that language is used to build an image of authenticity and attract consumers who associate Arabic with the authenticity of Middle Eastern culinary culture (Abdel Rahim, 2023). This consistency also reflects the public's

perception of Arabic as a symbol of certain culinary traditions that are exclusive and have high cultural value.

In addition, fashion stores that use Arabic names offer Muslim and Muslimah clothing, as well as religious equipment such as mukena, sarong, or prayer mat. This reflects that Arabic serves as a marker of Islamic identity, symbolically associated with clothing and religious practices. Store owners seem to use this name to target a specific market segment, namely consumers who are religious or want to look Islamic (Sudirjo, 2023). Thus, Arabic becomes a branding tool that reinforces perceptions of religiosity and trust in the products sold (Moliboga et al., 2022).

Bookstores with Arabic names tend to sell turas books, yellow books, and Islamic books. Arabic in this context is used as a representation of the Islamic intellectual tradition, which has deep roots in the world of Islamic scholarship and literacy (Nugraha et al., 2021). The choice of this name not only attracts consumers looking for religious literature, but also creates a sense of authority and authenticity. This phenomenon shows that Arabic not only reflects Islamic identity, but also serves as a symbol of academic prestige (Nawas et al., 2023).

Meanwhile, stores and shoe shops that use Arabic names may not be directly related to Islamic identity or Arabic culture, but rather to marketing strategies (Alindra, 2023). The use of Arabic names in this context may aim to create appeal through exoticism or positive impressions attached to the language, such as trust in product quality. This strategy expands the function of Arabic from a religious symbol to a universal branding tool that is effective in both global and local markets (Dean, 2014).

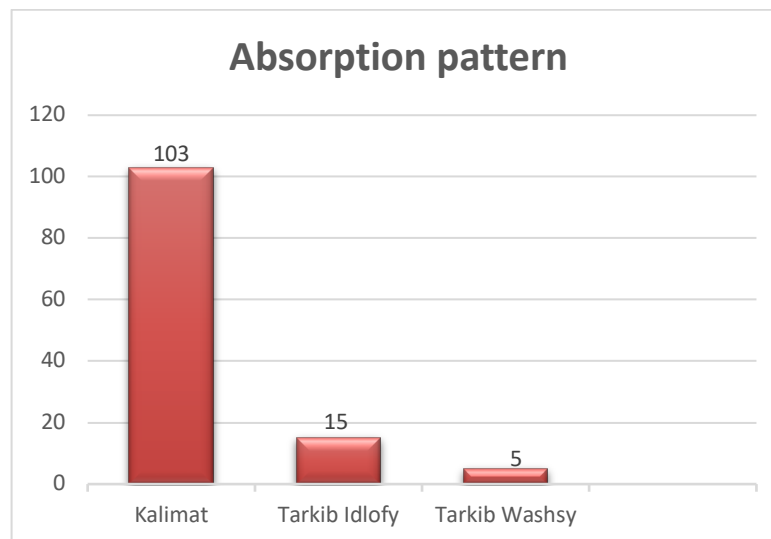
Patterns of Arabic absorption

The absorption of Arabic in shop names in Malang, in terms of absorption patterns, there are two forms, namely: words and phrases. Word form is a shop name that absorbs Arabic, only one word used as a shop name. Phrase form, is the absorption of Arabic in the form of a series of words. A phrase is a combination of two or more words that are non-predicative (KBBI) (Badan Pengembangan dan Pembinaan Bahasa, 2016). The definition of a phrase is a combination of two or more words that form a unit. However, the words do not form a subject-predicate and do not form a new meaning (Mahajani et al., 2021). In other words, it can be said that a phrase is a new form that does not cause a different meaning from the meaning of the previous words. Thus, a phrase is a combination or grouping of two or more words, but it cannot form a perfect sentence because it does not have a predicate. In Arabic terms, a phrase is called a *tarkib*, which is a sentence composed of two or more words. There are six kinds of *tarkib* in Arabic, namely *tarkib isnady*, *tarkib washfy*, *tarkib idhofy*, *tarkib adady*, *tarkib athfy*, *tarkib mazjy* (al-Ghulayainy, 2011).

Table 9. Absorption Pattern

No.		Absorption pattern	Total	Percentage
1	Words	<i>Kalimat</i> (Sentence)	103	84.00
2	Phrases	<i>Tarkib idlofy</i> (Genitive construction)	15	12.00

<i>Tarkib washfy</i> (Noun-Adjective construction)	5	4.00
Total	123	100



Tarkib Idlofy

Tarkib idlofy is an Arabic word order that consists of an attributed word (*Mudhaf*) and an attributed word (*Mudhaf Ilaih*). Both sentences in this phrase consist of *isim* sentences, and this *tarkib idlofy* is one of the signs of noun sentences (al-Ghulayainy, 2011).

Table 10. Absorption Pattern of *Tarkib Idlofy*

Image 12



Department store

Image 13



Restaurant

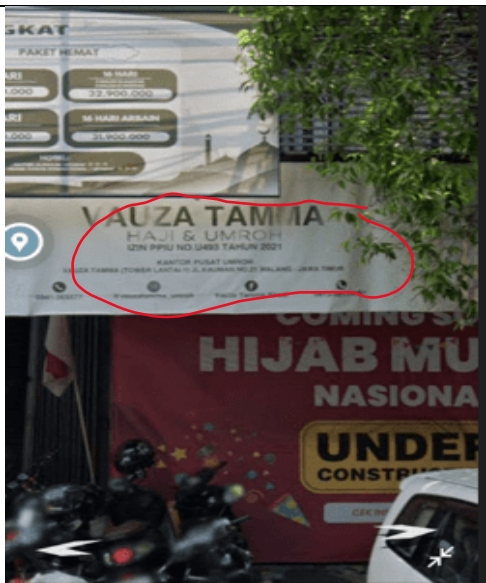

Table 10 shows shop signs that use Arabic absorption in the form of phrases, namely *tarkib idlofy*. Figure 12 shows a phrase consisting of two words, namely the word “*sabii*” (سبيل) and the word “Allah” (الله), which is connected to *sabilillah* (سبيل الله), this phrase means the way of Allah. The use of the name “*Sabilillah*” gives a strong religious impression, which can attract Muslim consumers with Islamic values. The name reflects the spirit of goodness and blessings, which can indirectly influence consumers' perception of the store as a trustworthy and blessed place to fulfill their daily needs. Although the products sold are general and not specifically related to religious values, this name is still an effective branding strategy in attracting market attention with an emotional and symbolic approach.

Figure 13 is also the absorption of a phrase pattern consisting of the word “*baitul*” (بيت) and the word “*maqdis*” (المقدس), when combined into “*baitul maqdis*” (بيت المقدس) which can mean the holy house; the name of a mosque in Palestine; and was the first qibla of Muslims before it was moved to the Kaaba in Makkah. The name of this shop sells Arabic specialties and foods, such as Humus, Mandhi Rice, Briyani Rice, and various processed mutton such as Kebab and Shawarma. The choice of the name “*Baitul Maqdis*” for the store not only refers to a historical site that is sacred to Muslims, but also builds an authentic image that connects the food sold with Middle Eastern traditions and culture. The name attracts consumers who are interested in Arabic cuisine not only for its flavor, but also for its inherent religious and cultural value.

Tarkib Washfy

Tarkib washfy is two words consisting of an adjective and the word being described (al-Ghulayainy, 2011). In Arabic this *tarkib* is also called *sifat mausuf* or *na'at man'ut*.

Table 11. Absorption pattern of *Tarkib washfy*

Image 14	Image 15
	
Fashion store	Arabic food

In addition to *tarkib idlofy*, shop name signs also have *tarkib washfy* patterns as shown in table 11. The sign in figure 14 has the phrase “*fauza tamma*” (فوز تام), there are two words namely “*Fauza*” (فوز) and “*Tamma*” (تام). This phrase consists of an adjective and a participle, the phrase means perfect luck. “*Fauza Tamma*” is a shop that specializes in selling Muslim clothing, such as headscarves, robes, mukenas, and Hajj / Umrah equipment. The store expanded its services by opening Hajj and Umrah travel services, further strengthening its position as a trusted provider of worship needs. This strategy not only shows business diversification but also supports the concept of a one-stop solution for consumers who want to fulfill their worship needs and Islamic appearance. Thus, Toko “*Fauza Tamma*” has successfully integrated aspects of religiosity into its brand identity and services.

Likewise, the sign in Figure 15 shows an adjectival phrase and a mausuf, namely “*Hajar Aswad*” (حجر أسود). The word “*hajar*” (حجر) means stone and the word “*aswad*” (أسود) means black, so *hajar aswad* means black stone. The choice of the name “*Hajar Aswad*” for the store not only refers to its literal meaning as “black stone,” but also has deep religious associations for Muslims, as *Hajar Aswad* is an important part of the Hajj rituals at the Grand Mosque. The name symbolically reflects Islamic values and traditions, which is relevant to the products sold, which are snacks typical of Arab countries, such as assorted dates, nuts, chocolates, and Hajj and Umrah souvenirs. By using this name, the store not only offers products, but also connects consumers to a broader spiritual and cultural experience. This strategy adds emotional value to consumers, especially those who have experience or aspirations of performing Hajj and Umrah.

Overall, the research findings indicate a correlation between the use of Arabic names and the types of products or services sold by the shops or restaurants. First, restaurants with Arabic names generally sell Arabic specialties, which indicates an effort to build an image of authenticity through language as a cultural symbol (Yusup et al., 2024). Second, fashion stores with Arabic names tend to provide Muslim and Muslimah clothing and worship equipment, reflecting the symbolic link between Arabic and Islamic identity in local culture (Alindah et al., 2022). Third, bookstores that use Arabic names sell a lot of yellow books or Islamic books, emphasizing the role of Arabic as a representation of religious knowledge and Islamic literacy traditions (Al-Jarf, 2024). Meanwhile, department stores and shoe stores that use Arabic names may be more oriented towards branding strategies, utilizing Arabic as an element of exoticism or consumer confidence in religious or quality products (Al-Jarf, 2024). This phenomenon shows that Arabic is not only used as a communication tool, but also as a marketing instrument that influences consumer perceptions of the value and identity of the products offered (Yusuf et al., 2022).

The research findings reflect that the use of Arabic-accented names in local businesses serves not only as a linguistic identity but also as a branding strategy that reflects cultural values, religiosity, and exoticism (Yusuf et al., 2022). Restaurants with Arabic-accented names highlight the authenticity of Arabic cuisine, fashion stores utilize Islamic symbols to sell religious clothing, and bookstores emphasize the association of Arabic with Islamic literacy

traditions. As for convenience stores and shoe stores, the use of Arabic names is more of a strategy to create consumer appeal and trust through symbolic associations with quality or religiosity. This shows that Arabic, in a commercial context, is not only a communication tool but also an effective marketing instrument to target specific markets (Helmi Yusup et al., 2024).

Artawa's study revealed a mutually beneficial strategy both in terms of business and the preservation of local language and culture through local languages on public signs combined with English (Artawa et al., 2023). This is line with Yusuf's study, which explains the commodification of Arabic in the commercial linguistic landscape of the commercial linguistic landscape in Leipzig (Yusuf et al., 2022). Another study revealed different linguistic landscape patterns: public signage - Indonesian, Javanese, and English; private signage - Indonesian, English, and other foreign languages (Yusuf et al., 2022). This is an effective mechanism to revive endangered local languages, in this case, Javanese (Sakhiyya & Martin-Anatias, 2023).

The presence of Arabic in various commercial settings, such as shops, restaurants, and fashion outlets, demonstrates the connection between language and cultural expression, particularly in terms of religious identity. The study emphasizes the role of Arabic in shaping the visual identity of businesses, where its use extends beyond mere marketing tools to reflect a deeper cultural and religious symbolism. The mapping of Arabic absorption in shop signs also highlights a diversity of Arabic forms, with a dominant presence of verbal nouns (*Masdar*), adjectives (*Sifat*), and proper nouns (*Isim Alam*), which further illustrates the complexity of language use in commercial settings.

In addition to the linguistic forms, the study delves into the strategic use of Arabic for branding purposes. The analysis shows that businesses with Arabic names often cater to specific market segments, such as Muslim consumers, by using language as a marker of authenticity and religious identity. Arabic words and phrases are not only seen as symbolic of Islamic values but are also effective in attracting consumers by invoking a sense of cultural prestige, particularly in contexts like restaurants selling Middle Eastern cuisine or fashion stores offering Muslim attire.

This strategy not only reflects the religious undertones of the names but also contributes to building trust and cultural resonance with the target audience. The varying patterns of Arabic absorption, from simple words to complex phrases, demonstrate the versatility of Arabic as a linguistic tool in commercial branding and its ability to influence consumer perceptions in the local market.

4. CONCLUSION

This research, using a combination of structured surveys, documentation, and morphological analysis, concludes that the use of Arabic in the commercial linguistic landscape in Malang reflects a unique blend of culture and economy. The use of Arabic absorption elements, whether in the form of writing, names, or symbols, not only functions as a communication tool but also becomes a representation of cultural identity and an effective

marketing strategy. This application reflects the presence and influence of the Muslim community in Malang as well as the appeal of Arabic culture in the local context. In addition, this phenomenon also indicates the globalization of culture that adapts to the needs of the local market. Thus, the use of Arabic in public spaces in Malang is not merely a linguistic aesthetic but also a manifestation of evolving social, economic and cultural dynamics.

Furthermore, this study reveals that the use of Arabic in the commercial linguistic landscape in Malang not only reflects local-global interactions but also becomes a reflection of the symbolic power that language has in shaping people's perceptions. Arabic, which is often associated with religiosity and cultural excellence, serves as a link between local Islamic identity and the global flavors that increasingly dominate commercial spaces. In this context, language is not just a means of communication but also a cultural commodity that strengthens business competitiveness and builds consumer loyalty. This phenomenon confirms that language in the public landscape is never neutral; it always carries narratives, identities, and strategies that involve broader social dimensions.

From a more practical perspective, this research highlights the implications for local businesses and government policies, particularly in supporting or regulating the use of Arabic. The presence of Arabic in public spaces not only impacts cultural identity but also affects economic, social, and political dimensions. Further research examining the direct impact of Arabic language use on consumers or specific business sectors would provide clearer insights into the long-term effects of this phenomenon.

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