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## Discourse Analysis of Multilingual In-door Advertisements of Dili, Timor Leste

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### Abstract

This article presents a study on multilingual *in-door* advertisements in Dili Timor Leste (TL). The multilingual in-door advertisements were collected by photographing them for the data. They were also collected from written documents and internet. The data were in language but in syllables of advertisements. The 402 multilingual syllables were used as data samples. It was found that most of the advertisements obtained used words of four different languages: Tetun, Portuguese, English, and Indonesian in advertisements. By applying discourse analysis model of *Norman Fairclough* to analyse the data, the study reports the following results: (1) Most of the multilingual in-door advertisements have completed the instruction of TL constitution that Tetun is used as national language; (2) Most of the advertisement texts produced, distributed and consumed are regarded as segments of four languages mentioned above; (3) The advertisement text messages show socio-cultural meanings regarded as text backgrounds. The theoretical implication of the study is that, the discourse analysis model of *Norman Fairclough* is not so precise to analyse texts without certain contexts. However, this research contributes much to TL government to design a regulation or other guides for processing business advertisements in TL.

### Keywords

Multilingual in-door advertisement; Text analysis; Discursive analysis; Socio-cultural analysis

### Introduction

Dili is a capital city of Timor Leste (TL) country in East Timor island, about 400 km from Kupang, the capital city of Nusa Tenggara Timur (NTT) province, Indonesia. Dili now is becoming a developed capital city, and so many society services are provided there including internet rooms or places popularly called "Warnet" (warung internet), beauty parlor, restaurants, money services and banks, transportation services, and so on. The 2016 data have shown Dili has a number of cafes and at least 10 excellent restaurants as well as bars, including *DiZa*, *Diya*, *Castaway Bar*, *Letefoho Specialty Coffee Roaster*, *Caz Bar & Restaurant*, *Little Pattaya*, *Rolls N. Bowls*, *Osteria Italiana Dili*, *Nautilus Naris Restaurant*, *Kebab Club*, and *Timor Thai Restaurant*.

The multilingual in-door advertisements are found in those restaurants and bars introducing or promoting goods or commodities as well as services on nameplates, standing banners, stickers, brochures, menu list, and so on. They are written in four different languages in forms of the so called code mixing assumed comprehensible on the part of the consumers. The use of the four languages has also been stated in TL constitution. The constitution states the different functions of the four languages, i.e. Tetun language is National language, Portuguese is language for formal affairs, while English and Indonesian are used in work fields. This implies TL people and their future generation are obliged to use four language actively. Thus all advertisements are multilingually packed with words or phrases assumed to have been known by the advertisement consumers. Such reality is phenomenal that has motivated the researcher to do study on the topic of multilingual in-door advertisement topic.

This study is based on a philosophical question, whether the multilingual in-door advertisements can affect the public, particularly the consumers to see or find out products and any services advertised in four languages. The following are the previous research reports which are also concerned with multilingual in-door advertisements.

First, Piller [1] reports that multilingual advertisements in Jerman have contributed 60–70% from the total advertisements to use multilinguals released in television channels and in two National News in 1999. In terms of multilingualism advertisements what Piller found is similar with that in TL since both use more than one language to advertise. The main difference is that this research reports that still many claim to use Indonesian to explain what is meant in the advertisement written in other three languages, Tetun, Portuguese, and English. This means not all people can speak and understand those languages in Dili, not to mention people in isolated areas.

Second, Julia de Bres [2] reports the success of multilingual advertisements including

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1.038 advertisements in daily magazine, *l'Essentiel*, from 2009 to 2011, where people started to know English after they have, for so long, known French and German because of the multilingual advertisement services. Indirectly the research wanted to tell to world that multilingual advertisements have vastly developed in the last decades, and so it is not common anymore if still many countries still use monolingual advertisements and they claim they are monolingual countries as well.

Differently from Piller and Bres [1,2] above, Kaur et al. (2013) conducted a research on beauty advertisement published in a local magazine written in English. What is similar with this study is the method of analysis. Both studies applies Critical Discourse Analysis (CDA) proposed by Norman Fairclough. What is difference is the object of study. The study by Kaur, et al. uses CDA to analyse text written only in one language (English) while this one uses it to analyse texts written in four languages (Tetun, Portuguese, English, Indonesia).

The fourth research report is done by Marcela Arbeláez (2016) entitled: "The lot is Ushering in a New Era of Multilingual Communications - How to Deliver and Localize Your Message in Several Languages". The study is based on Common Sense Advisory reporting global marketing services and foreign language technology reached US \$43 milliard in 2017, and then predicted to reach US \$45 milliard in 2020. They came to conclude that foreign language services in advertisements grows more and less 6.97% every year. The multilingual advertisements succeeded supplying various advertisement opportunity various media dominating the global market. Then the study also reported that the number of multilingual advertisement readers increased two times in the last five years. In addition the multilingual advertisements distributed messages to 33.000 consumers at least eight times a year in 93 countries.

The last research report needed to present here is the one done by Sameti [3] entitled "Influence of in-store and out-of-store creative advertising strategies on consumer attitude and purchase intention". In short, this research reports that the *out-of-store* and *in store* advertisements influenced interest of the consumers towards the brands of products sold that had led them to buy goods or products provided in the store. In short the research reported the success of both, the *out-of-store* and *in store* in advertising their goods and products provided in the store. In other words the advertisements succeeded in finding out solutions in marketing. Although the present study reports claim to use Indonesian to explain the meanings of languages of the multilingual advertisements, the multilingual advertisements in Dili TL so far are categorized successful to interest consumers to come for example, to restaurants, to cafeterias or to banks.

Based on the research reports presented above, there are several main points benefitted for this study.

1. Countries that use multilingual advertisements so far are successful in influencing their economy-based social contemporary identity.
2. Studies in multilingual advertisements reports success in influencing public to develop a stereotype that advertisement products are identical with better life of the society.
3. The existence of multilingual advertisements has been successful motivating global market in providing services using foreign languages.
4. The multilingual advertisements are successful to supply various advertisement opportunities containing messages that dominate global market.
5. The creative *out-of-store* and *in-store* advertisements affect and lead consumers towards product brands to buy.

### The Objectives of the Study

By applying the discourse analysis model of Norman Fairclough, the study is to answer the questions about:

1. How to get the meanings of texts of the multilingual indoor

advertisements written in Tetun, Portuguese, English and Indonesian languages.

2. how to get the meanings of texts of the multilingual indoor advertisements in discursive practice.
3. how to get the meanings of texts of the multilingual indoor advertisements in social-cultural practice. It is expected that the study result is contributive for the TL Government to design a regulation on language use in business advertisements.

### Relevant Concepts

The study use the following concepts of advertisement, indoor advertisements, multilingual advertisements, and discourse analysis, to be explained next. The first, *advertisement* is a kind of audio-visual communication sponsored by marketing communication to spread out widely non-personal messages in order to promote or send products, services or ideas via various traditional mass media like newspapers, magazines, televisions, radios, and so on, or via new media like blog, social media (sosmed), website or text order [4,5].

The second, *Indoor advertisements* are certain advertisements about orders or services for public put in rooms of supermarkets, cafes, toilets, bus stations, sport centers, schools, and the like. The advertisements in those rooms help the consumers to find easily the advertisements especially of certain brands, mostly in forms of branding offices, stands for exhibitions, restaurants and shops, or in forms of printed materials, canvas, textile posters, vehicle graphics, and so on. It is worth noting that the indoor advertisements are relatively new ones that can be of audio, or audio - visual including static pictures of any formats.

Then, *multilingual advertisements*, can be indoor ones, are visual printed advertisements and audio or audio-visual ones in more than one languages. These advertisements are spread out to consumers via indoor rooms or out of door rooms. Thus, lexically the advertisements are those that give messages in more than one language. It is assumed that all consumers can understand the messages of the advertisements even only in one of the languages.

The last concept is *discourse analysis* including *critical discourse analysis* [6]. It is an approach to language analysis about the background of "dominance and ideology" towards language. This is inter-discipline approach of a discourse highlighting that language analysis is not without other disciplines. The language is seen as form of social practice looking at how discourse is formed by the relationship between dominance and ideology, on one side, and at how discourse plays important roles for the relationship of both on the other [7]. Meanwhile, critical discourse analysis is, in brief, a kind of study looking at the social misuse, social dominance, and social inequality practiced and reproduced as well as how at contradiction between texts and conversations in the social and political contexts [8].

### Theoretical Framework

Fairclough [9] says that Critical Discourse Analysis (CDA) deals with social analysis, discourse analysis, and text analysis. He adds, at least CDA has three approaches:

1. Study about the use of language,
2. study about linguistic structure 'beyond sentence' (over sentence),
3. study about social practice as well as ideology assumption dealing with language and or communication Fairclough [10] himself has identified three levels of discourse. Firstly, text description dealing with steps of formal texts without contexts, secondly, discursive practice dealing with interaction interpretation between texts and product process; and lastly, social-cultural practice explaining the interaction between production and text interpretation in social-cultural contexts, including social (cultural) impact of texts. Consider (Figure 1) about the CDA model of Norman Fairclough.

Figure 1 shows dialectical relation between language and social realities expressed via "social event" written in texts, social practice (as discourse) and social structure [7].

## Research Method

This study uses qualitative research method applying critical discourse analysis design because the research subjects are texts of multilingual indoor advertisements in four languages, Tetun, Portuguese, English, and Indonesian. The texts intended are printed menus (food and drinks), leaflet, folder, standing banner, announcements or information to public. These text media were found in the border areas of TL and Indonesia that is in Batugade and in Dili, the capital city of Timor Leste. Books and internet were also

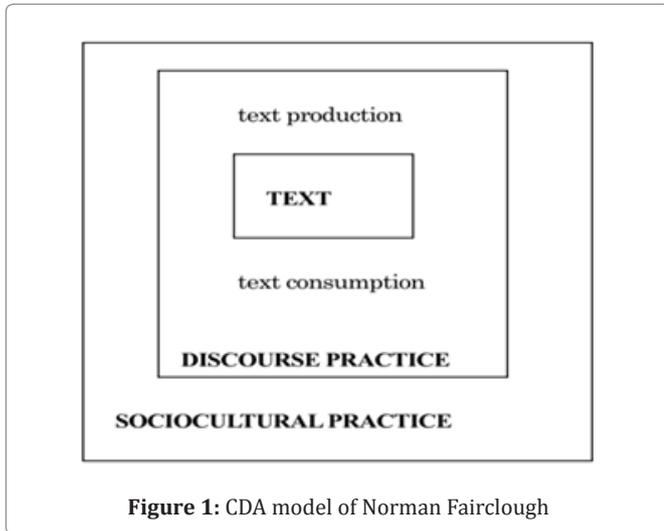


Figure 1: CDA model of Norman Fairclough

sources of secondary data. To collect the data from these sources was by observing and photographing the indoor advertisements from 15 to 20 of October 2017 and from 15 to 18 December 2017. Finally, the data were analysed by applying the three levels of CDA model of Norman Fairclough [10].

## Discussion

This section covers analysis of texts, discursive practice, and socio-cultural practice, to be presented next.

### Text Analysis

Table 1 below shows general findings. The findings are grouped according to categories of text theme of multilingual indoor advertisements of several media.

From the nine categories in (Table 1), in the category of indoor advertisement is also found vocabulary option of advertisements based on the language as shown by (Table 2) below.

It is clearly seen that Table 2 shows 432 words obtained from multilingual indoor advertisements of four languages, that is, Tetun (38.82%), Portuguese (28.47%), English (20.83%), and Indonesian (17.82%). As we can see from (Table 2), the number of words in indoor advertisements varies according to the places where the advertisements are displayed. This has made different rank order of the word number different according to the four languages. Six restaurants accumulate 184 words where Tetun is the first (64 words or 37.78%), Indonesian is the second (49 word or 26.63%), Portuguese is the third (40 word or 21.73%), and English is the fourth (31 word or 16.84%). After that financial services accumulate 94 word, where English is the first (46 words or 48.93%), Tetun is

1	Food and Drinks	2	Financial Service
	<ul style="list-style-type: none"> <li>6 restaurants with details:</li> <li>26 types of food</li> <li>11 types of drinks</li> </ul>		<ul style="list-style-type: none"> <li>Mandiri Bank</li> <li>Money changer</li> <li>Money gram</li> </ul>
3	Flight Service	4	Celluler/Internet Service
	<ul style="list-style-type: none"> <li>Nam Air</li> <li>Air Timor</li> <li>City Link</li> <li>+ Trans Nusa</li> </ul>		<ul style="list-style-type: none"> <li>Number one Sales</li> <li>Refill up</li> <li>Café and WiFi</li> </ul>
5	Beauty parlor Service	6	Instruction/Guide
	<ul style="list-style-type: none"> <li>Beauty parlor – 4 locations</li> <li>Madura Shaver - 3 places</li> </ul>		<ul style="list-style-type: none"> <li>Welcome to Motaain</li> <li>Park area (Timor Plaza)</li> <li>Advertisements of society service (HIV, Health Center, and so on)</li> <li>No smoking area</li> <li>Urgent telephone</li> <li>Announcement in UNDIL (Universidade Dili) and UNPAZ (Universidade Dapaz)</li> </ul>
7	Magazine Advertisements	8	Education Service
	<ul style="list-style-type: none"> <li><i>Business Timor</i> News - Advertisement</li> <li>Design and printing</li> <li>Dress shops (public &amp; special)</li> <li>Shoe shops</li> <li>Electronic materials</li> <li>Motorcycle and cars</li> </ul>		<ul style="list-style-type: none"> <li>Course</li> <li>School</li> </ul>

Table 1: Categories of text theme of multilingual indoor advertisements.

Place of Indoor Advertisement	1-Tetun (%)	2-Portuguese (%)	3-English (%)	4-Indonesian (%)	Total (%)
Restaurants	64 (37.78)	40 (21.73)	31 (16.84)	49 (26.63)	184
Financial services	31 (32.97)	12 (12.76)	46 (48.93)	5 (5.31)	94
Flight services	27 (44.26)	10 (16.39)	24 (39.34)	-	61
Celluler/Internet services	20 (50)	13 (32.50)	7 (17.50)	-	40
Beauty parlors	-	15 (28.30)	15 (28.30)	23 (43.39)	53
Total	142 (32.82)	90 (20.83)	123 (28.47)	77 (17.82)	432

Table 2: Category of indoor advertisement.

Note: 1 is for Tetun, 2 is for Portuguese, 3 is for English, and 4 is for Indonesian.

the second (31 words or 32.97%), Portuguese is the third (12 word or 12.76%), and Indonesian is the fourth (5 words or 5.31%). Then flight services accumulate 61 words, where Tetun is the first (27 word or 44.26%), English is the second (24 word or 39.34%), Portuguese is the third (10 words or 16.39%), and Indonesia is the fourth (0 words). Finally, cellular services accumulate 40 words, where Tetun is the first (20 word or 50%), the second is Portuguese (13 word or 32.50%), and the fourth is Indonesian (0 words).

The following is the conclusion based on the data presented in Table 2 followed by its brief description.

- In general, all indoor advertisements in Dili are multilingual where texts use the four languages.
- The in order priority of the number of words according to the four languages are: Tetun the first and Portuguese the second. This order priority shows, the indoor advertisements in Dili are loyal to the TL constitution that puts Tetun as number one, the formal language or National language, Portuguese number two, thesecond formal language, while English and Indonesia are respectfully number three and four, the languages used in fields of works. The following is the multilingual examples of the advertisements.
  - Bistro & Restaurante 2 - oras loke<sup>1</sup>- iha lora<sup>1</sup>segunda<sup>2</sup>loke iha - TUKU 4.00<sup>1</sup> - lakraik to'o 12.00 kalan<sup>1</sup> (*open from 4.00 in the morning to 12.00 in the evening/night*).
  - Susan Filipino Restaurante- Iha<sup>1</sup> pante kelapa, samping<sup>4</sup> Timor Plaza - phone<sup>3</sup>: ..... provide Philipino traditional food.
- The interesting one is the advertisement language for food and beauty parlors. The data show that Indonesian word choice is more frequent than that of Portuguese and English. Consider the following examples.
  - Restaurante Virdo<sup>2</sup>.
  - Menerima pesanan<sup>4</sup>/incomenda<sup>2</sup>BBQ (*accept order*).
  - Pao<sup>2</sup> telur<sup>4</sup> (roti telur (*bread containing egg*)).
  - Pao<sup>2</sup> + daging<sup>4</sup> (roti daging (*bread containing meet/beef*)).
  - Es buah<sup>4</sup> (*icy fruit juice*).
  - Es teh (*tea ice*)<sup>4</sup>.
  - Kopi (*coffee*)<sup>4</sup>.
  - Teh panas (*hot tea*)<sup>4</sup>.
  - Restaurante<sup>2</sup> putri Moris<sup>4</sup>.
  - Menyediakan masakan Jawa di samping Diamon Villa Pante Kelapa - (daftar menu/*menu list*) - Menu Indonesia - Hubungi : xxxxx<sup>4</sup> (*provide Javanese cooking beside the Diamon Villa Pante Kelapa-menu list - Indonesian menu - Contact: xxxxx*).
- Advertisements of finance services holds the highest English word choice, and followed by Tetun. This is due to most of banks and finance institutions use concepts written in English. The English words are followed by their explanations in Tetun.
  - Bank Mandiri.
  - Mandiri - Oin nafatinfiar metim<sup>1</sup>, Natubun nora funan<sup>1</sup>, hamutuk ho ite<sup>1</sup> (terus ke depan, percaya diri, menabung mendapatkan bunga (*going on forward, self-believe, save for profit/gain*)).
  - Timor Plaza<sup>3</sup> Branch Mandiri<sup>3</sup> -Waktu layanan (*service time*): Senin s/d Jumad 08.45 - 16.00 - 24 jam/7 hari<sup>4</sup> (Monday to Friday 08.45 - 16.00 - 24 hours/7 days).
  - Mai<sup>1</sup> banku<sup>2</sup> Mandiri - Ba ita boot nia<sup>1</sup>, Atendementu bankria<sup>2</sup> (datangilah Bank Mandiri untuk pelayanan Anda/*Come to Mandiri Bank for your service*).
  - Kontrabankria (giro, deposito)-Transferensia-Garantias bankrias<sup>2</sup>.
  - Money Changer.
  - Singapore dollar - SGD.
  - US - \$.
  - New Zealand - \$.
  - Pound GEP - f.

- Send money to Indonesia - \$ 5,00.
  - Send money to Portugal - \$ 20 ,00.
  - Agent : *Money Gram*<sup>3</sup>.
- The flight services are majority written in Tetun, then English. This facilitates the explanation about the flight schedule.
    - NAM AIR** semo lora<sup>1</sup> lora<sup>1</sup> (terbang tiap hari/*flight everyday*) - Dili > Denpasar (bm) Ba mai<sup>1</sup> (pulang-pergi/return ticket). Koneksaun<sup>2</sup> (singgah/*stop by* - melalui/via) ba<sup>1</sup> (di) - Makasar, Yogyakarta, Surabaya, Semarang, Bandung, dan (and) Jakarta.
    - AIR TIMOR** (your local Timorese Airline Partner)<sup>3</sup>- Fly daily to Denpasar and to Singapore on Tuesday, Thursday and Saturday ... (Contact)<sup>3</sup>.
    - AIR TIMOR KONESA HO**<sup>1</sup> (mulai/*start ...*).
    - Aviaun<sup>2</sup> foun<sup>1</sup> A320 (pesawat baru tipe A320/new airplane type A320).
    - Alugas<sup>2</sup> (disewakan) husi<sup>1</sup> (dari/*from*) Citilink Indonesia.
    - Ne' ebe<sup>1</sup> pazte<sup>2</sup> husi<sup>1</sup> Garuda Indonesia.
    - Hako lora<sup>1</sup> juna<sup>1</sup> (mulai/*start in 1 juni*).
    - Atu halo<sup>1</sup> rezevasaun favor kontak<sup>2</sup> ita nia<sup>1</sup> agensia<sup>2</sup> ne' e be' besik liu ou liga ba<sup>1</sup> Air Timor<sup>3</sup> (untuk melakukan reservasi tolong kontak agen kami ini/*to do reservation please contact our agent*).
    - Ne' ebe e<sup>1</sup> halo rezersasaun<sup>2</sup> liu husi<sup>1</sup> mobile Apps<sup>3</sup> no<sup>1</sup> website<sup>3</sup>.

## Detail of Text Analysis

Norman Fairclough [11] says that any text deals with linguistic aspects that is, words (morphology), meaning (semantics), sentences including cohesives and coherences (syntax). He adds that each text reveals not only how an object is described but also how objects are defined in texts. The following is the brief explanation of linguistic aspect the texts deal with.

## Words (in morphology)

As said above, all texts are in words of four languages. The words chosen from the four different languages, Tetun, Portuguese, English and Indonesian in indoor advertiseents definitely have certain meanings. The words chosen from the languages and wrtten them on the same media, like menu list, leaflet and banner, have made the indoor advertisements look multilingual.

## Meaning (in semantics)

Meaning of language is expressed by:

- How words are structured in sentences,
- certain smaller units like inflections and derivations,
- sound system in phonology like intonations and stress, and pitch, and writing systems called writing mechanics.

This study focuses not really on these aspects but on:

- Texts that dissapprove of the rules (syntax) of language called *pragmatics* in discourse (language in use) due to unique connections of words of four different languages and
- writing system of texts in four languages that has made consumers difficult to read and understand, from which public as consumers still need a language to explain that is Indonesian [12].

## Coherence and Cohesive

*Coherence* deals with the relationship or links of ideas expressed by sentences in a discourse. Take for example ideas in a paragraph where subideas of subordinate sentences develop one main idea in a topic sentence. Thus, the organization of sentences shows unity of the ideas [13]. Meanwhile *cohesive* deals with grammatical and or lexical relationship between different sentences or of different parts in a sentence. It is worth noting that ideas in a text or discourse are in coherent relationship only if the sentences or parts of sentences are in cohesive relationship. Here cohesive is a part of coherence called pragmatic cohesive, meaning easy to understand. Another important point expressed by coherence is the importance of

context. Contexts in discourse ties the ideas or thoughts into unity, even though the sentences do not show relationship. Contexts that both interlocutors know are called *shared* or *embeded* contexts by which they can mutually understand each other even though their sentences are not in a cohesive link. Here context in discourse plays very important role in making sentences in a discourse coherent. To take for example dealing with multilingual advertisements in TL, the names of certain foods or drinks are coherent with the names of certain restaurants. Here context called shared-context, that all consumers know can understand where the foods or drinks are provided. Meanwhile cohesives can be differentiated into linguistic cohesive and pragmatic cohesive. The following is discourse example of respectively coherence and cohesive.

- Foti osan<sup>1</sup> (Ambil uang/*take money*).
- Husi1 mundo<sup>2</sup> tanak la<sup>1</sup> presija<sup>2</sup> selu<sup>1</sup> ou gratuita<sup>2</sup> (dari seluruh dunia, tidak perlu bayar, atau gratis/*from the whole world, no need to pay, or free*).
- Haruka osan iharai laran ho<sup>1</sup> mantane<sup>2</sup> (mengirimuang dalam negeri/*send money from place to place in country*).
- \$ 5 dollars deit<sup>1</sup> (hanya lima dolar/*only five dollar*).
- Island dream money LDS<sup>3</sup>.
- Send and Receive<sup>3</sup>.
- Internet.
- \$ 5 – 1.1 GB Atu sosa<sup>1</sup> liga ba<sup>2</sup> \*123\*3#.
- Quota<sup>3</sup> barak liu<sup>1</sup> super<sup>2</sup> lalais<sup>1</sup>, super<sup>2</sup> baru<sup>1</sup> (kuota banyak sekali, sangat cepat dan sangat murah/*the quota is so many, very quick and very cheap*).
- Internet<sup>3</sup>– super baru<sup>2</sup> \$1 Unlimited Internet<sup>3</sup> (internet sangat murah, \$1 internet tanpa batas/*Internet is very cheap, \$1 unlimited internet*).
- Loron Tomuk<sup>1</sup> (sehari penuh/*full day*).
- Iha mos<sup>1</sup> pakote<sup>2</sup> unlimited<sup>3</sup> fulan<sup>1</sup> – Atu susa<sup>1</sup> liga<sup>2</sup> ba<sup>1</sup> Facebook<sup>3</sup>: visita<sup>2</sup> telkomcel<sup>3,4</sup>. tl/free (ada juga paket tanpa batas untuk bulanan. Mau beli hubungi facebook – kunjungi telkomsel TLL/*there is also unlimited monthly package. Want to buy, please contact facebook – visit telkomsel TLL*).
- Primiero<sup>2</sup> – Iha TL<sup>1</sup> (pertama di TL/*first time in TL*).

It is worth noting that the two examples under Foti osan<sup>1</sup>... have no connection one another in terms of cohesive, but each of them still shows togetherness or unity. The example Husi1..., tells that in the world (foreign countries) now a days it is easy and cheap to take money, or no need to pay if someone takes money from for example banks. Then example Haruka..., tells the same thing that is sending money from place to place in TL is also easy and cheap. The two different examples do not have to be linked by a conjunction like and to show coherence or togetherness since the context is already clear that is to take and to send money (purpose or what for). Meanwhile the example INTERNET, just tells about the greatness or power of internet shown by the use of words that in English mean: *very cheap, unlimited* and *full day*. There is no link of it with the first example Foti osan<sup>1</sup> since they have different contexts, that is *take* and *send money and benefit of internet*.

The description of this text analysis can be concluded based on the three basic elements of texts of the model of Fairclough [7] (Table 3).

## Representation

Representation is dealing with the existence information promoted by all indoor advertisements that represent social reality, meaning all information are really existing. Take for example information about activities of the economy and business actors that can be witnessed by consumers of the society in Dili. The information about various foods and drinks provided in restaurants, services in beauty parlors, information about flight schedules information about courses, guides of public disciplines and the like are easily found and reached.

## Relation

Relation here deals with facts that all advertisements use four languages: Tetun, Portuguese, English, and Indonesian. All texts give information about all things to develop togetherness. That is the reason why texts advertised stimulate the interpersonal relations. Consider the following examples.

- Atu hetan<sup>1</sup> informasaun<sup>2</sup> liutan<sup>1</sup>, telephone<sup>2</sup> ba<sup>1</sup>... (untuk mendapat informasi hubungi melalui telepon .../*to get the information please contact ...*).
- Atu halo<sup>1</sup> pergumta<sup>2</sup> sira kona ba fa'an barak nian<sup>1</sup> telefon<sup>2</sup> (untuk membuat pertanyaan-pertanyaan tentang penjualan banyak, telepon ke .../*to ask questions about many sales, please contact ...*).
- Atu halo<sup>1</sup> pergumta<sup>2</sup> sira kona ba fa'an naral nian<sup>1</sup>, telefon<sup>2</sup>: (untuk membuat pertanyaan-pertanyaan tentang penjualan .. kirimnama .. telepon/*To ask questions about sales ... send names ... telephone*).
- Haruku<sup>1</sup> e mail .... (kirime mail/*send E-mail*).
- Atu halo<sup>1</sup> rezevasaun favor kontaktu<sup>2</sup> ita nia<sup>1</sup> agensia<sup>2</sup> ne' e be' besik liu ou liga ba<sup>1</sup> Air Timor<sup>3</sup> (untuk melakukan reservasi tolong kontak agen kami ini/*To do reservation, please contact our agent*).
- Mai<sup>1</sup> Banku<sup>2</sup> Mandiri -Ba ita boot nia<sup>1</sup>, Atendementu bankria<sup>2</sup> (datangilah Bank Mandiri untuk pelayanan Anda/*Come to Mandiri Bank to be served*).
- Kontrabankria (giro, deposito)– Transferensia - Garantias bankrias<sup>2</sup>.

## Identity

In terms of identity, it must be worth noting that all advertisement texts show their identity of structure of language use, not structure of language awareness. The identity of Tetun people for instance, is demonstrated by the mainstream of Tetun as National language.

## Discursive Practice

This section presents description of text production process, text distribution, text consumers and intellectuality analysis to be presented next.

## Text Production Process

Advertisement texts are produced by restaurant, cafeteria, beauty parlor owners, cellular and internet service owners, English course owners, Mandiri banks, and discipline guide of Government. Meanwhile, the advertisements orders are business actors as well as financial capital owners who successfully negotiated with all business actors in TL. Most of the business actors are not TL people by origin, except those who do technical things for the advertisement texts. Most of the owners of restaurants and cafeterias in Timor Plaza -the only biggest mall in Dili for example, are Australian, Chinese, Japanese, Korean people as well as Indonesian Chinese. That is the reason why the advertisement designers translate the messages of the financial capital owners for the advertisements called indoor advertisements written first in Tetun, then in Portuguese, English, and Indonesian. This is to agree with the policy of TL Government that prioritises Tetun and Portuguese in mass media like radio and television broadcast and News.

## Text Distribution

Distribution process of advertisement texts is by using standing banners, folders, leaflets, food menu lists, and announcement planks which are displayed in rooms in accord with the names of the indoor advertisements like restaurants, cafeterias, food stalls, transit rooms in border areas that is in Motaa'in of Indonesia and Batugade of TL. These places are the places the mostly visited by people of four languages.

## Text Consumers

The choice of the four languages are based on the following considerations.

1. First, advertisements in Tetun are easy for the local people as consumer target of the products.

Element	To be identified
Representation	How are events, people, groups, situation, condition, or whatever expressed or performed and depicted in texts.
Relationship	How is the relationship between advertisement designer and public expressed or performed and depicted in texts.
Identity	How are the identity of advertisement designer and public expressed or performed and depicted in texts.

**Table 3:** Basic elements of texts according to the model of Fairclough.

- second, advertisements in Portuguese and English are for non local people target or foreigners.
  - third, advertisements in Indonesian are mainly to explain the consumer targets who find difficulties in the three other languages. So to sum, the use of four languages in the indoor advertisement is for the purpose of effectiveness of communicating advertisement messages. The following are the examples of the advertisements designed based on considerations of text production, text distribution, and text consumption.
- Horario Do Trabalho<sup>2</sup> (jadual kerja/*work schedule*).
  - Horas De Entrada<sup>2</sup> (jam masuk/*start*)<sup>4</sup> – 08.30 HTL.
  - Saida<sup>2</sup> Interfalo<sup>1</sup> (jam istirahat/*break*)<sup>4</sup> – 12.00 HTL.
  - Retorno<sup>2</sup> Intervalo<sup>1</sup> (jam masuk/*start*)<sup>4</sup> – 13.00 HTL.
  - Atendimento Cliente<sup>2</sup> (pelayanan klien/*client service*)<sup>4</sup> – 13.00 – 16.00.
  - Pecho do Sistema<sup>2</sup> (tutup system/*close system*)<sup>4</sup> – 16.00.
  - Saida<sup>2</sup> (jam keluar/*stop*) – 17.00 HTL.
  - Horario Atende mento do cliente as<sup>2</sup> 08.30 Ate 16.00.

(jam pelayanan<sup>4</sup> cliente/*client service hour*) mulai dari jam<sup>4</sup> (*start from*) 08.30-16.00.

### Intelectuality Analysis

Bakhtin in Fairclough [14] argues that all spoken and written expressions or idioms contain spoken or written messages that have been known by the listeners or readers, in this case, the consumers. In indoor advertisements in particular at least there are three types of intelectuality in the forms of: quotations, translations, and parody. Intelectuality is not always purposely expressed but can be unpurposely benefitted due to all terms in textshave meanings as many as the users do [15,16].

- Restautante Dono<sup>2</sup> Martabak goreng<sup>4</sup>.
- Melayani partai dan eceran – jual elektronik dijamin harga pasti murah<sup>4</sup>.
- Mie sedap<sup>4</sup> cup (lezat<sup>4</sup>)– lu<sup>1</sup> brothers<sup>3</sup>.
- Mie sedap<sup>4</sup> instant<sup>3</sup> – go stu favorite<sup>2</sup> Timor Nian Salmi super Mercado<sup>2</sup> – mie sedap favorit dari orang TLS<sup>4</sup>– hanya di<sup>4</sup> Supermarket<sup>3</sup>.

### Social-Cultural Practice

Dili is a city out of 13 districts in TL. It is 170 km<sup>2</sup> inhabited by 234.331 people (statistics of 2010) most of whom are living in urban areas. Nowadays Dili as a capital city is well known as administrative center, trade and business center, education center, and Catholic religion center. The social and cultural appearance of an ethnic can generally be searched firstly through language the ethnic use; and for the TL ethnic is Tetun. The TL constitution chapter 12, article 1 says that the National language is Tetun, the official (formal) language is Portuguese, and the languages used in works are English and Indonesian. The old generations of TL still use Portuguese actively, and Chinese from Macau, Formosa (Uma Fukun) still use Mandarin.

### Religion

The majority (93%) of TL population are Catholic, and the rest are Protestant (3%), Muslim (1%), Hindus (0.5%), Buddha (1%), and belief ideology (2%). There are three bishops for the Catholic: Dili Bishop, Baucau Bishop, and Maliana Bishop. The religion system

of the local people in TL is worship to Sun and Moon locally called *Maromak*, as well as to wraith. The Tetun ethnic people (in TL or in Belu and Malaka of Indonesia) relate their religion system with Catholic monotheism by saying the name of God as *Nai Maromak*.

The social-cultural situation expressed in Tetun language cannot be separated from Tetun people of West Timor; i.e. Belu and Malaka. According to Noname (2016) Tetun people are always related to Tetun language they are using. Then the social structure of Tetun people is determined by at least two-patrilineal-clenns based compounds (kampongs) of *fukun* or ethnics. The ethnics are grouped into two levels, nobles called *dassi ordato* and common society (people) called *ahimatanorema*; the nobles are honored as kings (now are heads of villages) called *Liurai*. For the TL society, the status of Liurai is very respectful until now.

### Cultural Influence of Portugal

Culturally TL people are belonging to Portugal as a country and the language of Portuguese people. Thus, the influence of Portuguese culture has been so powerful. Take for example how TL people are named. TL people, of the old and young generations, are named da Silva, da Costa, Ribiero, Monteiro, da Feria, Pareira, Pascoal, and so on. These names were first given only to those born from Indo – Porto marriage called “Mestizo”. Similarly, the cultural influence has also made TL people to name their streets with the Portuguese names like *Avenida de Portugal, Avenida Alves Aldela, Avenida Almirante Americo Tomas, Rua Presidente Nicolau Lobato, Rua Formosa, Rua Jacinto da Candido, Roa Cidade Viana* and so on. Various types of foods and drinks until now are named using words of Portuguese like (1) *Carne Assada*, (2) *Selada*, (3) *Saboko* (4) *Caldeirada*, (5) *Roti Paun*, (6) *Midar Sin*; dan (6) *Koto* (sop kacang merah) (Leo Suarez). In addition, TL people undersand and practice the culture handed down from Portuguese ethnic like social structure, kinship system or genetic relationship as well as religion system in their life. This is phenomenal indicating the very close relationship between culture (ways of thinking and philosophical values in Tetun language) and their religion (Catholic). Based on this relationship, it can be concluded that factors of language and religion have harmoniously and synchronically developed the personality of the TL people since youth. These two factors are presented next.

*First*, language factor, that is Tetun language. Tetun which is a medium to express culture, is also spoken by both TL people and people of West Timor due to geographically they are the same. They speak the same language and they practice the same culture. Tetun – Terik and Tetun – Parsa (may be dialects) for example are also spoken by both, TL people in Suai district, Viqueque and Maliana and by people of Malaka and Belu of Indonesia as their first language. The same phenomenon, people of Oekusi speak Dawan language which is the first language of people of “Timor Tengah Utara” (TTU) regency, “Timor Tengah Selatan” (TTS) regency, and some of Kupang regency in West Timor, Indonesia.

*Second*, religion factor that is Catholic religion. Since Portugal colonized TL (East Timor) in 1502 Catholic religion was spread by using Tetun language, where Gospel, prayer books and religious songs as well as spoken prayers are in Tetun language. TL people perceived that “Tetun is a language for baptizing people to be members of Catholic Church, where TL people mention God as thier *Nai Maromak*. This shows how important the role played by Catholic Chuch of TL people for their independence” [17]. The following advertisements show how great the influence of Tetun and Portuguese for the consumers in Dili.

- **IHA TUA<sup>1</sup> K 42 SIRA NE'E EBE<sup>1</sup>** (ada sopi 42 antara lain/*optional choice is liquor 42*).
- Iha<sup>1</sup> kuaki dade<sup>2</sup> husi<sup>1</sup> Xile (berkualitas dari Chili/*high quality from Chili*).
- Carmeno<sup>2</sup>.
- Sauvignon blanc<sup>2</sup>.
- Merlot - \$ 7.95 Botir ida<sup>1</sup> (satu botol Merlot/*one bottle Merlot*).
- Cheers bottle shop, Timor Plaza<sup>3</sup>, Apartamentu<sup>2</sup> 257 – (tersedia di Timor Plaza, apartemen/blok 257/*provided in Timor Plaza, apartment/block 257*).
- No<sup>1</sup> agora<sup>2</sup> iha<sup>1</sup> Lecidere besik<sup>1</sup> Burger King (sekarang ada di Lecidere dekat Burger King/*Now there is Lecidere near Burger King*).
- Atu hetan<sup>1</sup> informasaun<sup>2</sup> liutan<sup>1</sup>, telephone<sup>2</sup> ba<sup>1</sup>... (untuk mendapatkan informasi, hubungi melalui telepon/*for get information, contact via telephone*).
- Atu halo<sup>1</sup> pergunta<sup>2</sup> sira kona ba fa'an barak nian<sup>1</sup>, telefon<sup>2</sup> (untuk bertanya tentang penjualan, sebut nama dan telepon ke ../*To ask questions about sales, just mention the name and call to...*).
- Atu halo<sup>1</sup> pergunta<sup>2</sup> sira kona ba fa'an naral nian<sup>1</sup>, telefon 2: (untuk bertanya tetnang penjualan dalam jumlah yang banyak telepon ke .../*To ask questions about sales in big number, just call to ...*).
- Haruka<sup>1</sup> email ....(kirim e mail ke .../*send e-mail to ...*).

**Social-political Situation**

This study also claims that the social-political analysis in Dili in particular, cannot ignore Tetun as a language policy factor. Since independence, it has been a debate on what language to be the National language. Determining a National language was the most important National policy dealing with language planning of the country. In other words, political situation at the time also affected seriously the determination of National language, and so many local languages in TL were regarded as the most barrier situation. Consider the language map below (Figure 2).

If the language speakers in TL is divided according to areas of language speakers, there are nine local languages (A. Cappell, 1934) including Tetun language that has 17 dialects, four of which are considered the main dialects that is: Tetun-Los, Tetun-Terik, Tetun-Belu, and Tetun-Dili (Tetun-Prasa). Tetun-Prasa in particular, is influenced by Portuguese since long time ago and it was used as language for sales or business as well as for Catholic ceremonies [18].

Molnar (2005) says, the use of Portuguese in TL is also a

commemoration of war against Indonesia for decades until independence. Portuguese is regarded as language of freedom struggle or a symbol of freedom or a language of history of TL with a community of several countries, called *Comunidade dos Países de Língua Portuguesa* (CPLP) using Portuguese as official language. Nowadays CPLP includes nine countries as members: Portugal, Brasil, Angola, Guinea Bissau, Mozambik, Sao Tome dan Principe, Tanjung Verde, Timor-Leste and Guinea Equator.

To close this section, in terms of language preference, as said in front, Tetun is the most preferred almost in all contexts. So, it is not difficult when to choose Tetun. To communicate with customers from Timor Leste by origin for example, as social reason, is by using Tetun. Then similiary, to communicate with people of non Timor Leste, Tentun is the first choice to use, meaning other languages including Portuguese, English and Indonesian can be used as long as the speakers know the languages. To use Indonesian language or English is the third choice by looking where the interlocutor is from, wester coustries or Indonesia. But if the speakers know that the customers know Tetun the communication must be in Tetun rather in English or Indonesian.

**Practical and Theoretical Implication**

The present study on analysis of multilingual indoor advertisements seem to impress other researchers to do further study due to the practical and theoretical implications to be presented next.

**Practical Implications**

1. This study agrees with what Piller [1] said in his research in the front in terms of the importance of practicing multilingual communication in this global area. The use of monolingual rather than multilingual in this era is not popular anymore. So many countries now maintain their high social, political, cultural, and economical affairs due to their belief in multilingual capability. This study implies that the more language we use in a country the more successful the the country is in all developmental sectors. The use of four languages with different status, such as in advertisements in TL has made TL develop better from year to year.
2. Referring to research report by Bres [2] in the front, the status of Tetun as National language and the three others are for other purposes has shown new light for the whole public in TL to keep develop and use the four languages if TL wants to compete with other developing countries.
3. Referring to the research report by Kaur et al. [19] this study wants to express an ideology behind the multilingual indoor advertisements. The TL society do not realize that there happens

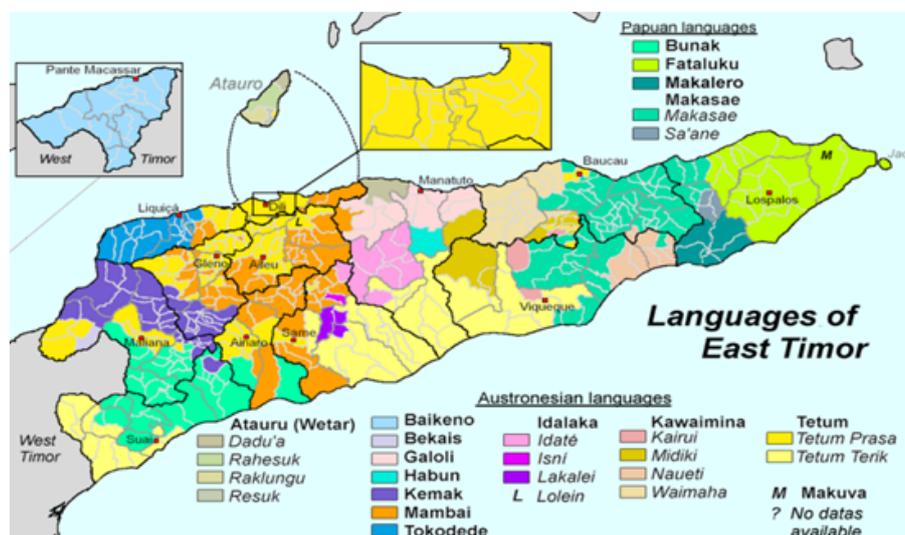


Figure 2: Language map of Timor Leste.

an “intervention” on not only business aspect but also on social, economical, political and cultural aspects ll as a marketing system from other countries. A new marketing system from other countries is also practicing and developing in TL. This fact has realized the people in TL that foreign products are more qualified than those in TL.

Referring to the research report by Arbeldez (2016), all multilingual indoor advertisements in TL have indirectly made both producers and consumers participate in economic development of the country mainly in the sector of sales and services.

Referring to research report by Sameti and Khalili [3], It is certain that indoor advertisements under this study very much affect the consumers to look for and find, to supply, and buy products and services advertised. It is real that so many consumers visit the rooms where the advertisements are displayed. The consumers feel secure visiting the rooms to get the products.

### Theoretical Implication

1. The discourse analysis model by Norman Fairclough is not the only model to investigate monolingual advertisement texts, because contexts of the texts in advertisements rather than sentence structure is the main concern. In terms of multilingual advertisements in TL, the model of Norman Fairclough is used to analyze the texts of the advertisements.
2. However, the model of Norman Fairclough [14] is very helpful to analyse texts of multilingual indoor advertisements only when one is explaining *discursive practice*, text processing, text distribution, and text consuming, and texts of social-cultural practice.

### Conclusions and Suggestions

#### Conclusions

1. Based on the data, from the 432 words used as samples obtained from the multilingual advertisements in various media, 38.82% are of Tetun, 28.47% of English, 20.83% of Portuguese and 17.82% of Indonesian. Meanings (semantics) of the texts are analyzed based on the grammatical structures including word choice (vocabulary), cohesives, coherences, as well as representations and relations. The result of the analysis shows who the people of TL is in terms of their identity as a country and as a nation. In addition, it is worth noting that the use of the model of Norman Fairclough reveals that Tetun is the dominant language used in processing all indoor advertisements showing the the authority or power and ideology of TL as a nation.
2. The present research shows that most of the multilingual indoor advertisements produced and distributed in Dili in particular, can be consumed by the society as consumers. This is because Tetun is in harmony with the other three languages used as media to express messages indoor advertisements. This harmonious condition has given good opportunity for entrepreneurs of commodity and services to cooperate particularly with the suppliers and the multilingual indoor advertisement designers.
3. The present research also shows that text messages of advertisements is categorized satisfied in describing socio-cultural meanings as the content of texts. This also means that most of the advertisement texts can describe discourses about time and social events in accord with socio-cultural, socio-political, and socio-economical situations of TL society.

#### Suggestions

1. Since Tetun can be used side-by side, although in different functions, with the three other languages, Portuguese, English, and Indonesian, the TL Government must design certain regulations as language policy (in language planning) about the status of the four different languages, that is, Tetun as National language, Portuguese as official language, English and Indonesian as languages in fields of work. The research argues in this context that the establishment of the regulations or language policy, the programs of Government in socio-cultural, socio-political and

socio-economical development can be run with no warriors in achieving the future welfare of the TL as a country and as a Nation.

2. The choice of Tetun in advertisements at least can reveal the society, mainly the consumers, about how important the role played by Tetun as National language. So this research wants to suggest that the Government, from now and on, plan and implement a program on the reformation by Tetun language policy through formal education and language workshops to put Tetun as National language spoken by all people in TL.

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