LINGUISTIC LANDSCAPE OF PALOPO CITY

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ABSTRACT

Linguistic landscape research has been carried out in various parts of the world by several researchers. However, research on linguistic landscapes in Indonesia is still limited in number. Responding to the scarcity of studies on linguistic landscapes in Indonesia, this study discusses a bit about the proportion of top-down and bottom-up signs in Palopo City and data classification based on monolingualism and bilingualism in several public places and along the main roads of Palopo City. The results of the study show that the linguistic landscape is dominated by Indonesian. English is used more often than other foreign languages. Tae' language as the mother tongue for most people in Palopo City is rarely used.

Keywords*: Linguistics Landscape, Palopo City, monolinguals, bilingualism*

INTRODUCTION

Palopo City is a city in South Sulawesi Province. The area of Palopo City is around 247.52 square kilometers or 0.39 percent of the area of South Sulawesi Province, 362 km away from Makassar as the province's capital. Administratively, Palopo City is divided into nine sub-districts and 48 wards (BPS Kota Palopo 2023). With that amount, Palopo City has several public spaces separated in each area. Moreover, public spaces usually have signboards, banners, or billboards that use several languages, which causes a place of language diversity to be observed clearly.

Palopo City, with an area of 247.52 km², is a place rich in cultural and social diversity. With a population of around 151,252, the community consists of various religions and ethnicities, including 151,252 Muslims, 29,486 Protestants, 12,892 Catholics, 377 Hindus and 382 Buddhists. This diversity creates an atmosphere of tolerance and mutual respect among religious communities. On the other hand, ethnic groups such as Luwu, Toraja, Bugis, Javanese, Makassarese and Lombok provide unique colors to daily life. Most Javanese are involved in the culinary field, setting up bakso, chicken noodle and satay stalls that have become favorites among the community. The Chinese community also plays an important role in the economy, with grocery and material stores catering to local needs. A special cemetery for the Chinese community in Balandai Hill reflects their unique culture. This multicultural neighborhood not only offers opportunities for tourism development, but is also a source of learning for the younger generation, raising awareness of the cultural and linguistic diversity that exists.

Cultural and linguistic diversity in Palopo City greatly affects social dynamics and interactions between communities. The community's strong tendency to maintain intergroup relations (Hadi and Bayu 2021) enriches the use of language in public spaces. With a dense population and high economic activity (Bakhtiar, Khaerana, and Yunus 2023), Indonesian is the main choice in various activities, especially in trade and business. However, regional languages such as Tae' and Bugis are also frequently spoken, creating a unique bilingual environment.

The city of Palopo is also famous for its various cultural festivals that celebrate ethnic diversity, such as the Luwu Cultural Festival that showcases local dance, music, and art. Food specialties, such as Palopo grilled fish and Javanese specialties, also reflect this diversity, attracting tourists and locals alike. In addition, signage in various public places, such as markets and tourist attractions, features multiple languages, which not only provides information but also reinforces cultural identity. Thus, the linguistic and cultural diversity in Palopo City not only adds to the richness of local culture, but also becomes an attraction for visitors and a driver for deeper social interaction.

The history of Palopo cannot be separated from the Luwu kingdom and Dutch colonialism (Nurhijrah and Fisu, 2019). This has had an impact on the culture of the people of Palopo city in terms of language, customs, building architecture, food, and so on. In addition, the influence of demographic changes resulted in an increase in the number of immigrants, which increased the level of language diversity. Economic and social developments have also influenced cultural changes in Palopo city. The development of tourism in Palopo City is able to attract tourists to visit Palopo City, thus affecting the

increase in the use of foreign languages. Palopo city is also known for its harmonious religious diversity among its citizens, creating a strong atmosphere of tolerance. With a population consisting of various religions such as Islam, Christianity, Hinduism, and Buddhism, the people of Palopo often hold interfaith celebrations that demonstrate mutual respect and interfaith harmony.

In addition, the inclusive local government structure supports the participation of all ethnic and religious groups in decision-making, further strengthening social ties.Education is also a key focus in Palopo, with many schools and educational institutions committed to preserving local culture while preparing young people to compete on a global level. Extracurricular activities that emphasize local arts and culture help students to better appreciate their heritage. All these elements contribute to Palopo's rich and vibrant identity, making it an important cultural and economic center in South Sulawesi.

When tourists travel to a destination, they enjoy the natural and cultural beauty and inevitably engage with the language landscape. In this way, language becomes the bridge that connects the tourist experience with the linguistic richness that shapes the identity of a region. In Palopo City, the linguistic landscape is evident from the use of various languages in signage, signboards, and advertisements. In addition to Indonesian, regional languages such as Tae' and Bugis also appear frequently, creating rich colors in public communication.

The presence of these various languages not only demonstrates cultural diversity but also reinforces local identity. For example, signage reflecting Palopo's culinary specialties, such as meatball and chicken noodle stalls, often uses a combination of local and national languages, which attracts the attention of visitors. In addition, the tourism sector in Palopo is growing, with many activities that emphasize local culture, such as art and culinary festivals. These activities provide opportunities for tourists to interact directly with local people, deepen their experience, and understand more about Palopo's rich culture and language. As such, the linguistic landscape in Palopo serves not only as a means of communication but also as a means to celebrate and preserve existing cultural heritage.

Linguistics Landscape is the study of writing in the public domain. This study deals with signs, language symbols, store labeling, billboards and so on. Linguistics Landscape offers problems related to language and society or Linguistics Landscape is a study that discusses the phenomena of the language environment in the form of writing and pictures (Gaho, Nyoman Kardana, and Purnama Sari 2022). Other studies explain that linguistics landscape is a study that focuses on the use of language in public spaces as well as the purpose of language use (Ardhian and Fajar 2017). Landscape linguistics deals with language in the environment, the words in pictures and the environment exposed to public spaces that are the center of attention in rapidly developing areas (Elana, et al. 2009). The studied linguistic landscape of the school reflects which language is used and locally relevant to the school environment and how they are positioned (Andriyanti 2019).

Linguistic landscapes can help strengthen local cultural identity by showcasing a unique blend of local and national languages. This has urgency in preserving cultural heritage and enhancing people's sense of pride through their identity Yuliyanto & Kom (2025). Clear and attractive signage, especially on local language empowerment as well as national and international usage, can provide important information to tourists, thus enhancing their experience during their visit. It also contributes to the positive image of the city as a tourist destination that emphasizes the creative economy Putra, Novela, & Busri (2024). With informative signage, tourists feel more comfortable and directed, which can increase the duration of their visit and encourage the process of visiting more locations in Palopo city Sari, Luardini, & Perdana (2025). Small and medium-sized enterprises (SMEs) in Palopo are getting creative by utilizing signage that reflects the diversity of local languages. With bright colors and eye-catching designs, the signage not only increases their visibility on busy streets, but also creates a sense of community.

This has attracted more customers, who feel connected to their cultural identity, while giving the city's business environment a fresh feel. There are initiatives that involve the community in the signage design process, which not only increases public participation but also creates a sense of ownership of the public space. Students can learn new languages through exposure to different languages used in signage and public spaces, which can improve their language skills. Exposure to linguistic landscapes that reflect cultural diversity can increase learners' understanding and appreciation of local and global cultures. Maulia & Syafar (2023). Language-rich environments provide a real context for language learning, helping learners understand language use in everyday situations. Elyza, Dauyah, Suryani & Nasution (2022). Learners can engage in projects related to the linguistic landscape,

such as designing signage, which can increase their sense of ownership and responsibility for their environment. Maulia & Syafar (2023). The Effect of Linguistic Landscape on Students' Vocabulary. EduCurio: Interaction with different languages and cultures in public spaces can help learners develop better social and communication skills.

Several studies related to this study, such as those carried out by Purnawati, Artawa, and Satyawati (2022), who examined language contestation on outdoor signage in the heritage area of Jalan Gajah Mada in terms of the linguistic landscape and how the implementation of government policies on language use in public spaces. The results show that the most widely used language on outdoor signage in this area is Indonesian, although most of the shops are owned by Chinese, Indian and Arabic descendants. Outdoor signage can utilize one to four languages, with Indonesian and English among them. While there are government regulations on the use of Balinese and Roman script, implementation is inconsistent. Outdoor signage belonging to government agencies complies with the rules, but other boards do not follow the guidelines.

Tourist visits to Palopo are not just about increasing the number of visitors but also play an important role in supporting the local economy. Every tourist who comes provides opportunities for small businesses, such as restaurants, craft shops, and lodging, to thrive and innovate. This creates new jobs and increases the income of local people, making the city's economy stronger. The linguistic landscape of Palopo city offers significant benefits to readers. First, exposure to the diversity of local languages and cultures enhances cultural understanding as well as language skills, both local and international. In addition, the social awareness that comes from interacting with different languages can strengthen communication and community cohesion. Readers interested in art and design may also be inspired to create creative projects that reflect the local culture (Hafid, 2021).

By understanding the value of local businesses reflected in the linguistic landscape, readers are encouraged to support small businesses and contribute to Palopo's economy. In addition, they can act as tourism ambassadors, promoting Palopo as a culturally rich destination. For academics, the linguistic landscape becomes an interesting object of study that opens up opportunities for further research on language and society. Thus, engagement with the linguistic landscape not only enriches individual experiences, but also encourages active participation in the community (Fauzan, 2017).

A similar research conducted by Halim & Sukamto (2023) found that Indonesian and English dominate the linguistic landscape in Tana Toraja and North Toraja, and Toraja is underrepresented in the public sphere in these two districts. The lack of visibility of Toraja language in the public sphere may be due to the limited use of Toraja language in family conversations at home and oral traditional rituals. Besides that, Da Silva et al. (2021) found that the dominance of Indonesian in the Linguistic Landscape (LL) of Malioboro, the best-known street in Yogyakarta, reached 73%. A total of 73% of signs used Indonesian, and all non-commercial signs also used Indonesian. English appears in only 15% of signs, while Javanese, both in its original script and romanised, is used in less than 5% of signs. LL Malioboro shows exclusivity towards Indonesian speakers, in line with the implementation of the Indonesian language policy. The survey found the use of Indonesian and English mainly in informative commercial, regulatory, and infrastructure signs.

Therefore, using a quantitative approach, this research aims to address the research gap by answering the following research questions:

1. What are the types of languages represented in public and private space in the LL in Palopo?
2. Which language plays a dominant role in LL in Palopo?
3. What are the top-down and bottom-up features of LL in Palopo?

In addition, this research contributes to the government's policy of maintaining and promoting local languages and supporting linguistic diversity. This research also contributes to local students and outsiders to know local cultural heritage such as local languages.

METHODOLOGY

Data analysis techniques in this quantitative research used descriptive statistics, which analyzed the data by describing the collected data as it is without intending to make conclusions that apply to the public or generalization (Soegiyono, 2011). The data of this research was photographic which contains writings displayed on signboards, monuments, places of worship, schools and tourist attractions, along the streets of Palopo, South Sulawesi. Data collection was done by using a documentation method. Data

analysis was carried out by classifying the data based on the Top-Down and Bottom-Up concepts and classifying the data based on monolingualism, bilingualism and multilingualism. The top-down concept includes the use of language in public spaces made by government agencies or institutions, public institutions dealing with religious, government, health, education and cultural issues. In contrast, the bottom-up concept includes language use by shopkeepers, private offices/factories/agents, private information (car/house rental/sale), and job advertisements.

FINDINGS AND DISCUSSION

1.   Languages in Palopo

The research findings indicate the presence of multiple languages in public/private spaces within Palopo, including Indonesian, Tae', Buginese, English, Javanese, Arabic, and South Korean (refer to Table 1). The data reveals that Indonesian prominently features nameplates in Palopo, comprising 121 instances out of 290 samples dispersed throughout the city. Additionally, English and Indonesian are utilized in bilingual nameplates, accounting for a total of 109 nameplates. The research also identifies trilingual configurations on nameplates, combining Indonesian, English, Arabic, Tae', and South Korean languages. Moreover, banners featuring more than three languages, such as Indonesian, English, Tae', and Buginese, were also observed.

Table 1. Language Demography on Palopo

	Language	Number of LL
Monolingual	Indonesian	121
	Arabic	1
	English	9
Bilingual	Indonesian-English	109
	Indonesian-Javanese	2
	Indonesian-Arabic	24
	Indonesian-Tae'	8
	Indonesian-Buginese	1
	Indonesian-South Korean	1
	Indonesian-Japanese	1
	English-Arabic	1
Trilingual	Indonesian-Arabic-English	5
	Indonesian-Arabic-South Korean	1
	Indonesian-English-Tae'	5
Multilingual	Indonesian-English-Arabic-Tae'	1
	Total	**290**

2.   Language Use in Top-Down Concept

By contrast, top-down paradigms prioritize conceptualizations of the nature and structure of psychopathology. Although empirical data play important roles in top-down paradigms, while conceptualizations shape bottom-up paradigms, the paradigms differ enough to serve as markers for contrasting trends in mental health concepts, research, services, and training over the past half century. By psychopathology, I mean behavioral, emotional, social, and thought problems that are considered to warrant mental health services. Such problems may be transient or may be sufficiently persistent to be viewed as personality traits (Achenbach, 2020).

Among other top-down paradigms are some that use factor-analytic methodology to construct dimensional scales analogous to scales based on the bottom-up paradigms described earlier. As an example of an explicitly top-down paradigm for dimensional scales, Goldberg (2006) outlined the development of hierarchical factor structures from the top down by starting with the first principal factor or first principal component derived from analyses of numerous items. Goldberg (2006, p. 350) said that "the resulting structures will be virtually identical" for principal factors and principal components.] The second-highest level in the hierarchy consists of the first principal factor plus the second principal factor and so on. Goldberg illustrated this top-down strategy with factor and component analyses of various sets of self-rated personality and psychopathology items. Top-down concept refers to formal or

official information that contains institutional information, usually related to regulations, pledges, or public announcements. The use of Indonesian is highly used and can be seen in the following table.

Table 2. Frequency of LL use in top-down concept

	Language	Number of LL	Percentage
Monolingual	Indonesian	55	61,1%
	Arabic	1	1,1%
	Indonesian-English	14	15,6%
Bilingual	Indonesian-Arabic	16	17,8%
	Indonesian-Tae'	1	1,1%
Trilingual	Indonesian-Arabic-English	3	3,3%
	Total	**90**	**100%**

Based on the table above, there is a total of 90 data and it shows that the top-down concept for LL in Palopo has three types of languages used, namely monolingual, bilingual and trilingual which are described as follows.

a.   Top-down linguistic landscape of monolingual in Palopo
Here are 2 types of monolingual languages in Palopo LL, namely Indonesian and Arabic. Among these two languages, it can be seen that Indonesian is the most dominant language used in public spaces in Palopo with a percentage of 61.1%. This type of Indonesian monolingual can be found easily on the names of government buildings, traffic signs, road signs, official information boards, or other public facilities. This is in line with Law Article 38 of 2009 on the obligation to use the Indonesian language in public facilities provided by the government as shown in the following figure.

Meanwhile, Arabic in Palopo is rarely used except in certain contexts such as religious activities or religious lessons. Therefore, monolingual Arabic is only found in the Islamic Center Palopo with the Asmaul Husna lafaz with a total of 99 symbols. In addition, the use of Arabic can also be seen in recitation activities and other religious events, where the Muslim community gathers to learn and discuss. Although not common in daily communication, the presence of Arabic remains important as a spiritual symbol and identity for the Muslim community in Palopo, demonstrating the strong connection between language and religious practice.

b.   Top-down linguistic landscape of bilingual in Palopo

Law 24 of 2009 allows the use of Indonesian in public signage alongside regional/foreign languages. There are 3 types of bilingual languages found in LL Palopo, namely Indonesian-English (15.6%), Indonesian-Arabic (17.8%) and Indonesian-Tae' (1.1%). The use of Indonesian-English is usually used in places that are easily accessible to foreign tourists to increase the accessibility of proper information. One of them can be found in the city park, Taman Segitiga Binturu. Located at a strategic point on the Palopo-Makassar axis road, whoever passes through Palopo City will pass this sign.

In addition, the use of Indonesian-Arabic is most commonly found in Muslim places of worship and Islamic schools, as the majority of Palopo's population is Muslim. This is reflected in the number of Muslim places of worship in Palopo city, which consists of 215 mosques and 48 mushola (BPS Kota Palopo 2023). Activities such as recitation, Qur'an memorization, and Islamic religious lessons often use a combination of these two languages. In addition, many Islamic schools in Palopo implement a faith-based curriculum, helping students understand Islamic teachings better. The existence of these places of worship is not only as a spiritual center, but also as a means to strengthen the Muslim community in Palopo.

Meanwhile, the use of Indonesian-Tae' language in Palopo LL is relatively low. Therefore, the role of local government policies related to language and culture is very important in the effort to preserve Tae' language and culture. The local government can implement educational programs that teach Tae' in schools, as well as encourage the community to use this language in daily communication. In addition, organizing cultural festivals featuring Tae' arts, dances and culinary specialties can increase public awareness of the importance of preserving this cultural heritage. Through these activities, the younger generation is expected to appreciate and pass on their culture. In addition, supporting local communities in creating media content, such as books or apps, that use the Tae' language can also help increase the use of this language. With these strategic steps, it is hoped that the Tae' language and culture can continue to live and thrive among the people of Palopo.

c.   Top-down linguistic landscape of trilingual in Palopo

The percentage of trilingual language usage such as Indonesian-Arabic-English, amounting to 3.3%, is considered low in the linguistic landscape (LL) of Palopo. Nevertheless, this figure represents a small portion of the population. The limited use of trilingual Indonesian-Arabic-English is attributed to its competition with the languages used daily by the residents of Palopo, namely Indonesian and the local

language. Therefore, the need for the use of the combination of Indonesian-Arabic-English is deemed not very pressing. The usage of trilingual language can be found at the Masjid Agung of Palopo.

3.   Language Use in Bottom-Up Concept

Bottom-up paradigms prioritize empirical data from which to derive conceptualizations of psychopathology. These paradigms use multivariate statistics to identify syndromes of problems that tend to co-occur plus higher-order groupings such as those designated as internalizing and externalizing. Bottom-up assessment instruments obtain self-ratings and collateral ratings of behavioral, emotional, social, and thought problems and strengths for ages 1½–90+. Ratings of population samples provide norms for syndrome and higher-order scales for each gender, at different ages, rated by different informants, in relation to multicultural norms T Achenbach, T. M. (2020).

In order to illustrate the language patterns implemented in the Bottom-Up approach in Palopo, the Table 2 presented below details the composition of language use that surfaced. The data is classified into monolingual, bilingual, trilingual and multilingual. It includes the number of instances recorded in each category in language use and the relative percentage of the overall sample studied (*n=201*).

Table 3. Frequency of LL use in bottom-up concept

	Language	Number of LL	Percentage
Monolingual	Indonesian	66	32,8%
	English	8	4%
Bilingual	Indonesian-English	96	47,8%
	Indonesian-Javanese	2	1%
	Indonesian-Arabic	8	4%
	Indonesian-Tae'	7	3,5%
	Indonesian-Buginese	1	0,5%
	Indonesian-South Korean	1	0,5%
	Indonesian-Japanese	1	0,5%
	English-Arabic	1	0,5%
Trilingual	Indonesian-Arabic-English	2	1%
	Indonesian-Arabic-South Korean	1	0,5%
	Indonesian-English-Tae'	5	2,5%
Multilingual	Indonesian-English-Arabic-Tae'	1	0,5%
	Total	**200**	**100%**

Among the monolingual signboards, the use of Indonesian still dominates with 66 signboards. This may be due to the fact that Indonesian is the most widely spoken language in Indonesia, being the mother tongue for approximately 75% of the total Indonesian population. Figure 1 shows LL in monolingual Indonesian which are mostly used as signboards of shops or private businesses. This data confirms the preservation of Indonesian in a bottom-up concept in Palopo. In addition, the use of English also appears in public places in the form of private business signage, especially in the tourism and culinary sectors that often attract tourists. These English signboards serve to reach a wider audience and increase business attractiveness, creating a more inclusive and diverse environment.

Figure 1. Monolingual in bottom-up

a. Bottom-up linguistic landscape of monolingual in Palopo

The study identified 74 samples of monolingual usage, comprising either Indonesian or English, within the context of Palopo. The samples are categorized into 66 Indonesian and 8 instances of English. The utilization of Indonesian as a monolingual medium was predominantly observed in private business signboards, private announcements, and shop signs, as illustrated in Figure 2. This predominant use of Indonesian can be attributed to the mother tongue and the target consumer demographic, primarily Indonesian individuals. Conversely, the employment of English in a monolingual context was noted in various establishments such as coffee shops, food courts, laundries, and private business signs.

Figure 2. Bottom-up of monolingual in Indonesian

Monolingual English is employed for expressions or terms widely understood by the community in Palopo. For instance, the signboard of a coffee and tools supplies shop, as shown in Figure 1, prominently features common English words such as "coffee," "powder," "syrup," "tools," "grinder," and "manual espresso." Additionally, it is noteworthy that coffee shops frequented by young individuals assume a familiarity with the meanings conveyed on the signboard. Notably, the terms "powder" and "grinder" have become integrated into the daily lexicon of the community. Similarly, the term "Laundry" in Figure 1 is an assimilated word in the Palopo community. The community commonly uses "Laundry" to brand their washing business, opting for the English term rather than the local language equivalent, such as "*penatu.*"

b. Bottom-up linguistic landscape of bilingual in Palopo

There are 117 findings related to the bilingual linguistic landscape in Palopo. Indonesian-English bilingual is the most common with 96 (47,8%) as shop signs, private business signs, and private announcements (see Figure 3).

Figure 3. Bilingual Indonesia-English of bottom-up in Palopo

c.   Bottom-up linguistic landscape of trilingual in Palopo

There are 8 findings related with trilingual bottom-up in Palopo and all of them are private business sign. The three languages are Indonesian-Arabic-English (see Figure 4) and Indonesian-Tae'-English (see Figure 5). The use of Arabic in the sign "*Tahfidz Adh-Dhuhaa*" represents the Latin letter in pronouncing the Arabic. Furthermore, there is also found that Tae' language appears on the business sign board which is represented on Figure 5.

Figure 4.
Trilingual of Indonesian-Tae'-English

Figure 5. Trilingual of Indonesian-
Arabic-English

d.   Bottom-up linguistic landscape of multilingual in Palopo

A singular finding pertains to the emergence of a bottom-up linguistic landscape in Palopo, discerned from findings related to a food court banner amalgamating English, Indonesian, Tae', and Javanese elements (refer to Figure 6). Notably, the term "Contact Person" is prominently featured, commonly used in Palopo instead of the Indonesian equivalent "*narahubung*," denoting a liaison and information provider for external parties. Additionally, the highlighted phrase on the banner, "*Warung Makan Bunda*," utilizes the Indonesian language for the food court brand. Furthermore, the term "*orek*," rooted in Javanese, has become commonplace in Palopo. Moreover, the term "*tuttu*" in "*sayur tutu*" represents Tae' language, signifying yam leaf vegetable dishes in the local context. This research supports the theory that linguistic landscape not only functions as a means of communication but also as a space where cultural identity and social interaction are visible. As such, the results of this study enrich the understanding of how the people of Palopo integrate different elements of language in their daily lives while creating an inclusive and diverse environment.

Figure 6. Multilingual of English-Indonesian-Tae'-Javanese

CONCLUSION

The results of this study show that there are several languages found in public and private spaces in Palopo city, including Indonesian, Tae' language, Bugis language, English, Javanese language, Arabic language, and South Korean language. The use of these languages is categorized into several types, namely monolingual, bilingual, trilingual, and multilingual. Based on the data obtained, Indonesian is the most dominant language used in the Palopo linguistic landscape (LL), with 121 occurrences out of 290 data collected. The data obtained for the top-down concept includes traffic signs, official information boards, government banners, government building signboards, and public information boards. Meanwhile, for the bottom-up concept, data was obtained through private business signboards, private announcements, and shop signboards. However, the lack of use of the Tae' language requires serious attention from the local government. Efforts that can be made to maintain the sustainability of the Tae' language include educating the public about the importance of language preservation, organizing cultural activities that use local languages, and promoting the active use of local languages in various contexts. Through these efforts, it is hoped that the Tae' language can remain sustainable in the current era of globalization. In addition, it is important for the government to build cooperation with educational institutions and local communities.

Based on the research findings and general knowledge about linguistic landscape studies, I can provide you with a comprehensive elaboration on how linguistic landscape research in Palopo City contributes to government policy and cultural heritage preservation.Linguistic landscape refers to the "visibility and salience of languages on public and commercial signs in a given territory or region" Linguistic landscape - Wikipedia and serves as a crucial tool for understanding and shaping language policy. In the Indonesian context, particularly in South Sulawesi where Palopo is located, this research contributes to policy in several ways:

The Indonesian government has established comprehensive language policies that recognize both the national language (Bahasa Indonesia) and regional languages. The government has implemented a Regional Language Revitalization Program (Revitalisasi Bahasa Daerah (RBD)), which aims to preserve and promote local languages by ensuring their transmission to younger generations. Languages of Indonesia - Wikipedia Linguistic landscape research in Palopo provides empirical data to support and refine these policies by documenting which languages are visible in public spaces and how they coexist.

Some Real Government Actions in national level such as : (a) Regional Language Revitalization Program (RBD): This comprehensive program allocates resources for documenting, teaching, and promoting regional languages (b) Educational Integration: Local languages are incorporated into school curricula as part of cultural education (c) Digital Documentation: Government-funded projects digitize traditional scripts and texts, such as the preservation of Makassarese lontara' manuscripts (d) Official Recognition: Regional languages are granted official status alongside Bahasa Indonesia in their respective regions

In Regional and Local Level: (a) Bilingual Signage Policies: Local governments mandate the use of both Indonesian and regional languages on public signs (b) Cultural Events: Annual festivals celebrating local languages and literature (c) Media Support: Local radio and television programming in regional languages (d) Academic Partnerships: Collaboration with universities for language documentation and research

Some examples of Societal Actions namely (1). Community Initiatives: (a) Language Clubs: Community groups organize regular meetings to practice and teach local languages to younger generations (b) Traditional Arts Groups: Organizations that perform traditional stories, songs, and dances in local languages (c) Intergenerational Programs: Pairing elderly native speakers with young people to facilitate language transmission (d) Local Writing Competitions: Contests encouraging creative writing in regional languages (2) Educational and Cultural Organizations: (a)Community Schools: Weekend schools teaching traditional scripts and literature (b) nCultural Centers: Venues hosting workshops on local language writing systems (c) Religious Institutions: Mosques and churches incorporating local languages in certain ceremonies while respecting religious traditions (d) Business Community: Local businesses voluntarily using multilingual signage to reflect community identity

In addition, the linguistic landscape of Palopo city has Contribution to Cultural Heritage Awareness For Local Students. Linguistic landscape research helps local students understand their

cultural heritage through several mechanisms: (a) Visual Learning Environment: Students encounter their heritage languages daily through public signage, creating natural learning opportunities and reinforcing the value of multilingualism. (b) Identity Reinforcement: Seeing local languages in public spaces validates students' cultural identity and encourages pride in their linguistic heritage. (c) Historical Understanding: Research reveals how language use in public spaces reflects historical changes, power dynamics, and cultural evolution, helping students understand their community's development (d) Practical Application: Students can engage in fieldwork, documenting and analyzing the linguistic landscape, which provides hands-on experience with their heritage languages.

For Outsiders and Visitors, linguistic landscape as (a) Cultural Introduction: The linguistic landscape serves as an immediate introduction to the region's cultural diversity, showing visitors the multilingual nature of the community. (b) Educational Tool: Tourists and researchers can learn about local languages through visible examples in authentic contexts rather than just academic settings. (c) Cultural Sensitivity: Exposure to multiple languages in public spaces helps outsiders understand and respect the linguistic diversity of the region. (d) Academic Research: Scholars studying Indonesian languages can use Palopo's linguistic landscape as a case study for broader research on language vitality and maintenance.

The research contributes to preserving cultural heritage by: (a) Documentation: Creating systematic records of how languages appear in public spaces, serving as historical documentation for future generations. (b) Awareness Raising: Highlighting the importance of linguistic diversity to both policymakers and the general public. (c) Intergenerational Connection: Bridging the gap between older generations who may be more fluent in regional languages and younger generations who might be more comfortable with Indonesian. (d) Cultural Continuity: Ensuring that traditional languages remain visible and relevant in modern urban environments, preventing complete linguistic assimilation.

The linguistic landscape research in Palopo City thus serves as both a diagnostic tool for understanding current language policies and their effectiveness, and as a catalyst for developing more nuanced approaches to maintaining Indonesia's rich linguistic heritage while supporting national unity through Bahasa Indonesia.

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