UNDERSTANDING ETHNIC TOURISM FROM A TOURIST'S PERSPECTIVE

A case study of Sade Rembitan, Indonesia

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Understanding ethnic tourism from a tourist's perspective:
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Preface

Writing a master dissertation is a journey on its own. I have been confused, lost my way and have been frustrated with making only small amounts of progress. But at the end of the road, I am very content with the end result. The support I received along the way created so many new insights on this topic; something I am very grateful for. Therefore, I will try my best to mention all of my supporters here.

Collecting my data abroad was not always easy. I would like to thank the people from Mana Yoga Retreat, for making me feel at home on Lombok. Your hospitality and friendliness helped me through each day, even when earthquakes scared us for almost every hour. The support from family and friends at home are also important to mention here.

Of course, I should not forget about the Sade Rembitan community. They have welcomed me in their village since the first day I arrived and have always helped to involve me in everything that happened. I had the opportunity to attend almost all ceremonies, which was something very special to me. I would also like to thank all the respondents and interviewees for taking time to help me fill out the questionnaire and having an interview with me. By talking to both Indonesian and international tourists, I have received a greater insight on how the topic of ethnic tourism works for different nationalities. You have provided me with great stories, sometimes even from many years ago when tourism was something unknown.

Finally, I would like to thank my supervisor, Jos van der Sterren, and research lecturer, Ondrej Mitas, for being incredibly helpful in my dissertation period. I received clear feedback and you always took time for me to help me out. Jos, I think we were able to create an honest and open attitude towards each other, which made it possible for me to grow during this assignment.

It felt like yesterday when I decided to quit my job and took the path of a scholar, but I now know this was a path towards personal growth and knowledge.

Abstract

The case study of the research is Sade Rembitan, a village located on the island of Lombok in Indonesia. Lombok is seen as a key emerging destination in Indonesia (Kirpalani, 2016) and has been promoted so. In Sade Rembitan, ethnicity has been increasingly promoted as a tourist attraction and strategy to create welfare for ethnic communities (Yang & Wall, 2014). Since different tourist groups may differ in the experience they seek in an ethnic tourism destination, it is important for the destination to understand how tourists are likely to respond to their products and to contribute to a profitable and successful attraction (Moscardo & Pierce, 1999). For Sade Rembitan this means it is important to gain insight in these differences, since they are not responding on them (yet). Thus, the village is most likely to go through a high increase of visitors, because of the promotion strategies of the Indonesian Ministry of Tourism (The Jakarta Post, 2017). When looking at the contributions in the tourist experience in ethnic tourism, it can be stated there is a gap in the literature in which the tourist experiences are divided between nationalities, or the domestic and international tourist. Furthermore, Sade Rembitan has not been used as a case study on the topic of ethnic tourism yet.

The ultimate goal of this study is to provide general recommendations for the ethnic tourism destination Sade Rembitan on how to offer a more successful tourist experience to each customer segment, while being positioned in the context of a fast-growing tourism destination. Four objectives are set in order to reach this ultimate goal. The management question is stated as following: How can Sade Rembitan offer a more successful tourist experience to each customer segment, by understanding the motivations behind differences between the Indonesian and international tourist, while being positioned in a fast-growing tourism destination? To answer the management question, six sub-questions are created.

When looking at the context of the destination, it is important to note that Lombok reached the development stage of the Tourism Area Life Cycle (Butler, 1980) from 2006. The development stage is characterized by the decrease of local involvement, provision of secondary tourism attractions by external organizations and the development and marketing of natural and cultural attractions. In 2017, the province of West Nusa Tenggara, including Lombok and Sumbawa, received a total number of 3.508.903 tourists of which more than 50% were domestic tourists.

Sade Rembitan is the most visited village of the Sasak tribe in southern Lombok, which received over 77.000 tourists in the first quarter of 2018. Sade Rembitan holds the beliefs of the Waktu Lima and Waktu Telu, where traditions, customs and worship are still specific. Thus, the fact that Sade Rembitan stands out from the rest of the villages, is the fact that it is one of the two only villages that are still inhabited by its original people. Furthermore, Sade Rembitan's geographical location is a reason for choosing it as a case study, as it is located close to Lombok's International Airport and the Mandalika project, which means it will endure tourism developments fully.

First, it is important to understand what ethnicity is. The definition sustained in this study is where ethnicity refers to "both a cultural heritage shared by a group and a form of social organization or relations" (Yang & Wall, 2014). This definition takes different approaches and interpretations into consideration. Then, ethnic tourism is a form of tourism motivated by the search for an ethnic group, or an indigenous group with an exotic or distinctive culture and is characterized by interaction with and participation in the living culture. According to Yang & Wall (2014), exotic can be referred to as pre-modern, technologically unsophisticated and to communities who live in remote or isolated areas. Later, the researcher has determined a set of elements of ethnic tourism that will function as the baseline for the questionnaire and interviews, which are all based on previous literature. The themes where the elements are separated into are information, activities and consumption.

Finally, it has been determined that aboriginal tourism, tribal tourism, indigenous tourism, legacy tourism, ethnic reunion, cultural tourism and heritage tourism are concepts that are not sustained in this research due to the nature of these types of tourism. The literature review concludes that tourism used to be an external force, that was acting upon a pre-existing culture, but now starts to become an integral part of the process of representing ethnicity. Therefore, it is not only the ethnicity of others that is consumed by tourists, as Kuhn et al. (2018) mention that people increasingly have unfamiliar experiences within their own country and consume their own ethnicity in touristic forms.

Within the study, six different methods are used to obtain both primary and secondary data: desk research, (participant) observation, unstructured interviews, questionnaires, photography and semi-structured interviews. All methods are used in three different phases, of which the first phase consisted of the context and problem statement, the second phase consisted of measuring the tourist experience and differences between different nationalities and the third phase gained a deeper understanding of the differences in the tourist experience. The epistemological approach used by the researcher is the pragmatic approach. In this approach, both observable phenomena and subjective meanings are studied. The quantitative data provided insight in the facts and the qualitative data created contextualized knowledge (Mitas, 2007).

The results show that the experience in Sade Rembitan indeed differs for Indonesian and international tourists. Overall, the tourist experience in Sade Rembitan is rated with 7,75 on a 11-point Net Promotor Score. Also, the researcher found that Indonesian tourists rate the overall tourist experience 1,268 higher than international tourists on the same 11-point Net Promotor Score. Then, when elaborated whether this comes from the elements information, activities or consumption, as determined in the literature review, results show only the relationship with the experience of activities is significant.

When the experience of activities increases, the overall tourist experience increases with 2,601 for international tourists and 0,926 for Indonesian tourists on the 11-point Net Promotor Score. Therefore, it can be stated that the relationship between the experience activities on the overall experience is stronger for international tourists. To be more specific, results have shown that the participation in traditional activities, visits to native houses and contact with indigenous people are causing an increase in the overall tourist experience for

international tourists. For Indonesian tourists, only the participation in traditional activities causes an increase in the overall experience.

The quantitative data is supported by the findings from qualitative data. In the semi-structured interviews and photography, it becomes clear that international tourists indeed miss out on the experience of activities, which explains the gap between Indonesian tourists and international tourists on rating the tourist experience. Both Indonesian tourists and international tourist mention in the interviews and pictures that wanting to maintain handwork and an increase of participating in activities is something essential. For international tourists, this is explained more extensive by stating that there is a need for more interaction, a need for a guide to be used as a mediator and translator and a need for becoming part of the real lifestyle of the local community. New insights the interviews and pictures gave were about the difference in growth in visitor numbers and the need for the improvement of infrastructure.

To conclude, as Moscardo & Pierce (1999) stated, tourist differ in terms of the experience they seek in ethnic tourism destinations. As previous literature mainly focused on differences between motivations and interest of the tourist, this research provides the gap in the literature about differences between nationalities. Some limitations, such as the available time period, the available data about Sade Rembitan, the language barrier of respondents and using the 4A approach, occurred. Thus, this research was able to provide some general recommendations for Sade Rembitan. First, standards have to be designed, which includes setting a fixed price at the entrance, which includes a guided tour. Then, the addition of (food) activities is seen as a recommendation. Finally, sustaining Sasak houses and their construction style is used as a recommendation to keep Indonesian tourists satisfied.

List of Figures

List of Tables

Table of contents

1. Introduction and goal to the study

According to Yang (2011), the marketing of exotic tourism destination focuses more and more towards the "Third World", highly mobile tourists that seek for new experiences. This is a trend that is expecting to continue in the upcoming years and ethnicity is starting to have a bigger role in this. According to Yang & Wall (2014), within an ethnic tourism experience, tourists are motivated to find exotic cultural experiences, which provides an opportunity to experience aspects of unique cultures, landscapes and ways of life. It is generally known that tourism involves the selling and buying of experiences (Adongo et al., 2015), thus Wing Sun Tung & Ritchie (2011) mention that it is quite essential to understand why a certain tourism experiences are perceived as special, spectacular or memorable.

The case study of this research is Sade Rembitan, a village located on the island of Lombok in Indonesia. As mentioned by Kirpalani (2016), Lombok is a key emerging destination in Indonesia. The island is at the center of increasing international interest and exposure and is increasingly seen as an "idyllic tropic holiday" destination (Kirpalani, 2016, pp. 2). In Sade Rembitan, just like in other destinations, ethnicity has been increasingly promoted as a tourist attraction and as a strategy to generate welfare for ethnic communities (Yang & Wall, 2014).

Thus, as mentioned above, it is important to understand what exactly makes a certain ethnic tourism experience positive or memorable and how to deal with experiences that are not memorable (yet) (Wing Sun Tung & Ritchie, 2011). According to Moscardo and Pearce (1999), tourists differ in terms of the experience they seek in ethnic tourism situations. The authors state that if ethnic groups seek to use tourism to their advantage, it is important for the destination to understand how tourists are likely to respond to the products they develop. Ethnic tourism destinations should seek to provide a number of alternative experiences in one venue, so tourists can choose what they want to see and to what degree they want to have personal contact with the host (Moscardo & Pearce, 1999). When looking at the situational analysis of Sade Rembitan, it becomes clear it is important to understand tourists and how they respond to their tourism product in order to maintain a positive tourist experience, since the destination is very likely to go through a high increase of tourists in the nearby future and is now not responding to different tourist groups. Therefore, this study will provide insight in useful interventions for ethnic tourism groups that want to package their tourism product more appropriately. By creating an understanding of which elements contribute to a satisfying visit, ethnic tourism operators have the opportunity to make their attraction more profitable and successful.

1.1 Previous research on ethnic tourism
Despite the fact that substantial research has focused on ethnic tourism, the main concentration has been on the impact of guests on hosts or research has focused on the perspective of the indigenous community. According to Wood (1984), most of the studies during the mini explosion of sociological research on ethnic tourism was focused on the social consequences of direct interaction between tourists and local people, such as commodification, cultural representation and social structures.

For example, Adams (1997) talks about the cultural reformulation of the Tana Toraja tribe in Indonesia and how cultural commodification and (staged) authenticity needs rethinking. Furthermore, Yang (2011) talks about cultural representation in ethnic attractions and Maruyama et al. (2017) talk about the perspectives of the ethnic majority groups who live in the ethnic neighborhood of which the ethnic minority is represented and how they perceive ethnic tourism in their own community. Finally, De Burlo (1996) talks about the pressure of modernization through tourism in ethnic tourism destination South Pentecost, Vanuatu and Chio (2017) talks about how ethnic villages illuminate underlying ideologies about socio-cultural differences.

There are only a few authors who completed research about all stakeholders involved in an ethnic tourism destination, such as Yang & Wall (2014) and Diekmann & Smith (2015), and talk about the influence from the government, visitors and local communities. First, Yang & Wall (2014) wrote about the planning of ethnic tourism attractions and the perspective on ethnic tourism from four stakeholder groups; the government, tourism entrepreneurs, ethnic minorities and tourists. Furthermore, Diekmann & Smith (2015), talk about socio-cultural developments, community perceptions, visitor experience and development policies in ethnic tourism.

Finally, several authors write about the topic of the tourist experience in an ethnic destination. For example, Walle (1996), observes that since developing countries and rural regions of the industrialized world often benefit by showcasing indigenous societies, it is important to understand how tourists think about such ethnic experiences. Then, Moscardo & Pearce (1999) did previous research on the perspective of guests and particularly by understanding the motivations and interests of guests to travel to an ethnic destination. Also, Chen & Rahman (2018) talk about the relationship between visitor engagement, cultural contact, a memorable tourism experience and destination loyalty in cultural tourism. Finally, Talaat (2015) talks about tourists' participation in ethnic attractions and products, the level of satisfaction with their experiences and the role of authenticity in this experience, where after the author provides recommendations for the governorate. Talaat (2015) divides the participating tourists in the same categories as Moscardo & Pierce (1999) did, based on motivations and interests.

Thus, as a result, when looking at the contributions in the tourist experience segment of ethnic tourism, it can be stated there is a gap in the literature in which the tourist perspective in an ethnic destination separates the tourist experience between the domestic and international tourists. Also, Sade Rembitan has been used for case studies about house preservation (Widianti, 2017) and the conservation and re-development of cultural landscape (Siregar, 2018), but has never seen a study of ethnic tourism before.

1.2 Research goal, objectives and research questions
The goal of this research is to provide general recommendations to Sade Rembitan on how to offer a more successful tourist experience to both international and domestic tourists, by identifying the differences in tourist experience and the motivations behind these differences.

The main research goal can be translated into the following main research question: How can Sade Rembitan offer a more successful tourist experience to domestic and international tourists, while understanding the differences in tourist experience and while keeping the fast-growing tourism context in mind?

The sub-questions that will be answered through this research are:
1. How are the experience of information, activities or consumption perceived in Sade Rembitan?
2. What is the overall tourist experience in Sade Rembitan?
3. What is the influence of nationality on the overall tourist experience?
4. What is the influence of nationality on the relationship between the experience of information, activities and consumption with the overall tourist experience?
5. What are the motivations behind the differences in the domestic tourist experience and the international tourist experience in Sade Rembitan?

In order to answer all the research questions, figure 3 in the methodology chapter explains three research phases. The first phase consists of understanding the context of a fast-growing tourism destination and to get a feeling of the situation and research problem. The second phase consists of measuring the tourist experience and identifying differences in the tourist experience for domestic and international tourists. Finally, the third phase consists of gaining a deeper understanding of these differences. All phases are linked to different research methods, also explained in figure 3. An extensive time planning of the research can be found in appendix I.

1.3 Structure of the report

This report is comprised of six chapters. The first chapter is the introduction. In this chapter, the gap in the literature, goals, objectives and the research questions and the problem statement are provided. The second chapter, the situation analysis, describes the context of the case study from a macro environment, the island of Lombok, to a micro environment, Sade Rembitan. Also, the relevance of Sade Rembitan as a case study is described. The third chapter is a literature review in which the concepts ethnicity, ethnic tourism, elements of ethnic tourism, ethnicity in the tourism contexts and the theoretical boundaries of the study are elaborated. In the literature review, a theoretical framework is provided. Then, in the next chapter, the methodology describes which methods are used for primary and secondary research. Furthermore, the epistemological approach explains the research philosophy sustained in the study. The fifth chapter states all the findings related to primary data obtained from observations, questionnaires, interviews and photography. Then, the final chapter describes the conclusions and recommendations. First, an infographic is provided as a summary of the findings, where after a discussion of the relevance of the study, limitations of the study, recommendations and suggestions for further research is elaborated. The bibliography and appendices are provided at the end of the report.

2. Situation analysis: from Lombok to Sade Rembitan

As mentioned in the introduction, the case study of this research is Sade Rembitan, located on the island of Lombok. First, the macro context of the destination Lombok is provided, where after Sade Rembitan will be described. Finally, the main destination management issues central in this research will be explained.

2.1 Tourism developments in Lombok

According to Peterse and Petri (2017), Lombok, which is Malay for Spanish pepper, is a small, 80-kilometer-wide, Indonesian island, located in between the islands of Bali and Sumbawa. The island holds 3 million inhabitants. The North of Lombok is famous for its mountain landscape and is dominated by the Rinjani volcano. Nomadasaurus (2018) states that at 3,726 meters above sea level, the Rinjani volcano is the second highest volcano of Indonesia. Visitors are able to climb Mount Rinjani in a three-day trekking, which is only recommended for advanced hikers (Nomadasaurus, 2018). The center of Lombok consists of rice fields and the foothills of Rinjani Mountain. On the way to the south, the island offers visits to traditional weaving and potter villages, where Sade Rembitan is part of. Furthermore, Senggigi and the Gili islands on the west-coast is popular for its snorkelling and diving. Finally, the south of Lombok is an upcoming beach destination. South Lombok consists of a bare hill landscape, thus with stunning beaches (Peterse and Petri, 2017).

2.1.1 Historical background of Lombok

According to Sukenti et al. (2016), Lombok was conquered by the Balinese Kingdom in the 16th century, which resulted in bringing a large population of Balinese to the island of Lombok. As a result, in the late 16th century, Lombok was divided into small kingdoms that followed mixed belief systems and were in war with each other continuously. In the early 17th century, under the influence of principality Karangasem, Lombok got in hands of traders from Makassar, who forced the local community to convert into the Islam (Peterse and Petri, 2017). During the wars between Lombok and the Balinese Kingdom, who was still trying to conquer Lombok, help from the Dutch came in. Until 1942, Lombok was part of the Dutch-Indies. In 1950, Lombok became part of the Republic of Indonesia.

2.1.2 Destination performance

As stated by Saufi et al. (2014), in 1979, Lombok was declared a tourism destination. After this declaration, three development periods can be identified. First, there was a construction period until the late 1990's, in which Lombok attracted attention as an alternative to Bali. The first tourism facilities started, owned by both local entrepreneurs or businesses outside Lombok. Furthermore, the national government started to take an active role in planning and the Lombok Tourism Development Corporation (LTDC) was formed. Then, between 2000 and 2005, a setback in tourism and recovery period took place, caused by the devaluation of the currency, the previously mentioned religious violence in Mataram and the Bali bombings in 2002. All the events dramatically impacted tourism activities in Lombok, with a slow return. Tourism started to recover from 2006 and has reached a higher number of tourist arrivals than ever before (Saufi et al., 2014).

When looking at the stage of Lombok as a tourism destination in the Tourism Area Life Cycle (TALC) model (Butler, 1980), it is situated in the development stage. Some characteristics of the development stage that Lombok shows are a high number of tourists that sometimes even exceeds the local population during peak periods, the decrease of local involvement and control, the provision of secondary tourism attractions by external organizations, the development and marketing of natural and cultural attractions and physical changes to the area that the local population may not approve (Butler, 1980).

According to Toledo (2017), Lombok has the fastest growing tourism market in the region, whereas the Indonesian government has set the aim of receiving 20 million tourists in Lombok by 2019. Surana (2018) agrees by stating that tourism is an increasingly important part of Lombok's economy and the island has been earmarked as an emerging destination by the Indonesian government. There has been a significant shift in the market, as before 2000, the main focus was on international tourists, now the majority of the visitors are domestic. In 2017, the province of West Nusa Tenggara, which includes the islands of Lombok and Sumbawa, received a total number of 3.508.903 tourist arrivals. More than 50% of these tourist arrivals, 2.078.654, accounted for domestic tourists. In 2017, the total number of international arrivals was 1.430.249 (Dinas Pariwisata Provinsi Nusa Tenggara Barat, n.d.).
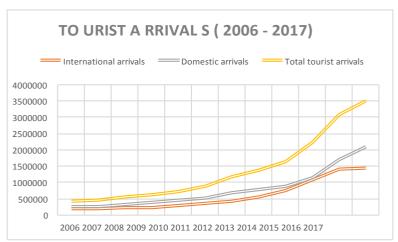
Figure 1. Total tourist arrivals to West Nusa Tenggara from 2006–2017.
(Source: Dinas Pariwisata Provinsi Nusa Tenggara Barat, n.d.).

The majority of the tourists coming to Lombok are individual travellers, with an age between 25 and 40 years. Almost half of the tourists are unmarried. In 2013, international tourists had an average length of stay of 6 nights in Lombok and domestic tourists had an average length of stay of 5 nights. Furthermore, in 2013, the international spent $270 USD per day and domestic tourists spent $125 USD per day. Lombok's international source market is the European market; thus, the domestic market shows the highest potential (Saufi et al., 2014). According to The World Bank (2017), there has been a massive reduction in poverty the last two decades and one in every five Indonesian belongs to the middle-class group. This middle class "holds the key to unlocking the potential of Indonesia", according to the World Bank Country Director for Indonesia (The World Bank, 2017).

2.1.3 Governmental branding of the island

In 2017, the Indonesian government and president Joko Widodo announced 10 new destination brands to support the 'Wonderful Indonesia' campaign, which was set up to attract 20 million tourists in Indonesia in the year of 2018. Next to Bandung, Bali, Jakarta, Riau Islands, Joglosemar (Yogyakarta, Surakarta and Semarang), the Coral Wonders (Wakatobi, Bunaken and Raja Ampat), Medan, Makassar and Banyuwangi, Lombok was part of this destination campaign. According to the Ministry of Tourism, the infrastructure at these destinations is ready to receive tourists and therefore needs to be branded to boost tourist arrivals (The Jakarta Post, 2017). Previously, the Indonesian government also introduced 11 destinations in which the government started to develop infrastructure to support the tourism industry, in which Lombok was included as well. This resulted in the Mandalika project in Kuta and a newly built international airport (The Jakarta Post, 2017).

The Mandalika project is a $3 billion project from the Indonesia Tourism Development Corporation (ITDC) and has the aim to develop the south Lombok-Kuta area into a sustainable tourism and meetings, incentives, conferences and events (MICE) destination. The development of the Mandalika Resort in Kuta Bay will include the building of 10.530 hotel rooms, 1500 residential units, a theme park, eco-park, water park, mangrove park, marina, industrial street circuit and golf course (Toledo, 2017). From the researcher's own experiences and according to Peterse and Petri (2017), at this moment, Kuta is a collection of houses, hotels, shops, restaurants and guesthouses. The biggest pull factors of this area are the white sand beaches, blue oceans and optimal surf conditions. After years of discussion, the international airport, which is 15 kilometers away from Kuta, has opened in 2011. This airport is designed to welcome the growth of tourist arrivals in Lombok (Peterse and Petri, 2017).

2.1.4 Obstacles for tourism development

Religious violence is still playing a role on the island of Lombok. In 1965, followers of the Waktu Telu, of which the majority was Chinese, caused a massacre. After this attack, religious tensions still exist on the island. In 2000, a public meeting in Mataram got out of hand, when Islamic extremists called for attacks on Christians and churches, in which the Chinese were the most represented. Even though the situation recovered fast, tourism declined significantly and recovered only several years later (Peterse and Petri, 2017).

Not only religious violence is seen as an obstacle for tourism; in July and August 2018, the island was hit by multiple earthquakes. On the 5th of August, a 7.0-magnitude earthquake killed at least 90 people, followed by continuous aftershocks, causing death for over 500 people. Since late July, the island has been declared in various states of emergency (Doyle, 2018). The earthquakes may have temporary disrupted the tourism development plans that are currently running on the island, since tourism numbers in the affected areas have

declined. According to Sutcliffe (2018), it is a multi-level impact, everyone will lose business. Surana (2018) agrees by stating that several tour operators and airlines have lost 20 to 50 percent of their bookings since the end of July, because of panic and damaged hotels. Even though there was no physical damage in some areas, resumption of normal life does not always happen quickly. As mentioned by Surana (2018), places usually recover in two or three years after natural disasters. This is supported by Siregar (2018), who states that it is impossible to rebuild when people are still traumatized, and money needs to be collected for help.

Finally, an obstacle for tourism development is the struggle with a non-unified support by local stakeholders and communities in Lombok. Not all parties have the same understanding of quality tourism (Saufi et al., 2014).

2.2 What is Sade Rembitan?

Sade Rembitan is a combination of two villages, Sade and Rembitan, and promoted as a cultural tourist attraction by the Ministry of Tourism and its inhabitants. According to Saufi et al. (2014), Sade Rembitan is one of the main cultural tourism objects, together with Sukarara and Penujak, that can be found in the area of central and south Lombok. Thus, as explained in the literature review, there is a difference between cultural tourism and ethnic tourism. Cultural tourism is used in a context where there is no particular focus on the uniqueness of a cultural identity, while in ethnic tourism there is a particular focus on cultural identity (Wood, 1984). For this reason, the concept of ethnic tourism is sustained in this research.

Sade Rembitan exists of an area of 10 hectare and is located in an altitude area of 120 to 126 meters above sea level, which, according to the Sasak beliefs, is the best kind of topography for settlements such as Sade Rembitan (Siregar, 2018). There is a total number of 700 inhabitants, spread over more than 150 households. The Indonesian government previously restricted the number of houses up to 150, but the constant growth of population forced the villagers to break this law. Cultural tourism objects that can be found in the village are: traditional Sasak houses, rice barns, the mosque, the meeting hall and the foot washing area (Siregar, 2018).

Sade Rembitan is the most visited village of the Sasak tribe in southern Lombok, by welcoming both international and domestic tourists. For first quarter of 2018, the village received a total number of 72.253 domestic tourists and 5.684 international tourists, which makes a total of 77.937 tourists (Sade Rembitan, 2018). If estimated and averaged, this could result in a total of more than 300.000 tourists in the year of 2018.

The village is accessible by a well-connected asphalt road network from the bigger cities in Lombok by taxi, car or motorbike. There is no public transportation that connects to the village (MyGuide, n.d.). As observed by the researcher, Sade Rembitan offers two public toilet facilities, a parking area for both cars and touring cars, a small number of beverages and souvenir shops. Outside the village, within a 100-meter distance, there is accessibility to two small supermarkets and one restaurant offering Indonesian dishes. There is no access to Wi-Fi or electrical power in Sade Rembitan. Within the village of Sade Rembitan,

there are no possibilities to stay overnight. The closest accommodation is located in Kuta, which is a 6-kilometer distance (Google Maps, 2018). The circulation of tourists is pedestrian circulation. There are pathways created for visits, thus there are no signs for walking routes provided (Siregar, 2018). For a small donation, guides show tourists around the village, where traditions are demonstrated, and souvenirs are sold (Peterse and Petri, 2017). According to the researcher's experiences, men work as guides and women demonstrate the weaving and are responsible for selling souvenirs. Tourists visit Sade Rembitan both independently or with a tour package. From observations, it can be said that Sade Rembitan does not provide any packages as a village itself; only through external travel agencies it is possible to book in advance.

2.2.1 Sade Rembitan's people and its culture

Inhabitants of Sade Rembitan originate from the Sasak tribe, a tribe that still makes up 80% of Lombok's population (Peterse and Petri, 2017). According to Peterse and Petri (2017), at this moment, the majority of the Sasak population follows the beliefs of the "Waktu Lima", which is an orthodox form of the Islam. The Waktu Lima has its commitment to pray five times a day. A minority of the Sasak tribe is part of the "Waktu Telu" , which is a religion that only exists on Lombok and is committed to pray three times a day. Followers of this religion call themselves Muslim and pray to Allah and prophet Mohammed, thus the religion deviates strongly from the official Islam. In theory, it is a mixture of Hinduism, Islam and Animism. Supporters of the Waktu Telu do not fast during the Ramadan, do not make a pilgrimage to Mekka and some drink alcohol and eat pork. At this moment, about 20% of the people in the Sasak tribe still follow the Waktu Telu beliefs (Peterse and Petri, 2017). This data is confirmed by a local resident (personal communication, June 27, 2018), who is part of the Sasak tribe and explains that the Waktu Telu is an old, religious blend of the Island, Hiduism and Animism.

Traditions, customs, worship and house building makes that the Sasak tribe has a very specific everyday life. Most houses consist of thatched roofs, dried cow dung and clay floors. Also, each house has two rooms, one for men and one for women. Besides houses, the village consists of several rice barns and in the center, the mosque is located. Sade

Rembitan has existed for 15 generations. The cotton used for weaving is picked close to the village and handspun (Peterse and Petri, 2017). As Gomez (2016) states, it is common to marry a cousin within the Sasak tribe. This ensures a one, pure bloodline. The Sasak work with two ways of asking a woman for marriage, which is asking the female's family for her hand or kidnapping the female from her family.

Furthermore, the tribe knows several dances and performances. First, the "peresean" dance takes place among the best fighters or warriors of the tribe. It used to be performed to build relationships, celebrate victories and to train men to fight. In this dance, men fight with "penjalin", which is a bamboo stick, and with "ende", a shield made from buffalo skin. Then, the "tari petuk" dance is a ceremonial circumcision dance, which takes place for boys between the age of 7 and 12 as a part of the circumcision ceremony. In all dances and performances, drums and music instruments are played, which are called the "gamelan". The big drums are called "gendang beleq" and are used for warrior fights or marriage circumcisions (Gomez, 2016). The main income of Sasaks, and therefore Sade Rembitan, comes from farming, while women traditionally weave at home. Girls in the tribe are expected to know how to weave before they get married (Muslim, 2014).

There are several activities which are programmed for tourists. The activities that takes place daily are demonstrations in weaving and stick fighting. Furthermore, there are several dances and ceremonies that take place weekly or monthly, such as the circumcision, wedding ceremony and birth ceremony and the cow dung application (Gomez, 2016).

2.2.2 Mission and vision

Together with the Ministry of Tourism (2018), Sade Rembitan created a mission and vision. First, the vision of Sade Rembitan is "to realize a community-based life order". This is realized by cultivating the value of Aqidah, the Islamic articles of faith, which is holy to the "almighty god". Secondly, the vision is realized by maintaining morals towards fellow human beings. Thirdly, improving the welfare of people with the philosophy of "life free like a bird, enjoy life" is seen as important.

Then, the mission of Sade Rembitan, is "to strongly uphold the values of the ancestral heritage as a form of self-integrity", "to uphold the value of humanity as a form of brotherhood to each other", "to realize a dynamic society in the midst of dynamics of civilization and the progress of science and technology" and "to develop community and public awareness in the support of government programs".

Within the Sade Rembitan tribe, three values are mentioned as the social tribal attitude, all named in the Sasak language. The first value is called Gerasaq, which stands for a friendly attitude, politeness, orderly manners and being open to other. Secondly, Reme, stands for an unpretentious, peaceful and compact attitude in solving any issues or problems. Finally, Lome, stands for the attitude of not wanting to disappoint others or anyone. (Ministry of Tourism, 2018).

2.3 The relevance of Sade Rembitan as a case study

There is one special characteristic that makes Sade Rembitan stand out from the rest of the promoted ethnic tourist attractions on Lombok: it is one of the two villages that is still inhabited by its original people. According to a local resident (personal communication, Augstus 1st, 2018) there are two villages that still live as traditional Sasaks, which are one in Sembalun and Sade Rembitan. Other villages on the island function as a museum, where houses are created for tourists to visit, but are not being used by its original inhabitant anymore. Also, the local resident (personal communication, Augstus 1st, 2018) mentioned that Sade Rembitan is most likely to maintain a traditional Sasak village, because if a local community member marries someone from outside, he or she has to pay a lot of money or buffalos to the rest of the community for leaving them behind.

Another reason for choosing Sade Rembitan as a case study is its geographical location. The village is only located 6 kilometers from Lombok's International Airport and the Mandalika project (Google Maps, 2018), which means it endures Lombok's tourism developments fully. Keeping all recently built and upcoming tourism developments in mind, from the researcher's perspective, it is most likely that Sade Rembitan will go through a fast increase of visitors as well.

3. Literature review

In order to provide insights on the understanding of the tourist experience in Sade Rembitan, it is important to understand what the concept ethnicity is, what the concept ethnic tourism includes and what the (theoretical) boundaries of the study topic are.

3.1 What is ethnicity?

According to the Indira Gandhi National Open University (2017), the term "ethnic" originally referred to all groups that were not Jewish. Later, in the mid-15th Century, all non-Jewish and non-Christian groups were called ethnic groups. In the early 20th century, the term was redefined into a concept connected to the ideas of races and cultures. MacCannell (1984) builds up on this by stating that ethnicity refers to a structural contrast between groups, in which there is space between ideas of race and socio-genetic ideas of culture. Finally, Yang & Wall (2014, pp. 3) add that ethnicity refers to "aspects of relationships between groups who consider themselves or are considered by other as being culturally distinctive".

Thus, since ethnicity is an extensively elaborated concept, it has the challenge that it has been defined widely with different interpretations and approaches, such as the primordial perspective and the instrumental or situational approach. Within the primordial perspective, it is stated that ethnicity is connected to unique cultural identities and socially distinct groups that share a common ancestry or origin (De Vos, 1995). According Aoki (2002), culture is something independent from changes in the society, such as social and political factors. Therefore, culture is seen as something static which cannot be influenced by external forces.

The instrumental or situational approach considers ethnicity as something that is shaped according to social circumstances, based on where the individual or group is located at that moment (Hitchcock, 1999). In this approach, De Vos (1995) states that the cultural identity of a group mostly consists of subjective or symbolic elements of culture, which is a way to differentiate a community from other groups.

Thus, one thing all approaches agree with, is that ethnicity is connected to the classification of people and relationships within groups, to differentiate themselves from other groups. According to Yang & Wall (2014, pp. 6), ethnicity refers to "both a cultural heritage shared by a group and a form of social organization or relations". This is the definition that is sustained within this study, because it takes different types of approaches and interpretations into account and fits the case study Sade Rembitan the most. Thus, as mentioned by the instrumental and situational approach, it has to be kept in mind that ethnicity is not always a static concept but is something that could change over time.

3.2 Ethnic tourism

Various authors have proposed various definitions for the term "ethnic tourism". First, these definitions are presented, where after a short summary, based on the review of the existing definitions, is provided.

The first author to ever talk about ethnic tourism was Smith (1977). This author defined ethnic tourism as a type of tourism with "quaint customs of indigenous and often exotic peoples" (Smith, 1977, pp. 2-3). Some years later, Wood (1984) added the element of participation and talked about ethnic tourism as a form of tourism with its focus on the uniqueness of a cultural identity, where tourists may participate in the living culture or may be presented to staged performances. McIntosh and Goeldner (1990) define ethnic tourism as a type of tourism with a purpose of observing cultural expressions and exotic lifestyles.

Van den Berghe (1992, p. 234), describes ethnic tourism a form of tourism "where cultural exoticism of natives is the main tourist attractant". Furthermore, Van den Berghe (1992) divides the people involved in ethnic tourism into three roles: the tourists, those who visit; the tourees, those who make a spectacle of themselves; and the middlemen, those who mediate between the tourists and the tourees.

Then, several authors talk about the fact that an ethnic tourism destination has to be different from the background of the tourists. According to Harron and Weiler (1992), ethnic tourism is described as a form of tourism which is mainly motivated by the search for authentic and intimate contact with people from a different ethnic or cultural background than the visitor. Moscardo & Pierce (1999) and Almeida Santos et al. (2008), agree by stating that ethnic tourism is when tourists choose to experience the practices of other cultures that are clearly different to that of tourists.

Yang and Wall (2014, pp.2) add the element of interaction and contact and describe ethnic tourism as "tourism motivated primarily by the visitor's search for exotic cultural experiences through interaction with distinctive ethnic groups". Finally, Indira Gandhi National Open University (2017) agrees by stating that ethnic tourism is about the interest of tourists in the customs of indigenous or exotic people, which focuses directly on local people and intimate contact with the indigenous culture.

In light of all these definitions, it can be stated that ethnic tourism is a form of tourism motivated by the search for an ethnic group, or an indigenous group with an exotic or distinctive culture and is characterized by interaction with and participation in the living culture. According to Yang & Wall (2014), exotic can be referred to as pre-modern, technologically unsophisticated and to communities who live in remote or isolated areas.

3.3 Elements of ethnic tourism
Not only are definitions of ethnic tourism widely elaborated in literature, but elements of ethnic tourism are as well. It is important to understand the elements of ethnic tourism. This will be helpful to create a measurement baseline for the primary data collected through the questionnaire and interviews. Yang & Wall (2014) state that ethnic tourism is a form of tourism that includes trips in which the experience of performances or the consumption of artefacts and products related with the ethnic group are an important motivation. Kuhn et al. (2018) agrees by mentioning that within ethnic tourism, the most marketable forms are the most spectacular aspects of the lifestyle of an ethnic group.

To make it more specific, Harron & Weiler (1992) emphasize that the experience with the ethnic groups is performed by visits to homes and villages, observation of local customs and other traditional activities. Smith (1977) agrees by talking about the same elements, but also adds shopping for primitive wares or curios. Furthermore, the Indira Gandhi National Open University (2017) agrees with Smith (1977) by using that same elements, but adds participation in festivals, dances, rituals and other cultural expressions and human contact with indigenous people.

Finally, the elements of ethnic tourism that Moscardo & Pierce (1999) describe are: information on the history of the people, information on traditional lifestyles, information on how people live now, contact with indigenous people, arts and crafts, dance performances, authentic food and opportunities to participate in traditional activities.

Author	Element	Theme
Yang & Wall (2014)	• Experience of performances • Consumption of artefacts	• Activities • Consumption
Kuhn et al. (2018)	• Spectacular aspects of the lifestyle, such as dance, music, architecture and food	• Activities
Harron & Weiler (1992)	• Visits to homes and villages • Observation of local customs and other traditional activities • Intimate contact with people with a different cultural background than the tourists	• Activities • Activities • Activities
Smith (1977)	• Visits to homes and villages • Observe in local customs, ceremonies, rituals, dance and other traditional activities • Participate in local customs, ceremonies, rituals, dance and other traditional activities • Shopping for primitive wares or curios	• Activities • Activities • Activities • Consumption
Gandhi National Open University (2017)	• Observation of festivals, dances, rituals and other cultural expressions • Participation in festivals, dances, rituals and other cultural expressions • Human contact with indigenous people • Purchase of local products • Visit homes of local people	• Activities • Activities • Activities • Consumption • Activities
Moscardo & Pierce (1999)	• Information on the history of the people • Information on traditional lifestyles • Information on how inhabitants live now • Contact with indigenous people • Buying arts and crafts • Observing dance performances • Buying authentic food • Opportunity to participate in traditional activities	• Information • Information • Information • Activities • Consumption • Activities • Consumption • Activities

Table 1. Overview previous literature on elements of ethnic tourism.

When considering all the elements mentioned above in table 1 by the authors, three themes in which all elements are classified. Therefore, the three themes that overlap, information, activities and consumption, have been chosen as the elements of ethnic

tourism. This way, a high amount of the previous literature that has been devoted to the topic is considered and used. These themes returned in the questionnaire and the interviews as a baseline for this research. The wording of the elements has been determined by the researcher as most clear and descriptive.

First, within the theme of information, the following elements have been included: the information on traditional activities, such as performances, dances and ceremonies; the information on the history of the village and the information on how inhabitants live now. Then, within the theme of activities, the following elements have been included: visits to native houses; observation of traditional activities, dances and performances; participation in traditional activities, dances and performances; and contact with indigenous people. Finally, within the theme of consumption, the following elements have been included: the consumption of traditional/primitive products or souvenirs and the consumption of traditional food and drinks. In figure 2, the theoretical framework for the three themes can be found.

Information	Activities	Consumption
Information on traditional activities, such as performances, dances, and ceremonies	Visits to native houses	Consumption of traditional/primitive products or souvenirs
Information on the history of the village	Observation of traditional activities, such as performances, dances and ceremonies	Consumption of traditional food and drinks
Information on how inhabitants live now	Participation in traditional activities, such as performances, dances and ceremonies	
	Contact with indigenous people	

Figure 2. Theoretical framework

3.4 Theoretical boundaries of the study

After elaborating the concept of ethnic tourism, it is important to note that the phenomenon of ethnic tourism often seems close to different concepts, such as aboriginal tourism, tribal tourism, indigenous tourism, cultural tourism or heritage tourism. This paragraph will explain why the concept of ethnic tourism is sustained in this research and what the borders of the concept are.

3.4.1 Aboriginal tourism, tribal tourism and indigenous tourism

In several studies, the concepts of aboriginal tourism, tribal tourism and indigenous tourism refer to the same phenomenon as ethnic tourism. All concepts include tourist activities in which different cultural characteristics and indigenous or ethnic people are involved as the essence of the attraction (Egresi, 2014). Thus, Yang and Wall (2014) explain that aboriginal, tribal or indigenous tourism involves people or races who are the first natives to a destination, while in ethnic tourism, groups could be but not necessarily are native. The University of Northern British Columbia (n.d.) agrees by stating that indigenous people are groups of people that first inhabited a land and developed identities in relation to that land. According to Yang & Wall (2014), Egresi (2014) and the University of Northern British Columbia (n.d.), ethnic groups are people genetically related, who share a common history, culture, language, religion and way of life.

From history, it has been proved that the Sasak tribe was the first tribe to inhabit Sade Rembitan. Even though the Sasaks are the indigenous people of Sade Rembitan, the concept of ethnic tourism is sustained, because this research focuses on a group of people that is genetically related and share a common history, culture and way of life. These characteristics of ethnic tourism match this specific research and therefore is sustained by the author. Although, in some parts of the research, the word "indigenous" is used to refer to the local community.

3.4.2 Legacy tourism or ethnic reunion

According to Moscardo and Pearce (1999), criticism and modification on ethnic tourism has been raised, in which commentators suggest that ethnic tourism should include tourists traveling to explore their own ethnicity and where ethnic reunion is the main motive. Egrisi (2014) agrees by stating that legacy tourism is a form of tourism where tourists look for a place "in search for genealogical information or to which they feel connected through their ancestors" (Egresi, 2014, pp. 40). Thus, this thesis does not include the type of tourism in which ethnic reunion is the main travel motive and therefore solely considers and applies ethnic situations that involves attraction from tourists based on exoticism.

3.4.3 Cultural and heritage tourism

When looking at Wood's (1984) contribution, ethnic tourism should be characterized by "its direct focus on people living out a cultural identity whose uniqueness is being marketed for tourists". In this case, tourists may participate in the living culture or may be presented with staged performances. Then, on the other hand, cultural tourism should be used in situations "where the role of culture is contextual, where its role is to shape the tourist's experience of a situation in general, without a particular focus on the uniqueness of a specific cultural identity". With this definition, the focus on cultural tourism is more on particular buildings, vehicles, food stalls and clothing rather than on the concrete cultural activities (Wood, 1984). The Indira Gandhi National Open University (2017) agrees by stating that ethnic tourism has the main focus on direct contact with the local people and with cultural tourism, there does not have to be direct exposure or involvement with cultural practices or the local people.

According to Egresi (2014), heritage tourism is a form of tourism that is used in connection to sites part of ethnic or cultural heritage. Heritage tourism may refer to connections to anything from history, art, science, lifestyles, architecture and scenery found in a population or institution. Thus, heritage tourism can include natural, cultural and historical resources (Egresi, 2014).

Therefore, the concepts of cultural tourism and heritage tourism are seen as overlapping concepts, which are not specific enough for the case study of Sade Rembitan. The author is looking for the specific ethnic situation, where direct contact with indigenous people and involvements plays a role, and not for the general focus of culture or heritage, which could include a broader scale of buildings, cultures and histories. As Adams (2008) mentions, more refined subdivisions to a broad category of cultural tourism should be proposed, in which ethnic tourism is one of these subdivisions.

3.5 Ethnicity in the tourism context

Within ethnic tourism, the concepts of tourism and ethnicity share a close relationship, because "ethnicity permeates many aspects of tourism, while tourism impacts ethnicity in a variety of ways" (Yang & Wall, 2014, pp. 6). Diekmann & Smith (2015) mention there is a growing demand for diversification of the tourism supply, in which ethnic communities discovered the opportunity to be used as a tourist asset. This can function as a highlight of diversity within a destination. Through promoting ethnicity in tourism, a development of understanding, respect and mutual appreciation can be created.

Furthermore, Diekmann & Smith (2015) found that the expectations of exotic experiences and sights of "otherness" are a growing source for economic revenue for tourism destinations. Therefore, ethnic diversity could function as one of the most important attributes of a tourism destination. But ethnicity within tourism is not only mentioned to be an economic advantage for the whole tourism destination. Yang & Wall (2014, pp.1) argue that ethnicity "has been increasingly promoted as a tourist attraction and strategy to generate income and foreign exchange for ethnic communities". Also, Egresi (2014) states that increasingly developing countries are likely to promote ethnicities as tourist attractions to generate local economic development, which is important for the survival of minorities.

Not only is economic development mentioned as an advantage of ethnicity in the tourism context. According to Henderson (2003) and Egresi (2014), tourism can help to create awareness for ethnic cultures that are being shattered by internal and external forces. Tourism can help to protect cultural heritage, promote restoration, preservation and recreation of elements that were dying. Wood (1984) agrees by stating that resurgence of ethnic cultures could be stimulated by interests and demands of tourists, since a growing significance for visualization, experiences and interaction is asked. Finally, the Indira Gandhi National Open University (2017) agrees by mentioning cultural revitalization as one of the advantages of ethnicity in tourism.

Thus, according to Diekmann & Smith (2015), ethnic tourism can also lead to social tensions. Egresi (2014) agrees by stating that ethnic tourism is a political resource that aims to create a division between "we" and "they". Yang & Wall (2014) support this by saying that ethnic tourism groups are often geographical and social marginalized groups, who stay in a dependent position. Another common disadvantage, often discussed in literature, is commodification of ethnicity. In order for ethnicity to become marketable and profitable, it often has to be commodified or recreated (Smith, 2001). Even though commodification is often seen as degradation of culture, Firat (1995) states that this is a way for cultures to not disappear and become museum items. By selling ethnicity, the local community becomes more self-aware of reflexive about the culture and how to sustain it.

Therefore, it can be concluded that tourism used to be an external force, that was acting upon a pre-existing culture, but now starts to become an integral part of the process of representing ethnicity. It is seen as a key force in the process of the definition, maintenance and modifications of ethnic boundaries (Yang & Wall, 2014). Also, it is not only the ethnicity of others that is consumed by tourists, as Kuhn et al. (2018) mention that people increasingly have unfamiliar experiences within their own country and consume their own ethnicity in touristic forms.

4. Methodology

This study is an empirical research, which means it is based upon evidence gathered from data collection in real-life experiences (Kumar, 2011). Furthermore, the knowledge is based on data obtained from books and peer-reviewed research papers, which is authoritarian knowledge. This chapter is a framework for the foundation upon which the research is based and describes the research methods, approaches and designs in detail (Dudovskiy, 2016). The research methodology used in this study is a case study approach. In a case study, it is the job of the researcher to closely examine data within a specific context. It mostly selects a small area or a limited number of individuals as the topic of the study (Zainal, 2007). This research uses Sade Rembitan as a case study to examine a real-life situation as a basis of application of ideas. A case study is a qualitative method, thus quantitative data is used to support the rest of the results with real-life numbers. Other methods used in this research are desk research, (participant) observation, unstructured interviews, questionnaires, semi-structured interviews and photography. In figure 3, an illustration of these research methods throughout the data collection process is projected.
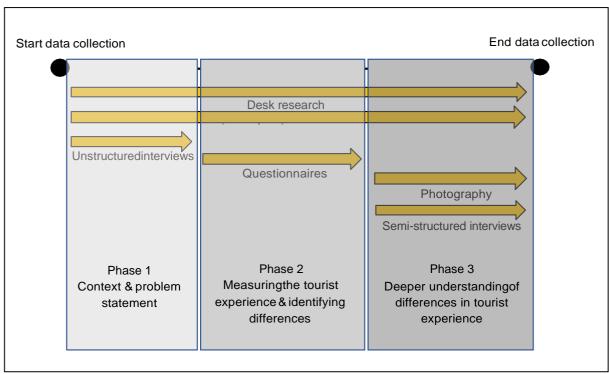
Figure 3. Process chart data collection methods

4.1 A pragmatic research approach

According to Dudovskiy (2016), an epistemology is the view of the researcher of what is acceptable knowledge. There are four types of epistemologies and connecting research philosophies. First, there is *positivism*, in which only observable phenomena can provide credible data or facts. The focus in positivism is on causality, law-like generalizations and reducing phenomena to its simplest elements. Then, there is *realism*, where also observable phenomena provide credible data or facts, but also where insufficient data means inaccuracies in sensations (direct realism) or where phenomena create sensations that are open to misinterpretation (critical realism). The focus within realism is on the

explaining within a context. Thirdly, there is *pragmatism*, where either observable phenomena and/or subjective meanings can provide acceptable knowledge, depending upon the research question. Finally, there is *interpretivism*, in which the focus lies on subjective meanings and social phenomena. The details of the situation, a reality behind the details and motivating actions matter in this philosophy (Dudovskiy, 2016).

The research philosophy used in this study is pragmatism. Within this approach, the focus is on both observable phenomena and/or subjective meanings. Since this study contained both quantitative and qualitative research, both observable phenomena and subjective meanings were enlightened. First, in quantitative research, the researcher was searching for facts, objective data and statistical valid knowledge through measurement and correlation (Mitas, 2017). As a result, a questionnaire, a typical measurement tool for measuring quantitative data, has been used (Raddon, 2010). Then, in qualitative research, the semi-structured interviews and pictures created openness for subjective data, social phenomena (Dudovskiy, 2016) and contextualized knowledge (Mitas, 2017). As a result, interviews, a typical measurement tool for collecting subjective data, has been used (Raddon, 2010). A characteristic of the pragmatic approach is to look at different perspectives and to offer a practical applied research, which are absolutely two characteristics of this study and the researcher, since it covers the perspectives of both the international and Indonesian tourist.

4.2 Desk research

All secondary data is collected through desk research. Different offline and online sources have been used to gain insight in the literature, context and research methodology. Since there was no data available about Sade Rembitan online and offline before conducting field research internally, only the technique of external desk research occurred, where data is collected outside organizational boundaries (Management Study Guide, n.d.) The online sources used for desk research are search engines, such as Google Scholar, Google, Breda University Metasearch, where for example peer-reviewed journal articles, tourism data and statistics and news articles are found. Furthermore, government published data provided insight in social and financial data of the destination. Offline sources used for desk research are maps and information received from the Tourism Office in Kuta. Data obtained from desk research is mainly used to gain insight in the contextual background, literature review and research methodology. As seen in figure 2, the data collection of secondary data was an ongoing process that took place during the whole research period (23rd April 2018 – 1st November 2018). The baseline for the situational analysis, literature review and methodology was set up before the field research, thus additions and reflections occurred after the field research period.

The first step in the data analysis process, was to identify what the researcher really wanted to know, since the data has to be utilized to address the research questions. The second step is to identify the secondary that is found. For a researcher, desk research starts with an investigation to learn what is already known and what remains unknown about a topic (Johnston, 2014). In this study, the literature review provides such an investigation. Finally, all the data found both offline and online has been evaluated to determine the match of the dataset with the study. The following questions have been taken into consideration during the evaluation: what was the purpose of the study?; who was responsible for

collecting data?; what data was collected?; when was the data collected?; how was the data obtained?; how consistent is the data from this source compared to other sources (Johnston, 2014)? As a result, the data used for this research is checked and compared with other sources and the best quality data is used.

4.3 Unstructured interviews

According to McLeod (2014), unstructured or informal interviews are often referred to as discovery interviews. This type of interview can be seen as a guided conversation rather than a strict interview. In this research, there was no interview guide used and questions were generated instantaneously during the interview, because it had to be as flexible as possible. All the questions could be adapted and changed depending on the interviewee's answer. By obtaining answers of interviewee's own words, it helps the researcher to develop a sense of understanding of a situation. It allows the interviewee to steer the direction of the interview and the researcher to ask for clarification (McLeod, 2014).

As seen in figure 2, the data collection of the unstructured interviews was part of the first phase of primary research, together with (participant) observation. The data collection of the unstructured interviews commenced between Monday the 25th of June 2018 and Sunday the 8th of July 2018, all in Sade Rembitan. In total, a number of 5 unstructured interviews were completed by the researcher. The interviews took place on both weekdays and weekends and there was no Indonesian public holiday included in the period of time. For the international market, it was low season during the collection of unstructured interviews. The interviews were not recorded or transcribed, but notes were taken, as elaborated in appendix II. The unstructured interviews had the aim to provide a broad overview and to support the problem analysis and the situation analysis, therefore the researcher has chosen not to record and transcribe.

The sampling method used for the unstructured interviews was convenience sampling, as a form of non-probability sampling. The sample consisted of tourists visiting Sade Rembitan and the local community of Sade Rembitan. Respondents were chosen based on their convenience and willingness to help. There was no minimum sample size included for the unstructured interviews, considering the aim and the balance of time and money with the information needed.

Since the unstructured interviews were not transcribed, it was not possible to conduct thematic analysis or a deductive approach. Therefore, the basics of the narrative analysis was chosen. In a narrative analysis, it is important to gather stories, to analyze each story and look for insights and meaning and to compare and contrast different stories and look for interpretations (Rucker, 2016). The unstructured interviews, together with the (participant) observations created the baseline for the problem statement.

4.4 (Participant) observation

According to Kawulich (2005), observation is a qualitative research method that is used under the umbrella term ethnographic methods. Observation enables the researcher to describe a situation, using five senses, where after the researcher is able to provide a written photograph of the situation. When a researcher is observing behavior, and is

interacting in activities, this is called participant observation (Kawulich, 2005). The researcher has chosen to only conduct participant observation in the first week, from the 25th of June 2018 until the 1st of July, since the local community did not know the real identity of the researcher yet. After announcing the researcher's real identity, regular observations were conducted until the end of the data collection, which was until the 5th of August 2018. Participant observation was performed as a form of triangulation for the unstructured interviews. Later, in the data collection phase, regular observations were done as a form of triangulation for the questionnaires and semi-structures interviews. Similar with the unstructured interviews, notes were taken from the (participant) observation. These notes supported the findings from the unstructured interviews and were formed into the problem statement.

4.5 Questionnaires

For the questionnaires, a cross-sectional research design has been executed. According to the Institute for Work & Health (2015), a cross-sectional study is comparing different population groups at certain points of time at certain places, like taking snapshots. Also, a cross-sectional research is an observational study, which means that a research records data about a subject without manipulating the study environment. For this research, not all members of the population are known and have the chance to participate in the study (Dudovskiy, 2016). Therefore, for the questionnaire, non-probability sampling is used. Thus, it has to be kept in mind that an unknown proportion of the population is not included in the sample group and causes a lower level of generalization of research findings (Dudovskiy, 2016). According to Dudovskiy (2016), a questionnaire has the purpose to gather a large size of information in a short period of time. Therefore, a questionnaire has been chosen as a research design for the quantitative part in this research. A disadvantage of a questionnaire is the difficulty of ensuring greater depth for the research (Kumar, 2011). Thus, this is solved by conducting semi-structured interviews after, to find that greater depth.

Before conducting the questionnaire, a checklist was used to make sure all elements were included, such as the introduction to the questionnaire, demographic data, the question format and the end of the questionnaire (Sincero, 2012). Then, a peer debriefing took place with a team of three testers who were similar to the population, checking all the items on outline, structure, spelling, grammar, punctuation, style and clarity. None of the peers held previous views on this research. The testing results with a description of the testers are mentioned in appendix III.

The questionnaire existed of seven items with open (age), dichotomous (nationality and gender) and scaling question (the experience of information, activities and consumption and the overall tourist experience), all created by the researcher. Some of the items were based on the elements of ethnic tourism, as mentioned in the literature review. The questionnaire, consisting of seven items, had four sets of questions and was conducted in Indonesian and English. A preview of the questionnaire can be found in appendix IV.

To start, the introduction included the purpose of the study, the duration and length of the survey, the guarantee of confidentiality and brief information about the researcher and institute. Then, the first three items focused on socio-demographic information about the respondents, including gender, age and nationality. Gender used the answering options of male or female, age was an open question and nationality included the two options 'in Indonesia' or 'outside Indonesia'.

The fourth item 'how did you experience the following aspects in Sade Rembitan – information' followed. This item had three aspects: the experience of information about traditional activities, such as performances, dances and ceremonies, the experience of information on the history of the village and the experience on how inhabitants live now. All these aspects were measured on a 5-point Likert scale (Likert, 1932) with the following scores: 1, Very negative; 2, Slightly negative; 3, Neither negative nor positive; 4, Slightly positive; 5, Very positive.

After, the fifth item 'how did you experience the following aspects in Sade Rembitan – activities' followed. Again, this item was divided into four aspects: the experience of visits to native houses, the experience of observation of traditional activities, such as performances, dances and ceremonies, the experience of participation in traditional activities, such as performances, dances and ceremonies and the experience of contact with indigenous people. These items were also measured on a 5-point Likert scale (Likert, 1932) with the following scores: 1, Very negative; 2, Slightly negative; 3, Neither negative nor positive; 4, Slightly positive; 5, Very positive.

Then, the sixth item 'how did you experience the following aspects in Sade Rembitan – consumption' was mentioned. This item was divided into the aspects: the experience of consumption of traditional/primitive goods or souvenirs and the experience of consumption of local food and drinks. These items were again measured on a 5-point Likert scale (Likert, 1932) with the following scores: 1, Very negative; 2, Slightly negative; 3, Neither negative nor positive; 4, Slightly positive; 5, Very positive.

Finally, the overall tourist experience was rated on an 0-10-point Net Promotor Score which represented 0: extremely negative to 10: extremely positive (Reichheld, 2003).

Then, the sampling method used for the questionnaire was convenience sampling, which is a specific type of sampling method within non-probability sampling. With convenience sampling, respondents are chosen based on the willingness to help or are conveniently available to participate in the study (Kumar, 2011). There is no inclusion data identified prior to the selection of participants. With this sampling method, it has to be kept in mind that there is high vulnerability to selection bias and influences that are beyond the control of the researcher (Dudovskiy, 2016). The sample consisted of tourists visiting Sade Rembitan and respondents were picked based on their appearance and language of being an Indonesian tourist or international tourists. The researcher had the ability to understand the basic of the Indonesian language, which helped to determine the nationality of sample beforehand. Keeping the balance of time and money available with the information needed in mind, a minimum sample size of 50 respondents in each category, Indonesian or

international, is needed (Mitas, 2017). According to Hill (2012), a rule of thumb for determining sample size is always larger than 30 and smaller than 500. The author also suggests a data range between five to ten times the number of items used in the questionnaire. In this case, there were seven questionnaire items, which means the sample size should be at least 35 to 70.

The questionnaire was conducted in Sade Rembitan over a ten-day period (Thursday 5th of July 2018 – Sunday the 15th of July 2018) just by the researcher of this study. This took place on both weekdays and weekends. There was no Indonesian public holiday included in this period of time and it took place in the off-peak tourism season. The researcher was stationed at the exit and the bus-waiting area of the village and approached respondents based on convenience. Tourists were approached and asked to participate in the questionnaire. When the tourists agreed, they were given a questionnaire on a tablet, using Qualtrics, to complete. In total a number of 181 questionnaires, of which 116 were Indonesian respondents and 65 were international respondents, were completed. All responses collected were complete, which makes it an effective response rate of 100%.

This research adopted convenience sampling to collect data and applied IBM SPSS statistics 24.0 to analyze data. As mentioned before, a number of 181 questionnaires were used to analyze data. The data analysis was divided into four phases. The first phase consisted of a frequency analysis to discover the respondents' demographic information, which included the frequency, minimum, maximum, mean and standard deviation (SD). Then, in the second phase, a frequency analysis calculated the frequencies, mean scores and standard deviations, based on the subcategories 'the experience of information', 'the experience of activities', 'the experience of consumption' and 'the overall tourist experience'. In the third phase, linear regression is applied to determine the relationship between the independent variable 'nationality' and the dependent variable 'the overall tourist experience in Sade Rembitan'. Finally, the fourth phase consists of a moderation analysis, in which three different moderation models were tested (Baron & Kennedy, 1986). The first model included the experience of information, the second model included the experience of activities and the third model included the experience of consumption, all tested with the overall tourist experience in Sade Rembitan as a dependent variable and nationality as a moderator. The moderation analysis is conducted with the macro PROCESS (Hayes, n.d.) through SPSS.

4.6 Semi-structured interviews
For the semi-structured interviews, also a cross-sectional research design has been executed. Similar to the questionnaires, a cross-sectional study measured different population groups at certain points of time at certain places (Institute for Work & Health, 2015). Also, not all members of the population are known and have the chance to participate in the study (Dudovskiy, 2016). Therefore, for the semi-structured interviews, non-probability sampling is used. Finally, just like the questionnaires, it has to be kept in mind that an unknown proportion of the population is not included in the sample group and causes a lower level of generalization of research findings (Dudovskiy, 2016).

According to Dudovskiy (2016), interviews have the purpose to reflect emotions and experiences and to explore issues with a bigger focus. This is the reason why semi-structured interviews took place in this research, as a follow-up method on the data obtained from the questionnaires.

The semi-structured interviews were conducted face-to-face. A semi-structured interview is seen as a formal interview where the interviewer uses an interview guide. An interview guide is a list of questions and topics that need to be covered during the interviews, sometimes in a specific order. Even though the interviewer follows the interview guide, it is possible to stray from the guide when appropriate (Cohen & Crabtree, 2006). The prepared structure and interviews questions that were used in each interview, the interview guide, can be found in appendix V.

Since the researcher only had one opportunity to interview the tourists in Sade Rembitan and interviews had to be compared, semi-structured interviews were the most appropriate (Kumar, 2011). As mentioned by Cohen & Crabtree (2006), before conducting semi-structured interviews, a researcher often observes or conducts unstructured interviews in order to develop an understanding of the topic or problem, something that occurred in this research as well. This is also necessary for the development of relevant and meaningful questions. In a semi-structured interview there are always open-ended question included, which allows the interviewer to still follow relevant topics, but the interviewees to stray from the interview guide and to provide opportunities to identify new ways of understanding the topic (Kumar, 2011).

Just like with the questionnaire, before conducting the interviews, a peer debriefing took place with one tester. This peer did not have previous views on this research. The testing helped to uncover biases and perspectives on the researcher's part (Lincoln & Guba, 1985). The results with a description of the peer debriefing are mentioned in appendix III.

In total, a number of 17 interviews were completed over an eight-day period (Sunday 29th of July 2018 – Sunday 5th of August 2018) just by the researcher of this study. All interviews took place inside Sade Rembitan on both weekdays and weekends and there was no Indonesian public holiday included in the period of time. Thus, this period of time is in the European, Australian and South American school holidays, which is considered the start of the peak season in Lombok. All interviews were recorded on the researcher's phone and transcribed after. When the interview was completed, all respondents were given a small key chain souvenir as a token of appreciation. In appendix VI, a list of all interviewees and duration of the interviews is provided.

Like the questionnaires, the sampling method used for the semi-structured interviews was convenience sampling as a type of non-probability sampling. The research sample consisted of tourists visiting Sade Rembitan and respondents were picked based on their appearance and language. The sample size of the semi-structured interviews was a minimum of 15 interviews, considering the balance of time and money with the information needed.

The semi-structured interviews are analyzed through thematic analysis. A thematic analysis has the aim to identify patterns of meanings across the dataset linked to the research questions. These patterns are identified by familiarizing with the data, data coding, theme development and revision of the text (University of Auckland, n.d.).

The data analysis started off by transcribing all 17 interviews. Then, data familiarization is done by reading and re-reading all the transcripts thoroughly (University of Auckland, n.d.). Afterwards, the coding process started with open coding, where data is broken down into first level concepts. Then, focused coding or axial coding is used to directly identify important elements of the data (Kumar, 2011). Finally, seven themes are developed. This process started by searching for significant patterns of meaning within the themes, reviewing the necessity to split, refine or combine themes and to name and contextualize each theme in relation to the existing literature (University of Auckland, n.d.). The coding and theme developments were directed by the content of the data, which means an inductive approach is used in the coding process (University of Auckland, n.d.).

Since this research is talking about two different tourist perspectives, the Indonesian and international perspective, some themes are divided into these two perspectives. When opinions and concepts overlapped, the researcher has chosen for an overall theme applicable to both tourist groups. The two themes developed from the Indonesian tourists are "sustaining uniqueness by keeping traditions alive" and "happiness creates happiness". Then, the three themes developed from international tourists are "human connections sticks", "a real-life experience" and "keeping it small and traditional". Finally, the two themes developed from both tourist groups are "the art of craftsmanship" and "the tourism infrastructure".

4.7 Photography
According to Holm (2008), photography is commonly used as a research method to reveal information in interviews. It can function as a way to reveal the participants' hidden views and values which the researcher might not have accessed or considered important. Even though cultures are becoming more visually sophisticated due to advanced technology, the use of photography as a research method is not seen as a traditional method yet. Many researchers are hesitant to use this method, because only a few researchers know how to analyze and interpret the data (Holm, 2008). Therefore, the researcher has chosen to become knowledgeable about analyzing photographic data by studying the 4A approach written by Echtner (2002).

When using photography as a research method, photographs can be either taken by the researcher or by the participants themselves. In Sade Rembitan, the researcher let the participants take the pictures. The first part of the semi-structured interviews functioned as interpretation help for the photographs, where questions were asked about what is on the photo and why it is on the photo.

The data set for the pictures consisted of 17 interviews, with three pictures taken by each interviewee, which results in 17 interviews of text and 51 pictures. The collection of photographical data happened simultaneously with the semi-structured interviews from Monday the 23rd of July 2018 until Sunday the 5th of August 2018. The data collection took place on both weekdays and weekends, with no Indonesian public holiday included in the period of time. The pictures were taken on the iPhone of the researcher, where after in the interview the researcher asked for explanation of the pictures.

The sampling method used for the photography data collection was convenience sampling; a type of sampling method within non-probability sampling, based on the willingness to help (Kumar, 2011). The sample consisted of tourists visiting Sade Rembitan and respondents were picked based on their appearance and language. The researcher had the ability to understand the basic of the Indonesian language, which helped to determine the nationality of sample beforehand. The same sample as the semi-structured interviews was required, which is set on 45 (three pictures per interview).

To analyze the pictures taken by interviewees and the related text from the interviews, a content analysis is used. A content analysis provides "a systematic method for examining the content of various kinds of textual and/or pictorial material" (Echtner, 2002, pp. 417). In this study, the content analysis is used to inventory the occurrence and frequency of certain words, objects, people and concepts by using the 4A approach (Echtner, 2002). Results of the photography data collection included both the photographs and the text from the first phase of the semi-structured interviews. Within the textual analysis, a division between the nouns, verbs and descriptors (i.e. adjectives and adverbs) was done. The nouns were chosen as a unit of analysis, because they describe the tourist's attention on specific *attractions* within the destination. The nouns are also used to describe the *actors*, or the people in the tourist experience. Then, the verbs are used as the second unit of analysis to describe the range of *actions* when at the destination. Finally, the adjectives and adverbs are used to describe the *atmosphere* in the tourist experience. This content analysis focuses on a thorough examination of the verbal component of the interviews and puts attention on the *attractions*, *actors*, *actions* and *atmosphere*, which is labelled as the 4A approach (Echtner, 2002).

In order to create a relationship, the visual analysis also followed the 4A approach. First, the subject depicted in the pictures is categorized as a specific natural object, man-made object or people, which in the textual analysis was the function of the nouns. Then, the actions (if any) depicted in the pictures, were noted directly to the textual analysis of verbs. Finally, creating the atmosphere by the visual analysis was accomplished by describing certain characteristics of the depicted subjects, such as facial expressions or details of activities. Thus, it can be said that the analysis of the pictures was somewhat more interpretive than the analysis of text. Using the 4A approach for both analyses, the contents of 51 pictures were analyzed. In addition, the verbal contents of 17 interviews produced 169 nouns, 80 verbs and 108 descriptors.

5. Findings: the tourist experience in Sade Rembitan

5.1 Observational results

Based on the notes of observations, as found in appendix VII, the Indonesian tourist usually arrives by car (<10 people), touring car (>10 people) or by motorbike(s) (1-6 people). It seems obvious that Indonesian tourists take a guide, who takes them inside. Some tourists donate at the entrance. When a big group (>10 people) arrives, a stick fighting performance starts, before having a tour around the village. The tourists who visit with a tour guide, take about 5 minutes to get an introduction and then take 15-20 minutes to walk around the village. The tour ends with giving the tour guide a tip and taking pictures around the center of the village. The tourists who do not visit with a tour guide also walk around for about 15-20 minutes and take pictures before leaving the village. Bigger groups seem to leave more quickly than smaller groups because of a time schedule.

The international tourist rarely arrives in big groups. This type of tourist arrives by motorbike (1-6 people) or by car (<10 people). Also, international tourists seem to be hesitant about donating and taking a guide when entering the village. Approximately 50% of the international tourists take a tour guide, which, just like with the Indonesian tourists, starts with an introduction of about 5 minutes in the center of the village. The rest of the tour takes about 10-15 minutes, which is about 5-10 minutes shorter than the Indonesian tour. The tour ends with giving the tour guide a tip or guides asking for tips. International tourists leave the village relatively fast. International tourists not taking a guide stay shorter, for about 5-10 minutes and then leave Sade Rembitan. Sometimes, this group donates, but not always.

5.2 Quantitative results

The quantitative results describe the results obtained from questionnaires. The full SPSS output can be found in appendix VIII.

5.2.1 Demographic profiles

The gender of the respondents was almost equally distributed with 82 male (45,3%) and 99 female (54,7%). The youngest respondent was 9 years old and the oldest respondent was 57 years old. The mean for the age of the respondents is 28,50 years (SD = 9,808). As seen in the histogram, the distribution is skewed, with high peaks between 20-30 years old. When looking at nationalities, respondents were divided between domestic and international tourists. The biggest group of tourists, 116 respondents, resided in Indonesia (64,1%). Then, 65 respondents resided outside Indonesia and visited Sade Rembitan as an international tourist (35,9%). For gender, nationality and age, no missing responses were recorded.

Table 2. Summary of respondent's demographic profile

		Frequency	Percentage	Minimum	Maximum	Mean
Gender	Male	82	45,3%			
	Female	99	54,7%			
Age				9	57	28,50
Nationality	Indonesian	116	64,1%			
	Non-Indonesian	65	35,9%			

5.2.2 Descriptive analysis

As stated in the questionnaire description, each respondent was provided with the opportunity to fill out the option "I did not experience this" next to the 5-point Likert scale. Even though it is not possible to analyze this option thoroughly and it had to be converted into "missing", it was important to include by the author in order to understand which attributes are not experienced or are missing at Sade Rembitan. Since the data set had no missing values, it means that all missing values represent the number of respondents that did not experience that certain attribute. The total number of respondents that did not experience the attribute is mentioned for each variable below.

Furthermore, in order to determine the internal consistence before computing items, a common used technique in social sciences and business, the Cronbach alpha function, has been used. Cronbach's alpha can be written as a function of the number of test items and the average inter-correlation among the items that pertain to a certain construct. In other words, it measures how closely related a set of items are as a group and if this set of items measure the same construct. For each variable, the Cronbach's alpha is provided.

5.2.2.1 The experience of information

First, it is important to note that 35 respondents did not experience information on traditional activities, such as performances, dances and ceremonies; 19 respondents did not experience information on the history of the village and 19 respondents did not experience information on how inhabitants live now.

Then, to measure the variable *the experience of information*, based on literature, the three questionnaire items 'the experience of information on traditional activities, the experience of information on the history of the village and the experience of information on how inhabitants live now', have been computed into one variable, and then averaged on each response, leaving out the missing values. The Cronbach's alpha for the computed items within the experience of information variable is ,761, which is considered an acceptable internal consistency (SPSS Handboek, 2017). Also, the Cronbach's Alpha if Item Deleted does not show any improvement for the outcome.

After computing the three items into one variable, the outcome (N = 135) shows that the mean of *the experience of information* is 4,4988 (SD = ,70166). The mean is within the scale point 'very positive' and therefore relatively high. The standard deviation is quite low, considering the item was measured on a 5-point scale, which means responses are not very spread out and are relatively close to the mean. As the

histogram shows, this variable does not have a normal distribution, with a high peak on scale point 5, which is the highest score possible.
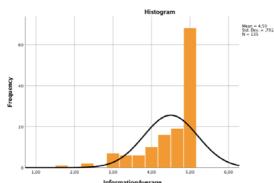
Figure 4. Histogram of the experience of information

5.2.2.2 The experience of activities

Again, it is important to note that 15 respondents did not experience visits to native houses, 53 respondents did not experience the observation of traditional activities, 73 respondents did not experience the participation in traditional activities and 16 respondents did not experience contact with indigenous people.

Also, to measure the variable *the experience of activities*, based on the literature, the four questionnaire items 'the experience of visits to native houses, the experience of observation of traditional activities, the experience of participation in traditional activities and the experience of contact with indigenous people', have been computed into one variable and then averaged on each response, leaving out the missing values. The Cronbach's alpha for the computed items within the experience of activities variable is ,716, which is considered an acceptable internal consistency (SPSS Handboek, 2017). The Cronbach's Alpha if Item Deleted shows that if deleting 'visits to native houses' and 'contact with indigenous people', the Cronbach's alpha should go up. Thus, the author has chosen not to delete these items, since the outcome already is acceptable, and all items are considered essential when looking at literature.

After computing the four items into one variable, the outcome (N=100), shows that the mean of *the experience of activities* is 4,5350 (SD = ,58713). The mean lies within the scale point 'very positive' and therefore relatively high. It is also striking that the minimum value of the outcome is 2,75, which means there were no responses below the scale point of 'neither negative nor positive'. The standard deviation is relatively low, considering the item was measured on a 5-point scale and responses are close to the mean. This variable also does not have a normal distribution, with another high peak on the scale point of 5, the highest score possible.
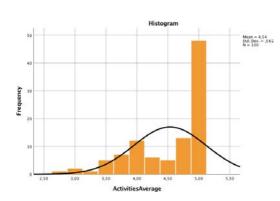

Figure 5. Histogram of the experience of activities

5.2.2.3 The experience of consumption

It is again important to note that 19 respondents did not experience the consumption of traditional/primitive products or souvenirs and 77 respondents did not experience the consumption of local food and drinks.

To measure the variable *the experience of consumption,* based on the literature, the two questionnaire items 'the experience of consumption of traditional/primitive products or souvenirs and the experience of consumption of local food and drinks', have been computed into one variable and then averaged on each response, leaving out the missing values.

The Cronbach's alpha for the computed items within the experience of consumption is ,669, which is considered a questionable internal consistency (SPSS Handboek, 2017). Thus, since the variable only consists of two computed items, there is no option for deleting any of the items to increase internal consistency in Cronbach's alpha. Considering it only consists of two items, the author has chosen to continue with this value.

After computing the two items into one variable, the outcome (N=101), shows that the mean of *the experience of consumption* is 4,4455 (SD = ,80281). The mean lies within the scale point 'very positive', which is also relatively high. For this variable, also no responses were recorded under 2,0, which means there are no responses below the scale point 'neither negative nor positive'. The standard deviation is relatively low, considering it is below 1 and the item was measured on a 5-point scale. Like the previous mentioned variable, this variable also does not have a normal distribution, with high peak on the scale point of 5, the highest score possible.
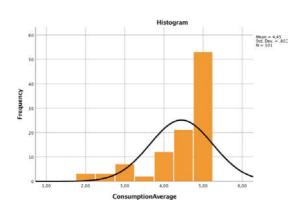
Figure 6. Histogram of the experience of consumption

5.2.2.4 The overall tourist experience in Sade Rembitan

Finally, the outcome (N=181), shows that the mean of the overall experience in Sade Rembitan is 7,75 (SD = 1,622). This is a high outcome, considering the measurement on a 11-point scale, from 0 to 10 and means tourists experience Sade Rembitan as a destination relatively high. Considering the measurement scale, the standard deviation is quite high; responses are spread out a little further away from the mean. The highest peak of this questionnaire items lies between scale point 7.5 – 8.5, but the rest of the histogram shows a quite equal distribution.

Table 3. Descriptive statistics

Variables	N	Mean	SD
The experience of information	135	4,4988	,70166
The experience of activities	100	4,5350	,58713
The experience of consumption	101	4,4455	,80281
The overall tourist experience	181	7,75	1,622

5.2.3 Regression analysis

The first step performed in the linear regression of the overall tourist experience in Sade Rembitan against nationality is the recoding of values, since nationality is a binary categorical variable with two possible values (1 = Indonesian, 2 = international). If nationality would be entered into the linear regression model without recoding, the numerical values of each category would be interpreted, which does not represent correct results. Therefore, dummy variables are created, to assign numerical value to the levels of categorical variables (Indonesian= 0, international =1).

In the regression analysis, the hypothesis, the H1: nationality has a relationship with the overall tourist experience in Sade Rembitan, was tested. For this link, a 5% alpha level was taken into consideration. The F-test gives 29,493 (Sig=,000) as a result, which means the relation between nationality and the overall tourist experience in Sade Rembitan is significant and the H0 can be rejected. Therefore, H1: nationality has a relationship with the overall tourist experience in Sade Rembitan is sustained.

Linear regression is used to model the association between the nationality and the overall tourist experience in Sade Rembitan. Nationality accounted for 14,1% (R2) of the variation on how the overall tourist experience is in Sade Rembitan. The equation used to model the association between nationality and the overall tourist experience in Sade Rembitan is: The overall tourist experience = 8,207 + (-1,268 * nationality) + error. In this equation, the overall tourist experience is the dependent variable, B0 is the constant coefficient or intercept, B1 is the coefficient associated with nationality, or slope, and nationality is the independent variable.

The intercept (B0 = 8,207) explains that when nationality is 0, or in this case Indonesian tourists, the overall tourist experience is 8,207. The beta, or the slope, was different from zero and was negative (B = -1,268), which indicates that the sample of data has shown that, when nationality increases with one point or is 1, which in this case are international tourists, the overall tourist experience in Sade Rembitan lowers with 1,268. As a conclusion, it can be stated that international tourists rate the overall tourist experience with a 1,268 point lower than Indonesian tourists on the 11-point Net Promotor Score from 0-10.

Also, the t-value measured the likeliness of the coefficient being equal to zero, which resulted in the outcome t = -5,431 and Sig = ,000. Therefore, it can be concluded that nationality is a significant predictor of the overall tourist experience in Sade Rembitan in the population and it is calculated that differences between Indonesian and international tourists happening due to chance is small.

Table 4. Regression analysis: nationality

Variables	F	B	t	p
(Constant)		8,207		
Nationality		-1,268	-5,431	,000
Regression	29,493			,000*

Note: R$_2$ = ,141
*p < 0.05
Dependent variable: Overall tourist experience in Sade Rembitan

5.2.4 Moderation analysis
5.2.4.1 Testing three models
Finally, three different moderation models, all model 1, have tested three different moderation hypotheses which measured:
- the link between the variables *the experience of information* and *the overall tourist experience in Sade Rembitan*, which is different for individuals with different *nationalities*; Indonesian or international;
- the link between the variables *the experience of activities* and *the overall tourist experience in Sade Rembitan*, which is different for individuals with different *nationalities*; Indonesian or international;
- the link between the variables *the experience of consumption* and *the overall tourist experience in Sade Rembitan*, which is different for individuals with different *nationalities*; Indonesian or international.

Table 5. Moderation analysis: three models

Variables	R$_2$	B	p	Effect
Experience of information	,2801			
(Constant)		4,6121		
Experience of information (x1)		,7741		
Nationality (x2)		-1,8953		
Cross product (x1x2)		,3205	,3784	
Experience of activities	,4279			
(Constant)		4,1841		
Experience of activities (x1)		,9026		
Nationality (x2)		-7,5580		
Cross product (x1x2)		1,6985	,0010	
Conditional effects				
,000			,0028	,9026
1,000			,0000	2,6011
Experience of consumption	,2665			
(Constant)		3,8257		
Experience of consumption (x1)		,9838		
Nationality (x2)		,4555		
Cross product (x1x2)		-,2262	,5659	
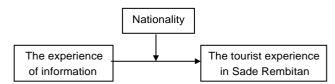
Figure 7. Moderation analysis for the experience of information (Source: Baron & Kennedy, 1986).

In the first test, by choosing a 5% alpha level, it is shown that there is no significant interaction (Sig = ,3784) of nationality on the relation between the experience of information and the overall tourist experience in Sade Rembitan.

Therefore, linear regression is used to model the effects of the experience of information and nationality on the overall tourist experience in Sade Rembitan. This model was significantly better than a model without any predictors (F = 25,130, Sig = ,000). The experience of information and nationality accounted for 27,6% of the variation in the overall tourist experience in Sade Rembitan.

The beta for the experience of information (b = ,930) was positive and significantly different from zero (t = 5,133, Sig = ,000) which indicates that, when controlling for the effect over nationality, people with a higher experience of information have, on average, a higher overall tourist experience in Sade Rembitan. Thus, the beta for nationality (b = -,500) was not positive and significantly different from zero (t = -1,830, Sig = ,070). Therefore, the predictor nationality was removed from the model.

Table 6. Regression analysis: nationality & experience of information

Variables	F	B	t	p
(Constant)		3,877		
Nationality		-,500	-1,830	,070
Experience of information		,930	5,133	,000
Regression	25,130			,000*

Note: R_2 = ,276
*$p < 0.05$
Dependent variable: Overall tourist experience in Sade Rembitan

Finally, another linear regression model is used to model the effects of the experience of information and the overall tourist experience in Sade Rembitan. The F-test gives 46,097 (Sig = ,000) as a result, which means with an alpha level of 5%, the relation between the experience of information and the overall tourist experience in Sade Rembitan is significant.

The experience of information accounted for 25,7% of the variation in the overall tourist experience in Sade Rembitan. The equation used to model the association is: The overall tourist experience = 3,006 + (1,089 * the experience of information) + error. When the experience of information is rated as 0, the overall tourist experience is rated with 3,006.

For each unit increase of the experience of information on a 5-point scale, the overall tourist experience in Sade Rembitan increases with 1,089. Finally, the t-value measures the likeliness of the coefficient being equal to zero, which resulted in the outcome t = 6,789 and Sig = ,000. Therefore, it can be concluded that the experience of information is a significant predictor of the overall tourist experience in Sade Rembitan in the population.

Table 7. Regression analysis: experience of information

Variables	F	B	t	p
(Constant)		3,006		
Experience of information		1,089	6,789	,000*
Regression	46,097			,000*

Note: R_2 = ,257
*p < 0.05
Dependent variable: Overall tourist experience in Sade Rembitan
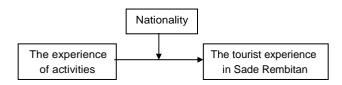
Figure 8. Moderation analysis for the experience of activities (Source: Baron & Kennedy, 1986).

In the second test, it is shown that there is a significant interaction (Sig = ,0010) of nationality on the relation between the experience of activities and the overall tourist experience in Sade Rembitan. In this case, the moderation hypothesis can be supported.

The equation used to model this moderation analysis is Y = b0 + b1*x1 + b2*x2 + b3(x1*x2) + error, which for this moderation model is: The overall tourist experience = 4,6121 + (,9026 * the experience of activities) + (-7,5580 * nationality) + 1,6985 (the experience of activities * nationality) + error. In this equation, *Y* is the dependent variable and is the overall tourist experience in Sade Rembitan, *b0* is the constant coefficient or intercept, *b1* is the coefficient associated with the experience of activities, *b2* is the coefficient associated with nationality and *b3* is the coefficient associated with the interaction term, the experience of activities * nationality.

First, the intercept (b0 = 4,1841) explains that when the predictor (experience of activities) is 0 on the 5-point scale and the moderator (nationality) is 0, or in this case, the Indonesian tourist, the overall tourist experience is 4,1841. The *b1* measures (b1 = ,9026) the simple effect of the experience of activities when nationality is zero, or also the Indonesian tourist in this case. This means that for each unit increase of the experience of activities on the 5-point scale, the overall tourist experience in Sade Rembitan increases with 0,9026.

Furthermore, *b2* measures (b2 = -7,5580) the effect of nationality when the experience of activities is zero. Within this research, that means that for each unit increase of nationality, or the movement from the Indonesian tourist to international tourist, the overall tourist experience in Sade Rembitan decreases with 7,5580. Finally, *b3* measures (b3 = 1,6985) how much the effect of the experience of activities on the overall tourist experience in Sade Rembitan changes as nationality goes from 0 to 1, which in this case is from Indonesian to international. Within this research it can be stated that when the tourist is international, the relationship between the experience of activities and the overall experience gets stronger with 1,6985.
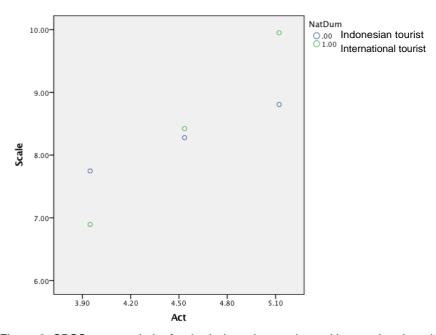
Figure 9. SPSS scattered plot for the Indonesian tourist and international tourist.

When looking at the conditional effects of the experience of activities as an effect on the overall tourist experience in Sade Rembitan, it is stated that for both Indonesian tourists (Sig = ,0028) and international tourists (Sig = ,000) the effect is significant. As an explanation of figure 9, it can be concluded that for Indonesian tourists, for each unit increase of experience of activities, the overall tourist experience in Sade Rembitan increases with 0,9026. For international tourists, for each unit increase of experience of activities, the overall tourist experience in Sade Rembitan increases with 2,601.
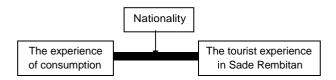
Figure 10. Moderation analysis for the experience of consumption (Source: Baron & Kennedy, 1986).

Finally, the third test, also choosing a 5% alpha level, it is shown that there is no significant interaction (Sig = ,5659) of nationality on the relation between the experience of consumption and the overall tourist experience in Sade Rembitan. In this case, the moderation hypothesis can be rejected.

Therefore, linear regression is used to model the effects of the experience of consumption and nationality on the overall tourist experience in Sade Rembitan. The experience of consumption and nationality accounted for 24,9% of the variation in the overall tourist experience in Sade Rembitan. This model was significantly better than a model without any predictors (F = 17,579, Sig = ,000). The beta for the experience of consumption (b = ,861) was positive and significantly different from zero (t = 4,417, Sig = ,000) which indicates that, when controlling for the effect of nationality, people with a higher experience of consumption have, on average, a higher overall tourist experience in Sade Rembitan. Thus, the beta for nationality (b = -,514) was not positive and significantly different from zero (t = -1,462, Sig = ,147). Therefore, the predictor nationality was removed from the model.

Table 8. Regression analysis: nationality & experience of consumption

Variables	F	B	t	p
(Constant)		4,399		
Nationality		-,514	-1,462	,147
Experience of consumption		,861	4,417	,000
Regression	17,579			,000*

Note: R^2 = ,264
*p < 0.05
Dependent variable: Overall tourist experience in Sade Rembitan

Finally, another linear regression model is used to model the effects of the experience of consumption and the overall tourist experience in Sade Rembitan. The F-test gives 32,646 (Sig = ,000) as a result, which means with an alpha level of 5%, the relation between the experience of consumption and the overall tourist experience in Sade Rembitan is significant.

The experience of consumption accounted for 24,8% of the variation in the overall tourist experience in Sade Rembitan. The equation used to model the association is: The overall tourist experience = 3,675 + (,993 * the experience of consumption) + error. When the experience of consumption is rated as 0, the overall tourist experience is rated with 3,675. For each unit increase of the experience of information on a 5-point scale, the overall tourist

experience in Sade Rembitan increases with 0,993 on a 10-point scale. Finally, the t-value measures the likeliness of the coefficient being equal to zero, which resulted in the outcome t = 5,714 and Sig = ,000. Therefore, it can be concluded that the experience of consumption is a significant predictor of the overall tourist experience in Sade Rembitan in the population.

Table 9. Regression analysis: experience of consumption

Variables	F	B	t	p
(Constant)		3,675		
Experience of information		,993	5,714	,000*
Regression	32,646			,000*

Note: R_2 = ,248
*p < 0.05
Dependent variable: Overall tourist experience in Sade Rembitan

5.2.4.2 Elaboration of activities

The final step included the elaboration of the variable experience of activities back into the sub-variables visits to native houses, observation of traditional activities, participation in traditional activities and contact with indigenous people, to see which of these sub-variables within the variable of activities actually causes the significant relationship and for which nationality group: the Indonesian tourist and/or the international tourist.

Using experience of visits to native houses as the predictor in the moderation model, is seen to be significant (Sig = ,0238), thus not for both nationalities when looking at the conditional effects on the predictor at values of the moderator. For the Indonesian tourists, there is no significance (Sig = ,2856) as a moderator for the relationship between the experience of visits to native houses and the overall tourist experience. Then, for the international tourists, there is significance (Sig = ,002) as a moderator for the relationship between the experience of visits to native houses and the overall tourist experience.

Using the experience of observation of traditional activities as a predictor in the moderation model, is not seen to be significant (Sig = ,542), therefore the moderation hypothesis; nationality does not influence the relationship between the experience of observation of traditional activities and the overall tourist experience in Sade Rembitan.

Using the experience of participation in traditional activities as the predictor in the moderation model, is seen to be significant (Sig = ,0007) for both nationalities when looking at the conditional effects on the predictor at values of the moderator. For the Indonesian tourists, there is significance (Sig = ,0210) and for the international tourists there is significance (Sig = ,000) as moderators for the relationship between experience of participation in traditional activities and the overall tourist experience in Sade Rembitan. Results show that for each unit increase of the experience of participating in traditional activities on a 5-point scale for Indonesian tourists, the overall tourist experience increases

with 0,434 on a 11-point scale. For each unit increase of the experience participating in traditional activities on a 5-point scale for international tourists, the overall tourist experience increases with 1,59 on a 11-point scale.

Using the experience of contact with indigenous people as the predictor in the moderation model, is seen to be significant (Sig = ,000), thus not for both nationalities when looking at the conditional effects on the predictor at values of the moderator. For the Indonesian tourists, there is no significance (Sig = ,1370) as a moderator for the relationship between the experience of contact with indigenous people and the overall tourist experience. Then, for the international tourists, there is significance (Sig = ,000) as a moderator for the relationship between the experience of contact with indigenous people and the overall tourist experience.

Table 10. Moderation analysis: experience of activities

	R2	B	p	Effect
Experience of visits to native houses	,2012			
(Constant)		7,3544		
Independent variable (x1)		,1899		
Moderator variable (x2)		-3,9643		
Cross product (x1x2)		,6425	,0238	
Conditional effects				
,0000			,2856	,1899
1,000			,0002	,8324
Experience of observation of trad. act.	,2477			
(Constant)		5,9300		
Independent variable (x1)		,5141		
Moderator variable (x2)		-3,4963		
Cross product (x1x2)		,6570	,0542	
Conditional effects				
,000			,0045	,5141
1,000			,0001	1,1711
Experience of participation in trad. act.	,3462			
(Constant)		6,3727		
Independent variable (x1)		,4340		
Moderator variable (x2)		,-5,2438		
Cross product (x1x2)		1,1519	,0007	
Conditional effects				
,000			,0210	,4340
1,000			,0000	1,5859
Experience of contact with ind. people	,3595			
(Constant)		7,0862		
Independent variable (x1)		,2432		
Moderator variable (x2)		-5,7592		
Cross product (x1x2)		1,1938	,0000	
Conditional effects				
,000			,1370	,2432
1,000			,0000	1,4370

5.3 Thematic analysis
The thematic analysis describes the results obtained from semi-structured interviews. The full interview transcripts and the interview themes and codes can be found in appendix IX and X.

5.3.1 Sustaining uniqueness by keeping traditions alive
The first theme developed by the Indonesian tourists is called sustaining uniqueness by keeping traditions alive. In this theme, the traditional elements found in Sade Rembitan are the main source of uniqueness. For the Indonesian tourist, the way of constructing buildings is something that should never disappear, because this is what makes tourists come to Sade Rembitan. Mainly the construction materials are the elements that make the Sasak buildings traditional; all buildings are made from natural materials. Furthermore, it is a type of construction that is not found in other parts of Indonesia.

As interviewee 2, an Indonesian tourist, states:
"The first one is the building. That is unique for me. That I cannot find in Bali, because yeah, that is unique and small, but... Like nature, with alang-alang, with bamboo, so… It is nature building. It's like, then, they build with the poop of cow or some animal, like that. So yeah, that's unique for me. It's not like the buildings in cities".

Interviewee 3 and 10 agree by stating that it was the first time to see a home without cement, made by dirt and rotan walls:
"This is very unique, very rare".

Therefore, some interviewees mention that it is important for them to sustain buildings like this, in order to keep uniqueness. This is only possible by constructing it the same way as it is done in traditions.

Interviewee 12, also an Indonesian tourist, has visited Sade Rembitan from 1991:
"I'm very proud to be with the people in this village. Because they still have the style of the house like this. Never changed until now."

Thus, sustaining the construction style is not always the case at the moment. Interviewee 1 mentions that he does not like the newly built houses built from bricks in the back of the village. Also, interviewee 10 thinks that if you talk about traditional houses in Sade Rembitan, you have to exactly repair it like it used to be.

Not only the style of construction of buildings is a topic within sustaining uniqueness. Elements such as technology are mentioned by interviewees to keep outside the village or keep limited. Interviewee 3 mentions that a little help, such as electricity is all right, but Sade Rembitan should not put any modern elements in the village. Interviewee 5 and 14 agree with this.

"It has to be like this. Not too much technology in here. Because, that's the point of unique this place for tourism. To get the tourists come to here."
– Interviewee 14, Indonesian tourist

To conclude, traditional elements, such as the construction style and level of technology is something important for the Indonesian tourist and their main attractor to this village. According to this tourist group, that is what makes Sade Rembitan unique.

5.3.2 Happiness creates happiness

The second theme developed according to the Indonesian tourist is called happiness creates happiness. In this theme, the positive atmosphere and vibe within the village is something that is picked up by locals often. According to several Indonesian tourists, the happiness of people in Sade Rembitan creates a positive tourist experience. Interviewees 1, 3, 12 and 16 all agree that the local community of Sade Rembitan is friendly, positive and create a welcoming environment.

"Uhm, in here, people are very kind. I like it, because in big cities or capital city, maybe people are not going to be like that. Very rude."
- Interviewee 3, Indonesian tourist

According to the results, this topic seems to play a much bigger role for the Indonesian tourists than the international tourists. Only two of the international interviewees talks about the hospitality and behaviour of the local community. Thus, this might be linked to the language barrier that is mentioned in the theme; human connection sticks.

Furthermore, according to the Indonesian interviewees, not only the local community will change the atmosphere, also the number of visitors will. Right now, it is mentioned frequently by Indonesian tourists that the number of international tourists should increase. Interviewee 2 explained there were not many international tourists in Sade Rembitan during her visit. Interviewees 2, 12 and 16 all agree that international tourists should know about the village, because it offers something unique in Indonesia. They all support the increase of international tourists and want to show to international visitors how beautiful Sade Village is.

"I think is, for me, is, that is no problem. For the tourists, if they come here. Because, if, for me, if in the world, every city the same, it is not interesting. Why you would come to Indonesia if it is the same with Holland? I support if the tourists come to learn." – Interviewee 12, Indonesian tourist

As a conclusion, it can be stated that Indonesian interviewees find the attitude and atmosphere in the village important. According to several interviewees, a friendly attitude from the local community creates a positive experience for them. Furthermore, Indonesian interviewees hope that the number of international tourists in Sade Rembitan will increase. They explain to be open towards more international visitors and support other to come and learn.

5.3.3 Human connection sticks

The third theme developed through data from international tourists is "human connection sticks". Within this theme, the importance of human connection is described, as for international interviewees traveling does not have to do with places but with people. It is important to note that only international tourists described this topic in interviews and not a single Indonesian tourist. Connecting and interacting with the local community is something that is perceived as important for international visitors while travelling.

Interviewee 6 and 11 both state that most stories created on a trip, came from people and not places.

> *"I think that the most important thing about traveling is just to getting to know not maybe places, but people. Seriously, I learned here that this is not the place here that makes your vacation, but this are the people."*
> – Interviewee 11, international tourist

In Sade Rembitan, this is also mentioned as something vital for international tourists. Several interviewees interacted with the local community and though back on a positive experience. Interviewee 17 had contact with children who laughed about her pictures and she also had contact with an old lady, of which both moments were mentioned as memorable and created a story.

Thus, human connection and interaction is sometimes hard to find in Sade Rembitan. Several interviewees mentioned that there is a language barrier that makes it hard to communicate. Interviewee 6, 7 and 17 tried to interact with the local community but found it hard because of the language difference.

> *"It is like smiling and saying "thank you" every once in a while, but… well, they don't understand what you say, so…"*
> – Interviewee 7, international tourist

One of the improvements Sade Rembitan could make according to the international interviewees is using the guide as a translator more often. Right now, according to interviewee 7, the guide tells stories, but does not connect the tourist to the local community.

Interviewee 6, an international tourist, agrees by stating:
> *"I like portraits and I like stories and people, at the same time I know it is hard to take a picture of somebody else without speaking. But if the guide could be like, uhm, a translator then in one minute you start making a connection and you can take a picture or you can… It's something for you… For the... contact with the indigenous people."*

By using the guide as a translator, it is more likely for tourists to have a similar positive experience. According to interviewee 7, it is very hard to be positive when you do not experience everything fully. When standards are created, it means each tourist has similar

opportunities of connecting to the local community. Right now, it is still dependent on the guide how the tourist experience looks like.

Also, many interviewees mention that one way of getting more human connection is to expand activities in which interaction with the local community plays a role, since interaction is mentioned as something vital within a visit to an ethnic destination such as Sade Rembitan. According to the interviewees, being able to participate in activities means you can have a different story and get to know the people, other than just observing an activity. Interviewee 6 mentions that having interacting creates a completely different story than seeing. Interviewee 7 and 11 agree by stating that both think it interesting to join in traditional activities.

> *"We could try ourselves as well, so that was a lot of fun. And that stays in your mind. I was able to weave and to make cotton yarn."*
> – Interviewee 7, international tourist

Right now, helping in the weaving process is an activity that is used for tourists to participate in. The local community then shows the tourist how to weave, how to create yarn and to work with the machines (interviewees 8, 9 and 17). Thus, an addition that would improve the tourist experience for international tourists is to include food and drinks. Many interviewees (9, 13 and 17) agree that this could be in form of something interactive, such as tasting or cooking. Interviewee 6 mentions that tourists can tell a lot by a kitchen and the food.

> *"If you would like to have a drink or some kind of lunch, or… That you would like to have cooking lessons. That kind of things would be nice in here."*
> – Interviewee 17, international tourist

To conclude, this theme talks about interaction and connecting to the local community. For many interviewees, participating in activities creates interaction, which is something important while traveling and stays in your mind. Sade Rembitan could improve its experience by using guides as a mediator and translator between the tourists and local community more often. Right now, the language barrier creates a gap between tourists and the local community. Furthermore, the number of activities in which can be participated should be extended, mainly with activities related to food and drinks. The participation in activities such as weaving is already perceived as something positive.
Therefore, Sade Rembitan should make sure everyone is able to experience the same, which is not dependent on the guide you have.

5.3.4 A real-life experience
The fourth theme developed through data from international tourists is "a real-life experience". In this theme, the fact that the local community still inhabits the village is seen as important, because it creates an experience that is close to real life.

Interviewee 15 admits that he was not even sure if the local community still lived in Sade Rembitan and was really surprised by it. From several interviewees, it became clear that

visiting something that is still in use is perceived as something positive. As interviewee 6 mentions, it does not look like a museum, but something that is actually happening right now. Interviewee 8 and 11 agree by stating that as a tourist, you can really see how life goes and what the typical living conditions are.

Interviewee 11 even links the real-life experience to the previous theme, by stating that it is something you can take part in:

"*I think that I am not that into like museums, but into like things like this. When I can really see the people who actually live here. So I can see how their life goes, this is what I like. So I think this is like, really important. Maybe not just museums, but yeah, stuff like more where you can take part in, actually.*"

Therefore, for many international interviewees, visiting houses was an example of added value. Interviewee 13 and 17 mention it was a very special feeling to enter the houses. The interviewees could take a closer look into the houses, including the kitchen (interviewee 6). Thus, without a guide, some interviewees would not enter the houses, because it would feel uncomfortable.

For many international interviewees, having a closer look into somebody else's different lifestyle means something special. The fact that something is so different, makes it special to look at, like interviewee 6, an international tourist, supports:

"*It is not only the, wanting to see the infrastructure, it is also… how it is done, how people work. Traditions. For instance, they don't use nails, they don't use cement, they don't use… They use the poop. Which is... We found it disgusting. And it is really different from our real world.*"

To conclude, international tourists find it important to be part of something real-life. In Sade Rembitan, the original community still lives and as a tourist, you can take a closer look into their lives. It is not only hearing about it, it also seeing and participating in a completely different lifestyle. By visiting houses, it is possible to really observe a certain lifestyle, where people are present at that moment, which is different than just a museum.

5.3.5 Keeping it small and traditional

The fifth theme is called "keeping it small and traditional" and describes the feeling of international interviewees about growth and modernization that is found in Sade Rembitan. The way Sade Rembitan is set-up currently, seems to be a size and atmosphere that suits the international tourist. According interviewees 8 and 11, Sade Rembitan is a traditional village, which still is a community. The world outside is more developed.

The first element that is seen as a problem is the number of souvenir shops. Mostly international interviewees mention that there is an overload of shops inside Sade Rembitan, which takes out the traditional atmosphere. According to interviewee 4, 6 and 7, it makes the feeling of a traditional village disappear. Interviewee 9 agrees by stating that it feels like everyone sells something.

At every house they are selling souvenirs. Actually, we did not expect that... No... It is a bit a disadvantage of this village, because it is… it is just really touristy. So it is not a real traditional village anymore, I think.”
  – Interviewee 4, international tourist

As a solution, interviewees mention that some or all shops should disappear, or all souvenirs should be gathered at one point in the village, to maintain a traditional environment (interviewee 4 and 6). Interviewee 13 agrees by saying that inside the village, it should only be traditional.

“I would consider creating a bit less shops. Otherwise it looks like one big shopping street.” – Interviewee 8, international tourist

Next to the souvenir shops, the number of visitors is seen as a problem by international tourists. These tourists would not want to increase the number of visitors in the future. In the opinion of international interviewees, it will become too touristy if the number of visitors increases (interviewee 7 and 11)

“I wouldn't want to make it more touristy, maybe that's personal, because I rather discover something when it is not too touristy yet. I would always think about my own people. So it is like… Mainly that it would be preserved. I would limit the amount of people that enter.”
  – Interviewee 7, international tourist

As a conclusion, it can be stated that international tourists would like to keep Sade Rembitan a smaller, traditional village in which modernization does not play a big role yet. The number of tourist shops has increased too much and the international tourists would not want to see an increase of visitors, to preserve the traditional feeling of the village.

5.3.6 The art of craftsmanship
The sixth theme is a theme coming from data on which the Indonesian and international tourist agree and is called "the art of craftsmanship". This theme describes the importance of handwork in Sade Rembitan for both tourist groups. Handwork or craftsmanship is a topic that occurred frequently and seems to impress tourists visiting Sade Rembitan.

For instance, interviewee 3, 4 and 13, all were surprised that women still create weaving products by hand and not with a machine. They all state this is a beautiful thing.

“Something that is really a woman's job in this village, as I understood. Uhm. Yes, which is an enormous job actually. He was talking about it, that in ten days, two meters of fabric is produced, or something like that. Uhm. And something I found special about it, is the fact that the exact same technique is used as in, uhm, big weaving machines in, uhm, the world, actually. You can see with pulling the yarn below, pulling it up… Just here it happens by hand. I thought that was a special industrial job for here and I think very powerful fabric comes out of it as well.”

– Interviewee 13, international tourist

As in the statement of interviewee 13, not only the fact that handwork exists in Sade Rembitan impresses tourists, the time frame of handwork also is an element that is discussed frequently by both Indonesian and international tourists. Most weaving processes take a long time until it is finished. This is mentioned to be very impressive by interviewee 2, 10, 11 and 16. Furthermore, interviewee 2 mentions that it is not just one colour they offer, but so many patterns and colours.

As interviewee 16, an Indonesian tourist, states:
"So many models. Sooo many models. They also made it. And so long to make this one. The process is really hard. Very long process. Maybe for one or two months. If you make every day."

Next to the weaving process, the rice barns have been topics discussed frequently. The architecture of the rice barn is marketed as the symbol of Lombok and therefore perceived as something iconic for both Indonesian and international tourists. According to interviewee 5, 7, 8 and 15, this shape is recognized immediately and is put on many products that are sold in Lombok. This way, interviewee 7 thinks that this symbol really means something for the population.

Not only the symbol itself, but its meaning is something that has stayed in tourists' minds. According to interviewee 7, 8, 13, 14, 15, 16 and 17, this typical building is used for storing rice from the harvest that only takes place once a year, while in other parts of Lombok, rice is being cultivated several times a year. Furthermore, interviewee 13 mentions that this rice is not being sold, but everything is used for own nutrition. All rice barns function as stock for all families in the village (interviewee 8 and 17). Finally, interviewee 14 and 15 mention that the architecture of the building is made in a way that mice cannot get up and water does not get through the roof.

As interviewee 13, an international tourist, concludes:
"So yes, those rice storages are very important to them I think. Because if you cannot store it, you also don't have any food. So it is a crucial, uhm, crucial building in the village."

To conclude, craftsmanship is a topic that has occurred in interviewees frequently. Interviewees were impressed with the amount of handwork that still takes place in Sade Rembitan and how long this process takes. For example, weaving a cloth can take up more than 2 weeks. Furthermore, interviewees were surprised that the technique of weaving by hand is the exact same with machines and still powerful products come out. Next to the weaving process, the rice harvest and rice barns are topics that have been discussed as craftsmanship. The rice barn is marketed as a symbol for Lombok and therefore is perceived as iconic by tourists. The story behind the rice barns also stayed in people's minds. Rice storages seemed to be important to the local community, because there is only one harvest a year, which is divided between families. The construction of the building

is made in a way animals cannot go up and water cannot get in. This is something that impressed both tourist groups.

5.3.7 The tourism infrastructure

The final theme that is elaborated from both tourist groups is "the tourism infrastructure". For both tourist groups, interviewees explain that there are some elements of the infrastructure could be improved for Sade Rembitan.

First, both Indonesian and international tourists mention that the organization of the village is not structured enough. Most tourists are dependent on guides, without the freedom to choose for one. Tourists would have liked to see signs for direction inside the village. According to interviewee 14, signs would make a visit more comfortable. Also, interviewee 4 mentions, there is no possibility of visiting Sade Rembitan without having to take a guide. In his case, the guide did not speak English well, which did not make sense for the interviewee to take him as a guide. This interviewee mentions that it would be nicer to not be dependent on a guide and to have the possibility of reading information from signs as well. Several interviewees support this by saying that having a guide during a visit is something necessary. Interviewee 11 mentions it is important, because otherwise visitors do not know what they are doing, there are no directions. Thus, this interviewee mentions it is a nice way to get to know stories. Interviewees 4 and 7 agree by stating that a guide is the only way to get to know information on how the village lives. If you do not take a guide, you miss out on these facts (interviewee 7).

> *"I had the information now. Uhm. If we are talking about the information about activities and about the history of the village. And, uhm, how inhabitants live now. But that is because I did the tour about this. If you would freely walk around, you would miss that I think. Uhm. So I had… I am happy that I walked around with a guide."*
> – Interviewee 13, international tourist

Finally, the donations for guides is a topic that has been discussed in several interviews. Most interviewees would set a standard price for a tour or would ask for entrance fee, which includes a guide, when visiting Sade Rembitan. Interviewee 4 mentions that a donation actually not really is a donation, because there is a pressure that you have to give something. Therefore, according to interviewees 11 and 17, a standard price for a tour would be the solution.

> *"I thought it was a quite fast tour, it was fast. I would say entrance… That you have to pay for entrance. Which would be including a "gear" that you can use. A guide. And more, a good tour lesson for the inhabitants. Or, uhm. More standards."* –
> Interviewee 17, international tourist

As a conclusion, it can be stated that the Indonesian and international tourists are not yet satisfied with the tourism infrastructure of Sade Rembitan. Firstly, according to both groups, it is necessary to have guide. If you do not take one, you will not find the right directions, because there are no direction signs and you will miss out on important facts

about the village. Some interviewees state it would have been nice to have signs with information on them. Secondly, the "donation" that is asked for at the entrance and at the end of a tour does not feel voluntary. It feels like an obligation and therefore tourists would like to pay a set price, to know what they can expect.

5.4 Content analysis through the 4A approach

The results of the 4A content analysis start with the nouns, which are the attractions and actors. Then, the elaboration moves on to an examination of actions and atmosphere. All the results are separated for Indonesian tourists and international tourists in order to compare each tourist experience. The results reveal that specific attractions, actors, actions and atmospheres are associated with each other and are following a pattern. These patterns are clustered and discussed in the final section of the results. The pictures taken by interviewees can be found in appendix XI, where after the textual and visual results of the content analysis can be found in appendix XII.

5.4.1 Attractions

According to Echtner (2002), *natural attractions* include topography, water, flora, fauna and climate. There are no natural attractions found in either the Indonesian tourist experience nor the international tourist experience. Then, *man-made attractions* are categorized as "encompassing what humans have built as well as references to culture and history" (Echtner, 2002, pp. 419). Also included in man-made attractions are tourist amenities and infrastructure. In table 11, all man-made attractions for both the Indonesian as well as the international tourists can be found ('x' indicates text and 'v' indicates visual).

Table 11. Man-made attractions for the Indonesian and international tourists[a]

Indonesian tourist	International tourist

• Buildings/houses from natural material (6v)
  Building (8x)
  House (14x)
  Nature (3x)
  Bamboo (3x)
  Style/model (4x)
  Function (3x)
  Village (4x)
• Weaving loom (3v)
  Time (3x)
  Yarn (4x)
  Month (3x)
• Rice storage or barns (3v, 7x)
• Weaving products (4v, 14x)
• Future (5x)
• Red mouth (1v, 6x)
• Tour guide (1v, 3x)
• Place (4x)
	• Floor with cow poop (1v)
	  Poop/dung (4x)
	  Floor (6x)
	  Meditation ceremony (3x)
	• Rice storage or barns (6v, 11x)
	  Symbol (4x)
	• Living conditions (2v, 3x)
	  House (17x)
	  Infrastructure (4x)
	  Village/town (19x)
	  Life (4x)
	  World (3x)
	• Weaving (5v)
	  Wheel/loom (3x)
	• Souvenirs (5v)
	  Pattern (3x)
	  Sarongs (4x)
	• Pictures/photos (6x)
	• Work (2v, 3x)

a The attractions cited occurred at least twice in either the text or visuals; the number in parenthesis indicates the number of the concept in text (x) or visuals (v).

It can be stated that, from man-made attractions, the topic of houses and weaving products were the most discussed by the Indonesian tourist in the text and depicted in the pictures. Within the topic of houses, the style and materials of the houses are discussed most and within the topic of weaving products, there is no further elaboration. According to the international tourist, rice storage or barns, houses, the village or town, weaving and souvenirs are the topic that is talked about and depicted mostly. Rice barns was the topic that is visualized most in pictures.

Similar topics that occur between the Indonesian and international tourist are buildings, houses, weaving and the weaving loom, weaving products and rice storage or barns. Topics that only occurred with the Indonesian tourists are the red mouth, talking about the future, talking about the place and the tour guide. Furthermore, only the Indonesian tourist was talking about the materials of buildings and houses often. From the text, materials and functions of building seemed to be important. Then, for international tourists, topics mentioned solely by international interviewees are work, pictures and photos, living conditions, infrastructure, the world, life and the meditation ceremony of putting cow poop on the floor.

5.4.2 Actors

As actors, the most commonly portrayed and discussed people are analyzed in table 12. There is a significant difference between the Indonesian tourist and international tourist in this perspective. The Indonesian tourist mentions the hosts, women and husband as actors, while the international tourists do not mention a husband as an actor, but include children and family together with women and hosts. In this case, for international tourists, the concept "people" is perceived as the host community. It is interesting to note that in none of the visuals or texts, tourists as actors occurred more than twice. For both tourist groups, the hosts are the actors that are mentioned most often in the interview texts. In visuals, women are mentioned as often as the hosts.

Table 12. Actors for the Indonesian and international tourists[a]

Indonesian tourist	International tourist
• Hosts (3v, 11x) • Women (5v, 4x) • Husband (3x)	• Children (2v, 16x) • Women (4v, 6x) • People (4v, 13x) • Family (4x)

a The attractions cited occurred at least twice in either the text or visuals; the number in parenthesis indicates the number of the concept in text (x) or visuals (v).

5.4.3 Actions

Thirdly, the actions are analyzed from both textual and visual results. The actions can be portrayed in the pictures or mentioned in the interview text. During the analysis of actions, a procedure of grouping was used to uncover themes, which is based on similar activities. All frequent portrayed and discussed actions are mentioned in table 13.

For both tourist groups, creating and working is mentioned frequently. Thus, the international tourists mentioned the elaboration of work more thorough. Also, lifestyle is a topic mentioned and visualized by both groups. Then, for the Indonesian tourist, marriage,

lifestyle and the kitchen were important. For the international tourist, the kitchen and marriage are not mentioned at all. The international tourist mostly talks about their tourist experience, such as seeing, expecting, understanding and trying things.

Table 13. Actions for the Indonesian and international tourists[a]

Indonesian tourist	International tourist
• Cooking (1v) Taste (4x) Eat (4x) Try (3x) • Stay (3v,7x) • Married (6x) • Make/create (19x)	• Work (4x) Selling (4x) Create (5x) Weaving (2v, 5x) Use (4x) Change (3x) • Expecting (4x) See (10x) Understand (4x) Try (6x) Speak (4x) • Live (7x) Play (3x)

a The attractions cited occurred at least twice in either the text or visuals; the number in parenthesis indicates the number of the concept in text (x) or visuals (v).

5.4.4 Atmosphere
Finally, the atmosphere is determined based on the adjectives and adverbs in the text and any characteristics that were obvious to the researcher in the pictures. Again, the procedure of grouping the atmospheres to reveal underlying themes was used.

For the Indonesian tourist, uniqueness is the atmosphere that is used most frequent. Furthermore, "together", "handmade" and "traditional" are mentioned often, which is connected to family structures and the handwork of weaving. For the international tourist, "typical", "special" and "different" are mentioned most often. This describes emotions by seeing something that is not the same as at home. Also, the international tourists use the difference between western and Lombok, which described the same feeling of seeing something different than at home.

Some similarities occur in the topic "past", which stands for the handmade items and traditional objects that are offered in Sade Rembitan. Also, positive emotions occur with both Indonesian and international tourists, such as "happy", "fun" and "nice". Finally, "red" is mentioned as a colour that is discussed in both the text and one picture, which connects to the red teeth.

Table 14. Atmosphere for the Indonesian and international tourist[a]

Indonesian tourist	International tourist
- <u>Emotions</u> 51 Happy (3x) Fun (3x) Unique (11x) Iconic (3x) - <u>Amount and extend</u> Many (3x) Strong (3x) - <u>Size and distance</u> Long (3x) Big (4x) Little (5x) - <u>Taste</u> Spicy (3x) - <u>Past</u> Handmade (6x) Traditional (6x) First (3x) - <u>Family structure</u> Together (7x) Inside (4x) - <u>Colors</u> Red (4x)	- <u>Past</u> Handmade (4v, 3x) Traditional (4x) Old (5x) - <u>Emotions</u> Different (8x) Special (8x) Typical (10x) Hard (5x) Impressive (4x) Crazy (3x) Real (3x) Safe (3x) Important (4x) Interesting (5x) Nice (3x) - <u>Colors</u> Red (1v, 4x) - <u>Amount</u> Many (4x) - <u>Geographical</u> Lombok (3x) Western (3x)

a The attractions cited occurred at least twice in either the text or visuals; the number in parenthesis indicates the number of the concept in text (x) or visuals (v).

6. Conclusions and recommendations

As stated in the introduction, the main research goal is to provide general recommendations to Sade Rembitan on how to offer a more successful tourist experience to both international and domestic tourists, by identifying the differences in tourist experience and the motivations behind these differences. Also, the fast-growing tourism context had to be something to keep in mind while providing these recommendations. In the following infographic, the main findings are summarized, which identify the differences in tourist experience and the motivations behind these differences. Later, the sub-chapter recommendations provides implementable actions to the community leaders of Sade Rembitan to create a more successful tourist experience to both international and domestic tourists.

As seen in the infographic, international tourists rate the overall tourist experience with a 1,268 point lower than Indonesian tourists on the 11-point Net Promotor Score from 0 to 10. The reason for the gap between Indonesian and international tourists in the tourist experience is explained by the element experience of activities. International tourists claim to miss out on this element, which in the questionnaire is responsible for an increase of 2,601 on the 11-point Net Promotor Score, while for the Indonesian tourists the element of experience of activities is only responsible for an increase of 0,926 on the 11-point Net Promotor Score.

The semi-structured interviews and photography can be seen as a support for the outcome of the questionnaire. The questionnaire gave the conclusion that for both Indonesian and international tourists participation in activities is significant, while in the semi-structured interviews the Indonesian and international tourists want to maintain handwork and like to see an increase of participating in activities. Also, in the pictures, activities such as weaving are mentioned. Then, for international tourists the visits to native houses and contact with indigenous people are seen as significant in the quantitative data, while international tourists want to become part of the real lifestyle, have the need for more interaction and have a need for a guide as a mediator and translator, which directly supports the quantitative data. The pictures have shown that visits to native houses and contact with indigenous people is supported by the text "understanding", "seeing", "trying", "different" and "living conditions".

Thus, the semi-structured interviews and pictures also gave new insights. The growth in number of visitors, infrastructure of the attraction and hospitality of inhabitants are mentioned as elements that played a role. Furthermore, it is mostly important to note that the Indonesian tourists mostly talk about the traditional elements of houses, such as the style, function and material and not about the things to do or see in Sade Rembitan.

IrouR1sr PERIENcEI

8a4J

Observotion s

ΤΤΤΤΤ Big groups

0 0 0 Refatively long du ration of stay

L s -1 Giving doncation seems obvious

laking a gui ded tou r seem, o bvious

\ ) Alwayshave possibilities to commu l'licate wi h
',' local commu l'lity

Small groups ††

Relatively sihort du ration of stay 0

Seem hesital'lt a bout giving donatio l'ls L s -1

Seem hes itant abourt ta kingg uid ed tou rs

Only have the possibility to com mul'licate wit h \
loca l,commun ity ,vhen a guide is. pres-ent ",el)

O u est io n n a ires

Exp erience of info r mat ion

4,50

Ve r>eg a ti ve / Very positive

Exp erience of ac tiv ities

1 — — — 5

Very r>egative / t / Very po sitive

Expe rience of consumpt io n

45

nego,tive / V ry po sitive

Overall t ourist exper ience

0 7,75 10

Extre mefy neg o,ti ve / Extremely positive

Overall t ourist exp erience

Wremely negative 0 ▬▬▬▬ 10 Eili emely positi ve

Int em ati onal tour i st < **1,268** Indon esia n tau ri sl

< + 2 60l
lest i i st

Experience of activities
+ 1

0 Yeroll to ur ist e>:pe r i e11c e
0 ▬▬▬▬ 10
E" lre mely ne,got ive / Ex reme ly pos· i, e

+ 0,926
Ind on esia n to uri st

lPorticipo tilng in rad it io n ol acti viti es
+11

Ove ra ll to urist e: cp e -ie nc _a
0 ▬▬ 10
Extrem,aly n egoti , e / E:.tr emely p ositi ve

< + 1,59
Internat ional to uri st

+ 0,434
Ind one sian tou ri st

V isit s to nat í11e hou:l';es
+ 1

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0 ▬▬ 10
E>otrernely n egoti Ye / Extr em ely p ositi11e

+ 0,83
Interna ti onal to ur i st

Cont act with indig enous peopte
+ 1

O...roH tour ist exper i ence
0 ▬▬ 10
Extr em ely negative / Eidre me4y po sitive

+ 1,44
Interna ti onal tour i t

In d on esian to ur ist

U11i ue11e ss d the viLl a9 e is havmg tra d1t 1 o n ol elements

Construct ion style

Low level o f technology

Enjoy the welcom ing enviro nment

O

Like to see 9rowt h in nu mbe r of (int ernat10 na l) v isitors

tttt

Like to keeP. nu mber of vi sil o rs and sh ops low

Like t o see an i ncrease of porticipa tiio n **in** ac tiviti es

Add i tion of food octiYit i es

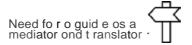Crea ti ng memo.-ies

International tourist

Need for more interact i on

Connecting to th e co mmunity

Want to beco me port of the real lifestyle

A real - fe experience instead of o museum

Need fo r o guid e os a mediator ond t ranslator ·

S.,t stcm do.-d s for roe tou r ist experience

I nd on esian & m te rn atl ona l tourists

Want to ma in tai n, handwork

Weoving as cra ftsm onshi p

Ri ee harves t once o year in th e ric.e storage

Like to see an improved infr astru ctu re

Use fiJ<ecj pri ee

Independence of a gu ide throug ll signs

Indonesian tourist

International tourist

Tog,ether

Han dmad e

Trad it io na l

Mat er iol

Fun ctio n

Sty le

Fa m ily str uct u re

Ma rr io ge

Differ ent

Special

Typica l

Seeing

Expecting

Understanding

Trying

Ch il dr en

Livin g co n d it ion s

Floor wit h cow poop

In1 irastructu re

Ind onesia n & int ern at ion al t our i sts

5,ou venir:s

Weav in g

ft

Red teeth

t

'Momen

H o u ses

Builc:lings

Ri ce barns

Loca l c omm un ity

6.1 Relevance of the study

As mentioned in the introduction, according to Moscardo and Pearce (1999), tourists differ in terms of the experience they seek in ethnic tourism situations. Also, these authors stated that for ethnic groups that use tourism as their advantage, it is important to understand how tourists are likely to respond to the products they offer. In this research, that is seen as the biggest problem. Unstructured interviews, (participant) observations and questionnaires have shown that the tourist experience differs for Indonesian tourists compared to international tourists. It also has been found that the Indonesian tourist is more satisfied with this experience at the moment compared to the international tourist. Sade Rembitan is promoted as an ethnic tourism destination but does not seem to adjust the product to different needs of the tourist. Especially in Sade Rembitan, this is a crucial characteristic, because it is most likely to go through a high increase of tourists in the upcoming years. As Toledo (2017) and Surana (2018) state, Lombok has been earmarked as an emerging destination by the Indonesian government and has the aim to receive almost 20 million tourists by 2019.

A recommendation offered by Moscardo & Pierce (1999) is the option to provide a number of alternative experiences in one venue, so tourists can choose what they want to see, experience and to what degree they want to have personal contact with the host community. Thus, the study of Moscardo & Pierce (1999), mainly focused on developing a framework for motivations and interest of the tourist, not taking any nationalities into consideration. For this reason, dividing the tourist experience into the domestic tourist and international tourist in an ethnic tourism destination is seen as the gap in the literature.

The relevance this study brought is the fact that not only motivations and interests (Moscardo & Pierce, 1999) can cause differences in the tourist experience, but the difference of being a domestic or international tourist can cause a different tourist experience as well. Therefore, it is significant to understand what these differences are and where they come from, which is something this study addresses. With the effective recommendations provided for Sade Rembitan, it is possible to package their products more appropriate and creating an even more successful tourist experience. Also, this research can function as an example for other ethnic tourism destinations. As the literature only considered motivations and interest as the baseline for the tourist experience, there now is a new dimension to continue research on, as mentioned in the suggestions for further research.

6.2 Limitations of the study

Determining limitations for the study is a subjective process, because it is the job of the researcher to evaluate the impact of the limitations. The first limitation found is the amount of time available for the data collection, which is a longitudinal effect. Keeping the time frame of four weeks for data collection in the field in mind, this means the study only shows a glimpse, because it was conducted in low season and dry season. Different results might occur during rainy season or high season. Furthermore, the context of the destination has to be kept in mind, because rapid developments will cause changes soon. For a completer view, the destination has to be studied for at least all seasons, which is a period of one year.

Then, the lack of available data can be seen as a limitation. In Sade Rembitan, the tourist numbers and the background information of the village is either not administered or if administered, not complete. Therefore, the researcher had to rely on the information obtained from the local community and one research paper that has studied the object Sade Rembitan before. This could cause a decrease in external validity and makes it harder to generalize the data to other case studies.

Another limitation is the language barrier that occurred during the research. The questionnaire was conducted in both Indonesian and English, which meant that the Indonesian respondents were able to interpret the questions in their own language, while international respondents often had to reply in a second language. This also occurred in both the unstructured and semi-structured interviews. All the interviews were conducted in English. Therefore, only Indonesian and international interviewees were considered that were able to speak English at a basic level of understanding and speaking. This time, it was not doable in time and money to have a translator for each of the languages involved in the interviews or questionnaires.

The content analysis, using the 4A approach, also contained some limitations. First, the verbal and visual analyses of the content analysis was conducted by just one researcher. This means the chance of having cross-contamination is higher than when using two separate, independent researchers. Furthermore, it has to be kept in mind that the analysis of the pictures was somewhat more interpretive than the textual analysis; something that was also conducted by just one researcher. When using more than one researcher, discrepancies could have been examined and resolved. Thus, in order to minimize these effects of using just one researcher, the pictures were explained in the first part of the semi-structured interviews to avoid assumptions and subjective meaning of the researcher.

Finally, self-reported data is limited by the fact that it is hard to be verified independently. It can be biased from both the respondent and the researcher. To create the least biased information, the researcher made sure to ask the respondents right after their visit to Sade Rembitan to avoid a selective memory (University of Southern California, n.d.).

6.3 Recommendations
The recommendations provide insight in what would help Sade Rembitan to offer a more successful tourist experience to both Indonesian and international tourists. It has to be kept in mind that the tourist experience for international tourists is significantly lower than for Indonesian tourists. Therefore, the focus of the recommendations is on how to increase the tourist experience for international tourists and how to sustain the positivity of the Indonesian tourists.

Something essential for the recommendations is the possibility of it being implemented in a short period of time, considering the fast-growing context of Sade Rembitan. Also, all recommendations need to be practical and should not cost too much money to implement. The recommendations are written for the community leaders of Sade Rembitan that are responsible for tourism development.

6.3.1 Designing standards

As stated by Chio (2017), in order to have a safe and enjoyable destination, tourism requires more than just a parking lot and trash collection areas. Sometimes, physical renovations are a necessary step. As mentioned by both Indonesian and international respondents in this research, it is increasingly necessary that Sade Rembitan starts to offer certain standards. Chio (2017) mentions that it could be an idea to isolate tourism spaces from village activities; something that would work in Sade Rembitan. The most important standard that needs to be created is a fixed guided. There should be a fixed entrance fee, which includes a guided tour. A guided tour can help telling tourists what they can expect from the local people and what is desirable as well (Indira Gandhi National Open University, 2017). This way, there are no more tourists wandering around the village without directions. A fixed guided tour will also create openness and clarity about donations; another issue mentioned in the interviews. By paying a fixed price, there are no more hesitations about donations and taking a guide, because it is part of everyone's experience. Finally, a fixed guided tour will create a certain standard for the number of activities that is experience by tourists. A tour will make sure each visitor experiences the same number of activities, something that is mentioned as a concern as well.

6.3.2 Addition of (food) activities

Furthermore, the biggest gap for international tourists in Sade Rembitan is the participation in activities and interaction with the local community. The village could improve the experience for international tourists by having guides mediate more often between the tourists and local community and to make sure the guide also functions as a translator. Right now, the language barrier creates a gap between tourists and the local community. According to Indira Gandhi National Open University (2017), an ethnic tourism destination should facilitate in interaction between the local community and the tourist, to make tourists aware of social, economic, political and environmental issues in the village. Furthermore, the number of activities in which can be participated should be extended. The focus of the extension of activities should be on food and drinks. To conclude, for Sade Rembitan is would be an effective intervention to create that "extra touch" where international tourists ask for.

6.3.3 Sustaining Sasak houses and construction style

To keep the Indonesian tourists satisfied, it is the key to keep Sade Rembitan's traditional crafts and buildings, because this is already perceived as something positive. The material, function and style of buildings is mentioned as the most positive by Indonesian tourists and therefore should be something sustained for this segment.

6.4 Suggestions for further research

A relevant topic to take into consideration after finding out that nationality is a factor for the experience of an ethnic tourism destination, is to understand why domestic tourists and international tourists have such different experiences and motivations. A future study could analyse if this is, for example, related to the cultural background of the tourist. Furthermore, international tourists could be separated into different nationalities in comparison with domestic tourists. Right now, the term 'international tourists' is quite broad.

In the future, this research could also be connected to the views of the local community. It was the initial plan of the researcher to have a focus group with the chief of the village and some other members of the community at the end of the research. This way, the community could give feedback and personal views on the advice that is provided for the village. Unfortunately, due to the time limit and natural disaster circumstances, the researcher did not manage to have a focus group.

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