How Multilingual Japanese Speakers Communicate with People in Bali

Sri Aju Indrowaty¹, Nurul Faizah², Eti Setiawati³ Ida Puji Lestari⁴, Dhea Yhustien⁵, Oktavia Hasna⁶
Universitas Brawijaya, Indonesia¹,³,⁴,⁵,⁶
Email: sriauijndrowaty@ub.ac.id

Abstract. The purpose of this study is to describe how multilingual Balinese Japanese speakers interact with Bali residents. In this instance, being multilingual means being able to communicate in English, Indonesian, and one's mother tongue, which in this case is Japanese. The method employed is a descriptive qualitative approach using listening, recording, and recording techniques used between Japanese conversations that are in the Japanese community of Bali. The participants of this study are two couples of mixed marriages of Balinese and Japanese who live in Bali and have children. Methods are code-switching, mingling, cooperative strategy, and nonlinguistic strategy which types of communication strategies are employed. The goal of this communication is to ensure that the conversation flows well and that the speaker realizes their objectives. This research is that in a society that is classified as multilingual, fluency and accuracy in conveying messages, or goals is something that must continue to be studied. This means that every language user when communicating verbally, not only conveys verbal messages but also needs to understand the function, context, topic, and situation

Keywords: Multilingual; Communication strategy; Balinese; Japanese
INTRODUCTION

Traditionally, interaction in communities depends on the level of understanding of linguistics and norms. Such common assumptions cannot be assumed in multilingualism communities, which are defined as social configurations when individuals from various societies, cultures, and linguistics around activities because communities have characteristics and complex. (Beckett & Kobayashi, 2020; Mortensen, 2017; Yadnya, 2020). Multilingualism community will influence the identity such as belief, language, habit, etc. Vygotsky (2012) stated multilingual identity contains 3E, 1) Experience; 2) Evaluation (Language beliefs, Language self-beliefs, and others’ beliefs); and 3) Emotion. It can influence a person’s beliefs, habits, attitudes, and values, depending on the community that occurs, and then affect the emotion. (Forbes et al., 2021).

It is one of the provinces with many stunning natural landmarks in Bali. One of the reasons that both domestic and international travelers choose Bali as a vacation destination is the abundance of tourist attractions. Interacting with many foreign visitors from various nations is difficult for tour guides and locals in Bali. Of course, it doesn’t just need to be Indonesian and Balinese. Speaking English and Japanese is crucial for communicating in reality.

Balinese is still spoken by certain young people. However, there has been a 6.7% shift in usage. (Sudrama, 2015). Balinese is still spoken among family members and those in the neighborhood, such as neighbors or relatives, despite the shift in the use of Indonesian as a mother tongue. However, the older generation continues to speak the Balinese language even though the number of Balinese users has decreased because of foreign languages in Bali (Suastra et al., 2021).

Balinese citizens are used to conversing in other languages regularly. Foreign languages help Balinese individuals determine their careers in addition to facilitating conversation with foreign tourists. (Sudrama, 2015). Tourists visiting Bali are also from Japan and Germany, and many Balinese people have begun studying other foreign languages. Some Balinese married other nations, such as Japan. It can influence their children's languages. A study done by Zuraida et al. (2020) showed that ten mixed marriages of Balinese and Japanese used different strategies to teach their children to speak Balinese and Japanese. One of the strategies is they speak their language when they communicate with their children. For instance, a Balinese father will speak the Balinese language with their children and a Japanese mother will speak Japanese with their children. So, their children will speak two languages every day.

Additionally, it is now acceptable for Balinese people to wed foreigners from backgrounds with distinct mother tongues. A generation of Balinese people will be impacted by this and gradually grow acclimated to speaking more than one or two languages on daily basis. Particularly if a foreign mother will influence how her children utilize the language in their surroundings. Not uncommon are Japanese people married to foreigners whose mother tongues are Japanese as well as foreigners whose mother tongues are English.

Some populations, notably the Japanese community in Bali, speak Indonesian, Balinese, and English in addition to Japanese and English. Multilingual Japanese
people live in Bali such as in Denpasar (Suarastra et al., 2021). Multilingual Japanese speakers in Bali not only in their mother tongue but also in Indonesian, English, other foreign languages, and their native tongue.

Rijal (Rijal et al., 2021) claims that there are many different language nuances used in communication in Bali, such as English spoken in a Malay dialect. due to sociocultural variations between speakers and speech partners, the employment of English with a Malay dialect as part of code mixing and switching.

Japanese has recently overtaken English as one of the most spoken languages in Bali (Berger, 2013). Some people pick up the Converse with visitors from Japan (Andriyani, 2020). Of course, there is code-switching or code-mixing when communicating. This occurs because Balinese speakers are unaware that it is improper to communicate in both Balinese and Japanese. Zuraida, Budiarsa, et al. (2020) indicated children of mixed marriages of Japanese and Balinese will use the language that is used in communities more than family, even though sometimes they usually do code-switching or mixing during communication.

When communicating directly with Japanese people, the phenomenon of code-switching and code-mixing frequently takes place. Additionally, it frequently occurs because multilingual people are proficient in at least one of the studied languages. Code-switching and code-mixing take place both when rushing or feeling sleepy and when relaxing. Code flipping and code-mixing occur in people who can speak more than one language, and they serve a purpose. To help speech partners understand what is being discussed, code-switching and code-mixing are used. Additionally, several factors, including the circumstance, one's educational background, or language proficiency, affect the choice of language that is used. Additionally, code-switching and mixing are used to properly communicate the subject being discussed because not all languages can always transmit the same meaning when translated into a particular language, and their functions will be different if they do (Kismawati et al., 2019; Mustikawati, 2016).

In addition to being interesting for non-multilingual people because it can be learned from this research how a person can master more than one language, things related to multilingual speakers are interesting to study because multilingual has not been studied much, let alone related to the island of Bali which uses various languages. The rationale for using a range of languages or multilingualism is equally fascinating. Numerous research on language have focused on Bali, such as Dewi et al. (Dewi et al., 2019) and Kusumarini, I. (Kusumarini, 2021), but many of them have not discussed multilingual usage there. As a result, this study intends to ascertain how multilingual Japanese speakers in Bali interact with the local community are follows: 1. How the multilingual speakers in Bali speak with people and 2. How the multilingual speakers use their languages and choose languages during activities daily in family and other conditions.

RESEARCH METHOD

Research design

The use of research data was collected from two couples of Japanese who were in Bali married Balinese and had children. We have chosen respondents who
apart from being married to Balinese people and also good friends of my friend. This study used a qualitative approach and descriptive research type. The qualitative approach is focused on the process of the phenomenon, exploring the phenomenon, and has characteristics such as natural settings, and researchers as key instruments, and the data will be collected using interviews, observation, and documentation (Creswell & Creswell, 2017). Data Gathering Methods In this study, fieldwork was used to acquire the data.

Research Procedure

The purpose of field research is to collect primary data using the following techniques and methods:

1. Preparing the sources for interviews, observation, and documentation.
2. Techniques for detecting code flipping and code-mixing, future researchers used this technology to record discussions in Japanese exchanges in Bali. The researcher will utilize a cellphone as a recording device (phone).
3. Hearing and listening to the Japanese people in Bali converse while also documenting the results of the conversation.
4. The Note-taking method involves the researcher taking notes while working with a data card.
5. Reducing the data and giving codes based on the research objectives.
6. Displaying the data.
7. Analyzing data and verification to conclude the finding results.

Data Collection

This data used interviews, observation, and documentation as data collection. The interviews were done at Mahaswaraswati University by making appointments and conversations with the informants directly using Indonesian and Japanese about their life using multilingual. The teachers of Mahaswaraswati University helped to communicate in Balinese to get in-depth information. Then, participatory observation was used in this study by listening and participating in their conversation. To check the validity of this study, the researchers conducted a focus group discussion.

Participants

The participants of this study are couples of mixed marriages of Balinese and Japanese who live in Bali and have children. This study focused on the Japanese who married Balinese and speak multilingual such as Japanese, Balinese, and Indonesian because most Indonesians have two languages as their native languages. The participants are two couples informants.

Data Analysis

Data collection, data reduction, data display, conclusion, and verification are the stages of the Milles and Huberman data analysis used in this work (Miles et al., 2014). Through the use of data triangulation techniques, the accuracy of the data collected was evaluated by interviews, observation, and documentation. The information is then examined, presented verbally, and narrated using descriptive.
RESULT AND DISCUSSION

Language Choice Strategies Used by Japanese People in Societies That Understand Their Language

a) Choosing Japanese as a Single Strategy of Communication

Data (1)

A(JP) : Yaniさん、ちょっと運転手さんに言ってくれない。

Yani san, chotto untenshu san ni itte kurenai.
(Yani, please convey this to the driver).

Y(IN) : はい、

Hai, (Yes)

A(JP) : まず、いちばに行って、その後Mahasaraswati大学に行こう。

Mazu ichiba ni itte, sono ato Mahasaraswati daigaku ni ikou.
(First of all go to the market, after that go to Mahasaraswati University)

Y(IN) : Pak Sopir kata ibu A(JP) kita ke pasar dulu, sesudah itu ke Universitas.
(Sir, Mrs. Asaid that we went to the market first, after that to the University)

Sopir : Haah? Kemana mbak..? kemana dulu?
(Haah! Where? Where to go first?)

Y(IN) : Ke Pasar dulu, sudah tahu kan jalannya?
(Go to the market first, do you already know the way?)

Sopir : Oh ke Pasar.....Mbak tadi bilang Chiba chiba gitu, ndak ngerti saya.
(Oh to the Market you said Chiba chiba earlier, I don't understand)

Y(IN) : Maaf, Pak. Nggak sadar bahasanya nyampur. Ha ha..ha...
(Sorry, sir. I didn't realize the language was mixed. Ha ha.. Ha.)

It is clear from data 1 above that when a person understands Japanese, the Japanese prefer to communicate in their native tongue. The driver didn't understand Japanese, but his friend who did was able to explain what it meant to him.

Data (2)

A(JP) : あしたサンドロさんとどこかへ遊びに行きましょうか。

Ashita Sandro san to doko ka asobi ni ikimashouka.
(Will tomorrow take a trip to a place with Sandro?)

B(IN) : 遊ぶのことか。いいですね。でも、あしたはちょっと。

Asobu no koto ka. Ii desune. Demo, ashita wa chotto.
(Take a walk, huh? It's nice. But, tomorrow I can't)

A(JP) : だめですか。

Dame desuka.
(you can't do it?)

B(IN) : ちょっと考えさせてくれませんか。

Chotto kangaesasete kuremasenka. (Please let me think for a while)

A(IN) : はい、はいわかりました。
Hai, hai wakarimashita.
(Yes, I understood)

As seen in data 2 above, when their conversation partners can speak in Japanese, Japanese individuals choose to communicate in Japanese. Even though they are in Bali, if their conversation partners can speak Japanese, they continue to do so.

b) Strategies of Communication Mixed Japanese and English

Data (3)

A(JP) : いっしょにランチしましょうか。
Isshoni RANCHI shimashou ka.
(Would you lunch together)

B(IN) : ちょっと、食べたばかりなので・・・
Chotto, tabeta bakari node...
(Sorry, I just ate)

A(IN) : 最後の日だから、いっしょにランチしたいんだけど、行きましょう。
Saigo no hi dakara, isshoni RANCHI shitaindakedo, ikimashouyo.
(But I want to have lunch together because it's the last day. Come on”)

C(JP2) : そうよ、Bさん。デザートだけでも・・・
Sou yo, B-san. DEZAATO dake demo...
(Yes, you are right. only dessert)

いっしょに行こう。
Isshoni ikou.
(Let’s go together)

It is clear from data 3 above that when a person understands Japanese, the Japanese prefer to speak in their native tongue. The pronunciation of several terms in English, such as lunch and sweets, should be Japanese. Although "lunch" does exist in Japanese, it is called (chuushoku). The presence of a specific aim of the speaker, such as prestige in a particular context, and cultural influences are some of the causes of the employment of two languages in a situation (Kismawati et al., 2019; Mustikawati, 2016).

Language Choice Strategies Used by Japanese People in a Society That Doesn't Understand the Language

a. Code Change

In Prathama (Sepditia Prathama & Cornelius Sembiring, 2013), Wardhaugh emphasizes that different languages are codes and that speakers can mix and match these codes as well as utilize them interchangeably. This code patch inserts multiple languages into a single sentence while producing a discourse. This is frequently true with multilingual individuals.
Data (4)

こんな awag やり方でいいの？
Konna awag na yarikata de ii no?
(Creating with an origin like this is that okay?)
*awag: done in no earnestly (in Balinese)

(Data 5)

あたし bisa baca 한글.
Atashi bisa baca hangeul
(I can read hangeul*)
*hangeul: Korean letters (in Korean)

b. Code Mixing

Code mixing is the practice of combining two or more languages without a specific need to do so. Additionally, speakers' habits or states of relaxation contribute to language mixing, which typically takes place in casual settings (P.W.J, 1992). In the dialogue below, a Japanese man and his friend are in a store.

Data (6)

A (JP): 日本語で何ですか。Selalu disebut bentuk kamus かう。
(Nihongo de nandesuka. It is always called the dictionary form かう.)
B(IN): Oo かう, artinya beli
(Oo. You already bought)
In this case, B explains to Si A that you mean to buy.

Data (7)

A (JP): 持ついく、持つ来る。Ini bawa semuanya pergi, bawa rauh. 持っていく、持ってくる、わかります?
(Motsu iku, motsu kuru. Ini bawa semuanya pergi, bawa rauh. Motte iku, motte kuru, wakarimasu?)
One day Japanese person asked for all his belongings to be taken to the driver, unknowingly using Japanese 持ついく / Motsu iku which means to take away and 持つ来る / motsu kuru bring to come, coupled with a mixture of Indonesian and Balinese which means rauh which means to come.

Data (8)

A(JP): わからないから、bingung ですかから、きょろきょろしました。
Wakaranai kara, bingung desukara, kyoro-kyoro shimaimashita. Karena bingung, di sini di mana.
(Wakaranai kara, confused desukara, kyoro-kyoro shimaimashita. Because it is confused, here is where)

Data 8 demonstrates how Japanese and Indonesian are mixed when spoken by the Japanese. Several sentences that will be more easily understood if provided in two languages at once are highlighted using language mixing (Mustikawati, 2016).

Based on the objectives that the speaker wants to accomplish with his speaking partner, the usage of mixed codes is chosen. Particularly if a speech partner shows during the conversation that they are unable to understand what the speaker is saying. Naturally, Japanese nationals who have lived in Indonesia, specifically in Bali, and who have studied Indonesian will speak the language so the other person does not encounter any problems. However, it happens frequently that Bali’s traditions and culture can have an impact on how mixed codes are used. Because there are so many foreign tourists in Bali, the mixed codes that are used serve several functions.

a) Code Switching

Code-switching refers to the transition from one language to another. Code-switching, as described by Nurlianiati (Nurlianiati, 2019), is referred to as a change in language usage, but it still modifies the context and takes place between languages and dialects of a single language.

Data (9)
そう、タバコを買ってきてください。Tolong cepat pulang, ya.
Sou, tabako wo katte kite kudasai. Tolong cepat pulang, ya.
(Sou, tabako wo katte kite kudasai. Please go home quickly)

Data (10)
帰ってください itu, dia disuruh pulang gitu.Katte kudasai itu, dia disuruh pulang gitu.
(Katte kudasai itu, he was told to go home)

Data (11)
ま、いろいろあるんですけど、kayaknya, sepertinya, rupanya.
Ma, iro-iro arun desukedo, kayaknya, sepertinya, rupanya.
(Ma, iro-iro arun desukedo, I think, it seems, apparently)

Data (12)
まだ出していません、belum menyerahkan.
Mada dashite imasen, belum menyerahkan. (Mada dashite imasen, yet to hand over)

Data (13)
たばこをやめるつもりです、punya maksud untuk berhenti merokok.
Tabako wo yameru tsumori desu, punya maksud untuk berhenti merokok.
Data (15)

(船の教え方, cara hitung perahu, kapal.
Fune no kazoekata, cara hitung perahu, kapal.
(Fune no kazoekata, how to count boats, boats)

Data (16)

(はい, 次はいらされた仕事, pekerjaan yang dipercayakan, pekerjaan yang diserahkan.
Hai, tsugi wa irasareta shigoto, pekerjaan yang dipercayakan, pekerjaan yang diserahkan.
(Hai, tsugi wa irasareta shigoto, entrusted work, surrendered work)

Data 10 to 16 show that Japanese and Indonesian are two languages that the Japanese speak in combination. The above data combines languages as a code transfer so that a listener who does not understand Japanese can understand what the Japanese person is saying right away.

Code-switching in the wrong language structure

The data we collected from respondents revealed information about the inappropriate use of code-switching in grammatical arrangement since the Japanese respondents lacked proficiency in Indonesian and did not pronounce words in a way that made their meaning clear. comparable to data 17 and 18 below,

Data (17)

(たぬきっていうのは日本では人を騙す動物, senang tipu orang, tanuki... tanuki wa bisa berubah bentuk, katanya. Senang tipu manusia.
Tanuki tte iu no wa nihon dewa hito wo damasu doubutsu, senang tipu orang, tanuki... tanuki wa bisa berubah bentuk, katanya. Senang tipu manusia.
(Tanuki tte iu no wa nihon dewa hito wo damasu doubutsu, happy to deceive people, tanuki... tanuki wa can be deformed, he said. It's good to deceive humans)

Data (18)

(これはぶいぶい, ぶいぶいっていうのは強い力をもって、進むと言う感じ, maju, ada tenaga yang keras, kuat.
Kore wa bui-bui, bui-bui tte iu no wa tsuyoi chikara wo motte, susumu to iu kanji, maju, ada tenaga yang keras, kuat.
(Kore wa bui-bui, bui-bui tte iu no wa tsuyoi chikara wo motte, susumu to iu kanji, Forward, there is a hard power, strong)

DISCUSSION

According to Cenoz's explanation (2013), a monolingual perspective on the language used by multilingual speakers can be used to assess a speaker's ability. If there is no evidence of bias in the language, his communication skills can be deemed to be good.
To deepen linguistic knowledge and prepare for the globalization era, this phenomenon led all nations to agree to teach foreign languages in formal and informal teaching and learning institutions. By not focusing on just one language, Romaine (2007) says that multilingualism will only be successful if its speakers can understand the language acquired collectively as conversation at data (1).

From conversation data (2) to (18) of multiple languages in Bali has led to a variety of methods that respondents make talks simple to comprehend, according to the findings of interviews with respondents. The speaker will continue to use Japanese even if he understands it. If the talk is about English, it will likely include Balinese, Japanese, and English as well as mixed-up forms of code and code transfer. There will also likely be inappropriate use of code transfer.

A study done by Zuraida et al. (2020) showed that ten mixed marriages of Balinese and Japanese used different strategies to teach their languages to their children such as speaking their languages to children, speaking mixed languages, and speaking the language that is mostly used in the community. Research by Beckett & Kobayashi (2020) indicated multilingual users usually encounter dilemmas to use first language and second languages. Research by Zuraida, Budiarsa, et al. (2020) proved strategies of parents to teach their languages depend on the community language if the children use the first language in a community more than the second language, they will be proficient in speaking the first language.

So in accordance with Rijal (Rijal et al., 2021) claims that there are many different language nuances used in communication in Bali, due to sociocultural variations between speakers and speech partners, it is also in accordance with linguistic theory that communication will be successful if speakers can convey the meaning to the speaker well (Nababan, 1993: 2) so that many methods are used so that communication is successful, such as some of the examples above.

CONCLUSION

According to the above description, it can be inferred that code switching and code mixing can happen in various communications carried out by Japanese people in Bali with different linguistic variations involving Japanese, English, Indonesian, and Balinese that aim to make the conversation easier for the interlocutor to understand as well as cooperative strategies to make it easy to gain the trust of the surrounding community with the use of Balinese in between conversations. This research implies that in a society that is classified as multilingual, fluency and accuracy in conveying messages, or goals is something that must continue to be studied. This means that every language user when communicating verbally, not only conveys verbal messages but also needs to understand the function, context, topic, and situation.

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