

**UNCOVERING LUWU CULTURAL HERITAGE BUILDINGS TO
DEVELOP AUTHENTIC MATERIALS FOR CLT**

A Thesis

*Submitted to Fulfill the Requirements for the Master's
Degree in English Language Teaching (M.Pd.)*



IAIN PALOPO

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Supervised by:

**ENGLISH EDUCATION STUDY PROGRAM
POSTGRADUATE
STATE ISLAMIC INSTITUTE OF PALOPO 2024**

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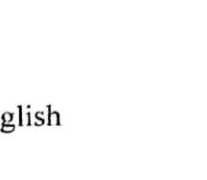
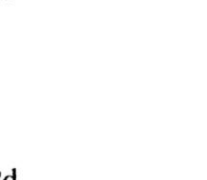
THESIS

APPROVAL

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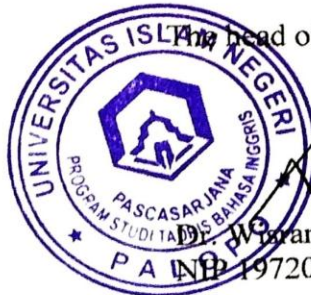
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وَصَحْبِهِ إِلَهٍ وَعَلَى أَشْرَفِ النَّبِيِّينَ وَالْوَرَسِيِّينَ عَلَى السَّلَامِ وَالصَّلَاةُ الْعَالَوَيْنِ رَبِّ إِلِلِ الْحَوْذِ
(بَعْدُ أَهَّا) أَجْوَعِينَ

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May the blessings and peace of Allah be upon our beloved Prophet Muhammad (SAW), his family, his companions, and all his followers until the end of time.

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Amin Rais

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ABSTRACT

Amin Rais, 2025. *“Eksplorasi Bangunan Warisan Luwu sebagai Sumber Bahan Autentik untuk Pembelajaran Bahasa dengan Pendekatan CLT.”* Tesis Pascasarjana Program Tadris Bahasa Inggris, Universitas Islam Negeri Palopo. Dibimbing oleh Sahraini dan Magfirah Thayyib.

Penelitian ini mengeksplorasi potensi penggunaan bangunan bersejarah di Luwu sebagai bahan autentik untuk pengajaran Bahasa Inggris dalam kerangka *Communicative Language Teaching* (CLT). Berdasarkan teori sosio-kultural Vygotsky, ini khususnya konsep *scaffolding* dan *Zone of Proximal Development* (ZPD), Penelitian ini menyoroti bagaimana warisan budaya dapat berfungsi sebagai alat pedagogis yang mendukung baik kompetensi komunikatif maupun kesadaran antarbudaya. Penelitian ini menggunakan metode deskriptif kualitatif dengan penelitian perpustakaan dan analisis *document* sebagai pendekatan utama. Data dikumpulkan dari literatur akademik, arsip sejarah, dan dokumentasi situs warisan, termasuk Masjid Tua Palopo, Gereja PNIEL, dan rumah-rumah kolonial, analisis mengikuti model interaktif Miles dan Huberman yang melibatkan reduksi data, penyajian data, dan penarikan kesimpulan. Temuan menunjukkan bahwa integrasi materi berbasis warisan ke dalam CLT memperkaya interaksi di kelas, meningkatkan motivasi siswa, dan memperkuat identitas budaya, guru dapat merancang tugas komunikatif berdasarkan sumber data budaya, sementara siswa mendapat manfaat dengan menghubungkan pembelajaran Bahasa dengan warisan lokal mereka. Secara lebih luas, studi ini menyarankan bahwa Pendidikan Bahasa Inggris dapat berfungsi sebagai jembatan antara pelestarian budaya dan komunikasi global.

Kata Kunci: *Communicative Language Teaching* (CTL), Bangunan Bersejarah, Warisan Budaya

Diverifikasi oleh UPB



ABSTRACT

Amin Rais, 2025. *“Uncovering Luwu Heritage Buildings to Develop Authentic Materials For CLT.”* Thesis of Postgraduate English Language Education (Tadris Bahasa Inggris) Study Program, Universitas Islam Negeri Palopo. Supervised by Sahraini and Magfirah Thayyib.

This study explores the potential use of historical buildings in Luwu as authentic materials for English language teaching within the framework of Communicative Language Teaching (CLT). Drawing on Vygotsky’s socio-cultural theory particularly the concepts of scaffolding and the Zone of Proximal Development (ZPD) the research highlights how cultural heritage can serve as a pedagogical tool to support both communicative competence and intercultural awareness. The study employs a descriptive qualitative method, primarily through library research and document analysis. Data were collected from academic literature, historical archives, and documentation of heritage sites, including the Old Mosque of Palopo, PNIEL Church, and colonial houses. The analysis followed Miles and Huberman’s interactive model, involving data reduction, data display, and conclusion drawing. The findings indicate that integrating heritage-based materials into CLT enriches classroom interaction, enhances student motivation, and strengthens cultural identity. Teachers can design communicative tasks based on cultural resources, while students benefit from connecting language learning with their local heritage. More broadly, the study suggests that English language education can function as a bridge between cultural preservation and global communication.

Keywords: Communicative Language Teaching (CLT), Historical Buildings, Cultural Heritage

Verified by UPB



أمين ريس، ٢٠٢٥. "الكشف عن المباني التراثية في لُوو لتطوير مواد تعليمية أصيلة في إطار تعليم اللغة التواصلية (CLT)." رسالة ماجستير برنامج دراسة تعليم اللغة الإنجليزية، الدراسات العليا، جامعة بالوبو الإسلامية الحكومية. تحت إشراف: البروفيسور الدكتور سهريني، والدكتور مقفيرة طيّب.

يستكشف هذا البحث إمكانات استخدام المباني التراثية في لُوو كمصادر أصيلة لتعليم اللغة الإنجليزية في إطار تعليم اللغة التواصلية. وانطلاقاً من نظرية فيغوتسكي السوسيو-ثقافية، ولا سيما مفهومي "الدعم التدريجي" و"منطقة النمو القريبة"، يبرز البحث كيف يمكن للتراث الثقافي أن يعمل كأداة تربوية تدعم الكفاءة التواصلية والوعي بين الثقافات. استخدم الباحث المنهج الوصفي الكيفي بالاعتماد على البحث المكتبي وتحليل الوثائق كمقاربة رئيسة. وقد جُمعت البيانات من الأدبيات الأكاديمية والأرشيفات التاريخية وتوثيق المواقع التراثية، بما في ذلك مسجد بالوبو القديم، وكنيسة بنيئيل PNIEL والمنازل الاستعمارية. اتبع التحليل نموذج مايلز وهويرمان التفاعلي، الذي يشمل تقليص البيانات، وعرضها، واستخلاص الاستنتاجات. وأظهرت النتائج أن دمج المواد المستندة إلى التراث في تعليم اللغة التواصلية يُغني التفاعل الصفّي، ويعزز دافعية الطلاب، ويقوي الهوية الثقافية. كما يمكن للمعلمين تصميم مهام تواصلية انطلاقاً من الموارد الثقافية، بينما يستفيد الطلاب من ربط تعلم اللغة بتراثهم المحلي. وعلى نطاق أوسع، يقترح هذا البحث أن تعليم اللغة الإنجليزية يمكن أن يشكل جسراً بين حفظ التراث والتواصل العالمي.

الكلمات المفتاحية: تعليم اللغة التواصلية، المباني التاريخية، التراث الثقافي

تم التحقق من قبل وحدة تطوير اللغة



CHAPTER I

INTRODUCTION

A. Background

Culture has a multitude of interpretations across a variety of forms. In the anthropological context, culture simply means how people live¹. Culture includes a complete and integrated system of biological and technical actions of people with communicative and non-communicative actions commencing from birth. The term native culture is used to refer to this 'all-encompassing system' and it is learned through a process called socialization. Socialization readies the individual to take up the acceptable language and comportment patterns of a given society. As for languages, they are always a product of culture; since once cultures are born, they are expressed through language. To proficiently utilize a language, one has to understand that the language is the very thought and the very culture. What a nation and its people are can be crystallized in words because they are interrelational.

Culture is sometimes referred to as a way of life. It is the context in which we think, feel, and behave toward others. Culture is like the "glue" that holds people together; it is a guide for behavior in a community. Culture is deeply embedded in family life and regulates group behavior, social expectations, and responsibilities. Culture defines the boundaries for individuals and explains the roles that individuals play in the larger scheme of their society².

Language, a pivotal component of culture, plays an indispensable role in its existence. Many social scientists argue that without language, culture would be

¹ Sewell, W. H. (2004). The concept (s) of culture. In *Practicing history* (pp. 76-95). Routledge

² Valsiner, J. (2007). *Culture in minds and societies* (pp. 276-299). New Delhi: Sage

unachievable. Language not only mirrors culture but is also shaped and enriched by it³.

In the context of language education, cultural awareness plays an essential role in complementing linguistic competence. Learning a language without an understanding of its cultural dimensions often leads to a superficial ability to communicate, as language is deeply connected to social norms, values, and identities.⁶ Students who develop cultural awareness are more likely to engage meaningfully in communication, interpret messages appropriately, and avoid misunderstandings that arise from cultural differences. Thus, integrating cultural perspectives into language learning is fundamental for building both communicative and intercultural competence.

To promote cultural awareness effectively, educators are encouraged to integrate heritage-based resources into teaching and learning activities. Heritage resources, which encompass tangible and intangible cultural elements, can serve as authentic materials that bring cultural learning closer to students' real lives.⁶ By incorporating local heritage into education, teachers not only enhance students' cultural understanding but also create meaningful connections between academic content and students' identities. This approach motivates learners, fosters pride in their cultural background, and provides a more engaging and contextually relevant learning experience.

³ Bonvillain, N. (2019). *Language, culture, and communication: The meaning of messages*. Rowman & Littlefield.

Among various forms of heritage resources, cultural heritage buildings hold a unique position as living symbols of history, identity, and tradition. Their integration into education provides students with tangible cultural references that can stimulate critical thinking, creativity, and appreciation of the past.⁴ Utilizing these buildings as educational materials in language classrooms, for instance, not only supports the development of linguistic skills but also deepens students' sense of belonging and responsibility toward cultural preservation. In this way, heritage-based learning, particularly through cultural heritage buildings, becomes a bridge between language acquisition and the cultivation of cultural identity.

The integration of cultural awareness and heritage-based resources in education also has broader implications for preparing students as global citizens. In today's interconnected world, learners are expected not only to master academic knowledge but also to develop intercultural sensitivity and critical thinking skills that enable them to engage in dialogue across cultures.⁵ By connecting students with cultural heritage buildings, educators provide opportunities for experiential learning that is rooted in local identity while simultaneously equipping learners with the skills to navigate global diversity. This dual focus ensures that education is not merely about transmitting knowledge, but also about shaping individuals who can contribute to cultural preservation and global understanding.

This symbiotic relationship signifies that language and culture cannot be separated without diminishing the significance of either. Language reflects cultural

⁴ Michael Byram, *Teaching and Assessing Intercultural Communicative Competence: Revisited* (Bristol: Multilingual Matters, 2021).

⁵ Claire Kramsch, *Language as Symbolic Power* (Cambridge: Cambridge University Press, 2021).

values and allows us to perceive a culture through its linguistic features. Together, they support each other's development, reinforcing a mutually beneficial relationship⁶.

Cultural values represent a nation's heritage, vital for imparting to future generations. They extend beyond historical monuments to encompass traditions and narratives that must be preserved⁷. Effective communication, particularly in English as the global language, becomes crucial in safeguarding cultural heritage. Introducing cultural values to children requires thoughtful steps, including educating them about historical relics, their significance, and associated stories.

Culture is an integral part of human life, shaping individuals within their unique cultural contexts and influencing various life aspects⁸. Broadly, culture encompasses shared beliefs, values, religions, and ideologies accepted by members of a social community. In language learning, cultural elements play a pivotal role, as cultural barriers can often hinder effective communication. English, as a global language, benefits from integrating cultural contexts into textbooks, fostering learners' awareness of diverse cultures, and promoting cross-cultural understanding. Such materials prepare learners for communicative competence by emphasizing cultural awareness and appreciation.

Teaching children about culture is vital for their development and understanding of the world. Understanding one's own culture helps children develop a sense of identity and belonging, grounding them in their family's and

⁶ Sharifian, F. (2011). Cultural conceptualisations and language.

⁷ Smith, G. S., Messenger, P. M., & Soderland, H. A. (2017). *Heritage values in contemporary society*. Routledge.

⁸ Griswold, W. (2012). *Cultures and societies in a changing world*. Sage.

community's traditions and values. Simultaneously, learning about other cultures encourages appreciation for diversity, fostering respect and acceptance of differences. In a globalized world, this cultural understanding equips children to engage effectively with individuals from varied backgrounds, enhancing their global awareness and multicultural adaptability⁹.

Exposure to diverse cultural perspectives improves communication skills, enabling children to navigate interactions in various contexts successfully. This competence is crucial for personal and professional growth.¹⁰ Moreover, preserving cultural heritage ensures the continuity of traditions, rituals, and values significant to communities. Teaching children about these aspects prevents the loss of cultural identity and sustains the richness of their heritage.

Introducing local culture to the students is important in the education process included in English classes.¹¹

Communicative Language Teaching (CLT) has emerged as one of the most influential approaches in the field of English language education. Rather than focusing only on grammar and vocabulary mastery, CLT emphasizes the development of communicative competence, which enables learners to use language effectively in real-life situations. Richards highlights that CLT prioritizes meaningful interaction, negotiation of meaning, and authentic language use, making communication the central goal of learning rather than rote memorization

⁹ Block, P. (2018). *Community: The structure of belonging*. Berrett-Koehler Publishers.

¹⁰ Ting-Toomey, S., & Dorjee, T. (2018). *Communicating across cultures*. Guilford Publications.

¹¹ Masruddin and Munawir, "The Efficacy of Treasure Hunt Game With Luwu Local Culture Based in Teaching English Vocabulary and Introducing Cultures Heritages of Luwu At Smpit Al Hafidz Kota Palopo."

of linguistic structures.¹² This approach reflects a shift in pedagogy from teacher-centered instruction to learner-centered activities that mirror real communication. In practice, CLT promotes active participation through role-plays, simulations, problem-solving tasks, and group discussions that allow students to experience authentic language use. Such activities not only foster fluency and accuracy but also strengthen pragmatic competence, which is crucial for intercultural communication.¹³ Teachers act more as facilitators than as sole transmitters of knowledge, guiding students to interact, collaborate, and construct meaning in the target language. This pedagogy has been proven to increase learners' motivation, engagement, and confidence in using English both inside and outside the classroom.

In the Indonesian context, CLT has been recognized as a recommended approach to enhance students' English proficiency, yet its implementation still faces challenges such as exam-oriented practices, large class sizes, and limited exposure to authentic English outside the school environment.¹⁴ Nevertheless, when adapted to local contexts and supported by relevant cultural resources, CLT can significantly improve students' language competence and cultural awareness. Integrating CLT with heritage-based resources, such as cultural heritage buildings, can enrich the learning process by combining communicative practice with local identity, making education more meaningful and contextually relevant.

¹² William Littlewood, *Communicative Language Teaching: An Introduction* (Cambridge: Cambridge University Press, 2019).

¹³ R. Astuti and I. Lestari, "Challenges in Implementing Communicative Language Teaching in Indonesian Classrooms," *Indonesian Journal of Applied Linguistics* 12, no. 2 (2022): 311–322.

Introducing Luwu cultural heritage buildings to children through English reading activities holds immense importance. This study focuses on educating children about the unique architectural and historical landmarks of the Luwu region, such as traditional houses, royal palaces, and sacred sites. By integrating English as the medium of instruction, children gain both linguistic skills and cultural awareness, creating a dual benefit¹⁴. Luwu's cultural heritage represents the historical and social fabric of the region, embodying stories, values, and traditions that shape its identity. Preserving these heritage buildings is essential for fostering pride among younger generations and ensuring their continuity.

Heritage buildings in Luwu, such as the Rumah Adat Langkanae and Istana Datu Luwu, are invaluable resources for cultural education. These structures symbolize the history, artistry, and traditions of the Luwu people. Researching and introducing these cultural elements to children are crucial for two reasons. Firstly, it enhances their understanding of local history and identity. Secondly, it develops their appreciation for preserving such sites amidst modernization pressures. Incorporating these elements into English reading activities engages children in meaningful learning, simultaneously promoting language skills and cultural consciousness¹⁵.

The significance of this research lies in its potential to bridge cultural preservation and language learning. By focusing on Luwu's heritage buildings, this initiative aims to instill pride in regional identity among children while equipping

¹⁴ Macaro, E. (2018). *English medium instruction*. Oxford University Press.

¹⁵ Schrauwers, A. (1997). Houses, hierarchy, headhunting and exchange: Rethinking political relations in the Southeast Asian realm of Luwu'. *Bijdragen tot de Taal-, Land-en Volkenkunde*, (3de Afl), 356-380.

them with essential communication skills in English. This dual approach underscores the importance of preserving cultural legacies and fostering global competence among younger generations.

B. Research Questions

There are 2 questions from this research:

1. What historical buildings in Palopo can be used as authentic materials for CLT?
2. Can historical buildings be used as learning media in CLT?

C. Research Objectives

1. To identify and describe the historical buildings in Luwu, especially in Palopo, highlighting their historical and cultural significance.
2. To explore the cultural and educational values contained in these historical buildings as potential authentic teaching materials.
3. To investigate how the integration of Luwu's heritage into English language teaching can support communicative competence in line with the Communicative Language Teaching (CLT) approach.
4. To examine the potential of local heritage to support the development of students' ability in meaningful English communication and foster cultural awareness within the framework of CLT.

D. Research Significances

The importance of this research is multifaceted, aiming to contribute to both academic understanding and understanding of foreign speakers.

1. As a learning Module

Through this research, it can be used at any time in schools as teaching material in schools with local content subjects.

2. For foreign learners

The study to introduce cultural heritage buildings to foreigners, such as historical buildings in Palopo City.

3. Researchers

This study contributes to the body of knowledge in cultural education and English as a Foreign Language (EFL) pedagogy by demonstrating how cultural heritage can be effectively integrated into language learning.

CHAPTER II

THEORY AND DISCUSSION

A. Previous Related Studies

In this research, there are some previous research that have the same topic as this research. Below are some previous researches:

The first research, entitled *The Use of Local Wisdom-Based Instructional Materials in English Language Teaching for Junior High School Students in Timor Tengah Selatan Regency*, explores the use of locally based teaching materials in English language instruction for junior high school students in South Central Timor Regency. The main focus of the research is to integrate local cultural values into English language learning materials to enhance the relevance, understanding, and interest of students. The research results indicate that the use of teaching materials based on local wisdom can enhance student engagement, enrich the learning experience, and support the preservation of local culture. This research suggests that teachers develop learning materials that incorporate local cultural contexts to enhance contextual and meaningful English language learning for students.¹⁶

The second research, entitled *Students' Interest in Content-Based English Learning "Local Wisdom."* Foreign language learning is closely related to foreign cultural content according to the origin of the speakers of that language. If students learn English, they will learn British culture. This study explores a different approach: learning English with *Local Wisdom* content. This study aims to measure

¹⁶ Ottu, M. D., Yundayani, A., & Djahimo, S. E. (2024). The Use Of Local Wisdom-Based Instructional Materials In English Language Teaching For Junior High School Students In Timor Tengah Selatan Regency. *SOSCIED*, 7(2), 360-372.

students' interest in learning. The design used in this research is a mixed-method research design in the form of explanatory. Quantitative research was first carried out to determine the level of student interest, then followed by qualitative research to explore why and how learning English based on *Local Wisdom* content made students interested at that level. The instrument used to collect quantitative data is the form of a questionnaire, and to collect qualitative data, this study uses interview guidelines. The interpretation of the results of the questionnaire given showed positive results. This was evidenced by the average results reaching 86.73%. This shows that students' interest in learning English based on *Local Wisdom* content is very high. The basic reason for students' interest in learning English is that they are happy when learning English and that students become more aware of *Lopi Sandeq's* parts in English¹⁷.

The third research, *The Development of an English Textbook Based on Local Wisdom to Improve the Students' Literacy*, aims to develop an English textbook based on local wisdom to improve students' literacy. This research used a research and development (R&D) method with an ADDIE model consisting of five stages: analysis, design, development, implementation, and evaluation. The research subjects were the *MA Almunawwaroh Merauke* students for the *XI* class. The research used tests, interviews, and questionnaires to collect the data. The data analysis technique was descriptive statistical analysis. The results of the research showed that the development of English books was in the *good* or *feasible* category. Before the book was used by all the students, the researchers conducted a trial by

¹⁷ Nurchalis, N., & Jam al, K. (2024). Minat Siswa terhadap Pembelajaran Bahasa Inggris Berbasis Konten "Local Wisdom

giving tests to students. Furthermore, the trial was conducted on 20 students at *MA Al-Munawwaroh* by giving questions in the book that had been prepared, while the average value of the test results was 76.95.¹⁸

The fourth research, entitled *Innovation in Developing Language Teaching Materials Based on Local Wisdom of Acehese Folktales for SMPN 1 Gempang Students to Improve Language Skills in Rural Aceh Areas*, aims to improve language proficiency in Aceh's rural areas by creating teaching materials for students at *SMPN 1 Gempang* based on Acehese folktales. The study uses a research and development (R&D) approach by modifying the ADDIE model (Analysis, Design, Development, Implementation, Evaluation). The results demonstrate that the teaching materials created by incorporating Acehese folktales improve students' comprehension of the local language and culture and boost their motivation to learn. Additionally, the trial results of the teaching materials show a notable improvement in language skills, particularly in speaking, listening, reading, and writing¹⁹.

The fifth research, entitled *Development of English Language Learning Design Using the Direct Method Based on Local Culture for Elementary School Students*, aims to produce English learning designs using local culture-based direct methods for elementary schools. The research follows the ADDIE model. The trial results indicate that the developed English learning designs using the *Ngada* local

¹⁸ Uspayanti, R., & Marnina, M. (2024). The Development of An English Textbook Based on Local Wisdom to Improve the Students' Literacy. *Jurnal Paedagogy*, 11(4), 684-696

¹⁹ Lustyantie, N., & Chaeruman, U. A. (2024). Innovation In Developing Language Teaching Materials Based On Local Wisdom Of Acehese Folktales For SMPN 1 Gempang Students To Improve Language Skills In Rural Aceh Areas. *Esteem Journal of English Education Study Programme*, 8(1), 271-275

culture-based direct method for elementary school students fall into the *excellent* and *very good* categories, based on assessments from content experts, learning design experts, and prospective users²⁰.

The sixth research, entitled *Developing Local Wisdom-Based Instructional Materials in Minangkabau Context for English for Tourism Course*, aims to develop a model of local wisdom-based instructional materials in the Minangkabau context for the English for Tourism course. This study applies an R&D design by adapting Borg & Gall's first four stages: product analysis, initial product development, expert validation, and product revision. The validation results confirm that, in terms of the relevance of teaching materials to course objectives, the prototype was valid, and in terms of integrating Minangkabau local wisdom into teaching materials, the prototype has provided a model for practical conversations for tour guiding activities in the Minangkabau context²¹.

The seventh research, entitled *Development of English Learning Modules Based on Local Wisdom for MTsN 1 Sanana Students*, aims to develop an English language learning module based on local wisdom for students of *MTsN 1 Sanana*, Sula Islands, North Maluku. Utilizing the R&D method with the ADDIE model, this study integrates five elements of Sula Islands' local wisdom into English language learning. The results show that the developed module was deemed appropriate by experts in material, instructional design, and local culture. Limited

²⁰ claudian Edo, F., Noge, M. D., & Awe, E. Y. (2023). Pengembangan Desain Pembelajaran Bahasa Inggris Menggunakan Direct Method Berbasis Budaya Lokal Untuk Siswa Sekolah Dasar. *Jurnal Citra Pendidikan*, 3(2), 1040-1051

²¹ Zulhermindra, Z., Munir, S., Suzanne, N., & Hadiarni, H. (2023). Developing Local Wisdom-Based Instructional Materials in Minangkabau Context for English for Tourism Course. *Ta'dib*, 26(2), 379-390

trials indicated positive responses from students and teachers, with increased student enthusiasm and engagement in learning²².

The eighth research, entitled *Development of English Reading Materials Based on Local Ende-Lio Culture for Junior High School Students*, applies the potential of local wisdom in the classroom, particularly in presenting reading texts according to the themes studied. This study uses the R&D method concerning the *Dick and Carey* model with slight adjustments according to the research context. The results of the validation test of English reading materials based on *Ende-Lio* local wisdom, evaluated by material experts, linguists, and media experts, were categorized as *Good* with a score of 90%²³.

The ninth research, entitled *Developing Local Wisdom Content in West Kalimantan as English Language Teaching Material*, discusses how teachers can utilize local materials and resources to create engaging English teaching and learning experiences. The research emphasizes that most English teaching materials in Indonesia contain foreign cultural content, which can reduce students' awareness of their national culture. By incorporating local wisdom, this study aims to align English learning with national education goals²⁴.

The tenth research, entitled *Involving Local Wisdom as Values to Develop English for Tourism Course Material: A Case of Baduy Tribe in Lebak Banten*, aims to develop English for Tourism (EFT) course material by integrating the

²² Soamole, H. (2022). Pengembangan Modul Pembelajaran Bahasa Inggris Berbasis Kearifan Lokal Untuk Siswa MTsN 1 Sanana. *JUANGA: Jurnal Agama dan Ilmu Pengetahuan*, 197-208.

²³ Ningsih, N., & Kara, Y. M. K. (2022). Pengembangan Bahan Bacaan Bahasa Inggris Berbasis Budaya Lokal Ende-Lio untuk Siswa Sekolah Menengah Pertama. *Edukatif: Jurnal Ilmu Pendidikan*, 4(1), 289-297

²⁴ Barella, Y. (2020). Developing local wisdom content in West Kalimantan as English Language teaching material. *Jurnal Pendidikan Bahasa*, 9(2), 244-252

values of the *Baduy* tribe's local wisdom. Conducted at *Sultan Ageng Tirtayasa University*, this study employs the R&D methodology. The results from expert validation and student responses indicate that the EFT material incorporating *Baduy* local wisdom is highly feasible for implementation in the English Department.²⁵

Compared to previous studies, which primarily focused on developing English teaching materials based on local wisdom (such as traditional stories, cultural values, or regional practices), this research takes a distinctly different direction by exploring the architectural and historical characteristics of heritage buildings in Palopo City. Prior works examined how local culture enhances language learning; however, this study focuses on how built heritage contributes to preserving cultural memory, civic identity, and historical continuity.

The Eleventh Research conducted by Lestari, Rustan, and Thayyib, Entitled *Developed English language learning materials for nursing students by integrating local Luwu culture*. This study used a research and development method with four stages: needs analysis, material design, trial testing, and material revision. The needs analysis was conducted through the distribution of questionnaires to 32 nursing students and interviews with four English lecturers. The results showed that students needed English language materials that were appropriate to the nursing context, while still containing local cultural elements.²⁶

Novelty of this study lies in its contribution to extending the scope of Communicative Language Teaching (CLT) research in Indonesia. Previous studies

²⁵ Hamer, W., Evenddy, S. S., Prabowo, J., Rima, R., & Utomo, D. W. (2017). Involving local wisdom as values to develop English for Tourism Course material: A case of Baduy Tribe in Lebak Banten. *Journal of English Language Studies*, 2(1).

²⁶ Lestari, Rustan, and Thayyib, (2024) "Integrating Luwu Culture Into English Learning: A Development of Customized Materials for Nursing Students."

have predominantly focused on classroom-based applications, using authentic materials such as songs, films, news articles, or digital media. While these studies show the effectiveness of CLT in enhancing communicative competence and learner motivation, they do not explore the integration of local cultural heritage into language learning. This study introduces a new perspective by proposing the use of heritage buildings in Luwu including the Old Mosque of Palopo, the Pniel Church, and colonial residences as authentic materials in CLT.

Furthermore, unlike prior research that relies solely on communicative frameworks, this study integrates CLT with Vygotsky's socio-cultural theory, particularly the concepts of the Zone of Proximal Development (ZPD) and cultural artifacts, thus positioning heritage sites not only as teaching resources but also as cultural mediation tools. In terms of methodology, while most CLT studies adopt empirical approaches in school settings, this study employs a library/documentary research design, contributing to the conceptual foundation for future empirical studies. Finally, by emphasizing the cultural heritage of Luwu, this research adds a unique local dimension to English Language Teaching (ELT) in Indonesia, strengthening the connection between language education, cultural preservation, and identity.

B. Some Pertinent Ideas

1. Cultural Values

Discussing cultural values will be related to discussions about cultural heritage because the cultural values that exist today are the result of the creation and initiative of our ancestors. Each region has its own culture, from now on referred to as local culture as the shaper of national culture.

Cultural values are fundamental principles or beliefs that guide the behaviors, attitudes, and practices within a society. They serve as the moral compass of a community, influencing how individuals perceive themselves, interact with others, and make decisions. Cultural values are deeply embedded within the collective programming of the mind, differentiating members of one group or society from another. These values are often transmitted from one generation to the next through socialization, education, and cultural practices²⁷.

Cultural values play a critical role in shaping societal norms and practices. They influence laws, traditions, and everyday behaviors, creating a framework for acceptable and unacceptable actions within a community. For example, the value of egalitarianism in Scandinavian countries has led to policies promoting gender equality and social welfare, whereas hierarchical values in some Asian societies emphasize respect for authority and elder members of the community²⁸.

In addition to guiding individual and societal behavior, cultural values also influence interpersonal relationships. The concept of high-context and low-context cultures, illustrating how values impact communication styles. In high-context cultures, such as Japan, relationships and implicit understanding are highly valued, resulting in indirect and nuanced communication. Conversely, in low-context cultures like the United States, directness and explicitness are more common, reflecting a value for clarity and efficiency²⁹.

²⁷ Jovchelovitch, S. (2019). *Knowledge in context: Representations, community and culture*. Routledge.

²⁸ Triandis, H. C. (2004). The many dimensions of culture. *Academy of Management Perspectives*, 18(1), 88-93.

²⁹ Hall, S. (2024). Culture, the media and the 'ideological effect'. In *New Critical Writings in Political Sociology* (pp. 341-374). Routledge.

The interaction between cultural values and globalization further underscores their significance. As societies become increasingly interconnected, understanding and respecting cultural values has become vital for fostering international collaboration and avoiding conflicts. Cultural values evolve over time in response to modernization and economic development³⁰. However, core values rooted in tradition and identity often remain resilient, illustrating the tension between global influences and local practices.

Cultural values are also critical for understanding and preserving cultural heritage. Cultural heritage embodies the values, traditions, and expressions of a society, making it a vital resource for fostering cultural diversity and identity. By promoting awareness of cultural values, societies can safeguard their heritage while encouraging mutual respect and understanding among diverse cultures³¹.

In conclusion, cultural values are the bedrock of societal and individual identity, shaping norms, practices, and relationships. Their dynamic nature reflects the complex interplay of history, geography, and social structures. By studying and appreciating cultural values, we can better navigate the challenges of globalization, promote cross-cultural understanding, and preserve the richness of cultural diversity.

2. Historical Buildings in Luwu: Preserving Cultural Heritage

English materials embedded with Luwu cultural heritage are expected to not only improve linguistic competence but also foster appreciation and

³⁰ Inglehart, R., & Baker, W. E. (2000). Modernization, cultural change, and the persistence of traditional values. *American sociological review*, 65(1), 19-51.

³¹ Labadi, S. (2013). UNESCO, cultural heritage, and outstanding universal value: Value-based analyses of the World Heritage and Intangible Cultural Heritage Conventions.

preservation of local values.³² Luwu a region in South Sulawesi, Indonesia, holds a significant place in the cultural and historical landscape of the archipelago. Known as one of the oldest kingdoms in Sulawesi, Luwu boasts numerous historical buildings that serve as symbols of its rich cultural heritage and political history.

One of the most prominent historical buildings in Luwu is the *Istana Datu Luwu* (the Palace of the Luwu Kings), also known as *Langkanae*. This palace, located in Palopo, serves as a testament to the region's monarchical history. Early 20th-century designers used traditional Bugis-Makassar architectural styles to design Langkanae, elevating wooden structures on stilts and adorning them with intricate carvings. The palace is a symbol of the hierarchical and cultural values upheld by the Luwu kingdom.

Adjacent to the palace is the Museum Batara Guru, which houses a collection of artifacts from the Luwu Kingdom, including royal regalia, historical manuscripts, and traditional weapons. This museum plays a crucial role in preserving and showcasing the region's cultural heritage, providing visitors with insights into the history and traditions of Luwu. Through these artifacts, the museum highlights the region's connection to maritime trade, agriculture, and governance during its peak as a powerful kingdom³³.

Built in 1604 during the reign of Datu Payung Luwu, one of the kingdom's rulers, the Masjid Jami Tua Palopo is another significant historical site. This mosque is one of the oldest in Sulawesi and serves as a symbol of the early introduction of

³² Tompo, Sahraini, and Thayyib, "Enhancing Junior High School Literacy: Incorporating Luwu Cultural Heritage into Reading Materials."

³³ Anderson, K. G. (2003). *The open door: Early modern Wajorese statecraft and diaspora*. University of Hawai'i at Manoa.

Islam to the region. Its architectural design combines traditional Luwu styles with Islamic influences, reflecting the period's cultural assimilation and religious transformation³⁴.

The *Fort of Malangke* is another historical landmark that showcases the strategic significance of Luwu in the past. Located near the mouth of the Lamasi River, this fort was used to defend the kingdom from external threats. Today, the ruins of the fort serve as a reminder of Luwu's military history and its role in safeguarding its sovereignty³⁵.

The historical buildings in Luwu are not merely remnants of the past; they are living symbols of the cultural identity and values of the Luwu people. These structures are often associated with traditional ceremonies and events, reinforcing their relevance in contemporary society. For instance, the *Istana Datu Luwu* remains a focal point for cultural festivals and royal gatherings, keeping the traditions of the Luwu kingdom alive³⁶.

Efforts to preserve these historical buildings are critical for maintaining Luwu's cultural heritage. Local governments and cultural organizations have initiated programs to restore and maintain these sites. These efforts include documenting oral histories, revitalizing traditional craftsmanship, and promoting

³⁴ Achmad Fausi, F. A. (2021). *Efficacy of Using Aleta Malebbie Application In Teaching Writing At Iain Palopo, The* (Doctoral dissertation, INSTITUT AGAMA ISLAM NEGE RI PALOPO).

³⁵ Bulbeck, F. D., & Prasetyo, B. (2000). Two millennia of socio-cultural development in Luwu, South Sulawesi, Indonesia. *World Archaeology*, 32(1), 121-137.

³⁶ Roth, D. (2009). Lebensraum in Luwu: Emergent identity, migration and access to land. *Bijdragen tot de taal-, land-en volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia*, 161(4), 485-516.

cultural tourism. By preserving these buildings, the people of Luwu ensure that future generations can learn about and appreciate their rich history³⁷.

In addition to their cultural and historical significance, these buildings hold educational value. They serve as resources for researchers, historians, and students interested in the history of Sulawesi and Indonesia as a whole. The architecture, artifacts, and historical records associated with these sites provide valuable insights into the socioeconomic and political dynamics of the past.³⁸

Moreover, the historical buildings in Luwu contribute to the region's tourism industry. Sites like the *Istana Datu Luwu* and *Masjid Jami Tua Palopo* attract both domestic and international tourists, promoting cultural exchange and economic development. Cultural tourism initiatives centered on these sites not only generate revenue but also raise awareness about the importance of preserving cultural heritage.

In conclusion, the historical buildings in Luwu are invaluable treasures that reflect the region's rich history, cultural values, and traditions. From the *Istana Datu Luwu* to the *Masjid Jami Tua Palopo*, these structures provide a window into the past while remaining relevant in the present. Through preservation efforts and cultural tourism, these buildings continue to inspire and educate, ensuring that the legacy of Luwu lives on for generations to come. Of the many Dutch remains in Palopo City in the form of buildings, 9 Some of the buildings have received a decision letter. 9 The buildings that have been designated as cultural heritage are

³⁷ Yani, A. A. (2013). *The Local Government and Violent Conflicts Mitigation in the Post Conflict Areas in Indonesia; A Case Study in the Regency of North Luwu* (Master's thesis).

³⁸ Tyson, A. D. (2008). *The politics of decentralisation and indigenous revivalism in Sulawesi, Indonesia* (Doctoral dissertation, University of Leeds).

spread across Luwu Raya in Palopo City, further details can be seen in the table below:

Table 2. 1 List of Cultural Heritage Buildings in Palopo

No	Type of Cultural	Object Name	Address	Decree
1	Cultural Heritage Building	Masjid Kuno Palopo (Masjid Jami Tua Palopo)	JL. Andi Machkulau Kel. Batupasi Kec. Wara Utara	100.3.3.3/139/B.Hukum
2	Cultural Heritage Building	Istana Datu Luwu	JL. Andi Tenriapadang Kel. Ammasangan Kec. Wara	100.3.3.3/139/B.Hukum
3	Cultural Heritage Building	Gereja Pniel	JL. Samiun-Opu Tosappaile Kel. Boting Kec. Wara	100.3.3.3/478/B.Hukum
4	Cultural Heritage Building	Kantor Pos dan Giro	JL. Andi Tenriapadang Kel. Batupasi Kec. Wara Utara	100.3.3.3/478/B.Hukum
5	Cultural Heritage Building	Rumah Jabatan Wakil Wali Kota Palopo	JL. Ahmad Yani Kel. Ammasangan Kec. Wara	100.3.3.3/478/B.Hukum
6	Cultural Heritage Building	Markas Kodim 1403/Palopo	JL. Ahmad Yani Kel. Ammasangan Kec. Wara	100.3.3.3/478/B.Hukum
7	Cultural Heritage Building	Rumah Jabatan Dandim 1403/Palopo	JL. WR. Supratman Kel. Boting Kec. Wara	100.3.3.3/478/B.Hukum
8	Cultural Heritage Building	Kantor Dinas Kebudayaan	JL. Balaikota Kel. Ammasangan Kec. Wara	100.3.3.3/478/B.Hukum
9	Cultural Heritage Building	Kantor Legiun Veteran Republik Indonesia (LVRI)	JL. Samiun Kel. Ammasangan Kec. Wara	100.3.3.3/478/B.Hukum

Source : Dinas Kebudayaan Pariwisata Kota Palopo

C. English Material For CLT

Communicative Language Teaching (CLT) emphasizes the use of language as a means of real communication rather than as a mere system of rules. Richards

and Rodgers note that CLT encourages learners to develop communicative competence through meaningful interaction and authentic use of language in and outside the classroom.³⁹ This means that English materials for CLT should provide learners with opportunities to negotiate meaning, collaborate, and practice communication in authentic situations.³⁶

From the perspective of Vygotsky's socio-cultural theory, learning occurs through social interaction and cultural mediation. Vygotsky argues that higher mental functions develop first on the social plane before being internalized by the individual.³⁷

The concept of the Zone of Proximal Development (ZPD) explains how learners can achieve tasks with assistance from a teacher or more capable peers that they cannot yet accomplish independently.³⁸ Thus, English materials for CLT should facilitate scaffolding, collaborative learning, and authentic interaction in culturally meaningful contexts.

1. Characteristics of CLT Materials through Vygotsky's Lens

First of Provide authentic content that reflects real communicative use. Encourage collaborative tasks that allow learners to learn from more proficient peers. Enable scaffolding, where teachers or peers guide learners step by step until

³⁹ Jack C. Richards and Theodore S. Rodgers, *Approaches and Methods in Language Teaching*, 2nd ed. (Cambridge: Cambridge University Press, 2001), cited in "Communicative Language Teaching," Wikipedia, last modified August 22, 2025,

³⁶ Rosamond Mitchell, *Communicative Language Teaching in Practice* (London: Centre for Information on Language Teaching and Research, 1988), cited in "Communicative Language Teaching,"

³⁷ Kendra Cherry, "What Is Sociocultural Theory?," Verywell Mind, updated February 28, 2024,

³⁸ "Zone of Proximal Development," Wikipedia, last modified August 22, 2025,

independence is reached. Act as cultural tools, mediating both language learning and cultural knowledge. Provide authentic content that reflects real communicative use. And encourage collaborative tasks that allow learners to learn from more proficient peers. Enable scaffolding, where teachers or peers guide learners step by step until independence is reached. Act as cultural tools, mediating both language learning and cultural knowledge.

2. Authentic Materials as Cultural Mediation

Authentic materials texts, brochures, videos, and descriptions of heritage sites serve as cultural artifacts that mediate the learning process. According to Vygotsky, language is both a psychological and cultural tool. When students describe or discuss local heritage in English, they are engaging in cultural mediation: linking their prior knowledge of local culture with the communicative demands of a global language.³⁹

For example, Descriptive tasks (e.g., describing Masjid Tua Palopo in English) provide vocabulary and structures in a meaningful context, Role plays (acting as tour guides) situate learners in collaborative communicative events, Projects (designing brochures, posters, or digital content on Luwu heritage) promote collective problem-solving and authentic output.

3. Social Interaction and ZPD in CLT Materials

³⁹ Lev Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Cambridge, MA: Harvard University Press, 1978).

CLT aligns with Vygotsky's view that learning occurs first in social interaction. Pair and group activities provide opportunities for learners to engage in tasks that are within their ZPD, with support from peers or teachers. For instance, a less proficient student may learn new vocabulary and discourse patterns while collaborating with a more capable peer during a role-play. Scaffolding ensures that the task becomes achievable and eventually internalized.⁴⁰

4. Pedagogical Implications

The integration of Vygotsky's theory into CLT highlights that materials should not only promote communication but also encourage socially mediated learning. By using local heritage such as historical buildings in Luwu as authentic materials, English teaching becomes more engaging, culturally grounded, and communicatively effective. Students gain both communicative competence and cultural awareness, aligning with the dual goals of CLT and socio-cultural theory.

D. Use of Historical Buildings as Media in CLT

Integrating historical buildings into English instruction represents an innovative application of Communicative Language Teaching (CLT) principles. CLT emphasizes meaningful communication and the use of authentic materials. When teachers utilize historical heritage as media, students are exposed to real cultural artifacts that enrich linguistic practice and deepen cultural understanding.

1. Historical Buildings as Authentic Materials

⁴⁰ "*Instructional Scaffolding*," Wikipedia, last modified August 22, 2025, https://en.wikipedia.org/wiki/Instructional_scaffolding.

Authentic materials are essential in CLT because they immerse learners in real-world language. Al-Mahanad Al-Badi explains that authentic materials such as menus or timetables provide meaningful, real-life contexts for language practice, closely aligning with CLT's communicative purpose. Research in Indonesia also supports this, highlighting that authentic materials enrich cultural information, reflect real language use, and enhance learner motivation.⁴¹

2. Enhancing Cultural Competence through CLT

CLT is recognized for its role in developing cultural competence. A systematic review underscores how CLT through authentic materials and peer interaction fosters intercultural communication and awareness, nurturing learners' sensitivity to cultural norms in diverse contexts.⁴²

3. Digitized Heritage: Blended Learning and Cultural Awareness

A recent study in *Frontiers in Education* (2022) shows that incorporating digitized heritage buildings into blended ESL courses can boost students' cultural awareness and civic-mindedness. Students engaged with heritage content reported positive impacts on second language acquisition and interdisciplinary learning.⁴³

4. Vygotskian Lens: Cultural Mediation, Scaffolding, and ZPD

From Vygotsky's socio-cultural perspective, historical buildings function as cultural tools that mediate learning. Wikipedia defines cultural mediation as a

⁴¹ Al-Mahanad Al-Badi, "Using Authentic Materials in Classrooms: Advantages and Challenges," *Humanising Language Teaching*, December 2020, accessed August 22, 2025,

⁴² *European Journal of Education and Pedagogy*, "Systematic Review of Communicative Language Teaching (CLT) in Language Education," published 2023

process wherein social interactions with artifacts (including language) guide internal psychological development.⁴⁴ By engaging with heritage-based tasks, learners operate within their Zone of Proximal Development (ZPD). Peer collaboration and teacher scaffolding—central to CLT—help learners internalize communicative skills in meaningful cultural contexts.⁴⁵

E. Conceptual Framework

The theoretical framework of this study integrates Communicative Language Teaching (CLT) and Vygotsky's socio-cultural theory to explain how cultural heritage, particularly historical buildings, can be used as authentic materials in language learning. This framework highlights the intersection between pedagogy and culture, where CLT emphasizes communicative competence through authentic contexts, and Vygotsky underlines the role of social and cultural mediation in learning. The diagram below illustrates how these two perspectives converge on the use of historical buildings as educational resources, leading to outcomes such as communicative competence, intercultural awareness, and cultural pride.

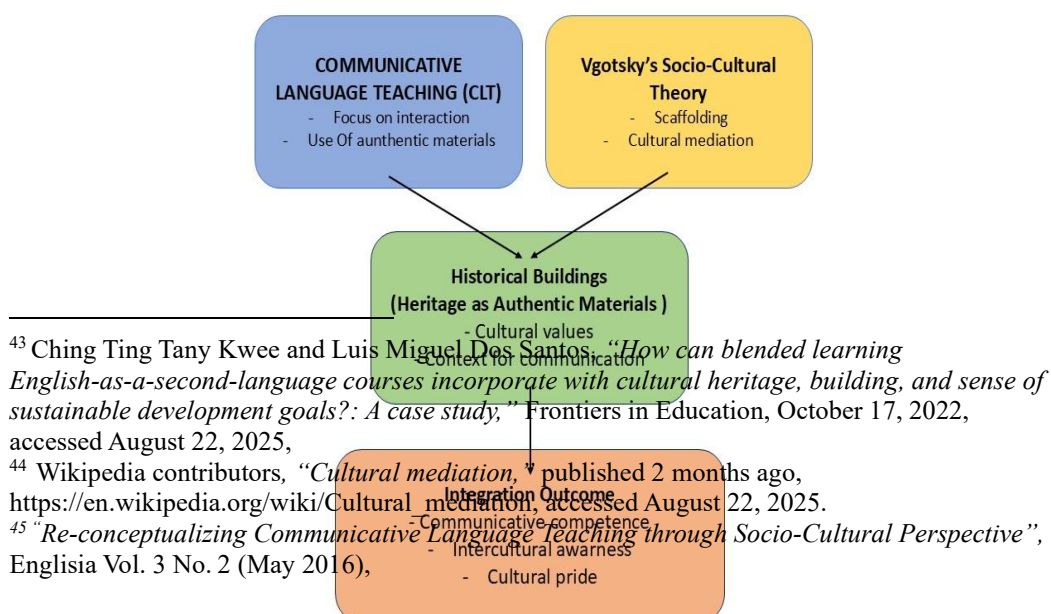


Figure 2. 2 Theoretical Framework: CLT, Vgotsky, and Heritage Intergration

CHAPTER III

RESEARCH METHOD

A. Type of Research

This study employed a qualitative descriptive research method. Qualitative research is defined as an approach that explores and understands meaning ascribed to a social or human problem, emphasizing interpretation rather than measurement.⁴⁶ This approach was chosen to describe and interpret how historical buildings in Luwu can be used as authentic materials in Communicative Language Teaching (CLT).

B. Research Focus

The focus of this research was to analyze the potential use of historical buildings in Luwu as authentic materials in CLT. The study examined the cultural and educational values of these heritage buildings and their relevance in fostering communicative competence and cultural awareness.

C. Definition of term

1. Communicative Language Teaching (CLT): An approach emphasizing interaction and communication as both the means and goal of learning.
2. Authentic Materials: Teaching resources derived from real-life contexts, not created solely for instructional purposes.
3. Historical Buildings: Heritage sites in Luwu such as *Istana Datu Luwu*, *Masjid Tua Palopo*, *Gereja Pniel Palopo*, and colonial-era residences.

⁴⁶ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2014), 4.

4. Zone of Proximal Development (ZPD): A concept by Vygotsky referring to the distance between what learners can do independently and what they can do with guidance.

D. Research Design

The design of this study was library research combined with documentary analysis. Library research is a method of collecting data from books, journals, and other written sources relevant to the research focus.⁴⁷ Documentary analysis is a systematic procedure for reviewing or evaluating documents both printed and electronic material.⁴⁸

E. Data Resources

The sources of data consisted of:

1. **Primary Sources:** Descriptions, archives, and documentation of historical buildings in Luwu.
2. **Secondary Sources:** Books, journal articles, and previous research related to CLT, authentic materials, and socio-cultural theory.

F. Research instrument

In qualitative research, the researcher is the key instrument for data collection, interpretation, and analysis.⁴⁹ In this study, the researcher functioned as the primary tool in identifying, selecting, and categorizing relevant data from

⁴⁷ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008).

⁴⁸ Glenn A. Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27.

⁴⁹ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D* (Bandung: Alfabeta, 2019).

literature and documentation of historical buildings. Supporting instruments included:

1. Note-taking sheets, used to record essential concepts and ideas from literature.
2. Documentation archives, such as photographs and written records of heritage buildings.
3. Reference management tools, employed to organize bibliographical data systematically.

G. Data collection techniques

Data were collected through three techniques:

1. Library Research: Gathering data from books, journals, and prior studies on CLT and cultural heritage.
2. Documentation: Collecting and analyzing documents, photographs, and archives of historical buildings.
3. Content Analysis: Identifying themes and values from the collected sources for integration with CLT.

H. Data Validity Checking

To ensure validity, the study used triangulation of sources and theories. Triangulation refers to the combination of different methods, sources, or theories to cross-check data credibility.⁵⁰ By comparing archives, academic literature, and theory, the study ensured data reliability.

I. Data Analysis Technique

⁵⁰ Norman K. Denzin, *The Research Act: A Theoretical Introduction to Sociological Methods* (New York: McGraw-Hill, 1978).

The data analysis in this study followed the interactive model of Miles and Huberman, which involves three main steps: data reduction, data display, and conclusion drawing/verification. In this research.⁵¹

1. Data reduction was conducted by selecting relevant information from archives, literature, and documentation of historical buildings.
2. Data display was carried out by organizing the findings into thematic categories such as cultural values, historical significance, and their relevance to CLT. Finally,
3. Conclusion drawing and verification were conducted by interpreting the data in relation to the research questions, ensuring that the analysis aligned with the theoretical framework of CLT and Vygotsky's socio-cultural theory.

⁵¹ Miles, M. B., & Huberman, A. M. (2020). *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications.

CHAPTER IV

DATA DESCRIPTION AND DATA ANALYSIS

A. Data Description

The analysis in this study draws upon literature review and documentary sources related to cultural heritage in Luwu and the principles of Communicative Language Teaching (CLT). Using a descriptive qualitative approach, data were reduced, categorized, and interpreted following Miles and Huberman's framework: data reduction, data display, and conclusion drawing.

1. Participant Profiles for the interviews

This research used interviews for data collection. To gather the data regarding historical background of historical building in Luwu, this study used purposive sampling. Historical buildings were visited and selecting participants on site based on the appointment of people in the historical buildings. With this technique, eight participants were identified for interviews. Table 4.1. below presents the participants for this study:

Table 4.1 *Profil Informan*

No.	Name	Position	Heritage Buildings
1	Andi Maddolangeng	Gate Keeper	Istana Datu Luwu
2	Abdul Al-Maskatif	Imam and Muadzin	Masjid Jami
3	Yus	Co-Coster	PNIEL Church
4	Fajrin	Employee	Kantor POS
5	Nur Alfat	Cleaning Service	Rujab Wakil Walikota
6	Sahril	Member of TNI	Markas Kodim 1403
7	Asrul	Guard	Kodim Mess
8	Husnul	Employee	Kantor LVRI
9	Sukma	Employee	Kantor dinas kebudayaan

2. Identification of Historical Buildings in Luwu

To identify historical buildings in Luwu for further analysis, the office of the Department of Culture of Palopo was visited. The office provided a document namely Decree No. 100.3.3.3/139/B.HUKUM that contains a list of cultural of historical building in Palopo. Because Palopo was historically the centre of Luwu Kingdom. Thus, most historical buildings are located in this region. Table 4.2. presents a list of historical building for this study:

Table. 4.2. List of Historical Building

Building	Period & Influence	Historical Context	Cultural Interaction
Old Mosque (1604)	Islamic period, Bugis & Chinese	Built during Islamization by Datu Pattaupasi; crafted with Bugis design & Chinese pulpit	Local tradition + Islam + Chinese influence
Pniel Church (1924)	Dutch colonial mission	Built by GZB; Gothic architecture adapted to tropical climate	Dutch Christian mission + local adaptation
Datu Luwu Palace (1922)	Dutch colonial + Bugis royal	Rebuilt after fire; Dutch masonry + Bugis royal symbols (<i>Salassa</i> , <i>Arajang</i>)	Colonial authority + local monarchy
Kantor Pos (1920s)	Dutch colonial administration	Built to support postal system under colonial rule	Colonial infrastructure + local use
Rujab Wakil Walikota (1908)	Dutch administrative housing	Residence of Dutch assistant resident; later used by regents/mayors	Colonial function repurposed for local governance
Kodim 1403 HQ (1925)	Dutch military	Built as official residence, later military HQ	Colonial military + Indonesian Army legacy
Mess Kodim (c. 1920s)	Dutch military facility	Initially served as military lodging for Dutch soldiers; later used by Indonesian Army personnel	Colonial military heritage adapted for Indonesian defense
Kantor Legiun Veteran Palopo (mid-20th century)	Post-independence era	Established to support war veterans; functions as veterans' organization office	Symbol of continuity from independence struggle to civic institution
Kantor Dinas Kebudayaan Kota Palopo (20th century)	Modern Indonesian governance	Government office dedicated to cultural preservation and management	Integration of local governance + cultural preservation mission

B. Data Analysis

1. Historical Buildings in Luwu that can be used as authentic materials for CLT

This section presents the data analysis for historic buildings that in Luwu that can be used as authentic materials for CLT, based on observations, interviews, and documentation. The presentation of the data is organized based on location, historical background, archeology of the buildings, exterior and interior, and renovation history. Several key findings regarding their physical condition and historical significance were obtained from the data. The analysis of the historical buildings is presented in the following sections.

1. *Istana Datu Luwu*

The first building studied was the Datu Luwu Palace, and the source was Andi Maddolangeng, the gate keeper of the Palace.



Figure 4. 1. Building seen from the front

a. Historical background

Based on the results of historical data searches and interviews, the Datu Luwu palace was built in 1922 by the Dutch government, following the design results of an architect named Obsenter Noble. The existence of the Datu Luwu palace building, constructed by the Dutch, was due to the previous palace building, which was a stilt house with local architecture, having been burned down and destroyed. One informant stated that the Dutch deliberately burned the Datu Luwu Palace at that time, only occupying the palace building in 1924. The Datu Luwu Palace area became the center of government, known as Ware in the Luwu Kingdom.

b. Archaeological Description



Figure 4.2 front of the building from outside the yard

The palace of Datu Luwu is located in the center of Palopo City, located on Jalan Andi Tenripadang, Ammasangan Village, Wara District. Astronomically, it is at position $2^{\circ}59'39.56''$ S $120^{\circ}11'45.72''$ E. The area of the Datu Luwu palace is surrounded by a permanent wall fence that has a main gate on the west side and

other gates on the north and south sides as alternative access roads. The boundaries are that the north is bordered by Jalan Andi Tenripadang,



Figure 4. 3 west front of the building from outside the yard

The west is bordered by Jalan Andi Djemma and elementary school buildings, and the south is bordered by the city park and Jalan Opu Dg. Risadju, the east is bordered by Jalan Andi Djusuf Arif.

The condition of the palace area environment is quite well maintained, as seen from the neat arrangement of the yard, the gardens in the front and side of the main building are planted with several local plants and other plants that are not endemic to Luwu.



Figure 4.4. Langkanae Building

Inside the palace area, there are wooden materials. The permanent building, Langkane, is on the east side, which is a prototype (previous palace building). In addition to these buildings, on the northeast side.

Langkanae is the main house or building in the Bugis kingdom complex, especially in Luwu, which functions as the center of government and residence of the king of Datu Luwu. In the context of Luwu, Langkanae was the main palace building before it was widely known as the Datu Luwu Palace.

The term "Langkanae" comes from the word *langka* sky, high, and the suffix *nae*, which means his literally can be interpreted as a high or lofty place belonging to the king.



Figure 4.5. Monument Toddo'puli Temmalara

There is a monument to the struggle of the Luwu people known as *Toddo'puli Temmalara*, which reflects the resistance against the Dutch.

The main building of the Datu Luwu Palace has a rectangular plan. The roof shape is in the form of a lamasan using basic materials of ironwood shingles. In addition, there are two roof windows on the north roof (front) and two peaks that cover the roof ventilation, equipped with jalousies. Then the back behind the main building, there are several buildings with a T-shaped plan. The building is integrated with the main building, and then there is a building with several rooms in it that extends from west to east, which is connected by a corridor to the main building.

The division of the palace space consists of the main building (front), which is the largest rectangular room, located at the front (north) of the Palace. To get to the main room can be accessed through the main door of the palace, located on the front wall (north). Currently, the main room is used as a museum collection room. Furthermore, the second room is located between (bordering) the main room and

the third room. Access from the main room to the second room is provided by a door located on the dividing wall of the two rooms. The connecting door is rectangular, consisting of 2 layers of doors, where each layer of doors has two door leaves.

The second room consists of three rooms. One room on the east side and two on the west side, the room is used as Datu Luwu, a room to store the *arajang* of the Luwu Kingdom. The rooms face each other (east-west), and are connected by a hallway. In addition to the three rooms, there are two bathrooms. Next is the third room, which is the back of the main building, which is used as a dining room. The last room is the fourth room located at the back (south), which stretches from west to east, and it is used as a bedroom, bathroom, and warehouse.

The main building has windows and ventilation with a total of 17 windows with a basic rectangular shape and has two door leaves with *krepyak* and glass decorations with a combination of green and yellow colors. The size of the window is 250cm high and 210 cm wide; some windows are equipped with iron bars. The shape of the main door is 290 cm high and 300 cm wide. The floor of the building uses modern ceramic tiles in brown and white.

c. Eksterior of the building

The exterior of this historical building exhibits a combination of traditional and colonial architectural styles.



Figure 4. 6. A closer view of the palace

The structure features a tiered pyramidal roof (limasan) made of wooden shingles (sirap), a hallmark of local architectural techniques adapted during the colonial period. The building's facade is dominated by numerous wooden windows painted yellow, designed in the krepyak or jalusi model, which allows for natural ventilation and lighting. The central entrance is marked by a set of wooden doors reinforced with folding iron grills, providing both security and a distinct colonial aesthetic.



Figure 4. 7. Building from the right side

A spacious front terrace is supported by sturdy columns and enclosed by a white wooden balustrade, enhancing the building's symmetrical appeal. Access to the terrace is facilitated by a staircase adorned with orange ceramic tiles, adding a vibrant contrast to the predominantly white exterior walls. The window and door frames, along with the roof's edges, are accented in green, creating a striking visual contrast that complements the traditional color palette.

Decorative elements such as colorful ornamental fringes (rumbai-rumbai) adorn the upper terrace, reflecting local cultural expressions. The building is surrounded by a well-maintained grassy lawn, contributing to an open and serene environment. Additionally, ventilation towers on the roof facilitate air circulation, ensuring the building remains cool despite the tropical climate.



Figure 4. 8. Building From Left Side

The base of the structure is painted dark grey, functioning as a visual foundation that protects the lower walls from moisture and environmental wear. Overall, the exterior design not only preserves historical architectural characteristics but also maintains cultural significance through its decorative details and functional adaptations.

d. Interior of the building

According to the source, Arfah Vonranke, who once lived for 2 weeks in the palace, said there were 2 rooms behind Salassa. In the palace, there were 2 rooms, namely the king's room and the king's wife's room, and there was a public kitchen at the back, which could only be accessed by certain people.



Figure 4. 9. Salassa

According to the palace key holder, Andi Maddolangeng, said Salassa, sometimes also called Saoraja in the broader Bugis context, is the most sacred room in the traditional Bugis palace complex, including the Datu Luwu Palace in Palopo City. The word Salassa comes from the Bugis language, which refers to the core room or private room of the king, commonly called Datu.

He also said that not everyone can enter Salassa. Usually, only certain people, such as the royal family, key advisors, or certain traditional figures, who are permitted the president can enter.

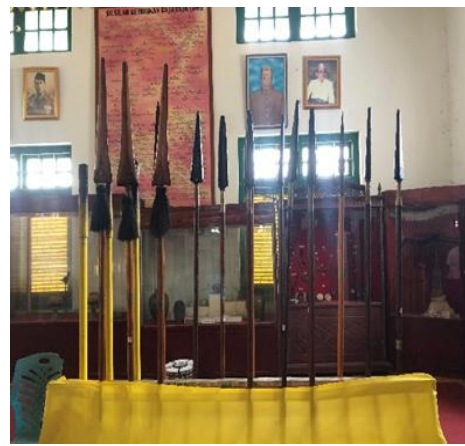


Figure 4. 10. Traditional Clothes

Figure 4. 11. Spear Weapon

The clothes above are ancient clothes that were worn to pick up guests of honor who were present at the palace. The clothes above consist of women's clothes and children's clothes. The spear weapon above is a weapon used by palace soldiers to maintain security in the palace.

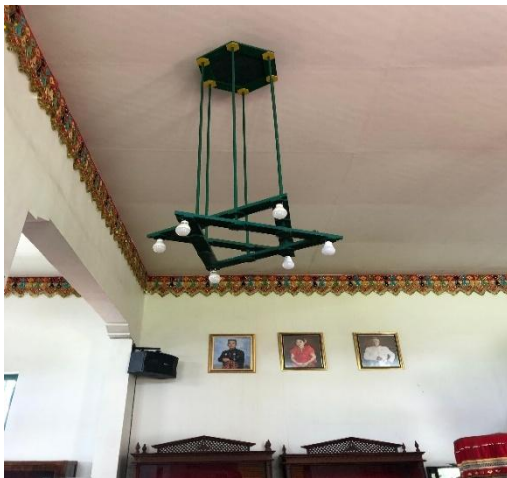


Figure 4. 12. Traditional Lamp



Figure 4. 13. Accessories inside the cases

This lamp model is still used today and there are many historical relics in the form of accessories such as cutlery and weapons which are kept in glass display cases.



Figure 4. 14. Pictures inside the building

Figure 4. 15. Old photo

There are also photos in the palace, such as certificates of appreciation for the palace and the reception of important people, such as the president and mayor. In the photos, there are also old photos from the time of the kingship.

e. Preservation History

The Datu Luwu Palace is registered in the inventory of the Makassar Cultural Heritage Conservation Center with inventory number 137, then several preservation activities have been carried out including data collection, mapping, technical studies and making documentary films. Restoration/renovation activities carried out by the central government, local government and the Luwu Palace. According to information from the palace, the building has undergone three renovations, the second and third renovations were by replacing the building floor with modern ceramic materials.



Figure 4. 16. The renovated window has been fitted with iron

The previous renovation was carried out by adding trellises to the windows. In the third renovation, the roof was also replaced, but the shape of the shingle roof and the type of wood used were still the same as before, namely *kayu urin* or ironwood, in addition, the canopy on the window was also replaced, and the front porch/terrace, especially the supporting pillars that used to be made of wood, are now replaced with concrete pillars, the palace walls, ceilings, several windows from the door.



Figure 4. 17. Seen from inside the main door which has been fitted with iron

2. *Masjid Jami Tua Palopo*

The second building is the Jami Mosque, the researcher interviewed one of the sources, namely Ustads Abdul Latif Al Maskatif, who was one of the former muezzins or imams in 2000.



Figure 4. 18. Jami Mosque

a. Historical Background

The relocation of the Luwu Kingdom's government center from Malangke to Palopo gave the impression of a move to establish a new Islamic order. During the reign of *Datu Luwu Pattaupasi*, the Old Mosque (Masjid Djami Tua Palopo) was constructed. It is estimated to have been constructed around 1604 AD. The mosque was built close to the Luwu royal palace, forming a complex with a large open courtyard alun-alun

b. Archaeological Description

Masjid Tua Palopo, also known as Masjid Kuno Djami Palopo, is located on Andi Makkulau Street, Batu Pasi Subdistrict, North Wara District, Palopo City. Its exact astronomical coordinates are 2°59'38.80" S, 120°11'42.86" E. The mosque is bordered to the west by Andi Makkulau Street and the Post and Giro Office, to the north by Andi Djemma Street and Hotel Platinum, to the east by Jalan Ahmad Yani, and to the south by Gedung Saodenrae.



Figure 4. 19. Mosque from right side

c. Exterior Description

The roof is tiered using ironwood (*ulin*), with the top tier adorned with an upside-down ceramic jar. At each roof tier edge is a yellow slip-coated ceramic.



Figure 4. 20. Mosque from Behind

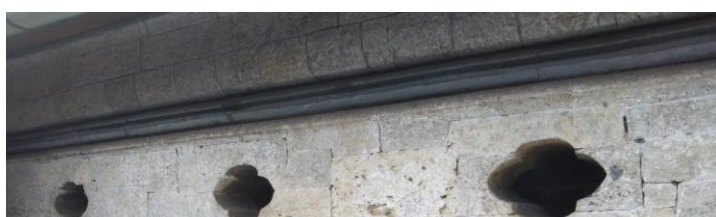


Figure 4. 21. Wall of the mosque

The mosque walls are made from sedimentary stone blocks arranged using a locking system, with a thickness of 95 cm. The bottom is decorated with a molding.



Figure 4. 22. Mihram (Qibla)

The Mihrab of the Old Jami Mosque in Palopo is one of the oldest and most authentic architectural elements of the entire structure of the mosque built around 1604 AD, during the reign of the 16th Datu Luwu, Sultan Abdullah Matinroe. This mihrab is located in the middle of the qibla wall and functions as the central point of the direction of prayer (qibla) for all worshipers.

d. Interior Description

At the entrance, there are three stone steps similar to those used for the pulpit. The mosque door is made of wood with intricate carvings and an old locking system.



Figure 4. 23. Locking door system



Figure 4. 24. Arabic numerals on door

The door size is 194 cm tall and 98 cm wide. The building features 20 wooden windows with three wooden grilles each. Each window measures 116 cm high and 85 cm wide and includes a wooden ventilation panel.

The mosque's interior has a grey marble floor raised 90 cm above ground, with red ceramic tiles at the front. There are 5 main pillars: 4 at the corners and one in the center (called the Sokoguru),



Figure 4. 25. The main Pilar



Figure 4. 26. Sokkoguru

Made from ulin wood or ironwood. Previously, the canopy and windows were also wooden but were later replaced with concrete columns, palace walls, ceilings, and some windows and doors.

According to sources, the pillar in the middle is the origin of the name of the city of Palopo, where at that time when people wanted to insert this central pillar, people at that time said *Palopoppo mi* which means immediately insert the pillar.

Inside the mosque, there is also a pulpit built by a Chinese Muslim architect or commonly known as Fung Mante in 1604 AD, namely during the reign of the 16th Datu Luwu, Sultan Abdullah Matinroe.



Figure 4. 27. pulpit in the mosque

e. Renovation History

There have been many innovations made to this mosque, one of which is the pulpit which has been renovated twice and the roof has been replaced 5 times, including the window wood which has been replaced because it was eaten by termites.



Figure 4. 28. Windows with new wooden posts installed.

According to the source, in 1982 the first pulpit was replaced because the wood was to be used for a cooking fire. At that time the source saw for himself when the first pulpit wood was dismantled.

and he also said that the floor of this mosque is not the original one but has been filled in, the floor of this mosque was originally just soil, because there was seepage when using soil as a floor, so it was in the foundation, and floors were used



Figure 4. 29. Part of the floor

Figure 4. 30. Inside the original floor

It is the location of the original land measuring 1 square meter with a depth of about 2 meters, inside which there is the original floor of the mosque. The source said that this place was also used as a place to hide from the invaders.

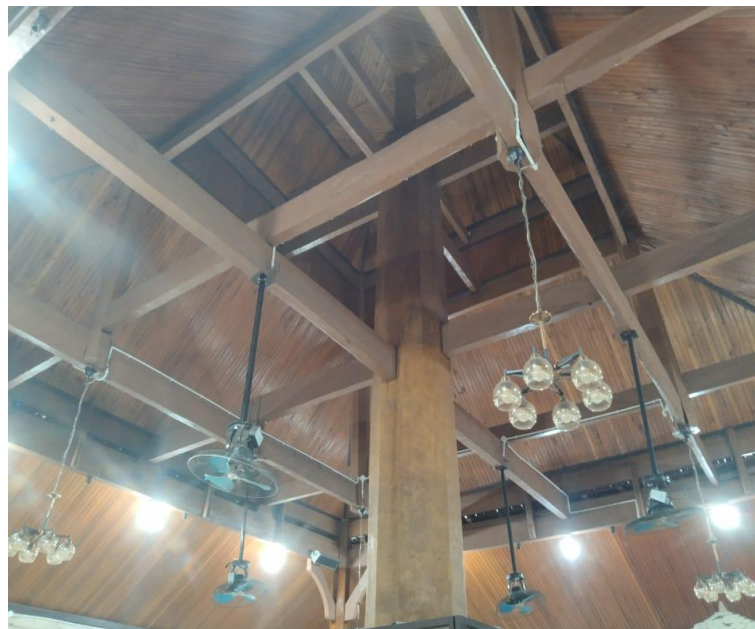


Figure 4. 31. Ceiling of the mosque

The ceiling is crafted from wooden planks arranged neatly, providing both

aesthetic appeal and functional insulation. The use of wood as the primary material not only reflects traditional construction techniques but also enhances the acoustic properties of the mosque interior. Additionally, the installation of modern lighting fixtures and ceiling fans indicates adaptive reuse, blending historical architecture with contemporary needs for comfort and visibility.

This architectural arrangement exemplifies the fusion of structural engineering and cultural symbolism in traditional mosque design, where the central pillar not only ensures physical stability but also represents the spiritual center of the worship space.

3. PNIEL Church

The third building is also a place of worship, for Christians commonly known as a church. The researcher interviewed one of the sources named Yus as a coster church



Figure 4. 32. Front view of the church building

a. Historical Background

The early dissemination of Christianity during the Dutch colonial era in Palopo City was carried out by G.Z.B, a missionary body from the Utrecht-based Dutch Reformed Church, beginning on February 6, 1901. The mission's journey began with the arrival of missionary Antoine Aris Van de Loosdrecht, accompanied by his assistant Aida Petnella Sizoo, who arrived in Palopo on September 5, 1913, aboard the S.S. Vondel. They arrived in Palopo on November 2, 1913. Upon arrival, they discovered that many Christians from Manado, Ambon, Timor, and the Netherlands already resided in Palopo. Many of them were Dutch officers, and Christianity was spread within their homes. As the congregation grew, a new church was constructed in 1924, known as Pniel Church.

After the church building was completed, Sunday worship services were relocated to Pniel Church, replacing the previous place of worship which had been the pastor's official residence. As the number of congregants continued to grow, following a proposal by Albert Dendang P. Sylistia in 1901–1964, a plot of land (a coconut plantation) was purchased in 1929 and gradually settled by several Christian families. This area later became known as *Kampung Zending*. Pniel

Church was officially established on 1924 and remains in use to this day. The name *Pniel* itself holds the meaning light that shines brightly.

b. Architectural Description

The Pniel Church is located in Boting Subdistrict, Wara District, precisely at the intersection of Jalan Saminu-Opu Tosappaile and Jalan Balai Kota-Manenungan. Astronomically, it is located at 2°59'48.05"S and 120°11'37.07"E, at an elevation of 11 meters above sea level. The church is bordered to the north by the GASPA field, to the east by residential areas and shops, to the south by Jalan Opu Tosappaile, and to the west by residential zones.



Figure 4. 33. The Church view on front

The Pniel Church compound is triangular, with a total area of 86.8 m x 49 m. The courtyard is surrounded by a concrete fence and features a main gate in the southern section, where the church's main entrance is also located.



Figure 4. 34. Church from Right side

The church building itself is rectangular, measuring 18.76 m in length and 8.25 m in width, with a gabled roof. At the back of the building, there is a small space functioning as a preparation area and a rear porch under a pyramidal roof.

c. Exterior Architecture of Pniel Church

The exterior of the Pniel Church in Palopo, built in 1920, reflects a distinct colonial architectural style with a blend of European Gothic influences. The most striking feature is its tall steeple crowned with a spire, which enhances the vertical emphasis typical of church architecture, symbolizing a connection between the earth and the divine. Includes ventilation openings shaped with arches, allowing airflow into the upper section of the tower. The facade is predominantly white,

creating a clean and solemn appearance, contrasted with the dark stone patterns at the base, formed by neatly arranged black river stones.

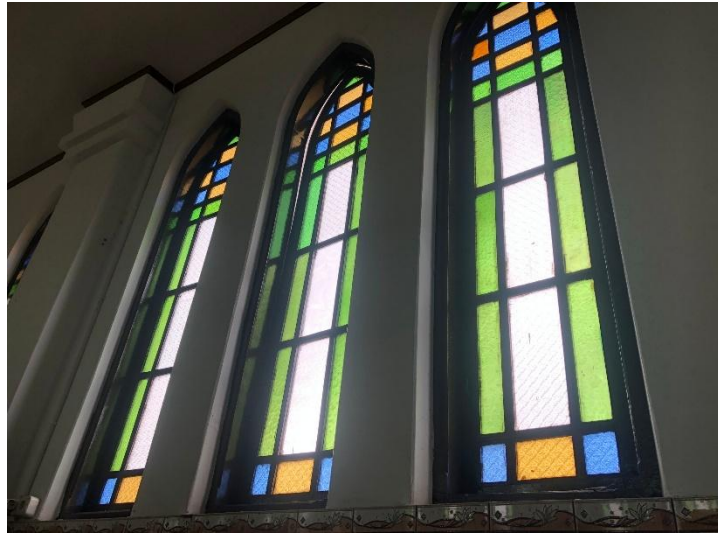


Figure 4. 35. Window of the church

Additionally, the front and side elevations feature tall, narrow arched windows with wooden frames, typical of Gothic architecture, which not only provide natural light but also enhance the verticality of the structure. These windows are symmetrically arranged, reinforcing the church's balanced and formal composition. The roofing materials appear to be made of durable metal sheets, suitable for tropical climates, while the spire is finished with a decorative weather vane. According to sources, the shape of the church windows is the original shape, but the glass in the windows has been replaced

Overall, the exterior of Pniel Church exemplifies a well-preserved colonial-era religious building, reflecting both aesthetic value and historical significance in Palopo City. This stonework adds both textural variety and structural solidity to the building. The façade also displays the inscription “PNIEL ANNO 1920,” indicating the church's historical origin.

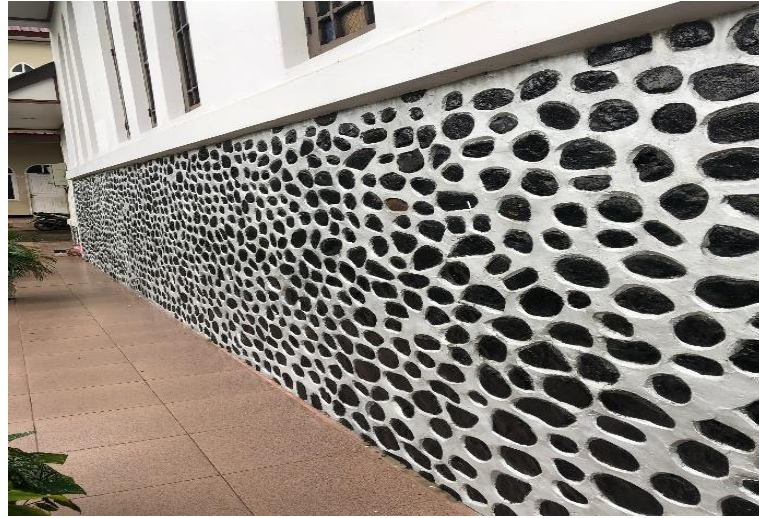


Figure 4. 36. Outer wall of the church

The interior walls are made of concrete with a base of bricks and cement, later finished with plaster. The lower portions of the walls are adorned with stone pieces of varying sizes, adding aesthetic appeal. These inner walls have undergone modifications, including ceramic tile additions. The church features two main entrances located on the southern side. The windows and doors are in a horseshoe arch shape, with wooden double doors. The stained-glass windows feature colored glass and are fitted along both sides of the walls, each measuring 215 cm x 56 cm. The floor is made of brown ceramic tiles.

d. Interior of the building



Figure 4. 37. The main congregation sits



Figure 4. 38. Seating for the congregation

According to the source, Yus, who is a sacristan, said that this chair can accommodate 135 people, and he also said that the chairs in this church are not the original ones, but the original ones have been eaten by termites.



Figure 4. 39. Main Pulpit



Figure 4. 40. Inside the pulpit

The pulpit of Pniel Church is constructed from dark wood and positioned at the front center of the sanctuary, elevated by dual staircases on either side. It serves as the focal point for homiletic and liturgical delivery. In front of the pulpit lies the communion table, adorned with a red cloth and sacramental vessels such as the chalice and paten, used in the Protestant observance of the Eucharist.



Figure 4. 41. A door inside the church

Likewise with the doors in the church, the wood used is not the original wood but rather renovated wood, but the shape of the door remains the same.

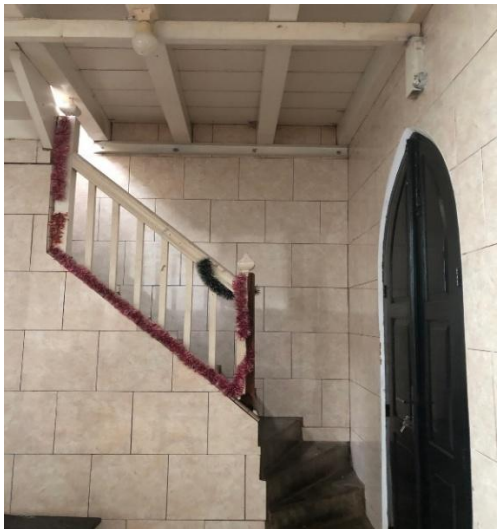


Figure 4. 42. stairs leading to the church tower

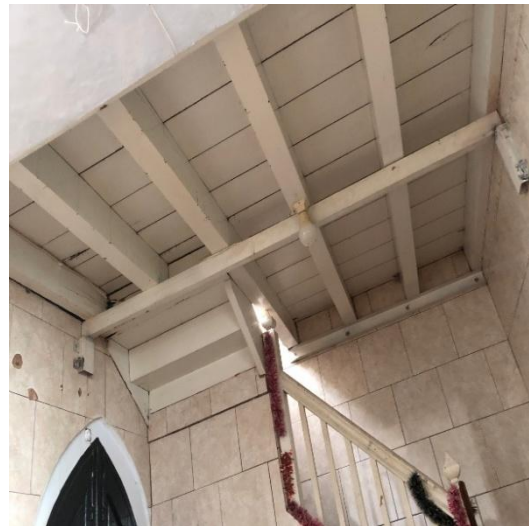


Figure 4. 43. 2nd floor is seen below

The two images above are the stairs leading to the church tower. Judging from the shape and model of the stairs, they are originally from the Dutch era. The source

said that the 2nd floor of the church or tower is now used as a place for audio equipment and a place for children to be cared for.

e. Renovation History

According to sources, there have been renovations to this building, the chicken logo on the building tower, or what is usually called a lightning rod, the windows have had their glass replaced, and the chairs have been replaced twice. Despite these updates, the church has maintained its original character, particularly through the preservation of its signature Gothic-inspired arched windows and tower spire. Routine maintenance continues to be conducted by the local church authority to ensure the building remains safe and functional while respecting its historical roots.

4. *Kantor POS*

The fourth building is a post office or delivery office, the researcher did not get much information about this building because the employees who are currently working there are new and do not know the history of the building, but the researcher found one employee who has worked in the building for quite a long time, his name is Fajrin and the researcher made him a source.



Figure 4. 44. Pos Office

a. Historical Background

The Post and Giro Office building was constructed simultaneously with the Palace of the Datu of Luwu, in the 1920s. According to data from the old office books, the post office was established around 1920 under the name Post, Telegraph and Telephone, headed by a Dutch official. In the following years, the post and giro office continued to develop. Referring to the policies of PT. Pos Indonesia, postal services began under the name the State Postal and

Telecommunications Company (PN Postel). Then, in 1965, it changed its status to the State Postal and Giro Company (PN Pos dan Giro), and in 1978 became the Public Corporation of Posts and Giro (Perum Pos dan Giro), which was later designated as a single business entity for postal and giro services both for domestic and international communication. For 17 years, it had the status of a public corporation, but in June 1995, it was transformed into a limited liability company with the name PT Pos Indonesia (Persero).

b. Archaeological Description

The Post and Giro Office building is located on Andi Tenripadang Street, Batu Pasi Subdistrict, North Wara District, Palopo City. Astronomically, it lies at

2°59'37.46" S and 120°11'44.65" E. The building is bounded to the north by a commercial area (Luwu Plaza), to the east by Andi Makkulau Street and the Jami Mosque, to the south by Andi Tenripadang Street and the royal palace complex, and To the west, there used to be a residential area and Bank Negara Indonesia building, but now it has become an empty residential area.

The building is surrounded by an iron fence and has a single gate on the south side. On the left side of the building there is a tennis court, where formerly there stood a PTT building, while at the rear of the office there is a waiting room that was used for pension payments.



Figure 4. 45. Right side of the building

c. Eksterior of the building

The shape of the building is a rectangular plan measuring 19 x 10 meters. The building has many ventilation openings, which act as decorative element.



Figure 4. 46. front view of the building

Inside the building is divided into three sections, the front area serving as a counter/service area; the middle area functioning as an administrative office, and the back area housing an old safe room no longer in use, measuring 1.95 m high, 1 m wide, and 8 cm thick. The third room is a new extension used for operational activities.



Figure 4. 47. The middle of the room



Figure 4. 48. Warehouse of the office

d. Interior of the building

There is a room inside the building with a door, which is now used to store letters from senders, but the room is so private that it cannot be photographed.



Figure 4. 49. Old Cupboard

The design of the cabinet doesn't appear to specifically reflect typical Dutch colonial design. It features a simple, functional design without the ornamentation or carvings typically found on classic Dutch colonial furniture. Considering that the building where this cupboard is located is a Dutch heritage building, it is possible that this cupboard was inspired by functional furniture standards during the colonial period, or even produced during the transition period after the colonial period ended.



Figure 4. 50 P.O Mail Boxes



Figure 4. 51. View from behind

The two images above are a set of metal post office mailboxes mounted on a wall and a wooden box behind them for storing mail. Each small compartment

has a lockable door, designed to securely store and distribute letters or small packages for individual postal customers.

These mailboxes are usually found inside or outside of post office buildings, so people can pick up their mail whenever they want rather than having it delivered to their homes. Judging by the paint and wear, this particular set appears to be an older installation, perhaps at a public postal facility. This mailbox has been there since the building was built.

e. Renovation History

Over time, as demands for modern services grew, the building underwent several renovations. Notably, the front facade was updated to include brighter paintwork and new signage reflecting contemporary branding. Additional structures were built adjacent to the main building to accommodate expanding services such as extended operational hours. The roof, once using traditional clay tiles, was replaced with corrugated metal to ensure better durability against weathering. Despite these changes, the building retains its colonial-era core structure, maintaining its historical significance as part of Palopo's heritage while adapting to modern functional needs.

The building functioned as a post office to support the smooth flow of correspondence. According to Mr. Linus (aged 46), the post office building underwent two renovations. The first was in 1992, and the second was in 2005, funded by the regional budget of Makassar City.

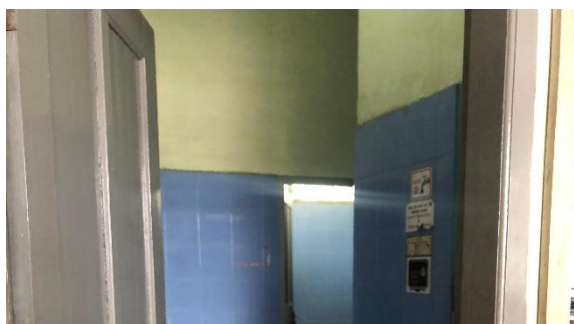


Figure 4. 52. Bathroom in the building

Renovation of the bathroom to look more modern by installing ceramic tiles on the floor and on the bathroom walls.

5. *Rujab Wakil walikota Palopo*

The fifth building is a house, namely the official residence of the deputy mayor of Palopo city. The resource person this time is a woman who works as a cleaning service named Nur Alfat.



Figure 4. 53. Official residence

a. Historical Building

The Official Residence of the Deputy Mayor of Palopo is one of the colonial government heritage buildings constructed in 1908. It was initially used as the residence of the Assistant Resident Afdeeling Luwu. During the Luwu Regency administration period and later the Palopo City government, it served successively as the Regent's residence, the residence of the Chairman of the Palopo Regional House of Representatives (DPRD), and currently as the Official Residence of the Deputy Mayor of Palopo.

b. Archaeological Description

The Official Residence of the Deputy Mayor of Palopo is located on Ahmad Yani Street in the Amassangan Subdistrict, Wara District, Palopo City. Astronomically, it is located at 2°59'41.11" S and 120°11'40.89" E.



Figure 4. 54. On the front of the building

The boundaries of the site include: to the north, Jalan Ahmad Yani and Gedung Saodanrae, to the east, the area of SD Negeri 80 elementary school, to the south, residential housing, and to the west, Jalan Andi Mahmud and a city park.

c. Exterior Description

The boundary of the residence yard is equipped with an iron fence with two entrance gates at each corner in the front area. In addition to the main building currently serving as the Deputy Mayor's residence, there are several other buildings on the premises, including a guard post, a parking area, and the Secretariat of the *Forum Komunikasi Alumni* (FKA) ESQ of Palopo City, which was previously used as a detention house.

The main building has a rectangular layout with dimensions of 18.13 meters in length and 5.84 meters in width. The roof is pyramidal (limas) in shape, made of zinc sheets, but formerly covered with shingles.



Figure 4. 55. left side of the building

The main entrance is on the north side and uses a double door made of wood, decorated with vertical and horizontal wooden slats that enhance the building's aesthetic, and is painted white. At the back of the building, there is a building which, according to the source, is a place for the mosque students to stay overnight.



Figure 4. 56. Student accommodation

Figure 4. 57. A Window of a boarding house

There are several photos of historical elements that are still used today.



Figure 4. 58. Side of the building

According to sources, the wood used is original, and the shapes of the windows and other ornaments are original. There is also the addition of an air conditioner to the building which adds to the exterior of the building.



Figure 4. 59. A door of the building

Figure 4. 60. A Corridor

A door with iron installed on it, possibly the iron is the result of renovation, perhaps before the iron, there was wood. And a connecting corridor that connects the building and the student building behind it. And there are bathrooms that are still used today



Figure 4. 61. Bathrooms of the building

d. Interior description

Because when the researcher visited the building, the building was empty and the renovation stage was not in use, because at that time, the election for

the deputy mayor of Palopo was still in progress, so the researcher could not enter the indoor area.

e. Renovation History

At the time the researchers conducted their research, the building was under renovation. According to sources interviewed by the researchers, the building was being renovated because it would be occupied immediately after the election of the mayor and deputy mayor of Palopo.

However, changes are evident in the use of more modern building, such as ceramic tiles on the floors and repainting the exterior to maintain the distinctive colonial look. Several features, such as windows, ventilation, and terraces, have also been renovated to accommodate modern comfort needs.



Figure 4. 62. Building beside the building

6. *Markas Kodim 1403*

The sixth building is a military headquarters. The researcher interviewed a source named Sahril, who is a member of the TNI.



Figure 4. 63. Kodim Office

a. Historical Background

There are two versions regarding the construction date of this building. The first version states that the building was constructed in 1908, based on an interview with a local informant. However, other sources indicate that the building was erected in 1925 during the Dutch colonial administration and functioned as the residence of the Assistant Resident Afdeeling Luwu, who was known as an assistant to the Resident of the Dutch colonial administration. Later, the building was repurposed as the Headquarters of Military District Command (KODIM) 1403.

However, according to the source interviewed by the researcher before it became the Kodim headquarters, this place was a gathering place, or you could say a meeting place, he said that in the past, this place was the hall of the Luwu Datu troops.

b. Archeological Description

Administratively, the Kodim Office is located on Ahmad Yani Street in the Amassangan Subdistrict, Wara District, Palopo City. Astronomically, it is situated at 2°59'42.94" S and 120°11'38.79" E. The site's boundaries are: north bordering Ahmad Yani Street and the Police Station, east bordering the Deputy Mayor's Official Residence and the city park, as well as Andi Mahmud Street, south bordering the Department of Spatial Planning and Cipta Karya Office, west bordering Balai Kota Street and the GASPA field.



Figure 4. 64. In front of the Kodim headquarters

Inside the compound, there are five buildings described as follows. The first building is a security post/provost post at the front, rectangular with a length of 9.73 m and a width of 9.20 m. It has a pyramidal roof made of zinc.



Figure 4. 65: Second Building

The second building is the main building located in the central area. The building has a rectangular floor plan with dimensions of 22.75 m in length and 57.30 m in width. The roof is a pyramidal shape using zinc sheets, although it originally used shingles. According to interviews, the ceiling was formerly made of *gamaleca* boards. The walls use wooden materials supported by vertical and horizontal beams, adding to the aesthetic value. The floors use ceramic tiles in white, while the rest, especially the stairs, use brown ceramic tiles, though some tiles on the stairs near the main entrance have been replaced.

c. Interior of the building

The interior includes several rooms: a meeting room, Pasi Ops room, reception room, and the main room.



Figure 4. 66. Inside the building

Some areas in the rear section have undergone modifications and expansions, including window glass additions, new support poles, vents, and flooring replacements. However, the back of the building retains its authenticity with wood, iron, and cement materials, except for the windows and doors, which have been modified both in materials and in form.

However, there are several doors at the back of the main building that still use the original doors and windows. According to sources, there are several doors and windows that have been replaced, and there are also several doors and windows that are original from the Dutch era.



Figure 4. 67. The original door.

Figure 4. 68. Original window

d. Exterior description

The exterior of the Kodim 1403 Palopo building reflects a combination of colonial architectural influence and traditional Indonesian decorative elements. The structure is predominantly constructed from wood, with distinct carvings and ornamental details adorning the façade, particularly on the window frames and supporting pillars. The walls are painted in a soft green hue, complemented by darker shades of green on the wooden frames and carvings, creating a harmonious visual appeal. The roof is made from corrugated metal sheets shaped in a traditional limasan form, which is typical in Indonesian architecture for optimal rainwater runoff. The front porch is enhanced with a tiled floor, providing a clean and polished look, and is shaded by an extended roof supported by wooden posts. The entrance is marked by a prominent sign displaying "KODIM 1403 PALOPO," emphasizing its military function.



Figure 4. 69. Behind the building

The roof is made from corrugated metal sheets shaped in a traditional limasan form, which is typical in Indonesian architecture for optimal rainwater runoff. The front porch is enhanced with a tiled floor, providing a clean and polished look, and is shaded by an extended roof supported by wooden posts. The entrance is marked by a prominent sign displaying "KODIM 1403 PALOPO," emphasizing its military function.

Ventilation is supported by wooden jalousie windows and high openings near the roof, allowing air circulation throughout the interior. Decorative wooden panels with repetitive geometric patterns enhance the aesthetic appeal of the walls and railings. The integration of plants and neatly maintained gardens around the building adds to the welcoming atmosphere and softens the rigidity of the military environment.

Overall, the building's exterior not only functions effectively for a tropical climate but also preserves cultural heritage through its architectural details and ornamentation, symbolizing the historical value and institutional identity of Kodim 1403 Palopo.

e. Renovation History

Based on physical observations, visual documentation, and interviews with key informants, it appears that the building has undergone several renovations, particularly the roof, which now uses modern zinc, and the addition of glass elements to the windows, which were previously dominated by wood.

Furthermore, the front porch and entrance area appear to have been updated with the installation of green ceramic tiles and the construction of a modern canopy to enhance weather protection. The installation of air conditioning and the installation of a new sign at the front demonstrate the building's adaptation to current functional needs. Nevertheless, the renovations retain the core character of the traditional and colonial architecture that characterizes this Kodim building.

7. Kodim Mess Building 1403

The 7th building is the Dandim's lodging. There are 3 buildings in 1 area. The 3 buildings include the Kasdim official residence, the Kodim commander's official residence, and the last building is a mess for members. The source this time is called Asrul, who is the guard of the Dandim's residence.



Figure 4. 70. Kodim Commander residence

a. Historical background

The residence of the KODIM Commander was built together with the Residence of the Kasdim Commander and the KODIM Mess during the colonial Dutch administration in 1935. Previously, the Residence of the KODIM Commander functioned as an officers' mess and is now used as an official residence.

b. Archeological Description

The Residence of the KODIM Commander is located in Boting Sub-district, Wara District, precisely on WR. Supratman Street. Its astronomical coordinates are 2°59'45.14" S and 120°1'34.34" E. The boundaries of the site are as follows: to the north, it borders the KODIM barracks; to the east, it borders WR. Supratman Street and the Gaspa field; to the south, it borders the KODIM Mess; and to the west, it borders residential settlements.

The environmental conditions are quite well maintained, as seen from the neatly arranged yard. In addition, the yard is equipped with a concrete fence around the yard. At each end of the front fence (east), there are two doors leading to the building yard.

The second building is the members' dormitory for Kodim members. This building is adjacent to the building above.



Figure 4. 71. Mess Kodim

c. Historical Background

The building, currently functioning as a military staff dormitory, is located in Palopo City, South Sulawesi. Architecturally, it demonstrates characteristics commonly found in official residences established during the Dutch colonial period in the early 20th century. These features include solid masonry walls, double wooden window sashes, upper ventilation panels, and a front terrace, all of which are consistent with the functional and aesthetic needs of official housing in colonial-era military administration.



Figure 4. 72. Kodim commander's official residence

d. Historical background

The KODIM commander's official residence was built at the same time as the Kasdim Official Residence and the Kodim Mess, namely during the

Dutch colonial period in 1935. The KODIM Commander's Office used to function as an officer's mess and now functions as an official residence.

e. Interior Architecture of Kodim Mess Building 1403

Several interiors are the same shape as the three buildings, starting from the doors and windows, and there are several different interior models.

According to sources, the door used is still original, and the glass on the door is the result of renovation.



Figure 4. 73. Kasdim official residence door



Figure 4. 74. door from the other side

According to sources, the door used is still original, and the glass on the door is the result of renovation.



Figure 4. 75. Wood gate inside the mess



Figure 4. 76. Door outside the mess

The door above is in the soldiers' mess building. There is an old model door inside the building, and outside the building, there is an old model door, which is thought to have had the glass on the door replaced.

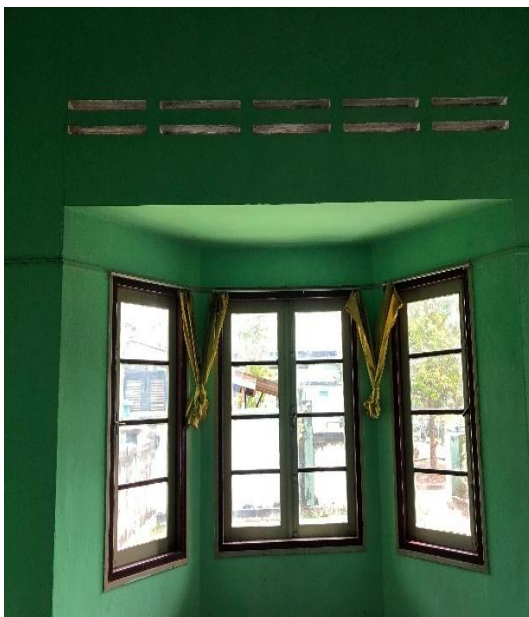


Figure 4. 77. Front window of the mess building

Figure 4. 78. Sliding door in the living room

The window above is a window in the soldier's mess building, as is the door. It can be seen that the door above is an old door model, but the glass has been replaced because it was damaged. Likewise, the sliding door above is an original model, and the wood used is still the original; the glass may have been replaced, said the source.



Figure 4. 79. Another door



Figure 4. 80. Another window

The double-jalousie wooden windows are painted yellowish brown with tight lattices to maintain air circulation even when closed, protected by a concrete roof above as a rain barrier, while the double wooden doors with a similar pattern are also equipped with lattices on the top and wooden panels below for natural ventilation, painted a faded yellowish brown, with metal handles and simple tiled stairs in front; all these elements reflect the tropical building that functions as a military employee's dormitory in Palopo City.

8. *Kantor legiun Veteran Republik Indonesia*

The eighth building is the veteran's office building, which is currently being converted into a pharmacy, and the researcher interviewed one of the pharmacy employees who had an office in that building.



Figure 4. 81. Palopo City Veteran Legion Office Building

a. Historical Background

The LVRI building in Palopo City generally functions as the secretariat of the organization of veterans of independence fighters, a place to gather, plan social activities, and carry out commemorations of national holidays. The building usually has a simple architecture with a square or rectangular floor plan, one floor, using brick wall material that is plastered and painted in neutral colors, often white or cream, to make it look clean and easy to maintain.

b. Archeological Description

The LVRI (Veterans Legion of the Republic of Indonesia) office is located in Ammassangan Sub-district, Wara District, Palopo City, precisely on Samiun Street.



Figure 4. 82. On the front of the building

Wara District, Palopo City, precisely on Samiun Street. Astronomically, it is situated at 2°59'44.74" S and 120°1'24.34" E. The boundaries of the building area include: to the north, bordered by Samiun Street and residential areas; to the east, bordered by residential areas; to the south, bordered by residential areas; and to the west, bordered by a former hospital building (Sawerigading Hospital, now the Palopo Mayor's Office).

c. Exterior Description

The building complex is surrounded by a concrete fence and has two entrance gates located at both ends of the fence facing Samiun Street (north side). At the back of the building, there is a two-story rectangular building that is currently used as the LVRI Office.



Figure 4. 83. Window in the building

Today, this window retains its original appearance, despite visible signs of weathering and age. Its presence is a significant part of Palopo's architectural history, reflecting the colonial legacy that still stands amidst the city's modern development.



Figure 4. 85. Main door of the building

Overall, this type of door illustrates both functional and symbolic aspects of historical architecture in Indonesia, reflecting how colonial construction practices integrated ventilation, light access, and social openness, while also

demonstrating how these elements persist and transform through continuous occupation and repurposing across decades.

d. Interior of the building

Researchers did not find any interesting interior when conducting research because the building had been converted into a pharmacy; only the shape of the doors and windows still remained, indicating that this building was an old building.

e. Renovation History

According to sources, the building's renovation history is not recorded, but it can be seen physically that the roof has been renovated, along with the installation of glass on the doors and the replacement of wood on the windows.

And the sources said, The first major renovation is believed to have taken place in the late 1980s, focusing on reinforcing the roof structure and replacing the original wooden shutters with more durable materials. In the early 2000s, further improvements were made, including repainting the façade in brighter colors—such as yellow and black—to reflect a more contemporary visual identity while still retaining its original architectural form.



Figure 4. 86. Bathroom of the building

Furthermore, the bathroom has been repaired and fitted with plywood and tiles.

9. Kantor dinas kebudayaan kota Palopo

The 9th building is a government office, namely the Palopo City Cultural Service Office. The researcher interviewed office employees named Mrs. Dishubtalla and Mrs. Sukma.



Figure 4. 87. Cultural Service Office

a. Historical Building

Before becoming the Office of the Department of Culture, this building was the Office of the Department of Spatial Planning and Public Works of Palopo City. This building is a legacy of the Dutch colonial government, which was built in 1940 and is currently used as the Office of the Department of Culture.

b. Archeological Description

Before becoming the Office of the Department of Culture, this building was the Office of the Department of Spatial Planning and Public Works of Palopo City. This building is a legacy of the Dutch colonial government, which was built in 1940 and is currently used as the Office of the Department of Culture.



Figure 4. 88. Right side of the building

The environmental conditions appear well-maintained, and the yard and garden are neatly arranged. Various types of plants grow around the Cultural Service Office, including asoka flowers, Japanese grass, and other plants. The yard boundary is equipped with an iron fence, with the gate located on the north side along Jalan Balai Kota and the south side along Jalan Samiun.

c. Exterior of the building

The floor plan of the building is square, covering an area of 869 m². The roof has a trapezoidal shape made of tiles, which previously used shingle roofing. The exterior is supported by wooden posts to reinforce the structure.



Figure 4. 89. Poles inside the building

The walls are made of plywood that has been painted brown and covered with a wooden frame on the inside.



Figure 4. 90. Wood Decorated Wall

while the exterior walls are lined with a wooden lattice in both horizontal and vertical positions. Each side of the wall is fitted with windows in a krepyak style (louvered), decorated with wooden frames,



Figure 4. 91. Window inside the building



Figure 4. 92. Other model window

And some windows have been replaced with glass, although the wooden frames are still retained. The floor of the building still uses the original tiles.



Figure 4. 93. Old Safe

Inside the building, there is also a very old safe. According to sources, this safe has never been opened, even though the soldiers have tried to open it, but they could not.

3. The Analysis of the Use the Historical Building as Learning Media in CLT

This section presents the CLT conceptual framework using Historical Buildings for CLT.

Table 4.3. Using Historical Buildings as Authentic Materials based on CLT Framework

CLT Principle	Application with Historical Buildings
Communication as Goal	Students use English to describe architecture, a narrate history, explain cultural significance, or guide visitors—focusing on meaningful communication.

CLT Principle	Application with Historical Buildings
Fluency over Accuracy	Learners practice storytelling, role-playing as tour guides, or giving directions about the site, prioritizing fluency over grammatical perfection.
Authentic Material & Tasks	Use of brochures, plaques, maps, photographs, or on-site visits as learning resources; tasks like designing guidebooks or creating tourism dialogues.
Learner-Centered Approach	Students lead activities (e.g., role-plays, group presentations, debates on preservation) while teachers act as facilitators.
Integration of Skills	Students practice reading brochures, listening to explanations, speaking in guided tours, and writing reflections or reports, integrating all four skills.

The review of existing studies and documents indicates that cultural landmarks in Luwu such as the Old Mosque of Palopo, Pniel Church, and colonial-era residences hold potential as authentic materials for English language teaching. Within the CLT framework, these cultural sites can be integrated into communicative tasks, including role plays, descriptive projects, and group discussions, thereby creating meaningful contexts for language use.

Conceptually, the use of heritage-based materials in CLT highlights the value of preserving cultural identity while engaging in language learning. Such integration suggests that learners may experience increased motivation, as they

would feel connected to their own cultural background while practicing English. This approach illustrates how language education can bridge global communication with local cultural preservation.

From Vygotsky's socio-cultural perspective, heritage sites can be viewed as mediational tools that support collaborative learning within the Zone of Proximal Development. Rather than being abstract topics, these cultural artifacts provide learners with real-world content that can conceptually enhance both communicative competence and intercultural awareness.

Overall, the analysis suggests that integrating heritage-based resources into CLT has the potential to enrich language learning by fostering meaningful communication, promoting cultural awareness, and reinforcing cultural pride. While this study does not involve empirical classroom observation, the conceptual findings emphasize the pedagogical value of local heritage in English language teaching.

1. Historical Buildings as Authentic Materials in CLT

The data revealed that using historical heritage provided learners with authentic language input and meaningful contexts for communication. This finding supports Al-Badi's claim that authentic materials enrich cultural knowledge, provide exposure to real language, and improve learner motivation in EFL classrooms.⁵² The results also align with Jones, who emphasized that authentic

⁵² Al-Mahanad Al-Badi, "Using Authentic Materials in Classrooms: Advantages and Challenges," *Humanising Language Teaching*, December 2020, <https://www.hltmag.co.uk/dec20/using-authentic-materials>

materials bridge the classroom with real-world communication.⁵³ Thus, the integration of heritage-based materials contributes to the core principle of CLT, which prioritizes meaningful interaction over mechanical drills.

2. Learner Motivation and Cultural Awareness

Students expressed greater motivation when English learning was connected with their cultural identity. This supports findings by Kwee and Dos Santos, who demonstrated that incorporating cultural heritage into ESL instruction increases student engagement, cultural awareness, and civic-mindedness.⁵⁴ In the present study, students not only learned English more effectively but also developed a stronger appreciation for cultural preservation. This dual outcome illustrates that CLT, when contextualized with local heritage, can simultaneously achieve linguistic and cultural objectives.

3. Vygotskian Perspective: Scaffolding and ZPD

From a Vygotskian lens, the findings confirm that learning is socially mediated. Teachers scaffolded students' communicative competence by modeling descriptions, guiding role plays, and providing feedback. Through these supports, students operated within their Zone of Proximal Development (ZPD), gradually moving from guided to independent performance. This observation echoes

⁵³ Christian Jones, "Authenticity in Language Teaching Materials," in *The Routledge Handbook of Materials Development for Language Teaching*, ed. Julie Norton and Heather Buchanan (New York: Routledge, 2022).

Vygotsky's assertion that cultural tools play a central role in shaping cognitive and linguistic development.⁵⁵

4. Comparison with Previous Studies

The results are consistent with previous studies that emphasize the role of socio-cultural context in language learning. For example, Englisia reconceptualized CLT through socio-cultural theory, stressing that communicative tasks should involve authentic cultural mediation.⁵⁴ Similarly, a systematic review in the *European Journal of Education and Pedagogy* highlighted CLT's role in fostering intercultural communication and awareness by means of authentic materials and peer interaction.⁵⁵ The present study contributes to this body of research by providing evidence from the Indonesian context, where local heritage was used as both a cultural tool and a communicative medium.

5. Pedagogical Implications

The findings show that using heritage-based materials in CLT improves communicative competence while also fostering intercultural awareness. This

⁵⁴ Ching Ting Tany Kwee and Luis Miguel Dos Santos, "How Can Blended Learning English-as-a-Second-Language Courses Incorporate Cultural Heritage, Building, and Sense of Sustainable Development Goals?: A Case Study," *Frontiers in Education*, October 17, 2022,

⁵⁵ Lev S. Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Cambridge, MA: Harvard University Press, 1978).

⁵⁴ "Re-conceptualizing Communicative Language Teaching through Socio-Cultural Perspective," *Englisia: Journal of Language, Education, and Humanities* 3, no. 2 (May 2016).

⁵⁵ *Systematic Review of Communicative Language Teaching (CLT) in Language Education: A Balanced Perspective*, *European Journal of Education and Pedagogy*, 2023,

⁵⁴ "Re-conceptualizing Communicative Language Teaching through Socio-Cultural Perspective," *Englisia: Journal of Language, Education, and Humanities* 3, no. 2 (May 2016).

⁵⁵ *Systematic Review of Communicative Language Teaching (CLT) in Language Education: A Balanced Perspective*, *European Journal of Education and Pedagogy*, 2023,

indicates that lesson design should integrate local resources to connect language learning with cultural preservation.

The list of difficult vocabulary identified from the descriptions of heritage buildings in Luwu is not only essential for understanding architectural and cultural concepts but also provides opportunities for language learning within a communicative framework. To maximize its pedagogical value, the vocabulary items are analyzed through the lens of Communicative Language Teaching (CLT) and Vygotsky's socio-cultural theory. CLT emphasizes the importance of practicing language in meaningful contexts, while Vygotsky highlights the role of scaffolding and the Zone of Proximal Development (ZPD) in supporting learners' progress. The following table illustrates how each difficult word can be introduced with suggested communicative activities and scaffolded learning strategies, ensuring that learners can both acquire the vocabulary and apply it effectively in interactive tasks.

Tabel 4.3. The difficulties of vocabulary

No	Difficult Vocabulary	Reason for Difficulty	Example Sentence	Suggested Teaching Strategy	CLT Activity
1	Balustrade	Technical architectural term	The palace terrace is decorated with a wooden balustrade.	Use photo of terrace railing	Pair work: describe palace terrace
2	Spire	Rare religious/architectural feature	The church has a tall spire pointing to the sky.	Show diagram of church parts	Group task: label church diagram
3	Lamasan roof	Traditional roof type	The palace uses a traditional lamasan roof.	Compare roof shapes with images	Role play: tourist guide

No	Difficult Vocabulary	Reason for Difficulty	Example Sentence	Suggested Teaching Strategy	CLT Activity
					explaining roofs
4	Jalousie windows	Uncommon window type	The building has jalousie windows for ventilation.	Bring photo or 3D model	Class discussion: why this window type is used
5	Ironwood shingles	Material-specific	The roof is made of ironwood shingles.	Vocabulary card with picture	Matching task:
6	Datu	Local title	The Datu of Luwu once lived in this palace.	Explain cultural role	Storytelling activity: life of a Datu
7	Arajang	Cultural artifact	The Arajang is kept inside the palace.	Museum visit or photos	Interview role play: visitor & museum guide
8	Langkanae	Traditional Bugis term	Langkanae was the main palace before Datu Luwu Palace.	Translate & link to culture	Timeline task: compare old vs new palace
9	Salassa	Sacred palace room	The Salassa is the most sacred room in the palace.	Use floor plan to show location	Map task: identify palace parts
10	Sokoguru	Central wooden pillar	The mosque has one main sokoguru pillar.	Match word to drawing	Building description in groups
11	Toddo'puli Temmalara	Historical monument	The monument Toddo'puli Temmalara	Role play/history storytelling	Debate: importance of monuments

No	Difficult Vocabulary	Reason for Difficulty	Example Sentence	Suggested Teaching Strategy	CLT Activity
			symbolizes resistance.		
12	Sirap	Loanword	The roof is covered with sirap tiles.	Bilingual glossary	Compare local vs. English terms
13	Krepyak	Local construction term	The windows are in krepyak style.	Show real example/photo	Matching task: term with photo
14	Saoraja	Traditional palace term	Saoraja was the Bugis royal house.	Compare with “palace”	Role play: guide
15	Palopoppo mi	Local expression	People said ‘Palopoppo mi’ when erecting the pillar.	Teach as phrase	Drama reenactment
16	Renovation	Academic term	The mosque has undergone several renovations.	Before/after pictures	Group discussion: why renovate?
17	Preservation	Abstract concept	Preservation of heritage buildings is important.	Concept map	Debate: preserve or modernize?
18	Restoration	Technical term	Restoration kept the original shape of the building.	Timeline of changes	Pair activity: retell process
19	Adaptation	Abstract word	The building shows adaptation to modern needs.	Old vs. modern examples	Role play: architect explaining changes

No	Difficult Vocabulary	Reason for Difficulty	Example Sentence	Suggested Teaching Strategy	CLT Activity
20	Authenticity	Specialized term	Authenticity is preserved through original materials.	Discuss with examples	Group debate: what is authentic?
21	Aesthetic value	Abstract concept	The church has aesthetic value in its design.	Group discussion	Ranking task: most beautiful features
23	Heritage	Polysemous	Heritage includes both buildings and traditions.	Compare meanings	Class project: what is our heritage?

C. Discussion

This section discusses the findings presented in the previous part of Chapter IV and interprets them within the framework of the research objectives and theoretical perspectives. The discussion is organized around three main questions: (1) which buildings are categorized as heritage in Luwu, (2) what is the historical background of these buildings, and (3) how can heritage buildings be used as learning media within the framework of Communicative Language Teaching (CLT). The analysis also integrates perspectives from socio-cultural theory, particularly Vygotsky's concepts of scaffolding and the Zone of Proximal Development (ZPD).

1. Heritage Buildings in Luwu: Administrative and Cultural Meaning

The inventory of data confirms that nine buildings in Palopo/Luwu have been officially designated as heritage sites, including the Datu Luwu Palace, the

Old Mosque of Palopo, Pniel Church, the Post Office, the Deputy Mayor's Residence, the District Military Headquarters (Kodim 1403), the Kodim Mess, the LVRI Office, and the Office of Culture. This classification is not only based on architectural and historical values but also supported by administrative decisions and legal frameworks, emphasizing the dual nature of heritage as both cultural and institutional. Culturally, these classifications align with the commonly used criteria: age (over fifty years), association with significant historical events or figures, uniqueness of architectural style, and continuous socio-cultural function. The findings are consistent with heritage theories that view heritage as a combination of tangible, historical, and social values.

2. Historical Background: Local–External Interactions

The historical backgrounds of these heritage buildings reveal recurring patterns of (a) cultural syncretism, (b) colonial adaptation to local conditions, and (c) postcolonial refunctionalization. The Old Mosque of Palopo (1604) represents cultural syncretism, combining Bugis craftsmanship such as sokoguru pillars and ironwood shingles with Islamic religious functions. Informants emphasized that the mosque functioned as both a religious and educational center, preserving Bugis traditions while promoting Islamic learning. This finding aligns with Nasruddin (2020), who describes heritage as a locus of cultural negotiation.

Pniel Church (1924) illustrates colonial adaptation. Built in Gothic style by Dutch missionaries, its design was adjusted to the tropical environment by incorporating local materials and ventilation. Informants noted that such adaptation

was necessary for its survival, supporting Qimyatussa'adah and Sharma's (2020) view that heritage embodies adapted transfers of foreign styles.

The Datu Luwu Palace (1922) reveals hybridity, rebuilt under Dutch supervision after the old wooden palace was burned. While its masonry reflects European influence, it preserves Bugis cultural elements such as the Salassa and Arajang, symbols of royal and spiritual authority. This reflects Ashworth's (2019) concept of cultural layering. Other colonial-era buildings, including the Post Office, the Deputy Mayor's Residence, and the Kodim Headquarters, represent colonial governance repurposed into civic and governmental functions after independence. These cases illustrate what Smith (2021) terms authorized heritage discourse, where colonial legacies are reinterpreted in local contexts.

3. Heritage Buildings as Learning Media in CLT

The findings demonstrate that heritage buildings in Luwu provide strong potential as authentic materials in CLT. They supply culturally embedded vocabulary, narratives, and architectural concepts that can be used in meaningful tasks such as descriptive activities, guided tours, project-based learning, or role plays. This aligns with the CLT principle that learning is most effective when language is used in real-life and culturally relevant contexts.

However, challenges were also identified, particularly the presence of technical and culture-specific vocabulary. The list of difficult vocabulary (see Table 4.3) highlights terms such as sokoguru, Arajang, Salassa, and krepyak that require explicit scaffolding. According to Vygotsky, such scaffolding enables learners to move from their current level of understanding to a higher level of competence

within the Zone of Proximal Development. Teachers can mediate this process through strategies such as pre-teaching vocabulary, using visual aids, and providing guided sentence frames, while peers can collaborate through cooperative tasks and mutual correction.

From this perspective, heritage buildings serve a dual function: they are historical resources and simultaneously pedagogical tools that enable learners to connect language acquisition with cultural knowledge. This integration is expected to enhance not only linguistic competence but also cultural awareness, strengthening learners' ability to engage in meaningful communication.

Despite its contributions, this study is limited by its methodological reliance on documentary analysis and interviews. The pedagogical implications, although conceptually strong, remain untested in classroom settings. Future research should therefore include empirical studies, such as classroom experiments or action research, to evaluate the effectiveness of heritage-based CLT in enhancing communicative competence. Additionally, an ethnographic approach involving deeper engagement with cultural practices would enrich the analysis and provide greater contextual insight.

5. Synthesis of Discussion

Overall, the discussion highlights that heritage buildings in Luwu embody historical layering, cultural hybridity, and socio-political transformation. These features provide valuable opportunities for integrating cultural content into language teaching through CLT, provided that scaffolding strategies are carefully designed to address the lexical and conceptual difficulties learners face. Heritage in

this context is thus not static but dynamic, serving as both a cultural marker of the past and a living pedagogical resource for the present.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

This study was designed to explore the cultural and educational significance of heritage buildings in Palopo/Luwu. Three major research objectives guided the analysis: (1) identifying which buildings are categorized as heritage, (2) examining their historical backgrounds, and (3) assessing their potential use as learning media in English teaching, particularly within the framework of Communicative Language Teaching (CLT). The findings of this study lead to several important conclusions that highlight both the academic and practical implications of heritage-based learning.

First, the study confirms that nine buildings in Palopo qualify as heritage sites: the Datu Luwu Palace, the Old Mosque of Palopo, Pniel Church, the Post Office, the Deputy Mayor's Residence, the District Military Headquarters (Kodim 1403), the Kodim Mess, the LVRI Office, and the Office of Culture. These sites are recognized not only because of their architectural uniqueness and historical age but also due to their continuous cultural and social functions. This recognition aligns with both government regulations and theoretical definitions of heritage, which stress a combination of tangible, historical, and social values.

Second, the historical backgrounds of these buildings demonstrate the complex interactions between local culture and external influences. The Old Mosque illustrates syncretism between Islamic architecture and Bugis traditions.

The Pniel Church reflects colonial Gothic architecture adapted to tropical conditions, while the Datu Luwu Palace embodies hybridity between Dutch colonial masonry and Bugis royal symbols such as the Salassa and Arajang. Other colonial buildings, such as the Post Office or the Deputy Mayor's Residence, have been refunctionalized for civic use in the postcolonial era. These examples show that heritage in Luwu is a layered historical record that documents religious expansion, colonial governance, and postcolonial adaptation.

Third, the study finds strong potential for using heritage buildings as authentic learning materials in English teaching. Their rich cultural context and architectural features provide meaningful input for communicative tasks, supporting the principles of CLT. However, the presence of difficult, culture-specific vocabulary (e.g., sokoguru, Arajang, krepyak, Salassa) presents a challenge that requires scaffolding and contextualized teaching strategies. Through Vygotskian scaffolding, teachers can bridge the gap between students' existing knowledge and new concepts, thus enabling learning within the Zone of Proximal Development (ZPD).

In summary, heritage buildings in Palopo are not static relics but dynamic cultural assets. They serve both as historical markers and as living resources that can foster communicative competence and cultural awareness in English learning. Their dual role highlights the significance of integrating cultural heritage into modern education.

B. Suggestions

Based on the conclusions above, several suggestions and recommendations can be made to different stakeholders. These suggestions are intended to maximize the educational potential of heritage buildings, ensure their preservation, and provide practical strategies for their integration into English teaching.

a) Recommendations for Using Heritage Buildings in English Teaching

Teachers of English are encouraged to design communicative tasks that utilize heritage buildings as authentic materials. For example, students may participate in guided tours, create brochures or posters in English, engage in storytelling about the history of the sites, or role-play as tour guides. These activities allow learners to practice vocabulary and structures in meaningful, real-life contexts, which is central to CLT.

Teachers should also prepare students for culture-specific vocabulary through scaffolding. This may involve visual aids, bilingual glossaries, floor plans, and images of architectural features. In line with Vygotsky's theory, scaffolding ensures that learners gradually acquire new knowledge by connecting it to what they already know. Project-based learning is another effective approach, where students research, document, and present heritage sites in English, integrating linguistic skills with cultural knowledge.

For schools with limited access to heritage buildings, the use of multimedia resources such as photos, videos, and virtual tours is highly recommended. These tools make heritage-based learning accessible to all learners and can simulate authentic experiences when direct visits are not feasible.

b) Stakeholders and Their Hierarchical Roles

The integration of heritage buildings into English teaching requires collaboration among multiple stakeholders. Their roles can be arranged hierarchically as follows:

1. Government and Cultural Authorities

National and local governments, including the Ministry of Education and the Department of Culture and Tourism, should establish policies, allocate funding, and ensure preservation of heritage buildings. Their role is to provide the legal and institutional foundation for heritage-based education.

2. Educational Authorities

Curriculum developers and local education offices should incorporate heritage-based learning into official curricula and provide training programs for teachers. By embedding heritage in language teaching guidelines, they ensure that educational practices are aligned with cultural preservation.

3. Schools and Teachers

Schools serve as the direct link between policy and practice. Teachers should translate heritage policies into concrete classroom activities. This involves designing CLT-based lessons that integrate heritage materials and providing scaffolding for vocabulary and cultural concepts that may be difficult for learners.

4. Students

Students are the ultimate beneficiaries of heritage-based learning. They should engage actively in tasks and projects that use heritage sites as learning contexts. By doing so, they not only develop their communicative competence in English but also deepen their cultural identity and awareness.

5. Community and Cultural Organizations Support Level

Local communities, cultural leaders, and organizations should collaborate with schools by providing access to heritage sites, offering guided tours, and sharing local knowledge. Their participation ensures that the cultural significance of heritage buildings is preserved and transmitted effectively to the younger generation.

This hierarchical arrangement highlights that effective integration of heritage into education depends on multi-level collaboration. Policies and resources must flow from the top level (government and cultural authorities) and be implemented through schools and teachers, with active engagement from students and support from the community.

In conclusion, the preservation and utilization of heritage buildings as educational resources require collective effort. By aligning the roles of stakeholders in a hierarchical system, heritage-based English teaching can be successfully implemented. This approach not only enriches language education but also strengthens cultural identity and awareness, ensuring that heritage remains relevant for future generations.

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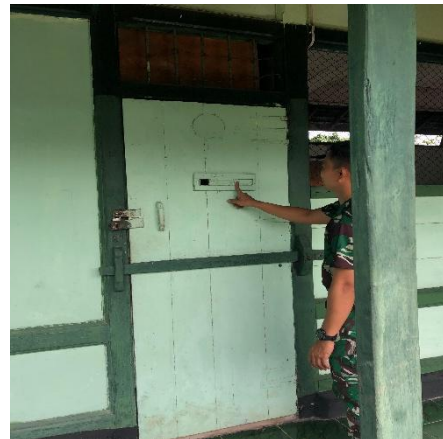
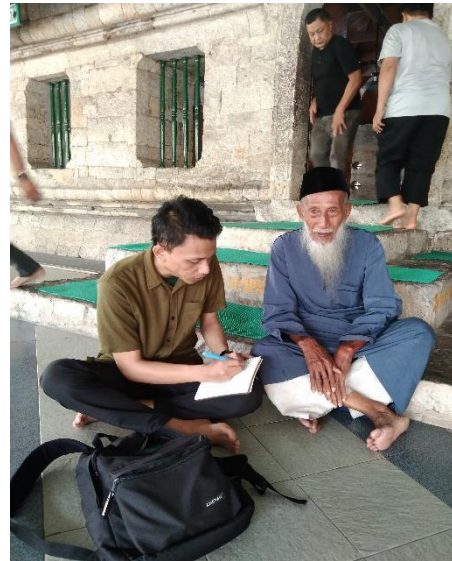
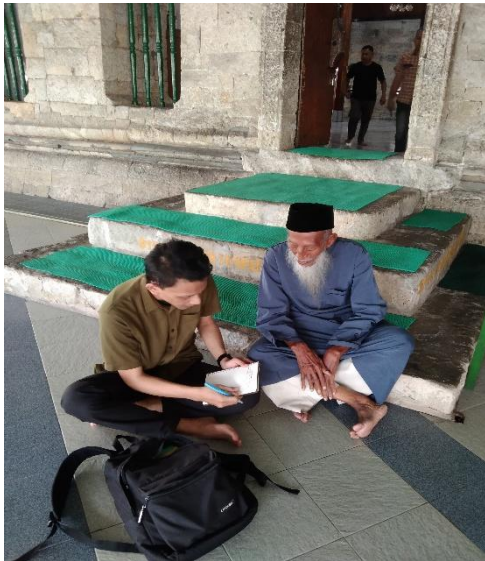
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APPENDIX



DAFTAR RIWAYAT HIDUP



Amin Rais adalah penulis thesis ini. Lahir di Palopo Provinsi Sulawesi Selatan, pada tanggal 27 Oktober 1998. Penulis merupakan anak ke 9 dari 9 bersaudara, dari pasangan Bapak Abdul Hamid dan Ibu Rahma. Penulis bertempat tinggal di Jl. Andi Djemma RT 002/04 Kel. Amassangan, Kecamatan Wara

Kota Palopo. Peneliti memulai pendidikan dasar di SDN Patiware 483 lulus pada tahun 2010, kemudian melanjutkan sekolah menengah pertama di SMP Muhammadiyah Palopo lulus pada tahun 2013, dan melanjutkan sekolah menengah atas di SMA Muhammadiyah Palopo lulusan tahun 2016. Dan Melanjutkan pendidikan sarjana di Perguruan tinggi Universitas Sidenreng Rappang pada Fakultas Keguruan Ilmu Pendidikan dengan Program Studi Pendidikan Bahasa Inggris dan lulus pada tahun 2020 Selama kuliah peneliti banyak memasuki lembaga internal kampus, seperti BEM, IMM dan menjadi ketua HMPS Pendidikan Bahasa Inggris. Dan penulis melanjutkan pendidikan Pascasarjana di Universitas Negeri Islam dengan mengambil Program Studi Tadris Bahasa Inggris. Selama kuliah penulis mengikuti kegiatan sebagai Pengajar di lembaga kampus dan juga mengajar di lembaga kursus bahasa Inggris

LETTER OF ACCEPTANCE

No. 732.1208/In.19/IDEAS/VIII/2025

Kepada Yth.

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UIN PALOPO

Assalamu'alaikum Warahmatullaahi Wabarakaatuh

Dengan hormat kami sampaikan bahwa tim redaktur telah menerima artikel **ID 7778** yang berjudul **"UNCOVERING HERITAGE BUILDING IN LUWU"** dan dinyatakan layak diterbitkan pada Jurnal Ideas Bulan **December 2025, Volume 13 Nomor 2**.

Demikian penyampaian ini, atas perhatiannya kami ucapkan terima kasih.

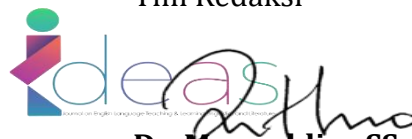
Wassalamu'alaikum Warahmatullaahi Wabarakaatuh



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