

LINGUISTIC LANDSCAPE-BASED IMPLEMENTATION OF MULTICULTURAL VALUES IN SENIOR HIGH SCHOOLS LOCATED IN SAMPIT CITY, CENTRAL KALIMANTAN

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Abstract. Objective: The purpose of this study is to present new innovations in presenting an accurate representation of multicultural values within schools by utilizing linguistic landscapes. Method: The present study employs qualitative research methods. The study focused on senior high schools (SMA/MA) in Sampit city, located in the East Kotawaringin district of Central Kalimantan. Results and discussion: The linguistic landscape within SMA and MA schools ought to facilitate the cultivation of multicultural values. The selection of Sampit as the designated city aims to promote the implementation of a multicultural approach to the linguistic landscape in schools. Consequently, multicultural concepts evolve from mere rhetoric to tangible realities within the realm of education. The research findings indicate that the implementation of multicultural values via linguistic landscapes in SMA/MA schools in the city of Sampit represents an innovative way to foster character development within the educational environment.

Keywords: Learning; school; Multicultural; Linguistic Landscape.

INTRODUCTION

The field of LL studies, which combines multiple disciplines, was established by Landry and Bourhis in 1997 (Landry & Bourhis, 1997). Linguistic landscape examines the prominence and visibility of languages on public and commercial signs in specific areas or regions, particularly in contexts where multiple languages are used. Linguistic landscapes offer insight into the relative status of different language communities. A synopsis of the current state of the LL field The primary research focuses on the dynamics of power between languages, the commodification of language, and the impact of language policy on urban landscapes. These topics have been explored by various scholars, including Fabiszak et al. (2021), Gorter (2018), Hires-László (2019), Hong (2020), Jimaima & Banda (2021), Kuswanda et al. (2020), and Peng et al. (2023). Studying linguistics and language (LL) is especially advantageous for comprehending multilingual environments where minority languages are employed. The subjects of language policy and language revitalization are gaining significance (Walters, 2022).

Texts are visible to individuals on a daily basis in various public locations such as roads, parks, shops, schools, hospitals, government offices, and so forth. These texts appear as banners, street signs, directional signs, business names, apartment names, school names, hospitals, and government buildings in diverse shapes, sizes, locations, and designs. The content consists of written text, written text accompanied by images, and written text accompanied by photographs. The texts are generated by the government, private corporations, and individuals (Albury, 2021; Coluzzi, 2017; Kuswanda et al., 2021; Martin Pütz and Neele Mundt, n.d.; Suuriniemi & Satokangas, 2021). Individuals often perceive themselves as being inundated with these texts and mistakenly believe that they solely convey information, overlooking the presence of "concealed" elements. The primary objective of LL's research is to delineate and ascertain systematic patterns of linguistic presence and absence in public spaces. The linguistic landscape refers to the presence of various languages in different spaces and locations within a particular area (Sahril et al., 2019).

This study focuses on analyzing the linguistic landscapes of the city of Sampit, specifically examining how they reflect multiculturalism. Sampit serves as the administrative center of East Kotawaringin Regency and holds significant prominence within Central Kalimantan Province. Based on the geographical map of Central Kalimantan, the city of Sampit is situated in a central location, rendering its position highly advantageous. For instance, individuals traveling from Buntok to Java Island will have a shorter distance if they pass through Sampit City rather than Banjarmasin City. The same holds true for those coming from Kasongan, Kuala Pembuang, or Palangkaraya. The strategic location of the Sampit sea port will enhance its comparative advantage in the region, particularly by attracting economic activities from neighboring districts in the East Kotawaringin area. The city of Sampit's strategic location has attracted the focus of researchers studying the linguistic landscape in the region. The tribal war in 2000 made Sampit a national icon, and many worried that the city would never recover from its reputation as a sad and desolate place. Upon closer examination of the historical origins of Sampit, it becomes evident that the city's cultural diversity can be traced back to its Dayak and Chinese ancestors. Multiple sources indicate that the term "sampit" has its origins in the Chinese language, where it translates to "31" (sam = 3, it = 1). The name "31" originated from a cohort of 31 Chinese individuals who migrated to this region and subsequently engaged in trade activities and established plantation enterprises. The outcomes of the plantation trade endeavors during that period encompassed rattan, rubber, and gambier. During that period, there existed a substantial rubber plantation area located behind Golden and the present-day Kodim (Ma'rufah, 2020).

The document titled "Sampit Regional Government Decree, East Kotawaringin Regency No. 5 of 2004" addresses the consequences of ethnic conflict on the local population. According to Chapter 1, Paragraph 1, Paragraph 20, the statement asserts that "Belom Bahadat" refers to the adherence to the orders, values, and customs of the local community. Huma Betang is a concept that embodies the values of equitable living, unity, and collaborative interaction, demonstrating a mindset of reciprocal regard for the prevailing customs within the local community. The second paragraph asserts that the philosophy of "Huma Betang" in the Unitary State of the Republic of Indonesia is founded on Pancasila and the 1945 Constitution, with the aim of establishing a tranquil, autonomous, and democratic environment for the inhabitants of Sampit, Timuri Kotawaringin District. Based on this arrangement, it can be inferred that the government acknowledges the two cultural principles and philosophy of the Dayak community, which subsequently serve as the foundation for the multicultural society in Sampit.

According to the stipulations of these regulations, the utilization of language in public areas within the city of Sampit has the potential to foster a diverse and inclusive representation through the linguistic landscape present in educational institutions. Furthermore, conducting research on multicultural images in the linguistic landscape of schools in the city of Sampit is crucial, as it can enhance the existing literature on linguistic landscape planning in the educational hub of Sampit. Exploring the multicultural aspects of Sampit would yield fascinating research opportunities, drawing upon social history and data specific to the research location. This research also has a positive impact on promoting multicultural values, not only in theory but also in practical application within formal and informal educational environments.

RESEARCH METHOD

This study employs qualitative research methodologies (Creswell_validity2000, n.d.; Miles et al., n.d.). Using the linguistic landscape as a lens, this study will examine SMA/MA schools in Sampit city, East Kotawaringin district, Central Kalimantan, to examine how these schools apply multicultural imagery. The data sources utilized in this research encompass various elements: (1) Primary sources consist of teaching materials employed to foster a multicultural perception in Sampit, along with interview transcripts from the education department and the specific school under study, as well as direct observations; (2) Informants, specifically department heads, staff members, and school management, including principals and staff, were selected as key sources of information. The sampling method employed was purposive sampling. Purposive sampling is a method used to gather comprehensive data in different situations. The research utilized a sample consisting of five

representative schools at the SMA/MA secondary schools in Sampit. In addition, the researchers employed a sample size of five teachers. The research subject pertains to the acquisition of Indonesian by non-native speakers at Merdeka University, Malang. The data collection methods employed included three distinct approaches: (1) observation, (2) document analysis, and (3) interviews. The research employs the triangulation technique as a means of ensuring data validity. Triangulation is a data validity technique that involves comparing or validating a piece of data with additional data. Researchers employ two triangulation techniques: data source triangulation and method triangulation.

RESULT AND ANALYSIS

The interrelationships of linguistic landscapes in SMA/MA secondary schools as a method of cultivating a multicultural image. Language landscape studies primarily examine the correlation between the written language found in public spaces and the socio-demographic structure of cities. Prior studies of this nature have emphasized the significance of fieldwork in the data-gathering process. Sociolinguists and ethnographers conducted visits to relevant locations, capturing photographs of signs and engaging in interviews with business owners, residents, and shoppers. These activities were undertaken to extract the social significance of the surrounding environment. Nevertheless, implementing this approach in remote, inaccessible, or expansive regions poses significant challenges, and conducting longitudinal measurements necessitates substantial effort (Karam et al., 2020; Li & Marshall, 2020; Ndlovu, 2021; Peng et al., 2023; Shang, 2020).

LL research, a prominent subject in sociolinguistics, has become increasingly popular in China in recent years. In 2019, a total of 54 pertinent research papers were published exclusively in Mainland China (Nie et al., 2021). Nevertheless, the ongoing LL research in China is subject to several limitations. Regarding research locations, the majority of LL studies conducted in China have primarily concentrated on Han-populated cities in the eastern and southern regions, such as Shanghai and Guangzhou. Conversely, the western ethnic areas have received minimal attention. The studies conducted on LL in ethnic minority areas, to the best of our understanding, include the works of Han & Wu (2020), Li & Marshall (2020), Shen (2022), Sheng & Buchanan (2022), Walters (2022), and Xie (2019). Research on LL in China commenced comparatively late and has not garnered sufficient attention. Until 2014, there was a period of consistent and steady development. In diverse communities with multiple languages and cultures, individuals encounter various languages and experience the interaction of languages and visual elements in public spaces. LL can be observed in nearly all areas where visible indications are present, and not all of them are meant to be conveyed. Hence, the notion of LL should be presented as "environmental traces" or urban as "text" (Biró, 2022; Calvi & Uberti-Bona, 2020; Prasert & Zilli, 2019; Purschke, 2023; Scholararchive & Johnson, n.d.).

The study of linguistic landscapes has emerged as an intriguing area of sociolinguistic research due to its ability to reflect larger sociolinguistic phenomena, conflicts, and policies (Durán & Merín, 2021; Gallagher & Bataineh, 2020; Leimgruber, 2020; Rosendal & Amini Ngabonziza, 2023). Urban linguistic landscape studies can concentrate on examining linguistic artifacts (e.g., store signs) based on the languages employed, their relative prominence, and syntactic or semantic characteristics. Research on the linguistic landscape of urban areas has primarily examined topics such as the presence of multiple languages and cultures in public spaces, the distinction between formal and informal language usage, the viewpoints of people passing by, and the commercialization of the urban environment (Gorter & Pütz, n.d.-a, n.d.-b; Lubis et al., 2021; Qi et al., 2020).

Social justice teaching in multicultural urban schools involves educators acknowledging, appreciating, and esteeming various distinctions, such as intellectual adaptability, cultural beliefs, social norms, and the individual perspectives and dispositions of students (Bennett et al., 2017; Hassen & Giovanardi, 2018). Multiple educators hold the belief that fostering an understanding and acceptance of different cultures, advocating for fairness and equal treatment, promoting a wide range of experiences and perspectives, and establishing a nurturing environment can expedite the development of a multicultural mindset in students. The education center in Sampit City should cultivate a good multicultural mindset.

According to Law Number 3 of 2002 on National Defense, the national defense of Indonesia is based on the philosophy and way of life of its people to ensure the preservation and maintenance of the unity of the Republic of Indonesia, as established by Pancasila and the 1945 Constitution. According to Article 9 of the National Defense Law, it is the responsibility of every citizen to protect the Republic of Indonesia from both external and internal threats. This duty is considered a form of service aligned with one's profession. Hence, to ensure the effectiveness of national defense, it is crucial to garner the support of lecturers and students, both in terms of physical and non-physical assistance, with the aim of cultivating high-caliber graduates who are well-prepared for dealing with the demands of globalization. These graduates should possess a tolerant mindset, be environmentally conscious, possess a deep understanding of national affairs, and be committed to upholding the integrity of the Unitary State of the Republic of Indonesia (NKRI). (Ma'rufah, 2020).

According to article 6, paragraph (4) of Government Regulation (PP) Number 4 of 2022 on National Education Standards, the competency standards for higher education graduates include: a. preparing students to be individuals who have strong faith and moral values; b. fostering character development based on Pancasila values; and c. acquiring knowledge, skills, independence, and attitudes necessary to explore, develop, and apply science, technology, and art for the benefit of humanity. Moreover, according to Article 40, Paragraph 6, the higher education curriculum is required to include the following subjects: a. religion; b. Pancasila; c. citizenship; and d. Indonesian. Research conducted in various countries emphasizes the significance of cultivating a multicultural mindset in students. This prepares them psychologically to navigate cultural diversity as they progress to higher education (Banda, 2019; Butler, 2020; Butler & Ben, 2021; Lisiak et al., 2021; Studying Diversity, Migration, and Urban Multicultural, n.d.).

According to the aforementioned discussion, the Sampit Regional Government Decree, specifically East Kotawaring Regency No. 5 of 2004, addresses the consequences of ethnic conflict on the population. Chapter 1, Paragraph 1, and Paragraph 20 delve into the concept of "Belom Bahadat," which refers to the adherence to the orders, values, and customs of the local community. Huma Betang refers to the fundamental concepts of equitable coexistence, unity, and collaborative interaction, which embody a mindset of reciprocal regard for the established traditions within the local community. The second paragraph emphasizes the necessity of implementing the "Huma Betang" philosophy in the Unitary State of Indonesia in order to establish a peaceful, independent, and democratic environment for the people of Sampit, Timuri Kotawaring District. This philosophy is rooted in the principles of Pancasila and the 1945 Constitution (Ma'rufah, 2020). Based on this arrangement, it can be inferred that the government acknowledges the two cultural principles and philosophy of the Dayak community, which subsequently serve as the foundation for the multicultural society in Sampit.

Sampit's multicultural urban schools encounter two primary challenges, as identified by Butler (2021), Modood (2017), Poyas and Elkad-Lehman (2020), and Valluvan (2016). First, the communities served by the schools are stigmatized and economically impoverished, raising concerns about educational quality, lack of credibility, and student outflow. The second challenge pertains to the ambivalent association with parents of students (who are viewed as both consumers and partners and are culturally conservative) as well as with the broader community, including public authorities and educational institutions (Bell et al., 2023; Jackson, 2019; Loy et al., 2018; Sunarti et al., 2019). The author contends that a comprehensive understanding of the practical aspects and consequences of multiculturalism in schools should not only center on curriculum, individual attitudes, or educational policy alterations but also acknowledge the wider difficulties confronting these institutions. A relational approach establishes connections between the interests of various groups, policy modifications, forms of representation, and educators' practices.

The integration of multicultural elements in schools through linguistic landscape media will serve as a robust platform. This strategy is an effective tool for fostering the cultivation of multicultural character in students within schools and environments that are perceived as more beneficial or stable. Hence, it is unsurprising that the endeavor to foster a multicultural ambiance in the city of Sampit is met with favorable reception from students, teachers, and parents residing in multicultural cities.

The endeavour of implementing the value of a multicultural image in the linguistic environment within SMA/MA schools in Sampit has the potential to enhance the quality of

education in Indonesia, particularly in Sampit, by identifying multicultural indicators in the linguistic landscape within schools. This article proposes a method for achieving diverse representation in schools by utilizing linguistic landscapes. The development of multicultural competence can significantly enhance the moral and ethical qualities of students at SMA/MA in the city of Sampit.

The term multiculturalism refers to the coexistence of multiple cultures within a society. Etymologically, multiculturalism is derived from the combination of the words "multi" (meaning many), "culture" (referring to different cultural backgrounds), and "ism" (indicating a system or ideology). Essentially, multiculturalism refers to the acknowledgement of the worth of individuals residing in communities that possess distinct cultures. Multiculturalism serves as a means to enhance ideology and human dignity, thus necessitating a perspective on culture that considers its impact on human life activities.

Modern society is experiencing a growing trend of minorities advocating for the acknowledgment of their identity and the embracing of cultural diversity. This situation can be classified as a multicultural challenge. The term multicultural encompasses diverse manifestations of cultural pluralism, each presenting its own set of challenges. Minorities can integrate into political communities through various means, such as the subjugation and colonization of previously autonomous societies or the voluntary migration of individuals and families. Assimilation has varying effects on the characteristics of minority groups and their desired level of integration with the broader society (Costley et al., 2022; Simungala et al., 2022). In general, multiculturalism and pluralism share similarities, albeit with some distinctions.

Multiculturalism can be portrayed as a characteristic of life depicted in writing that introduces a newly changed cosmopolitan setting with the intention of attracting people (Hassen & Giovanardi, 2018). Multicultural values encompass the principles of respecting and accepting the diverse cultures of individuals with varying ethnic, religious, political, economic, social, and cultural backgrounds (Isnaini et al., 2019). Multiculturalism encompasses the comprehension, admiration, and valuing of one's own cultural heritage while also demonstrating respect and inquisitiveness towards the ethnicities of others. Respecting another person's culture entails acknowledging and valuing it without necessarily endorsing every aspect of that culture. The goal is to recognize and appreciate an authentic culture that effectively communicates its values to its members. One aspect of multiculturalism is the presence of a wide range of opinions. The educational principles upheld in a multicultural society encompass anti-racism, multiculturalism, and the fostering of interracial community.

Diversities are acknowledged and accepted as an inherent aspect of life. It is an essential assumption that serves as the foundation for multiculturalism. The concept of multiculturalism serves to validate and support cultural diversity. The potency of the principles of equality and recognition is evident in diverse interpretations of multiculturalism (Bennett et al., 2017). Multiculturalism is the recognition and acceptance of the presence of multiple cultural groups within a society, with the expectation that these groups will occupy equal social standing and have the opportunity to coexist in the same geographical region. Comprehending multiculturalism eradicates cultural barriers to establish a society that is no longer confined to a specific culture (Modood, 2017). The social life of human beings is underpinned by a sense of social loyalty, gotong royong, and social norms related to *bahadat* or non-traditional law. The phrase "earth in heaven" refers to the concept of the Earth existing within the realm of heaven. Dayak serves as both a proverb and a moral compass for the Dayak cultural tradition, providing guidance for life and ethical conduct within the diverse context of tribes and religions in the region. Belom Penyang Hinje Simpei refers to the imperative for the community to coexist peacefully and uphold solidarity for the collective benefit. One effort to create positive multicultural values in SMA/MA schools is the development of a linguistic landscape. Several things need to be done: 1. Teaching Regional and Foreign Languages: Teaching regional languages and foreign languages as part of the curriculum can help students understand and appreciate local cultural diversity. Teaching a foreign language can also allow students to understand cultures outside their region better. 2. Multilingual Extracurricular Activities: Creating extracurricular activities that encourage students to learn minority or foreign languages can create an inclusive and multicultural environment. Language competitions or language shows can be a good way to celebrate linguistic diversity. 3. Multicultural Learning Materials: Encouraging students to learn about different cultures, history, and literature can help them understand

multicultural values. Encouraging students to learn about different cultures inside and outside the classroom can help them better understand society. 4. Teacher Training and Resources: Involving teachers in multicultural training can increase their awareness of cultural and linguistic diversity. Resources such as books and multicultural teaching materials can help teachers build inclusive learning programs. 3.

The Sampit city policy regarding cultivating multicultural character is acceptable, namely: (a) Community involvement and consultation: Involving students, teachers, parents, and the community in general in the process of planning and implementing policies can increase acceptance and (b) Effective Communication: Ensure that information about this policy is communicated well and openly to all relevant parties. Use community forums, social media, and parent meetings to convey information and listen to feedback. 4. Involving students in creating multicultural policies or programs can make them feel more involved and accepted. 5. Resources and support ensure that sufficient resources to implement this policy, such as staff training, educational materials, and extracurricular activities, are available. 6. Monitoring and Evaluation, such as periodically monitoring and assessing the implementation of policies to evaluate them and make changes if necessary. With these steps, it is hoped that the policy of cultivating multicultural character in Sampit will be well received by students, educators, and parents in other multicultural cities. Decision: The linguistic landscape of SMA/MA schools must help instill multicultural values. Sampit has been chosen as a destination city to encourage the implementation of a linguistic landscape of multicultural values in schools. Therefore, multicultural ideas in education become real, not just empty talk. The use of language in the public environment of Sampit City can be based on shrimp law to determine multicultural values through the school language environment. Research on Multicultural Values in the Linguistic Landscape at Sampit City Schools is also important because it can be a source of literature to help organize the linguistic landscape of the Sampit City education center. Talking about multiculturalism in Sampit would be interesting research based on social history and location data. Conclusion ChatGPT shows how important it is to instill multicultural values through the linguistic environment in SMA/MA schools, especially in Sampit. This conclusion includes the following: 1. The Importance of Linguistic Landscape: Linguistic landscape in schools effectively instills multicultural values. This includes the use of language in public spaces in Sampit. 2. Sampit's Role as an Originator: Sampit is considered a strategic place to become a center for implementing multicultural values in the school's linguistic landscape. This shows how important it is for cities to support cultural diversity. 3. Multicultural Ideas in Education: • Multiculturalism must become a reality through implementation in the educational environment. This shows a commitment to creating an inclusive environment. 4. Discusses the legal basis that regulates how language is used in Sampit public spaces. This creates a strong basis for implementing multicultural values through linguistic context. 5. Research on multicultural values in the linguistic landscape of Sampit City schools is considered an important contribution to literature and guidelines for structuring linguistic landscapes in educational centers. 6. Presenting Multicultural Facts in Sampit City: The explanation of multicultural facts in Sampit City is interesting because it is based on research location data and social history.

Dayak's cultural norms are quite successful in the search for social construction and the restoration of post-conflict social harmony. For example, the tribal war between Dayak and Madura Two or three years after the incident, the Madura people can return to society and work for a living to this day. On the other hand, other ethnic groups were also involved in creating a post-conflict peace situation. The cultural values that exist in Sampit, such as *belom bahadat* and *huma betang*, are values that are the pillars of the multicultural harmony of Sampit. At that time, the government of the Sampit district of East Kotawaring considered it very important to revive the two philosophies of the Dayak community in the way of life of the community of Sampit, so that with the Decision of the District of Samit established East Citywaring district No. 5 Year 2004, the impact of ethnic conflict on the population, Article 1, Article 1 number 20 stated: "*Belom Bahadat* is a belief following the order, values, norms, and customs norms that are part of the practice of the local community. Meanwhile, *humba betang* is meant to be an egalitarian life, a foundation of unity, *gotong royong*, which reflects respect for the customs of the local community. from the territory of East Waringin, because of the philosophy of the Union State of the Republic of Indonesia, "*Huma Betang*," based on Pancasila and UUD 1945. From the order, it can be concluded that the government

acknowledges both the principles and cultural philosophy of the people of Dayak later became the umbrella of the multicultural society of Sampit (Ma'rufah, 2020).

CONCLUSION

The linguistic landscape of MA/SMA secondary schools should be enriched with multicultural images. Sampit city has emerged as a pioneering research location for implementing linguistic landscape of multicultural images in schools. Hence, the notion of multiculturalism in the realm of education has evolved from a mere discussion to a tangible reality. Bringing up multicultural facts in Sampit City is considered interesting because it is based on social history and data about the research location. This underlines its uniqueness as a research object. effectively summarizes arguments regarding the importance of linguistic landscapes in instilling multicultural values in schools, especially in the city of Sampit, and highlights the relevance and significance of research related to multicultural values in the context of linguistic landscapes.

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