

THE REPRESENTATION OF LINGUACULTURE ON TOURIST GUIDES AT SADE VILLAGE

Khairo Rahmatullah¹, Muhammad Amin², Santi Farmasari ³
Pendidikan Bahasa Inggris FKIP Universitas Mataram

Alamat e-mail: khairorahmatullah@gmail.com, aminmuhammad@unram.ac.id,
santifarmasari@unram.ac.id

ABSTRACT

Language and culture are inseparable aspects of communication, particularly in cultural tourism, where tour guides function as mediators between local communities and international visitors. This study aims to investigate how linguaculture is represented by tour guides in Sade Village, Central Lombok, during their interactions with foreign tourists in English. A qualitative descriptive design was employed. The primary data consisted of English conversations between tour guides and tourists, collected through observation, audio recordings, and field notes. The data were analyzed using the linguaculture framework with translational and ethnographic approaches to identify the representation of local vocabulary and local knowledge. The research finds that the linguacultural manifestations of the tour guides in Sade Village are realized in two aspects. First, there is the incorporation of Sasak vocabulary into English-language interactions. Second, the transfer of material and social local knowledge through “expert talk” strategies to manage gaps in understanding (rich points). With this approach, the tour guides can successfully convey the Sasak philosophical values and cultural identity and turn them into meaningful and educational stories for international tourists.

Keywords: linguaculture, tour guide, Sade Village, Sasak culture

A. Introduction

Language and culture are complex systems that are fundamentally linked to social groups. Although social dynamics significantly shape language and culture, there are different views on the relationship between the two. According to (Kramsch, 2014), the relationship between language and culture in linguistics is one of the most debated

issues today. So far, researchers have studied various aspects of the relationship between language and culture in various disciplines, including psychology, anthropology, sociology, linguistics, and cognitive science. Many linguists have explored the relationship between language and culture.

Language and culture have been widely believed to be inseparable. This

is because language is a means of representing culture (Yusniawati & Lestari, 2021). One of the functions of language is to identify a group. That is, through language one's identity can be known, both as an individual and as a member of a group. Language can be used to show one's personal identity, because each individual has a different language style. In addition, language also functions as a means to identify a particular tribe or ethnicity, because each ethnicity generally has a language that is different from other ethnicities. This is related to cultural identity, where ethnic grouping requires an understanding of the cultural elements that exist in society, including language (Santoso in Binta, 2021)

Sharifian (2011) presents a theoretical framework for conceptualizing culture in language and discusses the main views on the conceptualization of culture as follows: (a) Language is deeply rooted in group-level cognition that emerges from interactions among members of a cultural group. (b) Language functions as a collective memory bank in cultural cognition. (c) Language can be a tool for the transfer of cultural cognition between generations. The spread of a language to other areas with diverse cultures

allows for the emergence of language variations that are often inseparable from local cultural aspects.

One of the theories that examines the relationship between language and culture is Linguaculture. Linguaculture is represented in the form of grammar and vocabulary, historical knowledge, local and cultural information, customs, and behavior. This study limits the study of linguaculture only to vocabulary and local and cultural information (knowledge). The idea of linguaculture/language culture, which has become increasingly influential in foreign language education, proposes a detailed conceptualization from a sociolinguistic perspective. The idea reflected in the word 'linguaculture' emphasizes that language and culture are two parts of a larger whole (Diaz, 2013)

If two groups have languages and cultures that are not mutually intelligible, then the linguistic competence of the mediators must be different. The mediators must be bilingual (and bicultural) in the general sense. To emphasize this fact, a distinction is made between 'intercultural competence' and 'intercultural communication competence', the latter referring to mediation between

languages that are not mutually intelligible.

Risager (pp.109–123,2020) gives an example: if I use Danish as my first language, and travel around the world, I will use my Danish, along with the personal languages that I have developed throughout my life. However, I also bring with me the specific forms of English, French and German that I have learned as foreign languages. My foreign language resources are, of course, largely influenced by my Danish language culture. In this way, I contribute to the spread of Danish language culture, although to a lesser extent than the spread of English, French and German.

One of the places where language and cultural exchange occur is the tourism sector. Cultural tourism has become a trend that is increasingly in demand by tourists in this modern era. Tourists are now not only interested in the natural beauty of a destination, but also looking for experiences to learn and interact with local culture. One of the cultural tourism destinations that has long been an icon in Indonesia is Sade Village on Lombok Island. This village attracts the attention of tourists, both domestic and foreign, thanks to the unique architecture of traditional

houses, traditional clothing, and cultural rituals that are still practiced by the local community (Khairani, 2025).

In an effort to preserve culture and attract tourists, the Sade Village community provides tour guide services whose job is to introduce and explain various aspects of village culture. These tour guides play a very important role in bridging understanding between local communities and tourists. They not only convey factual information, but are also expected to be able to represent and promote the cultural values of the local community.

Tour guides in Sade Village are dominated by adult men from the local area. The tour guides come from the Sasak tribe and use the Sasak language as their first language. In formal education, they use Indonesian as their second language. English is the third language they master later. English language skills are acquired through formal education, training, or through self-taught experience while interacting with foreign nationals in Sade Village which is a tourism area.

The linguaculture phenomenon highlighted in this study is the influence of Sasak culture and language in the use of English used by tour guides. This cultural influence is represented in the

language used by tour guides when guiding foreign tourists. This influence can be seen from the vocabulary used, sentence structure (grammar), and cultural knowledge conveyed. Research on the representation of linguaculture in tour guides is still limited, with previous studies tending to focus on aspects of material culture or tourism marketing strategies in the village.

This study aims to analyze how linguaculture, namely the representation of language and culture, is displayed by tour guides in Sade Village in their interactions with tourists. By understanding the representation of linguaculture, it is hoped that this study can provide new insights into the role of tour guides in preserving and promoting local culture. In addition, this study is also expected to enrich the literature in the field of cultural tourism in Indonesia and provide practical contributions to tourism managers in Sade Village and other areas that have similar cultural characteristics.

Furthermore, understanding the representation of linguaculture in tour guides can be the basis for developing training programs and community empowerment in the field of cultural tourism. This is important to ensure that tour guides have adequate skills in

conveying and promoting local culture. For this reason, the researcher chose to conduct a study entitled "The Representation of Linguaculture on Tourist Guides at Sade Village".

B. Research Method

A qualitative descriptive design was used in this study to examine the representation of linguaculture used by the tour guides in Sade Village in communicating with foreign tourists. This research was conducted in the village of Sade, District of Pujut, Regency of Central Lombok, West Nusa Tenggara, Indonesia. The primary data were English conversations between tour guides and foreign tourists, while the secondary data were taken from books, journal articles and other relevant references. Participants were selected by purposive sampling based on their experience as local tour guides in Sade Village.

Data were obtained through observation, audio recording, and taking notes during the guiding activities. The recorded conversations were transcribed and analyzed within the framework of linguaculture developed by Agar (1994) and Risager (2006). The analyses were focused on finding the representation of linguaculture in the form of local vocabulary and local

knowledge. Data triangulation was performed by comparing the recorded conversations with the field notes and the relevant literature in an effort to increase the credibility of the findings.

C. Results and Discussion

Results

The linguaculture phenomena occurring in tour guides' dialogues when communicating in English with foreign tourists can generally be classified into two forms: (1) vocabulary, and (2) local knowledge. This part presents the findings and analysis of the linguaculture phenomena based on these forms.

1. Linguaculture in the Form of Vocabulary

The research result indicates that the Sasak local vocabulary is used by the tour guides in guiding tourists. Twenty-nine (29) data points were found to demonstrate the presence of linguaculture through the use of local vocabulary. Eighteen (18) of these data are vocabulary words that have English equivalents while eleven (11) of these data are vocabulary words that do not have English equivalents.

The use of Sasak vocabulary in the tour guides' dialogues may occur for two reasons. First, the tour guides experience difficulty in finding equivalent

vocabulary in English, so they directly use the Sasak words in the conversation. This is evidenced by the fact that several Sasak vocabulary items used by the tour guides do not have appropriate equivalents in English.

Table 1. Untranslatable Local Words in Tour

Guide Dialogue		
Local Terms	English Terms	Quotes
Sapuq	-	"...Like we go to the mosque for pray, we use sapuq for head like this.."
Nyongkolan	-	"...Nyongkolan is when the groom accompanies the bride to the bride's family home as a sign that the marriage is legally valid..."
Gendang beleq	-	"...Gendang beleq is gendang is mean drum, the beleq is mean bigger."

The table above presents data indicating that tour guides utilize local Sasak vocabulary, such as *sapuq*, *nyongkolan*, and *gendang beleq*. Since these specific vocabulary words lack direct equivalents in English, the tour guides use the local terms directly to explain the concepts to tourists.

Table 2. Translatable Local Words in Tour Guide Dialogue			Quotes	Local Terms	Type of Word
Local Terms	English Terms	Quotes			
Amaq	Father	"...my name Amaq Pani. Yeah, you can call it me Amaq, because Amaq here is mean father, and Pani the first name of my children."	"...married is kidnap of melaiaq the gril or here we called melaiaq".		Verba
Mamaq	Betle Chewing	"...And usually the people from here eating daun lekok or betle leaf and we called it here mamaq."	'...special our clay orjankih we called here jangkih for making the fire not can go everywhere."		Nomina
Pari rau	Rice	"...We call it here pari rau. Yes because we grow in hill or in the mountain different in the rice field because we are here farmer only one time for one years"	"...building for thealang keep of the rice, we called alang."		Nomina

Table 2 above shows that the tour guides purposely keep local Sasak vocabulary when they explain the culture of Sade Village, even when the English equivalent is available. This is done because the vocabulary consists of the specific cultural elements which are designed to introduce the foreign tourists to the local knowledge and the cultural values of the Sasak people.

Code Switching

The results of this study also indicate that the pattern of Sasak vocabulary usage in dialogues between tour guides and foreign tourists exhibits code-switching. Based on the collected data, a total of twelve (12) data points demonstrates the use of local vocabulary in the form of code-switching.

Table 3. Code Switching

The code-switching in this interaction demonstrates the continuity of boundaries of linguistic identity between local guides and foreign tourists. The analysis shows that the noun is the most dominant grammatical category. The reason of using these local nominal terms is that there are many specific and unique elements of Sasak culture that are difficult to find exact equivalents in English.

Phatic Communication

The findings of this study also indicate that tour guides utilize L1 vocabulary that functions as phatic communion. Based on the gathered data, the forms of phatic communion used by the tour guides consist of greetings and expressions of gratitude in the local language.

Table 4. Phatic Communication

Sasak Terms	Quotes	Social Function Analysis	Local Name (Label)	Quotes	Local Knowledge Context
Amaq	"you can call me Amaq here mean father..."	Using kinship terms to create closeness rather than a merely formal relationship.	Sade	The name of this village Sade. Sade here is mean the medicine, yeah.	Etymology of the village name.
Matur tampiasih	"...indonesia language terima kasih but we are here 'matu tampiasih'."	Teaching tourists how to interact politely using the local community's linguistic code.	Dilah Penyembe	Okay, this is our special lamp from here we called dilah penyembe.... This is made from coconut shell, we put coconut oil in it, and this part is made from cotton.	Traditional lighting equipment.
Tour guides	use	phatic	Nyongkolan	Nyongkolan is when the groom accompanies the bride to the bride's family home as a sign that the wedding marriage is legally valid according to tradition. we make with the spiritual or we have the special our ritual.	Traditional procession.

communication strategies to build social ties and emotional rapport with tourists. The strategy has three components, namely the use of local kinship terms (e.g. "Amaq") to create a personal atmosphere, the teaching of local greetings (e.g. "Matur tampiasih") to introduce linguistic codes, and the use of these strategies during the closing phase of the interaction to maintain positive relationships after the tour.

Naming and Translation

Researchers also found that tour guides used a naming and translation strategy, using local vocabulary. This strategy involved the use of particular Sasak words for some artifacts or tradition, followed immediately by their English counterparts. Nine (9) items explained the use of this strategy in explaining the culture of Sade Village based on data reduction². Examples include:

The data above illustrate that the tour guides involve providing specific labels or terms in the Sasak language, which are then immediately followed by their English equivalents. To bridge the tourists' unfamiliarity with these local terms, the guides deliberately employ the naming and translating strategy, pronouncing the local terms first before subsequently translating their meanings into English for the tourists.

2. Linguaculture in the Form of Local Knowledge

In Sade Village, tour guides pass on cultural elements not just verbally in Sasak language but also by explaining based on local knowledge. We identified 38 linguaculture manifestations in this paper

Table 5 Naming and Translation

and classified them into three main groups: ideas, activities and artifacts. Some of the examples are given below:

Table 6. Linguaculture in the Form of Local Knowledge

Local Knowledge	Forms of Local Knowledge	Elements of Culture
Sade (Village name)	Ideas	Knowledge System
Matur Tampiasih (Expression of gratitude in Sasak)	Ideas	Language System
Buffalo head as a symbol	Artifacts	Knowledge System
Nyenseq (Weaving activity)	Activities	Livelihood System
Melaiq (Elopement/Kidnapping the bride)	Activities	Social System
Berugaq (Traditional pavilion/gazebo)	Artifacts	Livelihood Equipment Technology System
Peresean (Traditional stick-fighting)	Activities	Arts System

In Sade Village, tour guides' communication of local knowledge is a concrete manifestation of linguaculture, where language is used as a medium for transmitting Sasak cultural values. This manifestation includes the conceptual aspects (kinship system, toponymy, and social institutions), activities (e.g. the *Melaiq*, *Nyongkolan* traditions, *Peresean*, and floor cleaning with cow dung), and artifacts (e.g. the *Sapuq*, *Alang*, and *Berugaq Sekenem*).

Data analysis shows variation across six of seven universal cultural elements, with a majority of data regarding systems of tools and technology (14 cases) and social systems (11 cases). This dominance indicates a tendency among guides to prioritize explanations of material-visual aspects and empirically observable social relations. The guides are not only navigators but also cultural mediators through the strategy of retention of local terminology, linking the physical entities of the culture with the philosophical meanings and social norms of Sade Village.

Expert Talk Strategy in Guiding Interactions with Tourists

In interaction with tourists, the guide is using an 'expert talk' strategy, positioning himself as a cultural authority. This method transforms the linguacultural practices of Sade Village into a tool of cultural diplomacy and preservation of local wisdom, in which the guide becomes a mediator who transforms physical symbols into educational narratives for international tourists. Below are data illustrating this "expert talk" strategy:

Table 7. Expert Talk Strategy

Local Knowledge Concept	Quotes	Functional Philosophical Analysis
Philosophy of low doorways	<i>"Every front of the house from here is very low... for you of enters here is respect."</i>	Explaining the architectural design as a form of physical respect from guests to the host.
Cow dung flooring	<i>"for one week the clay here we clean with the cow poo...making the strong onas a floor the floor. No hardener and mosquito and insect repellent. no fly.."</i>	Providing a traditional scientific explanation that cow dung serves as a floor hardener and insect repellent.

This strategy positions the tour guide as a cultural authority who transfers in-depth knowledge regarding the philosophy and technical functions of Sasak life.

Discussion

1. Linguaculture in the Form of use of L1 Vocabulary

From the findings of this study, it is known that the linguaculture represented by tour guides when accompanying foreign tourists is the use of local (Sasak) vocabulary. The use of Sasak vocabulary in the tour guides' dialogues occurs for two reasons. First, tour guides experience difficulty in finding equivalent vocabulary in

English, so they directly use the Sasak terms in the dialogue. Second, tour guides intentionally use these terms because they contain local cultural elements that they wish to introduce to foreign tourists.

In interactions using a second language (L2), speakers often incorporate elements of their first language (L1). This phenomenon is partly influenced by the speaker's cultural background Risager (2020). Such a phenomenon was also found in the interactions of tour guides in Sade Village. The first language of the tour guides in Sade Village is Sasak, and they have long lived within the scope of Sasak culture. Because they are accustomed to communicating in Sasak (the L1 of the Sade Village tour guides), and because Sasak cultural values are deeply embedded in their communication habits, these habits are often carried over when they communicate in English (the L2 used by the tour guides at work).

This is in line with the statement of *Amaq Pani* in the interview:

"There are indeed times when my English deviates from the correct form. When interacting with tourists, I sometimes unintentionally insert Sasak words into the conversation, or the

English sentence structures I use may be incorrect. I think this happens because I am accustomed to speaking Sasak in my daily life. Some expressions in Sasak are difficult for me to translate into English. In addition, there is some local knowledge that I believe should be conveyed directly in Sasak so that foreign visitors can better understand the local wisdom found in Sade Village.”

The findings of this study are in line with the explanation of Maryam (2019), who states that one of the factors influencing the emergence of code-switching and code-mixing is lexical limitations or the lack of equivalent terms. Yuliasari et al. (2023) also found a similar phenomenon in their study. In their research, they found that code switching performed by tour guides at the Fatahillah Museum is driven by functional needs to bridge lexical limitations and facilitate cross-cultural understanding in interactions with tourists.

According to Sulaiman and Wilson (2019), translation in the field of tourism is not merely a process of language transfer, but rather a process of

reconceptualizing values so that they align with the cognitive schemas of the target audience. Agorni (2012) argues that in the context of tourism communication, the main challenge faced by cultural mediators—whether translators or tour guides—is to balance two opposing approaches, namely domestication and foreignization.

Code-switching in tourism communication between the local language (L1) and English (L2) is a pragmatic strategy for bridging cultural differences with the techniques of addition and reformulation (Peršurić Antonić, 2024; Antonić, 2025). Tour guides successfully apply the pattern of using a local term followed by an explanation in English to reduce uncertainty of communication, maintain cultural authenticity and enable international tourists to comprehend.

The use of Sasak vocabulary by tour guides while guiding tourists in Sade Village in this study has two main functions, namely: (1) referential function and (2) phatic function. The referential function is the function of language that focuses on delivering information, facts, or descriptions directly related to the communicative context. Meanwhile, the phatic function focuses on opening, maintaining, or

sustaining the communication channel so that interaction continues to take place. In multicultural societies, the phatic function becomes very important because it is able to bridge cultural differences, reduce social distance, and create a sense of togetherness.

According to Jakobson (1960), the referential function is concerned with the facts, context and information being conveyed in an effort to create shared understanding within a multicultural society. The pragmatic sensitivity of the speaker to adjust the language style to minimize prejudice and strengthen cross-cultural solidarity is critical to the success of this function (Kamuri & Ola, 2023). For example, in the case of Sade Village, this function is done through a “naming and translation” strategy (Ikawati, 2022) in which the tour guides first mention a local Sasak label/term then immediately followed by the translation or its equivalent in English.

The use of Sasak language by tour guides, however, is also phatic in function, as a way of bonding socially and being hospitable. According to Hazizah et al. (2025), the phatic function, which is part of Jakobson’s framework, is more about keeping the channel and togetherness going than about passing on significant information.

This function serves as a social glue that bridges cultural divides and prevents the interaction from becoming stiff given the different backgrounds. It may be simple greetings or small talks.

2. Linguaculture in the Form of Local Knowledge

Tour guides in Sade Village transmit cultural elements by integrating local knowledge into their narrations. Koentjaraningrat (2009) categorizes cultural manifestations into three linked elements in a circular system: notions (abstract), actions (concrete social acts), and artifacts (material things). The introduction of abstract ideas, such as kinship systems (*Amaq, Pisaq*), toponymy (*Sade*), registers of speech (*Matur Tampiasih*), and social institutions (*Jeru Keliang, Belian, Pemangku*) make the guide into a cultural mediator in the Sade Village domain of ideas. The forms of activity are wedding traditions (*Melaiq, Nyongkolan*), performing arts (*Peresean, Begawe*) and the practice of cleaning floors with livestock manure – a sort of syncretism between animism and values about nature. Meanwhile artefacts include traditional clothing (*Sapuq, Seliwoq*), weaving tools (*Arah*), hearths (*Jangkih*) and buildings (*Alang, Berugaq Sekenam*) with philosophical

meaning, for example, a low door indicates respect for the host by a guest.

These results are consistent with the results of Anshori et al. (2025) who said that one of the main attractions of Sade Village is the success of the community in maintaining the authenticity of ancestral traditions such as house architecture, traditional economic systems, customs, and performing arts (*Gendang Beleg* and *Peresean*) in the midst of modernization.

Data distribution in this study, following Koentjaraningrat's classification of seven universal cultural elements (cited in Ratna, 2011), is dominated by systems of tools and technology (14 data) and social systems (11 data), followed by knowledge systems (8 data), language systems (2 data), livelihood systems (2 data), and artistic systems (2 data). This dominance is consistent with the findings of Sitohang et al. (2024) that tour guides tend to highlight tangible-visual elements and social structures that tourists can directly observe, resulting in a more concrete cross-cultural understanding and avoiding the difficulties associated with abstract terminology.

This information is conveyed through an "expert talk" format, where

the guide assumes the role of a cultural authority who possesses an in-depth knowledge of the technical and philosophical dimensions of Sasak life. This knowledge encompasses details like the use of cow dung to harden floors and repel insects, kitchen smoke to strengthen bamboo, the rat-detering design of *Alang* structures and the display of buffalo horns as symbols of a family's social status.

This use of expert talk is in line with the definition of expert talk by Jaworski et al. (pp.15–16,2003), a type of authoritative talk where the guide is an information provider and the tourist a learner – and also includes the use of local language as an aesthetic device (linguascape) that creates an impression of authenticity.

Furthermore, the results of this research are in line with the findings of Saragi et al. (2025), that local wisdom in Sade Village, including the architecture of *Bale Tani*, floor cleaning using buffalo dung, the marriage tradition of *merariq*, and weaving (*nyenseq*) skills, is presented interactively through the personal interpretation of the tour guide as a cultural expert in a "living museum."

This supports Risager's (2006) view that linguaculture has identity-related content and specific semantic

dimensions that cannot be fully reproduced in English without losing their intrinsic meaning. Emergence of “rich points” is crucial to this study, a phenomenon defined by Agar (1994). Rich points are produced by guides using eleven local terms which have no English equivalent. But the use of eighteen local terms that do have English equivalents is a conscious effort in the creation of a tourism “linguascape” that aims to protect linguaculture. Ultimately, these interactions are not merely linguistic exchanges but a dynamic process of cultural diplomacy through which tour guides successfully convert Sade Village into an engaging and sustainable space for cultural learning.

D. Conclusion

The results of the study show that the expressions of linguaculture in the communication of Sade Village tour guides are realized in two main aspects:

1. Integration of Local Vocabulary (L1): The tour guides actively weave Sasak terms into English interactions, driven by two motives: lexical limitations (11 terms that have no English equivalents, such as *Bale Tani* and *Merariq*) and a strategic effort to construct a *linguascape* and cultural authenticity (18 terms that are retained

regardless of whether they have English equivalents). This shows that every lexical unit reflects values of identity and cultural philosophy inextricable from the language itself.

2. Transfer of Local Knowledge : “Expert talk” strategies convey local knowledge and help to close gaps in understanding (or “rich points”). Tour guides are cultural experts who use empirically visible elements to transform the material aspects (architecture of buildings) and social aspects (customs) into educational narratives. This method allows tourists to know the relation between local words and cultural reality on the ground and transform the information from a static data to a deep cultural understanding.

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