

Local Culture in English for Tour Guide

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Abstract— *This paper describes the local culture embedded in English for tour guide. The effort for the internationalization in Kandri Tourism Village has been a milestone to explore and to promote Kota Semarang as a tourism destination in Central Java. Kandri tourism village has been appointed by the local Government as one of the hosts on “International Folklore Festival 2019”. The role of local culture explored in this village and the capability of tour guides becomes really important to increase the amount of tourists in the purpose of income generating. Therefore, this paper aims twofold. Firstly, it aims to explore kinds of the local culture embedded in English for tour guide during the training program in Kandri tourism village. Secondly, this paper aims to describe the English expressions containing the local culture done in the local society. The findings suggest that the local culture exposed by Kandri’s people has a lot of similarities with Javanese culture. It can be concluded that some of the cultures in Kandri are a result of adoption from Javanese cultures. Thus, these local cultures should be greatly emphasized on their speaking skills to strengthen their cultural identity.*

Keywords—English, guide, Kandri, local culture

I. INTRODUCTION

Culture can be defined as a way of life which grows and is shared by a group of people and is preserved from generation to generation. According to Spencer-Oatey (2008:3) ^[1], culture can be anything fundamental and influential to a group of people’s habits or customs. Lado (1957:111) ^[2] sees cultures as “structured systems of patterned behavior”. This is to confirm that culture is dealing with the people’s habits which might be different among different communities which then are seen as characteristics of each community. This is called as a local culture.

Local culture is defined as the original culture of a particular community group which becomes a characteristic of a local community. We can say that local culture might be tradition, habit, or customs which grow and develop in a certain society, and thus is owned and acknowledged by the local people. This local culture is usually a hereditary inheritance from a preserved ancestor from time to time. It goes without saying that everything which is created and shared in the local society and then preserved for a very long time is what we call as ‘local culture’. Local culture becomes very crucial when it is acknowledged as the point of interest in a certain region, such as in Kandri Tourism Village. According to Keputusan Walikota Semarang No. 556/407 ^[3] in 2012,

Kandri Tourism Village is one of the tourism villages in Kota Semarang appointed by the local Government to advance the tourism sector in the city of Semarang. Due to the very fast development and growth in this tourism village, Kandri becomes very popular and has increasing number of both domestic and foreign tourists. In fact, Central Java, especially Semarang City was appointed as the host of the world arts and culture festival, the International Folklore Festival, which will be attended by twenty countries in 2019. In this case, Kandri Tourism Village is appointed as one of the hosts in this international festival.

Knowing this milestone, local culture also plays a role when the people in a society learn English and use English to guide the foreign tourists. In teaching English as a foreign language, learning culture of the target language is important. “Language and culture need to be taken into account” (Savignon and Sysoyev, 2002) ^[4] in order to be successful in the foreign language learning. The linkage that they are complimenting each other is also addressed by Brown (2000, p.177) ^[5] that “a language and a culture are interrelated; we cannot discriminate language from culture and vice versa”. From this point of view, we can conclude that language cannot be separated from its culture. These two things relate one to another in the foreign language learning. In other words, language and culture are inseparable.

However, we need to have an awareness of being in different cultural contexts. Although we need to learn the culture of the target language, it is very important to understand the different cultures of the source and the target languages. When the people in Kandri tourism village learn English for Specific Purpose (ESP) as tour guide, for instance, they also need to understand their own cultures first prior to the foreign language learning. Sometimes, a language misinterpretation could exist although the utterances are grammatically correct, and this might be affected by a cultural context which is distinctive to what we are used to be (Schulz, 2007) ^[6]. English and Javanese are very different in their cultures, especially the language. Thus, different cultures need to be very well understood if we want to have a successful communication with culturally different people (Saville-Troike, 2003) ^[7]. The understanding of those different cultures should be emphasized in English for tour guide. The people should be aware of different cultures when they communicate with the foreign tourists. Therefore, the local cultures need to be embedded in their ESP materials. In addition, a special

module containing the English expressions, is also needed which raises the local wisdom of Kandri Tourism Village to attract foreign tourists to increase the local income. Richard (2001: 225) ^[8] argues that the teaching material is an important foundation in the language teaching process that greatly determines the success of the learner. It can be concluded that the role of the module promoting Kandri's local culture is very important to help the local Government leading to a success in the international prestigious event in 2019. It can be said that good understanding of local cultures will provide better English mastery, especially in serving as tour guide. This paper then aims two folds. Firstly, it examines the local cultures needed to promote. Secondly, it aims at investigating the English expressions to be included in serving as a tour guide.

II. METHODOLOGY

A. Setting and Participants

To investigate the local cultures preserved and the English expressions to be included in the materials, ten tour guides under KSM Pandu Wisata Jaya, Kelompok Sadar Wisata (Pokdarwis) Pandanaran, Kandri, are involved. They mostly range from 18-25 years old. They are coming from the local people who mostly have served as a tour guide for approximately two years.

B. Procedures

In this paper, research and development is employed. According to Borg and Gall (1983) ^[9], research and development is a series of processes that aim to develop and validate products. In this case, this study developed a module or teaching material for English for Specific Purposes (ESP) which is mainly for tour guides in Kandri Tourism Village. With this module, it is expected that the mastery of English and the local culture of local tour guides is better. According to Borg and Gall (1983: 775) ^[9], there are ten stages in research and development starting from the research and information collecting stage to the last stage, namely dissemination and implementation. However, these 10 stages can be simplified into 3 stages due to time constraints. According to Sukmadinata (2008) ^[10], the three stages are (1) the exploration phase, which is an information gathering or needs analysis for the module that wants to be developed, (2) the stage of developing a prototype model which includes the development and design of the model, and model testing, and (3) validation stage that contains expert validation for module validity that has been developed and tested. This paper is limited to the first phase only that is the exploration phase in order to deeply analyze the local cultures and the English expressions needed. During the exploration phase, the research team conducts information gathering and needs analysis for the development of modules to be on target and in accordance with the conditions of the learners. In this stage, the research team collects information through interview, observations, and documents relating to gather the data relating to (1) the local cultures preserved and (2) the English expressions used in the module.

III. FINDINGS AND DISCUSSION

A. Local cultures

Culture can be everything that is shared by the group of people in a society. Culture includes both process and products (Crawford-Lange & Lange, 1984) ^[11]. According to Moran (2001) ^[12], culture reflects in the form of attitudes, values, and perspectives. Being appointed as a tourism village, Kandri has made an effort to raise an awareness of their cultures and to preserve them. There are a lot of local cultures which were preserved in Kandri Tourism Village. It goes without saying that Kandri has been a tourism destination for its cultures. The local cultures raised in the materials are the following.

1) Titles and full names

Mentioning titles and full names are very common in Kandri Tourism Village. In guiding the tourists, all of the tour guides usually call the names of the guests. When the guests have the titles before or after their names, they will surely mention all of them. Although this culture is not owned by only a Kandri community, this kind of habit is usually done in Kandri and becomes the people's life. This habit cannot be separated from Javanese culture that it is very common to mention the full names and the titles of the honorable guests.

2) Kethekan

In Kandri Tourism Village, one of the characteristics is having a special food called "Sego Kethek". The term 'sego' means rice, whereas the term 'kethek' comes from the Javanese word 'kethekan' which means relay. Originally, the term "kethekan" in Javanese is an adaptation from the Ramayana story when the monkeys helped Sri Rama when filling the river with stones by means of relay (passing one stone to another monkey and so on). In other words, 'kethekan' becomes a tradition which the people commonly distribute the food to others first and we will have the last turn.

3) Pasar Gunungpati Dance

This dance illustrates the journey of farmers to sell their crops to the market. The song used for this dance uses the names of the villages that the farmers passed to the Bulu Semarang market. From this dance, it is very common that people in Kandri sell their crops to the market together. In their tradition, being together is better than being alone, so they could help each other in bringing their crops.

4) Sendang jamu (myth)

Sendang Jamu or commonly called Sendang Jambu is a spring commonly used by farmers to wash agricultural equipment. This spring water comes from a direct source of springs, namely from the root of the tree. Uniquely, during the day, the water of Jamu Spring feels cold or fresh, and if the water is used at night, it will feel warm. In addition, during the dry season, the spring water does not recede. So, it is usually used by local residents to bathe or cook. This spring can be said to be sacred, so all visitors are prohibited from doing the following things.

- a) Visitors are strictly prohibited from joking.
- b) If you are joking around the spring, people around you believe that there will be a disaster for that person.
- c) If people coming from other than Kandri take large amounts of water, they must ask permission from the caretaker of the spring.
- d) If you do not ask a permission first, then the water you carry will recede or disappear.

B. Local culture-based English expressions

Based on the observation and interview to the tour guides under the members of KSM Pandu Wisata Jaya Kandri, there are four kinds of expressions needed in serving as tour guides. Those are opening a conversation and introduction, offering helps and choices, giving information, and showing directions. These English expressions are commonly used to show the hospitality of Kandri's people as a host. These expressions are then developed based on the cultures being promoted. These cultures are chosen based on the need analysis done to the Headman of Kandri Tourism Village, the village Coordinator, and the local tour guides involved. The followings are the examples of English expressions accommodating the local culture.

1) Opening a conversation and introduction

Opening a conversation is the first thing to do in guiding a tourist, especially a foreign tourist. This is the basic thing that the tour guides need to master since a tour guide is required to be friendly to the tourists.

Dialogue 1

- Tour guide : Hi...Good morning, **Mr. Prof. John Smith**. My name is Fathkan Ainurudi and I will serve as your tour guide for the couple days ahead.
- John Smith : Good morning, Fathkan.
- Tour guide : Ok. Where are you from anyway, **Mr. Prof. John Smith?**
- John Smith : **Just call me Smith**. I am from Canada.
- Tour guide : **In what city do you live, Mr. Prof. John Smith? Oh sorry...I mean, Smith.**
- John Smith : I live in Toronto and it is the capital city of Canada.
- Tour guide : Oh I see. How long have you been here?
- John Smith : I've been here in Kandri since two days ago, but I've been in Indonesia since a week ago. I went to Jogjakarta before coming to this city.
- Tour guide : Is this your first time coming to Indonesia?

- John Smith : Not really. This is my second time of being in Indonesia. But, this is actually the first time visiting this tourism village, Kandri.
- Tour guide : What do you think about Kandri tourism village?
- John Smith : I think it's very nice. You are lucky having this beautiful village. The people are all friendly. What do mostly people here do?
- Tour guide : The people in Kandri are mostly farmers. Most of them have their own ricefields or farms. Early in the morning, they go to their farms and then will come home at noon.
- John Smith : Wow! I really like the atmosphere in this village. Maybe tomorrow, you can take me to the ricefields or farms. Both are okay. I want to see what they do and how they work.
- Tour guide : Okay. I will take you there. Finally, we've been in the house you will spend your days in Kandri. This is your homestay and you will live with the local people here. Let me introduce you to the host.
- John Smith : Thank you so much for taking me here. I appreciate it. See you tomorrow.
- Tour guide : Have a good rest and see you tomorrow.

In Javanese culture, people prefer to call people who are respected by using kinship term such as "Pak" which has the meaning "Mr." in English. This kinship pronoun is commonly used to honor the people that we do not know before. This call of pronoun also applies when we talk to another person who has a higher or superior position. This is line with Koentjaraningrat in Nadar (2007:173) ^[13] that "to Javanese people, showing respect is related to the perception that the other person is superior. In this culture, Javanese people mostly have a feeling of fear when talking to other people, especially to the guests. Javanese people are mostly very friendly and very polite. That is why this kinship pronoun is also mentioned to show politeness and to show their hospitality. In addition, to show respect and hospitality, Javanese people as well as the local people in Kandri Tourism Village like to call the guests with their titles and followed by their full names. So, it is very common that the local people prefer saying Mr. Prof. John Smith (see *Dialogue 1*) to show that the person is much respected. It is different to Western culture which tends to call the people's names using the last names only, not the full names although they are speaking to respected people. This reveals Errington (1988:105) ^[14] that in

Javanese culture, mentioning titles and full name is to appraise someone. In other words, this is to indicate that someone has a privilege.

2) Offering helps and choices

Offering helps are the expressions in English of offering helps to someone who needs helps, while offering choices are the expressions to ask for preferences. Offering helps are really useful when we want to give any assistance to the person in polite ways, especially for the foreign tourists. Offering helps in polite ways usually starts with "Could you...?". Offering choices, on the other hand, usually asks a person to choose one of the other options and provides the word "or". Asking preferences is very common to do in order to show the hospitality to the foreign tourists.

Dialogue 2

Tour guide : Ms. Jane Campbell, have you had your breakfast?

Jane : Not yet, I just wake up couple minutes ago.

Tour guide : It's already 10 a.m. Do you want me to get some foods?

Jane : If you don't mind, would you please get me some traditional foods? I really want to try.

Tour guide : Sure. What do you want? Rice or cassava?

Jane : I prefer rice, please.

Tour guide : Kandri is very popular of its traditional food called "**Sego Kethek**". You can only find this food in Kandri, not in other villages.

Jane : What does it look like?

Tour guide : It consists of rice with stir-fried cassava leaves and dried fish. It is wrapped in teak leaf.

Jane : Why do all people here name it "Sego Kethek"? What does it mean?

Tour guide : Sego is rice in Javanese, while "kethek" comes from the word "kethekan". **The term "kethekan" in Javanese is an adaptation from the Ramayana story when the monkeys helped Sri Rama when filling the river with stones by means of relay (passing one stone to another monkey and so on).**

Jane : Interesting.

Tour guide : **Distributing foods by means of relay is a tradition done by the local people from time to time.**

Jane : I am really amazed with your village which is rich of culture.

Tour guide : Thank you. By the way, let me go to get the food.

Jane : Ok. Take care.

For the people of Kandri, "kethekan" is a tradition that has been done since the ancestors by giving food in a relay. This method of relaying is a Javanese culture applied from a principle known as "andhap asor". This principle which then becomes culture is created from the behavior of Javanese people who like to help and uphold harmony. In addition, local communities prioritize the group interests over personal interests. It is to say that the whole community prioritizes interdependence in social relations networks and the ability to adapt to groups as well as the tendency to underestimate themselves. This principle becomes a guide for Javanese people to live and interact with the community. This Javanese culture is then adopted in Kandri people's living that emphasizes prize and harmonious values by lowering themselves to lift themselves up. As stated by Errington (1988:38) ^[14], "people respect one another by lowering themselves". By lowering themselves and respecting others, consequently others will respect them. In this life of mutual respect and harmony, a harmonious atmosphere is created and does not compete with each other to highlight their abilities. People who lower themselves to respect other people indirectly maintain social relations and are very acceptable in groups.

3) Giving information

In serving as tour guides, giving information is the most frequently used English expression compared to other expressions since a lot of tourists like to ask questions to the tour guides. Giving information aims at providing explanation on something including foods, places, dances, and traditions. In addition, it is also to describe how something looks like.

Dialogue 3

Miller : I heard there will be a dance performance this evening at Omah Alas, right?

Tour guide : Yes, at 7 p.m. We will go together.

(Miller and the tour guide arrived at Omah Alas.)

Miller : Do you know the name of that dance is?

Tour guide : That is Pasar Gunung Pati Dance. This dance is usually done by a man and a woman or four women.

Miller : What is the dance about? It looks interesting.

Tour guide : This dance illustrates the journey of farmers to sell their crops to the market together starting from Gunung Pati Market to Bulu Semarang Market.

Miller : Really? Cool. What about the song?
 Tour guide : The song used for this dance uses **the names of the villages or the streets that the several farmers need to pass to reach Bulu Semarang market.**
 Miller : I see. I need to take a picture of it.
 Tour guide : You can. I will take a picture of you with the dancers later.
 Miller : Thanks.

From the dialogue, we can see a togetherness of farmers in Kandri's culture performed in the dance called "Pasar Gunung Pati". This dance is a local culture which Kandri's people preserve as a cultural heritage of their ancestors. The togetherness focused in the dance is to show that the local people like being together very much, including when they want to sell their crops. This togetherness indicates that the local people prefer being together than going alone to the market. This togetherness shows how Javanese people really prize togetherness as a foundation of their life. It also might be because they feel that they have friends to share with since Javanese people like to talk each other very much. Perhaps, "the feeling one does not stand alone in this world is very important for Javanese" (Koentjaraningrat, 1985:457) ^[15]. In other words, for Javanese, togetherness is superior to other things in this world. Even, there is a Javanese proverb which becomes a fundamental principal saying that "it does not matter whether we have food or not, the most important thing is we stay together".

4) Showing directions

Showing directions are very common to use in order to give assistance to the foreign tourists. This aims at showing the tourists how to reach some places in Kandri Tourism Village.

Dialogue 4

John Smith : Good morning, Fathkan. Nice to see you again.
 Tour guide : Good morning.
 John Smith : I heard some of the people were talking about Jamu Spring. What is it for?
 Tour guide : This spring is commonly used by farmers to wash agricultural equipment. The spring water comes from a direct source of springs, namely from the root of the tree. It is also usually used by local residents to bathe or cook.
 John Smith : What is something unique from the spring?
 Tour guide : Uniquely, during the day, the water of Jamu Spring feels cold or

fresh, and if the water is used at night, it will feel warm. In addition, during the dry season, the spring water does not recede.

John Smith : Really? Is it sacred?
 Tour guide : Yes...You are right. **So, all visitors are prohibited from doing several things such as joking. If you are joking around the spring, it is believed that there will be a disaster or accident to that person.**
 John Smith : Wow! What is another thing?
 Tour guide : **If people coming from other than Kandri village want to take large amounts of water, they must ask permission from the caretaker of the spring. If you do not ask permission first, then the water you carry will recede or disappear.**
 John Smith : Interesting. Can you show me how to get there?
 Tour guide : You just need to go straight until you find a T-junction, and turn right.
 John Smith : And then?
 Tour guide : Then, you will find a white building namely Omah Pintar Petani on the right side.
 John Smith : Ok. Got it.
 Tour guide : Jamu spring is next to Omah Pintar Petani.
 John Smith : Thank you very much.
 Tour guide : My pleasure. Have a good day.
 John Smith : You too.

Dialogue 4 shows that there is a myth which is preserved from time to time by the local people as part of their culture. Myth can be defined as parables or allegories, whose existence is only an unproven imagination and myths are included in one type of fairy tale (Webster's Dictionary). The term "myths" was first introduced by Plato deriving from *Latin* language, which means a story. According to Haviland in Sutardi (2007:99) ^[16], myths are stories of semi-historical events explaining the final problems of human life. In other words, myths are also seen as the local people's beliefs about Jamu Spring. They believe that the visitors of the spring are not allowed to joke in its surrounding. Otherwise, it will make a disaster or accident to them. It is also believed that when the people are not coming from other than Kandri village, they need to ask permission first in taking the water in large scale. Otherwise, the water they are taking will gradually recede, and even will disappear. Perhaps, these kinds of myths are made to maintain the natural resources in Kandri for the local people's prosperity and to take care of Kandri from the people willing to do something bad to their lovely village. In this context,

“mythos or myth, is a spirit of togetherness that is founded on ambition, hope, and noble values, that are thought, understood, preserved, and fought for together, so that every person is willing to make sacrifices and to suffer in order to create a better life for the nation, increased prosperity, and a life that is of a higher quality with a guarantee of peace and tranquility” (Widodo, 2013:140) ^[17].

IV. CONCLUSION

Based on the findings discussed previously, there are four kinds of culture which need a strong emphasis. Those are (1) titles and full names, (2) “kethekan”, (3) Pasar Gunungpati dance, and (4) Jamu Spring (myth). In addition, these cultures are embedded in some of English expressions such as in opening a conversation and introduction, offering helps and choices, giving information, and showing directions. The cultures embedded in these English expressions here have a strong relationship with Javanese culture. It can be concluded that some of the cultures shared and preserved in Kandri are mostly a result of adoption from Javanese cultures. Therefore, these local cultures should be greatly emphasized on their speaking skills in serving as the tour guides in order to strengthen their cultural identity.

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