Proceedings the 5th International Conferences on Cultural Studies, Udayana University
Towards the Development of Trans-Disciplinary Research Collaboration in the Era of Global Disruption
Thursday August 29th, 2019

EFFECT OF CULTURE ON BALINESE LANGUAGE USED BY EMPLOYEE HOTELS FOR FOREIGN TRAVELERS IN THE SOCIOLINGUISTIC PERSPECTIVE

Ni Luh Redianis, Anak Agung Bagus Mutiara Arsana Putra, and I Wayan Agus Anggayana

[1,2,3] Akademi Komunitas Manajemen Perhotelan Indonesia
Email[1]: niluh.redianis@triatma-mapindo.ac.id
Email[2]: mutiaraanakagung@gmail.com
Email[3]: anggayana28@gmail.com

ABSTRACT

This study aims to find out the relationship between language and culture in hotels industry. The instruments used in this study were (a) diaries (b) interview guidelines, (c) cameras. Observation methods, interview techniques and documentation in the form of recorded speeches while conducting research Subordinate relations reflect one quality relationship that is only unilateral, meaning that the cultural dynamics influence the dynamics of the balinese language community. This is evidenced by the relationship that states language is the result of culture when compared to balinese language. This is influenced by foreign tourists visiting the balinese community in hotels industry.

Keywords: Effect of Culture, Balinese Language, Foreign Travelers

INTRODUCTION

Balinese culture is very inherent in the Balinese society itself, evidenced by the existence of a culture of *menyame braya*, Balinese dance, traditional houses, traditional clothing, regional musical instruments, cultural customs, special crafts. All these cultures are still preserved in their respective regions in Bali. This external sociolinguistic study produces norms relating to the use and use of the language in all human activities in society. In its work it uses theories and other disciplines related to the use of the language, for example, sociology, psychology and anthropology.

In sociolinguistic terms, language is not approached or seen as language, as is done by structural / general linguistics, but rather is seen as a means of interaction in human society. Therefore, all formulations regarding sociolinguistics provided by experts will not be separated from the problem of the relationship of language with social activities / aspects.

Basically, the progress of a nation is largely determined by the quality of education of its population (Anggayani & Osin, 2018). The tourism sector continues to be encouraged because this sector is a mainstay in generating public income and foreign exchange for the country (Suryawati, & Osin, 2019). With the development of a tourism industry will affect the increasing income of the community around attractions and the creation of employment opportunities (Osin, Kusuma, & Suryawati, 2019).

In tourism industry cultural is inserted inside. This will have a clear impact when they are dealing in the real world of work where the ability to write requires someone to be able to coordinate aspects of listening, speaking and reading skills to the maximum (Lindawati, Asriyani & Anggayana, 2018). Employee in hotel should have reading and writing skill to understand. As one of the productive skills, writing skills are seen as complicated skills to understand (Lindawati, Asriyani, & Anggayana, 2019). Bali is divided into two, Bali Aga and Bali Dataran. Bali Aga people used to be called as hill villagers because most of them live in the hills; one thing that makes them different is their language (Anggayana, Budasi, Suarnajaya, 2014). Bali Dataran is Balinese as regular, in is also impact the socio-cultural in hotel industry.

Sociolinguistic studies which have characters and ways of working like this that clearly distinguish them from other patterned linguistic studies, for example, structural linguistics by

Proceedings the 5th International Conferences on Cultural Studies, Udayana University
Towards the Development of Trans-Disciplinary Research Collaboration in the Era of Global Disruption
Thursday August 29th, 2019

Noam Chomsky. The theory or study emphasizes that linguistic knowledge only focuses on knowledge about language itself without the need to study language in its use by explicitly rejecting the relationship between language and society. As for this paper, there are two problems that are the focus of the study, namely: (1) How is the relationship between language and culture related to language change caused by cultural change? (2) How is the relationship that states language the product of culture?

Based on the focus of this study, the purpose of this study is to find the relationship between language and culture and language changes, in addition to knowing the relationship that states that language is the result of culture.

MATERIALS AND METHOD

Kroeber and Kluckhohn (1952) in Chaer (1995: 214) have collected dozens of definitions of culture, and grouped them into six groups according to the nature of the definition. Descriptive definitions emphasize cultural elements, historical definitions emphasize that culture is inherited in a social way, normative definitions emphasize the rules of life and behavior, psychological definitions because of their usefulness in adapting to the environment, problem solving and life learning. Structural definitions are based on the nature of culture, as a patterned and orderly system, genetic definitions emphasize on occurrence as a result of human work.

Koentjaraningrat in Chaer (1995: 217) uses something called a "cultural framework", which has two rejecting aspects, namely the form of culture and the content of culture. The form of culture in the form of ideas (cultural systems) that are abstract, behavior (social systems) are concrete, and physical / physical (physical culture) are very concrete. Meanwhile, the contents of culture consist of seven universal elements, namely: language, technology systems, livelihood systems / economics, social organizations, knowledge systems, religious systems and arts.

Wilson (1966: 51) says that culture is knowledge that is transmitted and disseminated socially, be it extension, normative or symbolic, which is reflected in the actions (actions) and objects of human work (artifacts) (via Sibarani, 1992: 99-100).

Useful behaviors must be learned and not derived from genetic traditions. Thus, culture is a way of knowing that one must have to carry out the tasks of daily life and culture includes knowledge about music, literature, and art (Wardhaugh, 1986: 211).

There are several theories regarding the relationship between language and culture. Broadly speaking, these theories can be grouped into two categories, namely expressing subordinative relationships, where language is under the sphere of culture, and relations that are coordinative, ie equal relations with the same high position.

Related to the coordinative relationship between language and culture, Masinambouw (1985) states that language and culture are two systems that are "attached" to humans because culture is a system that regulates human interaction, while language or culture is a system that functions as a means of sustaining the means that (via Chaer, 1995: 217-218).

There is an interesting phenomenon regarding this coordinative relationship which says that the relationship is tightly bound like a coin: one side is the language system and the other side is the cultural system (Silzer: 1990 via Chaer, 1995: 218).

Some things that can be classified in this subordinative relationship pattern include: (a) The relationship between language and culture that is related to language change caused by cultural change. This is more prominent in morphological aspects than other aspects of linguistics. Morphological changes in language can be seen from several aspects, namely (1) disappearance, (2) Addition, (3) Expansion, (4) Refinement and (5) Exchange (Robert, S; 1992: 111-112). For information and examples taken from Robert's book about the Toba Batak tribe. (1) Disappearances, for example the results of Robert's research on some of the Toba Batak language vocabularies that have been lost and he found when examining one of the Toba Batak manuscripts written in the mid-19th century, among others: Palias 'antidote to disaster'. Pokpang 'sign of a truce', Martaban 'charming', Mangobol 'hit without a wound' and others. (2) The addition is usually due to the emergence of new cultural concepts due to the influence of technology both in the field; agriculture, economy, sosbud, transportation, lighting and so on.

Proceedings the 5th International Conferences on Cultural Studies, Udayana University
Towards the Development of Trans-Disciplinary Research Collaboration in the Era of Global Disruption
Thursday August 29th, 2019

For example: 'tractor', 'Credit', Being 'bang' and others. (3) Extension of meaning is related to vocabulary that is influenced by cultural change. Expansion of the meaning of words that say kinship is very high in Toba Batak language, for example: *lae* (formerly) → 'father's sister's son / mother's brother' (now) → to greet all men which is roughly the same age and has no genealogical and not family relations.

(4) Narrowing of meaning (narrowing of meaning), shifting the meaning of an element of language to be narrower / more limited than the previous meaning. For example: - *datu* (formerly) → 'smart people' (now) → '*dukun*'. - *tonggo-tonggo* (formerly) → '*doa*' (now) → '*doa* in the form of *mantra* and others'. (5) Exchange is the change of symbols / signs to refer to the same concept due to cultural change. For example: - *Bahul-bahul*, is a place of rice in a house made of pandanus. Because it is easily damaged, now more people use 'wooden crates' pots, for rice paddies, because they are durable and rats cannot make holes in pots. - Sibaso, the term for women who helped give birth, is now called a midwife, and others.

The Balinese outline have culture, customs and cultural traditions that are passed down from one generation to the next. Culture is: (1) basic assumptions; (2) values; (3) concepts; (Putra, 2012). Culture is all ideas and human works that become the habits of the local community and are taught to the next generation (Royani, Agustina, 2017).

Local wisdom becomes a culture that is inherited, strongly attached to people's lives. What happens is, in fact can not be separated from its intensity, the unity of the vision of the creation of a dignified, prosperous and peaceful life. In this frame of local wisdom, the Balinese people exist, and coexist with one another. (Sudarsana, 2017). In the sector context, a very significant local institution is shown by subak as part of Balinese culture (Suradisastra, 2008).

In collecting data, the observation method is used to obtain data about language phenomena that occur today in the Bali Aga community. Interview and documentation techniques in the form of recorded speech while doing research. This study uses a qualitative analysis technique is an analytical activity consisting of several activities, namely data comparison comparing one data with another data, verification, and data presentation.

In the method of data analysis the instruments used in this study are (a) diaries (b) interview guidelines, (c) cameras. This study uses the Sociolinguistic theory put forward by Wardaugh which states that language variation is a variation of speech between speakers in communication caused by geographical differences. Keraf (1984: 143) states that sociolinguistics studies language variations based on social patterns.

FINDING AND DISCUSSION

The researcher classified this Subordinative Relationship pattern as follows: (a) The relationship between language and culture related to the change in the language of Bali Aga due to cultural change. Language change can be seen from several aspects, namely (1) removal, (2) addition, (3) expansion, (4) narrowing and (5) exchange (Robert, S; 1992: 111-112).

The Relationship between Language and Culture Relating to Language Change Caused by Cultural Change

(1) removal, for example the results of research on some of the vocabularies that have been lost and found in the manuscript:

- *Nyalengsong 'belok'* turn
- *Melangun 'berenang'* swim
- *Ngilingin 'melihat'* look
- *Ngabunbun 'menguap'* evaporate
- *Nganas 'berbaring'* lay down
- *Genjeng 'penggorengan'* frying
- *Paleokan 'lambung'* stomach
- *Dungki 'tempat ikan'* fish place
- *Amer 'ramah'* friendly
- *Berama 'tidak saling tegur'* being not saying hello
- *Bab 'bohong'* lie
- *Ngurapa 'raba'* touch
- *Pangereb 'blakas'* big knife
- *Mabidak 'berlayar'* sailing
- *Klambine 'bajune'* clothes

Proceedings the 5th International Conferences on Cultural Studies, Udayana University
Towards the Development of Trans-Disciplinary Research Collaboration in the Era of Global Disruption
Thursday August 29th, 2019

(2) The addition is usually due to the emergence of new cultural concepts due to the influence of technology both in the field; agriculture, economy, social-culture, transportation and so on:
- *Montor 'motor'* motorcycle
- *Teraktor 'traktor t*ractor'

(3) Extension of meaning is related to vocabulary that is influenced by cultural change. Expansion of the meaning of words that say kinship is very high in intensity in Balinese:
- *cai* (formerly)   →   '*cai* means you (male) if the female *nyai*'
  (now)   →   to refer to male and female who are about the same age
                              or smaller than the speakers
- *nyama* (formerly)   →   family blood relationship
  (sekarang)   →   to refer to a community or group of *nyama bali, nyama
                              pasek, nyama arya*. Rarely use the word *semeton*.

(4) Narrowing of meaning is shifting the meaning of an element of language to be narrower / more limited than the previous meaning:
- *bajang* (formerly) →   'young men and women'
  (now)   →   'young woman'
- *guru* (formerly)   →   'respected older people'
  (now)   →   'biological parents'

(5) Exchange is the change of symbols / signs to refer to the same concept due to cultural change.
- *Dungki* is a term for place of fish, now called *ember*, *keranjang be*.
- *Saseet* is designation for a cloth to tie the waist, now called *selendang, senteng, kalung.*
- *Dang-dang* for cooking rice made from clay. Because it is easily damaged and difficult to find at the moment, now more people use *panci* for cooking, because it is durable and does not easily leak or break.

Relationships that declare language are cultural results. Direct relationship which states that language is the product of culture (Levi-Strauss, 1963). The language spoken or used by a group of people is a reflection or reflection of the entire culture of that society. In other words, language will only have meaning in the cultural setting that is its cover. In addition, English as the world standard language an intrinsic part of the global communications because English is the main language of international commerce and trade in the world where these sectors seem increasingly drive the culture and political (Anggayana, Nitiasih, Budasi, 2016). Culture and communication have a reciprocal relationship and cannot be separated. Culture is able to influence communication and vice versa communication also affects culture (Osin, Kusuma, & Suryawati 2019). To build good communication with tourists is not easy. Being a servant is required to have to master several foreign languages in order to be able to communicate and understand each other what is meant by the speaker with the recipient of the speech (Anggayana, Sari 2018).

CONCLUSION AND RECOMMENDATIONS

The relationship between language and culture related to language change due to cultural change can be seen from several aspects, namely (1) removal, (2) addition, (3) expansion, (4) narrowing and (5) exchange. Subordinative relationships reflect a one-sided quality of relationship, meaning that cultural dynamics influence the dynamics of language. This is evidenced by the relationship that states language is the result of culture when compared with the Balinese. This is one of them influenced by foreign tourists visiting Bali. Resulting in an outside culture into the area of the Bali speakers Community and influencing the balinese language. In this research, it is expected that the original culture of the Balinese people can be maintained without any cultural interference with foreign cultures. In addition, research is needed that can record the cultural journey in a certain time period. Tourist visits are very influential on the economy of a region but how to prevent cultural interference so that new cultures emerge as a result of the fusion of local culture and foreign culture.

Proceedings the 5th International Conferences on Cultural Studies, Udayana University
Towards the Development of Trans-Disciplinary Research Collaboration in the Era of Global Disruption
Thursday August 29th, 2019

REFERENCES

Anggayana, I. W. A., & Sari, N. L. K. J. P. (2018). Kemampuan Berbicara Bahasa Inggris Mahasiswa Akomodasi Perhotelan: sebuah Kajian Fonologi. Jurnal Manajemen Pelayanan Hotel, 1(1), 8-14.

Anggayana, I. W. A., Budasi, I. G., Lin, D. A., & Suarnajaya, I. W. (2014). Affixation of bugbug dialect: A Descriptive Study. Jurnal Pendidikan Bahasa Inggris undiksha, 1(1).

Anggayana, I. W. A., Nitiasih, D. P. K., Budasi, D. I. G., & APPLIN, M. E. D. (2016). Developing English For Specific Purposes Course Materials for Art Shop Attendants and Street Vendors. Jurnal Pendidikan Bahasa Inggris Indonesia, 4(1).

Anggayani, N. W., & Osin, R. F. (2018). Pengaruh Service Performance Terhadap Nilai Sekolah Kepuasan Dan Loyalitas Pelajar Pada Smk Pariwisata Triatma Jaya Tabanan. Jurnal Manajemen Pelayanan Hotel, 1(1), 28-35.

Chaer, Abdul dan Leonie Agustina. (1995). Sosiolinguistik Perkenalan Awal. Jakarta: Rineka Cipta.

Levi-Strauss, Claude. (1963). Structural Anthropology. New York: Basic Books.

Lindawati, N. P., Asriyani, R., & Anggayana, I. W. A. (2018). Kemampuan Menulis Karangan Dialog Melalui Model Pembelajaran Kooperatif Tipe Think-Pair-Share Pada Mahasiswa Jurusan Tata Hidangan Di Akademi Komunitas Manajemen Perhotelan Indonesia. Sintesa.

Lindawati, N. P., Asriyani, R., & Anggayana, I. W. A. (2019). Model Kooperatif Think-Pair-Share Dalam Meningkatkan Kemampuan Menulis Karangan Dialog Bahasa Inggris Mahasiswa Akademi Komunitas Manajemen Perhotelan Indonesia. Litera: Jurnal Litera Bahasa Dan Sastra, 4(1).

Osin, R. F., Kusuma, I. R. W., & Suryawati, D. A. (2019). Strategi Pengembangan Objek Wisata Kampung Tradisional Bena Kabupaten Ngada-Flores Nusa Tenggara Timur (NTT). Jurnal Ekonomi dan Pariwisata, 14(1).

Putra, H. S. A. (2012) Fenomenologi Agama: Pendekatan Fenomenologi untuk Memahami Agama, 20(November 2012), 271–304.

Robert dan Steven Taylor. (1992). Pengantar Metode Kualitatif. Surabaya: Usaha Nasional.

Royani, M. (2017). Bentuk-bentuk Geometris pada Pola Kerajinan Anyaman Sebagai Kearifan Lokal di Kabupaten Barito Kuala. Math Didactic. Jurnal Pendidikan Matematika Vol. 3 No 2, Mei – Agustus 2017.

Sibarani, Robert. (1992). Hakikat Bahasa. Bandung: Citra Aditya Bakti.

Sudarsana, I. K. (2017). Menumbuhkan Minat Belajar Bahasa Bali pada Kalangan Remaja. Prosiding pada Seminar Nasional Bahasa dan Budaya ISBN: 978-602-50777-0-8. Institut Hindu Dharma Negeri Denpasar.

Suradisastra, K. (2008). Strategi Pemberdayaan Kelembagaan Petani. Pusat Analisis Sosial Ekonomi dan Kebijakan Pertanian. Forum Penelitian Agro Ekonomi, Volume 26 No. 2, Desember 2008: 82-91.

Suryawati, D. A., & Osin, R. F. (2019). Analisis Menu untuk Menentukan Strategi Bauran Pemasaran pada Bunut Café di Hotel White Rose Legian Kuta. Jurnal Manajemen Pelayanan Hotel, 3(1), 29-35.

Wardhough. (1986). An Introduction to Sociolinguistics. New York: Basil Blackwell.