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Preserving the Regional Language through Traditional Culinary Tourism in Tulungagung

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Abstrak

Kata Kunci:
Bahasa Jawa;
identitas budaya;
Pemertahanan
bahasa; Wisata
kuliner tradisional;
Tulungagung

Beberapa bahasa daerah di Indonesia telah mengalami penurunan vitalitas, bahkan sebagian di antaranya sudah punah. Bahasa Jawa yang memiliki jumlah penutur terbesar pun dapat berpotensi mengalami kondisi yang sama apabila tidak dipertahankan secara berkelanjutan. Salah satu faktor penyebab bahasa Jawa mulai terpinggirkan adalah maraknya konsumsi makanan impor yang lebih diminati generasi milenial sehingga mereka semakin jauh dari kosakata makanan tradisional berbahasa Jawa. Penelitian ini bertujuan untuk mengkaji peran wisata kuliner tradisional dalam mempertahankan eksistensi bahasa Jawa di Tulungagung. Metode penelitian menggunakan pendekatan kualitatif dengan etnografi melalui observasi lapangan, wawancara dengan pemilik usaha kuliner, serta analisis wacana terkait penggunaan bahasa dalam promosi dan interaksi antara pelaku usaha, wisatawan, dan masyarakat lokal. Hasil penelitian menunjukkan bahwa bahasa Jawa tetap digunakan secara konsisten dalam penamaan makanan tradisional, komunikasi transaksi antara penjual dan pembeli, serta narasi sejarah kuliner yang diwariskan kepada pengunjung. Penggunaan bahasa Jawa tersebut memperkuat identitas budaya lokal sekaligus mendorong pewarisan bahasa kepada generasi muda. Penelitian juga mengidentifikasi 22 jenis kuliner tradisional yang masih bertahan, dengan praktik berbahasa yang memadukan antara Jawa Krama dan Ngoko serta campur kode dengan bahasa Indonesia sesuai kebutuhan komunikasi. Temuan tersebut menegaskan bahwa wisata kuliner tradisional di Tulungagung tidak hanya berperan dalam melestarikan warisan gastronomi, tetapi juga berfungsi sebagai media strategis untuk pemertahanan dan revitalisasi bahasa Jawa di tengah arus globalisasi.

Abstract

Keywords:
Javanese language;
Cultural identity;
Language
preservation;
Traditional culinary
tourism;
Tulungagung

Several regional languages in Indonesia have experienced a decline in vitality, some even becoming extinct. Javanese, with the largest number of speakers, could potentially experience the same condition if not maintained sustainably. One factor contributing to the marginalization of Javanese is the growing popularity of imported foods among the millennial generation, which distances them from traditional culinary vocabulary in Javanese. This study aims to examine the role of traditional culinary tourism in sustaining the existence of the Javanese language in Tulungagung. The research employed a qualitative method with an ethnographic approach

through field observations, interviews with culinary business owners, and discourse analysis of language use in promotion and interactions among entrepreneurs, tourists, and local communities. The findings reveal that Javanese continues to be consistently used in the naming of traditional foods, transactional communication between sellers and buyers, and culinary history narratives passed on to visitors. The use of Javanese in these contexts strengthens local cultural identity while promoting intergenerational language transmission. The study also identified 22 traditional culinary products that remain preserved, with language practices combining Javanese Krama and Ngoko, as well as code-switching with Indonesian depending on communicative needs. These findings affirm that traditional culinary tourism in Tulungagung not only contributes to the preservation of gastronomic heritage but also serves as a strategic medium for the maintenance and revitalization of the Javanese language in the era of globalization.

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INTRODUCTION

Regional languages occupy a crucial position in Indonesia because they serve as contributors to the national vocabulary and as carriers of local identity. However, their existence is increasingly threatened by globalization, modernization, and the dominance of foreign languages. Younger generations, particularly millennials and Gen Z, tend to favor global cultural products—such as food, fashion, and entertainment—that use non-local terms, resulting in the gradual abandonment of regional linguistic expressions. If no strategic efforts are made, the loss of regional languages will also endanger the survival of local cultures, since language and culture are inseparably connected (Chien, 2023; Hakim, 2022; Harsana, 2020).

The urgency of preserving regional languages is further confirmed by empirical evidence. Data from the Ministry of Education and Culture indicate that Indonesia has 718 regional languages. Between 1991 and 2019, the Language Agency verified 652 regional languages, and its findings revealed that 11 were declared extinct by 2019, 4 more were reported to be declining in 2021, and currently only 76% of Indonesian households still use regional languages at home (Kemdikbud, 2018). These findings underscore the real risk of linguistic attrition if preservation efforts are not intensified.

From a theoretical perspective, the decline of regional languages can be explained through Ethnolinguistic Vitality Theory (Giles, Bourhis, & Taylor, 1977), which argues that a language survives when it maintains strength in terms of demography, institutional support, and social status. Similarly, Fishman's concept of language function (1991) emphasizes that the continuity of a language depends on its use in key cultural domains, such as family, religion, and traditional practices. Furthermore, ecolinguistic theory

(Haugen, 1972; Fill & Mühlhäusler, 2001) highlights that language vitality is linked to the sustainability of the socio-cultural ecosystem. Thus, the weakening of traditional food vocabulary reflects not only linguistic decline but also the erosion of local ecological knowledge embedded in culture.

Among the many regional languages, Javanese stands out as the language with the largest number of speakers (Hafizha, 2023). In East Java Province, Javanese coexists with Madurese and Osing, yet Javanese remains dominant in regions such as Tulungagung, which predominantly uses the Mataraman dialect. Tulungagung is not only linguistically rich but also socio-culturally vibrant, especially in the domains of tourism and culinary traditions. However, the rapid proliferation of cafés offering imported cuisines has begun to displace traditional foods and their associated vocabulary, threatening the continuity of local culinary terms embedded in the Javanese language.

Against this background, the preservation of traditional culinary practices emerges as a vital strategy for sustaining regional languages. The case of Bangoan Village in Kedungwaru District illustrates this connection vividly. Its culinary tourism destination, Pasar Senggol Bangoan, represents a local initiative that strengthens cultural identity through the use of Javanese vocabulary, such as the word *senggol* ('to bump'). This market not only maintains the tradition of local food consumption but also sustains linguistic expressions tied to the community's cultural memory. Therefore, this research aims to examine the role of traditional culinary tourism in Tulungagung—particularly through Pasar Senggol Bangoan—as a medium for regional language preservation, while contributing to the broader discourse on language vitality, ecolinguistics, and gastrodiploacy.

Previous studies on regional language preservation in Indonesia have predominantly focused on domains such as education, literature, traditional rituals, and digital media (Hakim, 2022; Harsana, 2020; Chien, 2023). While these approaches have highlighted important strategies, they rarely address the role of culinary practices and tourism as media for sustaining language vitality. In fact, the naming of traditional foods often carries unique linguistic and cultural values that reflect local identity, yet this dimension remains underexplored in academic discourse.

This study offers novelty by positioning traditional culinary tourism as an alternative strategy for regional language preservation. By investigating the case of Pasar Senggol in Tulungagung, the research not only documents the linguistic significance of food vocabulary but also emphasizes its function in strengthening local cultural identity.

Therefore, the contribution of this study lies in bridging the gap between sociolinguistics and tourism studies, demonstrating how gastrodiploacy through traditional food can serve as a medium for sustaining regional languages.

Thus, this effort not only helps maintain the regional language but also preserves the existence of traditional foods themselves. Several previous studies have examined the preservation of regional languages. For example, Inda Puspita Sari and Didik Riswanto conducted a study entitled "Preserving the Javanese Language in Sukakarya District, Musi Rawas Regency", which focused on the preservation of the Javanese language in Sukarena Village, particularly in the family and transactional domains (Sari & Riswanto, 2019). A similar study was conducted by Dini Fitriani Noor Robiah and Hernawan, who investigated patterns of change in Sundanese language use among students of Indonesia University of Education, the language shift that occurred, and strategies for preserving the regional language in academic settings (Robiah & Hernawan, 2021). Another study was carried out by Putri Beny Mawarsih and Ika Febriani, focusing on the preservation of the Javanese language by its speakers within the Bidikmisi Student Organization at Trunojoyo University of Madura (Mawarsih & Febriani, 2022).

While these studies provide valuable insights into language preservation within the domains of family, education, and student organizations, they rarely address the role of culinary practices and tourism as mediums for sustaining language vitality. In fact, the naming of traditional foods often carries unique linguistic and cultural values that reflect local identity, yet this dimension remains underexplored in academic discourse. This study offers novelty by positioning traditional culinary tourism as an alternative strategy for regional language preservation. By investigating the case of Pasar Senggol in Tulungagung, the research not only documents the linguistic significance of food vocabulary but also emphasizes its function in strengthening local cultural identity.

The focus of this study on the preservation of regional language in Tulungagung is based on conversations between sellers and buyers in the culinary tourism context. The scope of the research is limited to the Mataraman dialect of Javanese spoken in Tulungagung, particularly in Bangoan Village, Kedungwaru District, where Pasar Senggol is located. Accordingly, the research problems are formulated as follows. What types of traditional foods at the culinary tourism site in Bangoan Village, Kedungwaru District, Tulungagung Regency still use Javanese names. How is the regional language preserved

through culinary tourism in Bangoan Village, Kedungwaru District, Tulungagung Regency, particularly through communication patterns between sellers and buyers.

RESEARCH METHOD

This study employs a qualitative descriptive design with an ethnographic method. The ethnographic approach was chosen to explore the use of regional language in communication patterns between sellers and buyers at the traditional culinary tourism site “Pasar Senggol” in Tulungagung.

The primary data consist of communication events (non-participant) between sellers and buyers at the culinary tourism site. The secondary data are obtained from books, journal articles, and other relevant literature that serve as theoretical references.

Data were collected using the following techniques. Observation with the non-participant observation technique (*simak bebas libat cakap / SBLC*) and the listening (*sadap*) technique, followed by note-taking and transcription (Sudaryanto, 1990). Interviews with sellers and visitors. The interviews with sellers aimed to gather information about the availability of traditional food ingredients and preparation processes, while interviews with visitors were used to obtain data on their background and purpose of visiting “Pasar Senggol.” Documentation through literature reviews and relevant articles to strengthen research references.

The data were analyzed using the Miles-Huberman-Saldana model, consisting of three stages: (a) data condensation, (b) data display, and (c) conclusion drawing/verification (Qomar, 2022).

To ensure data validity, this study applied triangulation of sources and methods. Observation data were compared with interview results and supported by literature reviews. In addition, member checking was conducted by confirming preliminary findings with several informants.

RESULTS AND DISCUSSION

The findings of this study indicate that traditional culinary items at Pasar Senggol in Tulungagung continue to retain their original Javanese names. The researcher identified 22 types of traditional foods, compiled into a glossary (*glos*); a complete list of the food categories, their main ingredients, and images can be found in the appendix. These items include popular snacks and staple foods such as: (1) *ampog*, (2) *cenil*, (3) *dawet*, (4) *gathot*, (5) *grawal*, (6) *gethuk*, (6) *gethuk lindri*, (7) *grontol* (9) *ireng-ireng*, (10)

jenang campur, (11) kicak, (12) klepon, (13) ladha, (14) lopis, (15) mendut, (16) nagasari, (17) ongol-ongol, (18) opak sambel, (19) punten pecel, (20) sompil, (21) tahu lonthong, (22) thiwul.

Traditional Food Pictures of Tulungagung



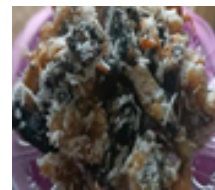
picture 1. ampog



picture 2. cenil



picture 3. dawet



picture 4. gathot



picture 5. gethuk lindri



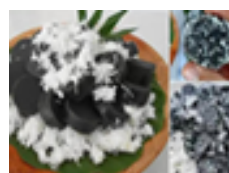
picture 6. gethuk singkong



picture 7. gronthol



picture 8. grawal



picture 9. ireng-ireng



picture 10. jenang campur



picture 11. kicak



picture 12. klepon



picture 13. ladha



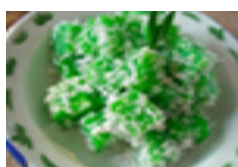
picture 14. lopis



picture 15. mendut



picture 16. nagasari



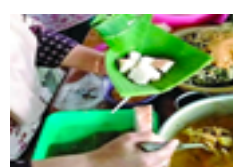
picture 17. ongol-ongol



picture 18. opak sambel



picture 19. pecel punten



picture 20. sompil



picture 21. tahu lonthong



picture 22. thiwul

Table 1. Types of Traditional Food at the Culinary Tour "Pasar Senggol" Bangoan Village, Kedungwaru District, Tulungagung Regency

This consistency of naming demonstrates that the Javanese language functions not only as a means of daily communication but also as a marker of cultural identity passed down from generation to generation. In line with this finding, Wijaya (2019) emphasizes that local culinary heritage serves as an effective medium for preserving the vitality of regional languages, as it is directly related to the everyday lives of local communities. Similarly, Wigati, Purnami, and Setiyono (2018) argue that traditional food does not merely reflect communal tastes, but also embodies collective memory and cultural symbols that safeguard the continuity of local languages.

The retention of these original names demonstrates not only the preservation of culinary traditions but also serves as an active medium for sustaining the Javanese

language. This finding aligns with previous research indicating that traditional food markets can function as cultural and linguistic repositories, where daily interactions reinforce vocabulary and linguistic structures (Baiti & Nuryani, 2022; Nisah, Prasetya, & Musdalifah, 2020; Mardikantoro, 2016).

Beyond the linguistic dimension, this research also found that Pasar Senggol strengthens the local economy since most vendors utilize agricultural products sourced from the surrounding area. This illustrates a close connection between the preservation of traditional food, community empowerment, and cultural sustainability. This concept aligns with Mardikantoro's (2016) view of the interrelationship between language, environment, and culture within the framework of ecolinguistics. Furthermore, Aulia (2024) highlights the practice of using local resources in culinary enterprises as a form of circular economy rooted in community wisdom. Thus, the existence of Pasar Senggol not only helps maintain the tradition of local cuisine but also contributes to regional economic resilience.

Geographically, the availability of local ingredients such as cassava, corn, and sugarcane allows vendors to prepare traditional foods without relying on imported materials. This synergy between agricultural resources and culinary production strengthens the economic sustainability of the village, supporting prior studies highlighting the link between local economy and language preservation (Putra et al., 2022; Chien et al., 2023).

Among the 22 traditional foods, some are considered snacks (*kudapan*) and others are main dishes. Foods such as *gethuk lindri*, *nagasari*, *mendut*, *klepon*, *ongol-ongol*, *opak sambel*, *cenil*, *ireng-ireng*, and *lopis* are typically served as accompaniments during special occasions, making them categorized as snacks. These foods have distinct flavors, often served with grated coconut and *juruh* (melted palm sugar with added pandan leaves for aroma), and some use both. In contrast, items like *ampog*, *grawal*, *gathot*, and *thiwul* can serve as staple foods and alternatives to rice. Traditional foods made from rice include *punten pecel*, *tahu lonthong*, and *jenang grendul*. *Ladha* is a traditional vegetable dish from Tulungagung, known for its rich flavor, made with various spices, coconut milk, and chicken as the main ingredient.

Compared to previous studies that found lexical shifts in traditional food names, the traditional food lexicon at the Bangoan culinary site remains relatively stable. This lexical stability is supported by geographical, economic, and administrative factors. Geographically, the raw ingredients are available locally, so sellers do not need to procure

them from outside the village. Economically, the culinary site contributes to improving the local economy, with support from the village government through the Bumdes (Village-Owned Enterprises).

However, these preservation efforts may not be effective without specific attention to younger generations, particularly Generation Z. This generation tends to prefer imported or fast food (junk food), which is less healthy if consumed excessively. Fast food is often seen not just as a meal but as a symbol of social status (Aulia, 2024).

In addition to this issue, several institutions and government bodies must also be involved in promoting healthy and safe food and beverage practices at the culinary site. The Tulungagung District Health Office needs to monitor the safety and hygiene standards of the food being sold. Likewise, the Ministry of Religious Affairs should encourage food vendors to obtain halal certification for their products, so that Bangoan's culinary tourism site can be recognized as a Halal, Safe, and Healthy Culinary Zone (Rahmawati, 2025).

Another concern involves the environmental impact. From an ecolinguistic perspective, language preservation efforts must not overlook environmental sustainability. The culinary tourism activities at Bangoan generate waste, especially every Sunday. Although there is a final waste disposal site (TPA), its management is still lacking, as there is only one person responsible for garbage collection, and the TPA is also used by residents from outside Bangoan. The Environmental Agency (DLH) should educate vendors on environmental awareness and promote recycling or upcycling, such as turning banana leaf wrappers into organic fertilizer.

The second key finding of this research is the role of communication in preserving the Javanese language in Tulungagung, particularly during transactions between sellers and buyers. In a cultural context, language is more than just words; it includes social, cultural, and situational elements (Nisah et al., 2020; Baiti, 2022; Mardikantoro, 2016). Communication at the Pasar Senggol Bangoan culinary site, where traditional foods are sold using local language terms, is not merely transactional—it becomes a vehicle for language preservation. The more often these traditional food names are spoken, the stronger the retention of the associated vocabulary. Without traditional culinary tourism, these words may gradually disappear due to lack of use. In each food transaction, the communication should contain social, cultural, and situational elements.

This aligns with Dell Hymes' theory, which proposes eight components of communication that focus on the social, cultural, and physical context in which interaction

occurs. Each component plays a vital role in shaping the meaning of the interaction. Through observation using the eavesdropping technique (*teknik sadap*), the researcher found varied communication patterns between sellers and buyers during traditional food transactions, which reflect the social, cultural, and physical context of the marketplace. These patterns are presented in the following table and examples of actual dialogue, which are discussed in the next section.

Communication with Krama Javanese	
P1: "Tumbas menapa, Bu?"	Data 1
P2: "Kicak, cenil mawon, Mbah!"	
P2: "Bu tumbas nagasari sekawan, mendut nggih sekawan, kalih ongol-ongol sekawan nggih!"	Data 2
P1: "Inggih, Pak. Niki piyambak-piyambak menapa dados setunggal?"	
P2: "Dados setunggal mawon, Bu."	
P1: "Jenang grendul pinten bungkus, Bu?"	Data 3
P2: "Gangsal bungkus mawon, Bu."	

*Ket: P1=seller, P2= buyer

Tabel 2. Communication Patterns with Krama Javanese in Traditional Food Buying and Selling Transactions at "Pasar Senggol", Bangoan Village, Kedungwaru District, Tulungagung Regency

In data (1), the words *kicak* and *cenil* appear. In data (2), the words *nagasari* and *mendut* are found. In data (3), the term *jenang grendul* is used. These three data samples show communication that involves the names of traditional culinary items from Tulungagung. The conversations took place using Javanese Krama, a formal register of the Javanese language. This use of Javanese Krama in naming and discussing traditional foods is one of the factors contributing to the preservation of the regional language, as seen through the continued use and recognition of traditional food names.

Communication with Ngoko Javanese	
P1: "Tuku apa, Le?"	Data 1
P2: "Sompil, Buk!"	
P1: "Dibungkusne apa ae, Nduk?"	Data 2
P2: "Ireng-ireng ae, Buk!"	

P2: "Buk, bungkusne gronthol
karo grawal e siji-siji ya!" Data 3
P1: "Wis iku ae?"
P2: "Iya, Buk."

*Ket: P1= seller, P2= buyer

Tabel 3. Communication Patterns with Ngoko Javanese in Traditional Food Buying and Selling Transactions at "Pasar Senggol", Bangoan Village, Kedungwaru District, Tulungagung Regency

In data (1), the word *sompil* appears; in data (2), the word *ireng-ireng* is found; and in data (3), the words *gronthol* and *grawal* are used. These traditional food names are used in communication between sellers and buyers in Javanese Ngoko, the informal or everyday register of the Javanese language. Examples of Ngoko vocabulary used in the conversations include: *tuku*, *Le*, *Buk* in data (1); *dibungkusne*, *apa*, *ae*, *Nduk*, *Buk* in data (2); and *Buk*, *bungkusne*, *ya*, *siji-siji*, *wis*, *iku*, *iya* in data (3).

Code Mixed Communication of Javanese Krama Language with Indonesian	
P1: "Tumbas napa, Mas?" P2: "Lopis!" P1: "Lopis mawon?" P2: "Iya, lopis saja!"	Data 1
P2: "Bu tumbas dawet 5 bungkus." P1: "Napa malih?" P2: "Mpun, itu saja."	Data 2
P1: "Tumbas napa, Le?" P2: "Gethuk lindri dua bungkus kalih gethuk singkong gangsal bungkus, Mbah."	Data 3
P2: "Sampun, Bu!" P1: "Telas napa mawon?" P2: "Dahar mriki tahu lonthong satu, ampog sekawan, thiwul sepuluh dibungkus, Bu. Pinten totalnya?"	Data 4

*Ket: P1= Penjual, P2= Pembeli

Tabel 4. Communication Patterns of Mixed Codes of Javanese Krama and Indonesian in Traditional Food Buying and Selling Transactions at "Pasar Senggol" Bangoan Village, Kedungwaru District, Tulungagung Regency

In data (1), the word *lopis*, which is a traditional food name, is mentioned by the buyer to the seller using code-mixed language, combining Javanese and Indonesian. Javanese Krama is indicated by words such as *tumbas*, *napa*, and *mawon*, while Indonesian is indicated by words like *iya* and *saja*. In data (2), the word *dawet*, a traditional Tulungagung food, is used by both buyer and seller in a code-mixed exchange between

Javanese Krama and Indonesian, such as *tumbas*, *mpun*, *itu saja*, and *lima bungkus*. In data (3), the words *gethuk lindri* and *gethuk singkong* appear. The conversation between the buyer and seller shows a code-mixing pattern combining Javanese Krama and Indonesian, with terms like *tumbas*, *kalih*, *gangsals bungkus*, and *dua bungkus*. In data (4), the terms *tahu lonthong*, *ampog*, and *thiwul* are mentioned in communication between seller and buyer using code-mixed Javanese Krama and Indonesian. Javanese Krama elements include *sampun*, *telas napa mawon*, *dahar mriki*, *sekawan*, and *pinten*, while Indonesian is marked by words like *satu*, *sepuluh*, and *totalnya*.

Code Mixed Communication of Ngoko Javanese and Indonesian	
P1: "Tuku apa, Nduk? P2: "Beli, ladha saja boleh, Mbah?"	Data 1
P2: "Buk, tuku gathot saja, makan sini." P1: "Uwis iku saja?" P2: "Iya itu ae, Buk."	Data 2
P1: "Tuku apa ae, Le?" P2: "Opak sambel maem sini dua piring, trus pecel puntennya papat, Buk."	Data 3

*Ket: P1= Penjual, P2= Pembeli

Tabel 5. Communication Patterns of Mixed Codes of Javanese Ngoko and Indonesian in Traditional Food Buying and Selling Transactions at "Pasar Senggol" Bangoan Village, Kedungwaru District, Tulungagung Regency

In data (1) of the second group, the word *ladha* is used; in data (2), the word *gathot*; and in data (3), the words *opak sambel* and *pecel punten*—all are traditional food names used in conversations between sellers and buyers. These interactions show code-mixed communication between Javanese Ngoko and Indonesian. Javanese Ngoko is indicated by words like *tuku*, *uwis*, *maem*, and *papat*, while Indonesian is marked by *apa*, *saja*, *boleh*, *makan sini*, *iya itu*, and *dua piring*.

From a sociolinguistic perspective, the transactions at Pasar Senggol involve diverse communication patterns. Sellers and buyers frequently use Javanese Krama, Javanese Ngoko, and code-mixed exchanges with Indonesian. These interactions, observed using the eavesdropping technique (*sadap*), reflect Dell Hymes' ethnography of communication framework, which emphasizes the social, cultural, and situational context of language use (Sudarsono, 2023). For example, buyers ordering *gethuk lindri* or *sompil* often combine polite Krama phrases with casual Ngoko or Indonesian expressions, indicating both functional and identity-driven communication.

This communicative practice not only preserves the vocabulary of traditional foods but also reinforces cultural identity and social norms within the community. Prior research has similarly shown that active language use in social and economic contexts contributes significantly to the maintenance of regional languages (Sari & Riswanto, 2019; Robiah & Hernawan, 2021; Mawarsih & Febriani, 2022).

However, challenges remain. Younger generations, particularly Gen Z, show a preference for imported and fast foods, which may threaten the continued use of traditional food names (Aulia, 2024). Additionally, environmental and hygiene considerations require attention. Sustainable culinary tourism must integrate practices such as proper waste management and halal certification to ensure that the culinary site remains safe, healthy, and culturally authentic (Rahmawati, 2025; Hakim & Hamidah, 2022).

In sum, the sale of traditional foods at Pasar Senggol functions as an active medium for the Javanese language, linking daily economic activity with cultural and linguistic preservation. These findings suggest that culinary tourism can serve as a strategic tool for regional language revitalization, cultural sustainability, and even potential gastrodiploacy initiatives in the future.

CONCLUSION

This study concludes that the preservation of the Javanese language in Tulungagung is strongly supported by traditional culinary tourism, particularly through communication between sellers and buyers at "Pasar Senggol." The use of Javanese Krama, Javanese Ngoko, and code-mixing with Indonesian in daily transactions not only reflects linguistic diversity but also reinforces local cultural identity. The identification of 22 traditional food names illustrates how culinary practices function as a living medium for the regional language, where vocabulary is actively used and transmitted through daily interactions. More importantly, the findings indicate that culinary-based tourism can serve as an effective tool for regional language revitalization, as it integrates economic activity with cultural sustainability. Looking forward, strengthening such practices has the potential to expand into broader initiatives of gastrodiploacy and language policy innovation, where traditional food markets can play a strategic role in both preserving linguistic heritage and promoting local culture at national and international levels.

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