



Counseling on the Utilization of Tourism Linguistic Landscape Theory at the *Museum Subang* West Java

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ABSTRACT

Linguistics has developed as a scientific discipline that can be alongside disciplines outside of language. One of them is with the discipline of landscape and tourism science. In this article, Servant analyzes labeling within the Museum Subang by utilizing the theory of tourism linguistic landscape. Within the Museum Subang area, labeling is spread from the entrance gate to the back of the museum building. There are seven labels that Servicemen take by documenting using a digital camera. Then, the Servant conducts counseling on the results of the analysis of the seven labels that the Servant received earlier, to officers or guides who are in the museum area. The purpose of this service is to introduce the theory of tourism linguistic landscapes to the public, in this case officers or guides. The methods of implementing community service activities used in this community service are direct approaches, surveys, counseling, discussions, documentation, and literature. The results and conclusions of this dedication are that linguistics can be useful to be juxtaposed with other sciences and is beneficial for the wider community's knowledge comprehensively.

Keywords: counseling; labeling; tourism linguistic landscape

INTRODUCTION

This community service article is about counseling on the theory of tourism linguistic landscapes to *Museum Subang* officers who are in the Wisma Karya building. The theory of tourism linguistic landscape is a multidisciplinary science of landscape, linguistics, and tourism which is juxtaposed to help analyze the labeling used at the *Museum Subang*. Then, the counseling that Servants carry out includes taking documentation of the labeling of museum collections, the museum environment, and the use of language in the labeling. The Wisma Karya building is one of the historic buildings used as a museum in Subang, where you can get to know the history of these tourist attractions. Apart from that, in the Wisma Karya Subang building there are also several historical relics that we can see directly, that way you can travel while learning about the history of these relics (Jabarnews.com, 2021). Furthermore, according to Bot5958 (2022), the notion of landscape is the arrangement of land areas and their visual representations, especially as depicted in paintings, photos, videos, as well as from the view of our senses. Landscapes are made up of several main elemental categories namely (1) the shape of the land; (2) vegetation; (3) man-made structural elements; and (4) depth and breadth of view.

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Then, the notion of tourism is a trip made for recreation or vacation and also the preparations made for this activity (FazilyFN, 2023). According to Tamara (2021), there are several types of tourism based on their objectives, such as (1) cultural tourism; (2) maritime or marine tourism; (3) nature reserve tourism; (4) convention tourism;

(5) agricultural tourism; and (6) hunting tourism. This study analyzes the use of notice board labeling in terms of linguistic disciplines side by side with landscape and tourism sciences. There are seven labels that Servant analyzes in the museum. Linguistics (absorption from Latin: *linguistikus*) or linguistics (a combination of science + language) is the study of language. Language can be understood as an interaction of sound and meaning. The study of language meaning, on the other hand, is concerned with how language uses logic and real-world references to convey, process, and assign meaning and to manage and resolve ambiguity. This in turn includes the study of semantics (meanings inferred from words and concepts) and pragmatics (meanings inferred from context). Linguistics has several aspects including phonological aspects, morphological aspects, syntactic aspects, semantic aspects, and pragmatic aspects (Originisa, 2023). The novelty of this service is to analyze the labeling in the *Museum Subang* with the discipline of tourism linguistics landscape. The purpose of this service is to introduce the theory of tourism linguistic landscapes to the public, in this case officers or guides

Literature or conceptual review

Servants present community service studies that have been carried out before by other Servants. In this chapter, sources of research come from journals published in Indonesia. In full, the following is a review of these journals.

First, the service carried out by Aisyah, H., Puspita, S., & Yanto, G. (2022) entitled MSME empowerment in the tourism sector as an effort to improve the economy of the thematic village community Padang City History Tourism. The result of this dedication is that this empowerment activity has succeeded in increasing the business management capabilities of the community by preparing planning documents for business activities to be carried out in the future. In addition, there is increasing collaboration with various agencies to carry out tourism education activities in tourist destinations. Furthermore, the addition of promotional video content developed in collaboration with various parties, including the Padang city government, has resulted in an increase in the frequency of creative economic activities in the form of packaging of creative products.

Second, the service carried out by Fadli, A., Purnomo, W. H., Sugiyanto, G., & Aliim, M. S. (2020) entitled Utilization of Digital Information Boards as Media Information in Rural Areas. The result of this dedication is that this activity has succeeded in achieving its goals, namely making digital information boards, providing education to village officials about the procedures for using and utilizing digital information boards to present information to village communities, in various formats, namely documents both with the extension doc/docx format, ppt, xls, and pdf as well as multimedia files in the form of audio and video, as well as displaying information from the website. As well as being able to increase the accessibility and availability of information in the village.

Third, the service carried out by Fadli, A., Nugroho, D. T., Wardhana, A. W., Sugiyanto, G., Prasetyo, H., & Purnomo, W. H. (2022) entitled Utilization of Solar Street Lights as Lighting Facilities in Tourist Places. The result of this service is that community service activities regarding education on the use of renewable energy through the installation of solar-powered public street lighting provide good results in the community, namely increasing residents' understanding of renewable energy and also providing real benefits for residents by installing solar-powered public street lighting. In addition, this activity also provides a realization that is mutually beneficial between academics and community members. In general, this community service activity is a form of contribution to the local government in building and fostering village community members.

Fourth, the service carried out by Yusnaini, Y., Syahradesi, Y., Damayanti, Y., & Lubis, H. (2022) entitled *Pengembangan Potensi Wisata Air Terjun Modern dan Kuliner Lokal Melalui Traveling and Food Sebagai Sumber Pendapatan Masyarakat*. The result of this dedication is that community service activities have realized the development of the tourism potential of modern waterfalls and local culinary delights through traveling and food in Lawe Dua Village, Bukit Tusam District, Southeast Aceh District. The achievements of the implementation of these activities are that 68% of

the community knows and begins to utilize the Hy-FooT platform, the formation of youth groups for nature conservation and culinary groups, 55% of culinary groups make income from culinary orders, there is a MoU in collaboration with the Head of Lawe Dua Village, the Agriculture Service and BPBD Aceh Tenggara, as well as community follow-up for business continuity through the Hy-FooT online platform.

Fifth, the service carried out by Paharuddin, P., Kasmi, M., Sulkifli, S., Irawan, I., Makkulau, A. R., & Aman, A. (2022) entitled *Implementation of Transplantation and Restoration Development Technology as Alternative Income Marine Tourism on Karangrang Island Pangkajene South Sulawesi Islands*. The results of this service are the application of Regional Development Science and Technology (PIPK) for ornamental coral transplantation and restoration which is an alternative community-based livelihood as follows (1) produce quality products for ornamental coral types and marine tourism destinations; (2) generate creativity for innovative diversification of products that can be commercialized for industry and the general public; and (3) result in accelerated recovery of coral damaged by destructive fishing.

Sixth, the service carried out by Swaradesy, R. G., Shafanissa, W., Nagara, M. R., & Fitra, A. (2021) entitled *Edukasi Tourism Branding Berbasis Kearifan Lokal di SMA N 1 Pangandaran, Kabupaten Pangandaran, Jawa Barat*. The result of this dedication is that community service activities in the form of education about tourism branding of cultural tourism based on local wisdom in the Pangandaran area run smoothly and students are very enthusiastic and active in participating. Students also do not only get the material but directly practice to deepen the material they have obtained. In fact, community service activities in the form of tourism branding education immediately gave visible results, namely several photos, edits, and branding produced by the students themselves. It is hoped that community service activities like this can further introduce and advance tourism in the Pangandaran region.

BAHAN DAN METODE

The methods of implementing community service activities used in this community service are direct approaches, surveys, counseling, discussions, documentation, and literature. This dedication was held at the Subang Museum, Subang Regency, West Java, from January 11 to January 13, 2023. The procedure for this dedication is as follows.

1. Preparatory stage

- a) The servant contacts the management of the *Museum Subang*;
- b) Survey service to the location; and
- c) Servants and museum managers discuss and determine the service schedule.

2. The activity implementation phase

- a) The servant documents the labeling board at the *Museum Subang* by taking pictures with a digital camera;
- b) Servants give counseling lectures on tourism linguistic landscape material to officers at the *Museum Subang*; and
- c) The servant held a discussion and question and answer session.

3. Evaluation stage

The evaluation stage of this service is for the service to discuss and answer questions submitted by officers. They are generally satisfied with the results of the discussions conducted by Servants.

RESULT AND DISCUSSION

The result of this service is that Servants managed to document the seven labels that are on the signboard at the *Museum Subang*. These seven labels are included in the tourism linguistic landscape category. The first label in Figure 2 reads Welcome to the Subang Museum. Visiting time Monday-Friday 08.00-13.30 WIB. (prohibition sign that visitors are not allowed to do in the museum). (electronic postal address and museum facebook address). Figure 3 reads Subang prehistoric human artifactual objects. Square ax and pickaxe. The square ax is the name of a stone tool that dates back to the Neolithic era. The square ax is named because its cross-section is rectangular or sometimes trapezoidal (*von Heine Geldern, 1945*). A large square ax is called a pickaxe (Soekmono, 1981). In Subang Regency, these ax and pickaxe were found in Cisalak and Pagaden Districts. The discovery of these artifacts was made accidentally by the community, when they were cultivating land for farming activities. Apart from square axes and pickaxes, pickaxes were also found in the Nanggerang area. This artifact is almost similar to a pickaxe, but the materials used are different. The pickaxe is made of semi-gemstone while the belincung is made of andesite stone (Kemendikbud, 1999). The oval ax is more commonly found in Papua, so it is also known as the Neolithic Papua. It is called the oval ax because its cross-section is oval and the ax itself is egg-shaped (Soekmono, 1981: 53). An oblong ax was also found in Sagalaherang District, although the shape is not exactly the same as the oblong ax as it is known because the archaeological remains were found in an incomplete condition. Figure 4 reads a telephone from the Dutch period. Dutch radio. British calculating machine.

Then, figure 5 reads Fort *Radio Pancasila* or which is familiarly known as Radio Benpas 98.2 FM is the oldest radio in Subang Regency. As a radio owned by the Government of Subang Regency, Radio Benpas has a long history of travel. Radio Benpas was founded when the Indonesian Nation was erasing the Indonesian Communist Party (PKI) in 1966, and Radio Benpas played an important role in conveying information to all people, especially in Subang Regency for the upholding of Pancasila ideology. Radio known as "*Benpas Radio na Urang Subang, Benpas Indeed Hebring*" was established on July 21, 1966, under the name *Radio amatir Kodim 0605 Subang* based on ST Dan Dim 0605 Subang Number: 212-P3/7/1966 which was then followed by ST Dan Dim 0605 Subang Number: 261 dated July 19, 1966. Since its inception, Radio Benpas was used as a broadcast radio in disseminating understanding of Pancasila ideology, because in the 60s Subang was the center of the communist movement who wanted to change Pancasila ideology with communism ideology. And with Benpas Radio, Pancasila ideology can be maintained until now. In addition, the Benpas Radio studio building is a heritage building from the Dutch colonial period which was built during the P&T period, in which the original architecture of this building is maintained, and remains committed to its main tasks and functions, namely to become a media of information, entertainment and education. Figure 6 reads Subang Arts. Subang Regency as part of the province of West Java has Sundanese arts that are the same as other Sundanese arts. However, among these similarities, there are also differences which later became the traditional art of Subang Regency. The arts scattered in the central and southern regions have more diversity compared to the coastal areas. The art that developed in the coastal areas was influenced by the arts of other coastal areas, such as Cirebon, Indramayu, and Karawang. Meanwhile, in the central and southern regions, this art is heavily influenced by the art of Priangan. Some of the arts spread across the sub-districts of Subang Regency are around 34, some are dying and some of them have even disappeared, there are also arts that have come back to life and are performed by the Sundanese people. The 34 arts are *Ajeng, Banjet, Beluk, Belentruk Ngapung, Calung, Calung Renteng, Celempungan, Degung, Doger Kontrak, Dombret, Gembyung, Genjring Bonyok, Goong Renteng, Ketuk Tilu, Bajidoran, Kuda Sisingaan, Tanjidor, Tarawangsa, Tardug, Tarling, Tayuhan, Toleat, Topeng Teak, Wayang Golek Cepak, Wayang Golek Purwa, Wayang Kulit* (Dahlan, 1996: 18-20). Of the 34 types of art, *Sisingaan* is the superior art and is used as an icon of Subang. As a form of support for this art, the Subang government placed the *Sisingaan* statue in the center of Subang city. *Sisingaan* is believed to be one of the arts used by the people of Subang to fight invaders in the region, as revealed by Ukat Mulyana (Kang Robot), a prominent figure in the *Sisingaan* Subang arts from the *Setia Wargi* Group. This form of resistance is reflected in the

philosophical value of the art, namely (1) the stuffed lion being carried is a symbol of the colonialists (England and the Netherlands); (2) the four bearers of lion dolls are Subang people who are being oppressed by the invaders; and (3) a small child sitting on a lion is the next generation of Subang which in turn will fight and expel invaders from Subang (Mulyadi, 2003: 7). Apart from the lion doll as the main instrument, several traditional musical instruments are also used as musical accompaniment, namely: 2 main drums, 1 small drum, 3 *bonang* (percussion), 2 *goong* (big *goong* and *goong kempul*), 1 *kecrek* and 1 trumpet (Rachmawaty, 2013). The various musical instruments are played simultaneously in one rhythm to accompany the *Sisingaan* bearers so as to create a harmonious movement between the dance movements and the accompanying music. In every dance movement performed by the bearers, some of them are *pencak silat* movements, which are combined with several attractive and acrobatic dance moves. *Gembyung*. At first, *Gembyung* was used as a medium of preaching by Islamic propagators in Subang to enforce Islamic law in the form of circumcision. This is related to the reluctance of the people of Subang to be circumcised so to interest them, this type of art is played (Interview with Ir. Agustias, Head of Public Relations and Protocol on 13 February 2017). The equipment used consists of a *kemprang genjring*, a *kempring genjring*, a *gembrung genjring*, and a *kecrek*. As for several other musical instruments such as batons, *goong* and *kendang*, are musical instruments that appeared later. The dancers consist of a number of men, usually consisting of five people. Apart from that, this art also has ten obligatory songs which are sung sequentially (Interview with Odang, Elders of Banceuy Traditional Village on 13 February 2017). The show begins with playing a musical instrument, then followed by the dance movements of the dancers, accompanied by obligatory songs starting from the first song to the last song or the tenth song. After that, then the next day the circumcision process or earth ritual is held at a predetermined place. In subsequent developments, this art began to include several additional songs in addition to the obligatory songs according to the audience's request. The songs are sung after the obligatory song is over.

Figure 7 reads Diorama of beads from the Subanglarang Site. The collection of bead findings from the Subanglarang Site area and its surroundings cannot be separated from the role and concern of Sonjaya, Chair of the Subanglarang foundation. The beads from the Subanglarang Site are cylindrical, faceted tubes, and round with various sizes (the smallest is about 2 mm in diameter). Meanwhile, judging from the materials used, the beads are made of various baked clay stones, metals (precious metals?), and glass. Likewise with the variety of colors and decorations: spots and lines that are made circular and in the same direction as the shape of the beads. The metallic (precious metal?) beads looked very distinctive, yellow gold in color and full of finely crafted carvings. Beads from historical times found in the Subanglarang Site area are represented by findings of colorful beads made of glass and beads made of metal. The beads that were found by the community and then collected by the Subanglarang Foundation came from various periods, from prehistoric times to historical times that came from various countries, including from the East Asia region, Europe, and also from Indonesia itself. This indicates that Subang is on international trade routes using the Ciasem River. Figure 8 reads Beads from Mount Kapur and Sagalaherang. Apart from the Subanglarang site, beads were also found on Mount Kapur and the Sagalaherang Hills. This area, which had been planned by the owner for citrus plantations, has quite high archaeological potential. It is just that now the land has been damaged because when it was prepared as a citrus plantation the area was eroded and then leveled. It is when the soil surface is scraped off using heavy equipment that various forms of past cultural objects such as beads, pebbles, and ceramics emerge, which in the past were objects used in daily life by communities supporting paleometallic culture or it could also be people who support paleometallic culture. already entered the life of the era of early history. This is demonstrated by the discovery of ancient ceramics in the form of jars which are thought to have originated from the IX-X centuries AD. Judging from the material and color, the beads found at Mount Kapur are quite diverse, some of which are made of baked clay, stone and glass. In addition, it is strongly suspected that the beads did not come from one era and did not come from one area. With the variety of archaeological findings in the Bukit Kapur area, it can be assumed that the area is a multi-component site so that there are

several layers of culture at that location. To be clearer, the Service has included the results of the labeling documentation below in the form of pictures.

Furthermore, the results of this service are in accordance with the previous service that the devotee has typed at the top. The comparison of this service with the previous service is related to the use of linguistic disciplines and tourism sites. The contribution of this service to the peculiarities of landscape linguistic tourism is to widely disseminate the results of the labeling analysis on the signboard at the *Museum Subang*. The discussion of this service is that the labeling of Figure 2 to Figure 8, which is used by the manager on the signboard, all use the same language. The language used is Indonesian. This service is beneficial to the wider community, in this service are managers and officers at the *Museum Subang*. The benefit they get is that linguistics disciplines can side by side with tourism disciplines whose results of this service can be disseminated to the public, so that the *Museum Subang* is more widely known.



Figure 1: Servants are in front of the *Museum Subang* building

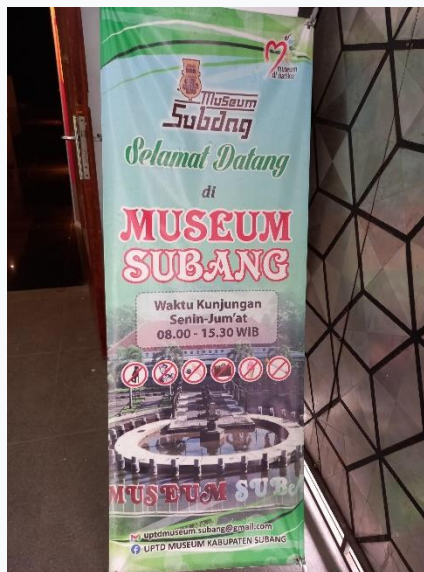


Figure 2: Labeling on the front of the *Museum Subang* (banner inscribed Welcome to Subang Museum)



Figure 3: Labeling on the inside of the *Museum Subang* Hall A building (a board bearing a description of artifactual objects prehistoric humans in Subang)

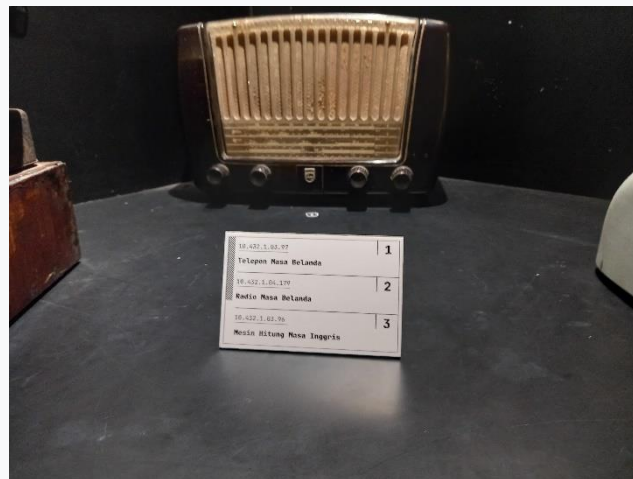


Figure 4: Labeling on the inside of the *Museum Subang* Hall B building (a board with a description of the means of communication during the colonial era)

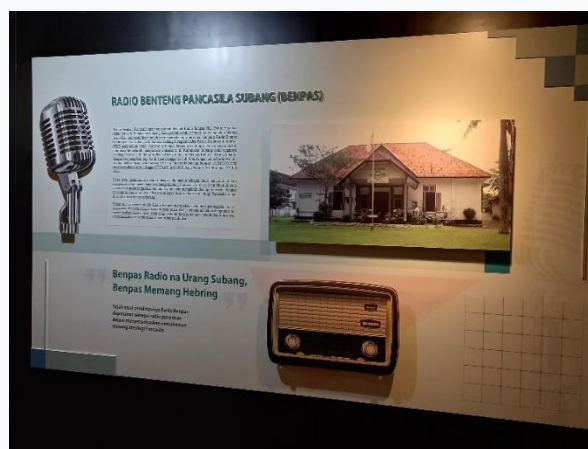


Figure 5: Labeling on the inside of the *Museum Subang* Hall B building (a board bearing a description of the history of the first radio station in Subang)

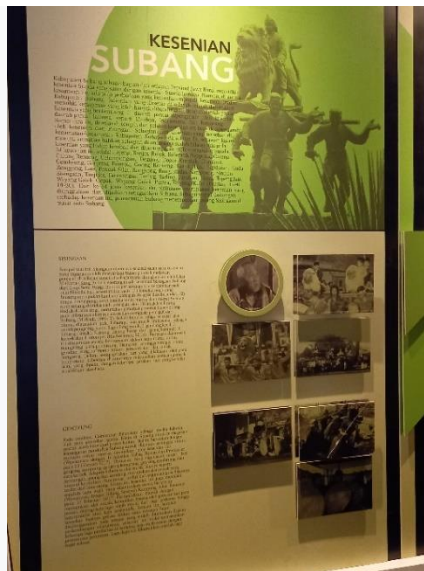


Figure 6: Labeling on the inside of the *Museum Subang* Hall C building (a board with a description of Subang arts)



Figure 7: Labeling on the inside of the *Museum Subang* Hall C building (board of the Bead Diorama from the Subanglarang Site)

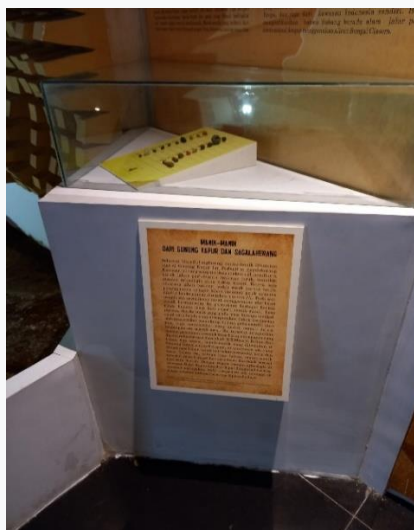


Figure 8: Labeling on the inside of the *Museum Subang* Hall C building (the history of the beads from the Subanglarang site)

CONCLUSIONS

The conclusion of this service is that linguistic disciplines are useful and can be juxtaposed with other disciplines, in this service with landscape and tourism disciplines. This can be seen from the results of the analysis and counseling that the Servant did. The results of the analysis and counseling can be read in the methods, results and discussion sections above. There are seven labels that are analyzed by Servants which are used as the main material for counseling for Subang Museum officers. The officers were very enthusiastic when counseling was held by Servants. The next Servant for Servants suggestion is that this service can be further developed by adding a corpus of data, places, and different locations.

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Conflict of Interests

The authors declared no potential conflicts of interest concerning the authorship and publication of this article.

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