The International Journal of Social Sciences World
TIJOSSW is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOSSW
Vol. 7 No. 2, July- December 2025, Pages: 179 ~ 184
DOI: https://doi.org/10.5281/zenodo.18265899
ISSN **2690-5167**
Growingscholar Publisher

Outdoor Smoking Ban Signage in Mosque Environments: A Forensic Cultural Perspectives

Titis Sugiyantiningtyas[1]

Article history:
Received: 30/ 10/2025; Accepted: 22/12/ 2025; Displayed Online: 30/ 12/ 2025; Published: 30/ 12/ 2025

Keywords

Landscape linguistic;

Smoking Ban Signage;

Forensic Culture;

Abstract

This article focuses on smoking ban signs in places of worship, particularly mosques. Installing smoking ban signs in mosques is an appropriate policy. Because mosques serve as sacred places of worship for Muslims. Maintaining their cleanliness and comfort is crucial to preserving the sanctity of the environment. Given the importance of these signs, Peirce's semiotic approach is used to uncover how the smoking ban message is visually represented and understood by the public. Pierce states that there are three components to a sign: the sign itself, its object, and its interpreter. The presence of smoking ban signs, which is a manifestation of a positive legal culture, is evident in how residents respond to them. This collective awareness indicates that the informational function of the signs has been well internalized, resulting in citizen compliance emerging independently without requiring strict oversight from relevant authorities.

1. Introduction

Melaya is the westernmost sub-district in Jembrana Regency, Bali. It is known as Bali's main gateway due to the presence of Gilimanuk Harbor. Melaya encompasses nine villages, with the administrative center in Melaya Village. It also includes several important villages such as Blimbing Sari, Ekasari, Tukadaya, and Candikusuma. As the main route for inter-island human mobility, Melaya District serves as a melting pot of diverse social and cultural backgrounds. This dynamic sociogeographical context makes it impossible for its people to separate themselves from the use of language as a primary instrument for interaction and representation of identity in the public sphere.

Language is essentially considered a communication system that uses symbols to convey profound meaning, such as pictorial symbols, body language, and even sounds. Humans are inseparable from language, whether spoken, written, or even pictorial. In Melaya, written language

[1] *Universitas 17 Agustus 1945 Banyuwangi, Indonesia. E-mail: titissugiyantiningtyas@gmail.com*

symbols can be found in public areas and can be seen by everyone, one of which is in a mosque that can be categorized as Landscape Linguistics (LL). Gorter (2006) said that the concept of LL has been used in several different ways: in a general sense for the description and analysis of the language situation in a particular country or for the existence and use of many languages from a larger geographical area. LL serves as a guide for visitors or tourists who visit a place they visit.

In accordance with the primary function of LL, which is to serve as a guide for visitors, the LL can be in the form of a display of identity by a particular language group and the use of several languages. One possibility is to analyze language in context by focusing on written information available on language signs that are specific to the region. This perspective is known as the study of linguistic landscapes, which has been defined as follows: The language of public road signs, billboards, street names, place names, commercial store signs, and public signs on government buildings combine to form the linguistic landscape of a particular area, region, or urban agglomeration. The linguistic landscape of a region can serve two basic functions: an informational function and a symbolic function (Landry & Bourhis, 1997: 25).

The existence of language symbols in this public space essentially reflects the existence of an agreed-upon system of values and identities, which in a broader context are closely related to the legal culture of the local community. As Lawrence M. Friedman argues, legal culture can be defined as the pattern of knowledge, attitudes, and behavior of a group of people towards a legal system. Essentially, legal development involves the development of legal structures and cultures. The components contained in law include: structural components, namely institutions created by the legal system; substantive components in the form of legal norms such as regulations and decisions used by law enforcers and regulated parties; and cultural legal components consisting of ideas, attitudes, expectations, and opinions about the law (Pujirahayu, 2005: 81).

Cultural forensics is the shared, common response of a particular society to legal phenomena. The laws within a society embody the value system that underpins its foundation. This significantly influences the outcome of its implementation. Considering the importance of laws within a society, adherence to a rule does not imply fear of law enforcement, but rather an awareness of the importance and purpose of the existing rules. This is evident in areas in Bali, particularly places of worship, which have local regulations.

Local communities will comply with these regulations, fully aware that they are for the greater good, without the need for officials to constantly monitor and regulate their implementation. A highly forensic culture is characterized by a community that is less likely to break the law, even if there are no law enforcement officers present.

Semiotics can play a role in analyzing forensic evidence, whether material, physical, or linguistic, to find the logic of codes and cultural meanings behind them. Semiotics as a science, based on Peirce's opinion, categorizes signs into three, namely: (1) icons, namely signs that have a similarity relationship with their referents, (2) indexes, namely signs that indicate or point to something, (3) symbols, namely signs that are regulated based on social conventions (Hawkes in Piliang, 2013). Semiotic concepts such as icons and symbols can help enrich the meaning of the phenomenon of imitation, similarity, and difference of signs in linguistic forensic cases. Below is a semiotic diagram according to Pierce:

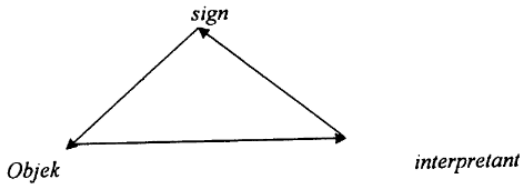


Figure 1.1: Diagram Semiotik Charles Sanders Pierce

The study of LL is very interesting to study. LL can provide information on the use of various languages in Indonesia, especially in Melaya. Language signs can be compared with official local policies. This article focuses on the use of prohibition signs in places of worship in Melaya, especially in mosques. The laws that exist in society are a manifestation of the value system that is the foundation for the community itself. This can be seen in areas in Bali, especially places of worship, which have local regulations.

2. Materials and Methods

This study used qualitative methodology by collecting a repertoire of visual data or photo prohibition signs, especially signs ban on smoking contained in Nurul Huda Mosque. The use of photos becomes very significant in the study of linguistic landscapes because it can respond to the issues of language that are contained in a place or space and is very easy to use through the pocket camera which is connected with the mobile phone (Puzey: 2016).

All photos will be analyzed using two functions of the outside space as an object of linguistic landscape as described by Landry & Bourhis (1997), namely unction informational by reviewing the writings of the linguistic aspects whereas the function symbolic view of language with its interaction.

3. Results and Discussions

3.1 Language Conditions at Places of Worship in Melaya

The LL data collected in Melaya sub-district focused on mosques. Due to the vast area of Melaya sub-district, a total of 30 images were collected from 20 mosques visited. From the diverse data obtained, this article focuses on the no-smoking sign installed at the Nurul Huda Mosque, located in Melaya Krajan Hamlet, Melaya Village, Melaya Sub-district, Jembrana, Bali.

The prohibition signs themselves serve to provide commands, instructions, prohibitions, or warnings to those using the place of worship. Regarding prohibitions, there's a potential correlation with laws governing local order. Linguistically, language related to law is called forensic linguistics.

3.2 Data Presentation and Description

The following is a list of images and forms of prohibition signs at the Nurul Huda Mosque:



Image 3.1: TLF_1



Image 3.1: TLF_2

Based on the image above, the no-smoking sign at the Nurul Huda Mosque can be described as follows:

(1) No-Smoking Sign

The no-smoking sign is one of the various types of prohibition signs found in mosques. Prohibition signs are part of the signage for places of worship, especially mosques, and consist of symbols, letters, numbers, and sentences. Depending on the type and function of the sign, warning/prohibition signs are used to warn visitors or congregants who come to the mosque.
(2) The Shape and Characteristics of the No-Smoking Sign at the Nurul Huda Mosque, Melaya. The no-smoking sign at the Nurul Huda Mosque has the following characteristics:
a. Rectangular shape
b. White background
c. Red symbol
d. Black Text
(3) Location of Prohibition Signs
The location of prohibition signs relates to places of worship, with their placement strategically located on the front wall so that visitors or congregants have sufficient time to respond to the sign.
(4) Legal Basis for Prohibition Signs
Regarding the prohibition sign, a no-smoking area is a room designated as a place or area where smoking is prohibited, as regulated in:
a. Undang-undang No. 32 of 2009 concerning Environmental Protection and Management;
b. Undang-undang No. 36 of 2009 concerning Health;
c. Peraturan Pemerintah No. 109 of 2012 concerning the Protection of Materials Containing Addictive Substances in the Form of Tobacco Products for Health;

3.3 Discussion

3.3.1 Charles Sanders Piere's Semiotic Analysis

The LL data related to prohibition signs analyzed semiotically are signs prohibiting smoking in public places, particularly in mosques. Two signs fall into this classification. The following is a semiotic analysis of the LL data, which consists of signs prohibiting smoking, according to Charles Sanders Piere's semiotic analysis.

Sign : In the TLF_1 and TLF_2 data, the cigarette is inside the circle, and the cigarette is marked with a red diagonal line.
Object : In the TLF_1 and TLF_2 data, smoking is prohibited.
Interpretation : Warning to visitors/occupants about the smoking prohibition.

This sign is essentially intended to provide a warning and also to signal that visitors/congregants are not permitted to smoke within the mosque grounds. Furthermore, mosques are enclosed places of worship, and if used as smoking areas, it would undoubtedly create an comfort of the environment.

The informants interpreted the red color as a prohibition. In terms of the image, the informants interpreted the image of a cigarette enclosed in a red circle and outlined with a red diagonal line as a prohibition on smoking. In terms of the size element, it meant that the symbol should be enlarged, and in terms of the type element, all informants understood that the symbol was a prohibition or warning symbol. In addition, the informants understood the message conveyed by the symbol, which was that smoking was prohibited inside the mosque.

As is well known, cigarettes and their smoke are extremely unhealthy. Therefore, if smoke accumulates in a closed room, people will inevitably inhale it, which can be hazardous to their health. Although this sign serves as a prohibition, many people still disregard it and ignore it.

3.3.2 Cultural Forensics

Installation of a smoking prohibition on mosques is a correct policy. Because mosques, which are places of worship for Muslims, are essential for maintaining their cleanliness and comfort, the policy's purpose is to avoid disturbing anyone wishing to worship and, in fact, to provide comfort to many. Furthermore, the prohibition sign is intended to limit smoking, particularly in mosques.

The support of the community at the mosque was demonstrated by complying with the applicable rules, namely by not smoking inside the mosque unless they were already outside the mosque. Local residents adhere to these regulations with a strong awareness that they are intended for the greater good, without the need for officers to constantly monitor and regulate their implementation. A highly forensic culture means a community that is not inclined to break the law even when there are no law enforcement officers on duty. The specific benefits felt by visitors/congregants include cleaner air because with fewer smokers there is also less cigarette ash, cigarette butts and cigarette packs which are usually thrown away carelessly.

4. Conclusion

This study demonstrates that outdoor no-smoking signage in mosque environments functions not merely as a regulatory marker but as a complex semiotic and cultural artifact. Through a forensic cultural perspective, the no-smoking sign at the Nurul Huda Mosque reveals how visual elements—such as shape, color, symbols, and textual cues—operate cohesively to communicate prohibition, authority, and moral expectation. Semiotic analysis based on Charles Sanders Peirce confirms that the cigarette symbol crossed by a red diagonal line is widely interpreted as a clear warning and prohibition, effectively conveying the intended message to mosque visitors and congregants.

Furthermore, the placement of the signage in strategic and visible locations reinforces its communicative power, allowing sufficient time for interpretation and behavioral adjustment. The legal framework underpinning the prohibition—grounded in national environmental and health regulations—strengthens the sign's legitimacy and positions it as an extension of state authority within a sacred space. However, the effectiveness of the signage cannot be understood solely through legal or visual analysis.

From a cultural forensics standpoint, the findings indicate that compliance with the smoking ban is strongly influenced by local legal culture and religious values. The mosque community's adherence to the prohibition, even in the absence of strict enforcement, reflects a high level of legal consciousness and collective responsibility. In this sense, the signage operates as both a normative reminder and a moral guide, aligning public health objectives with religious principles of cleanliness, respect, and communal well-being.

In conclusion, outdoor smoking ban signage in mosque environments represents an intersection of law, semiotics, and culture. Its success depends not only on design and regulation but also on the internalization of shared values within the community. As such, these signs exemplify how visual language in religious spaces can foster voluntary compliance, reinforce social order, and contribute to healthier and more respectful public environments.

Acknowledgements

The author would like to express Her deepest gratitude to the management of the Melaya sub district mosque for the opportunity and cooperation given in obtaining the data for this research.

References

Aribowo, E. K. (2018). Beberapa Contoh Fenomena Lanskap Linguistik Kota Surakarta. figshare. https://doi.org/10.6084/m9.figshare.672846. Accessed September 15, 2025.

Ben-Rafael, E., Shohamy , E., & Barni, M. (2010). Introduction: an Approach to an 'Ordered Disorder'. In E. Ben-Rafael, E. Shohamy, & M. Barni, Linguistic Landscape in the City (pp. xi-xxviii). Bristol: MPG Books Group.

Blommaert, J. (2013). Ethnography, Superdiversity and Linguistic Landscapes: Chronicles of Complexity. Ontario: Multilingual Matters.

Bourhis, R. (1992). La Langue D'affichage Publique et Commerciale au Québec: Plan de Recherche pour L'élaboration d'une loi Linguistique. Québec: Conseil de la Langue Française.

Backhaus, P. (2006). Multilingualism in Tokyo: A Look into the Linguistic Landscape. International Journal of Multilingualism, 3(1), 52–66. http://doi.org/10.1080/14790710608668385. Accessed September 15, 2025.

Gorter, Durk. 2006. Further Possibilities for Linguistic Landscape Research. In Durk Gorter (ed.), Linguistic landscape: A new approach to multilingualism, pp. 81-89. Clevedon: Multilingual Matters.

Kurnia, Abi Jam'an. 2018. Sanksi Pidana Bagi Pelanggar Kawasan Dilarang Merokok.https://www.hukumonline.com/klinik/detail/ulasan/lt4f5972d3e471d/sanksi-pidana-bagi-pelanggar-kawasan-dilarang-merokok. Accessed September 18, 2025.

Landry, R., & Bourhis, R. (1997). Linguistic Landscape and Ethnolinguistic Vitality an Empirical Study. Journal of Language and Social Psychology, 23-49.

Pujirahayu, Esmi Warassih. 2005. Pranata Hukum Sebuah Telaah Sosiologis. Semarang: Suryandaru Utama

Puzey, G. (2016). Linguistic Landscapes. In C. Hough, The Oxford Handbook of Names and Naming (pp. 476-496). Oxford: Oxford University Press.