

TURN-BY-TURN MICRO-LINGUISTIC ANALYSIS OF INTERPRETING STRATEGIES AND COMMUNICATIVE FUNCTIONS IN LAMPUNG- ENGLISH VIRTUAL TOURISM ENCOUNTERS

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ABSTRACT

This study examined Lampung–English interpreting in a virtual tourism encounter, focusing on how indigenous languages function in online cross-cultural communication. A qualitative single-case study was conducted on a 20-minute Zoom session involving a native Lampung speaker, an English-speaking participant, and a bilingual student interpreter. The conversation was transcribed and analyzed thematically to identify interpreting strategies and their communicative roles. Findings revealed three main strategies: (1) literal translation with retention of local place names to ensure accuracy, (2) retention combined with short explanations to clarify culture-specific terms, and (3) pragmatic adaptation to align messages with international tourism discourse. These strategies served different functions, including providing information, promoting culture, and building rapport. Micro-level analysis also showed how interpreters used word choices, cohesion, and additional explanations to overcome the lack of visual cues in online communication. The study introduced a simple framework: accuracy, culture, and audience, which explains how interpreters balance factual precision, cultural authenticity, and audience expectations. This highlights the interpreter's role not only as a language mediator but also as a cultural ambassador in digital tourism. The study contributes to the limited research on indigenous language interpreting, while offering practical insights for interpreter training, curriculum design, and the promotion of local culture through virtual tourism.

KEYWORDS: *Cultural Mediation, Interpreting Strategies, Lampung–English Interpreting, Virtual Tourism Discourse*

INTRODUCTION

In the contemporary landscape characterized by digital interconnectedness, interpreters assume an indispensable function in reconciling not merely linguistic discrepancies but also cultural disparities, particularly within online intercultural interactions that pertain to specialized sectors such as tourism (Farsia & Nahriah, 2021; Trisnawati & Netta, 2020; Pöchhacker, 2022; Rudvin, 2021). The worldwide transition towards virtual communication, catalyzed by the COVID-19 pandemic, has profoundly altered interpreting methodologies, with Video Remote Interpreting (VRI) and various online platforms emerging as prevalent

tools in both professional and educational environments (Braun, 2015; Tipton & Furmanek, 2016). This transformation, while simultaneously introducing new obstacles in preserving the authenticity of indigenous expressions in translated narratives, has also expanded opportunities for promoting local cultures to global audiences (Buján & Collard, 2022; Gavioli, 2015).

Despite considerable study on interpretation within tourism, the available studies predominantly concentrate on generic or major national languages, neglecting indigenous or minority languages (Hale & Napier, 2013; O’ Hagan, 2012). Interpreting indigenous languages necessitates unique methodologies to address cultural ideas that frequently lack direct parallels in target languages (Mitchell & Tonasket, 2023). Lampung is the provincial language of southern Sumatra, Indonesia, exemplifying overlooked instances of linguistic mediation that intertwine with endeavors to safeguard cultural identity amid globalization (Purwani et al., 2024; Septiyana et al., 2021). Beyond functioning as a regional language, Lampung embodies cultural identity through its culinary heritage, performing arts, and festivals. UNESCO (2025) has identified Lampung as a vulnerable language, highlighting the urgency of revitalization efforts. Integrating Lampung into digital tourism discourse therefore offers a dual function: safeguarding cultural identity while simultaneously enhancing Indonesia’s global tourism branding (Fida et al., 2025; Iswanto et al., 2025).

Geographically, Lampung is strategically situated as the gateway to Sumatra, with growing potential as a tourism hub. However, professional interpreting involving Lampung remains scarce, as most cross-cultural communication relies on Indonesian–English mediation (Abigail, 2023; Rahman et al., 2022). This gap is particularly evident in virtual tourism contexts, where interpreters act as cultural mediators in the absence of rich visual cues. By focusing on Lampung, this study not only addresses the broader underrepresentation of indigenous languages in interpreting research but also responds to practical needs in regional tourism development.

Nonetheless, empirical research specifically examining Lampung–English interpreting in virtual tourism remains limited (Valerian, 2021; Wiramarta et al., 2022). To address this gap, the present study investigates an authentic online interaction involving a native Lampung speaker, an English-speaking participant from India, and a bilingual interpreter from Universitas Aisyah Pringsewu. The study explores interpreting strategies, the negotiation between linguistic accuracy and cultural preservation, and implications for interpreter training and virtual cultural dissemination. By documenting and critically evaluating this case, the study adds to the academic discussion on indigenous language interpreting, tourism narratives, and digital cultural diplomacy, thus offering insights relevant to both scholarly and professional fields (Pöchhacker, 2022; UNESCO, 2025). Based on the research gap identified, this study addresses the following research questions:

1. What interpreting strategies are employed in Lampung–English virtual tourism discourse?
2. How does the interpreter balance linguistic accuracy and cultural preservation in online intercultural communication?
3. What are the implications of these interpreting practices for interpreter training and virtual tourism promotion?

LITERATURE REVIEW

Research on interpreting has increasingly emphasized the dual role of interpreters as both language conduits and cultural mediators. Functionalist approaches, such as Skopos theory, highlight the importance of aligning interpreting strategies with communicative goals (Vermeer & Chesterman, 2021), while recent studies stress the cultural agency of interpreters in tourism discourse (Liddicoat, 2016; Sharma & Gao, 2022). Within digital contexts, interpreters face unique challenges due to reduced non-verbal cues, requiring strategies such as explication, pragmatic adaptation, and glossing to ensure both comprehensibility and authenticity (Davitti & Braun, 2020; Zhang et al., 2024).

In the tourism industry, interpreting is now seen as a type of cultural diplomacy. Interpreters are no longer just people who translate words; they are seen as important people who help bridge between cultures. They make sure the message stays true to its original form while also making it easy for people from other countries to understand (Trisnawati & Netta, 2020). Morales Domínguez (2022) describes tourism interpreters as people who help share cultural heritage and build better understanding between different cultures. Sharma and Gao (2022) talk about how interpreters help manage issues like power, identity, and how real a culture feels in the way it is presented in tourism. For instance, Napier (2016) and Weng et al. (2020) emphasize how cultural preservation in interpreting requires strategies such as retention of key terms and contextual scaffolding. Research also demonstrates that interpreters in digital tourism often employ pragmatic enrichment to replace missing visual cues, thereby sustaining engagement and authenticity in virtual settings (Braun, 2015; Tipton & Furmanek, 2016).

Despite these advancements, empirical research involving indigenous or minority languages in tourism interpreting remains limited. Studies on Maori–English (Meyerhoff, 2025), Quechua–Spanish (Mendoza-Mori & Sprouse, 2023), and Sámi–Norwegian interpreting (Sollid, 2022) reveal the complexity of conveying culture-specific terms, often requiring interpreters to balance between retention and explanation. In Indonesia, however, most scholarship still focuses on Indonesian–

English interpreting in academic and tourism contexts (Abdullah et al., 2020; Afandi et al., 2025), leaving local languages such as Lampung largely overlooked. Given its endangered status and cultural importance, the inclusion of Lampung in digital tourism is both urgent and strategic, serving as a way to preserve cultural identity while innovating in local interpreting practices.

This study therefore situates itself at the intersection of three underexplored areas: indigenous language interpreting, digital tourism discourse, and interpreter training in multilingual contexts. By adopting a turn-by-turn micro-linguistic analysis, it contributes novel insights into how interpreters mediate accuracy, authenticity, and audience engagement in Lampung–English virtual tourism encounters.

RESEARCH METHOD

This study employed a qualitative single-case research methodology (Yin, 2017) to investigate actual Lampung–English interpretation within the framework of virtual tourism discourse. Although the dataset consisted of a single 20-minute case, this design was appropriate for capturing the depth and complexity of authentic intercultural encounters that were rarely accessible to researchers. A single-case study is particularly justified when the case is revelatory or represents a phenomenon seldom documented in this instance, the use of Lampung, an endangered regional language, in an online tourism context (Baxter & Jack, 2008; Hale & Napier, 2013). Rather than pursuing broad statistical generalization, the study aims at analytic generalization, offering transferable insights into strategies of indigenous language interpreting in digital tourism settings.

PARTICIPANTS

The interpreting engagement comprised three participants:

1. A female native speaker of Lampung (pseudonym: L1) - provider of Lampung language input and cultural material.
2. An English-speaking male participant from India (pseudonym: L2) recipient of English output, engaging in tourism-related inquiry.
3. A bilingual interpreter (female, pseudonym: Interpreter), a student in the English Education Department at Universitas Aisyah Pringsewu, is tasked with facilitating real-time communication between the two speakers.

It is important to note that the interpreter was not a certified professional but rather a student in training. While this may limit the extent to which the findings represent professional interpreting practice, her role still offers valuable insights into how novice interpreters manage the dual responsibility of linguistic accuracy and cultural

mediation in authentic tourism discourse. Purposive sampling was employed to select this encounter, as it exemplifies genuine multilingual mediation in a remote tourism context (Etikan, 2016).

DATA COLLECTION

Data were obtained via a recording of a Zoom meeting, which was part of an interpreting course assignment. The seminar, spanning roughly 20 minutes, encompassed three theme segments: (a) Nature Tourism, (b) Traditional Food & Culture, and (c) Festival & Concluding Recommendations. The dialogue involved Lampung and English, mediated bidirectionally by the interpreter.

DATA TRANSCRIPTION

The interaction was recorded verbatim in both Lampung and English, adhering to adapted Jeffersonian light conventions for bilingual contexts (Braun & Taylor, 2012; Jefferson, 2004). The transcript comprised speaker turns, original Lampung phrases, English translations, and interpreter-facilitated dialogues. The Indonesian language parts in the transcript functioned solely as glosses for understanding and were omitted from the study.

DATA ANALYSIS

The data were subjected to thematic analysis (Braun & Clarke, 2006), integrating deductive coding grounded in recognized interpretative frameworks (Hale & Napier, 2013; Pöchhacker, 2022) and inductive coding to identify emergent patterns. Steps included:

1. Acquaintance with the transcript and audio.
2. Preliminary coding for the analysis of interpretation techniques (literal translation, retention, glossing, explicitation, pragmatic adaption, code-switching).
3. Theme generation: categorizing clustering algorithms into broader classifications (accuracy-oriented, culture-oriented, audience-adaptive).
4. Review and definition of themes: matching categories with the research questions of the study.
5. Extract selection: choosing ten pivotal statements across the three theme segments for comprehensive study.

Strategies for interpretation were evaluated in relation to functionalist translation theory (Skopos theory) (Trisnawati, 2014) and the notion of interpreters as cultural mediators (D'Hayer, 2012; Katan & Taibi, 2021). The strategies are in the following table.

TABLE 1. Strategies for interpretation

STRATEGY	OPERATIONAL DEFINITION
Literal translation	Rendering the source message into the target language with minimal change in structure or lexical choice.
Retention	Maintaining original cultural terms, proper nouns, or brand names in the target text without translation.
Glossing	Providing brief explanatory information immediately after a retained term to aid audience comprehension.
Explication	Adding clarifying information not explicitly stated in the source to ensure message clarity.
Listing	Enumerating multiple related items in parallel syntactic structure to aid retention.
Pragmatic adaptation	Adjusting the message to fit the target audience's communicative norms, idioms, and expectations.
Encouragement	Adding language that motivates or invites audience participation, often to build rapport.

RELIABILITY

To guarantee research rigor in accordance with the trustworthiness criteria proposed by Lincoln and Guba (1985), this study applied qualitative validation strategies encompassing credibility, transferability, dependability, and confirmability, as follows:

1. Credibility: Engaged in peer debriefing with two colleagues proficient in Lampung language and tourism discourse.
2. Transferability: Comprehensive contextualization of the sociolinguistic framework of Lampung.
3. Dependability: A comprehensive audit trail of code decisions was preserved.
4. Confirmability: Reflexive notes recorded the researcher's interpretive position.

ETHICAL CONSIDERATIONS

Participants granted informed consent for the utilization of their dialogue for research objectives. Pseudonyms were allocated to safeguard anonymity. The study complied with the ethical standards of the host institution and the fundamental principles specified in the Code of Ethics for Interpreters (Hale & Napier, 2013).

RESULTS AND DISCUSSION

RESULTS

In accordance with the procedures outlined in the Methodology, the findings of this study were derived from online interactions between native speakers of Lampung (L1), English speakers (L2), and a bilingual interpreter. Data were recorded in Zoom sessions lasting approximately 20 minutes, divided into three thematic segments: Nature Tourism, Traditional Food & Culture, and Festival & Concluding Recommendations.

This classification not only reflects the structure of virtual tourism discourse but is also relevant to the research context namely, how interpretation strategies are used to bridge linguistic and cultural gaps in situations with minimal visual cues, as highlighted in the background.

In line with thematic analysis proposed by Braun and Clarke (2006), the analysis process of the study included:

1. Familiarization with the data through repeated reading of the bilingual transcripts and careful listening to the audio recordings.
2. Initial coding of interpretation strategies: literal translation, retention, glossing, explication, and pragmatic adaptation.
3. Grouping codes into accuracy-oriented, culture-oriented, and audience-adaptive categories according to the Skopos theory framework (Reiß & Vermeer, 1984; Vermeer & Chesterman, 2021) and the concept of the interpreter as a cultural mediator (D'Hayer, 2012; Katan & Taibi, 2021).
4. Defining themes that address RQ1 and RQ2, linking strategies to communicative goals.
5. Selection of 10 key utterances that are most representative for micro-linguistic analysis.

The following table maps the interpretation process turn-by-turn, displaying the source utterance, the interpreter's translation, the strategy used, and its communicative function.

TABLE 2. Turn-by-turn analysis of interpreting strategies and communication functions in Lampung–English virtual tourism discourse

NO	SPEAKER FLOW	UTTERANCE ASPECTS	ORIGINAL (LAMPUNG / ENGLISH)	INTERPRETING OUTPUT	INTERPRETING STRATEGY	COMMUNICATION FUNCTION
1	L1 → Interpretator → L2	Nature – beach	" <i>Lampung udi tikenal jama pantaine sai eksotis, injuk Pantai Pasir Putih di Lampung Selatan.</i> "	" <i>Lampung is famous for its exotic beaches, like Pasir Putih Beach in South Lampung.</i> "	Literal translation + local name retention	Informative
2	L1 → Interpretator → L2	Nature – national park	" <i>Wat juga Taman Nasional Way Kambas sai jadi habitat Gajah Sumatra.</i> "	" <i>There's also Way Kambas National Park, home to Sumatran elephants.</i> "	Literal translation + retention	Informative

3	L1 → Interpretator → L2	Nature – elephant program	<p><i>"Dapok! Di dudi wat pusat konservassi gajah. Pengunjungne dapok nutuk program 'Elephant Safari' dalih belajakh pelestarian alam."</i></p> <p><i>"Can I do elephant trekking there?"</i></p>	<p><i>"Yes! They offer 'Elephant Safari' programs where you can ride elephants and learn about conservation."</i></p> <p>→ <i>"la nanya dapok cakak gajah mawat atau trekking jama gajah di Way Kambas."</i></p>	Retention + explication	Informative & promotional
4	L2 → Interpretator → L1	Nature – activity query	<i>"Sikam ngidok Seruit – lwa panggang dicampokh jama sambol dilan."</i>	<i>— (question rephrased)</i>	Literal translation	Clarification request
5	L1 → Interpretator → L2	Food – Seruit	<i>"Jama Gulai Tabokh khik wat kUPI Lampung sai tekhenal."</i>	<i>"You must try 'Seruit'—grilled fish with chili paste."</i>	Retention + glossing	Persuasion / cultural presentation
6	L1 → Interpretator → L2	Food – Gulai Taboh & coffee	<i>"Wat festival budaya khas Lampung sai dapok ia khatongi?"</i>	<i>"Gulai Taboh'—young jackfruit curry. Lampung coffee is also a must!"</i>	Retention + glossing + pragmatic addition	Persuasion & informative
7	L1 → Interpretator → L2	Culture – festival query	<i>"Wat tarian tradisional injuk 'Tari Sembah' jama musik 'Gambus Lampung'."</i>	<i>"They host the 'Krakatau Festival' annually, featuring traditional dances like 'Tari Sembah' and 'Gambus' music."</i>	Retention + listing + explication	Cultural promotion
8	L1 → Interpretator → L2	Culture – performing arts	<i>"Siapko fisik ulih lamon khang wisata alam. Ngusung kamera khik cuba belajakh</i>	<i>(combined in the previous utterance)</i>	Retention + literal listing	Informative
9	L1 → Interpretator → L2	Closing – travel tips		<i>"Pack well for outdoor adventures, bring a camera, and learn a bit of</i>	Pragmatic adaptation + additional advice	Practical advice

			<i>cutik bahasa Lampung.</i>	<i>Lampung language.</i>		
10	L1 → Interprete r → L2	Closing – language tip	"Injuk 'Khelau Nihan'."	"...like 'Khelau Nihan'!"	Retention + encourageme nt	Rapport- building

1. NATURE TOURISM (UTTERANCES 1–4)

This segment directly answers RQ1 by showing the dominance of the literal translation + retention strategy in geographical descriptions. This strategy maintains factual accuracy (accuracy-oriented), as seen in the retention of the toponyms Pantai Pasir Putih and Way Kambas, which are retained without translation for cultural branding (Jimenez-Crespo, 2022). This also addresses the challenge raised in the background, namely how interpreters maintain the authenticity of local terms in a virtual context with minimal visual support. Micro-linguistic analysis are as follows:

- Lexical preference: *tikenal* is translated as famous, not known, because famous carries a positive evaluative connotation that is common in tourism promotional discourse (Dann, 2012).
- Syntactic structure: The pattern "X is famous for Y, like Z" reflects the typical promotional sequence of English (claim → example), which differs from the linear narrative of the Lampung language.
- Lexical cohesion: The use of "also" (U2) as an additive marker strengthens the logical connection between destinations.
- Pragmatic tone: The neutral-positive tone used maintains objectivity while still appealing to the audience.

Utterance 3 uses retention + explicitation, where Elephant Safari is retained (as it has become an international tourism term) and expanded with learn about conservation. This addition serves as pragmatic enrichment (Hale & Napier, 2013), overcoming visual limitations by providing verbal explanations of the educational value of the activity. Utterance 4 is an example of literal clarification from L2 to L1 that maintains the interrogative form "Can I do X?" in its entirety, in accordance with the principle of accuracy-oriented mediation (Pöchhacker, 2022).

2. TRADITIONAL FOOD & CULTURE (UTTERANCES 5–8)

Findings in this segment reveal answers to RQ2, particularly how interpreters balance linguistic accuracy with cultural preservation. The dominant strategy is retention + glossing, retaining local culinary terms (*Seruit*, *Gulai Taboh*) while adding appositive glosses ("grilled fish with chili paste," "young jackfruit curry"). This strategy functions as cross-cultural scaffolding (Hu et al., 2025), ensuring foreign audiences understand without losing the authenticity of local terms. Micro-linguistic analysis are as follows:

- Lexical choice: *ngidok* (to try) is translated as must try, a collocational chunk commonly used in culinary marketing discourse.

- b. Syntactic structure: The use of a hyphen (—) separates local terms from descriptions, clarifying the information structure.
- c. Register: The phrase "is also a must" (U6) is a promotional idiom that adds appeal, though it does not exist in the source language.
- d. Pragmatic enrichment: The addition of "Lampung coffee is also a must!" expands the promotion of local products, aligning with the interpreter's role as a mediator of experience (D'Hayer, 2012).

Utterances 7–8 display retention + listing that utilize parallel structure to reinforce audience memory (Krakatau Festival, *Tari Sembah, Gambus*). The addition of annually provides important temporal deixis in tourism promotion.

3. FESTIVAL & CONCLUDING RECOMMENDATIONS (UTTERANCES 9–10)

This segment affirms RQ2 and provides an initial answer to RQ3 by showing how pragmatic adaptation is used to tailor messages to be relevant to a global audience. The source phrase "*Siapko fisik ulih lamon khang wisata alam*" is translated as Pack well for outdoor adventures, which is idiomatically more familiar to English speakers. Micro-linguistic analysis are as follows:

- a. Lexical transformation: Avoiding prepare your body, which sounds stiff in the target language.
- b. Function expansion: The addition of bring a camera expands the focus from physical preparation to visual experience.
- c. Communicative tone: A shift from a warning tone to an invitational tone in line with international tourism promotion norms.

Utterance 10 uses retention + encouragement, retaining "*Khelau Nihan*" for language preservation purposes (UNESCO, 2025) while inviting the audience to utter it (rapport-building, Tipton and Furmanek 2016).

4. SYNTHESIS OF STRATEGIES AND THEIR RELATIONSHIP TO RQ

A deeper seem at the findings reveals that each interpreting strategy directly relates to the research questions, showing how interpreters manage accuracy, cultural preservation, and adapting to the audience. Rather than functioning in isolation, these strategies illustrate complementary roles in achieving communicative goals across contexts:

- a. Literal translation → Addresses RQ1 by demonstrating a strategy for factual content requiring full accuracy (accuracy-oriented).
- b. Retention + glossing → Responding to RQ2 by combining the preservation of local terms and explanations for ease of understanding (culture-oriented).
- c. Pragmatic adaptation → Responding to RQ2 and RQ3 by adapting the language form and message content to suit the communication norms of an international audience (audience-adaptive).

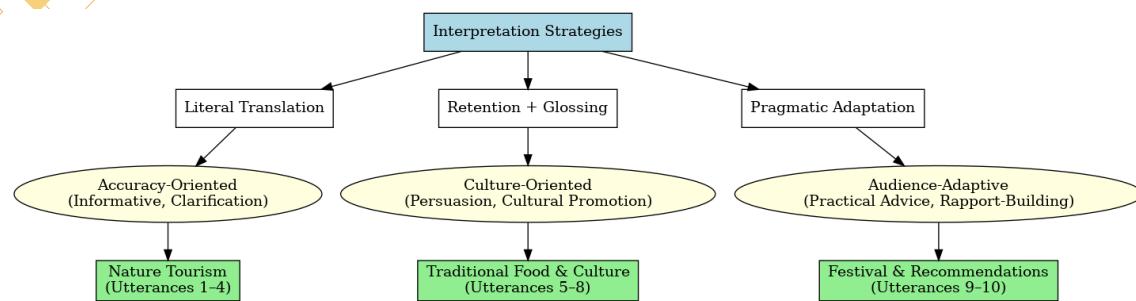


FIGURE 1. Interpretation strategies in Lampung–English virtual tourism discourse

This combination of strategies confirms the contribution of the research to the gap in the background, namely the importance of an interpretation methodology that is able to maintain the authenticity of local terms while optimizing the involvement of a global audience in virtual tourism discourse. The initial implication (RQ3) shows that interpreter training in the field of online tourism needs to include training in local term retention, effective glossing techniques, and pragmatic adaptation for contexts with minimal visual support.

DISCUSSION

The findings of this study reveal that interpreting strategies in Lampung–English virtual tourism discourse operate not merely as linguistic transfers but as context-sensitive mechanisms of cultural diplomacy. In line with RQ1, three main strategies consistently emerged: literal translation (accuracy-oriented), retention with glossing (culture-oriented), and pragmatic adaptation (audience-adaptive). These strategies were employed flexibly depending on communicative goals and thematic segments.

1. ACCURACY-ORIENTED MEDIATION IN GEOGRAPHICAL DESCRIPTIONS

The use of literal translation with retention in toponyms such as Pantai Pasir Putih and Way Kambas affirms the interpreter's role in maintaining factual accuracy, a principle emphasized by Pöchhacker (2022) as the core of accuracy-oriented mediation. However, the lexical difference between *tikenal* and famous shows that accuracy here is dynamic, aligned with the norms of tourism promotion registers (Dann, 2012). This addresses the research gap identified in the background, namely the lack of empirical studies showing how regional language interpreters balance the demands of accuracy and promotional appeal in virtual media.

2. CULTURE-ORIENTED MEDIATION IN CULINARY AND ART PRESENTATIONS

The findings on retention + glossing address RQ2 by showing that interpreters strategically combine the preservation of local terms with additional explanations (contextual scaffolding). As noted by Hu et al. (2025), this strategy allows the audience to process unfamiliar terms while understanding their meaning and context. For

example, *Seruit* followed by the description “grilled fish with chili paste” facilitates understanding without erasing local nuances. This underscores the interpreter’s role as a mediator of experience (D’Hayer, 2012), who not only transfers messages but also shapes the audience’s cultural perceptions. The connection to the background is clear: this practice helps address the loss of visual cues in virtual discourse, where language becomes the sole channel for cultural representation (Braun & Taylor, 2012).

3. AUDIENCE-ADAPTIVE MEDIATION IN TRAVEL RECOMMENDATIONS

Pragmatic adaptation strategies, such as changing “prepare your body” to “pack well for outdoor adventures,” demonstrate a high level of audience awareness. This adaptation avoids literal calques that might sound stiff or unidiomatic in English. As noted by Duda (2021), such pragmatic adaptation is essential in the context of international tourism, as it aligns the message with the cultural expectations of the target audience. The addition of “bring a camera” is not only a practical suggestion but also a form of experiential framing that invites travelers to imagine their experience, thereby enhancing the destination’s appeal. This answers RQ3 preliminarily, showing that interpreter training should involve scenarios where pragmatic adaptation is used strategically to maintain the relevance of the message.

4. THE ROLE OF INTERPRETERS AS CULTURAL AMBASSADORS IN VIRTUAL TOURISM

When all these strategies together, it becomes clear that interpreters in digital tourism serve two main roles: they help with language and also act as cultural representatives. By keeping words like *Seruit*, *Gulai Taboh*, *Tari Sembah*, and *Khelau Nihan*, interpreters help keep the culture real and authentic. At the same time, they make these terms easier for people from other countries to understand, either by explaining them directly or by translating them in a way that makes sense. This shows that preserving minority languages can actually help promote tourism on a global scale, as mentioned in studies by Gavioli (2015) and Hale and Napier (2013).

5. THEORETICAL CONTRIBUTION: THE ACCURACY, CULTURE, AND AUDIENCE FRAMEWORK

Beyond individual approaches, the study suggests a new model called the accuracy, culture, and audience framework to help understand interpreting in virtual tourism. This model sees interpreting as a continuous interaction between three main aspects:

- Accuracy for transmitting factual and referential content,
- Culture for retaining and contextualizing local terms and practices, and
- Audience adaptation for reshaping discourse to meet international expectations.

Unlike other models that see accuracy and cultural mediation as opposite forces, this framework shows how they work together. Interpreters choose which part to focus on depending on the purpose of communication. This new model improves interpreting

theory by formalizing interpreters' role as linguistic transmitters, cultural mediators, and audience designers simultaneously (Wang & McLaughlin, 2023).

This study helps fill a gap in research about Lampung–English interpreting, which is an indigenous language context that hasn't been studied before. It also adds value to wider academic work on translation theory, digital cultural diplomacy, and how interpreters are trained. The framework offers new ideas for theory and clear steps for training interpreters, promoting tourism, and keeping minority languages alive in today's global communication world.

CONCLUSION

This study investigated authentic Lampung–English interpreting within a virtual tourism context, highlighting how a bilingual interpreter balanced linguistic accuracy with the preservation and promotion of local cultural identity. Thematic and micro-linguistic analyses revealed three dominant strategies: literal translation, retention combined with glossing, and pragmatic adaptation, applied flexibly across three thematic segments: Nature Tourism, Traditional Food & Culture, and Festival & Concluding Recommendations. From a linguistic standpoint, these strategies reflected deliberate lexical choices (e.g., evaluative adjectives such as famous over neutral alternatives), syntactic structuring aligned with tourism discourse conventions, cohesive device management (e.g., also, featuring, and), and pragmatic enrichment to improve cultural comprehensibility. The interpreter demonstrated strong audience design awareness, shifting strategically between informative, persuasive, and rapport-building speech acts according to the communicative context.

Furthermore, the consistent retention of local cultural terms such as *Seruit*, *Gulai Taboh*, *Tari Sembah*, and *Khelau Nihan* served a dual role: maintaining authenticity while functioning as linguistic markers of cultural ownership. Glossing and explication complemented this process by bridging cultural gaps for international audiences. These findings align with Skopos theory, which emphasizes that communicative purpose determines the extent of adaptation or preservation, and reinforce the role of interpreters as cultural mediators rather than mere language conduits. Importantly, this study represents the first empirical investigation of Lampung–English interpreting in a virtual tourism setting, thereby contributing original insights to both applied linguistics and interpreting studies. Its novelty lies in integrating micro-linguistic analysis with the functionalist framework of interpreting, while simultaneously addressing the urgent issue of indigenous language visibility in globalized digital tourism. Theoretically, the findings extend the discussion on interpreters as cultural mediators in under-researched languages; practically, they provide a framework for training interpreters and promoting local culture through virtual encounters.

However, this study was not without limitations. The study was based on a single authentic case: a 20-minute Zoom session involving one student interpreter, one Lampung native speaker, and one English-speaking participant. Thus, reliance on a single case restricted the generalizability of the findings, and the interpreter's status as a seventh-semester student rather than a certified professional might have affected the extent to which the strategies observed mirrored professional standards. This limitation also underscores the pedagogical relevance of the study, as it highlights how interpreter trainees navigated real communicative demands in intercultural tourism encounters.

Nevertheless, several practical recommendations can be proposed to enhance both the professional training of interpreters and the strategic promotion of local cultures in virtual tourism. These suggestions are directed toward educators, policymakers, tourism practitioners, and future researchers who aim to strengthen the role of interpreters as both linguistic and cultural ambassadors:

1. Interpreter Training: Curriculum developers should integrate modules on indigenous language interpreting, pragmatic adaptation, and tourism discourse conventions into interpreter education programs.
2. Virtual Tourism Promotion: Tourism boards can collaborate with interpreters trained in retention, glossing, and adaptation strategies to design online content that is globally accessible yet locally authentic.
3. Future Research: Further studies could expand this work through comparative analyses across multiple interpreters, diverse indigenous languages, and varied modes of remote communication, including audience reception studies to assess the effectiveness of specific strategies in enhancing cultural understanding.

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