

Interpretation of Tourist Attraction in Japanese Language at Penglipuran Village, Bali

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ABSTRACT

The research attempts to find out: (1) Personal interpretation in Japanese language by guide at penglipuran village (2) Non-personal interpretation in Japanese language by guide at penglipuran village. Interview, documentation and observation were used to meet the purpose of this study integrates with descriptive method. The finding indicates that tour guide who interpretate visitor especially while using Japanese language at Penglipuran village has show very well performance when giving information to the tourist in doing preparation before do guiding such guide flag, uniform, licience, until transferring visitor out of village. A lot of attention at Penglipuran village has been paid for Non-Personal interpretation. Signs and pathway are concerned has meet the appropriate placement, design and clear themes. Tour guide using TORE (Thematic, Organized, Relevant, Enjoyable) method when giving information to the visitors. Guide also use gesture and body language when having problem in interpreting in Japanese language in order to keep communication among the visitors. The using of nonpersonal interpretation media at Penglipuran village are well prepared this can be seen at design, color and them of media, along the information board also written in Japanese language.

KEYWORDS: Japanese, Visitors, Personal Interpretation, Nonpersonal Interpretation.

INTRODUCTION

There are several types of cultural tourism, including religious tourism, educational tourism, historical tourism, city tourism, traditional tourism, and art tourism. One type of cultural tourism activity is village tourism. Indonesia have a lot of beautiful tourist villages to visit, the

traditional village of Penglipuran is one of the tourist villages that deserves to be visited.

Penglipuran Traditional Village, is one of the tourism objects that physically has a strong concern for the environment, or people-based ecotourism. This traditional village is located in Bangli Regency, with an area of approximately 112 ha, with territorial boundaries: Kubu Traditional Village in the east, south of Gunaksa Traditional Village, and west of Tukad Sang-sang, while in the north the Kayang Traditional Village. Penglipuran Traditional Village is located at an altitude of 700 meters above sea level, located on the Kintamani tourist route, 5 KM from Bangli City center, and 45 KM from Denpasar City.

Giving information from tour guides and interpreters in the Penglipuran traditional village area needs more attention so that tourists are able to understand well information related to activities and customs that apply in this Penglipuran village, especially in Japanese. WinotoY., & NuariniG. (2021) mention that information Dissemination or providing information on a regular basis, well-organized and well-conceived, will provide a strong image in the minds of visitors so that they not only tell their friends in their home country but also invite them to visit again

Based on the description stated, this study was compiled with the aim of knowing the personal and non-personal interpretation techniques used by tour guides and interpreters in the Penglipuran traditional village in conveying information or messages as well as knowledge

to visitors, particularly related to performance and interpretation techniques as well as the role of the interpreter. Interpretation media used by tour guides and interpretation media found in the traditional village of Penglipuran in handling tourist visits which have increased every year, especially Japanese tourists

LITERATURE REVIEW

A tour guide is an important component in both a tour and a tourist attraction. A tour guide located in a tourist attraction or can be called a site guide is one of the intermediary media whose job is to provide information/messages/knowledge about a certain place or site to tourists or visitors who come to the attraction. Pastorelli (2003) stated that a tour guide is someone who can take advantage of moments and opportunities, they are spontaneous, humorous, and have insight and knowledge, so through this they also make a tour about the insights they have. A guide has in-depth knowledge, but the knowledge given is tailored to their audience.

According to Pastorelli a tour guide role are:

1. Information provider (sumber/penyedia informasi).
2. Social facilitator (fasilitator sosial).
3. Cultural host (tuan rumah budaya).
4. Motivator of appropriate conservation values (motivator dari nilai konservasi yang tepat).
5. Interpreter of the natural and cultural environment (pemandu/interpreter alam, maupun budaya)
6. People mover (pemandu/pembimbing pengunjung atau wisatawan).

Above statement about guide role, Pastorelli (2003) also stated that being a guide must meet the criteria below, atleast:

1. Communication, namely listening, negotiation, solutions to each problem, and interpretation.
2. Group leadership and management.
3. Creative and strategic thinking.
4. Research, planning, design, implementation and evaluation.
5. Handling accidents and emergencies, namely first aid and ability in health and safety procedures.
6. Navigation. Improvisation and flexibility

In simple terms, interpretation is often directed at the language of speech or signs translated (Gile, 2018). Sarira (2019) stated that language not merely tool to understand

the words but also to read through the body, manners, conform the customs, human behave which is the same time appreciate society. According to Pöchhacker (2004) the terms Interpretation and Interpreting respectively refer to the conditions and processes that exist and are being produced in everyday life and the products derived from these processes, Interpretation describes a specific form of translational activity, which, historically, is more older than the invention of writing, therefore older than written translation. Whether Interpretation is simply a speech-to-speech translation or a text-to-speech translation is highly debatable; this issue will be raised later in this chapter, when we deal with interpretive models. In other words, tourism interpretation is a service to visitors who come to parks, forests, protected areas, and other similar recreational areas.

Moreover, interpretation is not just providing information, but as a mechanism to generate and give meaning to bind people with the places or sites they visit so as to create feelings and empathy about the site, even knowing things that happened in the past. (Ward & Wilkinson, 2006).

The interpretation of tourism generally involves three related parties. Namely: visitors, objects of interpretation, and media of interpretation. Interpretation media is not the main thing in interpreting activities. The main players in interpretation are the visitor and the object of interpretation. Interpretation media functions if visitors are less or unable to communicate with the object of interpretation. As long as visitors are able to communicate with the object of interpretation, the role of interpretation can be ignored, however, studying independently and this is very difficult especially for general visitors. In locations that have vulnerabilities, the interpretation media, including the interpreter, cannot be ignored. The interpreter, which is a form of tourism interpretation media, is tasked with serving visitors by providing the right information in the right way in order to create an easy, fun, satisfying, and inspiring relationship.

The purpose of visitors coming to tourist attractions in addition to relaxing and seeking inspiration, some visitors also aim to study culture, and human history and prehistory. Interpretation is the link of communication between visitors and existing historical and cultural resources.

Muntasib (2004) interpretation is a branch of science that studies art in providing an explanation of an area (flora, fauna, geological processes and so on) as well as the history and culture of the community to visitors who come

to the area, so that it can inspire the mind to know, realize and attract visitors to participate, maintain and learn more. Veverka (2011) also adds that interpretation is driven by the object of attraction itself and the visitor who focuses on the process of achieving a specific goal, and also provides a recreational learning experience process.

Visitors will find it easier to understand if they are met directly with the object of attraction of interpretation so that visitors gain direct experience with sight, hearing, feeling, smelling, and touching.

The ways to interpret it are:

Interpretation Technique

Sam H. Ham (1992) explain the commonly used interpretation techniques or models, both for personal interpretation and non-personal interpretation, which is called EROT, Enjoyable, Relevant, Organized, and Thematic (Wearing et al, 2008). enjoyable, an interpretation must be fun so that people are motivated and interested to be involved in the interpretation, relevant, where an interpretation must relate the story to the concept and the site. Organized, a good interpretation is orderly or systematic. In this case, an interpretation must have a clear structure to guide visitors in a program. Thematic, make the best impression on visitors and keep them in mind, even after their visit is over

1. Aim of Interpretation

Tourist interpretation is held to share the beauty. Reveal the meaning behind the beauty of the object of attraction, inspire visitors. Recreation while learning and enriching knowledge and experience. The purposes of interpretation are: Assisting visitors in developing an appreciation and understanding of the tourist attraction of interpretation in an area or destination, so that visitors get satisfaction and experience as well as other knowledge of the area or destination they visit.

2. Tourist Interpretation Object

Fandeli (2002) Tourism interpretation objects are everything that is in the tourist area/destination that is used as an object in the implementation of tourism interpretation. Conditions and advantages of tourist attraction objects as the main foundation in tourism development. Tourist interpretation helps to transform all natural objects into more varied tourist attractions.

3. Tourist Interpretation Method

Personal Interpretation (Direct)

a delivery of the interpretation program carried out directly by the interpreter to visitors. The interpretation officer is called an interpreter. Personal interpretation also involves a form of interaction between the interpreter/guide and the visitor.

Therefore, personal interpretation can be a powerful and effective medium and influence the perception and behavior of visitors. Logan (2005) defined that while doing interpretation technique, a guide must meet special requirement to do the interpretation they are organized, develop structure and thematic, personal delivery skills, use props, dan drama.

Non-Personal Interpretation (indirect)

Delivering of an interpretation program which in its delivery uses a medium other than humans or interpreters. Muntasib (2004) states that tourism interpretation media is a method, method, recording, or equipment that can convey a message of interpretation to the public. Veverka (2011) stated if designing programs, media, services and so on must use the right colors, costume designs and so on to convey a good message

According to Muntasib (2008), there are two forms of interpretation media they are:

1. Soft(indirect)media, soft media of interpretation such tourism organization, human resources include tour guide, and government policy.

2. Hard shape interpretation media.

- a. Interpretation pathway
- b. Sign Board
- c. Direction board
- d. Pamphlet, Booklet,
- e. Information Center

METHOD

Miles dan Huberman (1992: 16) Qualitative research is data that appears in the form of words obtained from taking observation data, interviews, document observations, or processed recording tapes, but qualitative analysis still uses words arranged into expanded text.

This study uses a descriptive method with a focus on personal and non-personal interpretation in Japanese in the traditional village of Penglipuran Bali. Therefore, the data collection method was carried out by participatory observation where researchers visited the traditional village of Penglipuran Bali and then collected data in the form of interviews, audio data and visual data related to personal and non-personal interpretations in Japanese.

In this study, the researchers used 3 data collection techniques, including the observations used in this paper, namely non-participant observation, where the things that were carried out in conducting the research were making a list or listing of observations that would be used to assess the application of personal interpretation by tour guides in the village. Bali Penglipuran. Researchers conducted interviews with guides/interpreters regarding the planning and preparations carried out before carrying out interpretation activities for visitors or tourists.

Interviews also involve in collecting data with Penglipuran village natives regarding the interpretation media available in Penglipuran Village, Bali.

Interviews used in this writing are interviews conducted to obtain information or data by way of direct question and answer between interviewers and resource persons, as well as tourists as service users of tour guides.

The documentation used in this paper includes photos of scouting activities by tour guides at the tourist attraction of Penglipuran village, and interpretation media found in Penglipuran Bali village.

This study uses descriptive analysis as a method in formulating research themes, namely personal and non-personal interpretations in Japanese in the traditional village of Penglipuran Bali.

Personal Interpretation in Japanese Language at Penglipuran Village

Personal Interpretation refer to guide who conduct tour to visitor such demonstrating, storytelling, guide imaginary, etc. In this case, tour guides have a role in providing information and a good impression to tourists visiting Penglipuran village.

The tour guide is the first person visitors meet in the interpretation program in Penglipuran village. Tour guides have important responsibilities and duties in providing information and a good impression in carrying out the

interpretation program in Penglipuran village. Foreign tourists who visit Penglipuran village need guidance and direction to get something they want

a. Preparation before Guide

Before guiding the tourist attraction, the tour guide makes preparations to provide good and smooth service when interpreting or guiding. Preparation is an important part that must be done by a tour guide before the interpretation program or trip begins. By making preparations before the scouting program, the tour guide can carry out their duties properly. As stated by Mrs. Desak Putu as one of the Japanese-speaking tour guides in Bali.

Based on the interview, the tour guide made various preparations. Such as preparing props such as loudspeakers, flags and so on. After preparing the props, it is important for the tour guide to know the origin of the visiting tourists. The tour guide records the information of tourists who will participate in the scouting program. The most important thing for a tour guide is to master information about the objects to be passed during scouting and the tourist attractions to be visited.

b. Tour Guide Criteria

Desak Putu stated that to become a tour guide, you need basic skill to make tourists satisfied with the services provided and can understand the information provided:

Based on the results of the interviews, it can be seen that the criteria or requirements to become a tour guide is education. Then the ability to speak foreign languages, having foreign language skills is very important and becomes one of the important requirements for tour guides because tour guides will meet foreigners with international tourists. The foreign language that must be mastered by tour guides is English. As well as other languages that will be helpful if the tour guide masters these languages, namely Japanese and other languages. In addition, a guide license is a mandatory requirement or criteria for a tour guide. Before being able to officially do scouting, the tour guide must do or take part in training first, after completing the training the tour guide will get a license and can do scouting with official and legal permission

c. Uniform/ Grooming (Self Appearance) and Skill delivering information

Self appearance are one most important thing to consider. As Desak Putu describe generally guide uniform in bali. The appearance of a tour guide is very important and can

affect the level of satisfaction of tourists in providing services. Therefore, the Groming or Uniform tour guides have been regulated by the Indonesian Tour Guides Association as described in the code of ethics of the Indonesian Tour Guides Association. The tour guide uses simple language and conveys information clearly so that it is easily understood by tourists. If serving a group tour, the tour guide tries to always be in front of the group and stops at every turn to wait for tourists who are still behind

d. Skill of Tour Guide in Penglipuran

To be a good tour guide, a tour guide must have good skills so that tourists are satisfied with their services. According to interviewee the skill which need most are:

communication skills, self-control skills, and the ability to convey information to tourists. In addition, to be able to give a good impression and convey good information to tourists, tour guides must have the skills to manage body language, gestures, eye contact, voice volume, intonation, vocabulary, and good listening skills in order to produce a good response to tourists. In addition, the thing or ability that a tour guide must have is the ability or skill to build relationships with tourists and other people

A tour guide in Bali not only knows information about Penglipuran village, but must know information such as general information and other tourist attractions in Bali, this is because Bali has a number of mountain beach attractions and very diverse cultures, a tour guide in Bali will be very It is difficult if you only know 1 or 2 types of tourist objects. In addition, tour guides must also know information about travel routes, transportation schedules, hotels and so on. So being a tour guide must have complex knowledge.

Providing information by tour guides about a tourist attraction is the most important thing. Tourists visit a tourist attraction not only for a walk or to take pictures, but tourists also need education or need to know information about the tourist attraction they visit. One of the added values in this interpretation process is that tourists are expected to gain new knowledge in tourist attractions

e. Proses of delivering information by guide at Penglipuran Village, Bali

The process of delivering information by a tour guide is one of the important processes in interpreting. This flow of information delivery makes it easier for tour guides to

provide information and make the interpretation program more systematic

the process of delivering information in Japanese by a tour guide starting from processing the village concept and its description in Japanese including history, philosophy and comparison with Japanese culture, then escorting guests through the east entrance and then being directed to the toilet first then the ticket booth, after that tourists are then sent to the take a photo at the Penataran Temple and then go down to the middle and down until the corals blend.

f. Guide Spot in delivering information

Tour guides usually explain the sacred place in the north, namely the Bale Agung temple and explain the prohibitions.

Not all temples can be visited by everyone to worship except the main temple, namely Pura Besakih. Therefore, Balinese Hindus have temples that they worship and visit each. This temple is distinguished by their respective families, the Penglipuran Traditional Village is no exception. There are 3 obligations of worship that must be followed by the residents of the Penglipuran Traditional Village

The land cultivation of Penglipuran Village is strongly influenced by Tri Mandala. According to the Tri mandala concept, land is divided into 3 zones according to its sacred value. The zone will then be placed according to the spiritual orientation named "Kaja-Kelod". The most sacred thing will be placed towards Mount Agung (the holiest place in Bali) and vice versa the most unholy thing will be placed towards the sea.

- 1) Utama mandala/Jeroan adalah he holiest and most northerly place. This place contains a place of worship of gods called "Pura". The Puseh Desa Temple is used to worship Lord Brahma (the creator god) and the Bale Agung Temple to worship Lord Vishnu (the preserver god).
- 2) Madya mandala/Jaba Tengah adalah zone for humans. Here the Penglipuran Village community will live together with their families in a building unit called the "yard"
- 3) Nista mandala/Jaba Luar located in the southernmost and is the zone that is considered the most impure. Therefore, this zone contains the Pasetran Prajapati Temple (village graveyard, Graveyard Temple and

Dalem Temple or the place of worship of Lord Shiva, the god of demolish)

g. Giving an introduction to visitor about daily activity in Penglipuran

Various ways are used by tour guides in interpreting or providing information about Penglipuran village, According to the informan that bahwa In conducting an introduction to Penglipuran village, both general and general information, the tour guide must show the object described and show and explain directly to the intended object such as explaining the story of the tri mandala concept, the guide invites visitors to the village map.

In the village of Penglipuran Bali, there is a temple which is only visited by villagers, just like Balinese people in general, only the Besakih temple which can be visited by everyone to worship. In Penglipuran village, there are three temples that can only be visited by village residents, namely:

Temple is a temple to worship Lord Brahma as the creator of the entire universe. The temple is located in the center of the village, next to Puseh Temple. Furthermore, the Puseh temple is to worship Lord Vishnu as the support for all life. This temple is located in the most sacred place in Penglipuran Traditional Village, and is the first temple built in this village. Then the Dalem temple or temple to worship Lord Shiva as the god of melting. Therefore this temple is located at the bottom of the village, facing the sea. This is intended to make it easier for the souls of the villagers who have died to return to their place.

h. Enjoyable

So that tourists are motivated and directly involved in interpretation, the tour guide explains information related to the philosophy of the temple, such as when at the Penataran Temple, the tour guide explains the philosophy about the temple and the existing statue reliefs. The tour guide also imagines the conditions around the temple so that tourists are more interested. The tour guide also gives free time to enjoy the object and take selfies. If there is a vocabulary that the guide forgets in Japanese, the guide makes gestures or gestures to imagine the equivalent in Japanese.

i. Relevant

It was explained that to provide relevant information between the site and the story, the tour guide took tourists directly to the site to be explained, such as when they were at the Penataran Temple, they immediately told about the

Penataran Temple, not about the bamboo forest or Puseh Temple. Tour guides also provide illustrations that match the information or stories described. One of the commonly used parables is to give an illustration or story about a coalescing coral, which explains a cause-and-effect relationship.

j. Organized

Guidance should be systematic and orderly in order to make it easier for guides to provide information, The tour guide conducts a structured guide based on the interpretation path that has been provided in the Penglipuran village, starting from the north entrance, towards the Plataran and Pura Bale Agung. To carry out regular and systematic scouting, the tour guide must make a scouting flow. And tour guides must be able to master the paths and routes in the Penglipuran village area, whether through the north entrance or the east entrance.

NO	Aspect	Yes/No
1.	Guide give welcoming greet	Yes
2.	Guide do the introduction very well	Yes
3.	Guide greet visitors in the begining	Yes
4.	Guide delivering information using language that visitors understand	Yes
5.	Giving information clear and sistemate	Yes

Tabel 1 Guidance Structures

In the organized part at tabel 1 tour guides give a good welcome to tourists, this can increase a good impression on tourists and strengthen the friendly relationship between tourists and tour guides so as to create a more relaxed scouting atmosphere, then the tour guide introduces themselves to tourists, this can establish communication and strengthen good relations. both between tour guides and tourists so as to create an atmosphere and intimacy between tour guides and tourists. In carrying out the interpretation program, the tour guide makes use of the guide lines that are already available, from the main gate to the temple area. In the interpretation program carried out, the tour guide. Providing structured information, namely by sharing guiding information such as the introduction, content, and end of the guide. This can make it easier for tourists to receive information so that it can lead to good feedback from tourists.

k. Thematic

Giving a good impression to tourists is one of the main

goals of an interpretation program, tour guides provide information about stories directly to temples or invite tourists to do activities usually carried out by villagers.

For example, when I am at their residents' homes, I invite them to weave or dance, sometimes I also invite them to make loloh cemcem, so they will always remember.

NO	ASPECT	YES/NO
1.	The guide takes you around the village area with regular paths / directions	Yes
2.	The guiding topics given by the guides are well structured (has a beginning, middle, end).	Yes
3.	The information provided by the guide is interesting	Yes
4.	Using parable during scouting process by giving example of natives daily activity	Yes

Tabel 2 Scouting Theme

The table above shows the invitation of tourists to go around the village area and carry out activities carried out by residents and provide information in the form of historical stories and village philosophy.

Non-Personal Interpretation Penglipuran Village

a. Interpretation media at Penglipuran Village



Figure 1. Interpretation Path

The interpretation path is the path used by tourists when visiting a tourist place. At the tourist attraction of

Penglipuran there is a main route in the middle of the village. This village path is made of stone paving with a width of about 4 meters

This interpretation path is used by tour guides to provide information systematically because the path connects Parahayagan, Pawohan and Paleamahan. This path is used to guide tourists, especially when handling group or group guests.

b. Region Map



Figure 2, Site Map

The map of the area consists of a map of the village situation, a map of the route of visit and a map showing the location of tourists. The map depicts village tourism areas such as banjar and parahayangan as well as coral blends.

The map of the route of the visit describes the path and position of the village and where visitors are located who can enter from the north door or parahayangan or east door or pawongan even from the south door or palemahan.

c. Direction Board



Figure 3 Direction Board

Directional signs are a non-personal interpretation used by visitors to find out a certain direction that visitors can go. The signposts make it easier for tour guides to guide in a structured and organized manner. The directional signage is used by the tour guide to guide in accordance with the directions indicated by the interpretation media so that the scouting can be more organized and structured.

In Penglipuran village, there are two main types of signposts at the entrance to the east door of the village. The signpost is equipped with a scanner that can be accessed directly on the information that is already available on the internet site penglipuran.com

d. Residence Board/Site Name



Figure 4 Residence Board/Site Board

The signboard is one of the non-personal interpretations used by visitors to understand what information is in the place.

In the village there are two types of signage, namely a nameplate containing place information and a nameplate that contains the number of residents of the sex and the name of the head of his family.

e. Warning Board



Figure 5 Warning Board

The signboard is a form of non-personal interpretation that contains a warning to visitors to be careful.

In Penglipuran village, there are three signs that explain the situation at that place, two of which explain the prohibition of entering a place in the Penglipuran village. Meanwhile, one sign explains the ethics that visitors must understand when entering the village.

On the Penglipuran tourist village sign board in the north there is a sign board containing the rules regarding the custom of entering the Penglipuran village.

The signboard contains an appeal for visitors to dress modestly, and visitors who are menstruating are not allowed to enter the temple and always maintain cleanliness.

f. Information Center



Figure 6 Information Center

The information center is a place consisting of several rooms such as a show room, audio-visual room, lobby room, and so on. The information center serves as a means of important information about the object of a tourist attraction.

At the Penglipuran village information center, there are information media in the form of pamphlets and information in the form of village history on computer devices.



Figure 7 Information Center

In this information center there is also a screen containing videos related to the activities of the visitors to the Penglipuran village.

g. Pamphlet



Figure 8 Pamphlet

Pamphlets are paper leaflets with the aim of providing complete information to tourists which usually contains about a topic in Penglipuran Village, the existing pamphlets only contain information on homestay tour packages and tour packages as well as activities carried out while participating in the homestay and the package price per night..

DISCUSSION.

1. Personal Interpretation by Guide at Penglipuran Village Bali

a. Criteria

The criteria to become a tour guide are mandatory requirements that must be possessed by a tour guide before carrying out their duties. Based on the interview results of the interviewees regarding the criteria to become a tour guide, they are good enough, to become a tour guide, the guide in Penglipuran village must also master a foreign language at least English, in this case the resource person masters English and Japanese, the tour guide must also know information about the world tourism and the most important thing is that the tour guide must have a license, all tour guides who work in Bali and Penglipuran village have an official license from the Bali Tour Guide Association .

Yoeti (2013) stated that the requirement to become tour guide are:

- 1) Physical Appearance: Appearance in this case has a wide meaning, the appearance in question is not just clothes, but the overall appearance that appears from the breadth of a tour guide. Tour guides must look their best because the tour guide is the first officer in contact with tourists. The tour guide must be physically fit.
- 2) Personality: Three factors that influence personality are heredity, environment and association, and time or maturity. These three elements are interrelated in the process of forming a personality form.
- 3) Foreign Language Ability: Having the ability to speak a foreign language is one of the important requirements for a tour guide because tour guides will often meet tourists who come from abroad.
- 4) Have a license: The tour guide profession is a profession that requires prior training. After completing the training properly, the tour guide will get a license

b. Grooming/ Self Appearance

In carrying out their duties as tour guides, tour guides have a dress code when conducting scouting or interpretation programs. Tour guides use uniforms or uniforms when guiding, these uniforms have been arranged and determined by the Indonesian tour guide association which is then majib followed by all tour guides. At the time of scouting, the tour guide uses a uniform with the HPI logo, uses a nametag, ID card or identification.

Grooming or self-appearance of a good tour guide has been regulated in the code of ethics of the Indonesian tour guides association:

resource persons regarding uniforms or grooming, have been very good, tour guides have several uniforms that are used during scouting which are arranged from Monday to Sunday

c. Skill affected to Consumer Satisfy.

Based on the results of interviews with resource persons, the ability of tour guides in Penglipuran village is quite good because tour guides have various abilities in carrying out the process as tour guides, these abilities are obtained from the flight hours of tour guides, the more intense the guiding program, the ability of tour guides will also be honed. The abilities possessed by tour guides are the ability to learn from previous mistakes, the ability to speak and communicate well, the ability to serve guests well, the ability to speak foreign languages, the ability to control oneself, and the ability to convey information well.

Udoyono (2008) Stated, if we have this ability, we will earn income, there are at least three incomes that can be obtained for a tour guide, namely from travel where he is contracted or commonly called a guide fee. This income can be categorized into two more parts, namely a contract tour guide, meaning that he is only involved in one trip and is not allowed to bring guests from other travels with an agreement to get a salary for every boasting or for a certain period. Then there is also the income that the guide gets from the souvenir shop, which means that if the guide directs or recommends guests to shop at a souvenir shop, the shop should tip the guide. And lastly, if the guest is satisfied with the service of the guide, he will receive a tip from the guest at the end of the trip.

d. Mastering Information

In order for the interpretation or scouting process to run well, the tour guide must have complete information knowledge

Based on the results of interviews with resource persons, the knowledge possessed by tour guides in Penglipuran is very good, this is because the guide not only masters the history and philosophy of Penglipuran village but also related information around the village and the Bali area including information on the nearest hospital, money exchange for places to eat travel route and so on.

e. Process in Delivering Information

WidjajaH., RidwanM., & MusawantoroM, (2021) Information on the availability of facilities and infrastructure, attractions and other information has an influence on the ups and downs of a tourism destination. The process of delivering information is one of the most important things in interpreting. when providing information to tourists in Penglipuran village, the guide conveys information about the history of the village, bamboo forest, puseh temple, mandala madya and nista mandala. In the process of providing information to tourists, tour guides use storytelling, foreshadowing, roving interpretation, and demonstration techniques. Based on interviews and field observations, in the process of delivering information by tour guides it is quite good, it would be better in the process of conveying information. Tour guides perform plays or roles so that tourists participate more in the scouting program, Logan (2005) propose in this concept, interpretation does not only provide information and facts, but drama techniques are needed in the interpretation program. The drama in question is not in the form of a film but the circumstances created by the guide related to the interpretation he is doing. In other words, tour guides create an atmosphere so that tourists enjoy the objects they observe.

f. Way of giving Introduction and Comprehension about the Village completely

The way the tour guide provides information is very important in the interpretation program. Tour guides who are successful in providing good information will give their own satisfaction to visiting tourists.

Based on the results of interviews with resource persons, the tour guide in terms of introducing tourists to general information on reliefs, and collections, is quite good. In providing information such as reliefs on temples, levels or village divisions, tour guides invite tourists directly to where they are. So the exposure of information carried out by tour guides is very important in order to provide understanding to tourists. Tilden (1997) also stated that interpretation is an activity that aims to reveal meaning and connection through the use of complete objects, direct experience and illustrative media rather than explaining with information alone. The use of original media in the form of statues or real food is believed to be more acceptable for the information provided than mere explaining through photos.

g. Thematic

A good impression will always remain in the minds of visitors, this is the main goal of a guide's interpretation of tourists. Based on interviews with informants, in this case the tour guide did a good job. Tour guides invite tourists to spots that have an impression and philosophy, such as when at residents' homes, tourists are invited by tour guides to practice how to make tapak dara or loloh cemcem. The themes or information explained are stories related to the village concept. The tour guide also invites tourists to the existing facilities around the village such as inviting tourists around the village and so on.

Ham (2003) mention that interpretation should be seen as a mechanism for generating meaning, this can be achieved by inviting visitors to take the time, place, or period of visit to identify the natural surroundings in a different way. Ballantyne dan Parker (2005) emphasized interpretation as an addition to the visitor's experience and emphasizes the visitor so that they can reconstruct their knowledge based on the experience they gain from the visit. Visitors who are able to reconstruct their experiences will indirectly tell about Penglipuran village to the people around them

h. Organized

Based on the results of interviews with informants, so that information runs smoothly during scouting, the guide explains starting from general information starting from the north door or east door, a more detailed explanation is carried out when in front of the Puseh temple or the bale agung temple. In conducting scouting and providing information, tour guides conduct scouting starting from using the title, the story format is regular, that is, there is a beginning, the middle of the story and the end of the story. Historical information and concepts are told systematically from the beginning to the end of the scouting. Ham & Weller (2002) define that it is better to limit or share information or ideas to other people, this is because most people have limitations in absorbing information, which is the maximum amount that most people can remember. Giving information in segments or stages is better than giving very detailed information but given randomly.

i. Relevant

The results of interviews with resource persons as a guide explained that the guide's way of providing information to tourists was very good, this was because in providing information between the story and the temple the guide

directly invited tourists to the temple. Likewise when explaining the manufacture of drinks, according to the results of interviews with informants, in this case it is very good, because in providing information related to the story and the site, the tour guide immediately invites tourists to the site described, for example when explaining the story about the level of Kamadhatu, tourists will be invited directly to the spot. Tilden, (1997) explain that any interpretation that does not somehow relate is being displayed or described to something within the personality or experience of the visitor will be sterile.

j. Enjoyable

The resource persons in this case the tour guide when providing information to tourists are very good, this can be seen in the presentation of data where the guide invites tourists to practice directly the handicrafts of the villagers or dance or other activities while explaining the philosophy. Moscardo, (1986) explain that stay engaged with visitors, the greatest concern arises from the participation of all parties, interactions and experiences, visitors will always remember what they did rather than just reading and watching. Active visitors will provide the full experience on their own. If there is a vocabulary that the guide does not know in Japanese, the guide uses gestures or body movements to provide an analogy of the word equivalent. Lhommet, M., & Marsella, S. (2013) also stated that Gestures are non-verbal movements or actions that are made to be conveyed to the outside. In other words, a good tour guide is able to provide an experience that visitors will always remember. This can be achieved if the guide provides a full experience to visitors by inviting them to do or participate

2. Non-Personal Interpretation in Japanese Language by Guide at Penglipuran Village, Bali

a. Interpretation Pathway

Interpretation path is a path or route that serves to connect and direct tourists to tourist attractions. Based on the author's observations in the field, in Penglipuran village there is one main path of interpretation, namely in the middle of the village, there are also several other routes such as the path to the bamboo forest and other places around the village. The path is made of paving stone material. The interpretation path is in very good condition, the tour guide uses and utilizes the interpretation path to carry out a more targeted guide.

According to Berkmuller, (1981) a good interpretation path must be:

- 1) Be directed to spectacular objects such as waterfalls, caves, streams and so on
- 2) The path is not slippery, not steep, not flooded, and not muddy
- 3) The path is equipped with signs (interpretation boards) and clear directions
- 4) The path is not straight and the distance between one path and another is not too far
- 5) Pathways through fragile plant communities and wildlife habitats
- 6) Path length is determined by walking time
- 7) Walking time does not exceed 45 minutes using the line.

Based on observations made in Penglipuran village, the application of the interpretation path by the tour guide has been very good. Tour guides use the available interpretation paths to carry out roving interpretations and tour guides also use this interpretation path to carry out regular interpretation programs

b. Direction Board

The signboard is part of the non-personal interpretation media found in a tourist area, the signboard provides information to tourists regarding the direction or location they will visit such as toilets, gathering points or towards the next object on the site.

Signs can be in the form of directional signs, regional map boards, site signboards and information boards, and site prohibition signs Ideally a signboard has an easy-to-see size depending on the information contained on the board, if it is only a guide then it is not sized large, the signboard should not damage and reduce the aesthetics of the state of the objects around it Based on the results of observations made by the author in Penglipuran village, the direction signs are very good, this is because some of the directions in Penglipuran village have been integrated with digital information media.

The map of the area in Penglipuran village is very good, both in terms of size, shape, description and placement. There are three maps of the area in Penglipuran village, one at the north door and two at the east door, a map of the area consisting of the position of a site in four wind directions, description of the site and a picture of a site at a certain scale.

A nameplate is a sign located in front of a site containing information regarding the name of the site behind it. In

Penglipuran village, there are nameplates on several temples, including the location of the coral mix. The size and location of the signboards in Penglipuran village are very good and easy to read on a brown background and white writing.

A sign board is a sign similar to a nameplate but has the meaning of a prohibition or a call for tourists to obey what is written on the board. The signboards in Penglipuran village are very good in terms of size, shape and the sentences written in them. In Penglipuran village, the main signboard has three languages, namely Indonesian, English and Japanese. A signboard with a warning sentence in Japanese is caused by the many Japanese visitors or tourists who come to this Penglipuran village.

Interpretation board give big influence to the visitor. Gross, Zimmerman, and Buchholz (2006, p. 10) mention that a sign is a written board, or space that communicates something to the viewer. Signs can be divided into two categories; information signs and interpretive panels. The first type is used to direct, identify, advertise, warn, and guide, the second is to tell the story of a resource, site or feature. A good signboard is a board that has clear writing, is easy to read from a distance and does not damage the ethics of the site.

c. Pamphlet

Pamphlet is a paper that contains information related to advertising a company, event or a product. The pamphlet in Penglipuran village contains tour packages offered in the village. On the front side of the pamphlet there are pictures of activities that can be done in Penglipuran village, such as weaving, making traditional drinks, dancing or participating in planting rice with the residents. There are also adventure packages either by bicycle or by car.

Pamphlets are a very good way to package information in a very simple form, which is expected to attract the attention of the reader. A good pamphlet is able to attract the attention of the reader and inspire the reader to follow what is written on the pamphlet

CONCLUSIONS

The application of personal interpretation by tour guides in the tourist attraction area of Penglipuran village in conducting interpretation or scouting programs for tourists, especially visiting Japanese tourists, has been very good, in conducting interpretation programs, tour

guides have applied interpretation techniques such as thematic, organized, relevant, and enjoyable so that Japanese tourists can enjoy their visit in Penglipuran village and give a good impression to visiting tourists.

The application of non-personal interpretation by Japanese guides in Penglipuran village is quite good, there are non-personal interpretation media that are quite complete and adequate such as interpretation lines, regional maps, information centers, brochures, information boards and so on. The available interpretation media are used quite well by tour guides, in providing information or conducting interpretation programs, tour guides take advantage of interpretation routes to carry out interpretation roving, invite tourists to the information center and distribute brochures to tourists so that tourists stay in the village, and take advantage of a map of the village area that has been available to carry out a structured and organized interpretation program and utilize the available information boards to explain the objects written on the interpretation board.

When providing information to tourists, tour guides should provide fun jokes or games so that the scouting does not seem rigid and one-way. This is related to the characteristics of Japanese tourists who are more silent because of the limited language they master, the manager of Penglipuran village should also update the information provided. they are written in short Japanese so that Japanese tourists can easily read the information thus creating a more enjoyable and more interesting interpretation or guide program

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