Audience Language Response and Attitude on *Napak Tilas* Program on *Garuda Radio Visual* 105.5 FM Bandung

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ABSTRACT

This study aims to describe the audience language response and attitude on the *Napak Tilas* program on Garuda Radio Visual 105.5 FM Bandung. Language attitude in question consists of language devotion, language pride, and awareness of language norms. A qualitative descriptive approach was used, and the data came from google form questionnaires, photos, and recordings. The results of this study indicate that the audience of the radio program exhibited positive responses, positive devotion to and pride in the Sundanese language, awareness of the existence of Sundanese language norms, and it is clear that the response greatly affects the audience language attitude on *Napak Tilas* program.

Keywords: *Audience, language attitude, radio, response.*

1. INTRODUCTION

Today, society is closely related to technology, especially communication. The development of communication technology signifies the evolution of humanity in every generation (Nurudin, 2017). The existence of new media such as Facebook, Youtube, Twitter, Instagram, or commonly called social media today, does not reduce the vitality of radio. A survey conducted by the pollsters (Nielsen, 2016) indicates that although the internet is very developed in today's era, it does not cause radio listeners to decrease.

The public has felt less concerned about the process and the ongoing broadcast. For the community, there is only one attitude, namely "broadcast must go smoothly and well" and be able to meet the audience's needs to get information and entertainment (Wahyudi, 1994). Even so, not a few still use radio as a medium to get information. Radio is one of the mass media that still exists today. This is due to the advantages of radio which include: (1) direct nature, (2) immeasurable distance, and (3) can attract audiences even from the sound only (Christina, 2013). Radio has the greatest power as an imaginative medium because radio provides stimulus from sounds and efforts to provide visuals of the broadcaster's voice or factual information through its audience (Morissan, 2010).

Communication technology is currently developing rapidly, including the development of communication technology in the field of radio broadcasting. Radio is listened to and can also use the internet with online streaming broadcasts, which can be listened to directly from the internet (Nasution, 2017).

Garuda Radio Visual was of interest because this radio can not only be listened through the radio but can also be watched through streaming applications. In this app, the audience can listen while watching the broadcaster during the broadcast. However, the program studied on this radio is the *Napak Tilas* program. Its' content discusses learning Sundanese, including vocabulary and proverbs. In addition, it also discusses the history of Sundanese kingdoms, figures, and culture, usually filled with fairy tale material in Sundanese. In every radio broadcast program, the audience becomes one of the elements of the broadcast. The audience of *Napak Tilas* Program is greater than that of other programs at *Garuda Radio Visual*. The first problem is that the presence of visuals or streaming will cause the audience to be less imaginative when listening to the fairy tales presented by the broadcaster. Instead of centering on fairy tales, the audience pays attention to the broadcaster. The second problem is that the language used by the audience of the *Napak Tilas* program is not entirely Sundanese. When there was Whatsapp or video call on *Garuda Radio Visual* 105.5 FM Bandung, the

language usually uses Indonesian, or English. In addition, the audience of the Program *Napak Tilas* has an online group to communicate through Whatsapp named *Gunem Catur Napak Tilas* group. Likewise, this group does not use Sundanese entirely. Language attitudes in a radio context usually use spontaneous and consensual language, not a standard language that conforms to language norms and rules. The assessment of language, which is how we speak and with whom we speak. Language is our ethics in socializing in society with good use and choice of words and paying attention to where, when, to whom, and with what purpose we speak politely (Chaer & Agustina, 2010). Based on these reasons, a research to examine how the audience responds when listening to the *Napak Tilas* program is needed. Similarly, the language attitude of the audience of the *Napak Tilas* program are need to be examine from the positive and negative attitudes based on aspects of devotion, pride, and awareness of language norms.

The response has the meaning of answer or response (Echols & Shadily, 2019). The term response or feedback is the sense of feedback or in communication, it is called response. The response is closely related to motive because basically, all human behavior has certain motives and needs. Motives of using media are all the reasons, causes, and impulses in humans that cause humans to use certain media, to meet the needs of information following their respective purposes. The reasons a person uses media can be presented in several categories: a) to pass the time; b) befriend; c) fulfill the coveted; d) escape; e) likes; f) social interaction; g) obtain information, and to learn (the content of certain media) (Morissan, 2010). In communication science, there are several forms of response that are seen from several views (Effendy, 2003). Two variables can affect the response, namely (a) Structural variables, which are visible physical factors, and (b) Functional variables, i.e., factors contained in the self, such as needs based on circumstances and experience (Sarwono, 2013). Effendy (2009) explained that based on the stimulus-response that occurs is a special reaction to the stimulus, so one can expect and guess the conformity between the mandate and the reaction of the audience. This theory explains the influence that occurs on the audience based on the science of communication (McQuail, 2011). The response will give rise to different language attitudes. Attitude is human behavior in doing something (Danadibrata, 2015). Based on the Great Dictionary of Indonesian (Indonesia, 2008), attitude is behavior based on beliefs.

Chaer and Agustin (2010) formulate the characteristics of language attitudes into three things, namely: (1) language devotion, one's attitude on maintaining language independence, if necessary society prohibits the inclusion of the influence of other languages; (2) language pride, one's efforts to improve a language by using one language as a symbol of identity

and community union; and (3) awareness of the existence of language norms (awareness of the norm), the attitude of a person using language with manners, and it is a big factor influence on behavior using language (language use).

2. RESEARCH METHOD

This study used a qualitative approach with a descriptive method. Qualitative research is a research procedure that produces descriptive data which are written or spoken words of people with behavior that can be researched (Moleong, 2021). On the other hand, the word descriptive is originated from the English word "to describe" which means explaining something such as state, event, activity, or other things that are described in the form of a research report (Arikunto, 2010). This method describes the states of the objects being studied. The data collected in this study came from google form questionnaires, photos, and recordings. Ratna (2015) described that a descriptive method is a way of describing the facts followed by an analysis. The respondents of this research were the listeners of the *Napak Tilas* program at *Garuda Radio Visual* 105.5 FM Bandung, especially those who are members of the Whatsapp group.

3. FINDINGS AND DISCUSSION

The attitude of the audience's language was examined based on daily communication activities. The respondents were members of the Whatsapp group *Gunem Catur Napak Tilas* with links http://bit.ly/Pendengar_Napak_Tilas.

There were 68 respondents' answers. The data were divided into six components, namely (1) age, (2) gender, (3) occupation, (4) religion, (5) daily language use, and (6) listening background to the *Napak Tilas* program. Each data component is described below.

a. Respondent's Age

The age of respondents to the *Napak Tilas* program is between 17 – 49 years. The respondents who listen to *Napak Tilas* are mostly 24 years old.

b. Respondent's Gender

The respondents' gender to the *Napak Tilas* program were female and male. The number of male respondents was higher than that of female. When viewing females as the gender, the audience of the Program *Napak Tilas* who listened and filled out the google form questionnaire were 35 men and 33 women.

c. Respondent's Work

The audiences of the *Napak Tilas* program who listened and filled out the questionnaire have a variety of jobs. Among their occupations are private employees (25), students (20), teachers (10), self-employed (5),

Figure 1 Whatsapp Group *Gunem Catur Napak Tilas.*

housewives (4), civil servants (2), freelancers (1), and employees of state-own enterprises (1).

d. Respondent's Religion

The audiences of the *Napak Tilas* program who listened and filled out questionnaires based on religion are 67 Muslims and one Christian.

e. Respondent's Colloquial Language

The languages spoken daily by the respondents of the *Napak Tilas* program are mostly Sundanese (56), then Indonesian (40), and Javanese (2).

f. Background on Listening to Program *Napak Tilas*

Based on the questionnaires shared, the respondents of the *Napak Tilas* program listened with reason; first, they love the broadcaster. Second, they love the content of the program, and finally, they like Sundanese songs. These are the audiences' motivations in listening to the program *Napak Tilas*.

3.1 Audiences' Responses on Napak Tilas Program at Garuda Radio Visual 105.5 FM Bandung

a. They received information about Sundanese proverbs

The audiences who listened to the *Napak Tilas* program felt informed about Sundanese proverbs. Based on the questionnaire, 21 audiences agreed and 47 audiences strongly agreed, getting information about Sundanese proverbs, history, and Sundanese culture after listening and watching the Program *Napak Tilas* on Garuda 105.5 FM Visual radio.

b. They could learn to use Sundanese

The audiences felt could use Sundanese in their daily life. Despite one of the audiences didn't agree (1) four of them felt doubt. Nevertheless, mostly agree and very agree, getting information about Sundanese proverbs, history, and Sundanese culture after listening and watching the Program *Napak Tilas* on *Garuda* 105.5 FM Visual Radio.

c. They were able to understand the Sundanese culture

From the information obtained, the audiences could understand the culture of Sundanese people. A total of 38 audiences agreed, one felt hesitant, and 29 strongly agreed. This indicates that the audiences who listened to the *Napak Tilas* program could understand the culture, especially the Sundanese culture.

d. They found confidence in themselves in Sundanese-related matters

After listening to the *Napak Tilas* program, the audiences felt confident about things related to Sundanese, especially in themselves. Although three audiences were hesitant, 44 audiences agreed, and 21 agreed.

e. They felt proud to be a Sundanese society

After listening to the *Napak Tilas* program, the audiences felt proud to be Sundanese as seen from the results of the questionnaire. 17 audiences agreed and 51 audiences strongly agreed.

f. They had a desire to speak Sundanese

26 audiences agreed; 39 audiences strongly agreed, and 3 audiences were hesitant to have the desire to fluently use Sundanese in everyday conversations. Although there are audiences who felt hesitant, more audiences had the desire to fluently use Sundanese in everyday conversations.

g. They felt happy when listening to Sundanese songs

The audiences were happy when listening to Sundanese songs. 31 respondents agreed, 29 respondents strongly agreed. Meanwhile, one respondent disagreed and 7 respondents hesitated.

h. Feel happy when speaking Sundanese

The language of instruction in the *Napak Tilas* program uses Sundanese, making the audience learn and familiarize themselves with Sundanese. Based on the results of the questionnaire that was shared, although two respondents were hesitant, 33 respondents agreed and 33 respondents strongly agreed.

i. They felt happy when you could explain again about Sundanese culture to others

Napak Tilas program discusses learning the Sundanese language, including vocabulary, proverbs, royal history, figures, and Sundanese culture that are usually filled with fairy tale material. After listening to and watching the program *Napak Tilas* on 105.5 FM Garuda Radio Visual, the audiences were happy when they could re-explain Sundanese culture to others. Based on the results of the questionnaire, 28 respondents agreed, 36 respondents strongly agreed, and 4 respondents hesitated.

j. They felt happy when they could explain Sundanese history to others

The audiences were happy when they could explain their Sundanese history to others after listening and watching The Trail program at Garuda Radio Visual 105.5 FM. In according to the poll, 29 respondents agreed, 5 respondents hesitated, and 34 respondents strongly agreed.

3.2. Audience Language Attitude on Napak Tilas Program at Garuda Radio Visual 105.5 FM Bandung

The attitude of the audience's language can be seen and researched from daily communication activities. The aspects studied were based on three characteristics of the language attitudes formulated by Garvin and Mathiot, referring to language fidelity, language pride, and awareness of language norms. The language used by the audience of the program *Napak Tilas* 105.5 FM Bandung, obtained data from the questionnaire that was shared.

3.2.1. Language Devotion

a. Using Sundanese in family conversations

In daily communication activities, the language used by respondents of the *Napak Tilas* program mostly uses Sundanese; almost half of them use Indonesian, and some use Javanese.

b. Using Sundanese in conversations with friends

In addition to the family, the audiences use Sundanese in conversations with friends. As seen from the results of the questionnaire that was shared, 24 respondents strongly agreed, 34 respondents agreed, as well as 10 respondents were hesitant.

c. Using Sundanese conversation in formal situation

Sundanese language in formal situation conversations was conducted by the audiences of the *Napak Tilas* program. From the results of the questionnaire, one respondent strongly disagreed, 10 respondents disagreed, 25 respondents, hesitated, 26 respondents agreed, and 6 respondents strongly agreed.

d. Explaining something to others in Sundanese

After fluently using Sundanese, based on language devotion, the audiences of The Trail program had a positive desire to explain something to others using Sundanese. In according to the poll, 15 respondents strongly agreed, 34 respondents agreed, 15 respondents hesitated, 3 respondents disagreed, and 1 respondent strongly disagreed.

e. Being able to use more than one language is important

Indonesian people use many languages, namely Indonesian and regional languages. In addition, there are a lot of people who speak more than two languages. Indonesian is spoken at the national level, while the regional language is used at the regional level. The audiences of the Program *Napak Tilas* felt hesitant (1), agreed (6), and strongly agreed (51) if they can use more than one language.

f. Being able to use the language that our parents use is important

From birth, parents are the first source of our language. Being able to use the language used by our parents is important. It is approved by the audience. 47 people strongly agreed, 20 people agreed and one was hesitant.

g. As a Sundanese, being able to use Sundanese is important

As a member of the Sundanese ethnic group, Sundanese, being able to use Sundanese is important. 16 audiences agreed, and 52 strongly agreed.

h. If one does not speak Sundanese fluently, it is better not to use Sundanese

Many people feel afraid when using Sundanese. When using Sundanese, and then they find a word that they do not know in Sundanese, they switch into Indonesian. Based on the results of the poll, the respondents felt that it is better not to use the Sundanese language approved by 12 audiences, 11 audiences strongly agreed, 18 doubted, 22 disagreed, and 5 audiences strongly disagreed.

i. If you have children, the first language used in Sundanese

Based on the results of the questionnaire, having children, the first language used is SundaneseSome audiences disagreed on this (2) and hesitate (12). Yet, more agreed (33) and strongly agreed (21).

j. Learn Sundanese first before Indonesian and then a foreign language

As a Sundanese, the first language used is Sundanese. Learning to speak Sundanese before Indonesian and foreign languages can be considered good for Sundanese, unlike Sundanese. In accordance with the results of the questionnaires distributed, 23 respondents strongly agreed, 24 respondents agreed, 16 respondents hesitated, and 5 respondents disagreed.

3.2.2. Language Pride

The audiences have made Sundanese a symbol of identity. The audiences have an important sense of using

Sundanese. Concerning the pride of the audience's language, there are ten components measured, they are:

a. Using Sundanese language outside West Java

Using Sundanese language outside West Java in conversations with fellow Sundanese is important. 29 audiences strongly agreed, 31 audiences agreed, 6 hesitated, and 2 disagreed.

b. Using Sundanese in public areas

As a Sundanese, speaking Sundanese has become common anytime and anywhere. One of them is people use the Sundanese language in public areas (such as banks, post offices, malls). In accordance with the results of the questionnaire, 21 respondents strongly agreed, 24 agreed, 15 hesitated, and 8 respondents disagreed.

c. Ask your other Sundanese friends to use Sundanese

It is obligatory to invite your tribe-friends to use their native language. Similarly, the efforts of audiences of the *Napak Tilas* program invited one ethnic group to use Sundanese. As seen in the results of the questionnaire shared, 27 audiences strongly agreed, 35 audiences agreed, 5 audiences hesitated, and disapproval invited a fellow ethnic group to use Sundanese language.

d. Starting discussions with fellow Sundanese using Sundanese

Starting discussions with fellow Sundanese can improve the existence of language. There were 4 undecided audiences, 37 agreed, and 27 audiences strongly agreed.

e. Feeling annoyed when someone insults the Sundanese language

Based on the results of the poll, 2 respondents felt hesitant, 17 respondents agreed, and 49 respondents strongly agreed.

f. Speaking Sundanese is Old-fashioned

Speaking Sundanese among people who use the national language or Indonesian language, often occurs. There are some opinions of the audiences of the program *Napak Tilas* about Sundanese language speech is old-fashioned, 42 audiences strongly disagreed, 21 audiences disagreed, a doubter, 2 audiences agreed, and 2 audiences strongly agreed.

g. Speaking Sundanese in front of people who can't use Sundanese is considered disrespectful

In the sentence speaking Sundanese in front of people who cannot use Sundanese is considered disrespectful, 6 audiences strongly disagreed, 27 audiences disagreed, 14 audiences hesitated, 16 audiences agreed, and 5 audiences strongly agreed. Some audiences do not understand Sundanese, so speaking in front of people who cannot use Sundanese is considered disrespectful

because if they do not understand, then they will not participate in discussions.

h. Introducing Sundanese vocabulary to others

Introducing Sundanese vocabulary to others can improve the existence of the Sundanese language, this sentence is approved by 37 audiences, 3 undecided audiences, and 28 audiences strongly agreed.

i. Learning English is more beneficial than learning Sundanese

Nowadays, bilingual is one of the things that is considered important. Being able to speak more than one language is a well-regarded thing. Learning English is more useful than learning Sundanese, giving rise to some opinions, 8 respondents feel strongly disagreed, 23 respondents disagree, 26 respondents hesitate, 8 respondents agree, and 3 respondents strongly agree.

j. Learning Indonesian is more beneficial than learning Sundanese

Bahasa Indonesia is a national language, which must be understood by the people of Indonesia. Indonesian is called the second language after the mother tongue. The notion that learning Indonesian is more useful than learning the Sundanese language raises differences of opinion, 2 respondents felt very agreeable, 12 respondents agreed, 27 respondents hesitated, 24 respondents, disagreed, and 3 respondents strongly disagreed.

3.2.3 Awareness of the Norm

a. Can use Sundanese Grammar

Manners can be called rules. In the community, Basa Sunda manners are one of the important things. Can use tbs essential, approved by 33 audiences, as well as highly approved by 35 audiences.

b. Fix others when using Sundanese rules incorrectly

As a Sundanese society that knows, it is important to be able to improve others when using the rules of the Sundanese language. It was approved by 39 audiences, strongly approved by 22 audiences, as well as 7 audiences were hesitant.

c. Knowledge of rules/ norms using Sundanese

There are still many audiences who answered wrong, even many who filled in the doubts. This indicates that the audiences were afraid of being wrong to answer questions about knowledge about the rules/norms using the Sundanese language.

d. Sundanese grammar is very important in the use of language

Sundanese grammar is very important in the use of language. According to the results of the questionnaire

shared, this sentence was approved by 29 audiences, 36 audiences strongly agreed, 2 audiences were undecided, and one strongly disagreed.

e. If you can't use the subtle Sundanese language, it is considered that you can't speak Sundanese

In the sentence, if it cannot use a mild Sundanese language, considered unable to speak Sundanese, not approved by 37 respondents and 10 respondents strongly disagree. While 12 respondents were hesitant, 5 respondents agreed, and 4 respondents strongly agreed.

f. The existence of Sundanese Grammar, causing Sundanese language not to be used

From the results of the questionnaire that was shared, the audience of the *Napak Tilas* program had a difference of opinion about the existence of Sundanese grammar, causing Sundanese language not to be used. The results obtained, among which 6 respondents strongly agreed, 21 respondents agreed, 15 respondents hesitated, 21 respondents, disagreed, and 5 respondents strongly disagreed.

3.3. The Interrelationship Between the Audiences' Response and Language Attitude on Napak Tilas *Program at* Garuda Radio Visual 105.5 FM Bandung

Based on the data obtained from the questionnaire, the response of the audience of the Program *Napak Tilas* looks very influential to the attitude of the audience's language. From the background of the audience who like Sundanese broadcasters, content, and songs, is one of the reasons the audience listen to the program *Napak Tilas* on *Garuda Radio Visual* 105.5 FM Bandung and cause positive changes to the audience, especially those related to Sundanese language.

3.4. The Interrelationship of Language Attitudes towards Sundanese in a Radio Context and a Direct Context

Based on the data obtained, the attitude of the language of listeners of *Napak Tilas* program when meeting and speaking in person looks the same as when listeners send WhatsApp or video calls on *Garuda Radio Visual* number 105.5 FM Bandung, which is Indonesian, or English that is accidentally said when speaking.

4. CONCLUSION

The responses of the audience were very positive to the program *Napak Tilas*. After listening and watching *Garuda Radio Visual*'s *Napak Tilas* 105.5 FM program, the audiences (1) feel informed about Sundanese proverbs, history, and Sundanese culture, (2) have a desire to be able to learn and fluently use Sundanese in daily life, (3) understand the Sundanese culture, (4) are

sure on matters relating to the Sundanese language; (5) proud to be a Sundanese society, (6) are happy when listening to Sundanese songs, speaking Sundanese, re-explaining Sundanese culture to others, and explaining the history of Sunda to others.

The audiences' attitude towards the Sundanese language of The *Tilas Napak* program at Garuda Radio Visual 105.5 FM Bandung centered on three things, namely (1) positive devotion to the Sundanese language, (2) pride in the Sundanese language that looks positive, and (3) awareness of the existence of Sundanese language norms are calculated positively but not optimally. Positive devotion to Sundanese from the audience of The Tilas Program can be seen from (a) Sundanese used in daily life, (b) first learning Sundanese than Indonesian, (c) using Sundanese when speaking in formal situations and explaining things to others. Pride in Sundanese language from the audience of the Napak Tilas program is visible from (a) making Sundanese language as a symbol of identity, (b) feeling important in using Sundanese, start a conversation using Sundanese, introduce the vocabulary/term *kesundaan* to tribes other than Sundanese to improve the existence of Sundanese language, disagree when anyone insults the Sundanese language, as well as having the perception that Sundanese language is ancient or outdated.

Awareness of the audience of the *Napak Tilas* program to the existence of Sundanese language norms is considered positive but not optimal. It is called positive because the audience realizes that it is important to use Sundanese grammar for politeness when speaking. It is not optimal because the audience of the program *Napak Tilas* has not been able to absorb Sundanese grammar properly and correctly. All questions about grammar-based sentences, many of which were answered incorrectly. Awareness of the Sundanese norms has existed, but knowledge about grammar has not been understood and rarely used. This can cause the audience to feel afraid when using Sundanese, which then Sundanese is rarely used, even barely used in everyday conversation. Thus, the audiences' awareness of the Sundanese language is considered positive but not optimal.

The audiences' responses influence the language attitude of the audience of the *Napak Tilas* program. The audience's response is very positive, liking Sundanese broadcasters, content, and songs, causing the audience to have a desire to learn and preserve the Sundanese language and culture. Although there are audiences who use Indonesian and Javanese as the day-to-day language, when talking to fellow audience of *Napak Tilas*, they try to use Sundanese.

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