



Culinary in Public Space

A Case of Linguistic Landscape in Tawangmangu, Central Java

Budi Agung Sudarmanto^{1,*}, Naniana N. Benu², Endro Nugroho Wasono Aji¹,
Tri Wahyuni¹, Drajat Agus Murdowo¹, Sri Yono¹

¹National Research and Innovation Agency (BRIN), Indonesia

²Artha Wacana Christian University, Kupang, Indonesia

*Corresponding author email: budi_agung_s@yahoo.com

ABSTRACT

As a tourism destination area in Central Java, public spaces in Tawangmangu are interesting to examine from a linguistic landscape perspective. This study aims to reveal the culinary presence that is displayed in the outdoor media public space in the Tawangmangu tourism area, Karanganyar Regency, Central Java. This study used a descriptive qualitative method and linguistic landscape theory from Landry and Bourhis (1997) which refers to the visibility and salience of languages on public and commercial signs in a given territory or region. This study also examined the dominant and subordinate groups. The findings reveal that most of the culinary delights shown in Tawangmangu's public spaces are local (traditional) culinary delights. This means that as a destination area, Tawangmangu is dominated by local (domestic) and foreign tourists who consume a lot of traditional food. In addition, traditional culinary delights are still well maintained in tourist destination areas where tourists are not only local but also from abroad.

Keywords: Culinary, linguistic landscape, public space, Tawangmangu.

1. INTRODUCTION

Tawangmangu is located in the area of Lawu Mountain, on the border of East and Central Java. It makes Tawangmangu an interesting tourism destination. There are already many tourism-supporting elements in Tawangmangu; accommodation, culinary, and transportation facilities are widely available there. According to Kristiani, Priyastom, and Sapitri (2022), the total number of tourists visiting Tawangmangu consists of 334,276 domestic tourists and 698 overseas tourists. This is part of the total number of tourists visiting Central Java. Data from the Department of Youth, Sports and Tourism of Central Java Province shows that that tourists coming to Central Java in 2020 were 8,829,656 tourists, with details of 53,399 foreign tourists and 8,776,257 domestic tourists (Rachmadi, 2020).

The logical consequence of a border area and tourist destination area like Tawangmangu is that there is complexity. Humans meet and interact. The phenomenon of language becomes an inevitable part as an implication of meetings and interactions between individuals and communities in Tawangmangu. Language interaction allows multilingual reactions to occur between local languages, as well as national languages, and international languages. In general, the local language that is developing is Javanese. As a tourist destination area, it is possible to interact with people from various linguistic backgrounds. English is one of the most likely languages to be used as a means of communication.

The various languages that emerge and compete in their use, give an illustration of the intersection of cultures that exist in Tawangmangu. With the meeting and interaction of individuals and communities who own these diverse languages and cultures, they meet in the multicultural vessel that is presented in Tawangmangu.

The diverse and competing languages can be viewed from a linguistic landscape perspective (Ben-Rafael, 2009). Language contestation is something that is likely to occur in the linguistic landscape (LL) in a certain area. The

meeting of various languages gave birth to dominant and marginal languages. This is related to the historical, social, economic, and political contexts of language that occur, at the local, national, and international levels. Language contestation in a place is also influenced by accompanying ideologies, for example, nationalism, commercialism, and others.

Concerning linguistic landscape, Landry and Bourhis (1997) state that it refers to the presence of languages on public and commercial signs in a given territory or region. The linguistic landscape also relates to the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combined to form the linguistic landscape of a given territory, region, or urban agglomeration.

Landscape linguistics recently has attracted a lot of attention from researchers in many countries. In Russia, Grishaeva (2015) conducted research on landscape linguistics in Krasnoyarsk City. In Jordan, Alomoush (2015) investigated multilingualism in landscape linguistics in urban communities in Jordan. Regarding multilingualism in this linguistic landscape, Muriungi and Mudogo (2021) examined the linguistic landscape in the context of multilingualism at universities in Kenya. Leimgruber and Fernández-Mallat (2021) studied language attitudes and identity building in the linguistic landscape of Montreal. In Belgrade, Canakis (2018) identified contesting identity in the LL. Malinowski (2010) examined seeing in the Korean Linguistic Cityscape.

Meanwhile in Indonesia, research on multilingualism in the study of the linguistic landscape at the Sunan Ampel Cemetery Complex in Surabaya was conducted by Nuswantara, Firdausiyah, Rohmah, and Sholihah (2021). In addition, the linguistic landscape in the Indonesian context has also been conducted which focused more on the hotels and restaurants in Bali by Artawa, Paramarta, Mulyanah, and Atmawati (2023). Still in Bali, Wulansari (2020) discussed LL in Bali about multilingual signs on signs of public spaces. Then, Oktavianus, Anwar, and Revita (2017) conducted research about LL of the names and cultural values of Rumah Makan Minang. Meanwhile, Benu, Artawa, Satyawati, and Purnawati (2023) studied LL related to language vitality in Kupang. Also, Yusuf and Putrie (2022) conducted research LL of mosques in Indonesia: materiality and identity representation. In Sidoarjo, Sari and Savitri (2021) investigated the LL of store naming. Other researchers, Fakhriroh and Rohmah (2018) also conducted an LL study of Sidoarjo City. In Semarang, Nirmala (2019) looked at LL of Kampung Bahari in presenting the coastal community development of Tambak Lorok and finally, da Silva, Tjung, Wijayanti and Suwartono (2021) examined the language use and tourism in Malioboro Yogyakarta based upon linguistic landscape perspective.

Although all the previous studies mentioned have investigated the linguistic landscape in various contexts, little attention has been given to the linguistic landscape which specifically focuses on culinary. Culinary is mentioned as anything relating to the kitchen or cookery. In other words, culinary is related to food, including how to cook it. In addition, culinary is actually a cultural identity that can be viewed from the perspective of cross-cultural communication (Utami, 2018). Purnanto, Yustanto, Ginanjar, and Ardhan (2022) mention that the culinary business can relate to the linguistic landscape and tourism (Fakhrudin & Salim, 2023). Therefore, to fill the gap, this study examines the culinary delights in Tawangmangu which are studied from a landscape linguistic perspective by using linguistic landscape theory from Landry and Bourhis (1997).

2. METHOD

The research design was qualitative as the aim of the study was to describe and interpret the linguistic landscape, especially in relation to culinary. This is in line with Silverman (2000) who posits that the qualitative research approach emphasizes on description and interpretation of structures and patterns of collected data without manipulations. In addition, this study was also supported with simple descriptive statistics to ease the process of interpreting the data. In this case, the large numbers of signs in the public space of Tawangmangu, Karanganyar were converted into percentage and frequency.

In terms of data collection, the study was carried out in April 2023 and conducted in Tawangmangu, Karanganyar, Central Java. Specifically, the data were taken along Jalan Raya Lawu from the Tawangmangu terminal to the T-junction around the Sekipan area. The data were collected by taking documentation of photographs of language signs in public spaces at the research location. Data taken in landscape linguistic research refers to Backhaus (2006) which states that the linguistic landscape data are any piece of written text within a spatially definable frame.

Data were analyzed descriptively and interpretatively by using linguistic landscape theory from Landry and Bourhis (1997). The results of the analysis are presented formally and informally. Formally, it presents the results of the analysis using data tabulation in tabular form with calculating numbers and percentages. Informally, this is to present the results of the analysis in a descriptive, interpretive manner on the results of the existing tabulations. The description is carried out in a descriptive-interpretative way in the form of a narrative.

3. FINDINGS AND DISCUSSION

3.1. Findings

This part contains a description about the finding of languages and culinary in Tawangmangu's public space. The languages that appear in the public space of the Tawangmangu area are Indonesian, English, Javanese, Arabic, and Spanish (see Table 1). Indonesian still dominates the use of language in public spaces. There are 430 data obtained in this study. Indonesian as the national language as well as the lingua franca is the most effective communication link for speakers in Tawangmangu with 323 data or 75.12% of the total data. This means that communication using Indonesian is not only at the spoken level but also written or text existing in the public space media.

Table 1. Language distribution data

No	Name of language	Number	%
1	Indonesian	323	75,12
2	English	65	15,12
3	Javanese	35	8,14
4	Arabic	5	1,16
5	Spanish	2	0,46
	Total	430	100

Foreign languages and regional languages also contribute to language contests that are displayed in public spaces. The local language is represented by Javanese. The most dominant foreign language is English followed by Arabic and Spanish. English as the most dominant international language supports the existence of Tawangmangu as a tourist destination area. Arabic provides an overview of the representation of Islam in Tawangmangu, which refers to Arabic, what is interesting here is the Spanish foreign language that appears in the Tawangmangu public space area.



Figure 1 Indonesian language.

As can be seen in Figure 1, this is a top-down linguistic landscape in which the sign is made by the government, and all the design uses Indonesian with grammar and structure also uses Indonesian language rules.

In Tawangmangu, as a tourism destination, English has become the most foreign language used. The *Facade Boutique Hotel & Resto* in Figure 2 is only one of the examples.



Figure 2 English language.

Meanwhile, Figure 3 shows the linguistic sign of *Pentol Gongso*. *Pentol* is the name typical Javanese name for meatballs, instead of *bakso* (Indonesian). *Gongso* is also a unique Javanese term meaning half-baked, instead of *sangrai* (frying without vegetable oil) or *goreng* (frying with vegetable oil).



Figure 3 Javanese language.

Figure 4 shows the Arabic language in use. Arabic is used for certain religious affairs, especially for Islam. The majority of Indonesian people's religion is Islam. In this condition, it is understandable that Arabic also is used in the community in Indonesia, including in Tawangmangu.



Figure 4 Arabic language.

Spanish language was found in Tawangmangu as can be seen in Figure 5. It is *EL TIGRE FR17*. Although this is slightly surprising since there is a representation of Spanish words in Tawangmangu. However, this is a good thing that at least people in Tawangmangu knows about Spanish.



Figure 5 Spanish language.

From these 430 data, words and phrases from 13 other languages were found. The languages that occurred in the linguistic landscape were Indonesian, English, Javanese, Arabic, Japanese, Chinese, Greek, Latin, Sanskrit, Spanish, Madurese, Sundanese, and Turkish (see Table 2). This is interesting because regional languages, apart from Javanese, have also appeared. Surprisingly, more foreign languages have also appeared; namely Japanese, Arabic, Chinese, Greek, Latin, Spanish, and Turkish, although only at the word and phrase level.

Table 2. Language and culinary

No	Name of language	Number	%
1	Indonesian	410	95,34
2	English	193	44,88
3	Javanese	117	27,21
4	Arabic	49	11,39
5	Japan	11	2,56
6	Chinese	3	0,7
7	Greek	3	0,7
8	Latin	2	0,46
9	Sanskrit	2	0,46
10	Spain	2	0,46
11	Madurese	1	0,23
12	Sundanese	1	0,23
13	Turkey	1	0,23
	Total		

Of the 430 photos used as data in this study, 101 (23.5% of all data) are culinary data. There are many kinds of culinary in Tawangmangu. The names of culinary finds are as presented in Table 3.

Table 3. Culinary in Tawangmangu

Kebab	Gethuk	Satay	Kwetiaw	Gule
Catfish	Soto	Toast	Meatball	Duck
Tripe	Timlo	Squid	Chicken	Rica
Sour salt	Curry	Orange	Tiramisu	Coffee
Tempe	Molen	Timus	Bollenubigo	Tea
Pasta Carbonaro	Fried Cothot	Sticky rice	Gamberi Pasta Salad	Kim Boba
Cassava	Paklay	BBQ	Chocolate	Rice
Empal	Steak	Snail	Eggplant	Milk
Snapper	Ginger	Tofu	Sandwich	Lungs
Tongseng	Bihun	Noodle	Ice Cream	Soup
Porridge	Capcay	Rawon	Cow head	Rica
Catfish	Potato	Burger	Parrot fish	Dove
Fried rice	Soda	Pecel	Sweet potato	Ribs

There are many variants of one kind of culinary, such as satay. Satay has many variants of kinds of culinary, i.e. (young) goat satay, rabbit satay, chicken satay, buntel satay, beef satay, and porcupine satay. Fried rice consists of mixed, liver, chicken, plain, special, sauce, meatball, and gizzard fried rice. Some local culinary delights are *gethuk*, *tengkleng*, *paklay*, *tongseng*, *rawon*, *timlo*, *soto*, *gule*, fried *cothot* (bitten and bursting out), sticky rice. International foods are such as tirmaisu, steak, kim boba, sandwiches, *gamberi* pasta salad, pasta *carbonaro*, etc. Chinese culinary are such as *kwetiaw*, *capcay*.

3.2. Discussion

From the findings, it can be interpreted that culinary becomes an integral part of the linguistic landscape in Tawangmangu. In the linguistic landscape found in Tawangmangu, culinary is an important element in uncovering the cultural and multicultural phenomena that exist there. From the data on the linguistic landscape, it was found that various types of cuisine, both local and traditional, national, and even various foreign culinary delights, have adapted and competed in the Tawangmangu public space. From the data, we can see that the use of Indonesian language in Tawangmangu culinary is still dominant. Referring to Table 2, the number of Indonesian language use is 410 or 95.34% from the total language use. Indonesian language represents the producer and customer needs of the culinary. Using Indonesian language make communication easier. This is different from the findings of Purnanto et al. (2022) which discovered that English dominates language usage texts in public spaces in Surakarta. Their study also revealed that English would threaten the national language and local languages in Indonesia. In the sense of language vitality, some efforts need to be done to improve the use of national and some local languages in Surakarta.

The existence of various types of culinary delights presented in the Tawangmangu public space shows that various types of culture have entered and been accepted by the Tawangmangu community, or at least by people who have entered the Tawangmangu area. As a tourist destination area, the people of Tawangmangu are required to be more open to developments in this sector's decisions. In addition to accommodation and transportation facilities, culinary is a very determining factor. Guests who visit, both from within and outside the country, leave cultural footprints that don't just disappear. From them the people of Tawangmangu learned to know their needs, one of which was from a culinary standpoint.

The culinary needs of each tourist make culinary availability in Tawangmangu many and varied. The culinary offerings range from traditional to international. Culinary connoisseurs from various cultural backgrounds are served a variety of culinary delights that also come from various cultural backgrounds. This will enliven the culinary treasures as well as support the development of tourism in Tawangmangu.

From the public space of the Tawangmangu linguistic landscape, local culinary preservation is also found. The most typical culinary of Tawangmangu is fried cothot. Cothot comes from the word *cokot* (bite) and *melethot* (bursting out). From the acknowledgment of the fried *cothot* seller, it is said that fried *cothot* is a typical Tawangmangu culinary which comes from cassava flour and sugar. The naming of cothot is based on how to eat this food, namely being bitten and then bursting out. This traditional culinary preservation has a place and is found in the linguistic landscape. Other traditional local culinary delights such as *tengkleng*, *paklay*, *gethuk*, porcupine satay, *timlo*, *tongseng*, and others were also exposed and preserved in linguistic landscapes.

By surviving the traditional culinary delight like this, it will enable to support the vitality of language in a certain area, in this case is in Tawangmangu. Tawangmangu's traditional culinary delights that use the Javanese language have supported the vitality of the Javanese language in Tawangmangu. Referring to Table 2, other local languages that appear on culinary public space signs in Tawangmangu are Sundanese and Madurese, with Indonesian still the most dominant among the other languages. This is slightly different from the results of research by Benu et al. (2023) on the vitality of regional languages in Kupang, namely Dawan, Rote, Sabu and Kupang Malay. Dawan language is the most dominant language among the four languages.

The existing of culinary in Tawangmangu supports the tourism business sector. Culinary, as one of amenity elements in tourism, becomes one important aspect in developing tourism business in Tawangmangu. The presence of 334,276 domestic tourists and 698 overseas tourists (Kristiani et al., 2022) to Tawangmangu becomes the proof of the success of Tawangmangu tourism business. This is inline with the report of the development of culinary and tourism in Malaysia, Singapore, and Thailand (Fakhrudin & Salim, 2023).

4. CONCLUSION

Public space as part of the linguistic landscape in Tawangmangu gave general information about languages contesting; i.e., local Indonesian language, national Indonesian language, and international languages. Although the findings show that most of the culinary delights shown in Tawangmangu's public spaces are local (traditional) culinary delights, some words and phrases displayed in the Tawangmangu's public space also indicate more other languages, such as English, Javanese, Arabic, Japanese, Chinese, Greek, Latin, Sanskrit, Spanish, Madurese, Sundanese and Turkish. Hence, Tawangmangu has got in touch with languages not only local and national languages but also with international languages.

Culinary represented people who have ever interacted with one and another. The people will know each other and understand the culture they have. Culinary, as part of a culture, also develops. Therefore, culinary in Tawangmangu has also become more numerous and varied. This cannot be separated from the intercultural interactions that occur there. In turn, as a tourist destination area, culinary really supports gastronomy tourism in Tawangmangu.

AUTHORS' CONTRIBUTIONS

All six authors; Budi Agung Sudarmanto, Naniana N. Benu, Endro Nugroho Wasono Aji, Tri Wahyuni, Drajat Agus Murdowo, and Sri Yono contributed equally as the main contributors. All authors read and approved the final paper.

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