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NAVIGATING LINGUISTIC CHALLENGES: THE USE OF BALINESE TERMINOLOGIES BY TOURISM ACTORS IN RURAL VILLAGES

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Abstract

The massive growth of tourism villages in Bali is not echoed by the development of quality of the local community. One biggest challenge faced by local community in running the tourism was English competence. This research aimed at identifying the use of English in tourism villages and the challenges encountered by tourism actors in tourism villages in Bali. The research was qualitative research involving 19 informants. Data were obtained via written interviews and analysed qualitatively. The results revealed that English is used to do general communication, sell tickets, do upselling, explain the villages, do correspondence, and handle complaints. In the communication, the tourism actors encountered 2 categories of barriers which were cultural barrier & language barrier. The cultural barrier was represented by the difficulty in explaining Balinese local terminologies and the difficulty to understand tourists' utterances due to different accents. Meanwhile the language barrier was clearly seen by the limited English vocabulary that they mastered.

Keywords: English Competence, Tourism Villages, Communication Barriers, English for Tourism

1. INTRODUCTION

Bali's tourism sector offers a diverse range of destinations and attractions capable of attracting tourists to visit. The charm and potential of Bali's tourism are not solely concentrated in areas such as Nusa Dua, Kuta, Jimbaran, Canggu, or Sanur. Currently, rural tourism through tourism villages initiatives is being actively promoted by the government. According to the official website of the Bali Provincial Department (disparda.baliprov.go.id), there are currently 239 tourism villages in Bali. These tourism villages are distributed across eight regencies and one city in Bali.

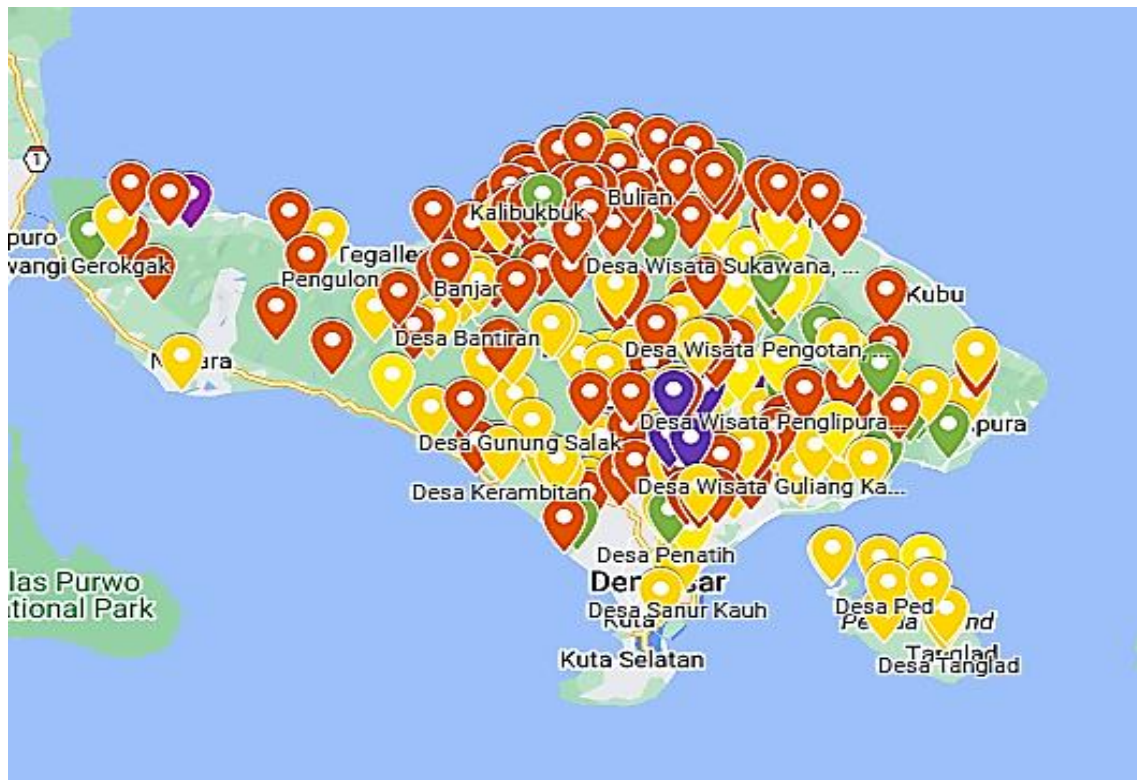


Figure 1. The Tourism Villages in Bali
Source: disparda.baliprov.go.id

The regency with the highest number of tourism villages is Buleleng Regency, which has 75 tourism villages, whereas Denpasar City has the lowest number, with six tourism villages. The distribution data of these tourism villages indicate four categories: independent, advanced, developing, and emerging. Red color denotes emerging tourism villages, yellow indicates developing tourism villages, green represents advanced tourism villages, and blue signifies independent tourism villages. Based on Figure 1, it is evident that emerging and developing tourism villages dominate the types of tourism villages in Bali. Emerging tourism villages are those that possess tourism potential; however, the awareness and skills of the local community remain low. Developing tourism villages are those that have been visited by tourists, yet the community's skills are still limited.

The map depicting the distribution of tourism villages in Bali also indicates that the awareness and skills of the local community in these villages need to be enhanced. One of the limitations faced by the communities in tourism villages is their limited ability to communicate with tourists, particularly in the English language. The communities are constrained in seeking information, explaining the profile and location of the village, limited in explaining customs and culture, and incapable of bridging communication between tourists and the local community (Rahadi et al., 2021).

The limitations experienced by local communities and tourism actors in village tourism sites also occurred in Bali. In Jasri Village Tourism, Karangasem, the productivity of village tourism development had not reached an optimal level due to limited English proficiency (Sudarsana, 2019). Similarly, Tenganan Kauh Village faced a comparable challenge, with uneven English skills among the youth involved in village tourism management (Kertiasih et al., 2021). In Penarungan Village Tourism, there was also an imbalance in English proficiency among tourism actors, with only a small number

of youths fluent and able to communicate in English (Warmadewi et al., 2023). Jatiluwih Village Tourism also encountered the same issue, as the tourism actors there had limited English language skills (Skolastika et al., 2023).

Further research provided a detailed explanation of the challenges with English language skills faced by tourism actors in Tista Village Tourism, noting that only a limited number of them were able to communicate in English. Low levels of English-speaking skills were attributed to a lack of vocabulary, as well as low confidence among the local community to use English (Damayanti, 2020). In addition, initial observations in several village tourism sites in Tabanan Regency revealed similar issues. For instance, in Bongan Village Tourism, which was categorized as an emerging village tourism site, there were challenges in using English to communicate with foreign tourists, which hampered village tourism development. Observations were also conducted in Riang Gede Village Tourism in Penebel District, Tabanan, where similar difficulties in English communication with foreign tourists were noted.

Furthermore, an analysis of TripAdvisor reviews was conducted to understand tourists' feedback on community-based destinations in Bali. One such review concerned Pura Kehen, located in Bali Regency. A tourist from Malaysia rated it two stars, mentioning that during their visit, no tour guide was available to explain the temple's history, making the experience dull. A similar review was provided by a tourist from the United Kingdom regarding Pura Puseh Batubulan, stating that the story and history of Pura Puseh Batubulan were difficult to understand as only a story sheet was provided. This issue was also observed in Bongan Village Tourism, where local residents conducted workshops on local products for foreign tourists but lacked the ability to explain the process effectively.

Additionally, an analysis was conducted on TripAdvisor to assess tourist reviews of community-based tourism destinations in Bali. One such review concerned Pura Kehen, located in Bali Regency. A tourist from Malaysia gave it a two-star rating, mentioning that during their visit, there was no tour guide available to explain the temple's history, resulting in a dull experience. Similarly, a tourist from the United Kingdom provided comparable feedback on Pura Puseh Batubulan, stating that the story and history of Pura Puseh Batubulan were difficult to understand, as only a story sheet was provided. A similar issue was observed in Bongan Village Tourism, where local residents organized workshops on local products for foreign tourists but lacked the ability to explain the processes effectively.

A research conducted by Ekasani et al. (2017) found out that in the tourism promotion media in Bangli regency used some Balinese terms to explain the destinations. Some terminologies were able to be translated, such as kulkul Balinese bell; banjar community group; pelinggih shrine; kain putih white fabrics; lontar old manuscript; purusa-male; pradana-female. However, some other terminologies could not be translated to English words as there were no specific words in English that can completely describe the meanings of Balinese terms. This issue might be faced by the tour guides in Bali in doing communication with the foreign tourists.

Based on these observations, this study was conducted to analyze the challenges faced by village tourism actors and tour guides in explaining tourism destinations, especially when describing elements of Balinese culture in English. This study aimed at (1) finding out the use of English by tourism actors in tourism villages in Bali when doing communication with tourists and (2) analyzing the challenges encountered by tourism actors in tourism villages in Bali in communication with tourists.

2. LITERATURE REVIEW

In communicating in English, tourism practitioners encounter various obstacles that hinder effective communication. According to Rani (2016), there are five common barriers to communication: attitudinal barrier, behavioral barrier, cultural barrier, language barrier, and environmental barrier.

- a. Attitudinal Barrier refers to challenges in communication that arise from the attitudes or perspectives individuals hold toward their interlocutors. These attitudes can be influenced by personal biases, preconceptions, or emotional states, all of which shape the way a speaker interacts with others. For instance, if a speaker views their conversation partner as less knowledgeable, they may unconsciously use simplified language or a condescending tone, which could lead to misunderstandings or discomfort in the communication process. Conversely, if the speaker perceives the interlocutor as intimidating or overly authoritative, they might hesitate, avoid direct communication, or fail to express their ideas effectively.
- b. Behavioral Barrier is closely linked to attitudes toward communication partners, but it specifically manifests through actions and behaviors that hinder effective interaction. This type of barrier arises when individuals rely on stereotypes or make generalized assumptions about their interlocutors based on factors such as nationality, ethnicity, gender, or profession. These assumptions may lead to biased or discriminatory behaviors, whether intentional or unintentional, which negatively impact the communication process. Behavioral barriers can also emerge from unconscious biases that affect non-verbal communication, such as body language, eye contact, or physical gestures. For instance, avoiding eye contact or maintaining a dismissive posture might unintentionally signal disrespect or disinterest, further obstructing effective dialogue.
- c. Cultural Barrier refers to communication obstacles that arise from differences in cultural norms, values, beliefs, and practices, which can create misunderstandings and hinder effective interaction. These barriers occur when individuals from different cultural backgrounds bring their own unique perspectives, assumptions, and communication styles into an exchange, leading to misinterpretations or conflicts. Language usage and cultural context also play a significant role in cultural barriers. The same words or phrases might carry different meanings across cultures, and idiomatic expressions or cultural references may not be understood universally. Moreover, variations in communication styles—such as being direct versus indirect or prioritizing individual versus collective perspectives—can lead to miscommunication.
- d. Language Barrier refers to communication difficulties that arise due to differences in language and varying levels of proficiency among individuals. These barriers are particularly evident in multilingual contexts, where speakers may lack a common language or have differing levels of fluency in the language being used. Such discrepancies can lead to misunderstandings, misinterpretations, and a breakdown of effective communication. Language barriers can also extend to non-verbal aspects of communication. For example, the use of tone, pacing, and intonation may differ across languages, potentially leading to confusion or unintended implications. Furthermore, the absence of cultural or contextual understanding of certain words or phrases may exacerbate the barrier.
- e. Environmental Barrier refers to external factors in the speaker's physical or social environment that disrupt effective communication. These barriers are not directly

related to the individuals involved in the interaction but arise from conditions or circumstances surrounding them, which can obstruct the transmission or reception of messages. Environmental barriers can also include social and contextual factors, such as interruptions during a conversation, overcrowded settings, or time constraints that limit the depth of interaction. For example, in a busy tourism setting, a tour guide may find it challenging to communicate effectively with tourists due to background noise, weather conditions, or time pressure.

This topic has become a compelling discussion point, considering the importance of English proficiency in supporting tourism operations. Ratminingsih, Suardana, dan Martin (2018) conducted a study on the English language skills of tour guides in Buleleng Regency. The study, titled *English for Tour Guide: A Need Analysis of a Contextual-Based Language Teaching*, aimed to analyze the needs of tour guides in communicating using English. The research involved 56 tour guides divided across two areas: 30 tour guides from the Ambengan region and 26 from Sambangan Village. Data for the study were collected using three instruments: observation sheets, interview guides, and questionnaires. The collected data were analyzed using a qualitative descriptive approach. The findings revealed that both areas share similar tourism potentials, such as waterfalls and rice field landscapes, resulting in comparable guiding content for the tour guides. Additionally, the analysis showed that 43.95% of the respondents could understand spoken English but were unable to communicate verbally in English. Meanwhile, 56.05% of the respondents demonstrated low English proficiency. Furthermore, the study found that 92.5% of the respondents did not have an educational background in English. These findings highlight the low level of English proficiency among tour guides in the tourism areas of Ambengan and Sambangan, Singaraja, Buleleng, emphasizing the need for targeted training programs to address these skill gaps. The research is providing a comparison on the data collected in this research to see the pattern of the use of English by tour guides.

Another study on English language proficiency, focusing on food and beverage vendors in tourism areas, was conducted by Widani (2019) under the title *Vendors' English Speaking Ability in Tourism Object in Bali: A Survey Study*. This research aimed to examine the English proficiency levels of food and beverage vendors at Berawa Beach, Bali, in communicating with foreign tourists. The study involved 25 respondents, all of whom were food and beverage vendors operating around Berawa Beach. Data were collected using various research instruments, including observation guides and questionnaires. The collected data were analyzed using a qualitative descriptive approach. The findings revealed that English was used by the vendors primarily for transactions and interactions with tourists, highlighting its dual function in communication as both transactional and interactional. The study assessed the respondents' English-speaking skills across four aspects: fluency, grammar, vocabulary, and pronunciation. The analysis showed that the respondents' fluency and grammar skills were relatively low compared to their vocabulary and pronunciation skills, which were categorized as moderate. These results suggest that while the vendors had a sufficient level of vocabulary and pronunciation for basic communication, their limited fluency and grammatical accuracy could pose challenges in more complex interactions. The study underscores the need for targeted training programs to enhance the English-speaking abilities of food and beverage vendors in tourism areas like Berawa Beach.

Research on the linguistic accommodation of tour guides underscores the critical role of communication in fostering intercultural understanding and enhancing service

quality in tourism. A study by Mayuni et al. (2023) explored how tour guides at Taman Beji Griya navigate linguistic challenges when introducing foreign tourists to key attractions, such as natural tourism and Hindu religious rituals like Malukat. The study highlights the complexity of explaining culturally nuanced Hindu concepts to international visitors from diverse cultural backgrounds. Employing qualitative methods, including interviews, observations, and interpretive data analysis, the study reveals three distinct linguistic accommodation strategies used by the guides: convergent, divergent, and non-overaccommodative. Convergent accommodation, characterized by alignment with the tourists' linguistic abilities, particularly in English, received positive responses, facilitating deeper understanding and enriching the tourist experience. Divergent accommodation, often arising with tourists who lacked proficiency in English, also yielded positive outcomes, as tourists demonstrated empathy for language barriers and independently created meaningful experiences. The findings emphasize the importance of continuous professional development for tour guides, advocating for enhanced recruitment processes and targeted training in both English and other foreign languages. Such initiatives aim to elevate service quality and improve cross-cultural communication, ensuring a memorable and informative experience for tourists.

This study is directly relevant to the exploration of Balinese terminologies in rural tourism, as it sheds light on how language mediates cultural knowledge and tourist experiences. The challenges faced by the guides at Taman Beji Griya parallel those encountered by tourism actors in rural villages who strive to explain culturally and linguistically intricate concepts using local terminologies. The convergent and divergent strategies identified can inform approaches for integrating Balinese-specific terms into intercultural communication while maintaining clarity and fostering deeper connections between tourists and Balinese culture. Furthermore, the study's recommendation for improved language training aligns with your focus on equipping tourism actors with the skills necessary to navigate linguistic and cultural complexities in rural tourism contexts.

3. RESEARCH METHODS

This study employed a qualitative research approach to investigate the use of English and the challenges encountered by tourism actors in tourism villages in Bali. A total of 19 informants participated in the study, comprising 9 tourism practitioners actively involved in managing tourism activities in these villages and 10 tour guides who frequently conducted trips to these areas. The sampling strategy was purposive, ensuring that participants were selected based on their direct involvement with foreign tourists and their experience in using English in rural tourism contexts. This sampling approach was designed to ensure the relevance, depth, and diversity of perspectives necessary to address the study's objectives effectively.

Data collection was carried out over a two-month period using a structured written interview method via Google Forms. This instrument was chosen for its flexibility in reaching geographically dispersed informants while allowing respondents sufficient time to provide detailed and reflective answers. The interview questions were designed to elicit comprehensive descriptions of the informants' experiences, focusing on the use of English and the obstacles they encountered in communicating effectively with tourists.

The data analysis followed a thematic analysis approach, which involved several structured stages.

- a. The researchers began by thoroughly reading and re-reading all the responses to develop a comprehensive understanding of the data. This step helped in identifying initial impressions and potential themes.
- b. Each response was segmented into meaningful units and coded manually using descriptive labels. For instance, codes such as “difficulty explaining cultural terms” or “lack of vocabulary” were assigned to relevant segments of text. Coding was conducted independently by two researchers to enhance inter-coder reliability, and discrepancies were discussed and resolved collaboratively.
- c. After coding, the codes were grouped into broader themes based on patterns and relationships observed in the data. Key themes included "language barriers in explaining Balinese terminologies," "tourist reactions to communication challenges," and "strategies used to overcome language gaps".
- d. The themes were refined by cross-checking them against the original data to ensure they were representative and comprehensive. This step ensured that the themes captured both explicit and implicit meanings in the responses, providing a nuanced understanding of the challenges faced by the informants.
- e. Finally, the themes were interpreted in the context of the study’s objectives, linking them to broader concepts such as intercultural communication and linguistic accommodation. This interpretation sought to provide actionable insights into how tourism actors navigate linguistic challenges while ensuring meaningful interactions with foreign tourists.

The use of thematic analysis allowed the researchers to distill complex qualitative data into structured insights, offering a robust and systematic understanding of the communication barriers and strategies employed in Bali's rural tourism villages.

4. FINDINGS AND DISCUSSION

The analysis of English usage by tourism practitioners and tour guides in tourism villages in Bali revealed that English was used for six primary purposes. The following outlines the key uses of English by these individuals in the context of tourism villages in Bali.

a. Doing General Communication with Tourists

Communicating with tourists in general was identified as the first category of English usage by tourism practitioners and tour guides in Bali's tourism villages. This represents the primary purpose of using English: facilitating smooth communication with tourists. The use of English for general communication with tourists can be broken down into three main activities: greeting and introducing oneself to tourists, assisting tourists in communicating with residents, and understanding the needs of guests.

The first activity associated with the use of English for general communication is greeting and introducing oneself to tourists. This is the initial interaction that takes place when meeting tourists, whether international or domestic. During this activity, respondents greeted tourists in English and introduced themselves using simple, commonly spoken English phrases. The expressions used were generally straightforward and frequently practiced, making it easier for respondents to communicate effectively.

Another key activity is understanding the needs of guests. In this activity, respondents offered assistance to tourists and asked questions to identify their

purposes and specific needs. This proactive approach helps establish a positive rapport and ensures that the guests' requirements are met.

Additionally, respondents often acted as interpreters or communication facilitators between tourists and local residents. In many tourism villages, local residents do not fully understand or speak English, making the role of tourism practitioners and tour guides crucial in bridging the communication gap. This was mentioned by one of the respondents that.

"Assist in translating when tourists want to ask something to the local villagers".

By serving as intermediaries, they ensured that tourists could engage with the local community while facilitating meaningful interactions. These activities highlight the essential role of English proficiency in enabling effective communication and enhancing the overall tourist experience in Bali's tourism villages.

b. Selling Tickets

Another use of English in Bali's tourism villages is for ticket sales, a category primarily handled by tourism practitioners in the villages. When selling tickets to tourists, these practitioners are required to explain the ticket prices and the activities included in the purchase. This process necessitates a good command of English to ensure clear communication and avoid misunderstandings between the tourism practitioners and the tourists. Effective explanations, delivered in accurate and simple English, help clarify what the ticket covers, such as access to specific attractions, guided tours, or additional services. Miscommunication in this context could lead to dissatisfaction or confusion, which may negatively impact the overall visitor experience. Thus, having competent English skills is crucial for tourism practitioners involved in ticket sales to maintain professionalism and enhance tourists' trust and satisfaction.

c. Doing Upselling

The third category of English usage in Bali's tourism villages is upselling, where tourism practitioners offer various additional tourism facilities to visitors. This category encompasses four main activities: offering tourist accommodations, bicycle rentals, supplementary products or services, and negotiating prices. One of the primary activities in this category is offering tourist accommodations, where practitioners and tour guides frequently promote local lodging options near the tourism village. Additionally, bicycle rentals are commonly offered, as cycling is a popular activity that enhances the overall tourism experience in many of Bali's tourism villages. One of the respondents mentioned that.

"Offer additional accommodations, enhance services, and ensure tourists feel more comfortable when communicating".

Beyond accommodations and rentals, practitioners also upsell supplementary products and services, including guided tours, spiritual purification rituals (*melukat*), spa treatments, local driver services, and other offerings tailored to enrich the tourist experience. When presenting these options, tourism practitioners and tour guides must provide clear explanations of the specifications and pricing, while also demonstrating persuasive communication skills to convince tourists to purchase these additional products or services.

A significant aspect of upselling involves price negotiation, as discussions about pricing often arise during these interactions. This highlights the critical need for developing and enhancing negotiation skills in English to effectively engage with tourists, ensuring successful upselling while maintaining customer satisfaction. The ability to communicate confidently and clearly during negotiations not only boosts sales but also builds trust and professionalism, key factors in fostering positive relationships with visitors.

d. Explaining the Village

The primary category of English usage by tourism practitioners and tour guides in Bali's tourism villages is explaining the tourism village, which is a crucial part of the tourists' experience in such destinations. This category encompasses four main activities: describing tourist attractions, explaining the social life of the local community, explaining local rituals and cultural practices, and narrating folklore or myths significant to the local community. Describing tourist attractions requires strong English proficiency to leave a positive impression on visitors. Tourism practitioners and guides provide detailed explanations of the unique features of the tourism village, ensuring that each attraction's distinctive qualities are clearly conveyed to enhance the tourists' appreciation of the site.

Another activity under this category is explaining the social life of the local community. This often involves the use of local terms that require more complex explanations to ensure that tourists fully understand. However, practitioners frequently face challenges in selecting appropriate vocabulary to convey the intended meaning effectively to tourists. Explaining local rituals and cultural practices is also an essential activity. This task can be challenging for tourism practitioners and guides, particularly when trying to translate local terms or concepts into English. Successfully conveying the meaning of rituals and cultural traditions requires both linguistic skill and cultural sensitivity to ensure tourists gain an accurate understanding. One respondent said that.

"Explain the local Balinese way of life, economic issues, and current events happening on both regional and national scales".

The final activity within this category is narrating myths or folklore. These stories are shared by practitioners and guides to create a warm and engaging atmosphere, adding excitement to the tourists' experience. However, the use of local terminology or cultural references that lack direct equivalents in English can pose significant challenges. Practitioners often need to provide detailed explanations to ensure that tourists can grasp the meaning and significance of the stories being told. Overall, explaining the tourism village in English demands not only linguistic proficiency but also the ability to bridge cultural gaps, particularly when dealing with local terminologies and culturally specific concepts. This highlights the importance of ongoing training and skill development for tourism practitioners and guides to enhance their effectiveness in delivering rich and meaningful experiences to international visitors.

e. Corresponding with Tourists

The fifth category of English usage by tourism practitioners and tour guides in Bali's tourism villages is corresponding with tourists. This correspondence

primarily involves responding to text messages via WhatsApp and handling phone calls with tourists. When engaging in telephone correspondence, strong listening and speaking skills are essential to ensure clear and effective communication. Practitioners must understand tourists' inquiries or concerns and provide appropriate responses promptly. On the other hand, text-based correspondence, such as through WhatsApp or email, requires proficiency in reading and writing. Practitioners need to compose clear, professional messages that convey the necessary information while maintaining a polite tone.

Additionally, English is utilized to analyze tourist reviews on platforms like TripAdvisor and Google. By reviewing feedback, practitioners can identify both positive aspects of the tourism village that resonate with visitors and negative points that may require improvement. This process helps practitioners understand tourists' perspectives and adapt their services to enhance visitor satisfaction. Overall, correspondence in English plays a critical role in maintaining effective communication with tourists before, during, and after their visit, thereby contributing to a seamless and positive tourism experience.

f. Handling Complaints

The final category of English usage by tourism practitioners and tour guides in Bali's tourism villages is handling tourist complaints, an inevitable aspect of the hospitality industry. This category involves three key communication activities: asking guests to explain their complaints or issues, offering apologies, and providing solutions. When addressing guest complaints, practitioners must use polite and professional English communication to ensure that the situation is handled delicately. Politeness is crucial to avoid escalating the issue and to mitigate tourists' dissatisfaction. Asking guests to explain their complaints or issues involves carefully listening and understanding the concerns raised by the tourists, ensuring they feel heard and valued. This requires strong listening skills and the ability to ask clarifying questions in English when necessary. Offering apologies is another critical step, where practitioners must express genuine regret for any inconvenience caused, using language that conveys sincerity and empathy. A well-delivered apology can significantly ease tensions and reassure the tourist that their concerns are being taken seriously.

Finally, providing solutions is essential to resolving the issue effectively. This requires clear and concise English communication to explain the steps that will be taken to address the problem. The ability to offer viable solutions promptly demonstrates professionalism and a commitment to ensuring a positive visitor experience. Handling complaints in English requires a combination of linguistic competence and interpersonal skills, emphasizing the need for ongoing training to equip tourism practitioners with the tools to manage challenging situations gracefully and effectively.

In the communication between tourism practitioners in Bali's tourism villages and tourists, several challenges were encountered. A total of 68.4% of respondents reported experiencing difficulties when communicating with foreign tourists, while 31.6% stated that they did not face any challenges in their interactions.

a. Difficulties in Understanding Tourists' Accents

The first challenge faced by tourism practitioners in Bali's tourism villages when communicating with foreign tourists in English is the difficulty in understanding

conversations due to the diverse accents used by tourists, which vary based on their countries and cultures. This issue was highlighted by Respondent 13, a tour guide who has led tourists in several villages such as Penglipuran and Batubulan. Respondent 13 stated, "Tourists' accents differ from the American accent, such as British and Australian." This variation in accents creates communication barriers for practitioners.

Similarly, Respondent 14, another tour guide in Bali, experienced a comparable issue, particularly when dealing with tourists who speak quickly. The respondent remarked.

"When tourists speak too fast, it becomes challenging to listen and understand what they mean or ask".

These challenges underline the importance of developing listening skills and familiarity with different English accents to improve communication effectiveness in tourism settings.

b. Difficulties in Explaining Balinese Terminologies

The second challenge faced by tourism practitioners in Bali's tourism villages is the difficulty in explaining Balinese local terms to tourists. In addition to terms, tourism practitioners also experience difficulties when explaining religious rituals and customs to tourists, as these explanations require more complex details. Respondent 11, a member of the Pokdarwis in a tourism village in Tabanan, stated.

"There are terms in Balinese that are difficult to translate into English."

This challenge was also mentioned by Respondent 16, who explained.

"Several times, explaining a culture in Bali has been difficult because tourists don't share the same cultural background as we do in Bali."

These statements from the respondents highlight that tourism practitioners in Bali's tourism villages struggle with explaining local Balinese terminology. Some of the difficult-to-explain terms include the names of religious rituals or ceremonies, explanations of Tri Hita Karana (a Balinese philosophy), the Balinese naming system, the structure and architecture of Balinese temples (pura), customary regulations, core values upheld by the local community, the *Subak* system (traditional rice farming cooperative), and local folklore. These complexities underline the need for tour guides and tourism practitioners to find ways to bridge cultural and linguistic gaps effectively, whether by simplifying concepts, offering analogies, or developing resources to help tourists understand the richness of Balinese culture and traditions.

c. Limitation of Vocabulary Mastery

Another challenge faced by tourism practitioners in Bali's tourism villages is the limited vocabulary in English, which hinders effective communication. Respondent 09, a member of the Pokdarwis in a tourism village in Tabanan, stated, "Vocabulary and the use of word patterns are lacking." This statement indicates that tourism practitioners encounter difficulties in mastering English vocabulary and struggle with forming sentences correctly. Respondent 13 expressed a similar concern, saying, "Lack of vocabulary makes communication less accurate." This aligns with the analysis of the respondents' English vocabulary proficiency, which revealed that several tourism practitioners still have very limited command of English

vocabulary. These challenges emphasize the need for targeted language training and resources that can help enhance the fluency and vocabulary of tourism practitioners, ensuring they are better equipped to provide accurate and effective communication to tourists.

The challenges identified in this study serve as the foundation for the development of an e-module. The e-module includes a Vocabulary Corner, which is designed to enhance the English vocabulary of tourism practitioners in Bali's tourism villages. In addition, the e-module is equipped with a section called Explaining Bali, present in each unit, which aims to assist tourism practitioners in explaining local Balinese terms and concepts to tourists. By incorporating these elements, the e-module seeks to address the communication barriers encountered by tourism practitioners, ultimately improving their ability to engage effectively with international visitors and provide accurate cultural and linguistic explanations. The Vocabulary Corner will focus on expanding the practitioners' vocabulary, while the "Explaining Bali" section will provide practical strategies for overcoming the challenges of conveying local terms and cultural nuances in English.

Based on the theory of communication barriers proposed by Rani (2016), there are only two communication barriers encountered by tourism actors in tourism villages in Bali. Those barriers are as follows.

- a. Cultural Barrier referring to communication obstacles that arise from differences in cultural norms, values, beliefs, and practices, which can create misunderstandings and hinder effective interaction. This category of communication barriers can be seen from the challenge to explain Balinese local terminologies to tourists coming to the villages since the tourist do not have similar culture in their home countries. Besides, the cultural barrier is seen by the difficulties of tourism actors in tourism villages in Bali in understanding tourists' utterances due to the different accents the tourists speak.
- b. Language barriers referring to communication difficulties that arise due to differences in language and varying levels of proficiency among individuals is clearly related to the limitation of English vocabulary the tourism actors have leading to the poor English communication.

The findings of this study shed light on the dual challenges of cultural barriers and language barriers encountered by tourism actors in Bali's rural villages. These challenges are critical in shaping the quality of communication between tourism stakeholders and international visitors, which, in turn, impacts the overall tourism experience. One of the key linguistic challenges faced by tourism stakeholders is the difficulty in translating Balinese local terminologies into English. Terms associated with Balinese rituals, traditional practices, or local customs often carry cultural meanings that lack direct English equivalents. For instance, the term "Malukat", a purification ritual, embodies both spiritual and cultural significance that is difficult to convey in a foreign language without losing its depth. This linguistic gap can lead to incomplete or oversimplified explanations, potentially depriving tourists of a meaningful understanding of Balinese culture.

Additionally, tourism actors reported challenges with tourists' accents, which frequently led to misunderstandings. This indicates a broader intercultural communication issue, where comprehension is affected not only by vocabulary limitations but also by phonological unfamiliarity. Such challenges emphasize the importance of training tourism actors in cross-cultural listening skills to better decode diverse speech patterns and accents.

The limited English vocabulary among tourism actors further exacerbates these issues. While English is predominantly used for tasks such as general communication, upselling, ticketing, and handling complaints, the inadequacy of vocabulary often restricts their ability to engage in nuanced discussions or resolve complex issues. For example, in handling complaints, tourism actors may struggle to express empathy or provide detailed explanations, which can lead to frustration for both parties.

These challenges also manifest as cultural misinterpretations, where tourists may misread or misjudge Balinese cultural practices due to inadequate explanations or preconceived notions. For instance, the communal nature of Balinese society, which is reflected in collective rituals and shared responsibilities, may seem unusual to individualistic-minded tourists. Tourism actors thus face the dual task of bridging linguistic gaps while simultaneously contextualizing cultural practices in ways that align with tourists' frames of reference.

The findings contribute to existing linguistic and tourism frameworks by highlighting the intersection of language use and cultural interpretation in rural tourism. They align with theories of linguistic accommodation and intercultural communication, which emphasize the adaptive strategies individuals use to bridge linguistic and cultural differences. However, this study extends these frameworks by illustrating the unique challenges posed by localized cultural terminologies, which are often absent from existing discussions. While linguistic accommodation theory primarily focuses on adjusting speech to enhance mutual understanding, this research highlights the need for a deeper focus on semantic equivalence and the translation of culturally specific terms. This gap in the literature could inspire further studies that explore the interplay between language, culture, and tourism in similar settings worldwide. Moreover, the findings suggest potential refinements to intercultural communication theory, particularly in the context of rural tourism. Unlike urban settings, rural tourism involves closer interactions between tourists and local communities, making cultural misinterpretations more pronounced. Future research could explore how intercultural communication strategies differ between rural and urban tourism actors, as well as the role of indigenous knowledge systems in shaping these strategies.

5. CONCLUSION

Based on the data analysis carried out in this research, English competence plays pivotal role in the communication done by the tourism actors in tourism villages in Bali and international tourists. English is utilized in the general communication between the tourism actors and tourists, selling tickets, doing upselling, explaining the villages, corresponding with tourists, and handling complaints. However, in the communication the tourism actors encountered some challenges which falls in to the cultural barrier and language barrier. Cultural barrier is represented in the difficulty faced by the tourism actors to explain Balinese local terminologies and hardly understand tourists' utterances due to the different accents. Meanwhile the language barrier is represented by the limited numbers of vocabulary that the tourism actors master. This research was only involving written interviews as the data collection method, the future research is highly suggested to do direct observation on the way tourism actors in tourism villages in Bali doing the communication.

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