Linguistic Landscape and Multicultural Identity in Post-Conflict Sampit: A Critical Ethnography

Erma Lestari[1], Kisyani Laksono[2] & Syamsul Shodiq[3]

1,2,3.Universitas Negeri Surabaya, Indonesia.
Email: [1]ermalestari.22037@mhs.unesa.ac.id, [2]kisyani@unesa.ac.id (*Corresponding Author),
[3]syamsulsodiq@unesa.ac.id

Abstract

Study this aim for analysed role landscape linguistics in represent identity multicultural in Sampit City post-conflict. Using approach ethnography critical, research this study signs linguistics like nameplates, murals, billboards and symbols public others, as well as interview with citizens, figures community and officials' government. Research results show that language in space public own three function main: function informative that conveys message practical and accessible universal communication; function symbolic that reflects identity, ideology, and values culture; and function participatory involving public in create messages peaceful and inclusive. Dominance Indonesian language emphasizes his role as Language unifying, while Language region and language foreign signify integration mark local, national, and global. In general overall, landscape linguistics in Sampit No only functioning as means communication, but also as a medium of reconciliation social and formation identity collective in the middle public multicultural. Findings this expected give contribution for development theory landscape linguistics and policy public in post-conflict areas.

Keywords: *Landscape Linguistics, Identity Multicultural, Ethnography Critical, Post-Conflict, Sampit City.*

INTRODUCTION

Diversity culture is one of the characteristics main Indonesian society which becomes foundation identity national and reflected in various aspect life social (Banks & Banks, 2016; Kymlicka, 2011). Sampit City in Central Kalimantan is example real from diversity culture said, with presence Dayak, Banjar, Javanese, Madurese and Chinese ethnic groups who live side by side. As city multicultural , Sampit now show face the new one is more open and harmonious after going through times of conflict ethnicity in 2001 (Ma'rufah , 2020; Suryani, 2012). Reconciliation efforts social done through approach culture, education, and policy public that emphasizes values togetherness. This process make Sampit No only place stay various ethnicity, but also a symbol integration an increasingly growing culture strong. In the context of here it is, language in space public own role important as a medium of reconstruction identity social and cultural society. Therefore that, research about landscape linguistics in Sampit own relevance high academic and social levels.

Landscape linguistics or *linguistic landscape* refers to the use of language seen in space public, such as signboards, billboards, signs, and other visual media (Landry & Bourhis, 1997). Concept This has two functions main, namely function informative and functional symbolic. Function informative related with delivery message practical to society, such as instruction direction or information general. Function symbolic, on the other hand, is related with representation identity, ideology, and power in something community. In the context public multicultural, landscape linguistics load messages that reflect mark diversity and interaction

intercultural. Choice language used in the room public No only show who is speaking to who, but also ideology the underlying social Thus, the analysis landscape linguistics give understanding about dynamics social complex culture.

Study previously show that landscape linguistics own role strategic in reflect identity culture and politics an area. In Bali, for example, the use of Language local and foreign on public signs reflect interaction between modernity and preservation tradition local (Artawa et al., 2023). Meanwhile that, studies in Girona, Spain, show landscape linguistics as a symbolic arena for debate political identity (Byrne & Marcet, 2022). Coluzzi (2020) also emphasized that language in space public can become symbol inheritance culture at a time means integration social. However, some big study the focus on areas that are not own background behind conflict strong ethnicity. Therefore that, study towards Sampit City with context post-conflict offer perspective new about role Language in build harmony social.

Sampit City now display face new as city rich multicultural mark culture , after previously known Because conflict ethnic divide its people . Reconciliation efforts undertaken by the government area together public local emphasize values wisdom like *Huma Betang* and *Belom Bahadat* as base harmony social (Ramadhani, 2023). Values This emphasize equality, tolerance and solidarity between residents without look at background behind ethnicity. In this process, the language used in the space public play a role important as symbol integration and peace. Signboards, advertisements, and billboards containing various Language regional, national, and foreign reflect plurality current identity accepted in a way open. With thus, the landscape linguistics in Sampit become reflection change social from conflict going to harmony.

Study on landscape linguistics in context post-conflict give dimensions new for study multiculturalism and language. Research previously in Kuala Lumpur show use Italian as symbol modernity and prestige (Coluzzi, 2017). Meanwhile that, a study in Asmara, Eritrea, highlights role policy Language in form identity collective society (Kroon, 2021). However, studies linking landscape linguistics with reconciliation post-conflict still seldom carried out, especially in Indonesia. Sampit, with history conflict ethnicity and its reconciliation process, offering unique context for understand how language in space public reflect transformation social. Therefore that, research This expected can give contribution significant theoretical and practical.

Focus study This is analyze How landscape linguistics in Sampit City represent identity multicultural public post- conflict analysis directed at the messages contained in nameplates , billboards and symbols public others . Representation identity multicultural covers use Language regional, national, and foreign in context social certain. Choice language used in the room public seen as symbol integration culture that emphasizes equality and inclusivity. In addition, research This study How Language functioning as bridge between the past full of conflict and the harmonious present. With Thus, research This take pictures transformation Sampit become known city Because riches multicultural.

Through analysis this research expected can give understanding deep about connection between language, identity, and reconciliation social. In a way theoretical, research This enrich study about landscape linguistics, multiculturalism, and anthropology linguistics in context post-conflict. In practical, results study can used as base formulation policy supportive public integration social in multicultural areas. Government regions, academics, and society wide can utilise findings study This For strengthen harmony social in Sampit and other areas with

background behind similar. With Thus, research This No only contribute to development knowledge knowledge, but also on effort real build an inclusive and peaceful society.

LITERATURE REVIEW

Study of landscape linguistics has develop rapidly since draft This first introduced by Landry and Bourhis (1997). They emphasize two functions main landscape linguistics: function informative that conveys message practical to society, as well as function symbolic that reflects identity social, political and cultural community. Initial study they in Canada show How choice language on public signs reflect relation power between group speaking English and French. Findings This open road for Lots research in various context multilingual in the world, especially for understand connection between language, identity and power in space public (Shohamy & Gorter, 2009).

Various study Then develop draft landscape linguistics for explore issues social and cultural. In Bali, Artawa et al . (2023) found that use Language local, national, and foreign on hotel and restaurant signs show interaction between globalization and preservation culture local. Meanwhile the, Byrne and Marcet (2022) in his research in Girona, Spain, showed that landscape linguistics can become a political arena symbolic, where the messages about identity and aspirations independence displayed in the room public. In Malaysia, Coluzzi (2020) found that use Italian in landscape linguistics cities big become symbol prestige and modernity, although No Lots a truly human society use Language them.

In addition, research in Africa provides different perspectives. Jimaima and Banda (2021) in Zambia found that landscape linguistics reflect practice complex multilingualism, where languages local, national, and international each other interact in context history colonialism and modernity. In Eritrea, Kroon (2021) shows that policy Language government influence identity collective public through domination Language official in the room public, often at the expense of Language minority. Results study This show that landscape linguistics No only reflect reality social , but also can used For negotiate identity , power , and memory collective public. In Asia, research about landscape linguistics Lots carried out in the area multilingual such as Hong Kong, Bangkok, and Seoul. Huang (2022) found that Language English often used in Hong Kong universities for positioning student as global citizens, while in Bangkok, Wu and Techasan (2019) showed that the Chinese on the signs in Chinatown works as symbol inheritance culture in the middle modernization city. Research in Korea by Tan and Tan (2015) revealed tension between Language English as symbol internationalization and Korean language as symbol identity national. This is show that choice language in space public often loaded with meaning ideological and political.

However, some big study the carried out in a relatively small area stable in a way social and political. The study of landscape linguistics in context post-conflict is still very limited, especially in Indonesia. Research by Halim and Sukamto (2023) in South Sulawesi, for example, is more Lots focus on visibility Language local in landscape linguistics without link it with dynamics conflict or reconciliation social. Therefore there it is need For explore How landscape linguistics can play a role in build return harmony social in the community that ever experience conflict ethnicity.

Study this make an effort fill in gap the with focusing on Sampit City, Central Kalimantan, which has history conflict ethnicity between Dayak and Madurese tribes. Different with study previously, the study This No only see Language as tool communication, but also

as symbol reconciliation social and identity multicultural post-conflict. With blend theory landscape linguistics (Landry & Bourhis, 1997), multiculturalism (Kymlicka, 2011; Parekh, 2000), and anthropolinguistics (Duranti, 2015), research This give perspective new about How language in space public play a role in transformation social from conflict going to harmony.

METHODOLOGY STUDY

Research Design

Study This use ethnography critical as approach main. Different with ethnography traditional which focuses on description culture, ethnography critical emphasize analysis to structure power, ideology, and injustice that influence practice culture (Madison, 2019). Approach This chosen Because the context of Sampit City which was once experience conflict ethnicity, so that required capable perspective reveal How language in space public reflects the process of reconciliation, resistance, and formation identity multiculturalism in society post-conflict .

Location and Time of Research

Study conducted in Sampit City, Central Kalimantan, as locations that have history conflict ethnicity However now transform become city multicultural. Research location covering public areas like center city, area education, facilities government, markets, places of worship, and public spaces commercial containing diversity language. Research done during six month, which includes stage pre-field, data collection, analysis, and validation findings.

Data source

Primary data sources in the form of signs linguistics (signboards, billboards, signs) public) and narrative social from citizens, figures community and officials government interviewed. Secondary data obtained from archives government, report policies, as well as study relevant previous about landscape linguistics, multiculturalism, and reconciliation social approach this allows researchers combining visual, verbal, and textual data in one framework analysis critical.

Data Collection Techniques

1) Observation participatory: Researcher observe room public for documenting text, symbols, and language used, all at once interact with citizens to understand the meaning behind landscape linguistics.

2) Interview in-depth: Done with inhabitant from various ethnicity, owner business and officials local for dig experience, perception, and interpretation they to change social post-conflict.

3) Visual and text documentation: Taking Photo nameplates, billboards and symbols public, as well as collect written data from archives policies and notes history conflict.

Instrument Study

Instrument covering notes field, guidelines semi- structured interviews, digital cameras, and maps of the research area. All instrument designed For catch dimensions linguistics, culture, and politics from landscape linguistics, according to with principle ethnography critical that combines observation empirical with analysis ideological.

Data Analysis Techniques

Data analysis using the Carspecken (1996) model in ethnography critical, including:

1. Record primary data details through observation and documentation.

2. Analyzing the meaning behind text linguistics and visual symbols, incl context history, social, and politics.

3. Identifying relation power and ideology that influence use language in space public.

4. Connect findings empirical with theory multiculturalism, landscape linguistics, and anthropolinguistics.

5. Composing a narrative critical that describes transformation Sampit City social from conflict going to harmony multicultural.
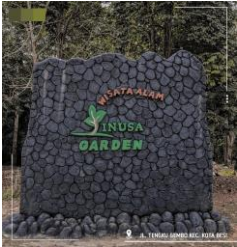
This research was conducted adhering to the principles of critical ethnography, which emphasize research ethics. Each informant was involved through an *informed consent mechanism. Consent was obtained* before data collection. Respondents' identities were strictly protected to ensure confidentiality and privacy. This study also considered cultural sensitivity at every stage of data collection and analysis. Beyond academic purposes, the research findings are expected to make a tangible contribution to empowering local communities in building an inclusive multicultural identity.

RESULTS AND DISCUSSION

The research results show that the linguistic landscape in post-conflict Sampit City reflects the process of social reconciliation, cultural integration, and the formation of multicultural identity. Based on 10 documentary photographs and 15 selected interview data, it is clear that language in public spaces functions not only as a means of communication, but also as an ideological symbol that signifies the openness, solidarity, and inclusiveness of society. The analysis was conducted using a critical ethnographic approach to uncover the relationship between language, power, and the reconstruction of social identity in public spaces. Here is the table 1 presenting the data on language use in Sampit linguistic landscape.

Table 1

No	Place Name	Language Used	Category	Image
1	Habaring Public Service Mall Hurung	Indonesian	Public Service	
2	D' Layar Resto	Indonesian, English	Restaurant	

3	Zia Store Sampit	Indonesian, English	Retail	
4	Little People	Indonesian, Regional Language	Restaurant	
5	Bath Stone	Indonesian, Regional Language	Tourism	
6	Sampit Port	Indonesian	Public Service	
7	Caffe ' Titik TBMU'	Indonesian, English	Restaurant	
8	' Bugis Campus ' Community Health Center	Indonesian, Regional Language	Healthcare	
9	Place 'Nusa Garden' Nature Tourism	Indonesian, Regional Language	Tourism	

10	Cafe ' Kampoeng Olien'	Indonesian, English	Restaurant	
11	Caffe ' Kampoe Culinary Brenzeel 48'	Indonesian, English	Restaurant	
12	Brother Abdul's stall	Indonesian, Regional Language	Restaurant	
13	RM. Mentaya	Indonesian	Restaurant	
14	Hotel 'Mercury'	Indonesian, English	Hotel	
15	Place eat cooking Middle Eastern special ' Syahyy '	Indonesian, Regional Language	Restaurant	

Based on the data in Table 1, it can be seen that that Indonesian dominates almost all room public in Sampit City post-conflict, especially at monuments, offices government, home sick, and banners official. This is showing role Indonesian as Language unity and tools communication main cross ethnicity. However, the language area such as Dayak, Banjar, Madurese, and Arab still present at the village gate, murals, and banners community, signifying effort preservation identity cultural in landscape linguistics city. Interestingly, the language foreign like English and Mandarin appear in the space commercial like Chinese cafes, hotels, and places of worship. The phenomenon This reflect influence globalization as well as openness Sampit to interaction culture international. In context *ethnography critical,* presence

Language foreign show that room public become a negotiation arena identity, where the value local, national, and global are interconnected interact form face new an inclusive city. In overall, use language in space public Sampit No only own function informative (instructions) directions, place names), but also functions symbolic (identity, reconciliation, integration) social). Findings This in line with theory *linguistic landscape* Landry & Bourhis (1997) who mention that language in space public load message ideological and representational identity collective public.

Table 2: Summary of Interview Results about Representation Identity Multiculturalism in Sampit City Post-conflict

No	Informant	Speech Key (Translated)	Symbols /Writing in Public Spaces	Socio-Cultural Meaning	Interpretation
1	ASN	"Habaring" Hurung in the office That principle our work."	Banners & buildings government	Local language as identity peace	Legitimacy symbolic mark togetherness inhabitant
2	Teacher	"Monument Peace That reminder history together."	Monument Peace	Language as memory collective	Reconstruction memory social post-conflict
3	Public figure	"Symbol peace at the village gate pride."	Harmoni Village Gate	Language as consensus social	Symbol cohesion public cross ethnicity
4	Social Activist	"Peace mural unites child young cross ethnic."	Peace Mural on the wall city	Language as expression art peace	Participation arena generation young
5	Student	"This city Now friendly, see just all the writings are peaceful."	Slogans in the park city	Language as face new Sampit	City narrative multicultural
6	Madurese people	"Now the names Dayak, Madura, Banjar are side by side."	Business banners & signs	Language as sign inclusion social	Identity integration ethnicity in room public
7	Religious leaders	Peace writing used in all cross events faith."	Banner interfaith	Language as inclusive spiritual space	Coexistence religious and cultural values
8	Anthropology Lecturer	"Landscape linguistics This memory collective city."	Photos of murals & monuments	Language as archives social life	Representation memory city post-conflict
9	High school students	We made peace writing at school poetry."	School posters & murals	Language as a medium of education multicultural	character building-based room public
10	Women Activists	"We wrote message peace on the PKK banner."	Banner activity Woman	Language as symbol gender equality	Participation Woman in reconciliation
11	RT Head	"The 'Peace Village' Gate is the result deliberation inhabitant."	Village gate	Language as consensus inhabitant	Reconciliation through deliberation community
12	Teenager	"Mural three language in the cafe make city This life."	Multilingual mural in cafe	Language as expression	Post-conflict urban identity

				generation young	
13	Artist Local	"We use local writing at the exhibition art the streets."	Festival posters & murals	Language as art collective	Inclusion culture in room art
14	Lecturer of Sociolinguistics	"Public writing This negotiation power & identity."	Billboard government & city murals	Language as an ideological arena	Politics of representation in space public
15	Immigrant Citizens	"Local writing makes us feel accepted."	Village plaques & banners	Language as room integration social	Symbol reception social for newcomers

Based on documentation and interview data, it can be concluded that landscape linguistics of Sampit City post-conflict reflect the transformation process social from the former space loaded tension ethnicity become an inclusive multicultural arena. Indonesian remains dominant in the facility public like office government, home sick, and school, he emphasized his role as Language unifying. However, the presence of Language the Dayak, Banjar, Madura areas, as well as Language foreign like English and Mandarin on village gates, murals, banners cross faith, cafes, and cultural festivals show integration identity local, national, and global in room public. Findings This confirm three function main language in space public Sampit: function informative through nameplates and signs official, function symbolic through peace slogans and monuments reconciliation, as well as function participatory through murals and banners community initiated citizens. With thus, the landscape linguistics in Sampit No only convey message practical but also mediate reconciliation social, education multicultural, and formation identity collective in the city post-conflict This.

Function Informative in Landscape Linguistics

Function informative in landscape linguistics focus on the role Language as means communication practical in space public (Landry & Bourhis, 1997; Shohamy & Gorter, 2009). In Sampit City post-conflict, things This looks clearly on the office nameplate government, schoo, home sick, harbor, and facility general others in their entirety use Indonesian as Language main (Coluzzi, 2020). Use Language national this reflects policies that emphasize Indonesian as symbol unity and identity national (Artawa et al., 2023). Plaque "Habaring Hurung" in the Public Service Mall, for example, does not only give information about identity building, but also implies moral message about mutual cooperation as mark important in reconciliation social. With however, although function mainly nature practical, language in space the public also plays a role as an ideological medium that connects the state and society (Byrne & Marcet, 2022). The phenomenon This show that function informative and symbolic often intersecting in context multicultural post-conflict (Duranti, 2015). Language, therefore, does not Once fully neutral because always load dimensions social, political, and cultural (Gorter, 2006).

Domination Indonesian language on the facility education and health in Sampit confirm role Language as means universal communication for all inhabitant without look at background behind ethnic (Kroon, 2021). School nameplate, classroom service House sick, until banner education health use Language national so that information easily accessible public general. At Dr. Murjani Regional Hospital, for example, all sign pointer room written in Indonesian for ensure service inclusive and effective medical care. However, on some murals in schools, the

language area used For convey moral messages such as tolerance and peace (Wu & Techasan, 2019). This show that Language area Still own room representation, although function informative still dominated Language national. Diversity Language the enrich dimensions social the message conveyed and reinforces values multiculturalism (Artawa et al., 2023). With Thus, the function informative participate contribute to formation identity collective public post-conflict.

In the room commercial, such as markets, cafes, and restaurants, functions informative display phenomenon distinctive multilingualism (Coluzzi, 2017). Business name, menu board, and billboard promotion often use Indonesian, English, and sometimes Language area for convey information to diverse audience. For example, the D'Layar Resto and Bruynzeel Art Space signs add Language English for interesting consumer young and tourists domestic and overseas. Huang's research (2022) states that use Language English in the room Asian public reflects symbol modernity and mobility social. However, research by Byrne and Marcet (2022) also shows that domination Language foreign can bring up tension identity in space public. In Sampit, the election language in the sector commercial more nature pragmatic, balancing mark economic and cultural at a time maintain representation identity local (Shohamy & Gorter, 2009). With Thus, the function informative in space commercial participate strengthen image Sampit as city open multicultural to globalization (Jimaima & Banda, 2021).

In a way overall , function informative in landscape linguistics Sampit No only convey message practical , but also plays a role in reconciliation social and educational multicultural (Scollon & Scollon, 2003). Slogans such as "Peaceful Village" and "Habaring Hurung" in the room public load meaning double: as information identity location at a time invitation life harmony in the middle public compound. Findings This in line with study Artawa et al. (2023) in Bali, which showed that Language local on tourism signs functioning preserve identity culture besides convey information practical. In Girona, Spain, Byrne and Marcet (2022) found that landscape linguistics even can become a political arena symbolic that speaks aspirations ideological society. With Thus, the function informative in Sampit often overlap overlap with function symbolic and educational . Language in space public finally become means communication at a time formation awareness collective will importance peace and inclusivity social (Duranti, 2015; Ramadhani, 2023).

Function Symbolic in Landscape Linguistics

Function symbolic in landscape linguistics refers to the role language in space public for convey identity, ideology, and values culture community (Landry & Bourhis, 1997; Shohamy & Gorter, 2009). In Sampit City post-conflict, function This seen on the monument peace, themed mural peace, banner interfaith, and village gates containing message reconciliation social and harmony ethnicity. The language chosen for the symbols This No only give information, but also contains message ideological about peace and inclusivity (Byrne & Marcet, 2022). For example, *Habaring's writing Letters* on the building government symbolizes spirit of mutual cooperation as identity Dayak culture today become mark together public Sampit. This is show that language in space public can mediate the transformation process social post-conflict (Duranti, 2015). With Thus, the function symbolic help build image city as room harmonious and inclusive multiculturalism (Ramadhani, 2023). The phenomenon This in line with theory *indexicality* which states that Language always indexing context social and ideological the user (Silverstein, 2003).

In addition, the function symbolic seen in use Language region and religion in space public that emphasizes identity cultural public multiethnic Sampit (Coluzzi, 2020). Village gate featuring writing in Dayak, Madurese, and Banjar languages show confession on diversity ethnicity as identity collective public post-conflict. Banner interfaith which includes message tolerance in religious events also plays a role as means education public about importance life side by side in a way peace (Artawa et al., 2023). This in line with research in Bali which found that Language local on tourism signs functioning preserve culture at a time promote mark inclusivity (Artawa et al., 2023). With Thus, language in space public No only nature communicative but also ideological and cultural (Gorter, 2006). Representation multilingual This form face new Sampit as friendly city to plurality identity ethnicity and religion. Phenomenon This strengthen draft that landscape linguistics is negotiation arena identity in public multicultural (Shohamy & Gorter, 2009).

Next, murals and banners artificial public show that function symbolic No only come from policy government, but also from initiative inhabitant in a way participatory (Byrne & Marcet, 2022). For example, a mural that reads message peace in three languages in cafes and schools created by a community of youth and artists local as symbol reconciliation and expression art multicultural (Ramadhani, 2023). Concept *bottom-up signage* from Shohamy & Gorter (2009) is relevant here, where citizens become manufacturer meaning in space public, not just recipient message. Engagement public This reflect democratization room public through language used in a way creative and inclusive (Coluzzi, 2017). With Thus, the function symbolic contribute to empowerment public in build narrative city post- conflict phenomenon this also shows that language in space public mediate relation between government, society, and identity cultural (Scollon & Scollon, 2003). Active role inhabitant in create sign public confirm that function symbolic nature dynamic and participatory.

Lastly, the function symbolic in landscape linguistics of Sampit City post-conflict show connection close between language, memory collective, and reconciliation social (Duranti, 2015). Slogans such as *Peaceful Village* or *Habaring Hurung* No only convey message peace, but also function as archives social recording experience conflict and its recovery process (Byrne & Marcet, 2022). Findings This in line with research in Girona, Spain, which showed that landscape linguistics can become means political symbolic for speak out aspiration's community (Byrne & Marcet, 2022). In Sampit, the message peace in the room public facilitates formation identity collective new inclusive and multicultural (Artawa) et al., 2023). With thus, language No only nature practical, but also constructive reality social public post-conflict (Silverstein, 2003). Function symbolic this is what makes landscape linguistics as room negotiation values, identity, and ideology in the city post-conflict. Language in space public finally play a role as a medium of reconciliation that brings together past memories with future hopes (Duranti, 2015; Ramadhani, 2023).

Function Participatory in Landscape Linguistics

Function participatory refers to involvement active public in create and interpret text in space public (Shohamy & Gorter, 2009; Scollon & Scollon, 2003). In Sampit City post-conflict, things This seen from themed murals peace, village gates, PKK banners, and cultural festivals, some of which big community - initiated local, students, and organizations society. This process reflect that inhabitant No only recipient messages, but also producers meaning social in space public (Byrne & Marcet, 2022). For example, a mural with message peace in three language in schools and cafes initiated by a youth group as symbol reconciliation and harmony multicultural (Ramadhani, 2023). This show that room public become an arena for participation

democratic that allows all group public speak out aspirations they through language (Coluzzi, 2020). Involvement public this also strengthens draft *bottom-up signage*, where residents play a role active in form identity city (Shohamy & Gorter, 2009). With Thus, the function participatory contribute big in the reconciliation process social post-conflict.

In addition, the function participatory reflect transformation social from conflict going to harmony through language and symbols public (Durant, 2015). Installation gate written "Peace Village" results deliberation inhabitant is example real How public use room public for speak out commitment together to peace (Artawa et al., 2023). Banner interfaith made community religious confirm that room public can become means spiritual inclusivity in the city multicultural (Byrne & Marcet, 2022). With involvement various group ethnicity and religion, language in space public No only convey information , but also build bridge social between residents who previously separated by conflict (Ramadhani, 2023). Phenomenon This show that participation inhabitant in landscape linguistics capable create room dialogical where identity, ideology, and values culture negotiated (Coluzzi, 2017). This is in line with approach *critical ethnography* that looks at Language as an arena of power at a time empowerment (Madison, 2019). With Thus, the function participatory confirm importance involvement inhabitant in the reconciliation process social.

Next, participation public in create landscape linguistics show dimensions educational and cultural from language in space public (Shohamy & Gorter, 2009). In schools, murals and peace slogans were created with teachers and students become means education character about tolerance and togetherness (Artawa et al., 2023). At the level of community, arts festival multicultural blend Language regional, national, and global as form expression culture inclusive (Coluzzi, 2020). This process show that room public functioning as laboratory social where values multiculturalism learned , practiced , and disseminated in a way wide (Byrne & Marcet, 2022). With involving various group society, language in space public No only become tool communication but also an instrument education social post-conflict (Ramadhani, 2023). Phenomenon This confirm that participation inhabitant in landscape linguistics own impact transformative for formation identity collective city (Duranti, 2015). With Thus, the function participatory play a role important in strengthen awareness multicultural public.

Finally, the function participatory in landscape linguistics Sampit confirm that reconciliation social No only happening in the realm politics and law, but also in the space symbolic through language (Scollon & Scollon, 2003). With participation citizens, messages peace on murals, banners, and village gates artifacts mediating culture past memories and future hopes (Byrne & Marcet, 2022). Participation This allows creation identity an inclusive, democratic, and multi-vocal city where all group ethnicity own room equal representation (Coluzzi, 2017). In line with *indexicality* by Duranti (2015), language in space public No only pointing at an object or location, but also indexing values, ideology, and relationships social its people. With Thus, the function participatory show How Language can become a medium of empowerment at a time reconciliation post-conflict (Madison, 2019). Phenomenon This confirm that landscape linguistics No just visual space, but also a socio-political arena that involves interaction various actor in form identity city (Shohamy & Gorter, 2009).

CONCLUSION

Post-conflict Sampit City demonstrates that language in public spaces serves not only as a means of communication but also as a medium for identity formation, social reconciliation, and community participation. The informative function is evident in the dominance of

Indonesian in public facilities, conveying practical messages to all citizens. The symbolic function is evident in slogans, murals, and gates embodying values of peace and cultural inclusivity. Meanwhile, the participatory function is present through the active involvement of the community in creating public texts as a collective expression of harmony and togetherness. Overall, these three functions reflect Sampit's transformation from a conflict-ridden space to a peaceful and democratic multicultural city.

ACKNOWLEDGMENT

References

1) Artawa, I. K., Sudiara, I. N., & Paramartha, I. G. N. (2023). Linguistic landscapes in tourism areas: Multilingualism and cultural identity in Bali. *Journal of Language and Cultural Studies, 15*(2), 45–58.

2) Byrne, S., & Marcet, A. (2022). Political discourse and identity in linguistic landscapes: Evidence from Girona, Spain. *International Journal of Multilingualism, 19*(3), 327–343.

3) Coluzzi, P. (2017). Minority language visibility in the linguistic landscape of Kuala Lumpur. *Journal of Multilingual and Multicultural Development, 38*(6), 523–536.

4) Coluzzi, P. (2020). Language policy, multilingualism and linguistic landscapes in Southeast Asia. *Asian Studies Review, 44*(1), 1–18.

5) Duranti, A. (2015). *The anthropology of language: An introduction to linguistic anthropology* (3rd ed.). Wiley-Blackwell.

6) Gorter, D. (2006). Introduction: The study of the linguistic landscape as a new approach to multilingualism. *International Journal of Multilingualism, 3*(1), 1–6.

7) Huang, S. (2022). English in Asian linguistic landscapes: Globalization, identity, and language policy. *Asian Englishes, 24*(1), 55–70.

8) Jimaima, H., & Banda, F. (2021). Multilingual practices and the linguistic landscape in urban Zambia. *Language Policy, 20*(2), 185–203.

9) Kroon, S. (2021). Language policy and identity in postcolonial Africa: The case of Eritrea. *Journal of Language Policy, 10*(1), 34–49.

10) Landry, R., & Bourhis, R. Y. (1997). Linguistic landscape and ethnolinguistic vitality: An empirical study. *Journal of Language and Social Psychology, 16*(1), 23–49.

11) Madison, D. S. (2019). *Critical ethnography: Method, ethics, and performance* (3rd ed.). SAGE Publications.

12) Ramadhani, A. (2023). Local wisdom and multicultural values in post-conflict community development in Central Kalimantan. *Indonesian Journal of Social and Cultural Research, 12*(1), 88–102.

13) Scollon, R., & Scollon, S. W. (2003). *Discourses in place: Language in the material world*. Routledge.

14) Shohamy, E., & Gorter, D. (Eds.). (2009). *Linguistic landscape: Expanding the scenery*. Routledge.

15) Silverstein, M. (2003). Indexical order and the dialectics of sociolinguistic life. *Language & Communication, 23*(3–4), 193–229.

16) Wu, C., & Techasan, S. (2019). Linguistic landscape and cultural identity in Bangkok Chinatown. *Asian Journal of Social Sciences, 47*(2), 211–227.