LANGUAGE VARIATIONS FOR TOURISM SECTORS AROUND OF ENGLISH AND DUTCH COLONIAL BUILDINGS: SOCIOLINGUISTICS AND ETHNOLINGUISTICS STUDIES

Variasi Bahasa untuk Sektor Pariwisata di Kawasan Peninggalan Inggris dan Bangunan Kolonial Belanda: Studi Sosiolinguistik dan Etnolinguistik

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Abstrak

Tujuan penelitian ini adalah untuk mengetahui variasi bahasa melalui pendekatan sosiolingusitik dan ethnolingusitik di Kawasan cagar budaya Inggrisan dan dua bangunan kolonial. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif. Strategi yang digunakan dalam penelitian ini dirancang dengan mengkomibansi antara desain penelitian kualitatif dari Lincoln (2003) dan desain kualitatif deskriptif Permadi (2013). Hasil penelitian yang didapat bahwa terdapat campur kode dan alih kode dalam kehidupan di masyarakat. Ada beberapa bahasa yang tersebar dalam warisan budaya tersebut, seperti: Cina, Melayu, Arab, Bugis, Madura dan Indonesia. Dengan demikian, kesimpulan dalam penelitian ini adalah perlunya memahami potensi bahasa yang digunakan dalam masyarakat. Dalam hal ini, bukan hanya teksnya tetapi penggunaannya dalam konteks sosial dan budaya karena bahasa tidak hanya bergantung pada aspek sosial dan budaya saja tetapi bagaimana bahasa kemudian bisa dijadikan sebagai potensi tambahan untuk menunjang destinasi pariwisata kolonial di Banyuwangi.

Kata-kata kunci: Cagar Budaya, Sosiolingusitik, Etnolinguistik, Bangunan Kolonial, Pendekatan kualitatif

Abstract

The purpose of this research is to know the language variations through Sociolingustics and ethnolinguistics studies in the English heritage and colonial building areas. The approach used in this research is qualitative. The strategy of in this research designed by combining the qualitative research design from Lincoln (2003) with the descriptive qualitative research design from Permadi (2013). The research results in the emergence of code-mixing and code-switching in society. There are several languages are spread in those cultural heritage, such as: Chinese, Melayu, Arabic, Bugis, Maduresse and Indonesia. While, Banyuwangi has Oseng Language.Thus, the conclusion that it is necessary to understand the potential of the language used in society. In this case, not only the text but its use in social and cultural contexts because language does not only depend on its social aspects in the sense of how language is used in social contexts and culture but then how language finally can be an additinaol potention to support colonial tourism destination in Banyuwangi.

Keywords: Cultural Heritage, Sociolingusitics, Ethnolinguistics, Colonial Buildings. Qualitative approach

INTRODUCTION

Tourism as an industry has been boosted unprecedentedly over the last decades. Tourism education and training have caught up both with the developments in the tourism sector and the remarkable advancements in other fields, such as linguistics Based on the laws of the

Indonesian Republic at number 24 in 2009. It is about language as a state symbol as well as the Indonesian national and cultural manifestations rooted in the history of the nation's struggle, internal unity, cultural diversity, and similarities in realizing the ideals of the country and the Unitary State Republic of Indonesia; Juridically, Law number 11 of 2010 states that Cultural Conservation is material cultural heritage, Cultural Conservation sites, and Cultural Conservation Areas on land and in water that need to be preserved because they have essential values in history, science, and education.

There are several colonial buildings and English heritage, both located in the central of Banyuwangi town. The colonial buildings and English heritage in Banyuwangi which still has buildings, includes; an English hostel, Seranite, and Pelindo.

Based on the Decree of the Governor of East Java number 188/15/KPTS/013/2021 concerning the determination of the English Dormitory as a Provincial Ranked Cultural Heritage Site. Furthermore, based on a team of cultural heritage experts in East Java Province dated 20 November 2020, Number 27/TACPBPROVJATIM/2020 concerning Recommendations for Arrangement of English Dormitories as a Provincial Ranked Cultural Heritage Site. Permenpur No.19 of 2001. Regarding the Minister of Public Works Regulation based on the Technical Guidelines for the Implementation of Preserved Cultural Heritage Buildings. Legal Basis for Ministerial Regulations as a guideline for the government, local governments, and the community in efforts to preserve Cultural Heritage Buildings (BGCB) where the scope includes; Preservation Technic Standards, Conservation Implementation Processes, Compensation, Incentives, Disincentives.

Empirically, there are several things behind the research on English heritage and colonial buildings in Banyuwangi. They needed to be taken seriously. There are many colonial buildings and heritage, such as colonial buildings in the city of Banyuwangi, which are slowly breaking down, collapsing, not being maintained, and even changing the building model from a colonial building to a modern one building. This is what happened in the Juang 45 building. Language Variations for Tourism Sectors in the Areas of English Heritage and Dutch Colonial Buildings; Sociolinguistics and Ethnolingusitics Studies here include.

Firstly, Dutch colonial buildings were located in the Pelindo area, formerly known as Boom Beach. Boom Beach is an ancient beach that has been operating since the Majapahit kingdom. Boom Beach is a stopover for merchants from other regions and countries. This Boom Beach was once a pier that was contested between the Dutch and the British. Long story short, the two exchanged colonies. The British took the colony in Singapore, and the Netherlands took the colony in Blambambangan. At Boom, Beach Pier is a historical link between the Dutch and the history of English colonial buildings or the so-called London Convention in 18181. In the past, many Dutch buildings on Boom Beach functioned as warehouses for copra, oil, coffee, and sugar. As well as there is a fish auction, including bunkers. Nowadays, the Dutch colonial building on Boom Beach only has two buildings left, a large building that was used by the Dutch as a distribution site for sugar, coconut oil, or coffee factories and a small building that was used to operate propulsion machines from land to sea and vice versa. As well as bunkers. There are still iron remnants of the railroad tracks along the Pelindo. In the past, the train line was located between two large buildings. Now the other building has been demolished. Where between the two buildings, there used to be a train line. Currently, the other building is used as a warehouse by Pelindo.

In the Warehouse, some cables are used to connect Banyuwangi and Australia. In 1870 the Telegraph Cabe was designed by a company between England and Australia. The cable is planned as a link with Australia. There is evidence between the inscriptions that are closed by the culvert that was obtained; the evidence is in the form of an aisle cover that reads "Burn Brothers Rotunda Works 3 Blackfriars Road London., S.E, this is written by a British

company that produces waterproof cables, a British company that produces waterproof products, one of which is waterproof cables.

Second, the English Heritage is a building that is almost damaged and needs to be repaired. This English building is a building that has colonial historical value. The history of England started with the Blambangan kingdom. While the British controlled it, the Dutch and the Japanese took over again.

The third is the change of the construction on the Juang 45 Building, which has become an icon of the Dutch building, and now the building is being replaced with a modern building. The reason for renovating the Juang 45 Building into a modern building like the miniature Angkasapura Blimbingsari is that many roofs have been broken. Even though the historical value of the Gedung Juang 45 building is almost the same as the British colonial building,

Fourth, there are many colonial buildings in Banyuwangi whose control is not owned by the state but by private or private property such as Seranite and others. Seranite is the name of a colonial building used as a sugar factory by the Dutch and then converted into a spying place for the Japanese army. Seranite was founded in 1895.

The fifth reason is that many buildings from English heritage and colonial buildings tend to become extinct gradually and have been replaced with modern buildings. This English dormitory was also formerly known as Kabelthus, namely a cable house. Therefore, there is a connection between the UK, Boom Beach, and Pelindo. Some of the remaining cables have been destroyed, and the rest are in the Warehouse of the Pelindo Cultural Heritage building.

This research is needed because many people and tourism actors still need help understanding the importance of protecting and preserving English heritage or Inggrisan in Banyuwangi, especially Pelindo, English, and Seranite.

From 1990 to 2000, the Government of Malaysia, through the Ministry of Cultural Heritage, took the initiative to protect and preserve the Cultural Heritage in Malaysia. About 30 buildings and monuments have been preserved and repaired. The government considers that the Cultural Heritage needs to be repaired and preserved as best as possible to look like the original building. Including the naturalness of the building, building construction, and shape of the building. Even the Malaysian government developed it into a destination in Malaysia. This is because Malaysia follows several standards from the International Sites and Monuments (ICOMOS / International Conservation of Monuments and Sites), especially concerning the landscape of these cultural heritage sites. In Malaysia, cultural heritage is in the form of sites, objects such as buildings, dams, or locations declared by the community as national cultural heritage. In Malaysia, many cultural heritage buildings are located in almost all areas, such as factory buildings or other cultural heritage buildings.

Meanwhile, in Indonesia, especially at the provincial level of East Java, a regional regulation raises the English and Dutch Colonial heritage. The regional regulation states that Cultural Conservation buildings must comply with the concept of the Colonial Building Area. Even if it is damaged, it can be replaced with an interior with the exact specifications if it does not reduce the quality of the English heritage building.

Based on these two issues, it can be concluded that a linguistic or language approach is needed that can be accepted and understood by the community, government, stakeholders, the community, and the private sector; through a language approach based on social and cultural levels, all parties can accept. There is a relationship between heritage, language, and tourism. Tourism continues to grow and diversify exponentially by creating intense language-use relationships to bring up sociolingusitics and ethnolinguistic dynamics as phenomena based on language friction in social and cultural life in society. So that in order to produce

good communication, speakers in the tourism context must have the ability, especially to adapt and accommodate the interlocutor based on ethnographic and interactional data.

Blanca (2018) this article discusses the ways in which the English language relates to tourism and sociology, laying particular emphasis on the role language plays in revealing much about how tourism operates, how perceptions, identities are formed and, henceforth, how tourism as a system depends on the use of language. Sociolinguistics by the tourism-based disciplines, disciplines such as destination management, marketing or branding, hospitality, etc., represents proof of the transdisciplinarity of tourism as a field of study, which grows on the contribution of other disciplines. This article designed a viable strategy for the development of tourism. It is related to the tourism-related areas or academic disciplines by using the contribution of other research areas to tourism, amongst which research in linguistics and sociolinguistics plays an important role. The similarities in this article are that they both discuss the relationship between tourism and language through a sociological approach. What is the role of language in operating, giving perceptions and identity to tourism? Language relates to tourism management, such as tourist destinations, tourism marketing, and accommodation. And how the role of language can contribute to other scientific disciplines, such as tourism. The difference in this study is from the approach research methods and the research strategy used, or the slight difference is in the mass domain.

Sharma and Phyak (2018) this article examined the consequences of neoliberalism in two separate domains of multilingual language use in the context: language education and tourism. Both help them promote and commodify their ethnolinguistic identity and language skills while allowing them to acquire multilingual repertoires in global languages. As an international language only sometimes accord more cultural capital and economic value, nor is the teaching and learning of local indigenous languages always confined to the ideologies of identity politics and language preservation. English as a global language and indigenous languages as tools for ethnolinguistic identity does not disappear from the scene. This article has similarities since it spans multilingual languages in tourism and education. The use of international and international language as ethnolinguistics identity the differentiation is on the object of the study and the mixing of language in a social context.

Heriyanto (2019) the article discusses the dimensions of the ethnolinguistic identity of the Baduy people and their relationship to various aspects of cultural tourism about their traditional attire, customs, belief, and way of life. In the context of tourism, as an ethnic group indigenous to the region, namely Lebak Regency, Banten, Indonesia, Baduy's cultural identity plays an essential role in the development. It sheds light on one difference that separates Baduy people from other Sundanese-speaking people in West Java. As an ethnic group, Baduy was known for its resistance against modernity, maintaining a secluded life without using any form of modern technology. From an ethnolinguistic perspective, so that is why this article underlines the contribution of the ethnolinguistic view of the Baduy people in promoting Baduy as a tourist destination and suggests that due to its ethnolinguistic characteristics and has the potential to be one of Indonesia's leading destinations for cultural tourism. The difference is in the articles written on the research object, where the object under study is the people who live in the area of the English heritage or Inggrisan and the colonial buildings of Pelindo and the Seranite Company. In contrast, the scope observed is only around the language when elaborated. The similarity is that both use ethnolinguistics as a measuring tool in the use of language in terms of culture, customs, and way of life.

Kadek Yudiana (2022), in the journal, raised the national issue that historical tourism applied by the community and government in each region sometimes has different characteristics and concepts in bringing the tourism sector towards how to emphasize the

culture tobe an important asset. Banyuwangi has several sites holding various potential archaeological resources that can be developed into historical tourism. Elena V (2016), in an international journal she wrote about raising international issues, stated that tourism is related to tourist products and destinations. Based on these two issues, it can be drawn in a gap that historical tourism must start by providing education to the public so that they have an awareness of protecting, paying attention to, preserving, and developing several existing Colonial Cultural Heritage with the aim that tourists feel satisfied in making their tourist visits. The similarities in this area are that they both discuss the concept of historical tourism, which requires products and destinations and provide education in advance to the surrounding community so that they have the awareness to protect, pay attention to, preserve, and develop some of the existing Cultural Heritage with the aim that tourists feel satisfied during a tourist visit. Education provision is inseparable from a linguistic approach, especially in its social and cultural aspects. So, the need for a sociolinguistic and ethnolinguistic approach using language. While the difference is in the concept of a different tourist destination

Meanwhile Foley (2015), in his book Anthropological Linguistics states that The Concept of meaning is fundamental to the field. Based on this theory, the concept of a language depends on the circumstances around it. Language requires understanding in providing education from the language spoken, whether people can accept or absorb it and understand it with referential, referential, associative, and other meanings. Colonial buildings are the heritage that comes from cultural heritage based on its history during the colonial era based on social and cultural values. Heritage is a different form, and it has historical value, cultural dimension, and social (Throsby, 1999)/ Peacock (1998) that cultural heritage is wealth that must be developed and preserved because it has the historic value that can be utilized by society for the present and the future. Philip (2007) the main areas of ethnolinguistics include the relationship between language and culture, communicative practices, cognitive models of language and thought. Ethnolinguistics tries to describe and understand the role of language in shaping the ways in which members of a group relate to the world, to one another, and others. Culture can not separate language. While the language is studied based on everyday cultural values from forms of community communication, community groups are in their communities.

THEORITICAL BASIS

There are two types of variables in social investigation. The social variable is the factor that determines a language variation. Possible social factors include gender, geography, age, occupation, etc. The linguistic variable is the feature that you want to investigate. This variable be a language, a dialect, a style, a register, a syntactic pattern, a word/phrase, or a particular sound (Stockwell, 2002). Holmes (1992) states that "languages are not purely linguistic entities. They serve social functions". This theory strongly supports Scotwell's idea because a language must also consider its social function, such as phonology, morphology, syntax, and semantics. Both theories are also supported by the theory of Goddard (1998). Tourism promotion, in general, must be packaged in attractive, attractive language. For this, it is necessary to use language that can psychologically arouse tourists to realize their visits to tourist destinations. Meanwhile, tourist destinations will produce a different result. Choosing a suitable variety of languages, such as what language to use when talking to tourists or specific people. Because language can distinguish which variety of language is used for communication. Each language terminology has different characteristics, either in vocabulary, structure, and social. Returning to language and tourism issues, prospective tourists often need more information about the uniqueness or advantages of a tourist destination, especially tourism in cultural heritage areas and colonial tourism in *Inggrisan, Marina Boom* and

Seranite areas. Therefore, the uniqueness of the variety of languages through the cohesion in a social contexts such as lexeme that appears both in the order of morphology and syntax has its essence that can be highlighted. The unique combination of languages found in the three areas is unique and intriguing. The end can become a distinct language used in the communities of the three areas and add to the interest of both local and foreign tourists.

RESEARCH METHOD

The approach used in this research is qualitative. Strauss and Corbin (1990) qualitative research is a type of research that can be used in social life, matters relating to behavior, history, social movements, or matters relating to kinship.

The method was designed by combining a qualitative research design from Dezin and Lincoln (2010) with a descriptive qualitative research design from Permadi (2013) as follows;
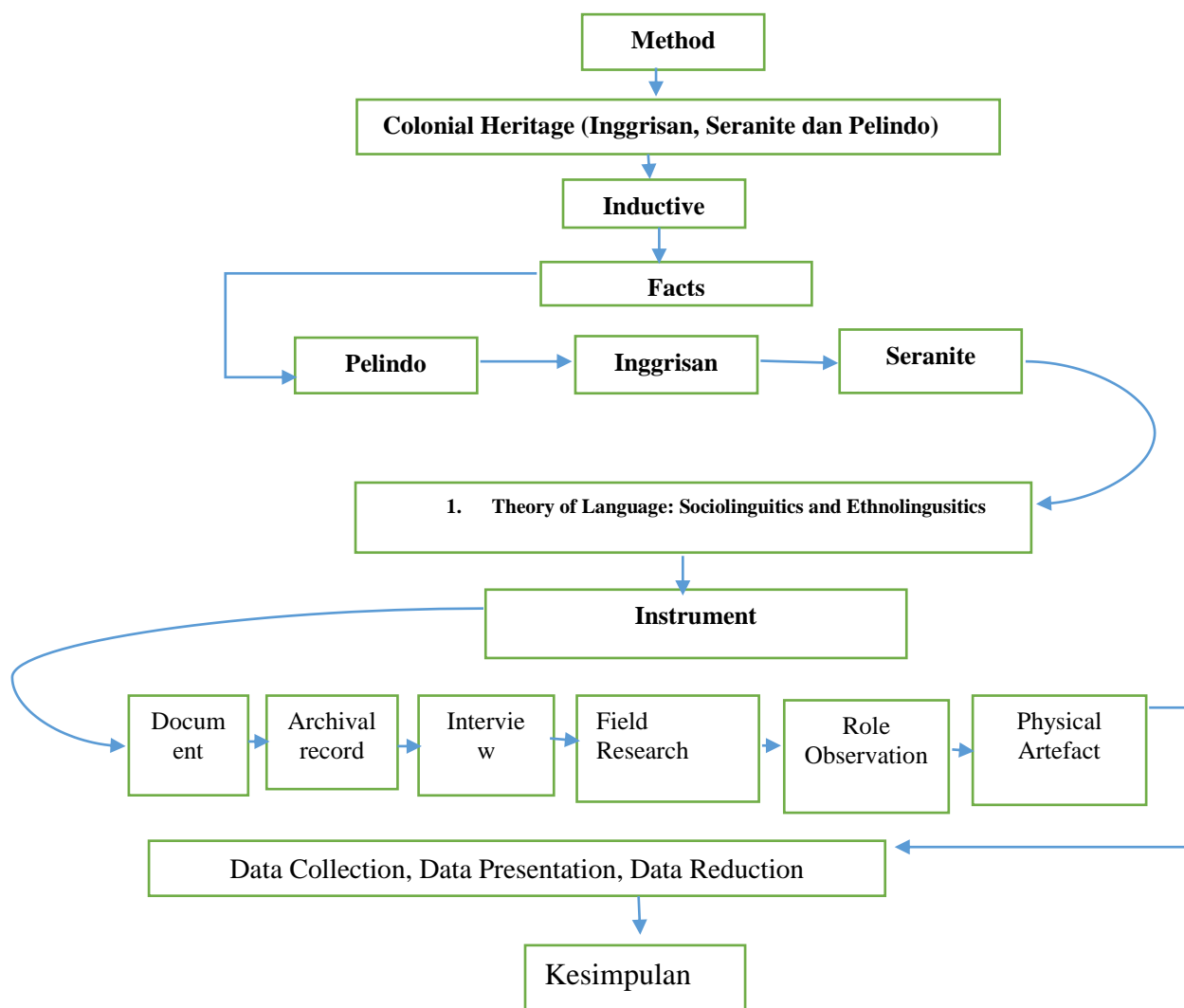
Bagan 1. Research Design (Dezin dan Lincoln (2010) & Permadi (2013)

The design of this method used a combination of the instruments used by Dezin & Lincoln (2009) and Permadi (2013). It is an inductive method that includes three objects of the research. They are Marina Boom Beach, Seranite, and Inggrisan. The Theories used were Sociolinguistics and ethnolinguistics. For collecting data, making data presentations, and data reduction, the researcher used the instruments through documents, archival records, interviews, field research, role observation, and physical artifact

Based on the diagram above that the method in this research used qualitative. The method in this research is to know some systematic steps related to the cultural heritage in Banyuwangi, including the English heritage or Inggrisan and the colonial buildings that exist at PT Pelindo Property Indonesia and Seranite. This method used studied phenomenologically and described descriptively. The data were obtained and then analyzed in a descriptive qualitative manner. The way of thinking used in this study is an inductive way of thinking, namely by capturing some of the facts contained in the English heritage or Inggrisan and those in the colonial buildings of PT Pelindo Property Indonesia and Seranite, among others; first, look at the facts and phenomena found in the English heritage and colonial buildings of Pelindo and Seranite, second, look at the facts and social phenomena that exist in the English heritage and colonial buildings at PT Pelindo Property Indonesia and Seranite. Meanwhile, the methodology and scientific basis of the theory were used to dissect the findings from the data obtained using linguistics and scientific approach, which included Sociolinguistic and Ethnolinguistic. The instruments used to obtain data include; documents, archival records, interviews, direct observations, role-playing observations, and physical artifacts. The process of analyzing data by collecting data is the first step. The researcher can present the collected data. Finally, the researcher can reduce the collected data. The researchers obtained information data and described data and information by linking existing phenomena, causation, and cases of language found in society, as a mixture of languages between IIndonesian-Chinesse and Indonesian-Arabic.

DISCUSSION

Banyuwangi district government does in providing education to the community; at least, it must give in a language and can adapt to the social and cultural aspects of the community because the patterns of life of the people of Banyuwangi have plurality not only in terms of culture but also in terms of language. Banyuwangi has cultural icons, arts, and customs, as well as a classic language that is not shared by any region. One of the language icons owned by Banyuwangi is the Oseng language. Oseng language is a language owned by the Oseng community in Banyuwangi. Ethnographically, the people of Banyuwangi use the Oseng language daily to communicate with their families, neighbors, and communities. Generally, language is widely used throughout almost all urban communities in Banyuwangi.

Language is related to social life in society, related to social and cultural life, and influences its users in the community. Each area in the community, especially around Boom Marina Beach, also sometimes has a typology of characteristics and functions in using different languages for interaction, for example, between the typology of languages used in Banyuwangi District, which includes Kampung Mandar mixed with Indonesian-Malay, the language used in Kampung Arab combined with Indonesian-Arabic, and the language used in Kampung Ujung, which incorporated by Oseng and Malay languages. At the same time, the people in English *heritage* or Inggrisan area are used, such as in the *Kepatihan Village*, which generally mixes Oseng, Madurese and mixed Indonesian-Mandarin languages. The typology of the language may differ from its morphology (Morphological Process), so with findings of both differences and similarities or similarities in both micro linguistics and macro linguistics aspects, differences and similarities can be grouped.

The language typology could be an exciting thing that Banyuwangi has in terms of the language and culture of its people. So that the typology of differences and similarities is not only found because of the characteristics of the word process (word formation), the process from word to phrase (syntactical process), and the pattern of the sentence that can continue into discourse or critical discourse (syntactical process to become discourse or critical discourse analysis). Then the role of language here is very complex, namely how language

also influences social life in society. Whaley (1997) and Artawa (2018). Because language does not only have differences and similarities in micro linguistics but in macro linguistics, it also sometimes has differences and similarities, including from the influence of sociolinguistics found in the community. Halliday (1970). Fishman (1972), Pride Holmes (1992). Language is related to social life in society, related to social and cultural life, and influences its users in the community. At the same time, English heritage or Inggrisan is used, such as in the Kepatihan Village, which generally mixes Oseng, Madurese, and mixed Indonesian-Mandarin languages.

Language studies were more driven towards sociological issues and theories. They followed a sociological bend, and tourism studies also turned to sociology to clarify some fundamental concepts. However, it kept the industry growing. The relationship between tourism and sociology started in antiquity but, after some less mature and consistent studies, gained momentum during the 1970s, 1980s and 1990s. The turning point of the sociology-driven research on tourism and the language of tourism that represented by the outstanding works of Dann (1996), followed by Jaworski and Thurlow (2010).

Meanwhile, around Boom Marina Beach, English, and Seranite, several villages are located in several sub-districts in the sub-district of Banyuwangi City, including; Ujung Village, Mandar Village, Arab Village, and Melayu Village. Mangisan village and almost the village are in the Kepatihan Village. The six villages are located in the sub-district of Banyuwangi town. The five villages have heterogeneous languages where the people use stir-fried, Javanese, Madurese, and mixed languages between Indonesian-Arabic, Indonesian-Chinese, and Bugis-Malay. In the Mandar village, many people descend from the Bugis. Therefore, many people in the Mandar village area used the Bugis language with a Bugis lexicon. Even in Arab villages, many people used Indonesian with an Arabic lexicon.

The language Variations in the Heritage Areas of English Heritage and Colonial Buildings; Ethnolingusitics studies.

Table 1. The Usage Arabic versus indonesian

Bahasa Indonesia	Arab
Kamu	Ente
Dua ribu	Alfen
limaribu	Homsaalf
Seratus ribu	Asroalf
Singgah dulu	Fadhol
Empat puluh	Arbain
Tidak	La
Terimaksih	Syukron
Murah	Rohisy
Mahal	Holli

The language used in the English heritage or *Inggrisan* area, including those used by people at the traditional market, is heterogeneous because, in the Banyuwangi sub-district, people communicate using Javanese, oseng, Maduresse and Indonesian. They sometime mixed into Indonesian-Arabic, Indonesian-Chinese, and Bugis-Malay. Colonial buildings on Boom Marina Beach, the English heritage, and Seranite are located not far from Blambangan Market and the port. So, in extracting data from informants, researchers find it easy and difficult. The three areas are also close to the public service headquarters, the District Military Command, the post office, and Blambangan Park.

Residents in the three locations are the community, army personnel and their families, and employees who work in Seranite. As for several Infantry personnel members who live in England and employees who work at Seranite and PT Pelindo Property Indonesia, some come from outside the town of Banyuwangi, the region, and the province. So, the language used

tends to use a unifying language, namely Indonesian. Meanwhile, most people whose routines along the market used various languages. On average, sea fish sellers used the Madurese language, vegetable and seasoning sellers used stir-fried and Madurese languages, while shop owners from Chinese and Arabic used Indonesian.

Table 2. The Usage Chinese language versus by Indonesian

Bahasa Indonesia	Chinese
100 rb	*I phai chien*
Baju	*I fuh*
boss.	*Lao phan*
untung.	*Cuan*
berapa harganya.	*I chien toh sau cien*
berapa 1 potong	*Teng sia wo hui cai lai mai*
Nanti saya bisa datang beli lagi.	*Kei wo hao cia cienmteng sia wo hui cai mai*
Kasih harga bagus nanti saya bisa balik lagi.	*Xie xie ni lao phan*
Limapuluh	*U Shi*
Seratus	*I Phai*

So based on the discussion in the three areas, namely the colonial building area on Boom Marina Beach, which is currently under PT Property Pelindo Indonesia, the English heritage or Inggrisan and Seranite are areas with language characteristics. The uniqueness of the language is found throughout three Madurese, Oseng, Bugis, Chinese, and Arab.

So, in this case, it is necessary to link the elements of Oseng, Maduresse, and Bugis. Chinese and Arabic with language elements, including us, relate understanding to the community about preserving, maintaining, and developing colonial buildings and English heritage in their surroundings. Considering that these three regions have different variations and functions of language and how these variations and functions of language are used in interaction, this is under the theory of Fishman (1972) in his book Readings in the Sociology of Language. These different language typologies can bring up the choice of words or diction and whether they are acceptable in society because the language has a relationship with society and how this language can be used and adapted in the context of adab. This culture exists in society, especially in the three regions.

There are also Madurese and stir-fried languages and Javanese. Meanwhile, the role of government, academics, the community, associations, the private sector, and tourism actors is needed to provide education through sociolinguistics and ethnolinguistics language approach to the community so that the English heritage in Banyuwangi is not damaged or converted. Where is English heritage, Boom Marina Beach is currently managed by PT Pelindo Property Indonesia and Seranite. Presentation of this data is in the form of physical artefacts, which include historical images or documentation, forms of verbal communication used by the people in the three areas and evidence of colonial buildings, laws, government regulations, archival artifacts, observation, interviews, and documentation are then discussed. by linking the theory of language, culture, cultural heritage, and tourism.

Based on the data obtained in the observations and interviews, it is necessary to understand the potential of the language used in society, in this case, not only the text but the need to understand the potential of language and its use in social and cultural contexts, because language does not only depend on its social aspects. In the sense of how language is used in social contexts in society but how to interpret and use language values in situations and conditions in society's social and cultural life. Language can be complex for speakers who speak the language through various languages, such as when Oseng speakers respond by using answers in other languages. This kind of implication is at least understood and realized by language users. This is, of course, related to how the language can be understood and used

in certain situations while still not leaving cultural values. This is because the language culture can be developed. So, Sociolinguistics and Ethnolinguistics are also needed. This study also requires how language can be drawn into its structure, function, and usage in social contests. Therefore, the focus is on how language and culture are used in society, Sibarani (2015) and Lauder (2005).

Table 3. The Usage Bugis Versus Malay and Indonesia

Melayu (word or Phrase)	Indonesia (word or Phrase)
Beboreh	Memakai Bedak
Melegak	Ait yang Mendidih
Bekonceng	Bersih dari kotoran
Guli	Kelereng
Kepeng	Uang
Seloar	Celana Panjang
BeAnduk	Memakai handuk
Laki	Suami
Belaki	Bersuami
Bini	Istri
Uwak	Bapak
Emak	Ibu
Olong	Paman / bude
Begolek	Tidur
Ulu	Utara
Ilir	Selatan
Ngapai	Kenapa
Gekmana	Bagaimana
Tak edop	Tak hidup
Tak Elok	Tidak cantik
Kanca	Teman
Bekawan	Berteman
Kau	Kamu

Kampung Mandar is a village near Boom Marina Beach, English heritage and Seranite. The people are from heterogeneous populations with heterogeneous languages as well. The uniqueness of language found throughout the Mandar villages is a mixed language between Malay, Bugis, and Indonesian. The languages are mixed into different languages used by the community in the Mandar village. This village is unique.

The mixing of Malay and Bugis languages is related to the structure of the words or phrases to the realm of the sentences. The blending of Malay and Bugis languages is unique. These examples can be seen below;

Table 4. The Usage simple sentences in Malay versus Indonesia

Melayu Sentence	Indonesian Sentence
kau nak kemana	Kamu mau kemana
aku nak ke ulu dulu nyari kepeng	Aku ma uke utara mencari uang
kawan kau lagi begolek abes naek montor	Temanmu sedang tidur setelah naik m obil

The simple structure found in Malay-Bugis still has similarities with Indonesian. The blending of Bugis and Malay is still used in Mandar village, especially between families and neighbors. However, based on the presentation given by tourism practitioners from Mandar Village. It was revealed that the blending between Malay-Bugis languages has eroded over time. And the people tend to use Indonesian, the Oseng language, as an icon of the Oseng language in Banyuwangi and the Madura language.

Table 5. he Usage of Oseng words or phrases versus Maduresse and Indonesian

Oseng	Maduresse	Indonesian
Petek	*Ajem*	*Ayam*
Iwak petek	*Daging Ajem*	*Daging Ayam*
Iwak Sapi	*Daging Sape*	*Daging Sapi*
Iwak wedos	*Daging Embek*	*Daging kambing*
Iwak Segoro	*Ikan laut*	*Ikan laut*
Gula pasir	*Gule*	*Gula*
Ranti	*Tomat*	*Tomat*
Uyah	*Buje*	*Garam*
Bawang	*Bebeng*	*Bawang*
Micin	*Micin*	*Penyeda rasa*
Lobok Jowo	*Cabbih raje*	*Lombok besar*
Lobok Cilik	*Cabbih kenik*	*Lombok Kecil*
Kunir	*Konyik*	

The similarities of words are found in Oseng, Madurese, and Indonesian languages. The words from Oseng, Maduresse, and Indonesian have formed into a new phrase so that the phrase can be distinguished and formed into two words. The different word occurs in Oseng language phrases. The Oseng phrase is sometimes taken from Oseng, Maduresse, or Indonesian language. In contrast, the Madurese language is almost no phrases derived from Osing words since the average of the Madura language phrases is from Indonesian words.

Table 6. The Usage Sentences Oseng versus Maduresse, javanesse and Indonesian

Oseng	Madresse	Javanesse	Indonesian
Piro regone iwak petek iki?	*Berempa daging ajem rea?*	*Pinten regine daging pitik niki?*	*Berapa harga daging ayam ini ?*
Arep nyang endi riko?	*Dema bokna?*	*Bade Tindak Pundi Njenengan?*	*Hendak kemana anda?*
Ison arep nang pasar holong	*Engko entara ka pasar sakejek*	*Kulo bade tindak Peken sekedap*	*Saya hendak ke pasar Sebentar*
Podo baen ison yo arep nang pasar	*Pada bei, engkok entara kiyah ka pasar*	*Kulo nggih bade dating peken*	*Sama saja saya juga hendak ke pasar*
Arep tuku paran baen riko nang pasar?	*Be'en abelenje'eh apah ka pasar?*	*Panjenengan Dateng peken, bade mundut nopo?*	*Hendak belanja apa saja anda ke pasar*

Banyuwangi has variant languages, such as Indonesian as the national and unifying language of the country, Japanese as the Austronesian language in Java, and Oseng and Maduresse as non-Austronesian languages. These variation languages are unique and found in Banyuwangi. They will be unique, and they will carry different language variations or a mix of language codes in terms of words, phrases, and sentences will be of particular interest, especially for the local tourist from Indonesia or from International Tourist in Indonesia whom they are visiting around English heritage, Boom Marina beach, and Serainte in Banyuwangi.

The Javanese language is an island language from Java. It is An Austronesian Language on Java Island. The Javanese language has its language, either words, phrases or sentences. While Oseng and Maduresse languages come from Maduranese and Oseng are non-Austronesian languages. These languages are acquired language from the relation language. Oseng language is an example that Oseng Language has no language because the form of the words or phrases usually come from their kinship relations from Java, Madurrse, Bali or Sasak Island in NTB. While. Madurasse; language n a non-Austronesian Language which comes from the kindship retained between Indonesian and Javanese.

The data were taken from observation, interview, and documentation in Banyuwangi, especially around English heritage, Marina Boom Beach, and Seranite. It can be discussed that Language variations in Banyuwangi, especially around English heritage, Boom Beach and Seranite, came from internal and external either micro and linguistics elements so that the sociolinguistic factors can be the first factor for the presence of variations-new language variations, both in terms of the structure of words, phrases, and sentences. Besides that,

language varies as features, age and social status around English heritage; Marina Boom Beach and Seranite can be one of the factors that influence new language variation. This statement was supported by the theories of Nababan (1984) and Fiona (2015).

The code-mixing and code-switching in society, such as between Arabic –Indonesian, Chinese- Indonesian, Bugis- Malay, Maduresse- Indonesian, Oseng-Javanese, found in the area of English heritage, Boom Marina Beach and Seraite, especially for people who communicate either with their community, neighbor or family. The communication was found around the area of tourism destinations around them and in the traditional market. So, in that case, sometimes language is not only focused on the micro linguistics aspects such as structure but language which were found in those areas related to the function and usage of the language in sociocultural situations. The ethnolinguistic role is decisive since it includes the relationship between language and culture. The languages came from the relationship through kinship and their social culture. These statements are supported by the theories from Lauder (2005: 231) and Sibarani (2015: 50) since the concepts of language sometimes depend on them. The code-mixing and code-switching that carried many language variations, not only words, phrases and sentences, influence the tourism uniqueness such as spoken form. While around English heritage, Boom Marina Beach and Seearnite are heritage and colonial buildings with historical value that must be developed, preserved, and promoted by the government, people, and the tourism practician or guide in Banyuwangi. These statements are supported by the theories from (Foley, 2015), (Throsby, 1999. P.15)/ Peacock (1998), Philip (2007)

CONCLUSION

Banyuwangi has Austronesia language and non-Austronesia language. The Austronesian language is Javanese, while the non-Austronesian language is Oseng because of the kinship relationship between Bali, Maduresse, and Sasak ethnic in Nusa Tenggara Barat. The language variation in Banyuwangi has many kinds of words, they are code-mixing and code-switching in society which were found by the the researchers at they are such as between Indonesia and Arabic, Indonesian and Chinese. The language variation in Banyuwangi can be found in every sub-regent or village. The people used their language to communicate, sometimes using Indonesia, Java, matures, and Oseng. The average of them used the Oseng language as their communication.

Thus, sometimes the language variations found in each region can make their unique icon add to the richness of the language. Language variations arouse from culture or ethnolinguistic and social life in society or sociolinguistic. however, language variations that deviate from the micro-linguistic domain, such as at the level of morphology and syntax, it will indeed affect the grammatical order in language to some extent. However, this uniqueness sometimes becomes an attraction for tourists to be able to visit the English heritage or Inggrisan, Marina Boom, and Seranite. It can be concluded that it is necessary to understand the potential of the language used in society, especially in the areas of English heritage and colonial buildings at Marina Boom and Serainte. Since language around them has good potential to support language either in social and cultural contexts, because language does not only depend on its social aspects in the sense of how language is used in a social context in society but how to interpret and use language values in situations and conditions in social and cultural life. Language can be complex for speakers who speak the language through various languages, such as when Oseng speakers respond by using answers in other languages. This kind of implication is at least understood and realized by language users. This is, of course, related to how the language can be understood and used in certain situations while still not leaving cultural values. Given that language and culture can be developed

widely. So, in that case sociolinguistics and ethnolinguistics can provide researchers with an objective insight into the language–tourism relationship', explaining that 'more precisely, it offers a theoretical framework for the systemic and critical analysis of the use of language in tourism from various perspectives such destination, accommodation, culinary and other.

That is why the importance of linguistics or ethnolinguistics for developing their areas by using language approach in society will be a good purpose to Banyuwangi tourism heritage or colonial destination not for the present but for the future. They can add new destinations in Banyuwangi, such as cultural heritage and colonial buildings.

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