

**A FINAL REPORT**  
**INTERCULTURAL COMMUNICATION BETWEEN**  
**TOURISTS AND TOUR GUIDES AT**  
**PT. MENARA DUNIA TOUR AND TRAVEL**

**Presented in partial fulfillment of the requirement for diploma degree in**  
**English Language**



**By**

**Elsa Sukma Perdevi**

**Student Number:151511813052**

**Major: Business Communication**

**ENGLISH DIPLOMA PROGRAM**

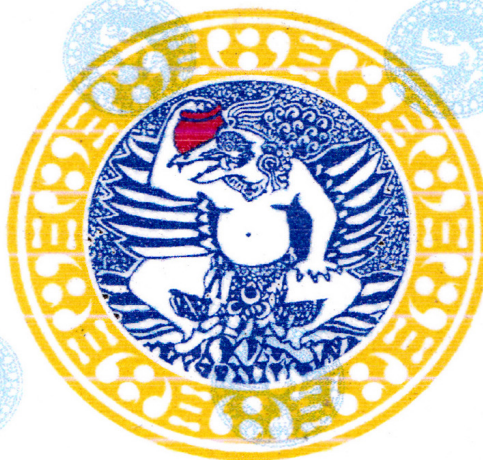
**FACULTY OF VOCATIONAL EDUCATION**

**UNIVERSITAS AIRLANGGA**

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**Approved to be examined**

Surabaya, 23<sup>rd</sup> December 2019

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**ENGLISH DIPLOMA PROGRAM**  
**FACULTY OF VOCATIONAL EDUCATION**  
**UNIVERSITAS AIRLANGGA**

**2019**

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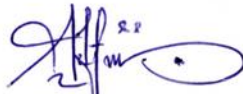
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Universitas Airlanga

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**Marwandi, SE, AK, MM**

**STATEMENT OF ORIGINALITY**

I, Elsa Sukma Perdevi (151511813052), honestly declare that the final report I wrote does not contain the works or parts of the works of other people, except those cited in the quotation and the references, as a scientific paper should.

Surabaya, 22<sup>nd</sup> December 2019



**Elsa Sukma Perdevi**

**151511813052**

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# CHAPTER I

## INTRODUCTION

### 1.1. Background of the Study

Tourism is now becoming one of the most vital industries in the world and is still continuing expansion over the years despite the problems and conflicts that are happening all over the globe. The World Tourism Organization or unwto.org (2019) confirmed this by stating that the number of tourists who visited Asia and the Pacific, as of July 2019, are higher by 7% than last year. The number stated above shows that the tourism industry is getting bigger and promising as the year went by. World Tourism Organization (2019) also stated that countries in Asia and the Pacific received roughly USD 435 Billion from the tourism sector. The statement above means that countries in Asia and the Pacific are not only getting their countries more famous but also gaining much revenues that can boost the economy of their countries greatly.

Indonesia is one of the countries in Asia and the Pacific which is also experiencing the growth of tourists who visit the country. As stated by Wortley (2019), Indonesia's travel and tourism have has grown double the global average of 3.9%, with the country itself experiencing tourism growth at 7.8% in 2018. The growth of the tourism sector in because having many exotic tourism destinations and objects such as Bali Island, Mount Bromo, Raja Ampat, Lombok Island, Borobudur Temple, and so on. But having many exotic tourism destinations is not enough as other countries in Asia and the Pacific are also trying their best to

attract foreigners to visit their countries. There should be agencies or institutions who are willing to introduce new tourism objects for foreign tourists and at the same time providing them with polite and hospitable service.

Travel and Tourism agencies play an important role in attracting foreign tourists to visit a country, or in this case, Indonesia. According to World Travel & Tourism Council or wtcc.org (2019), the travel and tourism sector contributed IDR 890,428 billion and creating around 13 million jobs to the economy of Indonesia in 2018. Without a tourism agency, foreign tourists will only depend on the information of Indonesia's tourism objects from the internet or their friends, but the existence of a tourism and travel agency will help foreign tourists to have a better chance of enjoying their time in Indonesia. Inside the tourism and travel agency itself, the tour guide of the institution plays an important role in guiding foreign tourists. This is because the tour guide is the one who is directly in contact with foreign tourists and the one who communicates with foreign tourists more intimate than other departments. The communication that a tour guide makes with foreign tourists is not as easy as it sounds because there is a barrier named Cross-cultural Communication that a tour guide faces.

Barriers in Cross-cultural Communication exists because of the difference of culture and language between the tour guide and foreign tourists who visit the new country. The barrier that prevents communications between a tour guide and foreign tourists should be eliminated, because, it can result in disappointment from foreign tourists which eventually makes them unwilling to return to the country in the future. This is supported by the statement of Wagen (1997), who

stated that Cross-cultural Communication is important for both hosts and tourists in tourism because if both sides cannot understand the same type of communication, the tourist experience will be unsatisfactory.

PT. Menara Dunia Tour and Travel is one of the travel and tourism agencies in Indonesia, especially in Surabaya, which provides service and guidance for foreign tourists who want to explore Surabaya. The agency main duties are including travel schedule preparation, hotel and restaurant bookings, tourist destinations suggestions, and so on. In addition, Radac (2013) stated that the role of a tourism agency is to become an intermediary between the provider of tourism and tourist. The agency plays an important part in making foreign tourists satisfied when visiting the city of Surabaya and attracts foreign tourists to explore more about many tourist destinations that are still hidden. The writer chose to intern at PT. Menara Dunia Tour and Travel because she wanted to experience what it was like to work in the tourism sector and she thought that the institution was the best place to conduct the internship. Therefore, the writer who experienced the responsibility of being a tour guide of PT. Menara Dunia Tour and Travel and the author of this final report has decided to write the report with the title “Intercultural Communication between foreign tourists and tour guides in PT. Menara Dunia Tour and Travel”.

## **1.2. Statements of the Problems**

There are two problems in this report as follows.

1.2.1. What kinds of problems that were faced by tour guides of PT. Menara Dunia Tour and Travel (RANIA) Surabaya in guiding foreign tourist?

1.2.2. What implementations of intercultural communications that were done by tour guides of PT. Menara Dunia Tour and Travel when guiding foreign tourists?

## **1.3 Purpose of the Report**

1.3.1 To discover the problems that were faced by tour guides of PT. Menara Dunia Tour Travel (RANIA) Surabaya in guiding foreign tourist.

1.3. To discover the implementation of intercultural communication by tour guides of PT. Menara Dunia Tour and Travel (RANIA) Surabaya when guiding foreign tourist

## **1.4 Significance of the Report**

1.4.1 For the writer

This final report is beneficial for the writer in:

The writer can apply English skills, especially English speaking and Cross-Cultural communication skills related to tourism that were obtained from college during the internship.

#### 1.4.2 For the alma mater

1. To improve the quality of the students graduated from Universitas Airlangga, especially students of English Diploma through the experience of the internship and the process of writing this final report

2. To create a bilateral relationship between PT. Menara Dunia Tour and Travel (RANIA) Surabaya and Universitas Airlangga.

#### 1.4.3 For the company/ institution

PT. Menara Dunia Tour and Travel (RANIA) Surabaya is able to use this Final Report as a guide or suggestion on how to implement Cross-Cultural Communication when guiding tourists, especially foreign tourists.

#### 1.4.4 For other interns

1. Other interns will be able to understand how Cross-Cultural Communication is applied in tourism, especially when guiding foreign tourists.

2. Other interns will be able to gain knowledge regarding various problems that will arise when applying intercultural communication in guiding foreign tourists.

### **1.5. Review of Related Literature**

#### 1.5.1. Cross-Cultural Communication in Tourism

Cross-Cultural Communication or Intercultural Communication is considered significant in the world of tourism. The cultural influences the norms and patterns of behavior of different societies, including, the role and significance of culture in the process of creating communication styles. Intercultural

communication in the context of tourism is considered as a specific interaction between ‘us’ and ‘them’, friend and foe, in which cultural exchange takes place. According to Dimitrova (2015), Cross-Cultural Communication in tourism is related to the need for respect, tolerance, as well as hospitality towards foreign tourists as representative from foreign cultures. Dimitrova (2015) also stated that to archive successful Cross-Cultural Communication, it is essential to pay attention to the specific characteristics of foreign tourist.

According to United Kingdom Essays or ukessays.com (2018), tourism has become an international phenomenon of global consequence. The tourism industry's internationalization is complicated and far-reaching. It is a form of communication and comprehension that is cross-cultural. Tourists from all over the globe, for example, may have countless encounters visiting a destination such as housing, transportation, attractions, and catering. Typical cross-cultural interaction is international tourism. Millions of individuals have met other cultures mainly to spend their holidays experiencing different cultures and customs. According to United Kingdom Essays or ukessays.com (2018) stated that there are at least three important aspects of Cross-Cultural Communication such as language, non-verbal communication, and religions and philosophies that should be implemented in guiding foreign tourists. Those three aspects of Cross-Cultural Communication will be described below.

#### 1.5.1.1 Language

Language is the “code” (Wagen, 1997) in cross-cultural communication, it is important in tourism for both tourists and hosts because it is the means by



which meaning is constructed between them. It has been viewed as an exchange of information and cultural differences. If they cannot understand the same language the tourist experience will be unsatisfactory. Furthermore, the hosts will not be able to provide a quality product or experience and their business and reputation depend on doing so. In any multilingual environment according to (Harzing & Feely2008) group relationship language barrier is a role key because when the person we are talking to not fluent in language our message can be misunderstood (Jackson 2014). Therefore, the communication may not be effective. For example, if we look at the experience of Japanese tourists who visit Australia, they need to be able to get accurate information for visiting the places they want to see. Since the tourists speak Japanese and the people in the tourism destination speak English, it can give rise to problems in terms because the Japanese can not speak English forwardly and causes of no communication and misunderstanding. In intercultural interaction, the other factor that can affect Cross-Cultural Communication is a style of speech (Jackson 2014). Linguistic style features include degree of directness or indirectness, pacing and pausing, word choice and the use of such elements as jokes, sarcasm, figures of speech (e.g. metaphors, irony, hyperbole), stories, questions, silence and apologies (Tannen 1995). For example, Tourism hosts should be aware of tourist's language habits and tradition. In the case of Japanese visit Australia, it is important that host enterprises provide some “on-site interpretation” (du Cros, 2007) service. They basically tend to remove the confusion between different languages. In addition, to provide some Japanese information, for example, the

Japanese version of warning, introduction as well as catalogs will help them to understand. In case of some accidents will happen during the traveling. The travel agency also needs to provide some Japanese documents which including information of the embassy, police offices and other organizations. On the other hand, despite Japanese tourists can speak English while they travel in Australia, their way of expression is different from native speakers. Therefore, understanding Japanese's verbal communication skills and traditions plays a significant role in the tourism industry, especially for hosts. FitzGerald (1998) provided the fact that the way of answer the questions in terms of "you don't, do you" "we can't, can we". To a native speaker, their answer is "No" when they agree with this sentence. But Japanese peoples' answer is "yes", which is the opposite meaning to English speakers. It is because there is no rhetorical question in Japanese dialogue. The answer is following the question in Japanese whereas it is in accord with the fact it is in English. Therefore, it is better to avoid offering these sorts of questions to Japanese, otherwise, it will lead to misunderstanding. Furthermore, Japanese people who travel in Australia would give their opinion by translating translate Japanese to English directly, which means the "style" (Fitzgerald, 1998) of the answer is different from English. According to FitzGerald, when Japanese give feedback, they prefer to repeat "yes" instead of "OK" or "I got it". Those are examples of different verbal communication in Japanese and English which makes hosts take into consideration when they provide tourism service to avoid misunderstanding. According to Jackson (2014),

there are at least, 10 suggestions to become an effective intercultural communication when deal in with second language situation:

1. Give more time for the interaction
2. Avoid use idioms
3. Pay attention to the content meaning
4. Speak slowly and be aware of your rate of speech
5. Familiarity with direct-indirect, formal-informal communication strategies
6. To know how your message is being received, pay attention to another person's feedback (verbal & non-verbal)
7. Whenever as possible, to know if your message is understood, use culture-sensitive probing questions
8. Before responding, you have to listen carefully and pay attention to both verbal and nonverbal messages of your communication partner
9. You have to recognize your style of communication because effective intercultural communication requires a high level of self-awareness and listener
10. Be considerate of the cultural beliefs, values, gender differences, and politeness norms that may underline different styles of communication

#### 1.5.1.2 Non-verbal Communication

According to Reisinger (2002), Cross-cultural difference does are not only refers to verbal communication but also existed in all sorts of human activities between foreigner tourist and local hosts. Non-verbal behavior is a significant element for

a tourist because it is easier to be noticed and understood than verbal communication. Less than 10% of the message is communicated by words recording, as twice as much that of the message expressed by languages and 70% through non-verbal language in terms of posture, gesture and facial expression. What is more, the behavior of greeting, formality as well as body touching are important means of non-verbal communication which are reflected by tourists.

According to FitzGerald (1998), for the Asian people who visit Australia, the hosts should be aware of the sensibilities of their own cultures and customs. For instance, for Chinese people, there is not much body touch between male and female. They prefer to smile without touching. The only touching is hands shaking while first meet which is widely being accepted recently. Therefore, hosts should avoid much body contact. This names cards which be considered the representation of a person's face should fully aware by hosts. It is suggested to "pass them with two hands" as well as "accept them in a similar fashion" (FitzGerald, 1998) when give name cards to customers. Meanwhile, they should be accepted respectfully and reading carefully the names cards of their customers, which is a sort of etiquette in international business. It is better, especially for tourists from Japan and Korea, to pass and receive all the objects to use both hands. What is more, gesture in terms of a kind of body language can easily be identified by hosts. People from different cultural backgrounds have different speculations of body language. Wagen (2002) provided several examples that are provided below which present the different features of the body languages of Asian people.

### 1. Indonesia

Indonesians rarely disagree in public and will laugh together and hold them over their heads. Guests do not drink until the host begins. Where the table is large, rapping the knuckles on the table is a form of restaurants people may share tables.

### 2. Japan

Direct eye contact can be seen as intimidating. Bowing in greeting is customary. Waving the hand in front of the face signals “I don’t know” or “I don’t understand”. Listening without interruption is polite. A Japanese person wearing a mask in public probably has a cold.

### 3. Thailand

Showing the soles of the feet or pointing with a foot is insulting as the foot is seen as the dirtiest part of the body. The head is the most sacred part of the body, and children should not be patted on the head. The left hand is “unclear” and is not used to pass objects or food. Source: Van der Wagen, 2002)

#### 1.5.1.3 Religions and Philosophies

Tourists and religious often occupy the same spaces and, they both play a role in attributing meanings in sustaining the sacred vale of sites that host both casual and deeply committed visitors. However, tourists and religious practitioners usually have very different attachments to and understandings of these sacred spaces. According to Bremer (2005), spaces become sacred according to the historical, social, and cultural contexts of particular religious tradition. Every religion has its own characteristics and philosophy. Therefore, for tourists who go to make overseas traveling, they may encounter situations which

are different from or even disobey with their believing. Meanwhile, tourists who have their own religion will always be obedient. On the other hand, a tour guide should always be ready to inform tourists that some tourism objects have their own requirements in order for someone to be allowed to visit. For example, according to Saputra (2015), a religious tourism object, Ampel, requires women tourists to always wear hijab when visiting the place. Staffs of Ampel will always remind tourists to wear hijab when entering the place, and they also provide hijabs for those who do not bring one with them. FitzGerald (1998) has indicated that understanding to understand the different religions and their philosophies would improve communication in the global tourism industry for both tourists and host. What is more, to show respect to each religion and offer special tread for them are very important for hosts. For example, Muslims have to worship five times every week. As a result, hosts need to make sure they know where the mosque is or even provide a quiet corner for them to complete the mission.

Koycigit (2016) explained that travel behavior, including travel patterns, transportation choices, seasonal demand, and socialization processes are all affected by beliefs, especially in the context of religious tourism. Religious cultural tourism not only provides pilgrimage travel services for religious believers but also provides service activities for ordinary people to understand religious culture, touch religious culture and recognize religious culture.

## 1.6 Methods of the Report

### 1.6.1 Location and Participant

The writer conducted a case study in order to obtain information regarding how Cross-Cultural Communication is implemented by tour guides when guiding foreign tourists on PT. Menara Dunia Tour and Travel (RANIA) Surabaya. The participant of the case study was a staff of RANIA Surabaya and a tourist from abroad.

### 1.6.2 Data Collection

To collect the data needed for the research, the writer used two data collection techniques including observation and semi-structured interviews.

#### 1.6.2.1 Observation

The observation technique was chosen to collect the data in order to investigate how tour guides of PT. Menara Dunia Tour and Travel (Rania) Surabaya guide foreign tourists. The main purpose of the observation is to find out whether Cross-Cultural Communication is truly implemented in guiding foreign tourists who come from various sectors of the world and whether the tourists themselves experienced Cross-Cultural Communication given by the tour guides.

#### 1.6.2.2 Semi-Structured Interview

Semi-Structured Interview technique was used in collecting the data in order to investigate and understand deeper regarding how Cross-Cultural Communication is used in guiding tourists who come from various countries in the world. Semi-Structured Interview was needed to collect the data as

observation method itself is not enough to get the answer regarding how Cross-Cultural Communication is used in guiding foreign tourists. The preview of the interview transcription is seen below.

The Writer = A

Staff of Rania Surabaya = B

A: Hello, sir. May I have a little bit of your time to ask you some questions? The questions will be how to communicate with tourists who have different cultures than ours.

B: Sure, I am on my break. Ask the questions

A: Thank you, sir. First of all, for me as an intern, do you have any experience in using cross-cultural communication when guiding tourists that I can use for future reference?

The complete conversation will be provided in appendix

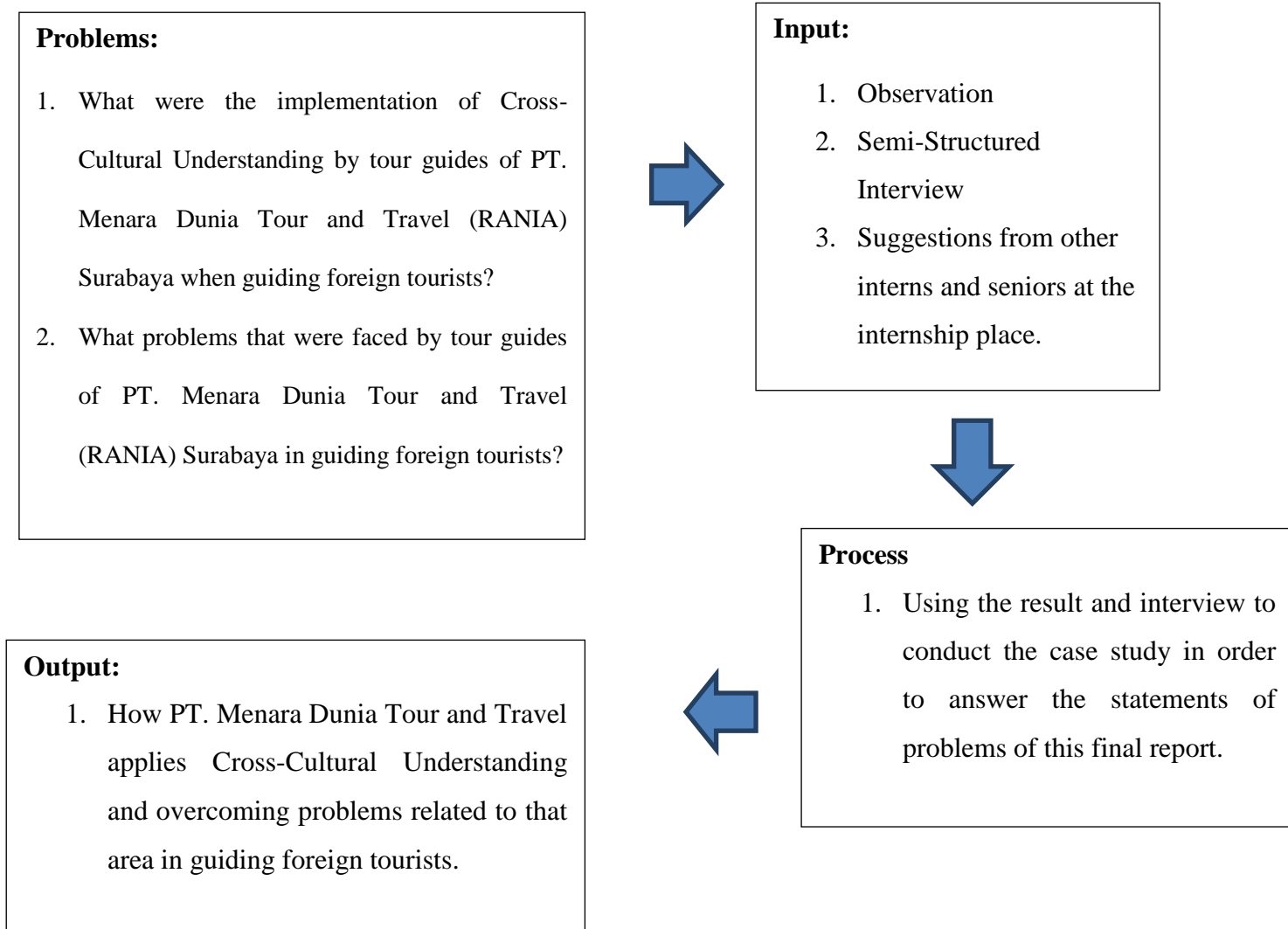
### 1.6.3 Data Analysis

In terms of data analysis, the writer combined the data taken from observation and semi-structured interview method to answer the statements of problems of this final report. The following table is the way to analyze the problems.

| Units of Analysis   | Data Collection Techniques               |
|---|--|
| Implementation of Cross-Cultural Communication for guiding foreign tourists | Observation<br>Interview (Transcription) |
| Problems faced by tour guides when guiding foreign tourists.                | Interview (Transcription)                |



### 1.7 Framework of the Report



## **CHAPTER II**

### **INSTITUTION DESCRIPTION**

#### **2.1. Institution History**

PT. MENARA DUNIA TRAVEL was established based on the establishment of Limited Liability Company number 63, dated May 23, 2006, made before Dharma Budiman, Surabaya Notary of Law, which statutes have been approved by the Minister of Law and Human Rights Republic of Indonesia with decree number C-17641 .HT.01.01.Th 2016.

PT. MENARA DUNIA TOUR TRAVEL is located in Ruko Landmark Jalan Kayun no. 38-40 block B-8 Surabaya established since June 8th, 2006 which has obtained a business permit from the Surabaya Culture and Tourism Agency, and obtained an umrah permit number 499 from the Indonesian Ministry of Religion in 2016.

PT. MENARA WORLD TOUR TRAVEL is a business entity engaged in the transportation and tourism industry services. Have a good network with various airlines, associated travel agents and hotels.

#### **2.2. Vision and Mission**

##### 2.2.1. vision

- Become a reliable and professional travel agent in providing customer satisfaction
- Develop and socialize the use of travel services to customers

### 2.2.2. Mission

- advancing the world of trusted tourism businesses in various fields in all tourist destinations both domestic and foreign.
- Realizing good service quality to the tourist.

### 2.3. Locations

Jalan Kayoon no 38-40 B-8 Ruko Land Mark

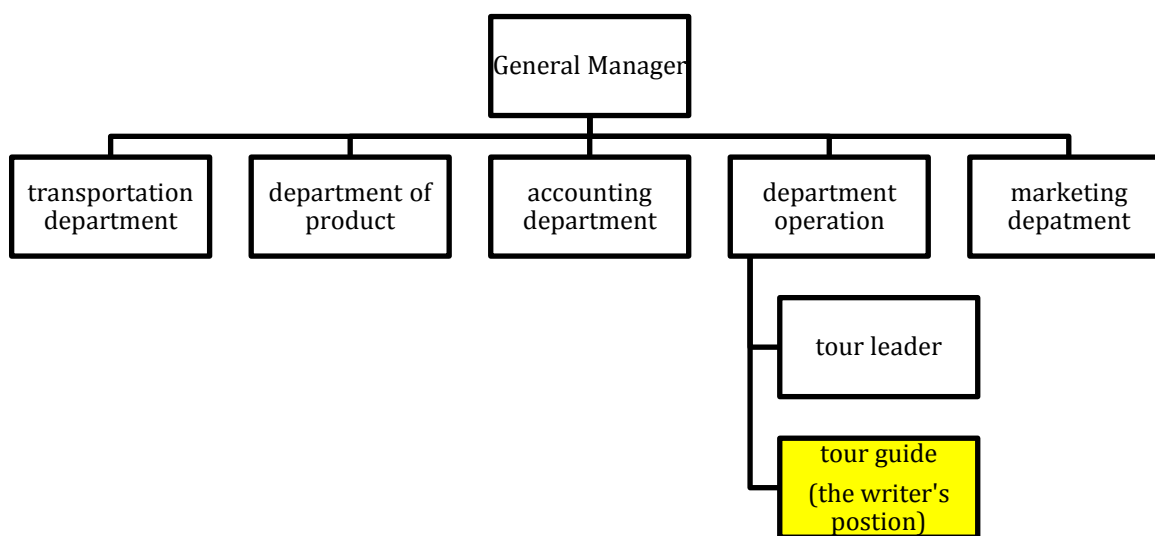
Surabaya, 60271

Phone : 031-5322339

Fax : 5321080

Email : [MENARADUNIA.TRAVEL@gmail.com](mailto:MENARADUNIA.TRAVEL@gmail.com)

### 2.4 Organization Charts



## 2.5 Jobs and Responsibilities

Company Department of PT. Menara Dunia Tour and Travel PT. Menara Dunia Tour and Travel in carrying out its operational duties has several supporting departments such as General Manager, Department of Operation, Transportation Department, Department of Product, Accounting Department, Marketing Department

### 2.4.1 General Manager

General Manager has the duty to organize and monitor the performance of each department in PT. Menara Dunia Tour & Travel

### 2.4.2 Department of Operation

Those Department of Operation have worked in the field or when guiding tourists who seem to be the Tour Guide and Tour Leader.

- a) Tour Leader: only gives instructions or conveys the activities that will be carried out by the tourist
- b) Tour Guide: takes the tourist to the intended tourist destination

### 2.4.3 Transportation Department

Transportation Department is a department that handles transportation for guests who will take tours from companies or from outside the company. His job is to make a road letter to the bus that will be used, fulfill all equipment and check the condition of the bus

#### 2.4.4 Department of Product

this department handles the preparation of inbound and tour packages outbound then design it so interesting to sell to guests. The duties of the Tour Department are to make the Tour Package, the price of the Tour Package.

#### 2.4.5 Accounting Department

This department serves to regulate all financial systems at PT. Menara Dunia Tour and Travel, one of which is handling and reporting profit and loss, then reporting it to the General Manager, handling bills and employee salaries.

#### 2.4.6 Marketing Department

This department serves to regulate all financial systems at PT. Menara Dunia Tour and Travel, one of which is handling and reporting profit and loss, then reporting it to the General Manager, handling bills and employee salaries.

### **2.6 Facilities**

- Kijang Innova (1 unit)
- Computer (5 units)
- Printer Machine (2 units)
- Photocopy Machine (1 units)
- Telephone (2 units)
- Air Conditioner (2 units)
- Wifi
- Mushola: The prayer room is located on the second floor of the building. It is a small fit for just 2 until 3 people.

## CHAPTER III

### DISCUSSION

#### 3.1. Description

The writer did an internship at PT. Menara Dunia Tour and Travel (RANIA) in Surabaya, 9th July 2018 – 15th August 2018. During the internship period, the writer was able to obtain several problems that will be discussed as the statement of problems of the final report. The statement of problems for the final report that the writer wanted to discuss are including what Cross-Cultural Communication problems such as language differences and non-verbal communications between tour guide and foreign tourists that were faced by tour guides of PT. Menara Dunia Tour and Travel (RANIA) Surabaya in guiding foreign tourists and the implementation of Cross-Cultural Communication by tour guides of PT. Menara Dunia Tour and Travel (RANIA) Surabaya when guiding foreign tourists. The statement of problems above will be aimed to answer or achieve the purpose of the final report, which is to discover Cross-Cultural Communication problems that were faced by tour guides of PT. Menara Dunia Tour and Travel (RANIA) Surabaya in guiding foreign tourists and to discover the implementation of Cross-Cultural Communication by tour guides of PT. Menara Dunia Tour and Travel (RANIA) Surabaya when guiding foreign tourists from Japan, Thailand, and Malaysia.

### 3.1.1. Cross-Cultural Communication problems faced by tour guides of PT.

#### Menara Dunia Tour and Travel (RANIA) Surabaya in guiding foreign tourists

The writer did an internship at PT. Menara Dunia Tour and Travel (RANIA) Surabaya for the duration of a month. The writer's responsibility when interning at the company was to handle foreign tourists when they needed guidance and assistance or suggestion regarding the tourism objects in Surabaya or even East Java. In dealing with foreign tourists, the writer has to understand the fact that foreign tourists have different background and culture because they come from various countries. This is in accordance with United Kingdom Essays or ukessays.com (2018) who stated that tourism has become an international phenomenon of global consequence. The writer as a tour guide who was given the responsibility to take care of foreign tourists has to be able to look at identified cross-cultural problems that exist when tour guides meet foreign tourists. In order to identify the cross-cultural communication problems, the writer conducted observations and interviews with the staffs of PT. Menara Dunia Tour and Travel (RANIA) Surabaya. The result of the observations and interviews that were related to the first statement of problems of the final report will be discussed in a more detailed manner below.

#### 3.1.1.a Language

In order to obtain cross-cultural communication and make tourism satisfied with their overseas travel, language is an important factor (Wagen, 1997). The writer came across this problem when giving suggestions to foreign tourists during her internship period. The writer had this problem because he

previously never worked as a tour guide before and therefore never have the chance to communicate with foreign tourists before the internship started. The writer who conducted an observation on a tour guide who at the time was currently communicating with foreign tourists with the aim to find out if other tour guides had a similar problem as her. Based on the observation, she found that the difference of language between the tour guide and foreign tourists became a barrier in communication. This is because the tour guides and foreign tourists came from different countries with different languages. Afterward, the writer conducted an interview with the staff who seemed to be having a problem communicating with foreign tourists based on the observation in order to investigate further regarding the cross-cultural problem of different language between a tour guide and a foreign tourist. The excerpt of the interview can be seen below (The complete conversation can be seen in the appendixes).

#### Extract 2

The writer: W

Tour Guide: TG

Problem 1:

W: “Pak, saya tadi lihat bapak kelihatan kesulitan komunikasi sama turis asing itu ya? Benar tidak pak?”

(“I noticed that you were having a problem in communicating with foreign tourists from my observation. Am I correct?”)

TG: “Oh iya, tadi masalahnya itu turisnya ga paham sama apa yang saya coba jelaskan ke dia”



(“Yes, I was having trouble to communicate with the tourist because he could not understand what I was saying.”)

W: “Kalau boleh tahu, masalahnya apa ya pak waktu itu?”

(“Could you tell me what the problem regarding communication was, exactly?”)

“Kalau boleh tahu, masalahnya apa ya pak waktu itu?”

TG: “Jadi, turisnya kan dari Thailand, negara nya notabene ga pakai Bahasa Inggris buat komunikasi sehari-hari. Nah, turisnya itu tanya ke saya tentang tujuan wisata di Surabaya yang bagus buat dikunjungi. Saya kemudian kasih saran ke turis itu pake Bahasa Inggris, tapi dia ga paham soalnya saya ngomongnya cepat. Alhasil, dia ga paham sama apa yang saya coba terangkan dan minta diulangi sampai paham.”

(“The tourist who came from Thailand, which is not an English-speaking country, asked about the tourism destinations that can be visited in Surabaya in broken English. On the other hand, I gave the suggestions regarding tourism destinations using English at a fast pace. The result was that he could not comprehend what I was saying to him and ask me to repeat it once more.”)

Problem 2:

W: “Omong-omong, saya juga memiliki masalah ketika berkomunikasi dengan turis dari Jepang.”

(“By the way, I also encountered a problem in communicating with a tourist from Japan”)

TG: “Apa masalah yang terjadi?”

“What seems to be the problem?”

W: “Saya berkomunikasi dengan turis jepang beberapa waktu yang lalu, turis itu menanyakan saya apa perbedaan paket yang dia beli dengan paket yang lain. Saya menjelaskan kemudian bahwa paket yang dia beli tidak termasuk sarapan pagi. Ketika saya tanya apakah dia ingin upgrade, dia hanya membalas dengan “Oh, yes, yes” tanpa memberitahu saya apakah dia upgrade pakatnya atau tidak”

(“I communicated with a Japanese tourist earlier, he was asking me regarding the differences between two-holiday packages because he bought the cheaper one. I explained to him that the cheaper one did not include breakfast. After that, I asked him if he wanted to upgrade or not. He was just responding with “Oh, yes, yes” without telling me if he wanted an upgrade or not.”)

Based on the excerpt of the interview extracted, it can be inferred that the tour guide who was interviewed by the writer was having a problem of cross-cultural communication regarding language. The problem regarding language in tourism industry is also supported by the statement of Wagen (1997) who said that if a tour guide and a tourist cannot understand the same language the tourist experience will be unsatisfactory. Based on the extracted interview, it can be seen that the statement of Harzing, A., & Feely, A. J. (2008) language competence becomes a barrier in multilingual environment particularly in terms of cross-cultural communication. The writer also explained to the tourist the difference between the package that the Japanese tourist bought and the other one was on the breakfast. The Japanese tourist only responded with “Yes” instead of saying that he would upgrade or not when the writer asked him if he wanted an upgrade or not. Afterward, it turned out that the tourist did not upgrade the package. The

“Yes” that the tourist said to the writer was solely the expression of understanding what the writer explained to him. This is in accordance with the theory of FitzGerald (1998), who stated that when the Japanese give feedback, they prefer to repeat “yes” instead of “OK” or “I got it”. The solution to this problem will be explained in the subchapter 3.1.2.

The writer also encountered another problem of cross-cultural communication regarding language during her internship at PT. RANIA Surabaya. The problem arose when the writer was handling a foreign tourist from Malaysia. The tourist from Malaysia asked the writer whether the food in Surabaya are all halal or not. He asked the writer that question because he is a Muslim. The tourist asked the writer the question by using the combination of Melayu and English at the same time. The writer understood the question and tried to explain to the tourist from Malaysia in English that the food in Surabaya are not all halal and the tourist should ask the staff of the restaurant first whether the food is halal or not. The writer took the suggestion given by the senior tour guide whom the writer had an interview with earlier regarding how to explain something in English so that the tourist understand. The writer explained to the tourist from Malaysia slowly and without using a fast pace in order to make the Malaysian tourist understand what the writer was trying to say. Below is the excerpt of the conversation when the writer gave suggestions to the Malaysian tourist:

T: Tourist

W: The writer

T: “Saya mahu bertanya kepada awak, adalah makanan disini semua baik untuk dimakan? The food are all halal, betul tidak?”

W: “Unfortunately, I wanted to inform you... that not all the food here... are halal. If... you want to find halal food... you should ask the staff of the restaurant... to know whether the food that they are serving... halal or not.”

(the “...” above is the indication on the writer’s effort in trying to explain to the foreign tourists that not all the food in Surabaya are halal.)

### 3.1.1.b Non-verbal communication

The writer encountered another problem related to cross-cultural communication. The problem was regarding non-verbal communication. The writer experienced a problem regarding non-verbal communication because she previously never had the experience to speak or converse with foreign tourists from many countries before the internship. During the internship, the writer encountered a problem of cross-cultural communication related to non-verbal communication when she was handling a foreign tourist who came from Japan. The writer who at that time did not know the culture of Japanese people regarding handling and receiving things gave a brochure to a Japanese tourist with only her right hand and made direct eye contact and the tourist looked annoyed because he received the brochure without any kind of smile or thankful gesture.

In order to investigate further this problem, the writer decided to interview her colleague of tour guides in PT. Menara Dunia Tour and Travel (RANIA) with the aim to find out if other tour guides have ever met the same problem as her. The excerpt of the interview can be seen below.

W: “Jadi pak, saya tadi kebetulan punya masalah pas meng-handle turis dari jepang, bapak pernah ga punya masalah yang sama seperti saya?”

(“So, I was having a problem with a foreign tourist from Japan earlier, have you ever had the same problem?”)

TG: “Masalah seperti apa, lebih tepatnya?”

(“I’m sorry, what was the problem exactly?”)

W: “Oh iya, jadi saya tadi kan membagikan brosur ke dia pakai tangan kanan dan coba bersikap sopan dengan menghadap ke dia langsung pak, setelah itu, turisnya malah melihat ke saya seperti agak keganggu gitu, pak. Saya gak ngerti salah saya dimana.”

(“Oh, I was giving him a brochure with my right hand and then directly looked him in the eye, I didn’t know what I did wrong because he then seemed a little bit annoyed by my gesture.”)

TG: “Sepertinya saya tahu masalahnya apa. Yang kamu lakukan tadi itu bertentangan dengan apa yang diajarkan di Budaya Jepang.”

(“I know what the problem was. What you were doing is considered disrespectful to Japanese.”)

W: “Masa, pak? Ga heran kalau tadi turisnya kelihatan agak keganggu. Saya ga peka dengan budaya di negara nya ternyata.”

(“Really? Oh my god, no wonder the tourist seemed annoyed. I was just being ignorant about his culture apparently.”)

TG: “Saya tahu semua ini juga berdasarkan pengalaman sendiri ketika saya baru mulai kerja disini. Saya sampai harus google dulu tentang budaya Jepang supaya bisa jadi tour guide yang lebih baik.”

(“I know all of these because I had the same experience when I was just starting here. I had to google for Japanese culture in order to make me a better tour guide for them afterward.” )

Based on the excerpt of the interview above, it can be inferred that non-verbal communication was the basic problem that existed in the tour guiding sector because tour guide met various people who came from different kinds of cultures and countries. The writer herself encountered the problem of cross-cultural communication related to non-verbal communication when guiding a Japanese tourist. The problem arose as the writer was ignorant regarding the Japanese culture when handing things to Japanese people and making eye contact with them. The ignorance was appeared as the writer ignored the tourist’s annoyed look when handing brochures. The problem regarding non-verbal communication in the area of cross-cultural communication should be solved in order to make foreign tourists satisfied with the service and understand what we, as a tour guide, want to deliver to them. This is supported by the statement from Reisinger (2002), who said that non-verbal behavior is a significant element for a tourist because it is easier to be noticed and understood than verbal communication. What is more, the behavior of greeting, formality as well as body touching are important means of non-verbal communication which are reflected by tourists.

In some countries, such as Indonesia, handling things using one's right hand and making direct eye contact is considered polite and respectful. But for Japanese people, handling things with only one hand is considered impolite and demeaning, whereas making direct eye contact is considered an intimidation to the person. This is supported by the statement from Wagen (2002) who stated that Japanese people considered direct eye contact as something intimidating and it is better, especially for tourists from Japan and Korea, to pass and receive all the objects to use both hands, Fitzgerald (1998). The solution regarding non-verbal communication problem that exists for a tour guide will be discussed in a more detailed manner in the next sub-chapter.

3.1.2 The implementation of Cross-Cultural Communication by tour guides of PT. Menara Dunia Tour and Travel (RANIA) Surabaya when guiding foreign tourists.

The writer encountered a few problems when handling foreign tourists for the internship program at PT. Menara Dunia Tour and Travel (RANIA). The problems that the writer encountered were including language and non-verbal communication of cross-cultural communication. In order to be better at tour guiding and servicing the foreign tourists, the writer had to look for answers for the problems and the implementations of cross-cultural understanding. The writer then conducted several semi-structured interviews with the staff of PT. Menara Dunia Tour and Travel in order to get help in implementing cross-cultural communication related to language and non-verbal communication when meeting foreign tourists. The further discussion regarding the implementations will be discussed below.

### 3.1.2.a Language

It can be inferred from the previous sub-chapter that the writer and the tour guide that the writer interviewed was having a problem related to language when handling foreign tourists. In order to look for the implementation of this problem, the writer decided to interview a more senior staff for the implementation of cross-cultural communication regarding language. The excerpt of the interview can be seen below.

W: “Saya punya masalah ketika komunikasi dengan turis asing tadi pak. Terus setelah itu, saya interview sesama tour guide. Dia juga bilang kalau dia punya masalah yang mirip pak.”

(“I was having a problem in engaging with a foreign tourist earlier. Afterward, I interview a colleague tour guide and from the interview, I obtained information that he also had a similar problem as well.”)

TG: “Masalahnya apa ya kalau boleh tahu?”

(“Could you tell me what was the problem?”)

W: “Saya berkomunikasi dengan turis Jepang tadi, saya menjelaskan kalau paket yang dia beli itu tidak termasuk gratis sarapan pagi. Ketika saya tanya apakah dia ingin upgrade, dia hanya bilang “Oh, yes, yes.” Tanpa memberitahu saya apakah dia punya keinginan untuk upgrade atau tidak.”

(“I communicated with a Japanese tourist, I explained that the package that he bought did not include breakfast, unlike the other one. After that, I asked him if he wanted to upgrade and he only said “Oh, yes, yes” without telling me if he wanted the upgrade or not. )



TG: “Orang Jepang itu sifatnya langsung, tanpa basa-basi. Dia pasti akan memberi tahu kamu jika mereka ingin upgrade paket yang dia beli. “yes” yang dia katakan ke kamu di situasi itu hanya pertanda kalo dia mengerti apa yang kamu jelaskan. Dia tidak ada keinginan untuk upgrade paket yang dia beli.”

(“Japanese people are usually very direct. They will tell you in that moment if they wanted to upgrade the package. From the situation, I could understand that the “yes” that the tourist told you is a sign of understanding of your explanation without any meaning to upgrade the package.”)

Based on the excerpt of the interview with a senior staff above, it can be inferred that the solution to the problem of language according to the senior tour guide can be solved by implementing cross-cultural communication where a tour guide and a tourist can have two different languages but still can communicate well if two people are willing to understand each other’s cultural differences. It is inferred that a tour guide could still be able to deliver what he/she tried to deliver to a foreign tourist if the tour guide is willing to spend more time and be patient. According to the excerpt of the interview above, It is essential that the message of a tour guide is delivered and understood properly by the tourist so that the tourist is satisfied and not leaving disappointed. This is also supported by the statement of Wagen (1997), who said that language is the “code” (Wagen, 1997) in cross-cultural communication, it is important in tourism for both tourists and hosts because it is the means by which meaning is constructed between them. It has been viewed as an exchange of information and cultural differences. If they cannot understand the same language the tourist experience will be unsatisfactory.

Furthermore, the hosts won't be able to provide a quality product or experience and their business and reputation depend on doing so.

Wagen (1997) also gave an example regarding a problem of different languages between the tour guide and the foreign tourist as seen in the previous chapter. In the case of Japanese visit Australia, it is important that the host enterprises provide some "on-site interpretation" (du Cros, 2007) service. The problem that the writer experienced with the Japanese tourist is in accordance with the theory of Cross-cultural Communication problem of language by Fitzgerald (1998), who said that when the Japanese give feedback, they prefer to repeat "yes" instead of "OK" or "I got it".

Furthermore, the writer was able to implement the solution to the problem regarding the language style difference by applying the theory of Fitzgerald (1998), who stated that it is better to avoid offering these sorts of questions to Japanese, otherwise, it will lead to misunderstanding. The writer always avoided to ask Japanese tourists additional questions, but instead, she waited for the tourist to ask the writer first to avoid the confusion. Additionally, the writer then was able to implement the suggestion during a situation where the writer was handling a tourist from Malaysia. Unlike her colleague tour guide who explained information of tourism objects to a tourist with a face pace using English, the writer was willing to explain slowly and carefully using English that not all of the food in Surabaya are halal to the tourist from Malaysia. The writer also explained that in order to know whether the food is halal or not in a restaurant, the tourist should look for a halal sign or if there was not any sign, the tourist could ask the

staff of the restaurant first before ordering the food. The result of this careful and slow explanation given to the tourist was that the tourist said thank you to the writer with many smiles, a sign that the tourist from Malaysia was satisfied with the writer's service.

T: Tourist

W: The writer

T: "Thank you, I appreciate you for helping me. As a Muslim, I have to be careful in choosing food. I have to know first if they are halal."

W: "You are welcome, it is my duty as a tour guide to inform you of the information that you wanted to ask me."

#### 3.1.2.b Non-verbal communication

The writer also encountered another problem of cross-cultural communication related to non-verbal communication during her internship period. For non-verbal communication, the writer had a problem when she encountered a Japanese tourist. The problem was that the writer had little knowledge regarding Japanese culture and the writer did a couple of gestures that might have been considered unappreciative or disrespectful to the Japanese tourist. The gestures were including how the writer gave a brochure to the Japanese tourist with only one hand and directly look at the tourist in the eye. In order to find out the implementation of the cross-cultural communication of this problem, the writer decided to interview a senior tour guide so that she can find the solution and be a better tour guide. The excerpt of the interview can be seen below.

W: “Pak, soal masalah berkaitan dengan turis asing dari Jepang itu. Bapak punya tanggapan gak dimana kira-kira saya salahnya?”

(“So, regarding my problem with the Japanese tourist, do you have any clue where did I go wrong?”)

TG: “Menurut saya, budaya Jepang itu mengajarkan orang-orang untuk memberikan dan menerima sesuatu dengan kedua tangan, bukan hanya satu, tidak peduli itu tangan kanan atau kiri. Orang Jepang punya anggapan bahwa memberikan dan menerima sesuatu dengan kedua tangan itu lebih sopan. Lalu mengenai masalahmu tentang kontak mata, saya tahu bahwa orang Jepang lebih suka untuk berkomunikasi tanpa melihat mata secara langsung. Menurut mereka itu lebih sopan dibanding menatap mata seseorang langsung karena bisa dianggap intimidasi.”

(“I think this is because Japanese culture taught their people to deliver and receive things with both hands instead of just one. Regardless if it is right or left. Japanese considered handing and receiving things with both hands more polite. As for your problem with the direct eye contact. I know for sure that Japanese prefer to converse without looking directly into others’ eyes as it can be seen or interpreted as a sign of intimidation.”)

W: “Iya, pak. Saya mengerti sekarang dimana salah saya kalau begitu.”

(“Ah, I see then. That was where I went wrong.”)

TG: “Iya, orang Jepang lebih suka menghindari tatap mata untuk menunjukkan hormat. Yang kamu lakukan tadi itu di mata orang Jepang terlihat tidak menghargai. Makanya, dia terlihat terganggu. Tapi tidak apa-apa, bisa untuk

pembelajaran kedepannya. Saya sarankan kamu googling dan cari tahu dulu, budaya-budaya asing sebelum berkomunikasi dengan turis asing. Ini bisa meminimalisir kesalahan-kesalahan seperti yang terjadi sama kamu dengan turis Jepang itu. Di internet juga banyak sekarang informasi mengenai budaya berbagai negara, seharusnya tidak susah mencarinya.”

(“Yes. They tend to avoid eye contact to show respect. Basically, what you did earlier was disrespectful and not showing any politeness to him. That is why he looked annoyed. I suggest that you look for information regarding a tourist’s culture first before meeting them in order to avoid such cultural error in the future. There are tons of information available on the internet nowadays, so I don’t think it would be too hard to find some.”)

Based on the excerpt of the interview with the senior staff of PT. Menara Dunia Tour and Travel extracted, it can be inferred that according the senior staff, the implementation of cross-cultural communication regarding non-verbal communication with a Japanese tourist can be done by using two hands when handing things to the person and avoid eye contact with the person at all cost when in a conversation to avoid looking intimidating. This suggestion by the senior staff is supported by the statement from Fitzgerald (1998) who said that it is suggested to “pass them with two hands” as well as “accept them in a similar fashion” (FitzGerald, 1998) when give name cards to customers from Japanese and Korea. In Addition, Wagen (2002) stated that direct eye contact can be seen as intimidating and bowing when greeting is customary.

The writer was able to use the suggestion made by the senior tour guide regarding preparing the knowledge necessary before communicating with foreign tourists. During a session when the writer was handling another Japanese tourist, the writer was able to know that Japanese bow first before initiating conversation. The writer bowed to the Japanese tourist and after that start handling the brochure with both hands and without looking directly at the tourist eye. The result of this activity was that the annoyed look that the writer got before from the previous Japanese tourist was not seen anymore on the current tourist.

Furthermore, the barriers of language and non-verbal communication that prevent a tour guide to deliver messages to foreign tourists should be removed by implementing the cross-cultural communication necessary for the occasion. The actions to remove the barriers by using CCU necessary were explained at sub-chapter 1.5.1.1 according to (Jackson 2014) stated that there are at least 10 suggestions to be effective in the second language and 3 of that have been used by the author to avoid misunderstanding in second language. Cross-cultural communication is necessary to be done as it is the only way for a tour guide and a foreign tourist to understand each other. When cross-cultural communication is implemented, a tour guide will be considered successful in delivering what he/she is trying to explain to the tourist and at the same time, the tourist will be satisfied and respected because the tour guide actually showed that he/she cared about the culture of the tourist's country.

### 3.2 Obstacles

The writer obtained new knowledge and experience from the internship that the writer was conducted at PT. Menara Dunia Tour and Travel (RANIA) for the duration of a whole month. Aside from the new knowledge and experience, the writer also encountered several obstacles that are related to the statement of the problems of the final report. The writer encountered some problems because she was inexperienced in working as a tour guide. The obstacles that the writer experienced was not unnecessary as it gave the writer the push to solve it and made them a worthy memory that the writer can use in the future after graduating from Universitas Airlangga.

#### 3.2.1 Obstacles in finding the problems faced by tour guides of PT. Menara Dunia Tour and Travel in guiding foreign tourists

The first obstacle that the writer encountered was when searching fellow tour guides who faced problems when guiding foreign tourists related to cross-cultural communication between a tourist and a tour guide. The writer was having problem to find fellow tour guides who had the same problem because the majority of the staff were already working at the company for a long time. Most of them had already been able to overcome the problem a long time ago and some of them even forgot if they ever had the same problem as the writer. The solution to this problem was by forcing the staff to remember if they had the same problem as the writer so that it could be included in the interview for answering the statement of the problems of this final report.

The second obstacle that the writer encountered was looking for the best time to interview other staffs. The problem appeared because other staffs were also busy during work hours of handling foreign tourists or doing other responsibilities. The writer had difficulties in finding the best time to interview other staff because she also had her own responsibilities during work hours in handling her own foreign tourists. The solution to this problem is by staying late after work hours and asking other staff for a little bit of their time so that they could be interviewed for the purpose of answering the statement of problems of the final report.

Thirdly, the last obstacle that the writer encountered was related to the non-verbal communication in cross-cultural communication. The writer encountered this problem because she found out after questioning some of the staff that they were not even conducting non-verbal communication during the engagement with foreign tourists. The writer found out the solution to this problem by asking other senior staff if they ever used non-verbal communication when engaging with foreign tourists. After asking some senior staff, the writer finally found a senior staff who was willing to be interviewed.

### 3.2.1 Obstacles in implementing intercultural communication when guiding foreign tourists at PT. Menara Dunia Tour and Travel

Furthermore, the writer also encountered problems when implementing cross-cultural communication regarding language and non-verbal communication. In the implementation of CCU during the internship, the writer had problems because she only got knowledge regarding CCU from her college book. The



writer had difficulties in applying them in real situation as the writer never had a job as a tour guide or encountered foreign tourists before the internship. As time past by, the writer was able to slowly overcame the problem of implementing cross-cultural communication regarding language and non-verbal communication with foreign tourists through practices between guidance and asking suggestions from fellow tour guides at PT. RANIA Surabaya. The problem that the writer encountered was regarding how to speak the appropriate English to tourists from English speaking countries and non-English speaking countries and how to adapt to the cultures of the foreign tourists when communicating with them.

The writer also encountered several obstacles during her internship at PT. RANIA Surabaya. The writer experienced a problem of fluency in speaking to foreign tourists. The problem happened because the writer did not have any experience regarding conducting a job as a tour guide before the internship. The internship that the writer participated in was the first experience that the writer got in becoming a tour guide. In order to solve this problem, the writer decided to seek help from fellow tour guides and senior tour guides at PT. RANIA Surabaya regarding how to be able to speak calmly in front of many foreign tourists. Besides that, the writer also encountered another problem regarding how to be more confident in speaking with foreign tourist. The problem arose as the writer never met foreign tourists before the internship. The writer felt shy and lack confidence when speaking with foreign tourists.in order to overcome this problem, the writer asked guidance from senior tour guides regarding how to be more confident and braver when dealing with foreign tourists.

### 3.3 Added Values

The writer attended an internship for the duration of a whole month at PT. Menara Dunia Tour and Travel as a tour guide. The writer chose to be a tour guide because she wanted to experience what it will be like to engage and have conversations with foreign tourists. During the internship as a tour guide, the writer encountered some obstacles that are related to the statement of problems of the final report. Besides that, the writer also experienced added values that are beneficial for the writer and some of those added values are even related to the statement of problems of the final report. The more detailed discussion regarding added values that are benefiting the writer from the internship is shown in the next sub-chapter.

#### 3.3.1 Added Values of finding the problems faced when guiding foreign tourists at PT. Menara Dunia Tour and Travel

The writer who has never worked in the tourism sector definitely benefited from the internship. This is because the internship gave the writer an experience on how to properly work as a tour guide. The internship also gave the writer the experience to meet and engage with people from other countries, which at the same time gave the writer the experience to learn about other countries' cultures. For example, from the internship, the writer understood that being a good tour guide means speaking to foreign tourists with confident and clear at the same time. This was done because tourists will be satisfied with a tour guide service if a tour guide explained information clearly and not confusing. The writer also learn

how to communicate with foreign tourist such as Japanese, the writer felt that the knowledge will be very useful to be implemented by the tour guides of PT. RANIA Surabaya as the foreign tourists will have more satisfaction if the tour guides understood their style of languages. Finally, the writer felt that the experience that she obtained from the internship really helped to prepare her for future days after graduating from Universitas Airlangga.

The internship gave the writer a chance to deepen her skills to speak English. The reason for this is because the writer got the chance to guide tourists, especially foreign tourists. The writer was obligated to speak English to foreign tourists as English is an International Language that is understood and spoken by many people from many different countries in the world. By guiding foreign tourists using the English language, the writer at the same time was also improving her skills in speaking English. The skill of speaking English will most likely be useful for the writer in the future because English is getting more important lately. For example, the writer learned from the internship to adapt when to speak English at a fast pace or slow. The writer obtained this knowledge when dealing with tourists from non-English speaking countries who got confused when a tour guide was speaking English at a fast pace. On the other hand, a tourist from English speaking countries would not have any problem to understand what a tour guide was trying to explain with a fast pace in English as long as the tour guide's English was fluent. The writer also learned an added value regarding how to speak English correctly to different tourists who came from various nations in the world. The writer had to be careful in communicating with tourists from

different nations as every nation has its own style of language even though the language that was used in English.

### 3.3.2 Added Values in the implementation of intercultural communication between tour guides and foreign tourists at PT. Menara Dunia Tour and Travel

The writer got the chance to engage with foreign tourists during her internship at PT. Menara Dunia Tour and Travel (RANIA) for the duration of a month. During the internship, the writer was also able to learn about foreign tourists' cultures when engaging with them. The writer got the chance to learn that every country has their own culture, and in order to communicate successfully with them, a tour guide should learn about the tourists' cultures to avoid mistakes in how to communicate properly with them. The writer had the chance to learn about cultures from Thailand, Japan, and so on when conducting the job as a tour guide during the internship at PT. RANIA Surabaya. For example, the writer was able to learn that Japanese people usually said "Yes" to show an expression of understanding when someone is explaining something to them. The Japanese people said "Yes" instead of "Oh, I got it" or "Oh, I understand" when they want to show to the explainer that they understand what the explainer was trying to say to them. Besides that, the writer also learned that people who came from Islamic nations usually want to look for food and beverages that are halal, and the writer as a tour guide should be able to provide the necessary information for them regarding halal food and beverages.

### **3.4 Related Courses**

#### **3.4.1 Speaking I-IV**

These courses that the writer attended in college helped the writer in how to speak properly in the English language. As a tour guide of a big company, PT. Menara Dunia Tour and Travel, the writer was obligated to speak English fluently to the tourists because the tourists mostly came from abroad. The writer had to be able to speak English because English is an international language that can be understood by people from many countries in the world. The Speaking (I-IV) has helped the writer in achieving the ability to speak English properly. Besides that, these courses also help the writer in speaking politely, professional, and how to speak with good manner to foreign tourists.

#### **3.4.2 Listening I-IV**

These courses have taught the writer the ability to listen to other people who speak in the English language. By attending the listening courses, the writer was able to listen to what the foreign was trying to say in English so that the writer could respond properly without any mistake. The courses also helped the writer in listening to the English language spoken by people who were not able to speak English properly as the courses taught the writer how to listen to people speaking in the English language with different accents, for example, tourists who come from Japan and Thailand surely had different accents and the listening courses has helped the writer in understanding the words that they were speaking

### 3.4.3 Pronunciation

The output of this course for the writer is how to correctly pronounce words in English. The knowledge of this course is very helpful for the writer to give information to foreign tourists clearly with good pronunciation, too. Pronunciation taught the writer how to pronounce words properly in English, and this has helped the writer to always pronounce English words well during the internship in PT. Menara Dunia Tour and Travel (RANIA) as a tour guide. Pronunciation courses have helped the writer so much as foreign tourists who come from non-English speaking countries usually speak English with different pronunciations.

### 3.4.4 Hotel and Tourism

The output of the course is to give the basic knowledge of the Hotel and Tourism industry so that the writer at least able to settle in faster in the new environment, which is the tourism area. Besides that, the course helped the writer in understanding how to work as a tour guide at PT. Menara Dunia Tour and Travel.

### 3.4.5 Public Speaking

The Public Speaking course taught the writer how to speak properly in front of many people. The result of the participation of this course was that the writer was able and confident to speak in front of many foreign tourists, even though the writer was shy during the first days of the internship. But as time passed by, the knowledge that the writer obtained from Public Speaking was

helpful to help the writer in gaining more confidence in speaking in front of many people.

#### 3.4.6 Cross-Cultural Understanding

The course of cross-cultural understanding gave the writer the knowledge necessary on how to adapt to people who come from different cultures. This has helped the writer in doing her job as a tour guide as the writer was able to quickly adapt to fix her mistakes when dealing with foreign tourists from Japan for example, who have a different culture than the writer's culture, Indonesia.