**THE IMPORTANCE OF ENGLISH PROFICIENCY TO ELIMINATE LANGUAGE BARRIER IN THE MANDALA BHAKTI MUSEUM**

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**FINAL ASSIGNMENT**

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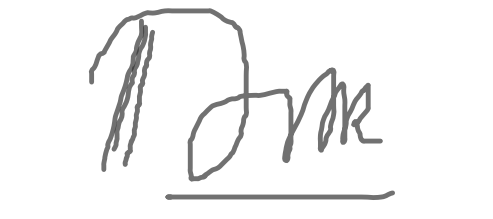
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**ABSTRACT**

In this discussion, the writer tries to analyze the *Mandala Bhakti* museum’s tour guides. The objective of this study is to analyze the English profiency among the tour guides of the *Mandala Bhakti*’s museum. The English proficiency level refers to the ability of using English language in verbal and non-verbal. The foundation of the method of the data collection uses interview methodology as proposed by Sugiyono. The interview is combined with observation and literature study. The result of the study shows that the English proficiencies of the *Mandala Bhakti* museum’s tour guides need to be optimized. The optimization could be done by implementing criteria proposed by the writer to enhance the performance of the tour guide of the *Mandala Bhakti* museum.

Keywords: englsih proficiency, tour guide

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**CHAPTER I**

**INTRODUCTION**

* 1. **Background of the Study**

With the development in human civilization, the urge to travel is getting stronger and the needs for that to be fulfilled are increasingly complex. The motivations and motives for traveling from time to time are different. It’s influenced by the development and level of socio-cultural, economic, and environmental of the community itself. Today tourism has become one of the important supporting industries in generating foreign exchange in various countries such as Thailand, Singapore, the Philippines, Fiji, including Indonesia (Suwena & Widyatma, 2017). As stated by the Deputy Chairman of Commission X of the DPR (House of Representative), Abdul Fikri Faqih, the creative economy and tourism sectors are Indonesia's mainstay sectors in terms of foreign exchange earnings (DPR RI, 2020).

The utilization of tourism as a source of regional income can be obtained by managing the use and value of geographical conditions and historical entities in the region. A region can utilize the value of a historical entity in its territory as a tourism object through museum management. Referring to the Statute of The International Council of Museums, article 3; a museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates, and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment (International Council of Museum, 2007).

The historical heritage in the museum attracts visitors whether to study, travel or enjoy the beauty of the art contained in it. Visitors who come to the museum are certainly diverse, both local tourists and foreign tourists who visit to see the heritage contained in the museum as a list of their tourism trips.

In 2020, Semarang was awarded as the Cleanest Tourist City in Southeast Asia. The award was given by the Association of Southeast Asian Nations (ASEAN) in January 2020. Through the ASEAN Tourism Forum (ATF) held in Brunei Darussalam, Semarang City received an award in the ASEAN Clean Tourist City category (Kompas, 2020). The predicate of the Cleanest Tourist City in Southeast Asia will be held by Semarang until 2022 where the next ATF meeting will be held. This certainly strengthens Semarang City as one of the main tourist destinations in Indonesia, even in Southeast Asia considering that the award received by Semarang was obtained from the Southeast Asia regional forum. Therefore, Semarang needs to improve the quality of services available in tourist destinations, including museums.

The *Mandala Bhakti*  Museum, which is located in Semarang, is an example of a museum that is often visited for study or tourism purposes. This museum is precisely located in Unika Soegijapranata Street No. 1, Barusari, Southside of Semarang city. The *Mandala Bhakti*  Museum stores data, documentation, TNI (Indonesian National Army) weapons, both traditional and modern, as well as tools used to defend Indonesian independence (Indonesian Museum Association, 2011). This museum was established to perpetuate and commemorate the historical portrait of the struggle of the nation's heroes to achieve Indonesian independence. One of the objects that becomes a tourist attraction at the *Mandala Bhakti*  Museum is the autobiography of Prince Diponegoro's life journey which is visualized through paintings.

Through this painting, tourists can find out the life history of Prince Diponegoro from his birth until the end of his life. This is what encourages local and foreign tourists to travel to the *Mandala Bhakti*  Museum. Since tourists who come to visit the museum are not only from Indonesia, it is important for the *Mandala Bhakti*  Museum to use a language that can be understood by all visitors who come from different countries. Quoting from the Proceedings of the National Seminar on Language Month:

Language as a tools of communication means that language is a series of systematic sounds, in the form of symbols, arbitrary, meaningful, conventional, unique, universal, productive, varied, dynamic, human, and a means of social interaction that replaces individuals in stating something or expressing to the interlocutor in a social group as a tools of communication and the identity of the speaker.

Therefore, language plays an important role in conveying information. The communication process is the most important element in determining the success or failure of the process of delivering messages from the communicator to the communicant. Some experts have different opinions about the process of communication. In the concept of the communication process, there are three important elements, namely, among others, sender, message, and receiver. Stephen W. Littlejohn mentions a communication process known as the linear communication process (2009: 175).

Littlejohn’s linear communication process is a one-way communication. Which begins with the sender of the message (sender) who conveys the message (message) through the media (medium) received by the recipient of the message (receiver), then creates feedback to be given to the sender of the message.

Through the concept of the communication process presented by Littlejohn, it can be seen that the communication process begins with the sender So that the role of the sender is crucial in conveying the right information. As what Sanchez explains;

The written words, spoken words, and nonverbal language selected are paramount in ensuring the receiver interprets the message as intended by the sender. The sender's experience, attitudes, knowledges, skills, perceptions, and culture influence the message (Sanchez, 2015).

Therefore, it is important for the sender to convey the message in a language, manner of speech, and delivery method that can be understood by the receiver. One of the factors that can thwart the communication process is the presence of a language barrier.

In Merriam Webster's dictionary, language barrier is defined as a difficulty for people to communicate because they speak different languages. Language is the fundamental factor leading and affecting communication. So with the presence of a language barrier, it will absolutely affect communication. As explained earlier that the communication process begins with a sender, it is important for the sender to ensure that there is no language barrier before starting a communication.

With regard to the tourism industry, language barriers still often occur. This can be found in a communication interaction between the tour guide and the tourist. The information conveyed by the tour guide and/or certain media in the museum has an important position in conveying the historical knowled5ge contained in the museum. The *Mandala Bhakti*  Museum, which is not only visited by local tourists, but also foreign tourists, needs to increase the use of English as the language used to communicate with foreign tourists. This aims to eliminate the language barrier which will have implications for the perfect acceptance of information and knowledge by tourists.

Based on the field findings done by the author, the *Mandala Bhakti*  Museum has not yet maximized the use of English to facilitate the ease of receiving information by foreign tourists. Until the writing of this research, foreign tourists who come to visit the *Mandala Bhakti* Museum need to be accompanied by a tour guide who is not provided by the Museum. This is due to the lack of English Proficiency that the Museum’s staffs have. Not only in the quality of human resources, but the author also finds the language barriers in the information media which contains historical information of the Museum’s collections. So that the author finds that there’s an urge for *Mandala Bhakti*  Museum to provide an English information media which lay out the historical explanation regarding the objects contained in the Museum. By the explanation above, the author wants to state that providing an English information media about the historical information of the Museum’s collections is needed to solve the problem regarding barrier for foreign tourist.

# Aims and Advantages

The aims of this research are, among others:

* + 1. To explain the importance of English proficiency in museums as tourist destinations,
    2. To explain the language barrier and efforts made to eliminate it through suggesting competent tour guide

The benefits of holding this research include:

1. To improve the quality of the *Mandala Bhakti*  Museum, it is related to increasing awareness of the importance of English proficiency in order to provide the best hospitality to tourists, especially foreign tourists,
2. To establish criteria for the recruitment of competent tour guide for the *Mandala Bhakti* museum.

# Scope of the Study

This study discusses the importance of improving English language competence by the *Mandala Bhakti*  Museum on tour guides and all media information on historical objects contained in the *Mandala Bhakti*  Museum. Improving English in the information media is carried out by making English description labels on each historical object at the *Mandala Bhakti*  Musem.

# Method of Data Collection

This research is descriptive research with a qualitative approach. Descriptive methods can be interpreted as a problem solving procedure that is investigated by describing the state of the subject or object in the study, which can be in the form of people, institutions, communities and others which are currently based on visible facts or what they are.

Sugiyono, in his book entitled *Metode Penelitian Kuantitatif, Kualitatif dan R&D,* states that the descriptive method is a method used to describe or analyze a research result but is not used to make broader conclusions (Sugiyono, 2010). According to (2010: 13) descriptive method is a fact-finding with the right interpretation. It can be said that descriptive research is research that seeks to describe a symptom, an event that occurs at the present time or an actual problem (2010).

With regard to data collection, this research is collected through interviews, observation, and literature study. The intention or the purpose in implementing the mentioned data collection methodologies are varies. Interviews are conduct in order to obtain as accurate and objective data as possible. The interview is conducted with Mr. Badrun, a tour guide at the *Mandala Bhakti* museum, who has a relationship with the object of this research. The output of the interview is to proof whether the theories from the literary study are related with the current situation of the tour guides of *Mandala Bhakti*  museum or not.

Meanwhile, the purpose of data collection through literature study is as the main basis for the writer to make every decision in this research. Since theory might be slightly different compared with what happens in the reality, the writer tries to examine whether the theory works by doing observation toward the object of this discussion – the English proficiecies of the *Mandala Bhakti* museum’s tour guides.

**1.4.1** **Interview**

According to Sugiyono, interviews are used as a data collection technique to find problems that must be investigated and also if researchers want to know things from respondents more deeply (Sugiyono, 2010). Through conducting an interview as a method to data collection, the author explores data, information, and framework of information from research subjects. The interview technique used is a guide-free interview, meaning that the question asked are not fixed on the interview guidelines and can be deepened or developed according to the situation and field conditions.

In this research, the interview method is functioned as the primary data which is the main source of data collection. So that in order to complement other secondary data related to this research, the authors also collect data from observation methods and literature studies. In this research, the interview method was conducted by asking a number of question related to the subject and object of research, namely the *Mandala Bhakti*  Museum and the English Proficiency of employees and information media in the museum.

**1.4.2** **Study of Literature**

Literature study is an activity that is required in research, especially academic research whose main objective is to develop theoretical aspects as well as aspects of practical benefits. This section examines the concepts and theories used based on the available literature, especially from articles published in various scientific journal. Literature review serves to build a concept or theory that forms the basis of study in research. According to McMahan, what is meant by literature study is a data collection technique by conducting a review study of books, literature, notes, and reports that have to do with the problem at hand solved (2017: 68).

**1.4.3**  **Observation**

Observation is a method of collecting data by observing or reviewing carefully and directly at the research site to find out the conditions that occur or prove the truth of a research design that is being carried out. Observation data collection method is classified as a participatory study, because the researcher has to immerse herself in the setting where her respondents are, while taking notes and/or recording. The observation technique is the systematic observation and recording of the phenomena being investigated. In a broad sense, actual observation is not only limited to observation carried out either directly or indirectly (Sugiyono, 2010: 225). From the above understanding the observation method can be intended as a way of collecting data through direct observation of situations or events that exist in the field.

Although observation data has a downside on the possibility of observer bias towards data results, it also has advantages on the flexibility of its application, direct access on its research phenomena, and the ability to generate a permanent record of the phenomena (Dudovskiy, 2022).

**CHAPTER II**

**REVIEW OF THE LITERATURE**

This chapter will discuss about the various variables analyzed in this research. The discussion of variables in this chapter is carried out by defining each variable along with the elaboration of the intended context. Hence in this chapter, the author will explain the definitions of English proficiency, language barrier, tourism, and also museum. Through this review of literature, this research is expected to form an understanding of the context related to the discussions contained in the following chapters.

**2.1 English Proficiency**

English is an international language that is utillized to communicate around the world. There are even some countries that make English the official or primary language. Cited from a journal article by V. Chandra Sekhar Rao, a professor in English language science discourse, he stated that;

“With the position of English as a global language, understanding English is an ability that can be a driving force for someone to continue to compete and become a successful person.” (Rao, 2016)

English proficiency is a key factor for success and advancement of work and also for opening doors to economic opportunities. As defined on United Southern Queensland official website, Proficiency in English as a form on communication, both writen and spoken (University of Southern Queensland, 2016). English language proficiency is defined operationally as the passing score on an English language proficiency test. To attain proficiency in the English language, requires more time than to attain fluency. Or in a more concise definition, English language proficiency means the ability to use and comprehend spoken and written English at a sufficient level for safety within the scope of practice (Rao, 2016).

It is evidently known that English communication skills are an important prerequisite for a career at national or international level. English proficiency is a key factor for employment success and advancement as English language is the window to the world and it is widely accepted as the formal medium of communication (Rao, 2016). English proficiency is a key factor for employment success and advancement as English language is the window to the world and it is widely accepted as the formal medium of communication.

Since English has become an international language, it has become increasingly necessary for employees working in tourism to develop the language skills to be able to fulfill the requirements of tourists. Furthermore, globalization has increased competition in tourism markets, and destinations are exposed to tough price competition on homogenized products by rivals worldwide. Given these challenges and the desire by locals for sustainable tourism development, human resource development is critical to the success of tourism in many markets (Alma Tourism, 2018). Through this statement, it can be concluded that to achieve a tourism sector that can meet the needs of tourists in a more appropriate way, excellent human resources are crucial and needed, especially in English language skills. Increased proficiency in English can be achieved through basic training provided by managers of a tourism destination to their employees, especially to tour guides who are responsible for interacting directly with tourists and are entrust to provide an exposure related to tourist objects found in a museum.

**2.2 Language Barrier**

Referring to the definition described in the Collins English Dictionary, a language barrier is defined as the absence of communication between people who speak different languages (Collins Dictionary). The 'absence of communication' referred to in this definition refers to a failure in the communication process. Language is the most common tool of communication. It plays a vital role in helping people build a bridge of relationships. At the same time, language acts as a destroyer of bridges of human relations because it separates people from each other. So that with the language barrier, communication intended to exchange messages or information will be hampered.

Cinzia Mancini-Cross explain language barrier as an obstacle in transcultural communication. It is proven that Studies have shown that language barriers impact. The quality of intercultural communication (Cinzia Mancini-Cross, 2007). For instance, Cinzia describes that language barrier could give awkwardness of the conversation meanwhile the tourism industry puts in a lot of effort to overcome the language barriers between host and tourist.

In order to understand language barriers in a more elaborative context, Harappa Education describes the types of language barriers, including:

1. Language difference, where a person interacts with someone speaking a different native language
2. Dialects and accents, where two people may share a common language but they speak it differently (based on a particular region)
3. Lack of clear speech, where people speak too soft or too fast; either way, it’s unclear what they’re saying
4. Use of technical words or jargon, where someone communicates using specific terms that are highly technical and subject-specific
5. Word choice, where someone uses words with two meanings or says it sarcastically that may be misinterpreted by the listener

Language barrier is a real obstacle that occurs in the world of the tourism industry, including the communication and interaction that occurs in the museum. By understanding the existence of language barriers and finding methods to eliminate them, museums as international tourist destinations can build better and insightful communication and hospitality.

**2.3**  **Museum**

By the definition stated by encyclopedia Britannica, Museum is an institution dedicated to preserving and interpreting the primary tangible evidence of humankind and the environment.In its preserving of this primary evidence, the museum differs markedly from the [library](https://www.britannica.com/topic/library), with which it has often been compared, for the items housed in a museum are mainly unique and [constitute](https://www.merriam-webster.com/dictionary/constitute) the raw material of study and research (Lewis, 2021).

According to the ICOM Statutes, adopted by the 22nd General Assembly in Vienna, Austria, on 24 August 2007, the current definition is as follows:

“A museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment.

Meanwhile, the definition of Museum according to the Government Regulation of the Republic of Indonesia No. 66 of 2015 concerning Museums in article 1 paragraph 1, which reads:

*“Museum adalah lembaga yang berfungsi melindungi, mengembangkan, memanfaatkan koleksi, dan mengomunikasikannya kepada masyarakat*. (Museums are institutions that function to protect, develop, utilize collections, and communicate them to the public.)

From the explanation above, it can be concluded that the museum is a building that functions to store historical objects and is useful for educational, recreational purposes as well as for the maintenance of all objects related to history.

**CHAPTER III**

**DISCUSSION**

This Chapter contains information related with the company profile of *Mandala Bhakti* museum, English proficiency used by tour guides at *Mandala Bhakti* museum, the performance and the satisfaction of *Mandala Bhakti’s* tour guides and the steps to enchance the English proficiency of *Mandala Bhakti’s* tour guides.

**3.1**  **Mandala Bhakti Museum**

As mentioned in the previous chapter, a museum is a place that serves the purpose of conserving and providing raw study and research (Lewis, 2021). *Mandala Bhakti Museum* in particular, housed many historical evidences of Indonesian battle against colonial. Located in Semarang, *Mandala Bhakti Museum* specifically preserves evidence of a well-known historical event called *Pertempuran Lima Hari di Semarang* (Five Days Battle in Semarang). Though it is not the only collection that the Museum has, it is certainly what the Museum has as its collection.

In general, every Museum serves the same purpose as mentioned before, but *Mandala Bhakti Museum* has its specific purpose. The purpose is to show *Kodam IV/Diponegoro* Military base’s historical values and its courageous soldiers toward generation. Considering the fact of *Mandala Bhakti Museum* prior to its usage as a museum, the location used to be *Kodam IV/Diponegoro* main military base.

**3.1.1** **History of Mandala Bhakti Museum**

The *Mandala Bhakti* Museum was established March 1, 1985 by Major general Soegiarto, containing various weapons used by heroes in the face of war, ranging from traditional weapons such as kris, spears, bamboo spears, and bows, to modern ones such as pistols (Luger et al. Caliber, etc.), throwing weapons, grenades, heavy machine guns, ammunition and so on which are neatly displayed in the display case. In addition to weapons, various other object such as uniforms used by the Tentara Nasional Indonesia (TNI) during war, war vehicles, data, documentation of the TNI’s in action, and photos of Indonesian heroes. These historical objects are ordered according to events that have occurred, one of which is the Five-Day Battle in Semarang and the September 30th Movement.

In this museum there are also paintings of Prince Diponegoro that adorn the walls as a form of respect to Prince Diponegoro that is considered to have become a role model for heroes in fighting for the Indonesian nation. These paintings tell a coherent story of Prince Diponegoro from infancy to adulthood, including the story of his struggles and sacrifies against the invaders, in fact, the clothes and tools used by Prince Diponegoro are also exhibited in this museum.

Consisting of 30 rooms, *Mandala Bhakti* museum exhibits relics and historical items which tell the story of Prince Diponegoro, a national hero that is also becomes the inspiration of the name of the military bases in Semarang. On the first floor, the mural painting describes the life journey of Prince Diponegoro. Aside drom that, design of the floor is built as if it was a cave which refers to the hiding place of prince Diponegoro during the war. The *Mandala Bahkti* museum also provides some services such as 4-dimension-theater and rented costumes for the visitors.

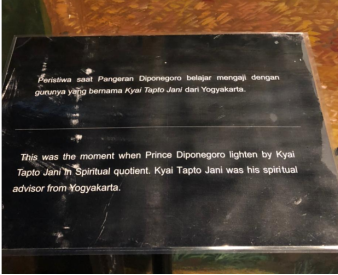
**3.2**  **Problem Related to Tour Guides at *Mandala Bhakti* Museum**

An interview has been conducted toward one of *Mandala Bhakti* museum Staffs named Mr. Badrun. Based on Interview with Mr. Badrun, on of tour guides of *Mandala Bhakti* museum, it is described that most of the income of this museum comes from KODAM since it is one of the biggest contributin of the continuity of the museum. The income coming from KODAM is then used by the museum for several purposes. One of the purposes is to enhance the facilities and the infrastructures of the *Mandala Bhakti* museum. Meanwhile for the salary of the tour guides, it is found that the salary comes from the state since the tour guides are considered as PNS (government employees). The writer shows that based on the interview, it is indicated that there is no interference from private companies with *Mandala Bhakti* museum. In other word, the skills of tour guides in *Mandala Bhakti* museum are based on KODAM’s policies. Meanwhile, Mr. Badrun, during the interview, states that most of the visitors of *Mandala Bhakti* museum come from Indonesia (local) so that *Mandala Bhakti* museum does not think that English proficiency is that important at this state. This could be seen from the statement of Mr. Badrun when he describe “*hanya beberapa kata saja”* (translated as “only few English words”) which refers to the lack of English proficiency among the *Mandala Bhakti* tour guides. The proof of the English proficiency skills of the tour guides at Mandala Bhakti museum could be seen on the next paragraph.

**3.3** **English Proficiency in *Mandala Bhakti Museum***

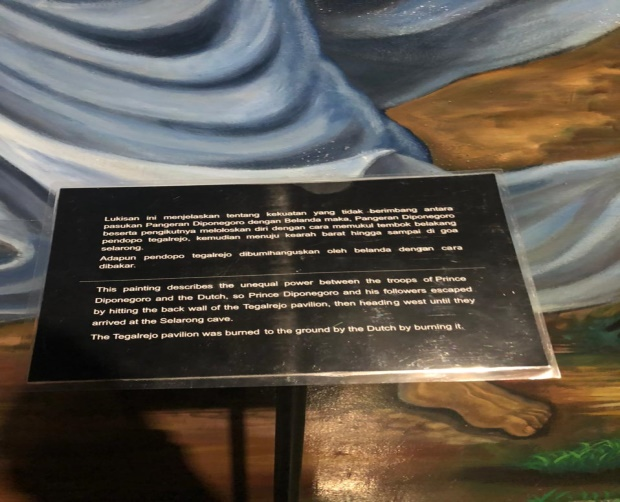
From the observation, the writer found several proofs which could be used to analyze the English proficiency skills at *Mandala Bhakti* museum. The first issue that could be seen is the description text of each painting at *Mandala Bhakti* museum. During the intership at the *Mandala Bhakti* museum, the writer suggest that the museum should provide description label which contains English an Indonesian texts on each object displayed at the *Mandala Bhakti* museum. The aim of providing description label on each displayed item is to reduce or eliminate the language barrier between the *Mandala Bhakti* museum and foreign visitors. However, the writer finds out that the lack of English proficiency is reflected from the description made by the *Mandala Bhakti* museum.

From the given picture below, it is seen that the first issue comes from the English transcription. The term “lighten” here is not usually used in this context. The writer sees that the issue is that the translated version from the Indonesian text does not have strong context. The sentence “*Peristiwa saat Pangeran Diponegoro belajar mengaji dengan gurunya yang bernama Kyai Tapto Jani dari Yogyakarta*” could be translated with another context. The English translation could be written “This was the moment when Prince Diponegoro learned Quran with his spiritual guru, Kyai Tapto Jani, who came from Yogyakarta”. In another case, the word “lighten”, which refers to the word *“mengaji”* could be interpreted to “learn” or “study” since the context is that Prince Dipengoro learns how to read Quran whereas according to the perspective of the writer, Quran contains readings that could enlighten those who read Quran. The better translation of the Indonesian text could be obtained if the tour guides have decent English proficiency skills.



**Picture 3.1**

The writer also finds out some insufficiencies in terms of translating the original Indonesian text to English. From the picture below, the writer finds that the structure of the translation in English is inefficient. The original Indonesian translation is written *“Lukisan ini menjelaskan tentang kekuatan yang tidak berimbang antara pasukan Pangeran Diponegoro dengan Belanda maka, Pangeran Diponegoro beserta pengikutnya meloloskan diri dengan cara memukul tembok belakang pendopo Tegalrejo, kemudian menuju kearah barat hingga sampai di goa Selarong. Adapun pendopo Tegalrejo dibumihanguskan oleh Belanda dengan cara dibakar”*. The Indonesian translation itself is considered by the writer as not efficient. Instead, the writer suggests that it could be written *“Lukisan ini menjelaskan tentang ketidaseimbangan kekuatan antara pasukan Pangeran Diponegoro dengan Belanda yang membuat Pangeran Diponegoro beserta pengikutnya meloloskan diri kearah barat dengan cara menghancurkan tembok belakang Pendopo Tegalrejo dan kemudian menuju Goa Selarong. Pendopo Tegalrejo dibumihanguskan oleh Belanda dengan cara dibakar*”. Also, the writer finds that the translation in English language could be simplified by putting the sentence into one paragraph only. Thus, the written English text should be written “This painting describes the power inequality of Prince Diponegoro troops against the Dutch which made Prince Diponegoro and his troops retreated to the west direction by destroying the back wall of the Tegalrejo Pavilion in order to reach Selarong cave. The Tegalrejo pavilion was burnt to the ground by the Dutch.”. The sentence “was burned to the ground by the Dutch by burning it” is could be simplified to “was burned to the ground by the Dutch” since burned to the ground means that an object is ignited with fire until the object is completely destroyed.



**Picture 3.2**

Based on some proofs obtained from the *Mandala Bhakti* museum, the writer assumes that above is also one of the reasons why the *Mandala Bhakti* museum is lack of foreigner tourists. It is due to the lack of English proficiency among the tour guides making the communication process between the local tour guide and the foreign tourists not optimal. It is also mentioned by Badrun, during the interview, that if there are some foreign tourists, they instead bring their own tour guides to transcript the information of the museum.

**3.4** **Tour Guide Performance**

In order to examine the performance of a tour guide, there are three models of tour guide performance namely task performance, citizenship performance and counterproductive work behaviors (Al-okaily, 2021). A brief description of each aspect can be seen in the following paragraph.

**3.4.1** **Task Performance**

Task performance refers to the fundamental dimension of job performance of a tour guide. It covers the duties that a tour guide must do in order to perform well. A well performance could be obtained if a tour guide knows what the responsibilities of his job desks are. It covers some details such as knowing each catalogue contained in the museum. If the tour guide fails in his job desk, it might lead to bad impressions from the visitors. It also applies if a tour guide fails in communicating the information of specific items. If they fail to perform it, the attractive aspect of the communication might not be seen by the visitors.

Related with the task performance of the *Mandala Bhakti*  museum’s tour guides, the writer finds that their tasks performances, in terms of English Proficiency, are not good enough. From the observation and the interview of the writer, he finds out that the translated English texts have some issues. For instance, the translated English texts use dictions that are considered as unusual. Also, the writing of the translated English text is not efficient. Aside from the translated English texts, the writer also finds out that the lack of verbal communication in English language happens in the *Mandala Bhakti* Museum. Mr. Badrun, during the interview, mentioned that usually the tour guides only speak few spoken English words “*paling sebatas kata-kata tertentu saja”.*

**3.4.2** **Citizenship Performance**

Citizenship performance refers to every effort made from a tour guide beyond their actual responsibilities. It covers some aspects such as their knowledge towards the information contained in the museum. The information given to the visitors could be more interesting or amusing if the tour guide has some contextual contexts and commits certain behaviors and extra efforts in order to enhance the performance of their institution. If a tour guide could do well citizenship performance, it is likely for the visitors to come back to the museum and recommend the place to their fellows which might lead to the increase of the number of visits of the museum.

The writer comes up to the idea that based on the observation of the writer, the citizen performance of the *Mandala Bhakti* museum’s tour guides is mediocre for as what Mr. Badrun has mentioned before, the English proficiency skills of the tour guides there are limited. Badrun says that “*paling sebatas kata-kata tertentu saja” or translated to “ we speak few spoken words only”.* It would make the tour guides diffcult to deliver information in English towards the foreign visitor since they have reconstructed the meaning of the Bahasa to English.

**3.4.3** **Counterproductive Work Behaviors**

Aside from the two other aspects of a tour guide, counterproductive work behaviors refer to every conduct or behavior which might lead to the bad reputation, effect or output which could affect the performance of an institution. Some of the behaviors that could be seen are work-avoidance, tardiness, misuse of information and other related behaviors. These counterproductive work behaviors could not only come from the tour guide but also sometimes come from the institution.

Some of the mentioned points above are the indicator or parameter that is used to measure whether the performance of a tour guide is considered as good or bad. If one or more aspects from the tour guide indicators occur, it is likely that either the performance of a tour guide or an institution leads to the dissatisfaction of the visitors. In addition, the reputation of the institution could be seen as negative by the visitors or the potential visitors.

Despite the lack of the two criteria of the parameters of tour guide performance above, the writer did not find out any counterproductive work behaviors of the tour guides at the *Mandala Bhakti* museum. In fact, the tour guides of the *Mandala Bhakti* are armies that are assigned as the tour guides at the museum. Armies are trained since the beginning in their careers to create discipline and responsibility and if they do any counterproductive work behaviors such as coming late, disobeying their tasks or responsibilities, there would be some sort of punishments from KODAM as the responsible party at the *Mandala Bhakti* Museum.

**3.5**  **Steps of Enhancing the Performance of Tour Guides**

After taking a look at the concrete proof based on the observation of the writer, the writer suggests some steps that could be done to enhance the performance of the tour guides at *Mandala Bhakti* museum. The steps could be seen as follows:

1. Recruiting tour guides that have capabilities to deliver effective information towards the visitors to keep the information intact from its original information from the Indonesian translation.
2. Having tour guides who have certification (or at least some recommendations) for the museum
3. Hiring or employing tour guides who have good manners or getting good tour guides according to the tour performance indicators as what have been mentioned on the previous paragraph
4. Considering the tour guides and the related instituion as a one unity in order to reach the disirable goal in order enhance the number of visitations of both visitors and potential visitor from both local and international
5. Combining every step above to create an awareness that in order to gain or enhance the number of visitors or local and international visitors, there must be unity and harmony between the institution and the tour guides. By doing so, the quality of the human resources of the tour guides would enhance, which lead to a good reputation of the institution. In order to reach the goal, the institution would also need to do several performances such as taking a look at the standard operating procedures (SOP) and setting what their goals are.

**3.6 Steps of Translating Museum Label**

After conducting identification towards the labels of the *Mandala Bhakti* museum, the writer suggests some steps that could be done to enhance the translation of the museum labels as follows:

1. Properly translating and arranging the Indonesian text first. The rest of the meaning and the quality of the English translation depends on the source language (Indonesian language).
2. Ensuring the grammar and the structure of the Indonesian-text (According to Indonesian grammar (SPOK)).
3. Translating the Indonesian text to English sentence by sentence. Sentence by sentence translation could give better quality of the translation since the diction or the vocabularies used are likely matched with the context of the sentence.
4. Rearranging the translated text (English) based on the grammar structure since the original text (the Indonesian text) has different grammar / sentence structure.
5. Omitting unnecessary words that might affect the quality or the meaning of the translation such as omitting inefficient phrases.

**3.7 Steps of Enhancing the Quality of the Museum Label Translation**

There are some steps to enhance the quality of the museum label translation. These steps are mandatory in order to deliver as close as possible meaning from the Indonesian translation to English translation. The steps are follows:

1. Increasing English vocabularies and the constructions of English sentence. The reproduced text based from Indonesian language could give different meaning from the original intention. Increasing vocabularies might help to enhance the quality of the translation by choosing correct or proper vocabularies
2. Translating the Indonesian text to English text sentence by sentence. If the Indonesian text is translated into English word by word, it tends to bring confusion towards the readers for sometimes the word or the vocabulary could give ambiguity of meaning.
3. Understanding the contextual meaning of the sentence is also important since some meaning within a text could be expressed with different words, phrases or sentence.
4. Checking the grammar used in a sentence. In English language, grammar is important for it gives us information regarding the period of when the event takes place or time.

**CHAPTER IV**

**CONCLUSION**

**4.1 Conclusion**

However, the steps that have been mentioned by the writer above could only be implemented if KODAM takes certain action as the response of the current situations related with human resources and the English proficiencies of the *Mandala Bhakti* museum’s tour guides. It is due to the fact that KODAM as the main party of the institution has their own policies. Moreover, as the part of the national army, KODAM surely has their own rights to regulate or to create such policies for the *Mandala Bhakti* museum. Based on the field observationm the writer has the assumption that as the part of ABRI, KODAM, perhaps, does not have the division that has specific tasks in handling the tourism sector. As the result, KODAM only employ the military staffs that they have to take care of the *Mandala Bhakti* museum.

Aside from giving some suggested steps to enhance the English proficiency of the *Mandala Bhakti* museum’s tour guides, it is better for KODAM to, at least, determine the goals along with parameters of the establishment of the museum itself. If they want to increase the number of visits of foreign visitors, enhancing the English proficiencies of the current tour guides is a must. Also, the writer strongly suggests that KODAM should establish a specific division in their institution whose job is to maintain and optimize the performance and the quality of the tour guides at the *Mandala Bhakti* museum.

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