Linguistic Landscape of *Malukat* Temple in Gianyar, Bali: Analysis on Public Signage

(Lanskap Linguistik pada Pura *Malukat* di Gianyar, Bali: Analisis pada Papan Ruang Publik)

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Abstract: One intriguing aspect in linguistic studies is linguistic landscape, which encompasses the use of language in public spaces. This research aims to delineate the syntactic characteristics of information boards within self-cleaning temples (Malukat) situated in Gianyar, Bali. Furthermore, it investigates the function of the bilingual information boards' (Indonesian and English). The study employs a qualitative method to elucidate the syntactic scopes and semantic functions found in the informational boards. The analysis draws from landscape linguistics theory by Yendra and Artawa (2020) and incorporates micro-linguistics theories, including Noortyani's (2017) syntactic scope theory, Landry and Bourhis (1997) linguistic landscape theory, and Nida's (2000) translation equivalence theory. Findings reveal that temple information boards exhibit diverse syntactic scopes, predominantly in the form of sentences, as they convey detailed and comprehensible information to visitors. The semiotic function employed in public space signboards predominantly features informational and symbolic functions, contributing to the overall linguistic landscape of the temple environment. The research concludes the fact that the dynamic relationship between language, culture, and public spaces, emphasizing the need for a nuanced approach to linguistic analysis in diverse environments.

| Keywords | linguistic landscape, public signs, semiotic function, syntactic scope, temple |

Abstrak: Salah satu aspek yang menarik perhatian dalam studi linguistik adalah pemandangan linguistik, yang mencakup penggunaan bahasa dalam ruang publik. Penelitian ini bertujuan untuk menguraikan ciri sintaksis pada papan informasi di dalam pura-pura tempat penyucian diri (Malukat) yang terletak di Gianyar, Bali. Penelitian ini juga menganalisis fungsi dari papan informasi dwibahasa (Indonesia dan Inggris). Penelitian ini menggunakan metode kualitatif untuk menjelaskan ruang lingkup sintaksis dan fungsi semantik yang ditemukan pada papan-papan informasi. Analisis ini merujuk pada teori linguistik lanskap oleh Yendra dan Artawa (2020) dan menggabungkan teori mikro-linguistik, termasuk teori ruang lingkup sintaksis oleh Noortyani (2017), teori lanskap linguistik oleh Landry dan Bourhis (1997), dan teori kesepadanan terjemahan oleh Nida (2000). Hasilnya menunjukkan bahwa papan informasi yang terdapat di pura-pura tersebut menampilkan ruang lingkup sintaksis yang beragam, terutama dalam bentuk kalimat, karena papan-papan tersebut menyampaikan informasi yang detail dan mudah dipahami kepada pengunjung. Fungsi semiotik yang digunakan dalam papan tanda ruang publik secara dominan menampilkan fungsi informatif dan simbolis, berkontribusi pada lanskap linguistik keseluruhan dari lingkungan pura. Penelitian ini menyimpulkan fakta bahwa hubungan dinamis antara bahasa, budaya, dan ruang publik, menekankan perlunya pendekatan yang dinamis dalam analisis linguistik di lingkungan yang beragam.

| Kata Kunci | lanskap linguistik, tanda ruang publik, fungsi semiotik, ruang lingkup sintaksis, pura |

INTRODUCTION

Landscape Linguistics (LL) is an arising scholastic discipline that spotlights on the language utilized in open spaces, enveloping public street signs, billboards, road names, place names, business shop signs, and government-fastened public data sheets (Paramarta, 2022; Rahayu et al., 2023; Sari et

al., 2022), all in all molding the semantic climate of a specific topographical district, region, or metropolitan combination (Landry & Bourhis, 1997; Erikha, 2018; Florenta & Rahmawati, 2021). The fields of applied linguistics and sociolinguistics overlap in this area of study. In this examination, we notice semantic and cultural signs among people from different ethnic backgrounds as they manifest inside society (Risaldi et al., 2021; Sa'diyah, 2022; Rico & González Pastor, 2022). The contrast between language use in official and unofficial spatial contexts is one example of a sociolinguistic pattern that is frequently looked at in LL research. The assessment of LL at the authority level is frequently alluded to as the Top-Down concept, where texts inside open spaces are produced by administrative elements. On the other hand, the informal level is called the Bottom-Up concepts, wherein texts inside open spaces start from private substances or people (Gorter, 2006; Aini et al., 2023; Arias Alvarez & Bernardo-Hinesley, 2024).

The landscape linguistic in this study is related to the authority level, where public space signs and information boards inside the *Malukat* temple are made by local authorities. The data collection site chosen for this research are *Tirta Empul* Temple and *Dalem Pingit Sebatu* Temple, situated in the Gianyar regency of Bali. Within these temples doesexists an official announcement sign sanctioned by local authorities, serving the purpose of disseminating information regarding the procedures and regulations for participating in the 'malukat' ceremony. 'Malukat' signifies a spiritual purification ritual aimed at cleansing the mind and soul of individuals. The term 'malukat' derives from the word 'lukat,' connoting transformation towards improvement or initiation, and it embodies the idea of purification, signifying a similar concept of initiation.

Figure 1
Information Board Issued by the Tourism Office of Gianyar Regency at Tirta Empul Temple

The information board shown in Figure 1 utilizes four different languages, explicitly Indonesian, English, French, and Mandarin. In any case, it is significant that inside the temple area, not all open signage consolidates every one of the four languages. The majority of the signs in the temple area are bilingual, with Indonesian and English translations. Considering this specific circumstance, there emerges a requirement for more engaged research concerning the linguistic landscape, especially fixated on the most common way of making an interpretation of starting with one language then onto the next (Wulansari, 2020; Suari, 2021; Siregar et al., 2023; Topacio, 2023). The test in translation ordinarily rotates around how meaning is conveyed from one arrangement of signs, enveloping hypothesis, language, and culture to another (Foley, 1997; Artawa, 2023; Charlston, 2022; Handini et al., 2021). Tending to translation challenges requires the grammatical design and semantic job to pass on identical messages from the source language (SL) to the objective language (TL) while transferring for the most natural equivalence in TL. This phenomenon encourages the objectives of this study, which means to depict the syntactic scope and semantic function of public signage inside the 'Malukat' Temple area in Gianyar, Bali.

Several previous studies that are relevant to the main issues or topics in this study are examined in this study. Mulyawan et al., (2022) published the first study, titled "Language Contestation at

Batukau Temple, Bali (a linguistic landscape study)." Its goal was to compare the temple's original status as a sacred spiritual location to the current language dispute over signs in public spaces. Information in this research were archived through direct perception utilizing photography procedures. Comparative data from previous conditions were gathered simultaneously from a variety of online public sources. Their examination discoveries demonstrate that the introduction of Balinese script is less conspicuous ascompared with the Roman script. Balinese script is treated as an emblematic capability to underscore Bali's character nearby. The message and the location both play a significant role in determining whether Indonesian and English are spoken. Non-spiritual outdoor signs like environmental information, education, sanitation, and prohibition signs about the temple's sacred status use both languages. Additionally, COVID-19 prevention signs are written in all languages. This research shares similarities with Mulyawan et al.'s study in terms of data sources, focusing on public space signs in the temple. However, there are differences in the research topic or problem formulation. Mulyawan et al. examine language contestation on public space boards in the temple, while this study investigates the syntactic scope and semantic function of the public signage in Malukat temple. There are also differences in the theories used, namely language contestation theory and syntactic and semantic theory trough linguistic landscape.

Additionally, Mulyawan's (2020) "Reading Visual Design of Outdoor Signs in Kuta (A Case Study of Multimodal Linguistic Landscapes)" is a relevant prior study for this one. The study's objective was to investigate the visual grammar of outdoor commercial signs. The phonetic information utilized incorporated all traffic signs, billboards, site names, and advertisements. Mulyawan et al.'s study employed a multimodal approach to analyze signs from three aspects: representation, interaction, and composition. Findings revealed that all actors' representations in outdoor signs were prominent, serving not only as human icons but also as figures, symbols, or voice indexes instead of callout statements. In the interaction process, all actors acted as highlights for information, service, and product requests and/or offers with an objective attitude. Regarding the composition process, the significance of all elements was centralized with various information value positions, forming a non-linear text framing. Each text stood independently with both ideal and real information, as intended by its creator. In terms of core issues, Mulyawan study and this research differ. Mulyawan analyzed the visual grammar of public space signs, while this study analyzes the syntactic scope and semantic function in informational boards. Differences in theories used by these studies are evident, with the previous study employing Kress and Van Leeuwen (2006) to analyze visual grammar in three aspects, while this study utilizes the syntactic theory by Noortyani's (2017). Not only are differences discussed in this literature review, but similarities between the two studies are also acknowledged, particularly in the use of linguistic landscape approaches as a research method.

In a similar study, Mishra (2023) conducted a study titled "The prominence of English in the Linguistic Landscape of Jamshedpur," which delves into the linguistic landscape of Jamshedpur city in India. Employing a mixed methods approach, Mishra's study integrates both quantitative and qualitative analyses to examine the array of public and private signs in the cityscape. This investigation unveils a deliberate portrayal of monolingual, bilingual, or multilingual signage, each representing distinct cultural identities. The study scrutinizes the distribution of signs across five sample locations, probing into their content, functions (whether symbolic or informational), and the underlying motivations guiding the language choice of sign producers. While akin to the present study in its focus on linguistic landscape analysis and the examination of public signs, Mishra's research diverges in terms of geographical location, conducted in Jamshedpur, India, as opposed to Bali, Indonesia. Furthermore, while Mishra analyzes the producers' motivations behind language choice on signs, the current study concentrates on the syntactic scope of sign content focusing in bilingual contexts. As a result, the present study contributes to a broader range of linguistic inquiry, encompassing syntax, applied linguistics in translation, and landscape linguistics, thereby enriching our understanding of cultural context and local wisdom within linguistic landscapes.

Sari & Savitri (2021) conducted a study titled "*Penamaan Toko di Sidoarjo Kota: Kajian Lanskap Linguistik*," which aims to provide insights into the linguistic landscape of shop naming in Sidoarjo.

Their research is multifaceted, aiming to describe the linguistic landscape based on monolingual, bilingual, and multilingual forms of shop names, analyze the phrase syntax patterns used, and elucidate the functions served by these linguistic landscapes. Employing a qualitative descriptive method, the researchers collected data on the names of clothing, food, and shelter shops from various streets in Sidoarjo. Their findings reveal several key insights: firstly, they identify six distinct syntactic patterns within the linguistic landscape of shop naming in Sidoarjo. Secondly, they note differences in phrase pattern usage based on the language employed, with bilingual stores often adopting a Head-Modifier pattern, especially when incorporating Indonesian-Javanese languages. Additionally, they observe a contestation between Indonesian and English languages, with variations in phrase patterns used based on the language and store ownership. Lastly, they delineate the information and symbolic functions served by the linguistic landscape, emphasizing the provision of product and service information, as well as the expression of ownership, identity, and regional origin. While the previous study shares similarities with the present research in its focus on linguistic landscape analysis, syntactical patterns, and the functions of signs, there are notable differences. Primarily, the data focus on shop names in Sidoarjo, contrasting with the present study's examination of signage in the *malukat* temple area in Bali, Indonesia. Furthermore, while the previous study primarily concentrates on linguistic and landscape aspects, the current study delves deeper into cultural and local wisdom implications within the messages conveyed by the signage, thereby enriching our understanding of the broader socio-cultural context surrounding these linguistic landscapes. Thus, this becomes the novelty of the present research.

This research confines its scope to the linguistic landscape analysis of bilingual (two-language) informational boards situated only in two sacred Malukat temples. The concept utilized in this study revolves around the notion of appropriate syntactic structure as semantic function of the public signages, an evolution from prior research where the predominant syntactic scope and communicative roles of the data can be revealed. In this study, there are some different points compared to the previous studies. It can be seen in terms of the theoretical framework utilized to elucidate the examined phenomenon or issue combines principles from grammatical theory (micro-linguistic syntactic theory), linguistic landscape theory, and translation theory (macro-linguistics). Also, the Operational Definition of Concepts (for qualitative research) encompasses the delimitation of the scope and characteristics of variables or concepts employed in the study, providing a reference for the development of instruments. Last, the research data and locations are also different. Therefore, this study brings novelty in terms of the linguistic landscape and translation which is related to the religious tourism site in Bali, especially in *Malukat* temple.

METHOD

This study employs a qualitative approach through direct observation on the public signages in *Malukat* temples. This research was conducted at two distinct temples. The first is Tirta Empul Temple, located in Tampaksiring, Gianyar, Bali. Due to the fact that international tourists consider this temple to be one of the most popular Malukat temples, it has information boards that are available in multiple languages. As indicated by information given by Wijaya & Savitri (2021), the guest measurements for Tirta Empul Temple in 2019 were as per the following: 611,397 adults and 20,195 children. Dalem Pingit Sebatu Temple, which is in Tegallalang, Gianyar, is the second temple. In contrast to the previous temple, the later has fewer guest statistics. However, this temple receives a greater number of foreign tourists than the other temple in Gianyar. This temple has been selected as the location for the research because of this.

The data sources in this study consist of both essential and auxiliary information. Primary data relates to the bilingual information boards, the translation from Indonesian to English. Also, secondary data include interviews directed with 4 informants who live near Tampaksiring and Tegallalang, Gianyar. The informants are the temples' officials liable for directing the temple's development.

Data collection for this research employed a qualitative approach, involving direct observations of information boards in both Indonesian and their English translations. Several stages were executed in gathering linguistic data, including photographing the information boards within the temple, conducting interviews with predetermined informants, transcribing the text from signs into tabular format, converting interview voice recordings into textual transcripts, and applying codes (coding) to demarcate syntactic scope in Source Texts and Target Texts. Subsequently, the collected data underwent analysis using qualitative data analysis methodology, encompassing data presentation, interpretation, and descriptive verification through sentences and paragraphs. The research employed various data collection instruments, including a Redmi Note 10 Pro smartphone equipped with a 108 MP rear camera, an audio recorder, a laptop from the Asus A455L series for data input, and conventional stationery items such as notebooks and pens.

The qualitative data analysis in this research involved several sequential phases: determining the syntactic scope of translated texts on public space boards, utilizing the theory elucidated by Noortyani (2017) regarding syntactic scope; comparing the prevalence of syntactic scope in the obtained data to ascertain the dominant scope; leveraging the theory of linguistic lanscape by Landry & Bourhis (1997) along with support from Nida's (2000) theory of translation equivalence; analyzing the proclivity of factors contributing to the dominant scope and the communicative role within the public signage at the *Malukat* temple.

RESULTS AND DISCUSSION

Through the analysis of gathered data, it has been observed that there are a total of forty occurrences of bilingual translations found in both the source language (SL) and target language (TL) on public signage situated within the Tirta Empul Temple and Dalem Pingit Sebatu Temple area. Within these forty instances, it was noted that one word and five phrases were translated, while the remaining examples consisted of complete sentences. The translation strategies employed in these instances were observed to encompass both informational and symbolic functions, highlighting a significant approach to conveying meaning across languages. For a more comprehensive understanding of these findings, a detailed breakdown is provided in the subsequent table, offering insights into the specific translation methods and their implications.

Table 1
The Syntactic Scope of Public Signages at *Malukat* Temple

Location	Syntactic Scopes	Number
Pura Tirta Empul	phrase	3
	sentence	32
Pura Dalem Pingit Sebatu	word	1
	phrase	2
	sentence	2

There were four representative data has chosen to be discussed in this section:

Figure 2
Information Board in Parking Area

SL : parking motorcycle
N₁ N₂
parkir *motor*
TL : 'motorcycle parking
(Dalem Pingit Sebatu Temple, 9 April 2023)

The syntactic structure observed between the source language and target language in Figure 2 contributes significantly to the overall quality of translation. Despite the inherent shift in the translation process, this divergence is considered acceptable, as articulated by Parsa et al. (2023) in "Evaluating the Evaluator: A Novel Perspective on Translation Quality Assessment." The reviewers emphasize the dynamic nature of translation, noting that a range of factors such as the situational context, translator's competence, and other external influences can impact the quality of the translated output. In this specific instance, the competence of the translator in effectively transitioning the structure from the source language ("parkir motor") to the target language ("motorcycle parking") assumes paramount importance in determining the quality of the translated public signage. This competence not only ensures linguistic accuracy but also plays a pivotal role in shaping the perception of the target audience towards the translated message.

The bilingual public sign in Figure 2 exhibits a dual language presentation with Indonesian positioned at the upper section, denoting the source language (SL), and English located at the lower section, signifying the target language (TL). Functioning as an informational sign, its textual content serves the purpose of disseminating specific information, specifically guiding visitors on the appropriate motorcycle parking areas. This translational function aligns with Chen (2023) assertion in Chapter 6 of his book, elucidates the workings of eco-translation at the microlevel. Through the use of real-world instances, such as the translation of public signs, the author illustrates the necessity for specific decision-making processes based on a prescribed set of rules governing adaptation and selection. This underscores the significance of signage with textual content, serving the purpose of disseminating precise information to its intended audience.

The translated substance falls inside the domain of phrases, as characterized by Noortyani (2017), who elucidates a phrase as a linguistic unit involving at least two words and involving a singular clause element function, like subject (S), predicate (P), object (O), supplement (Pel), or depiction (Ket). Further, nominal phrases, verbal phrases, adjectival phrases, numeral phrases, and prepositional phrases are the five categories that Noortyani divides phrases into (Noortyani, 2017). The data (1) is located inside the nominal phrase group, portrayed by phrases with a noun core. This noun, specifically the word "*parkir*," is encapsulated in the Indonesian context by the expression "*parkir motor*." Notably, the nominal phrase "*parkir motor*" is a nominal modificative phrase because the word "*parkir*" (N1/Nomina1) is explained by the word "*motor*" (N2/Nomina2). The term "*parkir motor*" is now translated as "motorcycle parking" in the TL. This expression likewise expects the form of a noun phrase in English, made out of the noun "parking" and the modifying term "motorcycle," working as an attributive adjective that depicts the noun.

Figure 3
Prohibition Sign for the Visitors

SL	:	*Dilarang*	*masuk*	*tanpa*	*memakai*	*sarong.*
		V₁	V₂	Prep	V₃	N

$$\text{SL}: \quad \textit{Dilarang}_{V_1} \quad \textit{masuk}_{V_2} \quad \textit{tanpa}_{Prep} \quad \textit{memakai}_{V_3} \quad \textit{sarong.}_{N}$$

Forbidden enter without wear sarong

TL : 'Forbidden to enter without wearing sarong.'

(Tirta Empul Temple, 2 April 2023)

The bilingual public space signage within Figure 3 is characterized by a prohibition-oriented nature. This signboard functions as a prohibition signboard, as discerned from the text's explicit intention to proscribe certain acts or actions. The bilingual composition is manifest through the presence of both Indonesian and English texts. A syntactic analysis of the text reveals the predominant use of imperative sentences, a linguistic construction employed to command or prohibit. Specifically, the imperative sentence in focus communicates a directive, explicitly forbidding visitors from entering the temple area unless adorned with a sarong. The verb *"dilarang"* employed in the original text conveys the essence of prohibition, and its translation into "forbidden" in the target language (TL) aligns with this intended meaning (Herpindo et al., 2022; Inderasari et al., 2021; Manalastas, 2024).

In terms of linguistic function, the signboard primarily serves an informational purpose by communicating explicit directives aimed at regulating visitor behavior within the temple premises. This aligns with its categorization as an informational signboard. However, it also carries a symbolic function by symbolizing and enforcing cultural norms and practices, emphasizing the significance of wearing a sarong as a requisite for temple entry. The dual linguistic presentation enhances accessibility, catering to both local and non-local visitors. This is aligned with the result of Mulyawan et al. (2022) research that the translation of public signage in a temple play roles in non-spiritual outdoor signs, such as environmental information, education, sanitation, and prohibition signs related to the temple's sacred status. The symbolic function observed in the signage depicted in Figure 3 also parallels the analytical framework proposed by Traykov (2014) in his exploration of street art. Traykov posits that street art, particularly graffiti, operates as a form of provocation that challenges established traditions, prompting alternative interpretations and discursive practices regarding past and present socio-political contexts. Drawing parallels to the Bulgarian state, street art serves as a potent symbol that bridges the gap between a tumultuous historical past and an equally turbulent present, while also raising poignant questions about the trajectory of the future. This symbolic representation not only underscores the enduring presence of history and politics in the fabric of everyday life but also serves as a platform for critical engagement with societal norms and power dynamics. By engaging with street art, individuals are prompted to confront and interrogate prevailing narratives, fostering a deeper understanding of the complexities inherent in navigating collective memory and cultural identity. Thus, the symbolic function of both the signage and street art transcends mere aesthetic expression, serving as catalysts for socio-political discourse and introspection within contemporary society.

Figure 4
Warning Sign about the Pond

SL : *Perhatian. Dilarang membuang logam ke dalam kolam ini*
      N₁   V₁   V₂   NP   Prep   N₂   Det
      attention prohibited throw money iron into pond this

TL : 'Attention. Don't throw coin into the pond.'

(Tirta Empul Temple, 2 April 2023)

As stated by Pritayanti et al., (2023) the tourist attraction of *malukat* remains notably absent from specific local regulations, a gap addressed by Bali Province No. 5 of 2020, which outlines standards for implementing Balinese cultural tourism. Without proper management by local village authorities, sites of spiritual tourism, such as *malukat* temples, are vulnerable to damage and pollution from tourists unaware of the sacred significance of these locations. In response to this concern, local village managers have taken initiative-taking measures to safeguard these destinations, particularly around the *malukat* temple area, where natural spring water holds profound spiritual importance. One such measure involves the installation of public signage aimed at educating visitors and preventing harm to the temple and its surroundings. For instance, the bilingual sign depicted in Figure 4 at Tirta Empul Temple exemplifies the concerted efforts of local village managers to preserve and protect their temple environment. This initiative not only underscores the significance of community stewardship in maintaining cultural heritage sites but also highlights the importance of effective communication in promoting responsible tourism practices. Through such proactive measures, stakeholders seek to strike a balance between tourism development and the preservation of sacred spaces, ensuring the sustainability of these cultural treasures for future generations (Molina & Hurtado Albir, 2002; Nida & Taber, 1974).

The bilingual sign within Figure 4 assumes the character of a warning sign, as discerned from its explicit textual content designed to convey a specific caution. The linguistic structure of the sign comprises sentences that take the form of warning command sentences. A syntactic analysis of the text reveals the prevalence of this sentence type, characterized by the issuance of advice in the form of admonition or suggestion to alert individuals about particular hazards or points of consideration (Herpindo et al., 2022; Inderasari et al., 2021). The text specifically cautions visitors against the act of tossing coins into the pond, emphasizing the imperative need to safeguard the well-being of the fish inhabiting the water. The warning command sentence employed advises visitors to exercise mindfulness regarding animal safety and to adhere to local wisdom while traversing the temple precincts (Yang, 2019; Nugroho, 2022).

In terms of its communicative function, the sign serves a dual role. Primarily, it functions as an informational sign by providing explicit guidance to visitors on proper conduct within the temple area, aiming to prevent potential harm to the aquatic life in the pond. Simultaneously, the sign assumes a symbolic function by embodying and enforcing ethical considerations associated with respect for the environment and local customs (Venuti, 2000; Vinay, 2000). The use of bilingual text ensures broader accessibility, catering to both local and non-local visitors while reinforcing the cultural significance of ecological awareness and adherence to traditional practices.

Figure 5
Prohibition Sign around *Wantilan* Area

SL	:	*Perhatian.*	*Tidak*	*diperkenankan*	*menaruh/*	*mengganti*	*pakaian*	*di*	*area*	*wantilan*	*ini*
		N₁	Neg	V₁	V₂	V₃	N₂	Prep	N₃	N₄	Det

Attention no allowed put change clothes at area *wantilan* this

TL : 'Not allowed putting/changing clothes in this place.'

(Tirta Empul Temple, 2 April 2023)

Gorda et al., (2023) highlight the complex aspect surrounding the commercialization of the *malukat* ritual. They highlight the significant role of various supporting factors, including community creativity, economic considerations, and the pervasive influence of social media as a promotional tool. Legal frameworks governing the preservation and protection of cultural tourism, involving both positive law and local wisdom, emerge as crucial elements in this discourse (Florenta & Rahmawati, 2021; Manalastas, 2024). Within the context of safeguarding the *malukat* ritual and the sanctity of the *malukat* temple environment, local village authorities have taken proactive steps, such as implementing public signage infused with local wisdom. Figure 5 illustrates one such instance, where visitors, both domestic and foreign, are prohibited from placing personal belongings or changing clothes in designated areas, specifically the *wantilan*, due to cultural sensitivities (Sari et al., 2022; Rahayu et al., 2023). This exemplifies a tangible manifestation of how local wisdom is integrated into preservation efforts, underscoring the commitment to safeguarding cultural heritage while accommodating the needs of contemporary tourism. By enacting such measures, communities seek to uphold and transmit their cultural wisdom to future generations, fostering a sustainable and respectful approach to cultural tourism management.

The bilingual signboard encapsulated in Figure 5 serves a distinctively prohibitive function, as evident from its explicit textual content designed to interdict certain behaviors or actions. Constituting an example of a prohibition signboard, both of its texts are formulated as sentences, with the predominant syntactic structure manifesting as negative form sentences. In this textual context, the negative form sentence assumes the role of a directive, expressly forbidding visitors from engaging in activities such as placing clothing or personal belongings within the vicinity of the *wantilan* area (Herpindo et al., 2022).

A closer syntactic analysis reveals the nuanced construction of the negative form sentence, wherein the verb "prohibited" conveys the essence of restriction. The multifaceted prohibition extends to activities encompassing not only the depositing of clothes and belongings but also precludes the act of changing attire within the *wantilan* area. The specificity of the prohibition underscores a meticulous delineation of the proscribed conduct, emphasizing a comprehensive range of actions that are not permissible. Furthermore, the *wantilan* area, elucidated as a Balinese pavilion with diverse applications in hosting sizable gatherings, ceremonies, or communal meetings, contextualizes the prohibition within the unique cultural and functional attributes of this locale. The prohibition, therefore, is aligned with the preservation of the sanctity and purpose of the *wantilan* area, reflecting a confluence of cultural norms and practical considerations.

In terms of its communicative function, the signboard primarily operates as an informational instrument, conveying explicit directives to visitors regarding permissible conduct within the proximity of the *wantilan* area. Simultaneously, it embodies a symbolic function by articulating and upholding cultural norms associated with the respectful use of communal spaces, particularly those endowed with cultural and communal significance (Paramarta, 2022; Pritayanti et al., 2023). The bilingual presentation enhances accessibility, catering to both local and non-local visitors, and reinforces the contextualized understanding of the prohibition within the cultural and functional dimensions of the *wantilan* area.

CONCLUSION

The analysis presented underscores the discernible presence of diverse syntactic structures in the public signage situated within both *Tirta Empul* Temple and the *Dalem Pingit Sebatu* area. These structures span the linguistic spectrum, encompassing individual words, phrases, and sentences. The

word-based syntactic elements are specifically categorized within the realm of verbs. Particularly noteworthy is the inclusion of modificative noun phrases in the phrase-based syntactic scope, whereas the sentence-based syntactic structures take on both simple and complex forms. The latter encompasses a variety of sentence types, including informational, imperative, warning, and prohibition sentences.

Functionally, the public signage at *malukat* temples serves both informational and symbolic purposes. The informational function takes precedence, as the primary objective is to apprise visitors of the established policies and rules within the temple area. This is evidenced by the explicit use of sentence-based structures to articulate directives and guidelines. Concurrently, the public signage assumes a symbolic function by subtly conveying cultural messages. The incorporation of cultural symbols and norms in the signage at the *malukat* temple denotes a parallel emphasis on both conveying practical information and instilling a sense of cultural reverence and adherence. The symbiotic coexistence of informational and symbolic functions reflects a nuanced and purposive approach to public communication within the temple precincts. For future research endeavors, it is recommended to conduct a more in-depth examination of the cultural symbols and norms embedded within public signage at temple areas, particularly focusing on their origins, meanings, and cultural significance. Also, they can investigate how different visitor demographics, such as tourists from various cultural backgrounds and local worshippers, perceive and interpret the messages conveyed through public signage at Malukat Temple. By exploring these research directions, scholars can gain a deeper understanding of the intricate interplay between public signage, cultural symbolism, and communication dynamics within temple environments, contributing to both scholarly discourse and practical insights for temple management and cultural preservation efforts.

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