# Linguistic Accommodation of Tour Guides for Foreign Tourists at the Taman Beji Griya, Bali, Indonesia

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**Abstract.** This paper aims to examine the linguistic accommodation of tour guides for foreign tourists at the Taman Beji Griya. The main problem of this research is that every tour guide who is not a native speaker of a foreign language is obliged to provide information and understanding to foreign tourists about Taman Beji Griya whose main attractions are nature tourism and Hindu religious rituals, namely Malukat. Of course, it is not easy for tour guides to explain the concept of Hinduism related to the Malukat ritual to foreign tourists who have different cultural background. This emphasizes the importance of linguistic accommodation to build intercultural understanding and give tourists a deep impression to support service quality. Based on these problems, this study uses a qualitative method with an approach to linguistic accommodation and intercultural communication. Data collection is done by listening and recording, interviews, and observing the atmosphere that took place in communication between tour guides and foreign tourists. Data were analysed interpretively through the process of data reduction, data presentation, and verification. This study found that the linguistic accommodation of tour guides at Taman Beji Griya is convergent with English-speaking foreign tourists, divergent with tourists who cannot speak English well, and no over-accommodation. Convergent linguistic accommodation gives a positive response because every tourist gains valuable knowledge and experience during their activities. Divergent linguistic accommodation also gives rise to positive responses because tourists generally understand language barriers and try to build their own impressions and experiences about the objects and activities carried out. This study recommends improving the language skills of tour guides through the recruitment of professional tour guides who are able to speak English and other foreign languages, as well as continuing education and training.

**Keywords:** ecotourism, linguistic accommodation, tour guides, Taman Beji Griya

## Introduction

Bali is one of the leading tourist destinations in Indonesia which is visited by many world tourists. The travel magazine 'Travel+Leisure', positioned Bali as the third best island in the world (Travel+ Leisure, 2022). Tourism has also become the backbone of Bali's economy, both on a macro and micro scale. Therefore, when the Bali tourism industry was destroyed due to the COVID-19 pandemic, Bali became the area that experienced the worst economic contraction in Indonesia. Bali's

economic growth rate in the third quarter of 2020 was recorded at -12.32%. This negative growth can be seen from the transition in the first quarter of 2020 of -1.20% and plunging to -11.06% in the following quarter (Bank Indonesia, November 2020). This means that Bali has a strong dependence on tourism so that the development of Bali tourism remains the government's top priority.

However, unlike the main tourist attractions that rely on large numbers of foreign tourist arrivals, such as Kuta, Nusa Dua, Sanur, and Ubud, the development of ecotourism in Bali shows interesting facts during the pandemic. A number of ecotourism objects show a relatively stable number of visits, especially from domestic tourists and some foreigners who live in Bali. One of them is "Taman Beji Griya" which is located in Punggul Village, District of Abiansemal, Badung Regency. The study of Mayuni, et al. (2001) show that Taman Beji Griya integrates natural resources such as waterfalls, the "Kereb Langit" cave, and the Hindu ritual of Malukat – purification with holy water. Based on an interview with Ida Bagus Oka (the manager of Taman Beji Griya) on March 22, 2022, it is known that during the COVID-19 pandemic, the average visit to Taman Beji Griya reached 100 people per day and increased significantly on weekends. Since Bali tourism was reopened for foreign tourist visits from all over the country on February 4, 2022 along with the improvement in the pandemic situation, Taman Beji Griya has also been visited by more and more foreign tourists.

The data confirms that ecotourism has the potential to be developed in Bali as an alternative to mass tourism that has dominated so far. In this regard, Fennel (1999) states that ecotourism is a sustainable nature-based tourism with a focus on experience and education about nature, managed with a certain management system, has a low negative impact on the environment, is not consumptive, and is oriented towards local communities, both in terms of control and benefits of business activities. Taman Beji Griya qualifies as a potential ecotourism because its development does not change the previous socio-religious function, and even has a positive impact on the environment and added economic value for the surrounding community. Moreover, several foreign tourists who have visited the object stated that they got a deep impression and intend to visit it again when traveling back to Bali next time.

Nevertheless, the ecotourism development of Taman Beji Griya has several weaknesses because it is managed traditionally. One of them is the lack of tour guides at the object who have foreign language skills and have official certificates as tour guides (Mayuni, et al., 2021). When this research was conducted, there were six tour guides at Taman Beji Griya who had the ability to communicate in English, but none of them were able to communicate in a foreign language other than English. This poses an obstacle because not all foreign tourists visiting Taman Beji Griya can speak English well. On the other hand, the tour guides are often unable to serve English-speaking tourists when they exceed the number of tour guides available. Considering that most foreign tourists who visit Taman Beji Griya come alone or with their families, it is not possible to be guided all at once.

With the main attraction in the form of natural beauty and Malukat ritual procession, of course, tourists not only want visual enjoyment, but also inner experience by understanding the meaning and purpose of the actions taken. In this context, linguistic accommodation of tour guides at Taman Beji Griya plays an important role in building intercultural communication and understanding regarding objects and ritual processions as an integral part of services to tourists. Budeanu (2005) also emphasized that responsible tourism practices that include ecotourism in it must be carried out by

improving and maintaining service quality. Therefore, tour guides must be able to provide information about tourist objects comprehensively to tourists so that they gain valuable knowledge and experience after visiting them.

Giles, Coupland, and Coupland (1991) state that linguistic accommodation is a change in the linguistic behavior of a speaker in an effort to adapt to the language of others to build effective communication. Linguistic accommodation aims to achieve mutual understanding between the two speakers. In the context of tourism services at Taman Beji Griya, linguistic accommodation of tour guides is important to provide comprehensive information to tourists so that they are able to build a positive impression. This is certainly not easy because tour guides have to explain concepts related to the Malukat ritual to tourists who have different cultural backgrounds. Although it succeeded in directing tourists to go through the Malukat procession according to existing rules, but the valuable messages from the object may not all be conveyed, communication is not built properly. Based on the background of these problems, this study aims to examine the linguistic accommodation of tour guides in Taman Beji Griya as an effort to improve the quality of tour guide services.

### *Research Objective*

To explore the linguistic accommodation model of tour guides in communicating with foreign tourists at Taman Beji Griya.

To describe the response of foreign tourists to the linguistic accommodation of tour guides at Taman Beji Griya.

To formulate recommendations for improving the linguistic ability of tour guides at Taman Beji Griya in the context of developing service quality.

## Literature Review

### *Ecotourism and Tour Guides Services*

Around the 1980s, the concept of alternative tourism developed as a critique of the mass tourism paradigm. Mass tourism is considered to only prioritize profits and growth on a large scale so that it often causes exploitation of natural resources, environmental damage, marginalization of local culture, ignoring the interests of local communities, as well as various other deviant practices (Arida, 2017). In this regard, *The World Commissions for Environmental and Development* (WCED) formulated a sustainable tourism model in *Agenda 21* as follows.

"... meets the needs of present tourist and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support system" (Insula, 1995).

Chan and Fiffy (2021) citing the *Tourism Department of the City of the Cape Town* stated that sustainable tourism is widely associated with ecotourism, alternative tourism, green tourism, and community-based tourism; and considered an approach to sustainable tourism management. This

means that ecotourism is an important part of sustainable tourism that prioritizes ecological, social, cultural and religious balance, and is beneficial for the economic empowerment of local communities. Ceballos-Luscurain (IUCN, 1996) states that ecotourism as part of sustainable tourism prioritizes ecological responsibility, visits pristine areas to enjoy and appreciate natural beauty (including local culture) and promote conservation. In the other hand, Wood (2002) also defines ecotourism as a responsible tourism activity based primarily on nature tourism activities, by including some rural tourism activities and cultural tourism. Meanwhile, *The International Ecotourism Society* (*TIES*) (2012), defined ecotourism as a type of responsible travel to natural areas that conserves the environment and improves the well-being of local people.

On 3-5 September 2002, the Ministry of Environment of the Republic of Indonesia conducted an ecotourism training throughout Bali by formulating 9 ecotourism principles, namely: (1) have a concern, commitment and responsibility for the conservation of nature and cultural heritage; (2) provide interpretations that provide opportunities for tourists to enjoy nature and increase their love of nature; (3) Continually contribute to the local community and empower the local community; (4) responsible and respectful of the socio-cultural values and religious traditions of the local community; (5) Comply with applicable laws and regulations; (6) its development must be based on deliberation with the consent of the local community; (7) consistently provide satisfaction to consumers; (8) marketed and promoted honestly and accurately so that it meets expectations; and (9) a harmonious and balanced management system in accordance with the concept of *Tri Hita Karana* (*Parhyangan* – human harmony with God, *Pawongan* - human harmony with each other, and *Palemahan* – human harmony with nature and the environment) (Arida, 2017).

The nine principles above are then translated into 9 criteria for developing ecotourism in Bali. In the second principle that is provide interpretations, 3 criteria are formulated including (1) professional and licensed tour guides; (2) providing adequate supporting facilities related to ecotourism objects; and (3) involving local customary institutions (Arida, 2017). This criterion emphasizes the importance of the role of professional and licensed tour guides at the location of ecotourism objects to provide information services to tourists to enjoy and increase their love of nature and culture in these ecotourism objects. In this regard, Yamada (2004) states that ecotourism may well be attained through tour guiding with the use of interpretation. Interpretation is an approach to communicating a message and typically takes place at protected areas where natural and cultural resources are predominant (Ham, 1992). This is where the important role of tour guides to provide meaningful information to tourists.

## *Linguistic Accommodation and Intercultural Communication*

In sociology, the term 'accommodation' refers to two meanings, namely referring to a situation and referring to a process. Accommodation as a condition refers to the occurrence of balance (social equilibrium) in the interaction between individuals or groups of humans in relation to social norms and social values that apply in society. While accommodation as a process is an active action taken by individuals for different interests in an effort to minimize conflict (Soyomukti, 2010). This confirms that accommodation is related to the efforts of individuals or social groups to accept each other's interests for the sake of social balance, while avoiding conflict. In the context of linguistics, accommodation is a process in which conversational participants adjust their accent, diction, or other

aspects of language according to the speaking style of the other person who is their interlocutor. Linguistic accommodation is also called speech accommodation or communication accommodation (Dhanawaty, 2013).

Linguistic accommodation has an important role in intercultural communication to create mutual understanding and reduce misunderstandings, while avoiding conflicts between individuals or between groups. Linguistic accommodation is needed because language is one of the forms of community cultural identity (Rahardi, 2010). Language is a system of symbols formed by a number of components that are patterned and can be ruled out (Chaer, 2004). Differences in cultural perceptions and different symbol systems in the language of each community require ways of adapting in intercultural communication. Intercultural communication is communication that occurs when members of one culture give messages to members of another culture (Samovar, *et.al.*, 2010). Liliweri (2007) asserts that intercultural communication requires each actor to acquire, maintain and develop shared cognitive aspects. One must know the existence of their culture and the cultural background of others to achieve mutual understanding in intercultural communication. This knowledge can be obtained from information about other people's cultures. Continuous social experience can affect a person's attitudes and behavior. In this context, linguistic accommodation has a significant role in intercultural communication.

Giles, et al (in West & Turner, 2007) establish a general observation that communicators often imitate each other's behavior in communicating. He called it convergence, separation or divergence, and over-accommodation. Adjustments are found in almost all communication behaviors, including speed, loudness, vocabulary, grammar, voice, gestures, and other features (Littlejohn, 2009). Based on this theory, the model of linguistic accommodation of tour guides in Taman Beji Griya can be revealed from the three aspects, as follows.

*Convergence* is a strategy in which individuals adapt to each other in their communication behavior. Individuals will adapt to the speed of speech, pauses, smiles, eye gaze, and other verbal and nonverbal behaviors. When people converge, they base their perceptions on the speech or behavior of others. With regard to the perception of other people's communication, convergence is also based on attraction (interest) so that when communicators are attracted to each other they tend to converge.

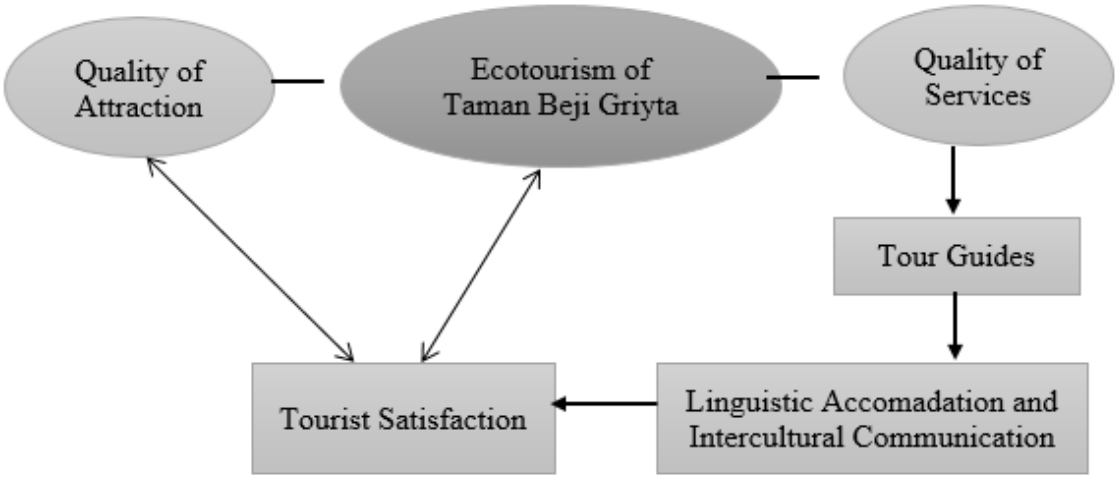
*Divergence* or the separation that speakers sometimes accentuate the verbal and nonverbal differences between them. This strategy came to be known as divergence. In contrast to convergence, in divergence there is no attempt to show similarities between communicators. Divergence is a way for members of different cultural communities to maintain their social identity. Communicators diverge related to power or different roles in the conversation. Divergences often occur in conversations where there are quite sharp differences in roles.

*Over-accommodation,* is a label given to speakers who are considered too excessive. This term is given to people who, although acting with good intentions, are considered demeaning (Zuengler, in West & Turner, 2007). Over-accommodation can take three forms, namely (1) *sensory over-accomodation,* that is when a speaker excessively wants to adapt the interlocutor who is considered to have limitations in certain respects; (2) *dependency over-accomodation* occurs when a speaker consciously or not, puts the interlocutor in a lower role, so that the interlocutor seems to depend on the speaker;

and (3) *intergroup over-accomodation* is a type in which speakers and interlocutors fail to approach each other.

### *Theoretical Construct*

Based on the relationship between the concepts above, it can be formulated that ecotourism that prioritizes the convenience of tourists to enjoy nature and learn about social, cultural and religious life requires professional tour guides as part of the quality of service. Linguistic accommodation of tour guides plays an important role in realizing effective and meaningful communication so that intercultural understanding is achieved with foreign tourists. With the main attractions of Taman Beji Griya in the form of natural beauty and Malukat rituals, the information provided by tour guides can give a deep impression to tourists so that it will show the sustainability of ecotourism in the future. Theoretically, this relationship can be constructed in the following scheme.




## Methods

This research applies a qualitative method with linguistic accommodation and intercultural communication approach. Denzin and Lincoln (2009) stated that qualitative studies prioritize process and meaning, rather than generalizing facts, so that the research focus, approach, paradigm, and theoretical basis determine its validity. The primary data sources of this research are tour guides and foreign tourists who communicate during their tour at Taman Beji Griya. While the secondary data are documents and literature related to the theme of this research as a supporter in the process of data analysis.

Data were collected through three techniques, namely (1) hearing-recording; (2) interviews; and (3) observation, as follows.

The technique of hearing-recording conversations between tour guides and foreign tourists during tourism activities at Taman Beji Griya, whether tourists communicate in English or not.

Previously, researchers asked for permission from tour guides and tourists to follow their journey during their activities at Taman Beji Griya. Once allowed, the researchers heard and recorded their conversation, then transcribed into written data for further analysis.

The interview technique was conducted with 10 (ten) informants with details of 1 manager of Taman Beji Griya; 6 useful tour guides to take tourists during their tour in Taman Beji Griya; and 3 foreign tourists. Interviews were conducted according to the interview guidelines and were developed during the interview.

Observation techniques are carried out by observing directly the situation and atmosphere of communication that is built between tour guides and tourists, such as gestures, facial expressions, and behavior.

This study applies a qualitative-interpretive data analysis technique was carried out continuously throughout the study (Bogdan and Biklen, 1982; Moleong, 1993). In its application, the data analysis technique is carried out by following the qualitative data analysis procedure through three stages as proposed by Miles and Huberman (1992), namely data reduction, data display, and verification. Data reduction is an activity of selecting, focusing, simplifying, classifying data, quoting information from interviews that have subjective meaning, and reflecting on the problem being studied. The interpretation and presentation of data is carried out by compiling narrative texts to show regularity, explanations, data intertwining, and causal pathways related to the linguistic accommodation of tour guides at Taman Beji Griya. Meanwhile, verification is done by summarizing the data findings in the field study. This third stage takes place cyclically so that additional attendance in the field is needed when the analysed data has not been able to answer the questions that have been found.

# Findings and Discussion

## *Tour Guide Linguistic Accommodation Model*

The model of linguistic accommodation of tour guides at Taman Beji Griya for foreign tourists can be revealed by analysing two examples of conversations heard and recorded during field studies involving tour guides with English-speaking and non-English-speaking tourists. Although there were variations in conversation between tour guides and different tourists, the communication patterns used were relatively similar because of the six tour guides tasked with guiding foreign tourists at Taman Beji Griya, all of them were only able to communicate in English.

Case 1:

| | | |
|---|---|---|
| Guide | : | "Hello Madam" |
| Tourist | : | "Hello" |
| Guide | : | "I am very happy that Madam has visited Taman Beji Griya. I hope you will be happy to be here" |

Tourist : (smile)

Guide : "Thank you, Madam. My name is Wayan. I will accompany Madam to do the purification ritual here. We call it *Malukat.* But first, may I know your name and where are you from?"

Tourist : "Of course. I'm Jane from Australia"

Guide : "Thank you, Mrs. Jane. Nice to meet you. Have you been here before?"

Tourist : "Not yet, this is my first time here."

Guide : "Okay. I apologize to you. I inform you that this place is not managed by the government, but individually. So, we hope you can contribute 200 thousand rupiah. That includes entrance tickets, clothes, changing rooms, offerings, coffee or tea. After you finish washing, we will provide towels for you".

Tourist : "No problem. I will pay for it. I don't think it's too expensive."

Guide : "Thank you, Mrs. Jane. Previously I informed you that there are four stages of purification here, it may not be the same as in other places".

Tourist : "Oh, Okay"

Guide : "Alright, then I will accompany you there."

1st location (Pura Taman Beji)

Guide : "Excuse me Madam. The first stage, place offerings in front of the temple, then sit back and relax and start praying. This is the place to apply for permission to do purification. Madam can ask for whatever you want to achieve in the future. When praying, pray like Balinese people. I will give you an example" (starts giving an example by covering both hands and placing flowers on both fingertips)".

Tourist : (Start praying as exemplified)

Guide : "Now, we will go to the next purification place which is on the cliff. We call it the Kereb Langit cave. There Mrs. Jane will perform the purification twice".

Tourist : "Okay, Come on" (smile).

2nd location (Kereb Langit Cave)

Guide : "Madam, here are two springs. Start from the spring on the right. The trick is to pat the water three times on the crown of the head, three times on the nape of the neck, three times washing your face, and drinking seven times. Do the same for the second spring. Before that, Madam can pray for healing from illness, success in business and work, or any other problem that Madam is facing"

Tourist : (Shrugging and doing purification following the guide's instructions).

Guide : "Madam, now we will go to the waterfall"

3rd location (Taman Beji Griya Waterfall)

Guide : "In this waterfall, you can enjoy the splash of the waterfall and start praying. Shout as loud as you can to let go of all the burdens on Madam's mind and feel deep peace. Once satisfied, you can leave the waterfall, and go to the pool." (While pointing to the pond to the left of the waterfall).

Tourist : (Start entering the waterfall, then scream as loud as you can. After a while, exit the waterfall and meditate on the rock beside the pond. Then, she entered the pond).

4th location (Panglukatan Bedawang Nala)

Guide : "Madam, perform the purification in the water that comes out of the mouth of the turtle statue. We call it *Badawang Nala.* Pat the water eleven times on the crown of the head, three times on the nape of the neck, gargle three times, and drinking seven times".

Tourist : (Carry out activities such as tour guide instructions to completion)

Guide : "Mrs. Jane has done all the purification rituals at Taman Beji Griya. Now, pray in front of the statue of *Ratu Niang Sakti* to say thank you and ask that all of Madam's prayers are fulfilled. Then, drink the holy water given by our officers. Drink 3 times and take the holy rice we call *bija* and put it on your forehead, like them" (pointing out some people who have performed rituals in that place). After that, go to the Linga Yoni statue, and prostrate there by touching your forehead three times."

Tourist : (Do as instructed)

Back to the changing room

Guide : So, thank you very much for you come here to take a purification. I hope you good experience and I hope you can feel the energy here and then from here you will be fresh again. Now you can take time maybe to take photo, relaxation, and then if you would like to finish and then we going up and then you can take a coffee or tea at our coffee shop and then enjoy your coffee or tea.

Tourist : "Thank you Wayan. I'm very happy to be able to follow all the ritual processions and I think it's very fun. I saw many sacred buildings and statues there with different names. I don't know what that means."

Guide : "Of course, Madam. In our belief, there is only one God but is called by many names according to His function. Every sacred statue or building we call the *palinggih,* it is a place to worship God in each of his functions. Like Goddess

Lakshmi, is a manifestation of God who provides prosperity, such as success in business. *Linga Yoni* is a symbol of Lord Shiva and Goddess Parvati as the giver of happiness and purity, and much more. *Ratu Niang Sakti* is the main deity worshiped here and her function is to eliminate all impurities and various obstacles of life".

Tourist : "Thank you so much Wayan. I can understand it a little."

Guide : "You are welcome. I hope you can visit here again someday."

Case 2:

Guide : "Hello Miss"

Tourist : "Hello"

Guide : "I am very happy that Miss has visited Taman Beji Griya. I hope you will be happy to be here"

Tourist : (smile)

Guide : "Thank you. Introduce my name is Komang. I will guide Miss to perform the purification ritual here. But first May I know what is your name and where are you from?"

Tourist : "Anna. I'm from Russia"

Guide : "Oh, sorry. Do you speak English?"

Tourist : "Little, I only speak Russian"

Guide : "Oh sorry, I can't speak Russian too. So, I can't explain much to you. But no problem, I will be guiding you to perform purification ritual here. But for all services you have to pay 200 thousand rupiah".

Tourist : "Okay" (shrugged and started walking following the tour guide)

1st location (Pura Taman Beji)

Guide : "Please pray here, like them" (pointed at several people who were praying in front of the *Palinggih*).

Tourist : (Look at the people around her and start doing prayers like them).

2nd (Kereb Langit Cave)

Guide : "Do it like this" (give an example of the *Malukat* method in the Cave of Kereb Langit)

Tourist : (Following the example from the tour guide)

Guide : "Now let's go to the waterfall".

3rd location (Taman Beji Griya Waterfall)

Guide : "Do it like them" (while pointing at some people who are *Malukat* at the waterfall).

Tourist : (Looked for a moment, then started to enter the waterfall and shouted loudly. After a few minutes, go back upstairs and sit on the rock to meditate, then enter the pool).

4th location (Panglukatan Badawang Nala)

Guide : "Now here, do like them" (while pointing at some people who are *Malukat* at the poll).

Tourist : (Following the tour guide's instruction to completion)

Guide : "This is the last stage. See and do like them" (while pointing at some people who are praying in front of *Palinggih Ratu Niang Sakti* and *Lingga Yoni*).

Tourist : (Following the tour guide's instruction to completion)

Back to the changing room

Guide : "Thank you, Miss Anna. Now we're back. Please take a shower and enjoy coffee or tea at the coffee shop"

Tourist : "Thanks, Komang" (smile).

The first case demonstrates a convergent linguistic accommodation model, in which tour guides and tourists engage in effective communication with English. Six tour guides who are fluent in English are generally able to guide every tourist to tour Taman Beji Griya and provide meaningful information about the object. The communication patterns that take place between tour guides and tourists in English are found as follows: (1) greeting; (2) self-introduction; (3) knowing the language used by tourists; (4) information on contributions to be paid by tourists; (5) guide the activities of tourist in each place; (6) answer tourists' questions; (7) explore the impression of tourists; and (7) closing conversation.

Meanwhile, the second case shows a divergent linguistic accommodation model for non-English speaking tourists. Both engage in ineffective interaction and communication due to language limitations. However, tourists try to understand the information conveyed by the tour guide through examples of real actions given or other tourists who carry out activities in each place. Thus, tourists are still able to carry out tourism activities at Taman Beji Griya in accordance with the applicable order. The sharp differences in language encourage tour guides to apply the divergence model and provide freedom for tourist activities to find out for themselves the meaning of everything that is done during the purification process at Taman Beji Griya.

According to West & Turner (2007), linguistic accommodation is influenced by the number of individuals involved, the situation, and the cultural background. The similarities and differences in language will determine the communication model that is carried out so that everyone involved in communication will always try to find each other. Tour guides who are able to understand conversations in English tend to use convergence strategies to build effective interpersonal communication. It has been defined as a strategy whereby individuals adapt their communicative behaviors in terms of a wide range of linguistic (e.g., speech rate, accents), paralinguistic (e.g., pauses, utterance length), and nonverbal features (e.g., smiling, gazing) in such a way as to become more similar to their interlocutor's behavior (Giles & Ogay, 2007). On the other hand, tour guides who do not understand conversations in foreign languages other than English tend to choose the divergence model by prioritizing gestures and examples of behavior that tourists must follow. Over-accommodation was not found because it was considered to be able to disturb the comfort of tourists.

### *Tourist Response*

Tourist responses to the linguistic accommodation of tour guides in Taman Beji Griya were explored by interviewing tourists who had completed tourism activities with tour guide services. Interviews were directed to capture tourists' responses on the following four aspects: (1) tour guide performance, including physical, attitude, behavior, and knowledge; (2) tour guide linguistic skills; (3) convenience during communication; dan (4) impressions obtained after doing activities. The responses of tourists who communicate in English can be explored based on these four aspects because they communicate actively with tour guides. On the other hand, the response of tourists who do not communicate in English is explored in the fourth aspect because they do not communicate actively with the tour guide.

Tourist responses to the performance of tour guides at Taman Beji Griya tend to be positive. most of them like the appearance of tour guides who always use Balinese traditional clothes while serving tourists. The attitude of the tour guide was responded positively because it was considered polite in speaking and behaving. The response to the behavior is also positive, because the tour guide is willing to help tourists, such as bringing ritual tools and taking photos. The knowledge of the tour guide is also considered quite good because it is able to explain each object, as well as the meaning and purpose of the activities carried out during the purification at Taman Beji Griya.

Tourist responses to the linguistic skills of tour guides are relatively positive because they can understand what is being conveyed. Nevertheless, the skills in using grammar are deemed necessary to be improved because they are often not in accordance with the rules in English. The pronunciation of some words is also often wrong so that the meaning is ambiguous and different. However, tourists generally understand that such mistakes are normal because tour guides are not native English speakers.

The response to comfort during communication tends to be positive because the tour guides are not overactive which actually makes tourists uncomfortable. The tour guides only explain the procedure, purpose, and meaning of the activities carried out at each location, and answer any questions asked by tourists. The ability of tour guides in responding to communication in moderation is also considered capable of building intimacy. Another positive assessment is that the tour guides give tourists the freedom to do activities outside the applicable guidelines, such as meditating for a

relatively long time. The tour guides never ask tourists to finish activities in a hurry and they will wait until tourists are completely satisfied enjoying the object.

Responses in the form of impressions during activities at Taman Beji Griya are positive. Both tourists who received English speaking tour guide services or not, almost all of them said they were happy to visit Taman Beji Griya. Jane (a tourist from Australia) shared her experiences and feelings at length which in principle stated that she really enjoyed the place and gained a lot of experience so that she would like to revisit it the next time she has the opportunity to visit Bali. Meanwhile, when she asked Anna (a tourist from Russia) "Are you happy to be here?", she answered briefly, "Yes, I'm very happy".

The four responses indicate that the linguistic accommodation of tour guides in Taman Beji Griya which is convergent in English communication gets a positive response from tourists. Meanwhile, although the tour guides make divergences in their communication with non-English speaking tourists, the tourists also tend to give a positive response because they understand the limitations of language so they try to build their own experiences with the activities carried out at Taman Beji Griya.

# Conclusions

This study concludes that tour guides at Taman Beji Griya have an important role in conveying information about objects and activities that tourists must do. Convergence strategy is used by tour guides in communicating with English-speaking tourists, on the contrary, divergence strategy is used in communication with tourists who do not speak English actively. No over-accommodation was found in the ongoing communication between the tour guide and tourists. Both convergent and divergent linguistic accommodations all tend to get a positive response from tourists. For tourists who speak English, tour guides can provide more meaningful knowledge and experiences to tourists about religious tourism activities in Taman Beji Griya. On the other hand, tourists who do not communicate in English seek to build their own impressions, and experiences through interpretation after doing activities guided by a tour guide.

Based on these conclusions, two important things are recommended in order to improve the quality of tour guide services at Taman Beji Griya. First, it is important for the management of Taman Beji Griya to recruit professional tour guides who master international languages other than English, especially French, Russian, Japanese, and Chinese. This recommendation is based on the large number of tourists from these countries who visit Taman Beji Griya and they cannot communicate fluently in English. Second, continuous education and training efforts are needed to improve the linguistic skills of the tour guides at Taman Beji Griya. Thus, tour guide services to foreign tourists can increased in order to improvement and development of the object in the future.

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