



# Representation of Confucian Values in Hospitality at Tjiang Residence Hotel: Anthropological Linguistics

Monika Herliana<sup>(✉)</sup> and Destyanisa Tazkiyah

Universitas Jenderal Soedirman, Purwokerto, Indonesia  
monika.herliana@unsoed.ac.id

**Abstract.** This study aims to analyze the value of Confucianism in services associated with anthropological linguistic studies. The research used a descriptive qualitative method. Representation was closely related to Wu De's Confucian values by involving anthropological linguistic theory and the Sapir-Whorf hypothesis. Anthropological linguistic approach is the basis used to reveal how the process of realizing hospitality at Tjiang Residence is related to Confucian values and their relationship to the language used when interacting. The analytical steps used by the author are data condensation, data exposure, and conclusion verification. The findings of this study indicate the embodiment of Confucian values, which are represented through hospitality at Tjiang Residence. The mindset and actions are manifested from the utterances that occur when Tjiang Residence employees and tourists interact. The output of this study is a journal article and provides suggestions to the manager to further improve the hospitality aspect of Tjiang Residence without reducing the local culture.

**Keywords:** Anthropolinguistics · Confucianism · Culture · Hospitality · Tourism

## 1 Introduction

After the Covid-19 pandemic, the tourism sector is one of the sectors that the government has actively mobilized to restore the community's economic sector. This is because tourism has a significant role in post-pandemic economic recovery. This sector not only increases people's welfare by creating jobs but also increases state income, especially in generating foreign exchange.

The aspect of hospitality or service in the provision of tourism services is important for the sustainability of supporting the development of the tourism sector. This is closely related to the tourist service aspect. Hospitality involves interaction between tourism actors and tourists who come from various nationalities and cultural backgrounds [1]. The tourism industry related to hospitality includes the fields of restaurants, travel agencies, hotels, land transportation, air transportation, tour guides, tourist attractions, souvenirs, tourist attractions, art shops, and other tourism businesses [2]. This requires tourism actors to have a communication strategy when interacting with tourists when providing

services. For tourism actors, they are not only required to have skills in service but also when interacting and communicating well using politeness norms.

In hospitality, there are several forms of service by prioritizing speech with tourists. Forms of communication in the form of verbal and non-verbal. This conscious communication and service behavior is an act to provide information about tourism objects, provide information on a product or service provided. Tourism actors, in this case, acting as hosts, are responsible for providing services to tourists who act as guests. This requires tourism actors not only to serve but also to become hosts who have knowledge and linguistic competence in social and cultural dimensions. These skills become the host's way of making sure that tourists from different countries and cultures feel comfortable without having to change the culture of the country they are visiting.

The tourism and hospitality industry cannot be separated from the role of all levels of Indonesian society, who come from various ethnicities and tribes. The Chinese ethnicity is one of the drivers of the business development of the Indonesian people, which can be said to be quite fast [3]. Although the Chinese are an ethnic minority, they also contribute to and are well-known for having various types of businesses and being reliable business actors in running their businesses on a small, medium, or large scale.

The city of Semarang, the capital of Central Java province since the Dutch colonial period, is a city with people from various ethnicities. The city's position close to the port made it a strategic point for the Dutch to establish a government. Workers from ethnic Chinese descent have lived there for hundreds of years and formed the Chinatown Area [4]. The Chinatown area in the city of Semarang that is still maintained until now is Semawis Market. In the Semawis area, there is a typical Chinese-style hotel, namely Tjiang Residence. The Semawis area, which is the location of the Tjiang Residence hotel, has become one of the business and trade centers in the Semarang area [5]. With the Semawis Night Market, Semawis is one of the most well-known tourist spots, and it is still a place where people go.

The existence of the Semawis area is maintained because of the attractiveness of the tourism potential of the area. The heritage tourism area is an attraction, making this tourism package one of the potentials of the Semawis area in its development. And this is a special characteristic that distinguishes this area from other tourist areas [6]. Some of the cultural heritage in the city of Semarang really feels the nuances of Chinese culture in the form of various buildings in the Chinatown area. The presence of pagodas scattered along various roads in Chinatown certainly adds to the Chinese character. The image of residential houses in this area also have the characteristics of a blend of Chinese and Malay architecture [7]. This uniqueness is also used by the manager of one of the inns in the Chinatown area, specifically, in the Semawis area. Hence, the existence of the Tjiang Residence Hotel is important considering that many tourists, both domestic and foreign, are traveling in the area. In terms of Chinese architecture, Tjiang Residence offers a distinctive look. In addition, the manager also prioritizes hospitality in welcoming and receiving guests.

The development of the tourism industry in the ethnic Chinese region is inseparable from the norms, moral values, and concepts of virtue that underlie business activities in the Semawis region. There are so many concepts of moral values that exist in society, one of which is Confucian values. Confucius was a philosopher from China. The teachings

of Confucius are values that contain the noble nature of humans, bearing the meaning of five virtues or Wude (五德) namely Ren 仁 (love), Yi 义 (truth), Li 礼 (courtesy, decency), Zhi 智 (wisdom), and Xin 信 (honesty, trust) [8].

In this study, the form of hospitality in Tjiang Residence will be examined by anthropological linguistic analysis to examine the representation of moral values in it. Guided by the values of Confucius teachings, the authors examine what confusion values are obtained in hospitality carried out at Tjiang Residence. In accordance with language studies in anthropological linguistics associated with language and culture. The Sapir-Whorf hypothesis, which is a derivative of linguistic relativity, reveals that the structure of the language used affects the way people think and behave [9].

The study of language in anthropological linguistics can be related to all aspects of human life. In general, this analysis is associated with the framework of cultural concepts and norms prevailing in society. The interrelationships between language, culture, and thought are reflected in linguistic relativity and Sapir-Whorf's hypothesis. Linguistic anthropology is the study of language as a source of culture and/or language is considered a cultural practice [10]. In this regard, culture, which is considered the origin of human life, is found in language. On the other hand, language is seen as a socio-cultural activity. In linguistic anthropology, there is a concept that there is a dimension of speech that can only be understood by studying what people actually do using language. Of course, it is adapted to words and to gestures produced by humans [10].

In linguistic anthropology, there are texts and content of oral traditions in the context of anthropology, culture, ideology, social, and oral tradition situations within a linguistic framework. In addition to expressing the context contained in oral speech, this concept also seeks to explore values and norms related to the meaning and function of its use. In terms of meaning and function, part of speech, and meaning and tradition, it acts as a complete discourse and can be expressed as a form of values and norms of speech through an interpretation process linked to context [11].

Based on the background that has been described, this study will present several discussions and analyses on how to represent the value of Confucianism in hospitality, especially in the tourism and hospitality industry. Based on these issues, the main objective achieved in this study is to analyze the representation of Confucian values in hospitality in the hospitality sector, which is analyzed using anthropological linguistic theory.

## 2 Research Method

This research uses a qualitative descriptive research method, which will be used to describe the data taken from observations throughout the Tjiang Residence social media and interviews with consumers and hotel employees. Furthermore, data collection was carried out using the internet browsing method and an in-depth literature study. The analysis begins with making observations on social media and booking applications by reading the responses of guests who have stayed at Tjiang Residence. Furthermore, while conducting interviews with hotel managers and guests directly, the researchers also observed how the managers welcomed and served guests who came. All data were analyzed using the Sapir-Whorf hypothesis and based on Confucian values. Based on the

results of the analysis, a study of the form of hospitality analyzed with anthropological linguistic studies was carried out to find a representation of Confucian values at Tjiang Residence.

### 3 Result and Discussion

The essence of hospitality is an attitude of receiving, welcoming, and inviting guests (foreigners) [12]. In service interactions, tourism actors recognize hospitality practices with hospitality. The embodiment of this hospitality is an expression of comfort, and there is warmth in accepting others, respecting others, and friendship, particularly to visitors. Hospitality practices can be interpreted as a service provider-customer relationship. The form of hospitality practice in the tourism industry is in the form of service interactions (service-encounter), at hotels (check-in), in restaurants (food and beverage service), and in hotel rooms (room service) [13]. This is indicated by verbal communication between tourism actors as service providers and tourists as customers.

Hospitality in tourism is a concept that leads to social behavior that has values and norms in service interaction in tourism [13]. In hospitality, the concepts that apply are general and specific. The general concept of hospitality tends to apply universally, for example, being wise, generous, humble, and sympathetic to tourist guests. Service providers when interacting with customers, usually tend to perform services consciously and adjust to the general norms that apply in society at the time of interaction.

In tourism, in addition to the general concept, the interactions that occur between service providers and tourists are also influenced by the socio-cultural background of participants in tourism and vice versa. Apart from being aware of the norms of politeness in interacting, tourists also have special norms according to their cultural background.

Hotel Tjiang Residence is a tourist accommodation located on Jalan Gang Pinggir, Central Semarang, Semarang City. The location is very strategic for a number of popular tours in the Semarang area, such as the Chinatown area of Semarang (Semawis) and the Old City of Semarang. The hotel's architectural design has an easily recognizable feature, namely the Chinese-style architecture decorated with red lanterns.

Not only is the outside appearance Chinese in nuance, some ornaments are also found inside the hotel. The hotel also sells knickknacks that are typical of China. This is also a form of service.

The selection of Tjiang Residence ornaments is thick with Chinese-themed ornaments. Several paintings were chosen as ornaments to decorate the hallway and were lit with spotlights, making the Chinese feel even more felt in this hotel. The themes of the paintings chosen include shades of mountains, bamboo, roosters, grapes, and peonies. The ornaments in the hotel rooms are similar in Chinese nuances to those found in the hotel hallways. This is one of the thing that makes tourists visiting Tjiang Residence comfortable. The ornaments in the Tjiang Residence hotel are an embodiment of the role of developers and conservationists in the local community's arts and culture in the hospitality industry [14]. This is manifested by the use of various ornaments found outside and inside the hotel, as well as the hotel's Chinese architecture.

**Table 1.** Reflection of Wu De's Confucian values

Confucian Values	Reflection
Ren 仁(love)	Providing services by paying attention to the needs of tourists
Yi 义(truth)	Delivering awards and/or notifications to tourists
Li 礼(courtesy)	Warmly welcome and greet tourists
Zhi 智(wisdom)	Provide rooms according to facilities and tourist's requests
Xin 信 (honesty,trust)	Admit flaws and immediately correct mistakes

The form of service for tourists is also realized by providing a place to sell knick-knacks located near the hotel lobby. This display window selling typical Chinese knick-knacks is specifically for tourists who want to buy typical Chinese jade souvenirs in the form of bracelets, rings, and necklaces.

Furthermore, communication is one form of service carried out by tourism service providers. Communication in tourism involves both verbal and non-verbal aspects. Communication occurs to provide certain information, such as an explanation of a product, services provided, objects, or tourist attractions. This communication shows how a tourism actor tells tourists about something by talking to them. In communicating, tourism actors act as hosts who provide services to tourists as guests. This communication forms the cycle of hospitality in the tourism industry. Of course, in communicating between tourism providers and tourists, verbal messages through language cannot be separated from the concept of understanding and also the culture that exists in the community. The linguistic competence of a host is also very important for establishing communication with tourists. A tourist actor is not only good at being a waiter but also as a host who has qualified competence in the social and cultural dimensions. Therefore, in addition to knowing about tourism, one of the most important things that tourism actors need to know is how to communicate.

The form of service is realized by the existence of service interactions based on verbal communication in the form of words or speech, expressions, or language units used by tourism actors and tourists in interaction. The utterances in this interaction are called speech acts. The utterances in interaction can be found in the following utterances.

- (1) 'Good afternoon, welcome to Tjiang Residence' (welcome act)
- (2) 'Please sign here, and write your mobile number here' (command action)
- (3) 'Congratulations you got a discount from our hotel' (congratulation act)
- (4) 'Sorry for the inconvenience. The technician will fix the damage soon' (apologizing act)

In the next step, the writer analyzes the utterances and compares them with Confucian values related to the utterances made during the service.

From Table 1, it can be seen that the interaction between tourism actors and tourists has Confucian values in the form of five virtues or Wu De, which is reflected in the utterances when hospitality activities are carried out.

### 1. Ren's Value (love)

Data 1

Employee : "Good afternoon, is there anything I can do to help you?"

Guest : "I want to check-in."

The speech in data 1 shows that hotel employees pay attention by offering assistance by asking guests questions. The speech relates to the Confucian value of love in hospitality by providing excellent service and attention to guests who come. Love is also applied with the application of a smile while greeting the guests. The hospitality offered by the hotel employees will certainly provide comfort for guests.

### 2. Yi value (truth)

Data 2

Employee : "For the room key, there is a deposit in advance, mam, amounting to IDR 50,000.00 and we will return it when you check out."

Guest : "Okay sir."

The speech in data 2 shows that the form of Confucian values is part of the service at the Tjiang Residence Hotel. This is manifested in the speech made by hotel employees by conveying the truth to hotel guests in the form of notifications regarding the deposit that must be paid at check-in for room key purposes. The truth stated by the employee affects the clarity of the procedures that guests go through during their stay at the hotel. Clear procedures, of course, will avoid misunderstandings between guests and hotel employees.

### 3. Li value (courtesy, decency)

Data 3

Employee: "Good afternoon ma'am."

Guest: "Yes, good afternoon."

The background of data 3 is when employees meet hotel guests. Employees clasped their hands together and greeted guests. This is, of course, closely related to hospitality and part of the value of courtesy. Manners, the other form of courtesy that must be applied by employees, are a respect for guests. Courtesy is also a form of friendly service that can improve the mood of the guests.

#### 4. Zhi Value (wisdom)

##### Data 4

Employee: "The room is on the top floor and is smoke-free in accordance with the request that you wrote in the application, ma'am. Please here is the key."

Guest : "Thank you sir"

The value of Zhi (wisdom) is contained in data 4 in the form of speech delivered by hotel employees related to the selection of hotel facilities. Hotel employees act wisely in choosing facilities according to hotel guests' requests. This is related to the application of Confucian values in the form of wisdom.

#### 5. Xin Value (honesty, trust)

##### Data 1

Guest : "Sir, this room door is difficult to open, can you help me?"

Employee: "There is a possibility that the sensor battery is running out, mother, please wait, technician will check soon. Sorry for the inconvenience"

In data 5, the value of honesty is manifested in the form of speech delivered by employees to overcome the problems that guests face. This form of service has the value of honesty that can create a sense of trust from guests in hotel management.

Confucian values contain norms and values in life. This is closely related to the language used as a tool for thinking and bridging between the mind and culture [9]. Cultural-specific factors influence creative potential, then social structure, and pronouns available in a language result from the process of how speakers think and create language in influencing their environment. In addition, values and norms that are in the form of culture determine the way a person thinks and the language used in interacting.

Implementation of Confucian Values in Providing Services for Hotel Guests is a form of actualization of efforts to optimize services. Language as a communication tool is the main media in providing services. Through a polite language based on moral values, guests can feel the satisfaction of the services provided. Confucian values are cultural values, and cultural values are universal so that they can be applied in any aspect of daily life.

Tjiang Residence Hotel itself has a background of its own, with its owner and employees of various ethnicities. The cultural interaction of each employee makes cultural values mingle with each other. Hotel owners who have ethnic Chinese backgrounds certainly instill confucian values in their employees. The good values of the teachings of Confucianism can certainly always be applied by employees for the realization of excellent service.

## 4 Conclusions

Based on the analysis and results of research conducted by the author, the data obtained represents Confucian values in Tjiang Residence hospitality. Of all the existing speeches, Confucian values are represented by the utterances made by tourist actors and tourists who come to Tjiang Residence. This is also related to the values of life, norms, and forms of services provided by the manager to make tourists feel comfortable. Cultural factors embodied in Confucian values play a role in providing services to attract and make tourists who come feel comfortable.

## References

1. Juhanda, Fulka Ilmi, dkk. *Recovery Strategies of Tourism Businesses in Covid-19 Pandemic in Indonesia*. Jurnal Kepariwisata: Destinasi, Hospitalitas dan Perjalanan. Vol.6 No.1, 44–52 (2022).
2. Kusherdyana. *Pemahaman Lintas Budaya dalam Konteks Pariwisata dan Hospitalitas*. Bandung: Alfabeta (2011).
3. Tionardi, E. F. Calyptra: Jurnal Ilmiah Mahasiswa Universitas Surabaya Vol.6 No.2. *Calyptra*, 2(2), 1–12 (2018).
4. Purwanto, E. Eksistensi “Pasar Semawis” Sebagai Salah Satu Strategi Revitalisasi Kawasan Pecinan Semarang. *Teknik* Vol.31 No.2, 91 (2010)
5. Amalia, F. Etos Budaya Kerja Etnis Tionghoa di Pasar Semawis Semarang. *Solidarity* (2015).
6. Riyanto, R Pengembangan Pecinan Semarang Sebagai Kawasan Wisata Warisan Budaya Berdasarkan Persepsi Masyarakat Setempat (Local Communities). Semarang (2004).
7. Kautsary, J. Perencanaan Peraturan Zonasi Di Kawasan Konservasi (Studi Kasus Pecinan Semarang). *Jurnal Planologi*, 15(2), 216–229 (2018).
8. Tazkiyah, D., Herliana, M., & .P.S, C. *Confucian Values in Babad Raden Kamandaka: A Levi-Strauss Structuralism Analysis*. <https://doi.org/10.4108/eai.19-10-2021.2316566> (2022).
9. Wedasuwari, I. A. M. Kajian Literatur : Bahasa, Budaya, Dan Pikiran Dalam Linguistik Antropologi. *Wacana Saraswati Majalah Ilmiah Tentang Bahasa, Sastra Dan Pembelajarannya*, 20(1), 1–5. <https://doi.org/10.46444/wacanasaraswati.v20i1.186> (2020).
10. Duranti, alessandro. *Linguistic Anthropology*. Los Angeles: Cambridge University Press (2012)
11. Sibarani, Robert. *Kearifan Lokal, Hakikat, Peran, dan Metode Tradisi Lisan: Asosiasi Tradisi Lisan* (2012).
12. Derrida, J. *Of Hospitality*, Anne Dufourmantelle Invites Jacques Derrida to Respond. Stanford: Standorf University Press (2000).
13. Kristianto, Y. Hospitalitas Sebagai Alat Kesadaran Muka Dalam Interaksi Layanan di Ranah Pariwisata. *Litera*, 63–69 (2016).
14. Purwaningrum, H. *Hospitality Industry*. jakarta:Insan Cendekia Mandiri (2021).



**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

