

Integrating Kutai Malay Identity Into Global Citizenship Education Through Linguistic Landscape

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Abstract—This study examines the representation of Kutai Malay (KM) in school environments and how the linguistic landscape can be utilized as a medium for teaching KM while nurturing Global Citizen Education (GCE) values. Using a mixed-methods approach, the research documented and categorized 1,183 signs in public junior high schools according to language type (monolingual, bilingual, and multilingual) and contents that deliver GCE values. Focus group discussions with 16 KM language teachers were conducted to explore

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the integration of GCE principles into their teaching practices. The findings revealed a concerning representation of KM, comprising only 6.8% of the linguistic landscape, highlighting the urgency of utilizing this landscape as a medium for teaching and representing KM in schools. Although teachers are enthusiastic about incorporating GCE values into KM instruction, they encounter significant challenges, including limited resources and insufficient knowledge of GCE principles. Additionally, the integration of local wisdom, such as proverbs and traditional poetry, remains inadequate. Leveraging the linguistic landscape for teaching and preserving Kutai Malay is urgent. The study identifies limitations, including the underrepresentation of KM language in the schoolscape environment and a lack of local wisdom content in KM material, especially relating to the use of the school linguistic landscape as media for teaching KM and GCE. It recommends enhancing the representation of KM language in the school linguistic landscape and integrating GCE into teaching KM to empower students to embrace their cultural heritage, develop global citizenship skills, and foster inclusivity while preparing them for local and global challenges.

Index Terms—Global Citizenship Education, linguistic landscape, Kutai Malay, cultural identity, Indonesia

I. INTRODUCTION

In an increasingly interconnected world, nurturing global citizens who appreciate and embrace cultural diversity has become more imperative than ever. Global citizenship entails a comprehensive understanding of the interdependence of nations, along with an appreciation for cultural pluralism and an unwavering commitment to social justice, equality, and environmental sustainability (Radhouane & Maleq, 2020). This multifaceted approach incorporates moral, socio-political, and practical dimensions of citizenship, which are essential for creating a harmonious global society (Aydin et al., 2019). To effectively cultivate such citizens, it is crucial to develop competencies based on cosmopolitan values. These include a sense of responsibility toward the global community, an openness to diverse perspectives, and a commitment to compassion and empathy (Jooste & Heleta, 2016). Within this framework, educators play a vital role by fostering a global community characterized by democracy and multiculturalism, actively resisting forces that undermine cultural appreciation (Camicia & Franklin, 2011). Recognizing and valuing cultural diversity—while understanding the complex interconnections shaping these differences—are essential steps toward achieving educational objectives aligned with global citizenship (Lupinacci, 2017).

Integrating elements of local culture into educational practices enhances students' learning experiences and contextualizes their understanding of identity within a broader global framework (Sleeter & Zavala, 2020). Emphasizing local identity within Global Citizenship Education (GCE) aligns with UNESCO's framework, which highlights the significance of cultural diversity and local context in fostering global awareness and engagement. GCE is also closely linked to the Sustainable Development Goals (SDGs)—a comprehensive plan of 17 global objectives endorsed by 193 UN member states aimed at promoting human well-being, environmental sustainability, peace, and global partnerships, with a key target focusing on equipping all learners with the knowledge and skills for sustainable development by 2030 (UNESCO, 2015). This study specifically investigates the potential of the linguistic landscape as a pedagogical tool to incorporate the Kutai Malay (KM) identity into GCE for junior high school students in Kutai Kartanegara, addressing concerns about the preservation of local languages in light of Indonesia's capital relocation (Government of the Republic of Indonesia, 2022; Bety et al., 2023).

The KM language confronts significant challenges, including the marginalization of its speakers, the dominance of the Indonesian language, and the impacts of globalization and migration (Budiarta, 2019). Data from the Central Statistics Agency (BPS) reveals a concerning decline in regional language usage among youth, which has dropped to 68.04%, accompanied by a notable increase in the use of Indonesian at home (31.81%) (BPS, 2021). This trend signifies a waning interest in regional languages, as younger generations increasingly prefer Indonesian for socialization. Furthermore, studies indicate that regional languages receive inadequate attention in educational and community contexts (Andriyanti, 2019; Yoniantini, 2021; Riani et al., 2022), which has led to an educational landscape predominantly dominated by Indonesian. In response to these challenges, local authorities have designated KM as the second official language alongside Indonesian in IKN and have integrated it into local curricula for early childhood and secondary education to protect its linguistic heritage (Lilianto, 2022). Promoting the KM language is crucial for fostering a regional identity that reflects Indonesia's multicultural society, particularly in the context of IKN's significance. This research seeks to explore the representation of multilingualism within school linguistic landscape and examine how linguistic landscape can be utilized to teach the KM language while enhancing Global Citizenship Education (GCE) in junior high schools across Kutai Kartanegara regency, East Kalimantan, Indonesia.

The concept of linguistic landscape (LL) refers to the visibility of languages in public and commercial signage within a specific territory, reflecting the sociocultural dynamics among various language groups (Landry & Bourhis, 1997; Maraf & Osam, 2022). LL can be categorized into micro forms, which involve linguistic units such as words and sentences, and macro forms that encompass monolingual, bilingual, and multilingual expressions (Gorter, 2006).

Research on LL has gained traction in educational contexts, particularly concerning schoolscales, or the environment within schools that includes both written and oral communications, and how they shape the power dynamics among languages (Brown, 2012; Dressler, 2015). For instance, Brown highlighted how schoolscales represent the varying

authority of languages in educational settings. Szabó (2015) expanded on this idea by focusing on the visual and spatial organization of these environments, including signage and furniture arrangements. A variety of studies have explored LL in educational contexts, including bilingual programs and dedicated language initiatives (Gorter et al., 2021; Gorter, 2018). Shang and Xie (2019) emphasized the significant role of LL in English as a Foreign Language (EFL) teaching, noting that effective signage in schools can facilitate language acquisition. Similarly, Ying (2019) investigated how LL influences students' learning experiences, indicating that even inadequately executed English signage can enhance the environment for language learning. Moreover, Algryani and Syahrin (2021) demonstrated that incorporating LL enhances literacy and critical thinking skills within EFL instruction. In another study, Dumanig and David (2019) revealed how LL can improve students' vocabulary and grammatical knowledge. The integration of LL into educational settings, particularly in teaching EFL, has also been explored through project-based learning frameworks (Solmaz & Przymus, 2021).

The relevance of LL in Indonesia is supported by studies conducted by Andriyanti (2019), Sumarlam et al. (2019), Yoniartini (2021), and Riani et al. (2022). Andriyanti (2019) examined the use of language in outdoor media within schools in Yogyakarta, while Yoniarti (2021) studied similar themes in Mataram. Sumarlam et al. (2019) discussed diverse linguistic practices in Malang City, where languages serve both informative and symbolic purposes. Riani et al. (2020) focused on the Javanese language's presence in outdoor school media in Yogyakarta. These studies emphasize the importance of examining language use in educational contexts, particularly in multi-ethnic societies, as they reveal underlying social and ideological factors.

Beyond its pedagogical applications, LL also significantly influences students' identities (Pakarinen & Björklund, 2017). Incorporating local languages into linguistic landscape reinforces cultural identity and instills pride among speakers, especially those from marginalized groups (Dagenais et al., 2016). LL serves as a tool for constructing identity, validating cultural heritage in multilingual contexts, and fostering a sense of belonging (Landry & Bourhis, 1997). When educational institutions display languages representative of their student populations, they create inclusive environments that honor students' cultural backgrounds (García & Wei, 2014). By promoting linguistic diversity, educators can enhance students' awareness of their roles in a multilingual society, thereby enriching their identities in a globalized world (Piller, 2017).

Building on this understanding, the study examines the representation of Kutai Malay (KM) —a regional language in Indonesia—within the buffer area of the nation's new capital (IKN). Focusing on junior high schools in Tenggarong District, where local authorities are piloting KM instruction, the research investigates how the linguistic landscape can amplify KM's visibility while nurturing students' cultural pride and global citizenship values. This localized exploration responds to broader calls for integrating marginalized languages into educational spaces, ensuring their preservation and empowering communities amid rapid sociopolitical changes, such as Indonesia's ongoing capital relocation.

II. METHODOLOGY

This study examines linguistic landscape (LL) and the integration of Global Citizenship Education (GCE) values in teaching the Kutai Malay language within junior high schools in the Tenggarong, Loa Kulu, and Loa Janan Districts of Kutai Kertanegara Regency, East Kalimantan, Indonesia. Conducted from April to May 2024, the research began with an analysis of the LL of 11 public junior high schools. The main goals were to map the linguistic diversity present in these environments, assess the visibility of the Kutai Malay language, and evaluate how GCE values are woven into school settings.

Using observation and documentation methods, the study primarily focused on outdoor signage as a medium for linguistic analysis, aligned with Backhaus's (2006) definition of signs as texts in public spaces. The initial data collection yielded 1,255 entries, which were subsequently reduced to 1,183 due to duplicates and illegible signs. The data was categorized by language type: monolingual, bilingual, and multilingual signs, based on frameworks by Gorter (2006) and Backhaus (2006). Furthermore, the data was analyzed thematically according to various GCE themes such as Human Rights Education, Respect for Diversity, and Sustainability. This thematic analysis offered valuable insights that informed focus group discussions for the study.

In the second phase of the study, a focus group discussion (FGD) was organized with 16 Kutai Malay language teachers from selected junior high schools, scheduled for May 2024. The main objective of the FGD is to make lesson plans that integrate Global Citizenship Education (GCE) values into Kutai Malay teaching by utilizing the linguistic landscape as a pedagogical tool.

Before the FGD, questionnaires were distributed to assess teachers' understanding of GCE values and their current practices in incorporating these values into their Kutai Malay instruction. The responses mapped teachers' knowledge and informed the development of socialization materials for the FGD. During the session, participants discussed GCE principles and practical applications of the linguistic landscape in their teaching methods.

Team members facilitated the FGD, acting as resource personnel and moderators to guide discussions. They encouraged teachers to explore local wisdom in the KM language through cultural expressions, such as rhymes, slogans, proverbs, and poems that embodied GCE values. Teachers then collaborated in groups to design lesson plans integrating GCE principles using the linguistic landscape.

All FGD activities were documented through recordings and transcriptions for thorough analysis. The outcomes of the discussions, including crafted lesson plans, were captured on video and authenticated in teaching plan documents, supporting the development of a teaching supplement module that embedded GCE values within the Kutai Malay curriculum.

III. FINDINGS

A. Displayed Languages and GCE in the Schoolscape

An analysis of 1,165 outdoor school displays—including entrance gates, school nameplates, outdoor bulletin boards (both teacher and student-generated), and classroom doors or windows—highlights a rich tapestry of linguistic diversity. The findings convey the presence of monolingual, bilingual, and multilingual signs, as shown in Table 1.

TABLE 1
TABLE CO-EXISTENCE OF DISPLAYED MULTILINGUAL

Language	Monolingual	Bilingual	Multilingual	Sum	Percentage
Indonesian	594	200	25	819	69.2%
English	78	122	20	220	18.6%
Bugis	6			6	0.5%
Kutai Malay	20	44	16	80	6.8%
Javanese	6	2		8	0.7%
Arab		20	7	45	3.8%
Sanskrit		3	2	5	0.4%
Total	704 (60%)	391 (34%)	70 (6%)	1183	100%

The study found that monolingual signs comprise 704 entries (60%), with Indonesian being the most prevalent at 594, followed by English 78 and Kutai Malay 20. Bilingual signs are 391 instances (34%), predominantly featuring Indonesian with English (200), followed by English with Kutai Malay (44). Multilingual signs are 70 (6%), with combinations of Indonesian, English, and Kutai Malay. Notably, Kutai Malay ranks third in linguistic prevalence, highlighting its significance in this multilingual context. Some signs display Kutai Malay first in combinations, like Kutai Malay-Indonesian-English.

The displays of language on monolingual, bilingual, and multilingual signs are as follows.



Figure 1. Monolingual



Figure 2. Bilingual



Figure 3. Multilingual

(a). Figure 1 (Monolingual)

This sign, designed by students, presents the Kutai Malay phrase *wadah mbasoh tangan* “the place to wash hands”. Crafted onto a wooden board shaped like a cutting board and affixed to a building pillar, it denotes a designated area for handwashing. Created during the COVID-19 pandemic, this sign serves as a vital reminder for students and teachers to practice proper hygiene before entering the school premises.

(b). Figure 2 (Bilingual)

Another student-generated sign displays a dual-language appeal featuring Kutai Malay and Indonesian. The top line states *Ayok Etam jaga kebersihan lingkungan Etam dari sampah biar mencegah banjir*, followed by its Indonesian translation, *Ayo kita jaga kebersihan lingkungan kita dari sampah biar mencegah banjir* (both mean “Let’s keep our environment clean from rubbish to prevent flooding”). Affixed to the outer wall of a classroom in the school garden, this sign implores the school community to preserve cleanliness, thereby preventing the exacerbation of flooding.

(c). Figure 3 (Multilingual)

This sign has been prepared by teachers and incorporates Indonesian, English, and Kutai Malay. The top line states *PINTU HARAP TUTUP KEMBALI* in Indonesian; this is followed by "PLEASE CLOSE THE DOOR" in English and *TUTUP PINTU LAWANG BALIK* in Kutai Malay. Displayed on the library door, this notice serves as a courteous reminder to maintain a tranquil environment, crucial for focused reading.

B. Global Citizenship Education (GCE) Values on Linguistic Landscape in Schoolscape

In total, 683 signs communicate Global Citizenship Education (GCE) values, categorized as follows: Human Rights Education (248 signs, 36%), Conflict and Peace (31 signs, 5%), Respect for Diversity (136 signs, 20%), Globalization and Social Justice (88 signs, 13%), and Sustainability (180 signs, 26%). These GCE messages strategically populate various locations within the school environment, including courtyards, gardens, stairwells, and exterior classroom walls.

However, despite this distribution, the representation of Kutai Malay (KM) in these signs remains limited. As noted earlier, KM accounts for only 6.8% of the linguistic landscape, and its integration into GCE messaging is particularly sparse. Few signs incorporate KM language to articulate GCE values rooted in local Kutai Malay wisdom, such as proverbs (*pantun*), traditional poetry (*syair*), or cultural narratives. This gap highlights a missed opportunity to align global citizenship principles with localized cultural knowledge, weakening the potential for students to connect GCE values to their linguistic and cultural heritage.

Some displays of GCE signs are as follows.



Figure 4. Human Rights Education

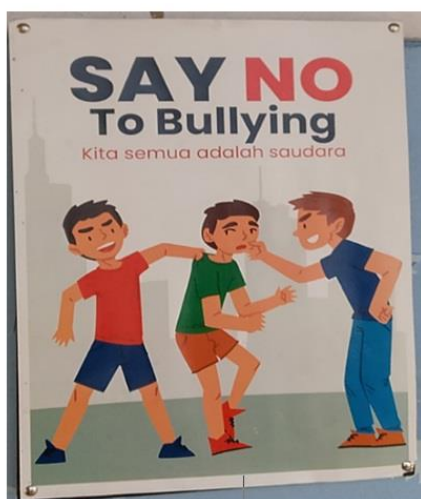


Figure 5. Conflict and Peacebuilding

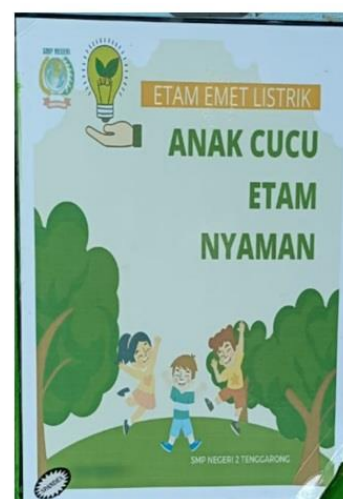


Figure 6. Sustainability

(a). Figure 4 Human Rights Education

This poster, made of paper, is displayed on the outer wall of the classroom. The Indonesian monolingual sign states *Kami Datang Untuk Belajar* “We Come to Learn” and *Kami Pulang Bawa Ilmu* “We Go Home Gaining Knowledge”, both embodying Global Citizenship Education (GCE). It highlights the right to education and encourages individuals to use their knowledge to improve their lives. In schools, this promotes awareness of global and local issues pertaining to justice, equality, and social responsibility, urging students to become active, responsible citizens who advocate for human rights. Though the sign's colors are fading, its motivational illustrations remain, encouraging students to engage in their studies and apply their knowledge.

(b). Figure 5 Conflict and Peacebuilding

This bilingual poster, displayed on an outer classroom wall, states in English, “Say no to bullying,” followed by the Indonesian *Kita semua adalah saudara*, or “We are all brothers” in English. It addresses the theme of Conflict and Peacebuilding, emphasizing that bullying is a destructive conflict with lasting negative effects. Rejecting bullying helps create a safe, inclusive environment and fosters empathy, solidarity, and communication skills among students—essential for overcoming differences and promoting peace. By raising awareness of bullying’s impacts, Global Citizenship Education (GCE) encourages constructive actions to respect everyone’s dignity, contributing to long-term peacebuilding. Illustrations on the sign depict children bullying another, reinforcing its anti-bullying message as a call to action.

(c). Figure 6 Sustainability

This Kutai Malay monolingual poster is affixed to the outer classroom wall and features two rows of text: *Etam emet Listrik* “We save electricity” and *Anak cucu etam nyaman* “Our children and grandchildren save”. The sign promotes sustainability within Global Citizenship Education (GCE), emphasizing the need to preserve the environment for future generations. By encouraging electricity conservation, it teaches students to contribute to environmental protection and

reduce impacts on climate change. The sign illustration of children playing in a green park symbolizes a safe, sustainable environment, reinforcing the message of global awareness and social responsibility.

The prominence of Indonesian in monolingual, bilingual, and multilingual signs reflects its status as the national and official language, while English holds the position of an international language. Kutai Malay, as a local language, ranks third, comprising a concerning 6.8% of the signs. Based on the findings, Indonesian predominates in landscape linguistic signs within the school environment. This prevalence is rooted in the official status of Indonesian, as established by Law No. 24 of 2009, which mandates its use in educational settings (Government of the Republic of Indonesia, 2009). Nonetheless, the success of Indonesian in educational environments raises concerns regarding the increasing marginalization and potential endangerment of regional languages, exemplified by the case of the Javanese language (Harwati, 2020). In this context, the Kutai Malay language also appears to be facing marginalization, as evidenced by existing data indicating that it comprises only 6.8% of the linguistic landscape.

C. Focus Group Discussion on Linguistic Landscape

Before the Focus Group Discussion (FGD), questionnaires were distributed to assess 16 Kutai Malay teachers' understanding of the linguistic landscape approach and integration of Global Citizenship Education (GCE) values. Results indicated limited knowledge of GCE, with only 5% of the teachers being aware of it and 85% having no knowledge of GCE whatsoever. Nevertheless, around 80% recognized the language signs in their school environment but were generally unfamiliar with the concept of linguistic landscape and its application in their teaching. These findings set the stage for the subsequent discussions during the FGD, highlighting the need for increased awareness and training in these areas.

The FGD was structured into three distinct sessions. In the first session, a facilitator from the team introduced the concept of linguistic landscape. The facilitator explained that linguistic landscape refers to the use of signs displayed in public spaces, including writing, symbols, and icons that represent language usage in society. It is essential for teachers to understand this concept, as the elements of linguistic landscape can reflect the cultural identity and language of local communities. This foundational knowledge enables teachers to explore the potential of local languages and integrate them into their teaching practices. Furthermore, the facilitator discussed how linguistic landscape are vital for preserving regional languages and cultures, especially considering globalization and its impact on local identities.

To illustrate these concepts, the facilitator presented real-life examples of linguistic landscape within the school environment, showcasing local languages in use. These examples were crucial for helping teachers analyze how local languages function in their immediate surroundings. Additionally, the facilitator provided guidance on methods for collecting and analyzing linguistic landscape, such as taking photographs or conducting interviews with native speakers. This approach allows teachers to investigate the social and cultural contexts in which local languages are used. The session concluded with a discussion segment, allowing participants to engage with the material more deeply.

In the second session, the facilitator shifted focus to Global Citizenship Education (GCE). The facilitator defined GCE as an educational approach designed to equip students with an understanding of their rights and responsibilities as global citizens. Key values of GCE include Human Rights Education, Conflict and Peace, Respect for Diversity, Globalization, Social Justice, and Sustainability. Teachers were encouraged to incorporate the linguistic landscape approach into their local language instruction, highlighting how this integration can enhance students' understanding of the relationship between language, identity, and cultural diversity. The facilitator presented several examples of local language (Kutai Malay) signs that embodied GCE values, further illustrating this connection. This alignment with GCE's multidimensional framework is reinforced by its focus on integrating cognitive, socio-emotional, and behavioral learning outcomes. As outlined in UNESCO's publication "Topics and Learning Objectives" (UNESCO, 2015), GCE extends beyond cognitive learning to encompass non-cognitive aspects, such as fostering empathy, ethical reasoning, and active participation in addressing global challenges. The expected learning outcomes are outlined below:

(a). Cognitive Dimension

The aim of cognitive learning is for learners to acquire knowledge, understanding, and critical thinking skills concerning global, regional, national, and local issues, as well as the interconnections and interdependencies among nations and populations. The specific outcomes comprise:

1. Learners gain knowledge and understanding of local, national, and global issues, alongside the relationships and dependencies among different countries and populations.
2. Learners develop critical thinking and analytical skills.

(b). Socio-Emotional Dimension

The objective of socio-emotional learning is for learners to cultivate a sense of humanity towards others, share values and responsibilities, and develop empathy, solidarity, and respect for diversity and differences. The specific outcomes are:

1. Learners exhibit a sense of humanity towards others, sharing values and responsibilities based on human rights.
2. Learners develop attitudes of empathy, solidarity, and respect for diversity and differences.

(c). Behavioral Dimension

The aim of behavioral learning is for learners to act effectively and responsibly at the local, national, and global levels to contribute to a more peaceful and sustainable world. The specific outcomes are as follows:

1. Learners act effectively and responsibly at local, national, and global levels to create a more peaceful and sustainable world.
2. Learners cultivate the motivation and willingness to take necessary actions to achieve a more peaceful and sustainable world.

By integrating cognitive, socio-emotional, and behavioral dimensions, GCE fosters individuals who understand global challenges, embody empathy and ethical values, and take actionable steps to address inequities—preparing them to contribute meaningfully to both local communities and the globalized world.

Teachers were provided with practical guidance on integrating linguistic landscape and Global Citizenship Education (GCE) values into their local language teaching. They learned to use project-based techniques, such as having students document signs reflecting GCE values in their environment. Students could conduct surveys in their communities and create presentations showcasing local languages alongside encountered GCE values (Ben-Rafael et al., 2006). To enhance this approach, teachers were organized into five groups, each tasked with designing teaching plans and materials for Kutai Malay that incorporated a specific GCE value through the linguistic landscape approach, with support from the facilitator. These collaborative efforts yielded five notable outcomes tied to GCE themes. Below are examples of lesson plans addressing Conflict and Peace and Sustainability themes.

D. The Lesson Plan of Conflict and Peace Theme

First, the teacher begins with a pre-activity phase to introduce the Conflict and Peace theme. The teacher initiates the session by greeting the students, checking their attendance, and leading a group prayer. Following this, students are presented with the relevant competencies and learning objectives, accompanied by prompting questions, such as, “How can we prevent conflict and foster peace?”

Next, students watch a video presentation about historical conflicts in Indonesia. Afterward, they are guided to take turns answering questions to reflect on the video’s content. Once the pre-activity discussion concludes, the teacher transitions to the core activities: 1) students are organized into groups of 4-5 members; 2) the teacher displays a KM-language slogan and poem related to the video’s themes, prompting students to analyse and discuss their meanings, cultural relevance, and connection to conflict resolution.

The popular slogan in KM is *Berkumpul Etam Bisa, Behambur Etam Binasa* and its translation in Indonesian *Bersatu Kita Teguh, Bercerai Kita Runtuh* “United We Stand, Divided We Fall”.

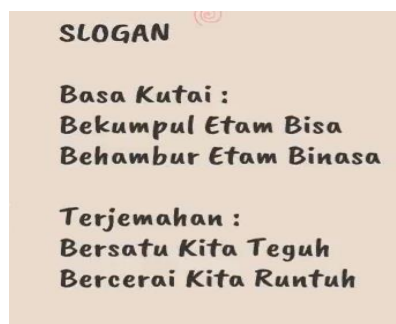


Figure 7. A Popular Slogan in Both Kutai Malay and Indonesian

The slogan emphasizes the need for unity as a strength in facing challenges together. Unity fosters collaboration and solidarity among individuals and communities, creating resilience against conflict. In contrast, division can weaken society and increase the potential for conflict and violence. This slogan also encourages dialogue and listening to differing opinions, which are crucial for fostering understanding and reducing tensions. By building a strong collective identity within diversity, this slogan underscores that togetherness is key to creating a peaceful and prosperous society.

Next, the teacher presents a poem as material for discussion with the students. The title of the poem is *Segenggam Jasa Pahlawan* “A Handful of Heroes' Deeds”.

PUISI "Segenggam Jasa Pahlawan" Basa Kutai : Temor Nitis Peloh ngan darah Besatu mandik jua hancur Derita mandik kesudahan di benua etam Perang hebat di medan perang Pelor begasak lawani buluh Harga mati njadi bukti Benua ni dah jadi hantu di hati Betis benanah jaoh melangkah Tangan bedarah kuat bejawat Nama Indonesia jadi panjarnya Harga diri mandik ada lagi Awak jentik hatiku sampai kurasa pedeh Ada sumpahnya mandik biasa Nyawa lainan pada toroknya	A Handful of Heroes' Deeds Kutai Malay Melt Sweat and blood, they flow as one, In struggle's grip, the weak are done. Long cries echo through the flood, Great guerrillas rise from mud. Bullets clash with bamboo's might, Freedom's price, a testament bright. This land has turned into a heartless beast, Sore feet tread where hopes have ceased. Bloody hands, they grip so tight, Indonesia's soul, a desperate fight. Dignity, let it slip away, In the shadows, we must stay. You pierce my heart, fill it whole, A vow unbroken, a sacred goal. Life is more than the burdens bear, In unity, we find our prayer.

Figure 8.

The poem depicts the sacrifice and struggle of heroes in achieving independence, with strong imagery of sweat and blood flowing. In this poem, the author highlights unity in the fight against violence, as well as the impact of conflict that has turned this land into a monster. Despite the pain and suffering, there is also hope and a vow to continue fighting for the dignity and self-worth of the Indonesian nation. This poem reflects important values in peace education and global awareness, inviting readers to contemplate the meaning of sacrifice and the significance of unity in facing challenges.

Students and teachers discuss the content of the slogan and the poem. Following this, the students are assigned by the teacher to create slogans or a poem related to conflict and peace. The next step, the students take turns presenting their group's work, after which other groups provide feedback. The teacher assigned students a project to create posters featuring their original Malay Kutai slogans and poems, accompanied by Indonesian translations, which will be displayed in outdoor school display boards during the next class session. In the concluding segment of the lesson, the teacher guided students through a collaborative review of the key concepts covered, followed by a reflective discussion on the learning experience. This reflection emphasized the interplay between MK language use, cultural expression, and the integration of Global Citizenship Education (GCE) values, reinforcing the lesson's focus on linguistic diversity, peace, and conflict resolution.

E. The Lesson Plan of Sustainability

The learning scenario on the theme of sustainability begins with an introductory activity, followed by main activities and a concluding segment. The material taught consists of a *pantun* and a poem in the Kutai Malay language. *Pantun* is an old and extensive Malay poem known in many languages and ethnicities throughout Indonesia. The most general characteristic is that *pantun* consists of four lines (when written), also known as a stanza in the theory of literature, having each line/stanza pattern of a-b-a-b or a-a-a-a. *Pantun* for Malay people has been used in all aspects of life, including *pantun*-based traditional songs. The most frequently appearing Malay *pantun* couplets are the plant, fruit, region, river, animal, natural formation (mountain, hill, river, cliff), and daily activities (Andari & Suharto, 2020).

The teacher begins the lesson by showing a video about natural disaster floods. Next, the teacher engaged the students in a question-and-answer session regarding the content of the video. The teacher then provides examples of *pantuns* related to environmental conservation.

TABLE 2
A KUTAI MALAY POEM AND ITS ENGLISH TRANSLATION

No	<i>Pantun</i>	Translation
1	<i>Kadang sesuatu dari angan-angan</i> <i>Diwujudkan dengan mandiri</i> <i>Ayok etam jaga lingkungan</i> <i>Biar lingkungan etam berseri</i>	From dreams we bring our visions true, With independence, we can break through. Let's protect our environment with care. So in beauty, our world may share.
2	<i>Patong batu jangan di pahat</i> <i>Biar ndik cepat bekarat</i> <i>Jika lingkungan etam sehat</i> <i>Sumber penyakit alan tersikat</i>	Don't carve the stone; let it stay whole. So, it won't rust; that's the goal. When our environment is clean and bright, We'll keep diseases far from sight.

The teacher then explains that the two *pantuns* align with the theme of sustainability as shown in Table 2. The first *pantun* highlights the importance of environmental stewardship and collective responsibility in protecting natural resources, promoting a vision for a sustainable future. The second *pantun* emphasizes preserving natural resources and the connection between a healthy environment and public health, advocating for proactive actions that contribute to

societal well-being. These *pantuns* encourage individuals to take responsibility for their environment and adopt sustainable practices, reflecting the values of Global Citizenship Education (GCE).

The teacher divides students into groups of five and guides them in composing two to three environmentally themed *pantuns* (traditional Malay poems). After drafting, students present their *pantuns* and respond to peer feedback, refining their work collaboratively. The teacher then assigns a project for students to design posters featuring their revised *pantuns*, which will be displayed on classroom and school bulletin boards during the next session. To conclude, the teacher facilitates a reflective discussion, inviting students to share insights on the lesson's themes—environmental sustainability, cultural expression, and the role of feedback in creative processes.

The two scenarios employ a linguistic landscape approach to teaching Kutai Malay (KM) while embedding Global Citizenship Education (GCE) values tied to conflict resolution, peacebuilding, and sustainability. However, these initiatives face challenges, including limited pedagogical strategies and scarce KM-specific materials, which constrain the curriculum's depth and cultural relevance. To address these gaps, educators should prioritize developing interdisciplinary resources that blend KM language instruction with community engagement, creating authentic cultural contexts for learning. Additionally, fostering student agency through hands-on projects (e.g., creating bilingual signs or digital stories), collaborative problem-solving, and peer presentations can deepen learners' connection to KM's cultural significance. Integrating technology—such as apps for documenting linguistic landscape or platforms for virtual exchanges—could further enhance engagement and critical understanding of KM's role in local and global contexts.

IV. DISCUSSION

This study underscores the critical need to integrate Kutai Malay (KM) linguistic identity into Global Citizenship Education (GCE) through the linguistic landscape of school environments. Despite KM's presence in monolingual, bilingual, and multilingual signage, its representation remains disproportionately low (6.8%), overshadowed by Indonesian (national) and English (international) languages. While GCE values are embedded in school signage across language types, KM's role in conveying these values is minimal. Notably, local wisdom forms—such as proverbs (*pantuns*), poetry, songs, slogans, and philosophies—are conspicuously absent. Some schools lack KM signage entirely, relying solely on Indonesian, despite evidence that KM's presence in educational spaces strengthens cultural identity and fosters student belonging (Pakarinen & Björklund, 2017; Gorter et al., 2021).

These findings align with Rusminto et al. (2021), who note Indonesian's success as a unifying national language as institutionalized by Law No. 24/2009. However, this dominance threatens regional languages like KM, as seen in schools where Indonesian dominates the linguistic landscape (Harwati, 2020; Andriyanti, 2019). To counter this, KM's integration into GCE frameworks is vital. It empowers students to embrace their heritage while engaging in global citizenship principles such as inclusivity, respect, and diversity (Banks, 2008). Exposure to KM in school environments cultivates a nuanced understanding of cultural roots and their interplay with global citizenship, enhancing students' language awareness and ownership of their linguistic heritage (Gorter et al., 2021). Moreover, centering KM in education addresses critiques of GCE's Western-centric bias, which risks alienating marginalized communities (Shultz, 2018). By valuing local languages and perspectives, educators create equitable frameworks that balance local identity and global engagement. This dual focus equips students to navigate cultural differences while recognizing global interconnectedness (Schattle, 2008).

The study further highlights how linguistic representation shapes identity. When KM is visibly embedded in schools, it reinforces pride and belonging among students—a crucial counterbalance to globalization's erosion of Southeast Asian cultural identities (Ullah & Ming Yit Ho, 2020). Schools thus become custodians of heritage, enabling students to reconcile local and global identities. Achieving this balance is essential for nurturing generations that respect diversity while contributing meaningfully to global discourse (Kay, 2018).

V. CONCLUSION

This study finds that the representation of Kutai Malay identity in the school's linguistic landscape is limited, accounting for just 6.8% of signage. While monolingual and multilingual forms of Kutai Malay are present, their integration with Global Citizenship Education (GCE) values remains underdeveloped. Teachers demonstrate enthusiasm for embedding Kutai Malay language instruction with GCE principles, yet the effectiveness of these efforts hinges on adequate resources and institutional support. The study underscores the urgency of incorporating Kutai Malay into the curriculum as a vital step in preserving cultural heritage and local identity.

The study highlights the transformative potential of linguistic landscape in teaching local languages like Kutai Malay (KM). To maximize this potential, schools must move beyond passive displays and integrate KM dynamically into curricula through interdisciplinary frameworks—for example, embedding KM signage and traditional poetry (*pantuns*) into subjects like social studies or sustainability education. Teacher training programs should prioritize equipping educators with strategies to use the linguistic landscape as a pedagogical tool, such as student-led projects to document and create KM signs. Partnerships with local communities and cultural practitioners can ensure authenticity, co-creating signage that reflects KM wisdom (e.g., ecological knowledge) and bridges classroom learning with lived experiences. Technology, such as QR codes linking to multimedia resources or augmented reality, can modernize engagement, while

policy mandates requiring KM representation in school signage (e.g., 30% allocation) could institutionalize its visibility. Finally, longitudinal research is needed to evaluate how sustained exposure to KM linguistic landscape impacts students' cultural pride, language proficiency, and global citizenship competencies, ensuring inclusive education that honors local identity within global contexts.

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