

An English-Based Communication Model for Enhancing Torajan Cultural Resilience in Tourism

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ABSTRACT: This article talks about how important it is for Torajan culture to be able to communicate in English in the tourism business. Toraja is one of Indonesia's most distinctive cultural pearls. Its rich customs, celebrations, and native practices draw travelers from all over the world. But it's important that people who work in tourism can effectively communicate and maintain local culture in English. This is a key part of connecting global visitors with local heritage. The study looks into how well tourism operators in Toraja communicate with their customers, emphasizing on how clear, consistent, and culturally relevant their English explanations are. The article also talks about how to make the current ways of communicating better. It stresses the need for language instruction, using multimedia, and making cultural terms more consistent to protect and promote Toraja's cultural identity. Suggestions are made for making the tourism experience more culturally sensitive and for adding more interactive learning tools. The goal of this concept is to strengthen the link between language, culture, and tourism, making sure that Toraja's cultural resilience stays strong while also promoting worldwide knowledge and appreciation.

KEYWORDS: English communication, cultural resilience, Torajan culture, tourism.

INTRODUCTION:

Tourism plays a crucial role in preserving and sharing cultural heritage (Timothy & Boyd, 2006). In regions like Toraja, where cultural traditions are deeply embedded in the local community, effective communication is vital for conveying the richness of these traditions to a global audience (Adams, 1995).

Torajan culture is celebrated for its elaborate rituals, unique festivals, and traditional architecture, making it a prime destination for tourists seeking authentic cultural experiences (Adams, 1995). However, a language barrier between the local population and international visitors poses significant challenges in transmitting cultural knowledge effectively (Hoskins, 2007).

The use of English, as a global lingua franca, is increasingly important in the tourism sector (Crystal (B. Seidlhofer, 2005)). As the tourism industry continues to expand, it is essential that the essence of Toraja's cultural heritage be preserved and communicated clearly to a diverse group of tourists from various linguistic backgrounds ("Tour. Intang. Cult. Herit.," 2012). In tourism, communication serves not only to inform but also to engage and educate visitors about local culture; (Reisinger, 2014.). English, being the most widely spoken second language worldwide, enables cross-cultural knowledge exchange and fosters understanding (Crystal, 2004)). In Toraja, the ability of tourism operators to use English is essential for engaging international tourists (Cohen & Cooper, 1986) . The challenge lies in ensuring that cultural explanations are both accessible and accurate while maintaining their authenticity ("Tour. Intang. Cult. Herit.," 2012). Research shows that tourists highly value clear and understandable cultural descriptions, particularly when dealing with complex practices such as rituals and indigenous ceremonies (Reisinger, 2014); (Suyunovna, 2023). The capacity to explain these concepts effectively in a second language while preserving their cultural significance is crucial in promoting deeper appreciation of Toraja's unique heritage .(Beyod Culture, 2014)

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Despite the growing use of English in the tourism sector, several challenges remain. Many tourism operators, including local guides and hotel staff, struggle to explain intricate cultural concepts in English (Reisinger, 2014.). This can result in tourists leaving with only a superficial understanding of Torajan culture, potentially undermining the preservation of its authenticity (Scott, 2014).

One of the primary barriers to effective cross-cultural communication in tourism is the language proficiency of the workers involved (Kaye 2010; Reisinger 2014). In many destinations, particularly in indigenous communities, not all tourism workers are proficient in English (Cohen & Cooper, 1986.). When workers lack fluency, they may struggle to explain cultural nuances and traditions that make the destination unique, affecting visitor experience (Richard, 1987.). According to Kaye, language proficiency is directly linked to the quality of communication between tourists and local service providers. This communication gap may result in the misrepresentation of cultural elements (Voskoglou & Buckley, 2012). Limited language skills may also reduce workers' ability to answer questions effectively, leading to misunderstandings.

Based on the background states above, the objective of the study is to clearly define the research problem by focusing on the communication practices of tourism practitioners in Toraja. Specifically, the study aims to investigate how English-based communication models are employed by these practitioners to convey and explain the cultural heritage of Toraja to foreign tourists. The research problem seeks to explore the strategies, effectiveness, and challenges of using English in bridging cultural understanding between local communities and international visitors.

This article examines how English-based communication can support the resilience of Torajan culture in tourism, identifying strengths, areas for improvement, and offering recommendations for future practices.

LITERATURE REVIEW

The Toraja people have a long and rich history closely connected to the highlands of South Sulawesi, Indonesia. For centuries, they have lived in the mountainous areas of Sulawesi, where they developed a distinctive culture and lifestyle that differs from many other ethnic groups in the country (McKinley). Their origins are rooted in Tana Toraja, a highland region in central Sulawesi known for its striking landscapes and strong cultural traditions. The name "Toraja" comes from the Bugis language and means "people of the highlands," referring to their location in the mountainous interior of Sulawesi (Roxana Waterson., 2009).

The geographical setting of Tana Toraja has greatly influenced the development of Torajan society. Surrounded by steep mountains, fertile valleys, and dense forests, the community was historically separated from coastal populations. This relative isolation allowed the Toraja to preserve their traditions and shape a cultural identity that was less affected by external influences (MacRae., 2008.), Roxana Waterson., 2009). Their well-known cultural practices, such as elaborate funeral ceremonies, traditional houses called *tongkonan*, and distinctive artistic expressions, demonstrate a deep spiritual and social connection to their land and ancestors. In addition, the forests and fertile land of the region have supported sustainable livelihoods, especially rice cultivation, which continues to play an essential role in daily life and ceremonial activities.

Torajan culture is embodied in daily customs, rituals, and interactions. Cultural meanings are embedded in symbolic systems that require contextual interpretation, such as:

Food Practices as Cultural Expression. In Torajan society, food holds symbolic and social significance beyond nourishment (Counihan, C., & Van Esterik, (2013). It functions as a channel through which identity, hierarchy, and collective values. Traditional dishes such as *pa'piong* are prepared collectively during ceremonies like *Rambu Solo'* and *Rambu Tuka'*, reinforcing solidarity and cooperation. Communal consumption of *tuak* (palm wine) symbolizes hospitality and unity (Volkman., .)

Rice cultivation, closely tied to ritual calendars and ancestral cosmology, reflects the integration of agriculture and spirituality (Mintz, S. W., & Du Bois, 2002). Shared meals strengthen kinship bonds and social organization (Mintz, S. W., & Du Bois, 2002). The gendered division of culinary roles mirrors broader cultural expectations within Torajan society (Counihan, C., & Van Esterik, 2013.).

Traditional Clothing and Everyday Aesthetics. Traditional Torajan attire functions as an expression of ethnic identity and social hierarchy (Adams., 2006.). *Ikat*-woven fabrics and symbolic motifs communicate mythological and ancestral meanings (Toby Alice Volkman., 1985). During ceremonies, clothing signifies rank, ritual role, and marital status.

Weaving traditions, primarily sustained by women, serve as mechanisms of cultural transmission (Adams.,2006.). Textile color symbolism, influenced by *Aluk To Dolo* cosmology, reflects spiritual meanings embedded in material culture (Toby Alice Volkman., 1985). Contemporary adaptations of indigenous textiles for tourism illustrate the negotiation between heritage preservation and globalization (Adams, 1995).

Ritual Practices in Daily Life. Major ceremonies such as *Rambu Solo'* represent central expressions of Torajan spirituality (Toby Alice Volkman., 1985). However, everyday rituals sustain continuity between sacred and secular life. The *Tongkonan* symbolizes lineage, authority, and cosmological order. Ritual seating arrangements and spatial orientation reinforce hierarchy and *adat* norms (Roxana Waterson., 2009).

Daily practices, offerings, agricultural blessings, and consultation with ritual specialists (to minaa) demonstrate the persistence of ancestral belief systems (Toby Alice Volkman., 1985). These practices exemplify what Geertz describes as culture embodied in symbolic action.

Community Interactions and Kinship Practices. Torajan social organization revolves around kinship, lineage hierarchy, and reciprocal obligations. Cooperative labor systems such as *situnduan* reflect collective responsibility and mutual aid. These practices align with broader anthropological understandings of reciprocity in traditional societies (Mintz and (Toby Alice Volkman., 1985), (Mintz, S. W., & Du Bois, 2002).

Oral traditions, proverbs, and mythological narratives transmit moral values and historical memory (P. Seidlhofer, 2011). The continued use of Toraja Sa'dan alongside Indonesian reflects linguistic negotiation between local identity and national integration. **Education and Cultural Transmission.** Informal education within families plays a central role in transmitting cultural values (Laurajane Smith., 2006). Songs such as *dondi* "sad chanting" and oral narratives reinforce shared identity and collective memory. Participation in festivals such as the Toraja Highland Festival strengthens youth identity and cultural pride (Toby Alice Volkman., 1985). Despite modernization and globalization, Torajan traditions remain dynamic and adaptive. Cultural negotiation ensures continuity without reducing heritage to static representation (Toby Alice Volkman., 1985)

Complexity of Cultural Concepts. Torajan rituals such as *Rambu Solo'* are highly complex symbolic systems. As Geertz explains, culture is "a system of inherited conceptions expressed in symbolic forms" (Dallen J. Timothy., . 2003) Simplifying such practices for tourists risks oversimplification and loss of meaning. Therefore, training tourism workers in intercultural communication and cultural translation is essential (Kaye., 2010)

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This article examines how English-based communication can support the resilience of Torajan culture in tourism, identifying strengths, areas for improvement, and offering recommendations for future practices.

Case and Methodology

Case Tourism contributes significantly to the local economy through homestays, tour guiding services, local transportation, and small-scale craft enterprises. Beyond direct economic benefits, tourism also stimulates cultural preservation initiatives, supports traditional craftsmanship, and encourages intergenerational knowledge transmission within local communities. As such, tourism in Toraja is not merely an economic sector but a socio-cultural system that interacts dynamically with tradition, identity, and community life. Despite its strong cultural appeal, Toraja tourism faces several sustainability challenges: Fluctuating tourist arrivals, particularly in the aftermath of global crises such as the COVID-19 pandemic, which affect income stability and community resilience, Cultural commodification, where sacred rituals risk being reduced to staged performances for visitors, potentially diminishing their spiritual and symbolic meanings and Limited infrastructure and insufficient qualified tourism human resources, including professional training gaps among tour guides and service providers. Addressing these challenges requires strategic human resource development and culturally sensitive tourism governance.

Tour guides play a pivotal role in shaping tourists' perceptions, experiences, and understanding of Toraja culture. They function not only as information providers but also as cultural mediators and interpreters/ . f the strategic interventions are implemented, Toraja tourism can evolve into a model of sustainable cultural tourism balancing economic development with cultural preservation, and ensuring that authenticity and cultural integrity remain central to the tourism experience.

METHODOLOGY

This study employed a descriptive qualitative approach (Creswell., 2014) combined with the Research and Development (R&D) method (Walter R. Borg., 2003). The qualitative approach was utilized to explore in-depth communication phenomena and cultural values within the context of Toraja tourism. Meanwhile, the R&D method was implemented to design, develop, and test a contextual English-based communication model rooted in Toraja culture, aligning with the need to create culturally relevant solutions in educational and professional settings (Borg and Gall 589).(Dudley-Evans., 1998).

The research was carried out over one year, structured in the following stages: Preliminary study and mapping of communication needs among tourism practitioners and references related to the research study, mapping of communication needs and profiles, along with relevant theories, analysis of cultural communication forms in Toraja tourism by doing description of communication forms and strategies used, formulation and validation of the conceptual communication model based on culture, draft conceptual model and initial testing results, evaluation of the model's effectiveness through Focus Group Discussions (FGD) and finalized model.

Preliminary Study and Field Observation. The first phase of this research aimed to identify the English communication needs of tourism practitioners in Toraja, which served as the foundation for formulating a contextual and culturally based communication model. The activities included:

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Questionnaires were conducted with international tourists. These provided the researcher with a comprehensive, contextual, and subjective understanding of the communication needs faced in the field ((Uwe Flick., 2018)

English Communication Needs Analysis: The analysis was based on the findings from the questionnaires and direct observations, aimed at identifying the specific forms, contexts, and situations in which communication challenges arose among tourism practitioners (Tom Hutchinson., 1987)

Literature Review: A thorough review of the literature was conducted to explore theoretical concepts surrounding intercultural communication models, English for Specific Purposes (ESP), and the cultural relevance of Toraja in tourist interactions. This review also included references to contemporary studies in cultural communication and context-based language teaching (Byram 34).

Evaluation and Follow-up: The research instruments were validated through limited field trials and revised according to feedback from respondents and experts in the field

Data Collection

Primary data regarding the culture and communication practices of the Toraja community were collected through an immersion approach. In this approach, the researcher directly integrated with the local community, particularly cultural practitioners and traditional leaders. This method was crucial for capturing the implicit meanings behind symbols, values, and communication behaviors within the community. The immersion process also involved ethnographic documentation and narrative note-taking, which served as materials for further analysis (Geertz 6), and questionnaires were administered to 45 international tourists who visited Toraja and utilized tour guide services during their stay as the respondents of the research. The purpose of this study was to gain a deeper understanding of the experiences of foreign tourists regarding tour guide services in Toraja.

Data Analysis.

Data gained through questionnaire on Likert Scale (Louis Cohen, Lawrence Manion, 2018), such as including the use of English in explaining local culture, the clarity and simplicity of language, the use of stories and legends in English, the communication of cultural values through English training, and interactions that emphasize environmental and social preservation, (Claire Kramsch, n.d.) be analyzed in percentage.

The result of analysis based on the data gained based on the following aspects:

Aspect one: Use of English in Explaining Local Culture, is assessed by questionnaire items one to three.

Item 1: Respondents were asked about the effectiveness of tourism actors (tour guides, hotel staff, and site managers) in explaining local culture in English. Results show that 21 respondents rated it as "Very good," 24 rated it as "Good," and no one selected "Fair" or "Poor." This suggests that most participants feel that tourism workers are generally effective in explaining local history and culture in English.

Item 2: The clarity of information about cultural festivals and local lifestyles was assessed. 19 respondents found it "Very clear and easy to understand," while 20 selected "Fairly clear and easy to understand," and 6 found it somewhat difficult to understand. This indicates that while most respondents find the information understandable, some cultural nuances may need to be simplified for broader comprehension.

Item 3: Respondents were asked to rate the use of English in explaining local traditions. 19 rated it as "Very good," and 26 rated it as "Good." This indicates that the majority of respondents perceive the English used to explain local traditions as effective and easy to understand.

Aspect two. Simplicity and Clarity of Language, it is assessed by questionnaire items four to six.

Item 4: Respondents were asked if tourism actors used simple and clear English when explaining cultural topics. 13 respondents selected "Very simple and clear," while 14 chose "Simple and clear." However, 6 felt that some parts were difficult to understand, suggesting that while the language is generally accessible, some explanations may need to be simplified further.

Item 5: The avoidance of difficult phrases or idioms by tourism actors was evaluated. 12 respondents reported that tourism actors "Always avoid" difficult language, while 18 said they "Often avoid" it. However, 15 respondents indicated that difficult phrases were "Sometimes" used, suggesting room for improvement in ensuring clarity for non-native English speakers.

Item 6: The use of images or videos to support English explanations was assessed. 13 respondents found it "Very helpful," and 19 found it "Helpful," indicating that multimedia support is an effective tool in enhancing comprehension.

Aspect three is about Consistency in Using Cultural Terminology, it is assessed by questionnaire items seven to nine.

Item 7: Respondents were asked if tourism actors used correct cultural terminology consistently. 12 respondents rated it as "Very consistent and accurate," and 21 rated it as "Fairly consistent and accurate." However, 12 respondents noted some inconsistencies, indicating that while cultural terminology is generally accurate, there is room for improvement.

Item 8: The ease of understanding the cultural terminology used was assessed. 7 respondents found it "Very easy to understand," and 28 found it "Easy to understand." However, 10 respondents reported some difficulty, indicating that certain terms may need to be further clarified.

Item 9: The accuracy of local cultural terms was rated. 18 respondents felt the terms were "Accurate and appropriate," but 23 felt they were "Fairly accurate" with some inconsistencies. This suggests that while the terms are generally appropriate, further consistency is needed.

Aspect four is about General Evaluation. It is assessed by questionnaire item ten, that are:

Item 10: Finally, respondents were asked to rate their experience receiving cultural information in English. 13 respondents rated it "Very satisfactory," and 18 rated it "Satisfactory," suggesting that the overall experience was positive but could still be improved.

Aspect five is The used of Stories and Legends in English. This aspect is gained data through questionnaire items eleven to fifteen.

Item 11: Respondents were asked if tour guides share local legends in English. 17 respondents reported that they are shared "Very often," while 15 said "Occasionally." However, 14 felt that the stories were not shared often enough, indicating a desire for more frequent cultural storytelling.

Item 12: The presentation of stories in English was assessed. 11 respondents found it "Very interesting and easy to understand," while 13 found it "Interesting but somewhat difficult to understand." The findings suggest that while the stories are generally engaging, there may be areas where clarity could be improved.

Item 13: Respondents were asked if the cultural elements in the stories were well adapted for international tourists. 17 respondents felt the adaptation was "Very well aligned," while 15 felt it was "Fairly well aligned." However, 12 respondents felt the cultural essence was not well preserved, indicating that improvements could be made in aligning the stories more closely with cultural accuracy.

Item 14: The preservation of cultural essence in the narrative was evaluated. 17 respondents felt it was "Very well preserved," while 13 felt it was "Preserved," and 15 felt it was "Moderately preserved." This suggests that while the cultural essence is largely maintained, there may be areas where the narrative could better convey local culture.

Item 15: The impact of the stories on understanding local culture was assessed. 12 respondents felt the stories "Greatly enhanced" their understanding, while 16 felt they "Enhanced" it. However, 11 felt it "Somewhat enhanced" their understanding, indicating that some tourists may have difficulty connecting with the cultural aspects of the legends.

Aspect six deals with Communicating Cultural Values Through English Training Environmental and Social Preservation. Aspect six the data was gained by questionnaire items twenty to twenty-four.

Item 20: Respondents were asked if tourism actors explained the importance of environmental and social preservation. 13 respondents indicated it was explained "Very often," and 14 said "Occasionally," suggesting that while the topic is addressed, it may not always be emphasized.

Item 21: The clarity of information about environmental preservation was assessed. 20 respondents felt it was "Easy to understand," while 11 felt it was "Fairly easy to understand." Some respondents indicated that further simplification may be needed.

Item 22: The engagement and educational quality of information on ecotourism was evaluated. 10 respondents found it "Very engaging," while 12 found it "Engaging." However, 23 respondents felt it was only "Fairly engaging," indicating that there is room for improvement in making the information more impactful.

Item 23: Respondents were asked about their involvement in cultural or social preservation activities. 23 respondents felt "Involved," while only 3 felt "Very involved." This suggests that there may be limited opportunities for tourists to actively participate in these activities.

Item 24: The promotion of values such as mutual cooperation and social collaboration was assessed. 17 respondents felt these values were "Very promoted," while 11 felt they were "Fairly promoted." However, 17 respondents felt these values were "Less promoted," suggesting that there is room for more emphasis on these social values.

In the discussion present that, while the overall findings suggest that tourism actors are generally effective in using English to communicate local culture and values, there are areas for improvement in terms of clarity, consistency in terminology, and enhancing the engagement of cultural stories and environmental preservation messages. Based on the data analysis, the findings show that:

- a. **Simplification of Cultural Explanations.** For tourists with limited proficiency in English, simplifying cultural explanations is crucial. Complex idioms, technical jargon, or culturally specific phrases can impede understanding, especially for non-native English speakers. Simplified language helps ensure that the essence of Torajan culture is conveyed without ambiguity, making it more accessible to a wider audience.(O'Dowd, R., & Ritter, 2006). Language learners benefit from explanations that avoid unnecessary complexity, which allows them to grasp cultural concepts more effectively. Similarly, O'Dowd and Ritter highlight the importance of clear and simple communication in intercultural exchanges, emphasizing that clarity enhances mutual understanding in cross-cultural contexts (O'Dowd and Ritter). Simplifying cultural explanations allows for better engagement, ensuring that the core cultural messages are retained while avoiding misunderstandings. Simplified language ensures that cultural heritage is shared in a way that resonates across diverse language backgrounds, making cross-cultural communication smoother and more effective.
- b. **Language Training for Tourism Stakeholders.** Investing in English language training for tourism stakeholders, such as tour guides, hotel staff, and local businesses, is essential for bridging communication gaps between the local community and international tourists (Simpson, 2011). Language proficiency allows stakeholders to better convey cultural knowledge, ensuring that tourists have a deeper understanding of Torajan culture(Blue, G., & Harun, 2003.). Brown asserts that language training

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programs should go beyond basic proficiency to include culturally appropriate terminology, which enhances the accuracy and relevance of communication. Furthermore, Simpson argues that tailored language programs for tourism professionals not only improve communication but also foster cultural empathy, enriching the tourism experience for both locals and visitors (Simpson). Providing tourism professionals with the skills to communicate cultural concepts effectively can significantly improve the quality of interactions, ensuring that tourists leave with a positive, informed view of the local culture.

- c. **Standardization of Cultural Terminology.** To reduce confusion and enhance the consistency of cultural explanations, establishing a standardized set of cultural terms is essential (Greg Richards, 2018). A unified cultural lexicon helps ensure that tourists receive accurate and consistent information, which improves their understanding of cultural heritage (Convention for the Safeguarding of the Intangible Cultural Heritage., 2003). Harris emphasizes the need for standardizing terminology, as inconsistency in language can lead to misinterpretation and undermine the authenticity of cultural representations (Intercultural Communication) (Press., 1990). According to Smith and Robinson, adopting a standardized set of terms for cultural concepts facilitates clearer communication and helps preserve the integrity of cultural knowledge (Cultural Tourism in a Changing World). This process should involve collaboration with cultural experts to develop universally accepted terms that can be easily understood by both locals and tourists, ensuring that key cultural concepts are consistently communicated.
- d. **Integration of Multimedia Tools.** Multimedia tools, such as images, videos, and infographics, play a vital role in improving tourists' understanding of complex cultural topics. These tools bridge the gap between language proficiency and cultural comprehension, especially for visitors who may struggle with the language. Mayer argues that multimedia learning aids are particularly effective because they combine verbal and visual elements, engaging different cognitive processes and making information easier to absorb (Multimedia Learning). Using multimedia to illustrate cultural rituals, ceremonies, and traditions can significantly enhance tourists' experiences by providing visual context that complements verbal explanations. Clark and Mayer further state that integrating multimedia tools in learning environments fosters deeper understanding and retention, making cultural education more accessible to audiences with varying language abilities (E-Learning and the Science of Instruction).
- e. **Cultural Sensitivity and Adaptation.** Tourism operators must be trained in cultural sensitivity to ensure that they respect and accurately represent Toraja's traditions and values. Adapting cultural explanations for international tourists without compromising authenticity is critical for maintaining cultural integrity while promoting understanding. Geertz emphasizes the importance of deep cultural understanding before offering explanations, stressing that cultural interpretation must avoid oversimplification (The Interpretation of Cultures). Moreover, Hofstede, Hofstede, and Minkov highlight that cultural sensitivity training improves service quality and helps professionals build stronger relationships with visitors from diverse backgrounds (Cultures and Organizations: Software of the Mind). By adapting cultural explanations to meet tourists' expectations and language proficiency while preserving authenticity, tourism operators can provide a genuine, respectful, and enriching experience. The integration of these strategies—simplification of cultural explanations, language training, standardization of cultural terminology, multimedia tools, and cultural sensitivity—will significantly improve how Torajan culture is communicated to international tourists. These approaches ensure that cultural heritage is preserved and shared effectively, providing tourists with a deeper, more authentic understanding of local traditions. By applying these strategies, tourism professionals can create a more inclusive and educational experience, fostering better cross-cultural communication and enhancing the overall tourism experience in Toraja.

Formulation and validation of the conceptual communication model based on culture to draft conceptual model and initial testing results based on the result of analyze, then to proceed to evaluate of the model's effectiveness through Focus Group Discussions (FGD) as the last step to produce the final model. Such as displayed the following:

Title: English-Based Communication Model to Support Torajan Cultural Resilience in Tourism

Introduction

The preservation and communication of Torajan culture are essential for maintaining its cultural integrity and promoting its rich heritage to international tourists. Effective communication, especially in a cross-cultural context, is a key factor in ensuring tourists gain an authentic and meaningful understanding of local traditions. An English-based communication model can bridge the language barriers between tourism stakeholders and international visitors, helping to maintain cultural resilience while fostering respect and understanding. The following model integrates five key strategies to enhance cultural communication in Toraja's tourism industry. Strategies:

1. Simplification of Cultural Explanations:

- a. **Objective:** To make Torajan cultural explanations more accessible to tourists with varying levels of English proficiency.
- b. **Action Plan:** Tour guides and tourism professionals should simplify complex cultural explanations by avoiding the use of idioms, technical jargon, and culturally specific phrases that may confuse non-native English speakers. Instead, they should focus on clear, straightforward language that conveys the essence of Torajan culture without losing its core meaning.

- c. Implementation: Develop a cultural lexicon that uses simple language and clear descriptions for rituals, ceremonies, and traditions. Encourage tourism stakeholders to practice these simplified explanations in training sessions to ensure consistency and effectiveness.

2. Language Training for Tourism Stakeholders:

- a. Objective: To enhance the language proficiency and cultural knowledge of tourism professionals, enabling them to convey cultural information accurately and effectively.
- b. Action Plan: Provide language training programs for tour guides, hotel staff, and local businesses, focusing not only on English proficiency but also on culturally appropriate terminology. This training should include contextual language usage, ensuring that cultural concepts are communicated with accuracy and relevance.
- c. Implementation: Develop a comprehensive training curriculum that covers both language skills and cultural knowledge. Regular workshops should be held to equip tourism stakeholders with the tools necessary to communicate cultural information effectively in English.

3. Standardization of Cultural Terminology:

- a. Objective: To ensure that cultural terminology is consistent and accurate across all tourism communications, reducing confusion and preserving cultural integrity.
- b. Action Plan: Establish a standardized set of cultural terms and concepts that can be used consistently across all communication platforms. Work with cultural experts to create a lexicon of universally accepted terms that will help both locals and tourists understand cultural concepts more clearly.
- c. Implementation: Create a guidebook or digital resource for tourism stakeholders, containing standardized terminology and explanations of key cultural concepts. This resource should be easily accessible and regularly updated to reflect new cultural insights.

4. Integration of Multimedia Tools:

- a. Objective: To enhance understanding by combining verbal explanations with visual aids, making cultural topics easier to grasp for tourists with varying language abilities.
- b. Action Plan: Incorporate multimedia tools such as images, videos, and infographics into cultural explanations. These tools should be used to illustrate key cultural rituals, ceremonies, and traditions, providing a visual context that complements verbal explanations.
- c. Implementation: Develop a library of multimedia resources that highlight Torajan culture, including videos of ceremonies, photos of cultural artifacts, and infographics explaining key cultural practices. Ensure that these resources are incorporated into tours, hotel lobbies, and online platforms.

5. Cultural Sensitivity and Adaptation:

- a. Objective: To ensure that cultural explanations are respectful and accurate, while adapting them to meet the needs of international tourists.
- b. Action Plan: Provide cultural sensitivity training for tourism operators, ensuring they respect and accurately represent Torajan traditions and values. Tourism professionals should learn how to adapt cultural explanations without oversimplifying or misrepresenting the culture.
- c. Implementation: Incorporate cultural sensitivity into training programs, focusing on the nuances of Torajan culture and the importance of cultural authenticity. Encourage tourism professionals to practice adapting their explanations in culturally sensitive ways that resonate with tourists.

The conclusion of the model is the integration of these five strategies simplification of cultural explanations, language training for tourism stakeholders, standardization of cultural terminology, multimedia tools, and cultural sensitivity creates a comprehensive English-based communication model for supporting Torajan cultural resilience in tourism. By applying these strategies, tourism professionals can foster better cross-cultural communication, improve the overall tourist experience, and ensure that Torajan cultural heritage is preserved and shared effectively. This model not only enhances the understanding of Torajan culture among international tourists but also strengthens the relationship between the local community and visitors, ensuring a sustainable and inclusive tourism experience in Toraja.

CONCLUSION

Finally, the conclusion of the study based on the analysis of the use of English in explaining local culture in Toraja tourism reveals a generally positive reception from tourists, with many finding the cultural explanations clear, effective, and easily understandable. However, there are areas for improvement, particularly in simplifying complex cultural topics, ensuring consistency in terminology, and addressing the occasional use of difficult language. These improvements are crucial for enhancing the accessibility of Torajan culture, especially for international tourists with varying levels of English proficiency.

The findings also highlight the importance of regular language training for tourism operators to ensure that cultural explanations are consistent and easy to understand. Incorporating more multimedia aids, such as images and videos, was also found to be highly

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effective in supporting comprehension, particularly for complex topics. Additionally, the standardization of cultural terminology and the simplification of language can further enhance the clarity of cultural communication.

Further, while the use of stories and legends in English has been successful in conveying cultural essence, some improvements in the clarity and adaptation of these narratives are needed to ensure tourists' full engagement. Continuous feedback and adjustments to storytelling approaches will help refine this aspect of the tourism experience.

Cultural sensitivity and training on conveying cultural values remain critical to ensuring that tourism operators maintain respect for local customs and traditions. Moreover, the importance of environmental and social preservation should be emphasized more consistently, with more engaging activities to increase tourists' involvement in sustainable practices.

All of them, while the communication model used by tourism operators in Toraja is effective, enhancing language simplicity, cultural adaptation, and multimedia usage will help improve the clarity and impact of cultural explanations, fostering a deeper connection between tourists and Torajan heritage. These efforts will not only support the resilience of Toraja's cultural identity but also ensure that the tourism experience remains authentic and enriching for all visitors.

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