

## LANGUAGE DIVERSITY IN TOURISM AREA AT UBUD VILLAGE

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### ABSTRACT

Balinese people who live at Ubud Village in Gianyar Regency are bilingual because they have mastered more than one languages. In the environment of Balinese language, there also live other languages, e.g. the national language, i.e. Indonesian language, foreign languages such as English, Japanese, Mandarin, Korea, etc. Balinese people nowadays have difficulties in using Balinese language so they use mixed languages, namely Balinese language with Indonesian language, with English language, with Mandarin or Korean Language, etc. This phenomenon might indicate that Balinese language appears to be marginalized.

This paper aims at investigating what languages are used in Balinese language environment, since by tradition, ecological locality is very important to be explained because it has strong relation to the sustainability of the use of Balinese language, and natural environment with its diversity. Sociocultural approach, i.e. using the concept of language diversity related to the use of language is applied in this paper. In addition, qualitative method is applied by using observation technique and in-depth interview in collecting the data and information. Theories related to the use of language is used to analyze the data.

The result of the study shows that the marginalization of Balinese language appears to exist because there are various ethnic groups of immigrants who live in this village. The village of Ubud is already occupied by expatriates who deliberately come to Bali and settle at Ubud. The reasons why they choose Ubud Village, among others is business they own in tourism sector, the occurrence of intermarriages between Balinese people at Ubud and foreigners (such as Italian, Australian, French, Spaniard, etc), Balinese arts and cultures, etc. This condition affects the choice and use of languages.

Keywords: language ecology, marginalization, revitalization.

### INTRODUCTION

Balinese children in general use Indonesian language to communicate and rarely use Balinese language. Related to this, Atmadja (2010:67) states that even though refined Balinese language (*bahasa Bali alus*) is taught in schools, children still find it difficult to use the language. In addition, other than in schools, the use of Balinese language is often socialized in local television channels. In addition, Balinese adults also have the same problem in using *bahasa Bali alus* so they use mixed languages, namely Balinese language mixed with Indonesian language or English language, especially villages which belong to tourism area (Keriana, 2004).

Ubud Village in Gianyar Regency is one of the tourism areas in Bali where Balinese people are bilingual because they have mastered more than one language. Balinese people used mixed languages namely Balinese – Indonesian, or Balinese – English (or other foreign languages). This phenomenon is an indication that Balinese language is being marginalized. One way to make Balinese language used in various contexts as it is the identity of Balinese culture, and to prevent it from being uprooted from the local culture is by knowing the Balinese language ecology. What languages are used in Balinese Language environment, since by tradition, ecological locality is very important to be explained because it has strong relation to the sustainability of the use of Balinese language (the language of Balinese ethnicity), and natural environment with its diversity.

In relation to the use of language, the experts including Thompson (2007), and Althusser (2008) stated that ideology and interests will strongly determine our thoughts, attitude, and actions, including our thoughts, attitude, and actions in selecting the language that we use to communicate in various contexts, namely various social situations. In accordance

with this opinion, in context of Balinese language marginalization, there is a discourse with the topic "The Needs of the Speakers are not Fulfilled, Balinese Language Becomes More and More Marginalized" (Bali Post, 13-10-2006 : 13). This means that the ideology and the interests of Balinese people are two things which significantly affect the preference (main choice) of language use in Balinese community. In this case, they do not prioritize the use of Balinese language, and prioritize more on the use of Indonesian language or foreign language, so the use of Balinese language is marginalized. This condition is certainly in process and has the implication in the daily life of Balinese people. There are several different concepts of ideology, one of them is explained by Takwin (2003:7), namely as a set of ideas which become the guidance for people to act in order to achieve a certain purpose. As stated by Althusser (2008), ideology in this context is basically a discourse, there is no discourse without ideology and there is no ideology without discourse. Discourse can be defined as a certain way to discuss and understand the world (Jorgensen dan Phillips, 2007: 2). Discourse in this context cannot be used without using a language, so the notion proposed by Aminuddin (2002: 29) is interesting to be explained in here, namely in this following quotation.

"...discourse as the aim of study refers to the reality of language usage which is called as 'text'. Text as the concrete form of discourse is formed by sentences which have compositions, orders, and certain distribution characteristics."Based on the definition of ideology and discourse above, it can be understood that the use of language as a discourse cannot be separated from the ideology behind it. Therefore, exploring the relation between the use of language and ideology can be conducted by having close observation of the discourse (Thompsons, 2007).

People talk by using language with a purpose. As stated by Althusser (2008), people use language in certain ways to get attention and to be followed by other people. Related to this, the use of language in such ways can reflect different social hierarchy. If the use of language is conducted by someone in a certain situation, it may have strength and certainty which other people do not have in different situation. A person discoursing by using language is certainly with purpose. As stated by Althusser (2008), the purpose of people using language in such way is to get noticed and to be followed by others. In this regard, the use of language in this way can reflect the position of different social hierarchies. If a language is used by people in certain situations, it can give strength and certainty not a language use by others in other situations possesses. (Thompson, 2007: 77).

Adhering to the idea about the relationship between ideology and the use of language can infer that people tend to mind the language use therefore the use gives them strength and certainty in achieving the goals, desires or interests. Therefore, the negligence of Balinese and the prioritization of Indonesian and foreign languages in the transformation of language use preferences among Balinese are suspected of having relation to their effort building strength and certainty in order to achieve goals, desires, and certain needs.

Based on the idea above, the main aim of this paper is to explain the languages used to communicate in Balinese Language environment in tourism area at Ubud Village, Gianyar Regency.

## **RESEARCH METHOD**

The data and information used in this paper were collected from the research that was conducted in 2016 by applying observation and in-depth interview with qualitative method. Therefore, the informants (not respondents) are very important since the process of collecting data and information from parents and their children were difficult without informants because the language choice for the children in general is mostly determined by their parents. However, in determining the people it needs the guidance from initial informants, that is the people who can give guidance about other individuals who understand various sectors of the life in the community which will be analyzed. These other individuals are often called as principal informants or key informants.

## **LANGUAGES USED BY BALINESE PEOPLE IN TOURISM AREA AT UBUD VILLAGE**

The discussion is preceded by a brief overview about Ubud village, then will be continued by the language used by Balinese people in this area.

### **1. Ubud Village**

Ubud Village has a forest area which is very famous among international tourists. The forest area is called "Monkey Forest". This area is the place of conservation for animals and plants in there. There is one indigenous community to date that manages the forest in the village of Ubud, namely *Pakraman Padang Tegal*, the one that manages the Monkey Forest area. This is one of the leading attractions for visitors in the village of Ubud. In addition, the village of Ubud is also made up of pristine rice fields becoming one of the attractions for tourists who come to visit Ubud. Although the village of Ubud is an area of tourism, but agriculture remains the main livelihood for most people of Ubud. Located in the heart of the district, Ubud consequently has sufficiently complete supporting infrastructure. The condition itself affects indirectly to the diversity patterns of livelihood or employment opportunities available for the people. In addition to the tourism and agriculture sectors, another sector the people of Ubud choose is trade sector. The sector is supported by the characteristics of Ubud as leading tourism destination in Gianyar regency. As a village located in the heart of the capital of Ubud district, the existence of a market as a media for buyers and sellers meeting contributes to the development of trade sector at Ubud, despite the presence of Ubud market is not automatically dominated by people of Ubud, nonetheless it would give quite significant effect to the economic growth of local people. The management of Ubud market itself is under the responsibility of the Government of Gianyar regency.

The society in every layer should take the development of tourism at Ubud gratefully. The beauty of its natural scenery, art, culture, custom and religious life of the people makes Ubud have appeal and then many tourists from various countries of the world come to visit. Panorama of Ubud with all its contents has great and perfect potency by the unification of tradition and culture as strong character of the people of Ubud. Since the village of Ubud is one of tourism destinations in Bali, additional skills given are English and computers. Both of these skills are given to support tourism industry in this village. According to the chief of Padang Tegal village 'Bendesa adat', Mr. I Made Gandra, SE. English lesson is taught by native speakers who stay at Ubud and will volunteer (without having paid monthly salary). Furthermore, Mr. I Made Gandra, SE says that computer and English skills are basic requirement for children so that they do not stutter in technology and can master English as an international language in global era. This is the right step in which the children are taught from early age to preserve Balinese culture and they get skills to support the growing tourism in the village.

Tourism development at Ubud village is achieved by preserving the culture as a base to support tourism industry based on the norms prevailing in society with nuance of Hinduism inspiring arts and culture. By the increase in the quantity and quality of tourism activities, it is expected that the number of tourist visit at Ubud increases than before. Tourists coming to Ubud are indeed to enjoy Ubud arts and cultures. The unique art products offered have their own charm and need to get through integrated promotion and marketing. Cultural tourism is the tourism whose development and preservation use Balinese local culture animated by Hinduism with the greatness of national culture. Cultural Tourism contains the most dominant basic potential implying the goals for a reciprocal relationship between tourism and culture to occur, so that both of them develop in harmony and balance.

### **2. Language Used by the Balinese at Ubud Village**

Ubud is generally occupied by Balinese ethnic group. As it is described above already, since Ubud village is one of tourism areas in Bali and by the time the development of tourism in this village occurs, there are various ethnic group of immigrants who also live in this village. They are Chinese, Javanese, Sundanese, Sasak, Bugis, and others. In addition, nowadays the village of Ubud is already occupied by expatriates ( people who live temporarily or settle out of the country where they were born and raised, or in other words, people of foreign nationality living in Indonesia, usually because of governmental duty or profession), who deliberately come

to Bali and settle at Ubud. The results of interviews conducted to informants show some reasons of why they to choose Ubud and settle there, they are (1) business they own in the field of tourism industry, (2) love for the village of Ubud, (3) beautiful nature of Ubud, (4) the people of Ubud who are very friendly, (5) Balinese arts and cultures, and (6) the occurrence of intermarriages between Balinese people at Ubud and foreigners (such as Italian, Australian, French, Spaniard, etc). This condition affects the choice and use of language. English becomes common choice of the language used by those mentioned as expatriates apart from other European languages such as Italian, French, and Spanish. In the context of tourism, English, Italian, French, and Spanish are very important because they are international languages, and these languages are used side by side with Balinese and Indonesian languages. This phenomenon causes Balinese language to be marginalized.

According to Ubud Tourist Information (2016), tourists visiting Ubud are from Africa, Argentina, Australia, USA, Austria, Netherlands, Belgium, Brazil, Canada, Chile, Denmark, Finland, Germany, Great Britain, Italy, Ireland, India, Japan, Colombia, Korea, Malaysia, Mexico, Norway, Philippines, France, New Zealand, China, Scotland, Spain, Sweden, Switzerland, Singapore, Thailand, Yugoslavia / Serbia, Greece, etc. As a village located in the heart of the city district, logically, it is considered that it has quite sufficient supporting infrastructures. This condition itself affects indirectly to the diversity of patterns of livelihood or employment opportunities available for the people. In addition to the tourism and agriculture sectors, another sector people of Ubud choose is trade sector. The sector is supported by the characteristics of the village of Ubud as eminent tourism destination in Gianyar regency. As a village located in the heart of the capital of Ubud district, the existence of market functions as a media for buyers and sellers meeting and also contributes to the development of trade sector at Ubud, despite the existence of Ubud market is not automatically dominated by people of Ubud, nonetheless it remains affecting quite significantly to the economy growth of the local people. The management of Ubud market itself is under the responsibility of the Government of Gianyar regency. Below, the examples of dialogues between tourists and the Balinese people who own art shop in transaction domain with the topic Buying and Selling. In this situation, the Balinese are able to communicate in mixed languages, i.e. English – Japanese as in the example 1, the dialogue between shop owner (Ibu Made), and a Japanese tourist named Tanaka, and the dialogue between expatriate and assistant (Komang) in house domain English – Korean as in example 2 below.

### Examples 1

Made : *Irasshaimase* ('Welcome')

Tanaka : *Kono T-shatsuwaikuradesuka?* ('How much is this T-shirt')

Made : Rp 100.000,- ('One hundred thousand rupiah')

Tanaka : *Discountdekimasuka?* ('May I bargain')

Made : Yes

Tanaka : Rp 75.000,-*dekimasuka?* ('What is about, Rp 75.000,-?')

Made : *Iya* you up a bit. *Sumimasen, dekimasen* Rp 85.000,- OK? ('No, it is impossible. Rp 85.000,- OK?')

Tanaka : *Korenishimasu* ('sayaambil')

Made : *Arigatougozaimasu* ('Terimakasih')

The shop owners at Ubud consist of heterogeneous communities. Many foreign tourists at Ubud areas very much like to use English and their native language the transaction domain. The English language is used when the street vendors sell their goods to foreign tourists, especially those who don't understand Indonesian at all, and the tourist will use mixed language English (e.g. in the words discount, you, up, and a bit) together with her native language Japanese as presented in the Example 1 above.

In tourism areas in Bali, Balinese people seem to prefer using foreign languages to Balinese language. This condition is motivated by the dependence of Indonesia, including Bali in developed countries. As known, since October 13, 1994, by Law Number 7 year 1994 Indonesia has ratified the World Trade Organization agreements concerning on free trade system. Besides regionally APEC and AFTA emerge as trading blocs that promote free trade.

As the consequence, not only locally but also nationally and internationally, the competition will be tighter, involving people from developed countries (Northern Countries) and developing countries or also called Third World Countries or Southern Countries. By all means, in a situation of free trade with the increasingly tight competition, the weaker parties will be more marginalized even eliminated from in the market competition. Therefore, people will try to avoid the marginalization in various ways, including by establishing partnerships with foreign parties. Therefore, the mastery and use of foreign languages become increasingly important, so, by the same token, the use of local languages is gradually ignored.

As described above, the ideological interests underlie the marginalization of Balinese language. There are some interests of Balinese people that motivate them to use other languages, such as Indonesian and foreign languages, such as English, Japan, Korean, and others. One of them is the interest relating to the aspect of economy they are in. This is evident from the information given by I Made Subrata in the village of Ubud, as stated above, that "..... if it is for business even though at *Puri* (Balinese palace), it must be informal". Furthermore I Made Subrata also said that to manage his hostelry, it needs employees who can speak English communicatively. It means the ability to speak English is a necessity even for employees of hostelry so that they can carry out their duties well. Besides relating to the aspect of economy, the interest of Balinese people to use non Balinese language is also associated with psycho-cultural aspects, namely the great will which is commonly called desire. The example of the use of a foreign language such as Korean that is used by expatriate at household domain is presented the Example 2 below.

### Example 2

- Komang : *Annonghaseyo, otokeasyossoyo* ('Good afternoon, what can I do for you?')  
Expatriate : *Gimchicigerelmandelsuissoyo? jegagarechyojulkayo?* ('Do you know how to cook *kimchicige*? Do you want me to teach you?')
- Komang : *Ne, chonchonigarechyojuseyo* ('ya, please teach me slowly')  
Expatriate : *Nembiegimchihagodwejigogirelnohgobokenheumurelnohgokeryoo* ('Put pork and *kimchicige* in the pan, and after frying them and some water then boil')
- Komang : *Gimchimasenoteyo? Masitjyo?* ('What is about the taste, delicious?')  
Expatriate : Perfect, *jogemmebjimanjoayo*. (It is a bit hot, but I like it')  
Komang : Good.

The dialogue above is conducted by expatriate (female) and her assistant Komang in the house. The desire is reflected in the use of other languages (not Balinese language), especially the desire to earn material or money. In order to earn money people need to work and to get a job that matches the main choice (job preference) they feel obliged to be able to speak or a foreign language. Therefore, he will have the ability to speak non Balinese language to fulfill their desire to earn money. By having money they can build an image that they are wealthy meaning that they have the ability to earn money. The ability is associated with the use of non Balinese language in communication.

Both the interests of Balinese people relating to aspects of economy as well as psycho-cultural aspects in the sense as described above are basically closely related to the ideology that underlies and motivates them to use other languages (not Balinese language). Based on the ideology of capitalism that embodies the ideology of materialism and sort of it, Balinese people continually produce desires, interests, and needs. In such circumstances they strive to meet the demands of the growing needs in various ways, including by earning money using language as the main capital. The perceived potential language is foreign language, as the result, foreign language is an idol for them. The more they can speak foreign language, the prouder they are, and vice versa. Therefore, it is not surprising if they use foreign language, not only in communicating with foreigners, but also in communicating with fellow Balinese as the examples below, they use French and English when they talk in the museum.

### Examples 3:

- Putu : *Bonjour* ('Good afternoon')  
Ketut : *Il ya beaucoup de choses a faire aujourd'hui?* (Are you busy to day?)  
Putu : *Il y a des visiteurs qui vont des peintures*, please join me ('Soon some guests want to see paintings, please join me')  
Ketut : *Merci* ('Thank you')  
Putu : *De rien* ('You are welcome')

From the example 3 above, it can be understood that the Balinese realize that they are amazed by those who can speak a foreign language, such French, and therefore they then attempt to show off their ability using French in the daily conversation with his friend since they work in a museum, and the owner is French. Seemingly there is the nuance of image and/or popularity building in the use of foreign languages. The fact that the use of Balinese language is less prestigious so no wonder fewer and fewer people like to use the Balinese language.

### CONCLUSIONS

Based on the explanation above, it can be concluded that the village of Ubud is one area of tourism in Bali where various ethnic groups of settlers live in the village. The village of Ubud is also inhabited by expatriates who deliberately come to Bali and settle there. They choose to settle at Ubud because (1) they have business in tourism industry, (2) their love for the village, (3) the beautiful nature of the village, (4) the friendly people of the village (5) Balinese arts and culture, and (6) the occurrence of intermarriage between Balinese people of Ubud and foreigners (such as Korean, Japanese, French, etc.). These conditions greatly affect the choice and use of language. English is the main choice of language of the people or expatriates apart from other European languages such as Italian, French, and Spanish. In the context of tourism, English, French, Japanese, and Korean are very important because as foreign languages and international languages, these languages are used alongside the use of Balinese and Indonesian language.

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