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Tradition, Cultural Contact and English for Tourism: The Case of Mentawai, Indonesia

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Abstract

Foreign tourists' cultural contact with tradition and the use of English (tourism English) mediates visitor engagement and revisit intention. Developing cultural tourism in Mentawai requires a study on the relationship among traditions, tourism English, cultural contacts, and visitor engagement. Literature reviews show that there has not been a study examining this in Mentawai. The aim of this research was to examine Mentawai tradition and locally-based tourism English with which foreign tourists have cultural contact and the effect of cultural contact as a mediator for visitor engagement and revisit intention. Convenient sampling was used as the sampling method. Data was gained through survey which was measured using Likert scales of seven points and analysis using SEM-PLS and Smart-PLS. The study found that tourists have cultural contact with various Mentawai traditions derived from tangible and intangible culture. Tourism English involves culturally specific words, phrases and expressions which support cultural contact. The expressions with specific uses have functions in serving foreign tourists such as for greeting, offering, etc. Cultural contact has an effect on revisit intention positively. It mediates visitor engagement and revisit intention. In conclusion, cultural contact through which tourists have a contact with traditions demonstrated in tourism activities using locally-based tourism English plays a role as mediator between visitor engagement and revisit intention, meaning that Mentawai tradition and tourism English positively drives tourists' intention to revisit Mentawai tourism destinations. The traditions and use of English are important elements to be developed for Mentawai cultural tourism.

Keywords: *Mentawai Tradition, Tourism English, Cultural Contact*

Introduction

Traditions and locally-based tourism English with which tourists have a cultural contact should play important role for cultural tourism village development. Cultural tourists enjoy having cultural contact with various cultural types of tourism in the form of attractions and events which provide an important motivation for tourism (Richards, 2018). In Mentawai, foreign tourists from various countries had cultural contact with attractions and events as cultural activities in tourism villages (Elfiondri, 2019a). Cultural attractions and events as cultural activities are derived from elements of tradition with which cultural tourists can participate and have cultural contact (Chen and Rahman, 2017). The foreign tourists in their cultural contact could enjoy more Mentawai indigenous traditions due to locally based-tourism English support (Elfiondri, 2019b). Thus, to develop cultural tourism villages, traditions and locally-based tourism English should be developed through scientific study.

Tourism English refers to English for Specific Purposes (ESP). ESP emphasizes specific needs in particular fields, occupations, or purposes (Basturkmen, 2010). Tourism English is ESP in the field of tourism. It is used as a medium of communication in every domain of cultural tourism activities (Stainton, 2018). All activities of tourism communication such as tour guides, operators, accommodation and other travel sectors need tourism English. In the activities, the English is used to explain culture, traditions, and other intangible cultural heritages, to manage all things in the transportation, and to manage accommodation and other travel sectors, etc. (Stainton, 2018). In a certain region in which English is used in the activities of tourism, there are typical characteristics in various terms in expressions and phrases. The typical characteristics which differentiate the region from other regions can be in the terms of culture, people, economy and natural features (Dirgeyasa, 2015). The form of tourism English showing the typical characteristics of a certain region in this research is locally-based tourism English.

In developing tourism based on Mentawai indigenous culture and tradition, there have been some scholarly studies among which are studies on cultural tourism marketing (Napitupulu, 2011), tourists' motivation and perception (Pristiwasa, 2017), and the development of a tradition of ethno-botany for eco-tourism (Ramadhan, 2017). Towner (2016) did a study on the profile of surfing-tourists, Towner & Orams (2016) on the management of surfing tourism and surfing-tourism operator perceptions, and Ponting (2013) studied the deconstruction of surfing tourism. Those studies are on surfing, marketing, perception and tradition. Despite the fact that there have been studies on cultural tourism development based on Mentawai traditions, none of the studies discuss Mentawai indigenous tradition, tourism English, and tourists' cultural contact in relation to tourists/visitor engagement and revisit intention. This is a gap in the literature of study on Mentawaian cultural tourism.

Study on Mentawai indigenous tradition, tourism English, and tourists' cultural contact in relation to tourists/visitor engagement and revisit intention fills the gap. It is important to better manage Mentawai indigenous tradition-based tourism villages in Mentawai. Focus on the study is to attract repeat foreign tourists in order that they have an intention to revisit the tourism sites. Revisit intention can be realized by way of ensuring that tourists have a satisfied tourism experience with intercultural interaction, tourists' activities and service quality (Prayag and Ryan, 2012; Gomez-Jacinto, 1999) when they have cultural contact. Cultural contact mediates tourists' revisit intention and tourists/visitor engagement (tourists' interest in a product) (Chen and Rahman, 2017). It the role of cultural contact as mediator, tourists' engagement contributes to tourists' revisit intention through cultural contact.

In the context of Mentawai tourism sites, tourists' interest in indigenous traditions drives them to have a cultural contact with which they will get a satisfaction. In the contact, they have contact with indigenous traditions, do traditional activities and get service in locally-based tourism English. Their satisfaction with their cultural contact will contribute to their intention to revisit Mentawai cultural tourism site. Thus, Mentawai indigenous traditions, cultural contact and locally-based tourism English is an important study to be held to better develop Mentawai cultural tourism. Given the gap and importance of the research, this study examines Mentawai tradition, tourism English, and cultural contact in relation to visitor engagement (VE) and intention to revisit (RI). The aim was to find out Mentawai tradition and locally-based tourism English with which foreign tourists have cultural contact, and the effect of cultural contact as a mediator for visitor engagement and revisit intention.

Research problems of the study are focused on Mentawai indigenous traditions, locally-based tourism and the effect of cultural contact on tourists' revisit intention. In the study, Mentawai traditions are those either tangible or intangible which are demonstrated in cultural tourism attractions with a support by locally-based tourism English. The tourism English has typical characteristics of in the terms of culture (Dirgeyasa, 2015). In the context of Mentawai, the English is typical characteristics in the terms of Mentawai culture. In cultural tourism, cultural tourists driven by their engagement have a cultural contact with the attractions. Satisfaction with the cultural contact then affects tourists' revisit intention (Chen and Rahman, 2017). In its relationship with tourists/visitor engagement and revisit intention, cultural contact plays as mediator. The study examines the effect of the tourist's cultural contact as the mediator on revisit intention in Mentawai cultural tourism.

Mentawai indigenous traditions are only practiced by people living in hinterland of Mentawai islands, West Sumatera, Indonesia. At present, the traditions which are centered at Mentawai traditional houses called *Uma* can only be found on an island named Siberut. The culture-centered traditional house cannot be found on the Mentawai islands of Sipora or Pagai. Mentawai people have various indigenous traditions in which tourists, mainly foreign tourists are interested (Elfiondri, 2019a). The indigenous traditions are intangible cultural heritages like dances, songs, legends, ritual, festivals etc. (Rudito, 2012; Ramadhan, 2017), which in practice are related to tangible cultural heritages (Elfiondri, 2018). The tangible heritages include *Uma*, traditionally poisoned arrows, bark-belt, etc. (Kusbiantoro, Anthonius, & Santosa, 2016). The indigenous traditions have been successful in attracting foreign tourists (Elfiondri, 2019a). The tourists' experience, in turn, will contribute to their intentions. Tourists' intention to revisit a cultural tourism destination is linked with behavior intention (Chen & Rahman 2017). According to Ajzen (1991), behaviors refer to factors which capture people hard willing to do a behavior. In the theory of plan behavior (TPB), behavior intention is the most influential predictor of behavior.

Tourists' experience is linked with visitor engagement. Visitor engagement is the involvement of visitors with experience in tourism (Brodie, 2011). The involvement refers to tourists' interest in a product, while the engagement deals with a deeper interest level (Abdul-Ghani, 2011). Tourists' experience is influenced by several factors including culture. The authenticity of the tourism experience as perceived by tourists is by engaging with the cultural elements when the tourists visit a cultural tourism destination (Prentice, 2001). An authentic memorable experience is created by deep involvement in local culture (Tung and Ritchie, 2011). The more serious cultural tourists are interested in what they see and experience in a cultural tourism destination (Prentice, 2001), and the more engaged the cultural tourists are the deeper is

the cultural contact (Chen & Rahman 2017). Cultural contact refers to groups of people who stay in a particular cultural tourism destination in which they have contact with a different culture for several days or longer (Chen & Rahman, 2017). It is the interaction of a group of people with other nations as outsiders (Cusick, 1998 in Chen & Rahman 2017). According to Schortman and Urban (1998), the group of people and the outsiders has different identities.

In relation to VE and RI, CC plays as a mediator. Visitor engagement (VE) influences tourists' intention to revisit indirectly through CC. Revisit intention is the intention of tourists to revisit a cultural tourism destination that they visited in the past. The intention is driven by visitor engagement mediated by cultural contact. Chen & Rahman (2017) through her hypothesized model showed that VE affects CC, CC affects tourists' experience (MTE), and tourists' experience (MTE affects tourists' revisit intention (RI) and intention to recommend (IR). The model shows that CC has a role as mediator between VE and MTE, and between VE and RI, VE and IR through MTE. Baron and Kenny (1986) as described by Zhao (2010) asserted that mediation consists of full mediation and partial mediation. They explain, "full mediation is that the evidence for mediation is strongest when there is an indirect effect but no direct effect, while partial mediation is when there are both indirect and direct effects. The role of CC as mediator in supporting tourists revisit intention in tourism, CC is not only supported by tradition (culture), but also by the use of English.

The English language as the international language also becomes an important element for cultural tourism development (Richards, 2018). Cultural tourists from various countries come to visit cultural tourism destinations to experience new culture. They have developed as consumers, becoming increasingly sophisticated in their needs and preferences as a result of an emergent culture of tourism (Robinson and Novelli, 2007). To accommodate the tourists' development, the tourism industry needs tourism English which can bridge the tourists' needs and preferences in cultural tourism activities. Tourism English is needed in all activities of tourism communication such as tour guides, whose function is to explain culture, traditions, and other intangible cultural heritages, and tour operators, whose function is to manage all things in the transportation, accommodation and other travel sectors, etc. The tourism industry needs the English language as a medium of communication in every domain of cultural tourism activities (Stainton, 2018).

The literature review shows that in cultural tourism, tourists have a contact with tradition as tangible and intangible culture supported by tourism English. Tradition and tourism English in the context is CC with which tourists have a cultural contact. Referred to Chen and Rahman (2017), CC plays a role as mediator between visitor engagement (VE) and Intention to Revisit (IR). The role can be understood through a relationship that VE affects CC, CC affects IR. Based on Chen and Rahman (2017), Richards (2018), Robinson and Novelli, (2007), and Stainton (2018), the relationship and CC position can be pictured in the following figure 1.

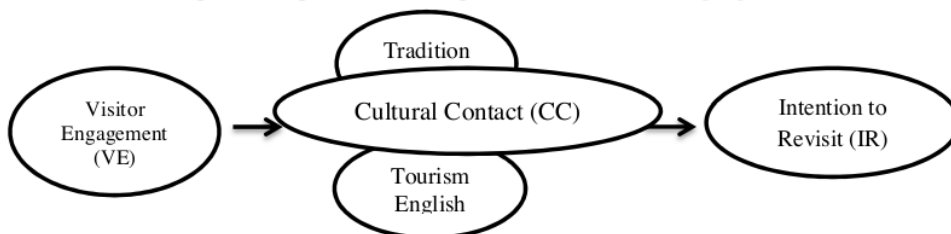


Figure 1. CC position & its relationship with VE and IR

Hypothesis of the study

To develop cultural tourism site and motivate tourists, attraction is the core elements of tourism; and cultural heritage is one of the important elements which becomes tourists' attraction (Leask, 2016). The cultural heritage attraction significantly motivates tourists to visit tourism sites every year (Chen and Huang, 2017). It involves tangible and intangible heritages in which there are a numbers of traditions with which tourists have a cultural contact in tourism activities (Chen and Rahman, 2017). In the context of Mentawai, the tangible includes heritages such as include *Uma*, traditionally poisoned arrows, bark-belt, etc. (Kusbiantoro, Anthonius, & Santosa, 2016), and intangible heritages such as dances, songs, legends, ritual, festivals etc. (Rudito, 2012; Ramadhan, 2017). Based on the core elements of the cultural tourism, it is anticipated that tourists have a cultural contact with Mentawai cultural heritages.

Hypothesis 1. Tourists have cultural contact with various Mentawai traditions derived from tangible and intangible culture.

In cultural contact, tourists stay in a particular cultural tourism site in which they have contact with local culture for several days or longer (Chen & Rahman, 2017). In the site, they communicate and interact with other nations/people (Cusick, 1998 in Chen & Rahman 2017). In tourism, people needs English in every domain of cultural tourism activities (Stainton, 2018). People use English to serve tourists – to greet, welcome, address, etc. (Elfiondri, 2019), to explain culture, traditions, and other cultural heritage elements to the tourists (Stainton, 2018). Tourism English has culturally typical characteristics in the terms of culture, people, economy and natural features (Dirgeyasa, 2015).

Hypothesis 2. Locally-based tourism English has culturally specific characteristics forms of which the functions are to serve and to give cultural information on cultural heritage elements to tourists.

Referred to Chen and Rahman (2017), Cultural Contact plays as a mediator between visitor engagement and revisit intention. Visitor engagement affects cultural contact, and cultural contact affects revisit intention through tourists' experience.

Hypothesis 3. Cultural contact as a mediator for visitor engagement and revisit intention has an effect on revisit intention.

Methods

Context of the Study

This study applied ethnography and convenient sampling method. Ethnography was used to collect and analyze data qualitatively on tradition and tradition-based tourism English, while the sampling method was for collecting and analyzing data on the effect of cultural contact as a mediator for visitor engagement and revisit intention. It used Likert scales of seven points and statistical tests of the structural equation model (SEM) and partial least square (PLS). It was held in two indigenous villages which are tourism destinations, Madobag and Muntei on Siberut island, Mentawai, Indonesia. The villages have been determined by the Mentawai rural government as cultural tourism villages. Foreign tourists from various countries in the world

make cultural contact with the indigenous culture and traditions. In the cultural contact, they interact with people from Mentawai in English, such as guides, drivers, villagers, and the public.

Data Sources

Data of this study were collected in two months (March to April 2019) through survey, observation, and interview. Data on tourism English and tradition were collected through observation and interview based on ethnography method. The aim of the study is to examine tradition and tradition-based tourism English with which foreign tourists have cultural contact in tourism activities. In line with the aim, data are terms, words, expression or phrases of the tradition-based tourism English and traditions. The observation applied to collect the data was participants observation with technique of direct observation. Guides and villagers who got involved in tourism activities as respondents were observed. It was held by way of engaging actively in the activities of tourism in the indigenous villages. Events of tourism happening in the villages in which the English used were watched directly by eye. Data were noted on a regular basis. Data were enriched by way of conducting semi structure interview to 25 respondents. The respondents were chosen randomly.

Data on the effect of cultural contact as a mediator for visitor engagement and revisit intention were collected through survey using questionnaires based on convenient sampling method. Respondents were foreign tourists who had cultural contact with the indigenous culture and traditions in the tourism activities in the villages of Madobag and Muntei. Respondents were chosen in convenient sampling method with non-probability sampling technique and accidental procedure. They were sampled conveniently because they were convenient sources of data where they could be found and accessed easily. They were selected randomly and accidental samples. Questionnaires used to collect data were designed by Chen and Rahman (2017) based on cultural contact (Gnoth and Zins, 2013), visitor engagement (Taheri, 2014), and revisit intention (Bonn et al., 2007).

Data Analysis

Data on tourism English were analyzed qualitatively based on Spradley ethnography (1997). The analysis began with a domain analysis on tourism English. Structure of domain was analyzed by using semantic relationships. The analysis on the domain resulted in an overview of tourism English. The next step was classification of the domain structure by means of taxonomic analysis. The analysis resulted in classification of tradition-based tourism English in the forms of words, phrases and expression. The forms were then analyzed with a componential analysis which resulted in the elements of each form as to the smallest part.

Data on the effect of cultural contact (CC) as a mediator for visitor engagement and revisit intention were analyzed quantitatively using Likert scales with seven-points, and the analysis was based on SEM-PLS and Smart-PLS 3.0. The statistical test is used because analysis to find out the effect of CC needs an analysis on variables relationship. The variables are a latent constructs which cannot be measured directly, but indirectly by way of measuring relationship of variables. Analysis of the structural equation model with a partial least square (SEM-PLS) is appropriate to test the relationships of variables with small samples in tourism research. SEM can be analyzed two approaches: covariance-based method and variance-based methods. In this case, the study selected a partial least square (PLS), variance-based methods (Chin, 2010). The reasons based on Chin (1998) and Garcia et al., 2012) are that (i) PLS imposes less restrictive assumptions about normality and can handle small samples, (ii) PLS is suitable for predictive

application and theory building (Chin, 1998), and (iii) PLS has emerged as a popular alternative to SEM empirical tourism research (García et al., 2012). The PLS uses a measurement model and a structural model (Matandare, 2018). To have a fit model, the measurement uses Outer Loading, Composite Reliability and Cronbach Alpha, Average Variance (AVE), and Fornell-Lacker criterion. For the structural model, R-square and Q-square are used to see the predictive power and relevance.

Ethical Approval

This research has been approved by Research Ethics Committee of Universitas Bung Hatta, Number: 081/LPPM/Hatta/II-2019. The participants of the research have provided their involvement in written approval. Their identities were removed from dataset.

Results

As indicated by Table 1 (Demographic data of foreign tourists), there were 14 foreign countries from which the tourist came to visit the cultural tourism destinations in Mentawai.

Table 1. Demographic data of foreign tourists

No	Country	Level of Visit in Percentage
1	Australia	21.58%
2	Italy	9.80%
3	Brazil	7.84%
4	Spain	9.80%
5	USA	9.81%
6	France	7.84%
7	Denmark	7.84%
8	Germany	1.96%
9	Africa	7.84%
10	Ukraine	1.96%
11	Canada	1.96%
12	Switzerland	1.96%
13	Kenya	1.96%
14	Sweden	1.96%

Locally-Based Tourism English

The research found that the locally-based tourism English in the tourism activities in Mentawai is tourism English which has locally specific forms of words, phrases and expression characterized by Mentawai indigenous traditions/culture which consists of tangible and intangible culture. Classification based on Spradley ethnography method (1997) shows that the locally specific forms of words and phrase of tourism English can be classified into two kinds in use (Table 2): the forms used in both tangible and intangible traditions and the forms only used in intangible traditions. The forms used in both traditions are those which are derived from tangible tradition. For example the word of “poisoned arrow” is derived from tangible tradition. It is tangible tradition (tangible cultural heritage) and used in tourism activities demonstrating

tangible traditions. In the activities demonstrating intangible tradition such as hunting, the word is also used. Thus “poisoned arrow” is used in tourism activities demonstrating both traditions. While the forms derived from intangible tradition are only used in tourism activities which demonstrate intangible tradition. The uses can be pictured in the following pattern (Figure 2).

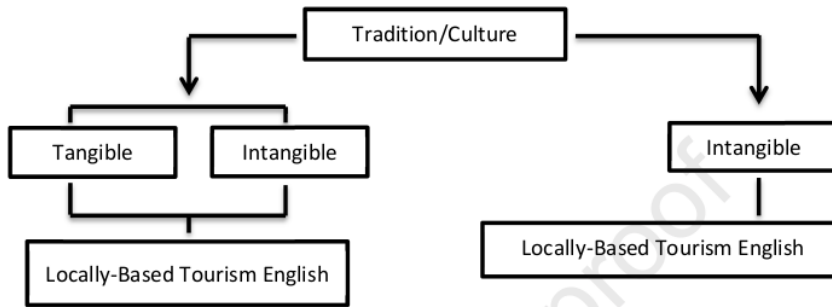


Figure 2. Pattern of Locally-Based Tourism

Table 2 contains the examples of tourism English forms which are used generally in the tourism activities which demonstrate tangible and intangible tradition/culture. Words and phrases in the left column are the English forms used in the tourism activities demonstrating intangible tradition and culture. The forms in the right column are those which are used in tourism activities demonstrating tangible and intangible traditions.

Table 2. Tourism English Words and Phrases

Words and phrases based on Intangible Culture/Tradition	Words and phrases used in Tangible and Intangible Culture/Tradition
<i>Legends and Folklore</i>	<i>Uma (traditional house)</i>
<i>Traditional food and culinary</i>	<i>Dugout, seat for food-pulverizer</i>
<i>Processing food stuff</i>	<i>Death-Cudgel, basket,</i>
<i>Living at Uma, Traditional house of Mentawai</i>	<i>Coconut refiner</i>
<i>Eating traditional food</i>	<i>Fish-trap, machetes, spears, calm-made trumpets</i>
<i>Dances</i>	<i>Sikairaat, poisoned arrows, bows</i>
<i>Tattoo</i>	<i>Traditional shield of combat</i>
<i>Rituals and ceremonies</i>	<i>Magicians accessories</i>
<i>Traditional food distribution</i>	<i>Spear, food-pestle</i>
<i>Hunting</i>	<i>Ember-clam</i>
<i>Fishing</i>	<i>Traditional bracelet</i>
<i>Making arrow and its poison</i>	<i>Clothes hamper</i>
<i>Making dugout</i>	<i>Cigarette cases, large baskets.</i>
<i>Uma-building and maintaining</i>	<i>Headband, bags of arrows</i>
	<i>Magicians' clothes</i>

Locally-based tourism English has a number of expressions which are used in tourism activities (Table 3). The expression is used to greet and welcome tourists, keep social relationship with tourists, reject tourists' request and to apologize.

Table 3. Tourism English Expression

Tourism English Expressions	
Function	Expression
Greeting	<i>Hello, welcome to Mentawai</i>
Offering	<i>What can I do for you sir?</i> <i>You may rent my motorcycle to go and enjoy Madobag traditions</i> <i>You may stay at Uma</i> <i>Do you want to join us hunting?</i> <i>You may join us cooking our food</i> <i>You want us to recite our legends and folklore?</i> <i>Do you like fishing with us?</i>
Welcoming	<i>Nice to meet you in our traditional house</i> <i>Would you like to join the marriage fest?</i>
Keeping social relationship	<i>How are you enjoying the dance?</i> <i>Where are you going after the death ritual?</i> <i>How long will you stay and learn to cook our traditional meal?</i> <i>How are your friends? Do they enjoy listening to Mentawai legends?</i>
Rejecting	<i>I cannot teach you the spell</i> <i>I cannot say the spell in a loud voice</i> <i>We cannot do the fest of questioning the dead spirit now</i> <i>Sorry I cannot use the death-cudgel</i> <i>I am sorry, I cannot teach you to make herb-poison</i>
Apology	

The effect of CC as mediator between visitors' engagement (VE) and revisit intention (RI)

The Mentawai traditions and tradition-based tourism English with which foreign tourists have cultural contacts support the cultural contact (CC). The support is indicated by the role of CC as mediator between tourists/visitor engagement (VE) and intention to revisit (IR). The following measurements show that the CC plays an important role in mediating VE and IR. The measurements show that IR is positive, meaning that tourists have an intention in the future to revisit tourism villages in Mentawai. According to Chen and Rahman (2017), positive IR is derived from positive effect of VE on CC and positive effect of CC on IR. Shortly the positive (good) IR means that VE has a positive (good) effect of CC and CC has a positive effect on IR. It shows CC as mediator between visitors' engagement (VE) and revisit intention (RI) has a positive effect on IR.

Results of the Measurement Model

There are two model assessments in Smart-PLS (Hair, Hult, Ringle, & Sarstedt, 2017): Measurement model assessment (MMA) and structural model assessment (SMA). In measurement model assessment, convergent validity and discriminant validity must be satisfied (Vinzi, Chin, Henseler, & Wang, 2010). Convergent validity uses statistic properties such as Outer Loading, Cronbach Alpha (CA), Composite Reliability (CR), and Average Variance (AVE) (Wong, 2013). The value of outer loading should be higher than 0.70 (Hulland, 1999). Meanwhile, Cronbach Alpha and composite reliability must reach the cut-off value (0.70) (Bagozzi, 1988). Finally, AVE value should be higher than 0.50 (Bagozzi, 1988). The result of convergent validity is shown in Table 4. Three constructs (an intention to revisit, visitor engagement, and culture contact) have an outer loading greater than 0.70. Additionally, the CA and CR of all constructs are greater than the cut-off value, and it may be concluded that the constructs are reliable. Finally, the value of AVE also supports the convergent validity due to its higher value.

Table 4
Measurement Model

Construct	Item	Loading	CA	CR	AVE
Intention to Revisit	ri1	0.88	0.846	0.905	0.761
	ri2	0.867			
	ri3	0.871			
	v34	0.808			
Visitor Engagement	ve1	0.787	0.915	0.929	0.653
	ve3	0.801			
	ve5	0.851			
	ve6	0.761			
	ve7	0.818			
	ve8	0.829			
	cc1	0.714			
	cc10	0.754			
Cultural Contact	cc11	0.781	0.947	0.953	0.653
	cc2	0.811			
	cc3	0.732			
	cc4	0.828			
	cc5	0.888			
	cc6	0.919			
	cc7	0.792			
	cc8	0.942			
	cc9	0.683			

The second evaluation for the measurement model assessment is discriminant validity. The assessment uses the Fornell-Lacker criterion (Fornell & Larcker, 1981). This criterion implies

that the square AVE value must be higher than the coefficient correlation between the construct and the other construct. For instance, the square root value for the construct of the culture contact is 0.808 and this value is higher than the coefficient correlation value between culture contact and intention to revisit (0.499). Therefore, it can be concluded that the discriminant validity is achieved. The result of the discriminant validity test is presented in Table 5.

Table 5
Fornell-Lacker Criterion

Construct	Cultural Contact	Intention to revisit	Visitor Engagement
Cultural Contact	0.808		
Intention to revisit	0.499	0.872	
Visitor Engagement	-0.300	-0.134	0.808

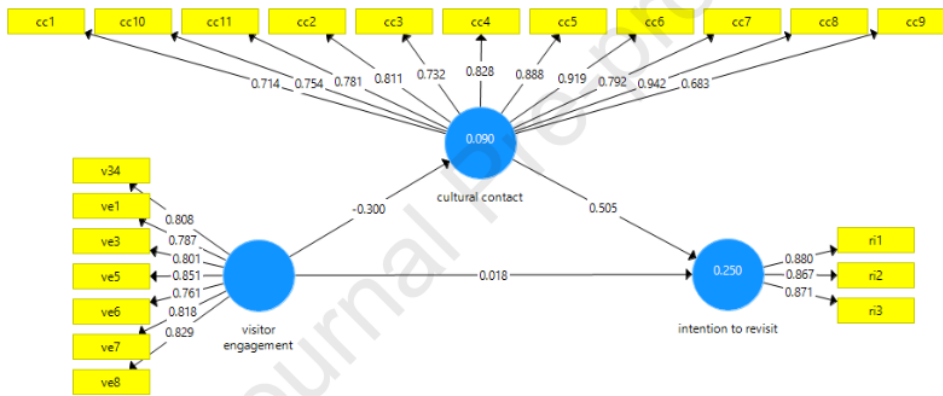


Figure 3. Measurement model

Results of the Structural Model

Table 6 presents the structural model analysis using two criteria: predictive power and predictive relevance. Predictive power using the R-square shows 0.25 and 0.09 for revisit intention and cultural contact respectively. Further, the values of Q-square for two constructs are greater than 0 (0.155 for revisit intention and 0.44 for cultural contact) and it can be concluded that the model is fit.

Table 6
Structural Model Analysis

Endogenous Construct	R-Squared	Q-Squared
ri	0.25	0.155
cc	0.09	0.044
Relation	Path Coefficients	T-Statistics
cc→ir	0.505	3.801***

ve→cc	-0.300	2.528***
ve→ir	0.018	0.108

Note:*** indicate significance at 1% respectively

The structural model is indicated in Figure 2.

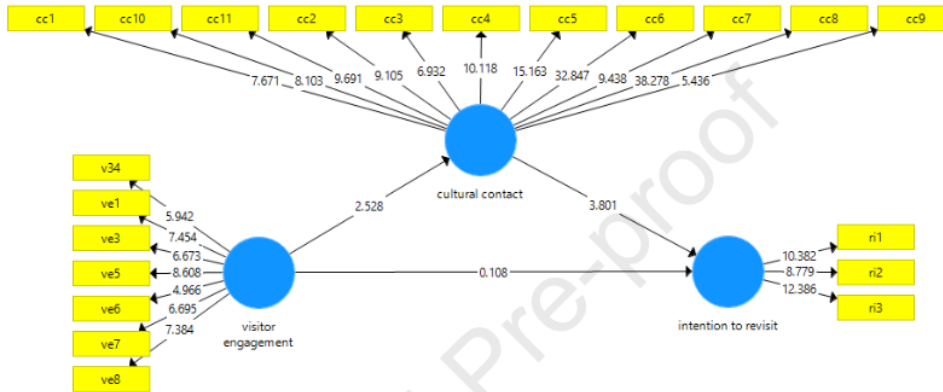


Figure 4. Structural model

The structural models show that visitor engagement (VE) does not significantly affect revisit intention (RI), but VE has a positive effect on cultural contact (CC), and CC has a positive effect on revisit intention (RI). The higher CC will cause a higher RI. Zhao et al (2010) said that it is mediation if there is a significant indirect effect between a latent independent variable and a latent dependent variable, and a latent independent variable directly does not have a significant effect on dependent variable. Referring to Zhao et. al (2010), cultural contact in this study plays a mediator role between VE and RI, because there is a significant indirect effect between VE as a latent independent variable and RI as latent dependent variable, and VE as a latent independent variable directly does not have a significant effect on RI as dependent variable.

Discussion

Elfiondri (2019b) discussed the use of English and Mentawai traditions in the case of using English phatic communication, but he did not discuss the relationship of English with traditions. His findings on the function of English used in serving foreign tourists are in line with the functions of English expressions found in this study. As presented in Table 3, the English expressions used in Mentawai tourism activities are to greet, offer services, maintain social relationships, reject, apologize, and to welcome foreign tourists. As stated by Wardhaugh (1986), Arimi (1998) and Galantucci (2018), the expressions are those used for these functions. Such function in tourism activity was also found by Dirgeyasa (2015). He stated that offering was the most frequently used, and the functions need specific language.

English expressions used in Mentawai tourism tend to be simple and use informal forms, for example “*You join us hunting?*”, “*Nice to meet you in our traditional house*”, “*morning Sir*” (Table 2.). Specific language use and content of the tourism English expressions are culture and tradition-based. The given expressions contain the culturally specific vocabulary of “hunting” and “traditional house” respectively. Table 2 shows the culture-based specific English words and phrases are those related to various elements of traditions derived from tangible and intangible culture. English which is used in Mentawai tourism is supported by (Nangsari, 2000) stating that tourism English is culturally specific, and by Kang (2011) concluding that tourism English uses simple forms and communicative language.

Mentawai traditions and the tradition-based tourism English are the fundamental base of cultural contact (CC). The significant result of CC mediating tourists’/visitors’ engagement (VE) and revisit intention (RI) indicated by the above quantitative measurement models implies that the traditions and tourism English play important roles in developing cultural tourism in Mentawai. The significant result of CC as mediator indicates that tourists have a positive RI, meaning that they feel satisfied with the traditions and the tourism English, so that they have an intention to revisit cultural tourism destinations in Mentawai. This is in agreement with Chen and Rahman (2017) who said that intention of tourists to revisit cultural tourism destinations they visited in the past is driven by visitor engagement mediated by CC.

Chen and Rahman (2017) stated that CC is a determining factor which motivates the tourists’ revisit intention, and CC is the tourists’ contact with different culture. In Mentawai, the tourists have contact with various indigenous traditions of tangible and intangible culture (Table 2) and with Mentawai people serving them in English as shown in Table 3. The tourists’ CC in Mentawai has been proven by the statistical measurement models that the CC has successfully motivated tourists’ revisit intention. This finding is in line with the statement by Chen and Rahman (2017).

Conclusion

The study discussed Mentawai tradition and tradition-based tourism English with which foreign tourists have cultural contact and the effect of cultural contact as a mediator for visitor engagement and revisit intention. The study results in that cultural tourism activities in Mentawai demonstrated Mentawai indigenous traditions which can be classified into tangible and intangible traditions. In the tourism activities, it is used locally-based tourism English of which the forms are derived from and related to the tangible and intangible traditions. The English forms derived from tangible traditions are used in demonstrating both tangible and intangible traditions. Tourism English involves culturally specific forms of words, phrases and expressions which support cultural contact. The forms of words and phrases derived from intangible traditions are only used in demonstrating intangible traditions. The forms in expressions are used to greet and welcome tourists, keep social relationship with tourists, reject tourists’ request and to ask for apology. The indigenous traditions and locally-based tourism English in the tourism activities become parts of cultural contact because cultural tourists have a contact with the traditions and English in the activities. Cultural contact plays as a mediator for visitor engagement and revisit intention. As the mediator, cultural contact has a positive effect on revisit intention. It can increase the level of revisit intention. For successful development of indigenous cultural tourism, CC in which there are traditions and locally-based tourism English is important for all parties (local people, guides, tourism managers, and government tourism office) who

involve in the management and activity of cultural tourism villages in Mentawai. The parties should preserve and develop Mentawai traditions by way of exploring any elements of indigenous cultural heritages of Mentawai. In order to better demonstrate the traditions and serve tourists in cultural tourism attractions and activities, tourism English should also be developed locally based on various elements of Mentawai cultural heritages. Cultural tourism attractions and activities supported by various elements of Mentawai indigenous culture and locally-based tourism English service will result in a cultural contact which satisfies tourists. Their satisfaction triggers them to revisit cultural tourism villagers of Mentawai in the near future.

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