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Toponymy-based digital storytelling for tourism language learning

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Abstract

Tourism language learning often relies on decontextualized materials that provide limited exposure to local narratives. This study investigates how toponymy-based digital storytelling can support contextualized tourism language learning by integrating local place names, migration history, and cultural narratives into interactive digital materials. Using a qualitative approach, toponymic data were collected through in-depth interviews with traditional leaders in Cikoneng Village, Banten, supplemented by field observations and documentation. The narratives were transformed into bilingual digital storytelling materials using Google My Maps and implemented with 30 fourth-semester students enrolled in an English for Business and Professional Communication program. Data were analyzed through data reduction, data display, and conclusion verification. The findings indicate that the toponymy of Cikoneng Village reflects the cultural interaction and migration history involving Sundanese, Javanese, and Lampung communities. The learner-generated narratives further show that digital storytelling enabled students to connect language learning with local cultural narratives, spatial information, and tourism-related communication. Overall, the findings suggest that toponymy-based digital storytelling can provide a contextualized and culturally grounded approach to tourism language learning through place-based narratives. Future research should examine its effectiveness through comparative studies with conventional language learning and assess its effects on learner's language proficiency, cultural understanding, and ability to communicate local heritage.

Keywords: *Cultural narratives; digital storytelling; place-based learning; Toponymy; tourism language learning*

INTRODUCTION

Tourism language learning often relies on decontextualized materials that provide limited exposure to local context and historical narratives (Handini et al., 2025). This limitation may prevent learners from developing the cultural understanding needed to communicate local heritage in tourism context. This issue is particularly important in culturally diverse communities, where local histories and cultural identities embedded in place names may remain disconnected from contemporary learning materials. Therefore, contextual language learning approaches that integrate language, culture, and local environment are increasingly important (Yinzhu, 2025). One important source of local cultural knowledge is toponymy, or the study of place names. Place

names often reflect migration history, collective memory, cultural identity, and social interaction within communities (Abimanyu, 2018; Bulgarova, 2023; Lemmi & Siena Tangheroni, 2014; Light, 2014; Wenying & Qiongying, 2022).

In areas shaped by migration, toponymy also records traces of cultural contact and linguistic hybridity (Saparbaevna, 2024; Triana et al., 2022). This cultural interaction is reflected in local place names, pilgrimage traditions, and historical heritage sites that continue to shape the identity of the community today. However, much of this cultural knowledge is transmitted orally and remains insufficiently documented in educational media.

Recent studies have discussed toponymy as a reflection of cultural identity, migration history, and linguistic contact (Atherton, 2023; Kassymova & Mamyrbek, 2024). Other studies have explored the role of digital storytelling in language learning contexts (Drajati et al., 2023; Kristiawan et al., 2022; Yu & Wang, 2025). However, limited studies have transformed local toponymy into contextual digital storytelling materials for tourism language learning. In the Indonesian context, research integrating toponymy, local narratives, and digital language learning remains relatively limited.

Toponymy refers to the study of place names and reflects cultural identity, migration history, and collective memory embedded within communities (Lemmi & Siena Tangheroni, 2014; Light, 2014; Pratiwi & Hartati, 2024; Yulius & Salim, 2014). Place names preserve historical experiences, cultural values, and local knowledge that reflect the relationship between people, space, and identity (Hisyam & Sabila, 2020). In this sense, toponymy functions not only as a geographical marker but also as a cultural archive that records social and historical processes across generations.

Previous studies have shown that migration processes often influence the formation of place names in newly inhabited areas. When communities migrate, they bring cultural values, linguistic practices, and collective memories that become embedded in local naming systems (Saparbaevna, 2024; Triana et al., 2022; Tsitsagi & Kekenadze, 2023). As a result, toponymy frequently reflects cultural hybridity and language contact within multicultural communities.

Research on toponymy in West Sumatra demonstrates how place names preserve migration routes and ethnic interaction among local communities (Triana et al., 2022). Similarly, (Kassymova & Mamyrbek, 2024) explain that toponyms in Eastern Kazakhstan reveal processes of language contact and changes in naming patterns shaped by social dominance and historical mobility. (Atherton, 2023) further argues that toponymy in Bosnia and Herzegovina reflects layered historical influences that form a complex cultural-linguistic mosaic. These studies indicate that place names contain important socio-cultural information related to migration, identity, and historical continuity.

Toponymy is also closely connected to local history, pilgrimage traditions, and cultural heritage practices (Khoiriyah et al., 2019). Place names are not merely geographical labels; they also contain linguistic forms and meanings that can provide contextual resources for language learning. However, much of this toponymic knowledge continues to be transmitted orally and remains insufficiently documented in educational and digital media. As the result,

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learners may encounter local place names without understanding their linguistic, historical, and cultural meanings, limiting opportunities to develop contextual language knowledge through local narratives. This condition highlights the need to integrate toponymy into language learning materials so that place names can function as meaningful linguistic resources while connecting learners with local history and cultural contexts.

Cikoneng Village in Anyer, Banten, provides an important context for examining the relationship between toponymy, migration, and cultural identity. Historically influenced by Sundanese and Javanese communities, the village later became home to Lampung migrants whose presence contributed to the formation of a culturally hybrid landscape reflected in local place names, religious traditions, and heritage sites (Sutrisna, 2016). Although geographically separated by the Sunda Strait, Lampung and Banten maintain long-standing historical connections that continue to shape local identity and collective memory. In this study, the migration route from Lampung to Cikoneng, illustrated through spatial mapping, serves as the cultural and spatial foundation for developing place-based digital storytelling materials for tourism language learning.

A map showing the location of Lampung Province and Banten Province can be seen in the following map (see fig. 1).

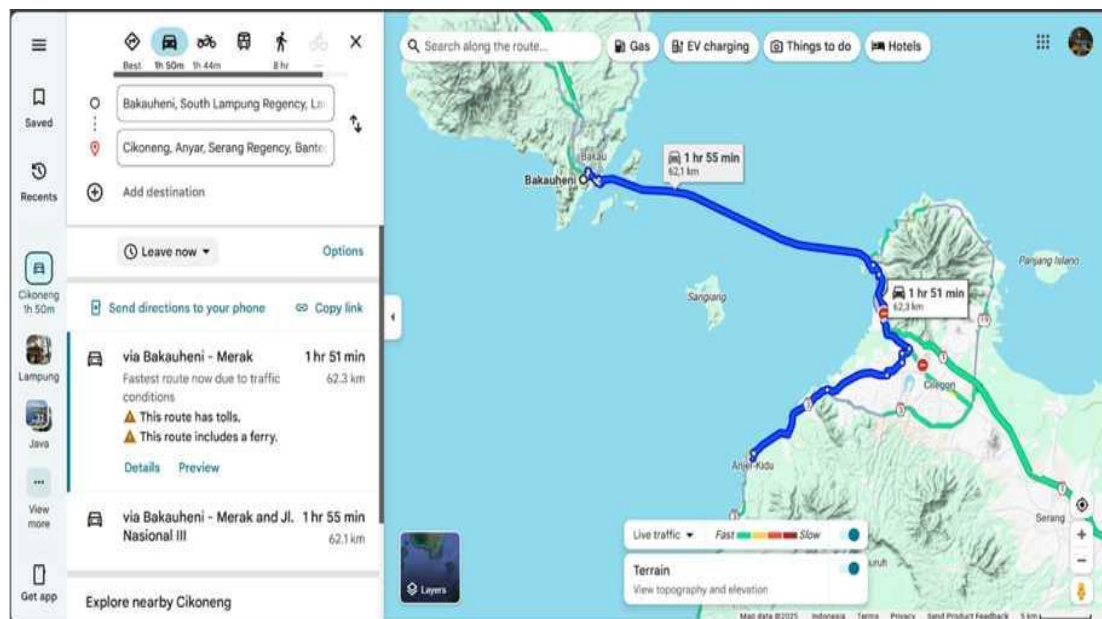


Figure 1. Distance from Bakauheni, South Lampung to Cikoneng Anyer

This migration route, illustrated in Figure 1, provides the spatial foundation for the place-based narratives explored in this study. In this context, local place names function not only as historical markers but also as cultural resources that support tourism-oriented language learning and cultural interpretation.

Digital Storytelling and Tourism Language Learning

Digital storytelling has increasingly been used in language learning contexts because it enables learners to engage with narratives, visual elements, and

cultural meanings through interactive media (Fu et al., 2022; Shoozan et al., 2025). In tourism language learning, contextual and culturally relevant materials are important because learners are expected to communicate information related to places, local culture, and tourism experiences.

Place-based learning perspectives emphasize the integration of local environment, community experience, and cultural context into meaningful learning processes (Yemini et al., 2025). Through place-based approaches, learners connect language use with real locations, historical narratives, and cultural interpretation (Leong et al., 2024). In this study, these elements are integrated through Google My Maps, where local place names and locations are presented together with migration narratives, community experiences, cultural heritage, and tourism-related descriptions. This integration provides learners with opportunities to use local narratives to describe places, interpret cultural heritage, and communicate tourism-related information. Thus, digital mapping serves not only to present spatial information but also as a place-based learning resource that connects language practice with local culture and tourism contexts.

Several studies have discussed the role of digital storytelling in supporting language learning engagement and contextual learning. Other studies have explored the cultural and historical dimensions of toponymy. For example, existing studies largely conceptualize toponymy as a marker of identity and migration history; however, its pedagogical transformation into tourism-oriented language learning resources remains underexplored (Barros & Krug, 2023). However, the use of toponymic narratives as structured digital storytelling resources for tourism-oriented language learning remains less explored. How local place names, migration narratives, and cultural meanings can be transformed into interactive, place-based materials that support tourism-related language learning has received limited attention.

Research connecting toponymy with tourism and educational practice has increasingly highlighted the cultural potential of place names for heritage and tourism context. However, how toponymic narratives can be systematically transformed into digital storytelling resources for tourism-oriented language learning remains less explored. In particular, the process of selecting and contextualizing local place names, integrating migration and cultural narratives, and presenting them through interactive digital mapping for language learning purposes requires further investigation.

This study explores the use of toponymy-based digital storytelling for tourism language learning by transforming local place names and migration narratives into interactive bilingual storytelling materials using Google My Maps. The study focuses on how local cultural narratives can support contextual language learning through place-based digital storytelling activities. By combining toponymy, local history, and digital mapping, this study contributes to the development of culturally grounded tourism language learning materials based on local narratives and spatial storytelling.

Therefore, this study addresses an important gap in the existing literature. Previous studies have demonstrated the potential of digital

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storytelling for language development, learner engagement, cultural identity, and multimodal learning (Drajati et al., 2023; Fu et al., 2022; Kristiawan et al., 2022; Yemini et al., 2025; Yu & Wang, 2025). Other studies have examined digital storytelling in tourism language education, particularly for destination description and promotion (Fonseca et al., 2024) while research on toponymy has primarily focused on place names as sources of linguistic, cultural, historical, migratory, and tourism-related information (Ayuningtias & Ekawati, 2024; Barros & Krug, 2023; Liu et al., 2024). However, these strands of research have rarely been integrated into a single language-learning framework. How local place names and their associated migration and cultural narratives can be transformed into bilingual, interactive, map-based digital storytelling materials for tourism language learning remains underexplored. The present study extends previous research by integrating Lampung toponymy in Cikoneng Village with bilingual digital storytelling and Google My Maps, thereby connecting language learning with with spatial understanding, cultural interpretation, and tourism-related communication practices.

METHOD

This research method used a qualitative approach with structured research stages (Creswell & Poth, 2018; Patton, 2015) This study adopted a design-oriented qualitative approach that focused on the development, implementation, and theoretical reflection of a multimodal digital storytelling environment. In this study, multimodal storytelling referred to the integration of textual, visual, spatial, and narrative elements within digital environment. A qualitative design was considered appropriate because the study focused on meaning-making, cultural interpretation, and learners' engagement with place-based narratives within ESP contexts. Toponymic data was collected directly through in-depth interviews with traditional leaders in Cikoneng Village, Anyer, Banten. This stage aimed to reconstruct the origins of place names and historical narratives associated with Lampung migration to Banten. The collected data consisted of interview notes, transcripts, visual documentation, and oral local narratives. The narratives were then analyzed and transformed into structured multimodal tourism narratives representing the relationship between toponymy, migration history, and local cultural identity.

The pedagogical design of this study consisted of four interconnected stages: (1) toponymic data as input, (2) narrative and cultural meaning construction, (3) multimodal digital storytelling and interactive mapping as the pedagogical medium, and (4) learner-generated tourism narratives and contextual language learning.

Google My Maps was selected because its multimodal and spatial features supported place-based learning by enabling learners to connect language, geography, and cultural narratives within interactive tourism contexts. The platform facilitated the integration of spatial, textual, and visual resources into interactive tourism-related storytelling activities. This environment enabled learners to interpret and construct tourism narratives through interactive geographic representation.

Following the development of the toponymy-based digital storytelling environment, the model was implemented with 30 fourth-semester students enrolled in the English for Business and Professional Communication program. At the time of the study, the students were learning how to use narrative and descriptive texts for promotional purposes, particularly in tourism-related contexts. Participants were purposively selected based on three criteria: (1) active participation in English learning activities, (2) an interest in tourism-related topics, and (3) willingness to engage with digital storytelling activities. All participants possessed sufficient English proficiency to participate in narrative-based tourism learning tasks.

The research instruments included interview guides, observation checklists, and reflective narrative tasks. The interview guides were used to collect information from traditional leaders about the origins of local place names, migration history, and cultural narratives. Observation checklists were used to document learner engagement with digital maps, cultural content, and storytelling activities. Reflective narrative tasks were used to collect learners' reflections and tourism-related narratives produced during the learning activities. Digital map products generated during the activities were also collected as supporting data.

The collected data were analyzed using the interactive model of Miles and Huberman (1994), which comprised three main stages: (1) data reduction, (2) data display, and (3) conclusion drawing and verification. Open coding was conducted to identify initial units of meaning, followed by axial coding to group related codes into sub-themes. Selective coding was then conducted to develop the main themes related to toponymy and local identity, migration and cultural interpretation. The analysis focused on how learners interpreted local cultural narratives and incorporated toponymic, historical, and spatial information into tourism-related narratives through digital storytelling activities.

All data from in-depth interviews with traditional leaders, historical documentation, field observations, student reflections, and digital map application products were transcribed and selected for analysis. Open coding was conducted to identify initial units of meaning (e.g., origin of names, migration, religious tourism, learning experiences). This was followed by axial coding, which involved grouping the codes into related sub-themes. Finally, selective coding was conducted to develop the main themes representing the research focus (Toponymy and Local Identity, Migration and Cultural Heritage, Multimodal Storytelling Practices, Tourism Narratives and Cultural Interpretation). Learner reflections were analyzed to support the emerging themes related to cultural interpretation and tourism-related communication.

Verification was conducted through source triangulation involving traditional leaders, learners, and supporting documents to ensure the consistency and credibility of the findings. This analytical procedure enabled the researchers to examine how toponymy-based storytelling supported cultural interpretation, tourism-related narrative construction, and contextual language learning.

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FINDINGS AND DISCUSSION

Findings

Toponymy, Migration, and Cultural Identity in Cikoneng

The toponymic findings in Cikoneng Village show how the area’s linguistic and cultural identity has been shaped through long-standing interaction among Sundanese, Javanese, and Lampung communities. The name Cikoneng comes from the Sundanese words *ci* (water) and *koneng* (yellow), referring to a local water source that appears yellowish because of its natural mineral content. Although Lampung people have lived in the area since the sixteenth century, the original name has remained unchanged. This persistence reflects the community’s effort to preserve its local linguistic heritage and cultural identity (interview with traditional leader, August 2024).

Several other place names, such as *Bojong* (“high ground”) and *Tegal* (“open land”), also retain strong Sundanese and Javanese influences. Over time, newer subdivisions like *Tegal Doh* (downstream area) and *Tegal Ungga* (upstream area) began to incorporate Lampung vocabulary, illustrating the blending of different cultural traditions. In the same way, *Salatuhur* is closely connected to the collective memory of the Lampung community, particularly stories related to Sultan Maulana Hasanudin and the origin of *Sumur Agung*, a sacred well that continues to hold religious significance for residents. These place names reflect not only migration and cultural contact, but also the way communities maintain continuity with earlier traditions while adapting to social change.

Field observations also identified several important cultural landmarks, including the *Darul Falah* Mosque, *Sumur Agung*, and the tombs of *Buyut Kuning* and *Minak Sengaji*. These sites were considered relevant cultural resources based on evidence from interviews with traditional leaders, field observations, and supporting historical documentation, which indicated their connections to local history, Lampung migration, religious traditions, and community identity. Their historical and cultural significance also made them relevant to tourism narratives developed in this study. Beyond their role as religious and heritage tourism sites, these places function as living reminders of local history, migration, and community identity. Together, these toponymic and cultural findings became the narrative foundation for the development of the digital storytelling materials used in tourism language learning activities. The main toponymic findings are summarised in Table 1.

Table 1. Toponymic and Cultural Findings in Cikoneng

Data Source	Raw Data (Quotations)	Thematic Codes	Interpretation
Interview with traditional leaders	“ <i>Cikoneng</i> comes from the Sundanese language: <i>ci</i> means water, <i>koneng</i> means yellow. The Lampung people have been here since the 16th century, but the name has been retained.”	The origins of toponymy; continuity of migration	The persistence of Sundanese and Javanese-based toponymy despite Lampung migration reflects how place names preserve cultural continuity and migration history within the community.
	“The village of <i>Salatuhur</i> is named after an event involving Sultan Maulana Hasanudin, who stuck his staff into the ground		

	and caused a spring to gush forth, now known as <i>Sumur Agung</i> . <i>Kampung Bojong</i> comes from the Sundanese term for high ground, and the expansion of <i>Kampung Tegal</i> into <i>Tegal Doh</i> and <i>Tegal Ungga</i> reflects the influence of the Lampung language— <i>doh</i> means downstream and <i>ungga</i> means upstream—which shows traces of Lampung migration in the toponymy of Cikoneng.”		
Field observation	“The old <i>Darul Falah</i> Mosque and the sacred tombs of <i>Minak Sengaji</i> and <i>Buyut Kuning</i> , <i>Jalan Buyut Kuning</i> , relics of the Lampung community, are still frequently visited.”	Cultural heritage; religious tourism	The migration introduced additional cultural layers while maintaining earlier toponymic structures, resulting in a hybrid cultural landscape reflected in local heritage sites and pilgrimage traditions.
Archival documents	“Early records indicate that Cikoneng was part of the Sundanese and Javanese-speaking region (West Java).”	Historical continuity	Archival data confirms that the toponym existed prior to the Lampung migration and has persisted to this day.

These findings provided the cultural and narrative foundation for the development of place-based digital storytelling materials in tourism language learning.

Development of Toponymy-Based Digital Storytelling Materials

Toponymic and local historical data collected through interviews, field observations, and archival documents were transformed into bilingual storytelling materials for tourism language learning. The narratives focused on the origins of place names, Lampung migration history, and cultural heritage sites in Cikoneng Village, including *Sumur Agung*, the *Darul Falah* Mosque, and the tombs of *Buyut Kuning* and *Minak Sengaji*. These narratives were organized into interactive digital storytelling materials to support contextual and place-based learning activities.

One of the main outcomes of the project was the development of an annotated digital map integrating narratives with historical and cultural locations in Cikoneng Village. Through the map, learners could explore local stories, migration routes, and cultural heritage sites interactively while connecting language learning with historical and geographical contexts.

The digital storytelling application combined interactive digital maps, bilingual narration in Indonesian and English, and visual representations of historical sites in Cikoneng Village. Through these features, learners explored local stories, migration history, and cultural heritage sites such as *Sumur Agung*, the *Darul Falah* Mosque, and the tombs of *Buyut Kuning* and *Minak Sengaji*. Photographs, illustrations, and annotations further supported learners

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in connecting toponymy, migration history, and local cultural identity within tourism-related storytelling activities. The main features of the application include:

- Interactive spatial mapping helped learners connect geographical locations with tourism-related narratives and cultural interpretation.
- Bilingual narratives supported learners in understanding local cultural stories in both Indonesian and English (see Figure 2).

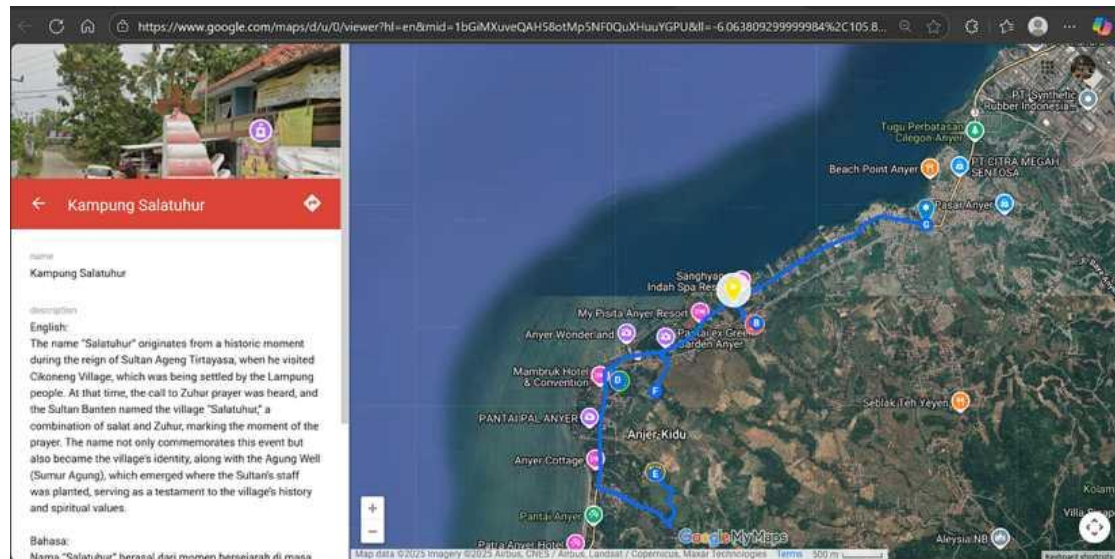


Figure 2. A Bilingual Narrative Window Displaying Historical Texts about Sumur Agung and the Migration of the Lampung People

- Historical visualisations helped learners explore migration history, cultural heritage, and place identity through digital storytelling activities.
- Annotated route structures supported learners in organising tourism routes and historical journeys more coherently.

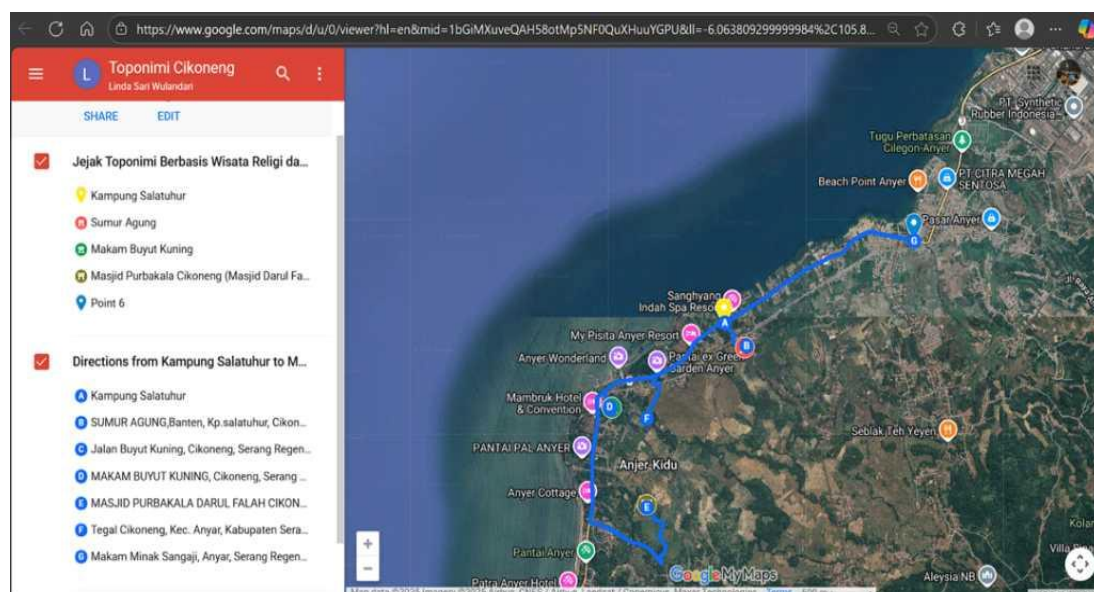


Figure 3. An Annotated Digital Map Display with Icons Marking Historical Locations

Based on Google My Maps (see Figure 3), learners can explore a historically informed tourism route representing the Lampung community in Cikoneng Village. The map functioned not only as a geographical representation but also as a pedagogical resource that organized the learners' language-learning activities around a sequence of culturally meaningful locational. To begin, learners explored point A, namely *Kampung Salatuhur* where they identified the place and described its connection with the Lampung community. They then examined *Kampung Salatuhur* and *Sumur Agung* at point B by developing descriptions of the locations and explaining their cultural and pilgrimage significance. The route continued to the *Purbakala Darul Falah* Mosque (E), as well as to *Tegal Doh* and *Tegal Ungga* villages, which still contain elements of the Lampung language in their names (F), where learners used the accompanying narratives to describe cultural sites and interpret the linguistics and historical meaning associated with the places. After completing the visit, finally, learners explored the tomb of *Minak Sengaji* (G), which is located along the *Anyer-Sirih* Highway, and used the route sequence to construct narratives linking places migration narratives, pilgrimage traditions, local heritage, and place-based tourism storytelling activities. Thus, each mapped location provided a context for learners to practice descriptive language, explain cultural and historical information, and sequence events and locations within tourism-related narratives. The learners-generated narratives and their use of the annotated route demonstrate that the map supported learners in organizing spatial information into coherent tourism-related descriptions while connecting language use with local cultural and historical knowledge.

Learner-Generated Tourism Narratives

The implementation of toponymy-based digital storytelling enabled learners to construct tourism-related narratives grounded in local history, spatial orientation, and cultural interpretation. The learner-generated narratives demonstrate how students transformed historical and geographical information into coherent tourism descriptions.

Tabel 2. Learner-Generated Narratives in Digital Storytelling Maps

No.	Historical Location in Digital Storytelling Maps	Focus of Learner Interpretation	Tourism Narrative Features	Example of Learner-Generated Narrative Data
1	Kampung Salatuhur (Point A)	Learners interpreted Kampung Salatuhur as the cultural gateway of the Lampung community in Cikoneng and the starting point of historical tourism routes. Students connected the village with migration history, cultural preservation, and local identity.	Orientation narrative, cultural introduction, descriptive tourism narration, place identity construction	"Kampung Salatuhur is the cultural centre of the Lampung community in Cikoneng where visitors can learn about migration history, traditional culture, and the identity of Lampung people in Banten."

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2	Sumur Agung (Point B)	Learners interpreted Sumur Agung as both a sacred religious site and a historical symbol of Islamic expansion linked to Lampung migration. Students combined historical explanation with spiritual tourism interpretation.	Religious tourism narrative, historical interpretation, sacred-place description, heritage explanation	"Sumur Agung is not only a sacred well but also a historical symbol of Islamic expansion in Banten, showing the connection between Lampung migration and local belief systems."
3	Buyut Kuning Pilgrimage Site (Point C)	Learners described pilgrimage practices as part of cultural tourism and ancestral heritage preservation. Students highlighted the relationship between pilgrimage, memory, and community identity.	Pilgrimage tourism narrative, spiritual tourism narrative, ancestral heritage interpretation	"Visitors come to Buyut Kuning's tomb not only for pilgrimage activities but also to understand the ancestral history of the Lampung community in Cikoneng."
4	Kubang Lampung (Point D)	Learners interpreted Kubang Lampung as the first temporary settlement of Lampung migrants after arriving in Banten. Students organised migration history chronologically through spatial storytelling.	Migration narrative, settlement-history narration, chronological tourism explanation	"Kubang Lampung became the first temporary settlement of the Lampung migrants before they moved to other settlement areas in western Banten."
5	Purbakala Darul Falah Mosque (Point E)	Learners interpreted the mosque as evidence of Islamic continuity and cultural integration between Lampung migrants and the Banten community.	Islamic heritage narrative, religious tourism explanation, historical-cultural interpretation	"The Purbakala Darul Falah Mosque reflects the continuity of Islamic traditions brought by Lampung migrants to Banten."
6	Tegal Doh (Point F1)	Learners analysed the place name "Doh" as evidence of Lampung linguistic influence in the local geographical landscape.	Linguistic landscape narrative, place-name interpretation, local identity explanation	"The word 'Doh' in Tegal Doh comes from the Lampung language and refers to the downstream area of the settlement."
7	Tegal Ungga (Point F2)	Learners interpreted "Ungga" as a linguistic marker reflecting upstream geographical orientation and the preservation of Lampung cultural identity.	Spatial-linguistic narrative, cultural interpretation, migration identity narration	"Tegal Ungga shows how Lampung language is preserved because 'ungga' means upstream and reflects the cultural identity of the local people."
8	Minak Sengaji Tomb (Point G)	Learners constructed historical narratives about Minak Sengaji as the leader who established the Lampung settlement in Banten after receiving authority from the Sultanate.	Heroic tourism narrative, leadership narrative, pilgrimage tourism explanation	"Minak Sengaji is remembered as the leader who established the Lampung settlement in western Banten after receiving

permission from the
Sultan of Banten.”

The learner-generated narratives demonstrate several recurring patterns in tourism-related communication. First, learners developed descriptive narratives explaining historical sites, pilgrimage destinations, and migration routes. Second, learners connected place names with cultural and historical meanings, particularly in explaining Lampung migration and local identity. Third, the interactive mapping activities supported spatial sequencing, allowing learners to organize tourism routes and historical journeys coherently. This finding is consistent with previous studies showing that digital storytelling can integrate language learning with local cultural content and cultural identity, while also providing learners with meaningful and multimodal opportunities to construct and communicate narratives (Drajati et al., 2023; Kristiawan et al., 2022; Yu & Wang, 2025).

Learner Engagement with Digital Storytelling Activities

The implementation of toponymy-based digital storytelling encouraged learners to engage actively with local narratives, spatial information, and tourism-related communication. Through interaction with annotated maps, bilingual storytelling materials, and historical visualizations, learners connected language learning with cultural and geographical contexts more meaningfully.

The findings show that learners gradually understood place names not only as isolated vocabulary items, but also as cultural and historical references related to migration, local identity, and heritage tourism. Interactive mapping activities also helped learners organize tourism routes and explain relationships between locations, historical events, and cultural sites in a more coherent way.

Learner-generated narratives demonstrate that students were able to combine descriptive explanations, cultural interpretation, and spatial sequencing within tourism-related storytelling activities. For example, learners explained pilgrimage traditions, migration routes, and historical landmarks while connecting them with local place names and cultural practices. The use of bilingual narratives and interactive maps further supported learners in developing contextual tourism-related communication grounded in local cultural knowledge.

Overall, the findings suggest that digital storytelling activities can support contextual tourism language learning by integrating language, culture, and spatial understanding within interactive place-based narratives (Drajati et al., 2023; Kristiawan et al., 2022; Yu & Wang, 2025). The relationship between the storytelling activities and learner narrative development can be summarised as follows:

Table 3. Learner Narrative Development in Digital Storytelling Activities

Pedagogical Component	Learner Interpretation	Evidence of Learner Interpretation	Tourism Narrative Outcome
Toponymy-based learning content	Learners interpreted place names not as isolated vocabulary items, but as cultural and historical	Learners explained the meanings of Tegal Doh and Tegal Ungga by linking Lampung linguistic elements	Culturally grounded tourism explanations and

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	markers connected to migration and identity formation.	with geographical orientation and migration history.	place-identity narratives.
Interactive digital mapping	Learners connected spatial orientation with tourism narratives and historical sequencing through interactive digital mapping.	Learners organised tourism routes beginning from Kampung Salatuhur to Sumur Agung, Buyut Kuning, Darul Falah Mosque, and Minak Sengaji Tomb while explaining their cultural significance.	Spatial referencing and coherent tourism route narration.
Bilingual storytelling narratives	Learners connected local cultural knowledge with tourism-related storytelling in both Indonesian and English.	Learners transformed local historical narratives into English tourism descriptions related to pilgrimage, migration, and Islamic heritage.	Tourism-oriented narrative construction and bilingual cultural interpretation.
Historical visualisations and annotations	Learners connected visual historical representations with cultural interpretation and tourism explanation.	Learners interpreted historical figures such as Minak Sengaji and related migration stories through annotated visual materials and digital storytelling routes.	Historical tourism narratives and heritage interpretation.
Storytelling-based tourism tasks	Learners recontextualised vocabulary into meaningful tourism narratives embedded within cultural and geographical contexts.	Students produced contextual descriptions instead of isolated lexical lists, for example by explaining Sumur Agung as both a sacred site and a symbol of Islamic expansion.	Context-sensitive tourism narratives and interpretive cultural storytelling.
Pilgrimage and heritage narratives	Learners interpreted religious tourism as part of collective cultural memory and identity preservation.	Learners explained pilgrimage traditions to Buyut Kuning and Minak Sengaji tombs as forms of ancestral respect and cultural continuity.	Pilgrimage tourism narratives and spiritual heritage storytelling.
Spatial sequencing through annotated routes	Learners developed understanding of chronological and geographical relationships between historical locations.	Learners explained migration movement from Teluk Perak to Kubang Lampung and later settlements in Pantai Anyar using route-based narratives.	Chronological tourism storytelling and migration-route narratives.
Multimodal digital environment	Learners combined maps, narratives, historical explanations, and visual interpretation simultaneously during storytelling activities.	Learners integrated spatial directions, cultural interpretation, and historical explanation into a single tourism-oriented narrative.	Multimodal tourism narratives and integrated cultural storytelling.

The learner narratives indicate that students were able to combine descriptive explanations, cultural interpretation, and spatial sequencing within tourism-related storytelling activities. Learners explained pilgrimage traditions, migration routes, historical landmarks, and local place names while connecting them with cultural identity and local history. The use of annotated maps and

bilingual storytelling materials also supported learners in organizing tourism narratives more coherently within local cultural contexts. These findings suggest that toponymy-based digital storytelling can support contextual tourism language learning by integrating language, cultural knowledge, and spatial understanding within interactive place-based narratives.

Discussion

Toponymy as a Reflection of the Migration and Cultural Identity

The findings of this study show that several toponyms in Cikoneng Village reflect the history of Lampung migration since the sixteenth century. The name Cikoneng, which originates from the Sundanese language, has continued to be used even though most of the current population has Lampung cultural roots. This finding suggests that migration does not necessarily erase earlier cultural identities. Instead, older and newer cultural influences may coexist within the same cultural and linguistic landscape. In Cikoneng, the original place name has been maintained while additional cultural meanings connected to Lampung migration have gradually developed over time.

The layered toponymic landscape of Cikoneng also reflects interaction between Sundanese, Javanese, and Lampung cultural traditions. This interaction can be seen in place names such as *Tegal Doh* and *Tegal Ungga*, which incorporate Lampung linguistic elements into an existing Sundanese and Javanese naming system. The words *doh* (“downstream”) and *ungga* (“upstream”) demonstrate how migrant communities contribute to local linguistic landscapes while maintaining connections with their cultural identity and historical origins. These findings support previous studies showing that toponymy preserves traces of migration, cultural hybridity, and collective memory within multilingual communities (Atherton, 2023; Triana et al., 2022).

The findings further indicate that cultural and religious sites such as the tombs of *Minak Sengaji* and *Buyut Kuning*, together with the *Darul Falah* Mosque and *Sumur Agung*, function as important cultural markers within the local community. These sites connect place names with pilgrimage traditions, migration history, and local cultural identity within the community. In this study, these cultural narratives became an important foundation for the development of place-based digital storytelling materials for tourism language learning.

Storytelling as a Pedagogical Approach

In the context of tourism language learning, culturally based narratives provide authentic materials that help learners describe places, explain local traditions, and communicate cultural information to visitors. In this study, toponymic data were transformed into bilingual storytelling materials explaining the origins of place names, Lampung migration history, and pilgrimage traditions in Cikoneng Village. Through this approach, learners engaged with local cultural narratives while simultaneously practicing tourism communication in English.

The findings also demonstrate the value of place-based learning, where language learning is closely connected to local environments and cultural experiences (Haven & Gay, 2007). By integrating local stories, annotated maps, and historical sites into storytelling activities, learners interacted with authentic

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cultural content situated within real geographical contexts. This approach extends previous studies on digital storytelling (Isbell et al., 2004) positioning local toponymy as the central source of narrative content in tourism language learning.

One of the main innovations of the study is the use of Google My Maps as a digital storytelling platform integrating interactive maps, bilingual narratives, and historical visualizations. Through this platform, learners explored migration routes, pilgrimage traditions, and cultural heritage sites while connecting language learning with spatial and historical understanding. The combination of visual, spatial, and linguistic information supported learner engagement and encouraged contextual tourism storytelling.

The findings further show that storytelling functioned as a language learning activity through which learners described local places, interpreted place names, and connected them with historical and cultural narratives. These findings are directly supported by the learner-generated narratives and their engagement with toponymy-based digital storytelling activities. Beyond these empirical findings, previous studies suggest that digital storytelling can also provide a medium for representing cultural identity and engaging learners with culturally meaningful content (Drajati et al., 2023; Kristiawan et al., 2022). Accordingly, the use of local toponymy in digital narratives may provide opportunities to connect language learning with cultural heritage interpretation and place-based tourism practices.

Several limitations should also be acknowledged. First, the findings rely primarily on interviews with traditional leaders and local documents without systematic comparison with broader historical archives. Second, the study focused on conceptual exploration and pedagogical development rather than statistical generalization. Third, learner reflections and narratives may contain subjective interpretations influenced by individual experiences and cultural perspectives.

Despite these limitations, the study offers important implications for tourism language learning and cultural preservation. The integration of toponymy into digital storytelling demonstrates strong potential for developing contextual tourism learning materials rooted in local heritage. More broadly, the study highlights how place-based storytelling can connect language learning with cultural memory, migration history, and heritage tourism within meaningful local contexts. Future studies may apply this model in different cultural settings and explore its longer-term implications for language learning and heritage tourism development.

CONCLUSION

This study contributes to tourism language learning by conceptualizing place-based storytelling as a contextual learning approach that integrates language, place, and cultural identity. The findings demonstrate that toponymy in Cikoneng Village functions as a linguistic and cultural archive that preserves migration history and cultural hybridity among Lampung, Sundanese, and Javanese communities. More importantly, local toponymy can be transformed into digital storytelling materials that support tourism language learning

through the integration of place names, migration narratives, and cultural heritage. By embedding cultural narratives into bilingual digital maps, this study reconceptualizes toponymy as a cultural and narrative resource rather than merely an object of documentation. Through this approach, learners engaged with local histories, cultural meanings, and tourism-related communication while connecting language learning with spatial and cultural understanding. The findings do not aim to claim universal instructional effectiveness, but rather to illustrate how learners interpret cultural narratives and develop tourism-related communication within a specific educational context. Future studies may apply this model in different cultural settings and explore its longer-term implications for intercultural understanding, heritage tourism, and tourism language learning. From a pedagogical perspective, the study suggests that toponymy-based digital storytelling has strong potential for combining language learning, cultural preservation, and tourism education. By transforming local knowledge into structured digital narratives, the model provides meaningful learning materials that support cultural understanding, tourism communication, and heritage awareness through place-based and digitally mediated learning experiences.

AUTHOR STATEMENTS

Linda Sari Wulandari: Conceptualization, Methodology, Data curation and Validation, Writing-Original draft preparation. **Nur Hasyim:** Supervision, Writing-Reviewing and Editing.

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