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Multilingualism Through Linguistic Landscapes in Baturraden Tourism Resorts

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ABSTRACT
This paper focuses on exploring linguistic landscape in Banyumas tourism resorts. Linguistic landscape (LL) refers to the use of language in textual form as displayed on posters, commercial signs, official notices, traffic signs, and some other public areas. It signals what language are prominent and valued in public spaces. Furthermore, LL allows us to reveal the culture, history, and politics of particular society. From this background, the main objectives of this research are to identify the patterns of LL and to disclose language situation of the culture of Banyumas society. Gorter theory is applied to reveal the meaning of linguistic landscape in tourism resorts. The data are gathered from signs in Banyumas popular tourist destinations: Lokawisata Baturraden, Baturraden Adventure Forest, The Village, The Forest, Hutan Pinus Limpakuwus, and Caping Park. This research leads to the findings that Banyumas tourism resorts employ monolingual, bilingual, and multilingual signs: English, Arabic, Indonesian language, and *Bahasa Ngapak*. *Bahasa Ngapak* is used as cultural identity, Indonesian language are used to meet informative functions, Arabic is used as identity and English closely related to cultural commodification. LL found in tourism resorts represent Banyumas culture which accepts multilingualism.

Keywords: Baturraden tourism resort, linguistics landscape, multilingualism

1. INTRODUCTION

The term linguistic landscape refers to all visible signs in public space. It includes all of visible language with combination of pictures or graphs, colours, and logos. Linguistic landscape can be found in a form of notice boards, traffic signs, billboards, shop windows, posters, flags, banners, graffiti, and other meaningful signs. Linguistic landscape analysis offers a first diagnostic of the language situation of particular area to reveal multilingualism, dominance of languages, or language policies. In a linguistic landscape, the analysis focuses on how many and what languages occur on signs in a specific public space and identifying whether the signs are monolingual, bilingual, multilingual and in what ways the combinations of languages do occur.

Abramova (2016) stated that Linguistic landscape (LL) is a relatively new branch of sociolinguistics which emerged due to an increasing interest in multilingualism, language ecology, and globalization tendencies where languages interact in creating the global environment. He divided LL into three types: administrative signs (public signs of regional, national

or municipal levels), private signs (signs on shops, banks, billboards, means of transport) and spontaneous signs (graffiti, café menu boards). Those signs reflect the multilingual character of a territory.

Linguistic landscape brings its own characteristic based on its type and function. One of the characteristics is the use of language variation: local language, national language, and foreign language. LL is most commonly examined from the perspectives of minority languages, tourism, and economy.

Until present, several relevant researches have been carried out to develop the topic of LL. Among them, Erikha (2018), and Pamuji and Khristianto (2018) investigate LL in different areas and city. Erikha (2018) examined the names of the main streets around the Yogyakarta Palace in terms of their functions as the identifiers of place names and as carriers of certain messages. His findings reveal two functions of linguistic landscape which is established by street name plate's namely informational function and symbolic function. This indicates the collection of meaning, delineation of Javanese as an ethnic group, the designation of Javanese

as the native language, a strong link between governmental powers and place naming practices and economic purposes.

Furthermore, another study was carried out by Pamuji and Khristianto (2018) to disclose the phenomena of LL in Purwokerto Banyumas particularly culinary sector in relation to power and solidarity. The findings showed that the brand they create include person's name, origin area and English term which represent prestige and certain social class. The phenomena are obvious evidence of how power and solidarity have merged into the brands as their strategy in marketing.

Different from the above-mentioned studies, this research focuses on the interplay between LL and tourism particularly Baturraden tourist resorts to unveil the sign patterns and language situation in this sector. This area is selected since it becomes the center of tourism business which significantly develops in these past ten years.

Tourism industry has boosted significantly over the last decades. In order to attract the visitors, tourism industry tries to develop the facilities and services which completed by signs to help the visitors during the trip. From the signs provided, multilingual condition in Banyumas is portrayed. In this case, LL represents social condition of Banyumas society that use two or more language in social interaction. The following picture illustrates the condition of LL in Banyumas tourism resort.

Figure 1 Multilingual sign in Banyumas tourism resort.

Figure 1 is taken from *The Forest Island,* one of popular tourism destination in Baturraden, Banyumas. This sign refers to commercial sign which provides to give the informational symbolic function. The variation of English, Arabic, and Indonesian language represents linguistic condition in Banyumas. Banyumas society use Indonesian language as national language and learn English as foreign language. Besides, as Islam is the major religion in Banyumas, the people are familiar with Islamic term *syariah* which refer to Islamic law that rules human life and relationship. In this context, Arabic is used to show the identity. Based on this

phenomenon, this paper will observe the sign patterns of LL and reveal language condition reflected from LL.

Study about LL is needed as the way to preserve local and national language in the globalization era. This is in line with UU No.24/2009, which encourage Indonesian society to prioritize Indonesian language as national language, preserve local language, and master foreign language. Furthermore, this research is a means to participate in preserving local wisdom as part of national identity.

2. LITERATURE REVIEW

2.1. Linguistic Landscape

Gorter (2006) stated that *landscape* as a noun has basically two meanings. First, it means the piece or expanse of scenery that can be seen at one time from one place. It refers to a picture representing such a view of natural inland scenery. Second, it deals with the literal study of the languages as they are used in the signs, and also the representation of the languages, which is of particular importance because it relates to identity and cultural globalization. The concept of linguistic landscape, however, has been used in several different ways, such as for the description and analysis of the language situation in a certain country or for the presence and use of many languages in a larger geographic area.

LL performs two major functions: informational and symbolic functions. The diversity of language presented on signs gives information about the sociolinguistic composition of an area. Furthermore, the symbolic function of LL implies that the presence of one's own language on signs can contribute to the feeling that this language has value and status within the sociolinguistic setting. In addition, LL can contribute to the vitality of competing ethnolinguistic groups in multilingual contexts. Through LL, cultural ideals and the status of different groups within a given society can be explored. (Landry & Bourhis, 1997, as cited in Ruzaite, 2017).

In this paper, linguistic landscape interpreted as the social context in which more than one language is present. It implies the use in speech or writing of more than one language or multilingualism. The language variation is represented in the use of language in public signs, advertising, place names, commercial shop signs, and notices. Thus, it is concerned with the use of language in its written form in public places, specifically in Banyumas tourism resorts.

2.2. Multilingualism

Multilingualism refers to the ability of an individual to communicate effectively in three or more languages. It is contributed by several factors, such as:

globalization, transnational mobility, and the spread of new technologies. Aronin and Singleton (2008) compared the features of historical and contemporary multilingualism and reported seven distinctions. These distinctions can be clustered into three main areas:

1) Geographical: In comparison with the past, multilingualism is not limited to geographically close languages or to specific border areas. Nowadays, it becomes global phenomenon spread over different parts of the world.

2) Social: Multilingualism is no longer associated with specific social strata, professions, or rituals. It is increasingly spread across different social classes, professions, and sociocultural activities.

3) Medium: In the past, multilingual communication was often limited to writing, and mail was slow. In the 21st century, because of the Internet, multilingual communication is multimodal and instantaneous. Globalization has increased the value of multilingualism (as cited in Cenoz, 2013).

Multilingualism is influenced by social factors: who you are talking to, the social context of the talk, the function and topic of the discussion. Multilingualism also brings the assumption that speaking different languages has an added value. Language does not merely present as an instrument of communication but it also constructs aspects of identity and membership of particular groups as well as nationhood. Moreover, multilingualism highlights linguistic diversity and makes it easier to perceive. Members of monolingual speech communities use this diversity to signal their attitudes and allegiances, and construct their social identities and relationships, just as multilingual people use their different languages for these purposes (Holmes, 2013).

2.3. Language, Culture, and Identity

Language, culture, and identity are interconnected. These aspects are fundamental in the ways in which societies function with regard to how they represent, convey, and construct meaning. Besides, language also expresses, embodies and symbolises culture. Understanding language, culture, and identity helps us to see how representation, difference, and identity create culture and language. Culture is defined in terms of shared meanings or conceptual maps. These meanings constructed through words, sounds, and images carry meaning which is built through cultural understandings.

Joseph (2004) believed that language gives rise to identity since language abstracts the world of experience into words. In addition, linguistic perceived as an aspect of identity and the effects of identity on language. It proves that language and identity are ultimately inseparable. Thinking about language and identity ought to improve our understanding of who we are, in our own eyes and in other people's, deepen our comprehension of social interaction.

The essence of identity is similarity: things that are identical are the same. It signifies the sameness of an individual at all times or in all circumstances. Thus, individual identities will be both components and reflections of particular social group, and the latter creates stereotyping in society. Identity is primarily concerned with the ways in which human beings understand themselves and others. Since language is central to the human condition, it leads that any study of identity must surely include some consideration of language. The variation of language in forms of idiolect, register, and jargon proves that language create the social distinction (Edwards, 2009).

3. METHODS

This research is aimed at identifying sign patterns in LL found in Banyumas tourism resorts. Furthermore, this paper will explain the language situation represented by LL in those areas. Sociolinguistic and Linguistic landscape theory is applied in this research to gain the pattern and language situation in LL. The theory focuses on linguistic landscape; multilingualism; and language, culture, and identity. Applying descriptive qualitative method, this research emphasizes on the description of real facts then investigates them deeply.

Study of LL underlines natural setting as the main data which are realized in photography and visual analysis. Moreover, this research is categorized as qualitative research since it refers to interpretive analysis based on particular theory such as concept of culture, ethnography, gender, racial background, social status, and social and political context Cresswell (2017).

Thirty data are gathered from Baturraden, as the most popular tourism site in Banyumas. The data includes signs, names of place/ building, commercial shop signs, notices, and public signs. The data are in form of signs in seven tourism destinations: Lokawisata Baturraden, Baturraden Adventure Forest, The Village, The Forest, Hutan Pinus Limpakuwus, and Caping Park. Data are collected through observation, documentation, interview, and literature review. Observation is implemented by visiting seven tourism destinations. After the data are gathered, they are categorized, analyzed, and interpreted in a detailed explanation.

4. FINDINGS AND DISCUSSION

From the data gathered, 3 sign patterns were found. They are in form of monolingual sign, bilingual, and multilingual sign. Then, the language situation represented by LL will completes the result. From the

sign analyzed, it can be concluded that language portrayed from LL in tourism resort as identity marker, as cultural symbol, and as cultural commodification. Each of the finding is presented in the following explanation.

4.1 Sign Patterns

4.1.1. The language use in monolingual signs

The language found in monolingual signs is illustrated by the signs: Baturraden Adventure Forest and Taman Liana Kebun Raya Baturraden. The first sign uses English while the second uses Indonesian language.

Figure 2 Monolingual sign in Baturraden Adventure Forest (BAF).

Figure 3 Monolingual sign in Kebun Raya Baturraden.

English is chosen in Figure 2 to attract visitor's attention. This sign is located in the main entrance of Baturraden Adventure Forest (BAF). The use of foreign languages in the main site of tourism destination is highly important. Then, as seen in Figure 3, Kebun Raya Baturraden chooses Indonesian language which is aimed at getting the informational function since every visitor understands that language. Compared to previous sign, this sign is not located in the main or front area of tourism site.

4.1.2. The language use in bilingual signs

Two data are taken as the illustration of this pattern: bilingual signs in Javanese and English and *Bahasa Ngapak* (Javanese local language) and Indonesian language.

Figure 4 Bilingual sign in Baturraden Adventure Forest (BAF).

Figure 5 Bilingual sign in *Lokawisata Baturraden*

From the signs found, Figure 4 and 5 maintains local term namely warung and seneng wong dempelan. These signs emphasize on symbolic function, to show ethnical identity of Banyumas people. Both of the signs are combined with other languages which are known as code mixing. Code mixing is the common phenomenon found in multilingual community.

4.1.3. The language use in multilingual signs

Banyumas people, as those of other society in many areas across Indonesia, are speakers of local language and national language, Indonesian language. In addition, they learn foreign language, especially English. As English is an international language, it is a compulsory subject at school. This multilingual situation is clearly represented by the signs found in tourism sites as seen in Figure 6 and Figure 7.

Figure 6 Multilingual sign in *Hutan Pinus Limpakuwus.*

The sign uses term camping ground in the sign board but still maintain the word blok and Javanese term like: Citrayuda, Arjuna, and Bima.

Figure 7 Multilingual sign in *The Forest.*

Another multilingual sign found was using English, Arabic, and Indonesian languagen in The Forest, one of the most popular tourism destinations in Banyumas. English words used were: the forest, selfie, indoor, food court, and agency. Arabic terms found were muslimah and mushola, and the rest is written in Indonesian language. English is a foreign language learned by Banyumas people, while Arabic was chosen since Islam is the religion of the majority people in Banyumas. Thus, muslimah which refers to Muslim women and mushola which means mosque are more familiar to visitors. Then Indonesian language is the main language used since it is the national language of Indonesia.

4.2. Language Situation represented by LL in Tourism resorts

4.2.1 Language dominance

Indonesian language is the most frequently language used in signs. It strongly relates to the mandates to use Indonesian language as language of instruction. Indonesian language is as compulsory subject taught in all educational institutions from elementary to higher education levels. It shapes language habits at school and developed perception that Indonesian language must play a significant role in social interaction. Thus, Indonesian language is used not only in schools and universities but also in other fields, including tourism.

4.2.2. Language as identity marker

As explained previously, language presents as an instrument of communication and as a way of asserting a person's or nation's identity. It creates the distinctiveness from another. The signs with Arabic such as muslimah, mushola, and syariah strongly show the closeness between people and Islamic identity. It represents the religion of the majority in Banyumas, which is Muslim. This sign conveys messages related to religion as identity. Similarly, the use of *Bahasa Ngapak* in several tourist destinations signify the strength of locality the Banyumas people wants to show.

4.2.3. Language as cultural symbol

Ben-Rafael et al. (2006) argued that "the existence of languages in LL does not only indicate language diversity or the speakers' language ability; it is likely to be a symbolic representation of a language situation in public space" (as cited in Andriyanti, 2019, p.86). With regard to how local language is used in those signs, Javanese and *Bahasa Ngapak* can be seen as a symbol of culture. Signs with local language are limitedly used to show the pride, not for wider communications. The use of local language indicates the cultural symbol of Banyumas. Creating a positive image of local language is significant to maintain the local wisdom in this globalization era.

4.2.3. Language as cultural commodification

Cohen (1988) explains as a process that objects and activities are initially evaluated according to their exchange values and categorized as goods and services in commercial context. Meanwhile, Watson and Kopachevsky (1994) argue that commodification is an all-pervasive feature of modern capitalism and it include standardization of products, pleasure and experiences. This process reckons consciousness which in turn causes the further spread of modern capitalism. In short, commodification is the expression used to describe how a particular object or process passes down available for conventional exchange in the market.

In the context of tourism industry, Heller, Pujolar and Duchene (2014) argue that language and identity are mobolized as specific themes to create a sense of place and attract tourists, build attractions and make souvenirs. Likewise, the employment of multilingualism in Baturraden tourist sites signify that language which has been previously acclaimed as cultural asset and symbol to build community solidarity now also represents the community to tourist and to brand

commercial products. Particularly, the use of *Bahasa Ngapak* and Javanese has added values to the tourism industry to bring its locality and authenticity. In other words, language in terms of tourism context manifests itself as cultural commodification.

5. CONCLUSION

Bringing up Banyumas tourism resorts, this research reveals two major findings namely the linguistic patterns ad language situation in the frame of Linguistic Landscape. The research reveals three language patterns employed by Banyumas tourism sites which involve monolingual sign, bilingual sign and multilingual sign. It makes use of *bahasa Ngapak*, Javanese, Indonesian language, Arabic and English respectively. Then, Language is situated as representation of Language dominance, identity marker, cultural symbol and cultural commodification. Indonesian language is dominantly used in the resorts which are in line with the mandate of this national language to be used in public instruction. Language here is also represented as identity marker either as nation identity or local identity which uphold local authenticity. Then, as a cultural symbol, Javanese and *Bahasa Ngapak* serve the function. Signs with local language are limitedly used to show the pride and local symbol. Finally, as part of modern capitalism, the employment of multilingualism in Baturraden tourist sites signify that language which has been previously acclaimed as cultural asset and symbol to build community solidarity now also represents the community to tourist and to brand commercial products. Particularly, the use of *bahasa Ngapak* and Javanese has added values to the tourism industry to bring its locality and authenticity. In other words, language in terms of tourism context manifests itself as cultural commodification.

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