



# Banyumas People Language Attitude as Banyumas Tourism Asset

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**Abstract.** Language attitude is a mental position or feeling to the language itself or other people. The language attitude of the Banyumasan people towards the Banyumas language strengthens their characters. This fact is interesting to be observed since this strengthening can be managed as an asset to develop tourism potential based on local culture. This research belongs to a qualitative study. The data were obtained through questionnaires and in-depth interviews with some Banyumas figures and policymakers. The result shows that the local language can be an allure of Banyumas tourism by naming tourist attractions, brochures, and guidance. The internal and external factors which create positive points to Banyumas tourism become potential assets for developing Banyumas tourist attraction.

**Keywords:** language attitude · tourist attraction · promotion

## 1 Introduction

Some researchers manifest the relationship between language and tourism. Gursoy and Rutherford (2004) stated that the language of tours is a language that facilitates communication between the host and the visitors. Furthermore, the intercultural contact fostered by tourism is seen as an essential medium and motive to learn a new language (Dörnyei and Csizér, 2005). Therefore, language plays a fundamental role in tourist satisfaction (Tuna, 2006).

The language attitude of Banyumas Javanese demonstrates positive matters (Junawaroh 2022a, 2022b) where the young generations, aged under 20 and between 21 to 24, have a high language retention tendency towards Banyumas language. Furthermore, the Banyumasan people tend to have a positive language attitude toward Banyumas Javanese.

Formal education is not directly related to language attitude. The speakers with education levels of elementary, junior high, and postgraduate have positive language attitudes towards Banyumas Javanese. Some speakers, with education levels of senior high school and graduate, show positive, moderate, and negative language attitudes.

The previous research was conducted by Hogg, Liao, and O’Gorman (2014). They observed a communication quality between the visitor and the host, who is supposed to be aware of cultural diversity. On one side, language also affects tourist satisfaction (Cohen

dan Cooper 1986). If the language barrier in communication is complex, the number of tourists who come to a specific destination will be negatively affected (Chen dan Hsu 2000). In short, language plays a vital role in tourism, with its abundant intercultural and multilingual context (Goethals 2014). Employers and employees are aware of the importance of competency in a foreign language, especially speaking and listening, to communicate appropriately with overseas clients and improve quality service (Davies 2000).

On the other hand, Snow (2004) records visitor interest in indigenous languages. This can be an important issue that affects the management of cultures and cultural heritage through language in the tourism industry and sociolinguistics. Jaworski & Thurlow (2013) note essential issues in various local contexts around the world and raise broader questions regarding the role of sustainable tourism as a significant cultural conservation agent. Language commodification is intended to attract customers, create a historical and cultural atmosphere, influence consumer behavior, and serve visitors' needs. These are the things that create meaningful spaces for local language engagement (Squire, 2017).

The language attitude in developing tourism can be investigated in the language attitude of Banyumasan people to Banyumas Javanese, national language (Indonesian language), and international language (i.e., English). If each language is positioned based on its function, it can be used to optimize tourism promotion. Banyumas Javanese for naming tourists' attractions and Indonesian or English for naming tourists' information and promotion are excellent illustrations of positioning language based on its function.

Considering the importance of tourism and its strong relationship with culture and language, a highly relevant multidisciplinary field of research has unfolded and is getting more advance in these recent years. This paper, which aims to contribute to the multidisciplinary approach, analyzes if the language attitude can play a role in Banyumas tourism.

## **2 Method**

This study used observation and interview methods to collect the data. The primary data were obtained from language attitude questionnaires toward Banyumas cultural and tourism leaders. At the same time, the secondary data were obtained from observation by finding tourism promotion images and directions in tourist attractions. These data were acquired directly by taking pictures and downloading from any related sources of Banyumas tourism from google websites.

Summarizing the interview results and observations is the further step in analyzing the data. The portrait of the use of the Banyumas language and tourism was then associated with the results of in-depth interviews with Banyumas tourism and cultural leaders.

## **3 Result and Discussion**

The language attitude of the Banyumasan people indicates positive matters on Banyumas Javanese, Indonesian language, and English. The use of each language is based on its circumstance. Banyumas Javanese is commonly applied in family and internal domains.

However, Banyumas Javanese's existence is optimistically employed in other domains, such as to promote Banyumas tourist attractions.

The internal factor of the Javanese language that can become a tourism asset is the fanatic language attitude of the Banyumasan people to Banyumas Javanese. Banyumasan people's confession concerning Banyumas Javanese, related to language attitude from cognitive, affective, and connotative aspects, presents positive attitudes tendencies toward Banyumas Javanese. The followings are the indicator of positive language attitudes of Banyumasan people regarding language and tourism:

### **3.1 Banyumas Javanese Regular Coaching will Increase the Quality of Banyumasan People**

Based on the Banyumasan people's statement, the Banyumas Javanese coaching can increase the quality of the Banyumasan people, and it turns out to be a vital asset for the sustainability of Banyumas Javanese.

### **3.2 Banyumas Javanese is More Suitable as a Cultural Identity**

The names of Banyumas tourist attractions are an identity of the Banyumasan people. An excellent illustration is *Taman Andhang Pangrenan* (Andhang Pangrenan Park). The word *andhang* means a place, and *pangrenan* means happiness. Therefore, *Andhang Pangrenan* means a place to find happiness or a place to have fun.

Besides, Baturaden comes from two words, namely *Batur*, which means servant, friend, or hill in the Javanese language, and *raden*, which means a noble person. By observing the word order, "Baturraden" consists of:

- a. Batur – Radin, which means a plain land
- b. Batur – Adi, which means beautiful land

These two names are tightly bound with other areas along the slopes of Mt. Slamet from west to east and then to the Dieng plateau.

### **3.3 Banyumasan People are Confident in Using Banyumas Javanese**

The tourist attraction named by using Banyumas Javanese indicates Banyumasan people and its policymakers are confident in their own identity. To illustrate, the naming of *Pancuran Telu* uses Banyumas Javanese. This name is simple and easy to understand. This shows confidence in using Banyumas Javanese.

### 3.4 Banyumas Javanese is a Symbol of Friendliness



This tourism poster uses Banyumas Javanese. The characteristic of Banyumas Javanese is equality or does not have any speech level. This is the characteristic of familiarity when Banyumas Javanese is practiced. The word *mbetah* means to make us feel at home or happy and *ngangeni* means to make us longing. These two terms are in Banyumas Javanese and belong to simple terms. It has become a familiar colloquial term in Banyumas promotion. The word ‘*dolan*’ means ‘to hang out’ and this simple word belongs to a daily used word.

### 3.5 Banyumas Javanese is More Expressive



*Cablaka* or *blakasuta* is one of the typical characteristics of Banyumasan people, which means being frank/as it is/what it should be/without further ado/outspoken. This is the strength of Banyumas Javanese to be more expressive.

### 3.6 The Efforts of Banyumasan People to Make Banyumas Javanese Better Known to Others

The enthusiasm to introduce Banyumas Javanese to people outside Banyumas is positive. The use of Banyumas Javanese in public spaces is increasingly visible.

### 3.7 An Expectation that the Banyumas Javanese Coaching will be Improved and Expanded

The efforts to coach Banyumas Javanese continue to be carried out from elementary and middle school to the university level.

The external factor of this Javanese language that becomes a tourism asset is the factors from outside Banyumasan people that can be useful for developing Banyumas tourism based on Banyumas language and culture.

1. The visitors want to experience various languages. Their personal experience and insight into the deep meaning of language denote their strong desire to hear and experience more about language. They are usually interested in the typical terms of an area where they visit. The Banyumas term *mayuh embret*, which means let us work or make a living, becomes interesting when it is used as an icon on a statue at *Pasar Manis*, Purwokerto. Many visitors are curious about the meaning of the word *embret*.
2. The fact that the visitors do not understand the language is not considered a barrier to the greater purpose of experiencing the interaction with new people and places. Even though people realize that they most likely will not be able to retain any language, engagement enhances depth and value.

The visitors who visit a new area like Banyumas will not experience difficulties even though they cannot produce Banyumas Javanese.

3. Along the way, an explanation of the uniqueness of local culture may be found. To give an idea, the unique traditional tools or local cultures still being used in the visited area cannot be found in other areas, especially in foreign countries. Visitors, especially foreign tourists, are more interested in experiencing the authentic life of the area they are visiting. Consequently, a tour guide must have a broad knowledge of the area's uniqueness.

In this case, using Banyumas local culture becomes an attractive Banyumas tourism reinforcement for visitors.

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## 4 Conclusion

The extensive moves of developing Banyumas tourism continue performing. All aspects are potential tourism prospects if appropriately used by all parties. In this case, they refer to the government, study center, and general public.

This paper invites another study, especially the one relating to assessing Banyumas terms language as Banyumas tourist attraction.

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