



**ANALYSIS OF INDONESIAN LANGUAGE USAGE ON SIGNBOARDS
TOURIST ATTRACTIONS AND ROADS IN CENTRAL MALUKU
REGENCY**

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Abstract

The use of proper and correct Indonesian on public signage reflects professionalism and the image of a region in the eyes of tourists and the general public. This study aims to analyze the use of Indonesian on tourism signage and street signs in Central Maluku Regency. This research uses a qualitative method with a phenomenological approach to reveal the reality of Indonesian language usage in public spaces. The findings of this study include two main results. First, the portrayal of Indonesian usage on tourism signage and street signs in the areas of Tulehu, Waai, Liang, and Morella, which contains 16 data points (10 tourism signage data and 6 street sign data). These are only three tourism signs (in Tulehu, Liang, and Morella) adhered to normative theory, while the rest did not, especially those in Wai, Liang, Tulehu, and Morella. Second, there are four areas where the signs align with communicative theory (Tulehu, Waai, Liang); however, two data points in Tulehu and Morella do not align due to incorrect writing on street signs, which causes confusion among road users. This study makes a significant contribution to the development of language policy, particularly in organizing Indonesian language in public spaces in Central Maluku Regency. The results can serve as a reference for local governments, tourism destination managers, and the public to raise awareness and skills in using proper and correct Indonesian, thus creating a positive regional image and facilitating public communication.

Keywords: *central maluku; indonesian language; tourism objects*

INTRODUCTION

Language plays a central role in shaping national identity, conveying cultural values, and strengthening social integration. Indonesian is an evolving language, with many foreign vocabulary terms having been absorbed into it. The absorption of foreign words into Indonesian is unavoidable due to the interaction between nations (Hasan, 2020). Indonesian serves not only as a tool for communication among Indonesian citizens but also as a symbol of national pride that reflects the diversity and unity of the nation. In the context of public spaces, the presence of Indonesian on street signs and tourist information boards is a concrete manifestation of its symbolic and communicative functions. Public spaces, as venues for social interaction, are crucial in representing national linguistic identity, and signage serves as a visual medium that represents language in the tangible realm. Therefore, the placement and use of Indonesian in public spaces should be considered not only from a linguistic

perspective but also from the viewpoint of policy and social-cultural practices (Spolsky, 2009; Shohamy, 2006).

Central Maluku Regency is one of the regions in the Maluku Province. The development of tourism in Central Maluku Regency is great importance and strategic significance because this sector is a key area expected to support regional development through a multi-sectoral economic approach, empowerment, and improved community welfare (Joseph, 2020). Therefore, every visit to the area is likely to encounter signs containing the names of tourist sites and street signs. This study focuses on four areas in Central Maluku Regency: Tulehu, Wai, Liang, and Morella. These areas were selected because they are geographically close and easily accessible, and they each host both natural and cultural tourist attractions that draw the attention of both locals and visitors from outside Maluku Province. Hence, signage for tourist attractions and street names is a strategy to introduce various natural, man-made, and cultural tourist sites, as well as directional indicators.

The variety of forms of tourist and street signage has led to inconsistencies in the use of Indonesian. Some signs follow the formal rules of the language, while others use regional languages, foreign languages, or forms that do not comply with the General Guidelines of Indonesian Spelling (PUEBI). This inconsistency raises questions about the extent to which national linguistic regulations are implemented at the local level, and how local actors interpret and represent Indonesian in their public spaces. Moreover, this phenomenon raises concerns about the potential marginalization of regional languages and the underrepresentation of local identities when Indonesian is uniformly used without considering the local cultural context.

Language use in public spaces (linguistic landscape) reflects the identity or self perception of a society regarding language and nation. People tend to use languages they consider to have higher prestige compared to other languages (Zaman, 2021). Many solutions have been proposed to address linguistic landscape issues, primarily through more assertive and educational language policy interventions. The central government, through the Language Development and Fostering Agency, has issued various regulations and guidelines on the use of Indonesian in public spaces. In addition, there is a Circular Letter from the Ministry of Education and Culture encouraging both government and private sectors to use Indonesian correctly in public spaces. However, in practice, the implementation of these policies still faces various challenges, particularly in regions with linguistic diversity and limited resources. More specific solutions have been proposed in several studies. Laksmi (2018) emphasized the importance of a participatory approach in language planning at the local level, where local communities are involved in the process of determining the form and language of signage, thus ensuring that local identities are reflected while maintaining Indonesian as the national language. Another study by Alwasilah (2017) stressed the importance of linguistic literacy at the local government level, ensuring that local officials have a sufficient understanding of linguistic norms and the importance of using Indonesian correctly in public spaces. Research by Yusof et al. (2020) in Malaysia shows that collaboration between academics, government, and local communities can be an effective strategy in organizing a linguistic landscape that is both inclusive and representative.

In the Indonesian context, collaborative efforts as proposed by Yusof et al. (2020) are still rarely implemented systematically. Most efforts remain top-down, with insufficient involvement of local communities as key actors in the production of

public texts. However, the success of language policy implementation greatly depends on the understanding and acceptance of the local community. Therefore, studies such as [Setyowati \(2021\)](#), which examined the dynamics of language use in Bali in the context of tourism, show that the synergy between local values and national policies can create a balanced and contextual linguistic landscape. This study provides an example of how the representation of Indonesian can coexist harmoniously with local and foreign languages.

The gap in previous research is apparent in the lack of focus on the application of language policies that directly involve local communities in the production of public texts. Although [Yusof et al. \(2020\)](#) proposed a collaborative approach, its systematic implementation in Indonesia is still rare, with many policies being top-down and lacking local community involvement. [Setyowati's \(2021\)](#) research highlighted the importance of the synergy between local values and national policies in creating a balanced linguistic landscape, but it did not specifically examine how such implementations are reflected in the use of Indonesian in public spaces, particularly in the context of tourism. This study aims to fill this gap by analyzing the use of Indonesian on tourist and street signage in Central Maluku Regency, which will provide insights into how national language policies are implemented at the local level and how this affects the interaction between Indonesian, local languages, and foreign languages in the region's tourism context.

The novelty of this study lies in its geographical focus, which has not been extensively explored in previous studies, as well as its analytical approach that combines sociolinguistic perspectives with language policy. By examining data from regions that are geographically and culturally different from policy centers, this study makes an important contribution to the development of more inclusive and contextual language policies. The scope of this research includes the entire administrative area of Central Maluku Regency, with a primary focus on the signage located in tourist areas and major roads that provide public access. This study is expected to enrich the understanding of Indonesia's linguistic landscape and serve as a reference for the development of more responsive language policies that take local diversity into account.

LITERATURE REVIEW

Signage

Signage refers to language used as a directional tool in promoting goods or services to potential consumers. It is an effective communication medium and can be one-sided if placed on the front facade or two-sided if positioned higher than the building, allowing people passing by from two or three directions to see or read it easily ([Candrawinata, 2014](#)). According to regulations in Articles 36, 37, and 38, the use of Indonesian in public spaces must be taken into consideration. The use of words, phrases, and sentences in public signage must employ the Indonesian language appropriately. Therefore, the use of written language on tourism signs and street signs should adhere to the established norms of the Indonesian language.

Linguistic Landscape

Linguistic landscape (LL) refers to the presence of language in the space between areas and places ([Erikha, 2018](#)). The study of LL has become a central focus in sociolinguistics over the past two decades. LL serves as an interdisciplinary study

of various language issues interacting with other languages in public spaces (Puzey, 2016). Street names are a form of communication between the message creator and the recipient. Communication in public spaces is inseparable from the realm of power and is sociolinguistic in nature. Public space is essentially a shared space for individuals or groups, often intended by authorities (e.g., the government). Typically, the object owner has the right to regulate its use (Blommaert, 2013). Studies of linguistic landscapes in various countries have shown how power, identity, and language ideologies are manifested in these visual representations (Backhaus, 2007; Gorter, 2013). In Indonesia, several studies have been conducted to examine the phenomenon of using Indonesian, regional languages, or foreign languages in public spaces, such as those by Muslich (2010), Chaer (2015), and Nurlaili (2019), which highlight the growing use of foreign languages and code-switching in signage in large cities.

The proper use of Indonesian, as per the established norms, is supported by several theories of Indonesian language use. This includes spelling, writing structure, phonology, and syntax. According to the book *Theory and Application of Indonesian Language* by Nanda et al. (2020), the use of Indonesian should not cause misunderstandings, ensuring that the information communicated is clear and effective. In other words, the language used should foster harmonious relationships among its users. Therefore, language users must be aware of grammatical rules to develop their linguistic abilities effectively in public spaces. This aims for Indonesian language users to apply both normative and communicative theories to support the proper use of the language.

Normative Theory

Normative theory explains the rules for using Indonesian according to the established grammar guidelines. The formal grammar of Indonesian includes the General Guidelines for Indonesian Spelling (PUEBI), standardized grammar, and the Indonesian Dictionary (KBBI). Normative theory is concerned with the rules of spelling, writing structure, phonology, and syntax. Various factors influence language usage, such as the speaker, the listener, the context, the situation, and the time and space involved. The use of Indonesian is extensive, and the variety of its speakers inevitably subjects it to the laws of change. This change is not always inevitable, as it can also occur intentionally. Historical factors and societal development also influence the emergence of various forms of Indonesian (Devianty, 2021).

Communicative Theory

Communicative theory governs the effectiveness of communication in achieving mutual understanding between the message conveyed by the communicator and the reader or listener. Habermas states that communication refers to behavior that is mutually agreed upon based on the reciprocity between individuals during interaction. They use symbols, especially everyday language, as a medium for such actions (Hardiman, 2009). Communication is the way humans exist in their world. Therefore, communication is an ongoing process that will undergo significant development in line with societal progress (Setyowati, 2016).

RESEARCH METHOD

This study employs a qualitative research approach. The conceptual framework of qualitative research is developed in the field, meaning that the conceptual framework is formed after conducting an initial field study (Firmansyah, 2021). Dabbs asserts that the idea of quality is essential for the nature of things. Quality refers to the context of what, how, when, and where of the essence of "something" (Berg, 2001). Based on this explanation, the qualitative research in this study will refer to: concepts of meaning, definitions, characteristics, metaphors, symbols, and other aspects related to the description of the use of Indonesian on signage in Central Maluku Regency. The research objects in this study are the signage of tourist attractions and street signs in the areas of Tulehu, Waai, Liang, and Morella in Central Maluku Regency. The data collection process in this study utilizes observation and note-taking or recording techniques. The note-taking and recording techniques are related to the writings on the signage in the study areas. The data analysis technique includes: (1) the researcher photographing images of the tourist attraction signs and street signs in the areas of Tulehu, Wai, Liang, and Morella, (2) classifying the images of the tourist attraction signs and street signs in these areas according to normative theory and communicative theory, (3) presenting data in the form of images of the tourist attraction signs and street signs in the areas of Tulehu, Wai, Liang, and Morella, and (4) analyzing and drawing conclusions from the data based on the theory of Indonesian language use.

DISCUSSION

The phenomenon of Indonesian language usage on tourism signage and street signs in the areas of Tulehu, Wai, Liang, and Morella in Central Maluku Regency can be outlined as follows.

Tourism Signage and Street Signage in Tulehu, Wai, Liang, and Morella, Central Maluku Regency Tulehu



Figure 1. Tourism Signage

Based on Figure 1, there are two tourism signs in Tulehu, namely: the hot spring and the beach. On the hot spring sign, the signage appears creative as it is manually written, but the text is hard to read and does not comply with the General Guidelines for Indonesian Spelling (PUEBI). The influence of the regional dialect is evident in the word "aer," which should be the standard form "air." Regional dialects significantly influence the use of Indonesian, which can result in different pronunciations that vary from standard Indonesian in each region (Abdurrahman, 2023).

The next figure shows the Batu Kuda Beach sign in Tulehu. The grammar used on this sign is correct in terms of spelling and capitalization. The beach is named Batu Kuda because there is a rock formation shaped like a horse. However, due to beach erosion, this rock no longer resembles a horse. The management has built several gazebos on the coral rock and added additional facilities to create a new attraction for visitors, and will continue efforts to attract tourists to Batu Kuda Beach ecotourism (Tuasikal, 2021).



Figure 2. Welcome Sign to Kampung Sepak Bola Tulehu

Figure 2 shows the welcome sign to Kampung Sepak Bola Tulehu. The grammar used in this sign adheres to PUEBI and is communicatively understandable for visitors. One interesting feature is the name of the village, "football" which is deeply connected to the culture and traditions of the Tulehu community. Tulehu was designated as Kampung Sepak Bola by PSSI and the Ministry of Youth and Sports in 2012. Every child born here is introduced to three things: religion, tradition, and football. Every boy born in Tulehu is expected to play football. This tradition has led to a new habit and culture where, at the age of seven months, Tulehu infants have their feet rubbed with grass from a football field, placed in a plate or another container (Lewenussa, 2023).



Figure 3. Welcome Sign to *Dusun Rupaitu*, Tulehu

Figure 3 represents the welcome sign to Dusun Rupaitu, Negeri Tulehu. This village is known for its popular hot spring tourism destination, frequently visited daily. The capitalization used on this sign is correct, but the abbreviation “neg” causes confusion among readers. This abbreviation could refer to either village or country. Therefore, the abbreviation is not appropriately used on public street signage.

One notable aspect is the word “negeri.” Maluku is known as The Land of Kings because, in the past, this region consisted of small kingdoms ruled by local kings. Before the arrival of colonizers, Maluku was made up of various kingdoms with governance systems led by kings. All villages in Maluku referred to as "negeri" have traditional governance that is still upheld by their communities. A "negeri" is led by a

leader known as a king, Patti, or Orang Kaya, while the village leaders within the negeri's domain are called Kepala Kampung (Village Head) (Dokolamo, 2020).

Waaï



Figure 4. Tourism Signage

Based on Figure 4, there are two tourist attractions, namely the Mangrove Bridge and the Waaï Treehouse Waterfall. The Mangrove Bridge is one of the areas rich in mangroves in Central Maluku Regency. In the coastal waters of Waaï, seven species of mangroves from four families can be found (Terlir, 2022). The mangrove area of Waaï has the potential to be maximally developed by implementing the concept of ecotourism and involving disaster mitigation efforts (Sopler, 2024). Notably, the name of the tourist site is bilingual, using both Indonesian and English, “Mangrove Bridge,” which translates to “*Jembatan Bakau*.” As such, the naming convention is not standardized, which may lead to confusion among visitors who do not understand foreign languages.

The next tourist attraction is the Waterfall and Treehouse. The Waaï Treehouse is managed by the family of Mr. Yopi Salamony. The main attraction of the Waaï Treehouse is the photo spots created from forest resources (Tuasela, 2025). The waterfall is located near the treehouse. Waaï Waterfall is unique in that it has three tiers (Barges, 2025). Based on this explanation, the signage should also be designed to attract visitors. One sign indicates that there are two tourist attractions in the area, with the distinction between the two places indicated by different colored text. However, the grammar does not conform to PUEBI (Indonesian Language Spelling System); the word “WELCoME to” should be in all capital letters, as the entire name of the places is written in capital letters. Additionally, the sign can be enhanced with words or symbols to clearly explain the two different places. This signage is also bilingual, combining English and Indonesian. Since this sign is in a public space, the grammar should adhere to PUEBI standards to make it easier for readers to understand the context.



Figure 5. Street Name Sign of Aman Waai Hutu Yupu Yana

The street sign in Figure 5 is located in the village of Waai, Salahutu District, Central Maluku Regency. The name of this village comes from the local word 'wai,' which means "water" or "river" because it is situated between two rivers that originate from Mount Salahutu. Waai itself is located between these two rivers (Pieris, 2004). The street sign uses the local language, with "Aman" meaning "village," "Waai" being the name of the village, "Hutu" meaning "gather," and "Yupu Yana" meaning "descendants." When combined, the street sign translates to "Waai Village is the place where descendants gather."

Liang



Figure 6. Tourist Attraction Sign for Hunimua Beach

Figure 6 shows the street sign located in the village of Liang, Central Maluku. Hunimua Beach, also known as Liang Beach, is known for its white sandy shore combined with clear, bluish water (Waelauruw, 2023). The sign uses language that adheres to the Indonesian Language Spelling System (PUEBI) and is communicative, making it easy for readers to understand.



Figure 7. Tourist Attraction Signs for Pema Story & Lavega Beach

Figure 7 displays two tourist attraction signs for beaches located in Liang. “Welcome to PEMA STORY” is the sign at Pema Story Beach. The name combines the local language “Pema” and the English word “Story.” However, the sign does not conform to PUEBI as it includes foreign language use. The word arrangement starts with lowercase letters, while the title uses all capital letters. This style is intended to make the beach name more prominent and easier for readers to quickly understand. Next, the Lavega Beach sign also combines the local language and English. However, the language used is not entirely correct, as the name “Lavega” is capitalized only at the start of the word, while “BEACH” is written entirely in capital letters and not in italics. Therefore, consistency in letter usage and adherence to PUEBI in signage is needed as it can affect reader comprehension the word “BEACH” stands out more than “Lavega.”



Figure 8. Black Stone Beach Tourist Sign (Negeri Liang)

Figure 8 shows the tourist sign for Black Stone Beach located in Negeri Liang. This beach has unique features, such as a freshwater spring right by the shore and great fishing spots. The naming of this beach is entirely in English, “Black Stone Beach,” which translates to “Pantai Batu Hitam” in Indonesian. While using a foreign language for naming might look appealing in public spaces, it is important to continuously cultivate the use of Indonesian to ensure that it is used in a correct and appropriate manner.



Figure 9 Hunimua Tourist Beach Road Sign

Figure 9 shows a road sign located in Liang, which serves as a directional guide. The cross-shaped road sign was created by students from the KKN (Community Service Program) of UKIM (*Universitas Kristen Indonesia Maluku*) batch 44. The sign includes many abbreviations (DSM, AKT, KKN, UKIM) that are written in larger letters than the street name itself. This could lead to confusion for readers. The road sign provides directions to the village of Ama Rieng and Hunimua Beach. The left arrow directs toward the village of Ama Rieng, which is a local term meaning "*Negeri Liang*." *Negeri Liang* is commonly known as Ama Rian or Ama Rieng. The name "Liang," "Rian," or "Rieng" is said to derive from the word "liang," meaning a hollow or cave, as the area is known for having many such features. The right arrow directs to the tourist spot of Hunimua Beach. From a grammatical perspective, the sign's writing is incorrect. Not all words are capitalized properly, such as "*PANTAI WISATA Hunimua LIANG*." Therefore, attention to the proper writing of road signs is necessary, not just for aesthetic purposes, to prevent misunderstanding.

Morela



Figure 10. Halasi Beach Tourist Sign (Morela)

Figure 10 shows the tourist sign for Halasi Beach, a tourist destination located in Morela Village, bordering Negeri Liang in Central Maluku. The sign's name combines both the local language and English, translating to "Pantai Halasi." The choice of red text is meant to emphasize the name, but the combination of dark red text and a black background makes it difficult to read. The contrast between the two dark colors, along with the use of a foreign language, complicates the readability of the sign.



Figure 11. Signage of Lubang Buaya Beach Tourism Site

Figure 11 shows the inauguration plaque for the Corporate Social Responsibility (CSR) initiative to provide infrastructure assistance for Lubang Buaya Beach in Morela. Lubang Buaya Beach is referred to as Pantai Namanalu by the locals of Morela. This beach is located in a unique and extreme area due to its abundance of rocks and corals, with no expanse of white sand, and its clear, blue-green seawater ([Latukau, 2024](#)). The name "Lubang Buaya" comes from a local myth, which claims that a white crocodile lives inside a coral hole along the beach. Other accounts suggest that a depression with some holes in the beach's wall gave rise to the name "Pantai Buaya." Some also believe the name refers to the curve of the coastline that resembles a crocodile. The language used on the plaque does not follow the PUEBI guidelines, as foreign words are not italicized. The correct inscription should be "CORPORATE SOCIAL RESPONSIBILITY." However, the text is communicatively understandable to readers. This plaque is located in a public space, and therefore, the writing should adhere to the rules of Indonesian language.



Figure 12. Welcome Sign to the Region of Negeri Morela

Figure 12 shows the street sign when entering Negeri Morela. The writing on the sign does not adhere to the rules of Indonesian language because (1) capital letters are used in the middle of words, such as "*SeLamat Datang*," (2) the height of letters is inconsistent, for example, the letter "g" is the same height as "n" and the letter "L" is the same height as "a," and (3) the preposition "di" is capitalized at the beginning of the word. The correct form according to PUEBI should be "Selamat Datang di Region Negeri Morela."

Based on Figures 1-12 above, it can be concluded that signage indicating the naming of tourism sites and street names plays an important role in linguistics. It provides information, guidance, environmental organization, and helps visitors recognize and explore the area. By including the name of the zone, visitors can identify the areas they wish to visit ([Hilaliyah, 2024](#)). Therefore, public signage should use Indonesian language in accordance with PUEBI.

The Application of Indonesian Language Usage on Tourism Signage and Street Signs in Tulehu, Wai, Liang, and Morella Based on Normative and Communicative Theories

Table 1
Tourist Attraction Nameplates

Area Name	Data	Indonesian Language Usage Theory		Criteria
		Normative	Communicative	
Tulehu	Welcome to the Talanghaha hot spring	Not Correct	Not Correct	1. The use of the preposition "Di" 2. The word "aer" causes confusion or misunderstanding
	Beach Batu Kuda Tulehu	Correct	Correct	Conforms to the normative and communicative rules of Indonesian language
Wai	Wai Mangrove Bridge Tour	Not Correct	Not Correct	1. Foreign language letters are not in italics 2. The use of a foreign language causes confusion
	Welcome to Waterfall Tree House Wai	Not Correct	Not Correct	1. The use of uppercase and lowercase letters does not conform to Indonesian language norms

Liang				2. The absence of a conjunction between two tourist sites causes ambiguity
	Welcome to Hunimua Beach Tourist Attraction	Correct	Correct	Conforms to the normative and communicative rules of Indonesian language
	Lavega Beach	Not Correct	Not Correct	Foreign language letters are not in italics
	Welcome to Pema Story	Not Correct	Not Correct	1. The use of a foreign language causes misunderstanding 2. Foreign language letters are not in italics
	Black Stone Beach	Not Correct	Not Correct	The use of a foreign language causes misunderstanding
Morella	Halasi Beach	Not Correct	Not Correct	Does not conform to the normative rules of Indonesian language
	Lubang Buaya Beach	Not Correct	Correct	Foreign language letters are not in italics
Amount	Correct	2	3	
	Not Correct	8	7	

Based on the data from the tourist attraction signage listed in the table above, the use of Indonesian in the Tulehu village signage in data (1) "*Welcome to the Talanghaha hot spring*" still contains an error in the word "aer," as it causes confusion or misunderstanding among visitors (readers). Therefore, the letter "e" in the word "aer" should be replaced with the letter "i," resulting in the word "air" to meet the communicative theory criteria.

There are 7 instances of non-compliance with normative language usage in the signage of tourist attractions. In the Waai region, there is a mixture of foreign languages and Indonesian, such as data (1) "Waai Mangrove Bridge Tour" and data (2) "Welcome to *Air Terjun Rumah Pohon Waai*." This is also seen in the Morella region. Data (3) "Halasi Beach" on the signage is another example. Based on these three instances, it can be observed that the communities in the Waai and Morella regions have combined foreign languages with Indonesian in their tourist attraction signage. This shows that the communities in these areas have not been consistent in applying normative naming conventions.

In contrast, in the Liang region, of the four pieces of data, three do not comply with normative theory, namely data (5) "Lavega Beach," data (6) "Welcome to Pema Story," and data (7) "Black Stone Beach." All three of these instances exclusively use foreign language in the signage for the tourist attractions. Data (8) "*Pantai Batu Kuda Tulehu*" in the Tulehu region and data (9) "*Selamat Datang di Objek Wisata Pantai Hunimua*" in the Liang region comply with normative theory as both follow the established Indonesian language rules. However, data (10) "*Pantai Lubang Buaya*" in the Morella region does not adhere to Indonesian language norms. Out of the 10 data entries, two comply with normative language rules, and three meet the communicative theory criteria. Based on this, it can be concluded that most of the tourist attraction signage in the regions of Tulehu, Waai, Liang, and Morella do not fully comply with the Indonesian language norms.

Table 2
Street Name Plates

Indonesian Language				
Area Name	Data	Usage Theory		Criteria
		Normative	Communicative	
Tulehu	Welcome to Tulehu Soccer Village	Correct	Correct	1. Using Indonesian language rules correctly 2. Easy for readers to understand
	Welcome to Rupaitu Hamlet NEG. Tulehu	Correct	Not Correct	The word “NEG.” causes confusion or misunderstanding when read.
Waai	Aman Waai Hutu Yupu Yana	Correct	Not Correct	1. The use of regional

				languages is not well understood by visitors from outside the region
				2. The name is too long, which can cause difficulty in pronouncing it.
	Hunimua Tourist Beach	Correct	Correct	In accordance with the use of normative and communicative Indonesian language rules
Liang		Not Correct	Not Correct	1. Incompatibility in the use of capital and lowercase letters
	Amariang			2. Too many abbreviations that are larger than the street name can cause reader confusion
Morella	Welcome to Morela Country Region	Not Correct	Not Correct	1. Use of the preposition "In"
				2. The words "region" or "country" cause confusion or misunderstanding in their meaning.
Amount	Correct	4	2	
	Not Correct	2	4	

Based on the six data points above, data (1) "Welcome to Tulehu Soccer Village" and data (2) "Hunimua Tourist Beach" have already adhered to the correct usage of the Indonesian language. However, data (3) "Ama riang," (4) "Welcome to Rupaitu Hamlet Neg. Tulehu," and data (5) "Welcome to Morela Country Region" do not align with communicative theory, leading to confusion or misunderstandings for visitors when reading these street signs. The word "NEG." in data (4) should be corrected to "negeri" to provide clearer information to the public and road users seeking specific locations or streets. In data (5), the use of both "region" and "negeri" on the same street sign is inappropriate. This is because the term "region" already encompasses the regions or states within Morela, which could cause confusion. Therefore, it would be best to remove one of these terms, either "region" or "negeri," from data (5), and the corrected sign should read "Welcome to Morela Country Region." In addition to the five data points above, there are three instances where the street signs use local Waai vocabulary, such as data (6) "Aman Waai Hutu Yupu Yana." The use of Waai regional vocabulary follows normative theory. However, road users unfamiliar with the Waai region would likely not understand its meaning, which could result in them missing the intended information. Therefore, the use of local vocabulary on street signs should be complemented by providing its meaning on the sign itself. This will help introduce regional vocabulary to a wider audience, allowing local terms to be shared with the broader public ([Arditama, 2016](#); [Hendrastuti, 2015](#)).

Of the six data points, four adhere to normative language rules, while two meet communicative language standards. This indicates that although most of the street signs in the tourist areas of Tulehu, Waai, Liang, and Morella comply with Indonesian language norms, they still fail to meet communicative standards, as they may cause misunderstanding or ambiguity for readers ([Zaman, 2023](#)).

CONCLUSION

Based on the analysis conducted, two conclusions can be drawn: (1) The portrayal of Indonesian language usage on tourist attraction signage and street name signs in the Tulehu, Waai, Liang, and Morella areas in Central Maluku consists of 16 data points (10 from tourist attraction signs and 6 from street name signs). The data conforming to normative theory include three tourist attraction signs from the Tulehu, Liang, and Morella areas, while the data not in accordance with normative theory originate from the Waai, Liang, Tulehu, and Morella areas; and (2) The use of Indonesian language that aligns with normative theory includes four areas: Tulehu, Waai, and Liang, while data not in accordance with communicative theory consists of two data points from the Tulehu and Morella areas. The inconsistencies are caused by errors in writing on street name signs, which have led to confusion for road users. Therefore, written language on tourist attraction and street name signs should adhere to Indonesian language rules to avoid confusion or misunderstandings in its interpretation by the public. The Indonesian language must also be continuously nurtured to ensure that it is used in accordance with the established rules. One way to achieve this is by providing examples or models of proper language usage. Society has not yet fully committed to or taken pride in using Indonesian. This is reflected in the use of language in public spaces, where English is predominantly used.

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