

## **Understanding the experience of ethnic tourism from the needs of domestic and international tourists: A case study of Sade Rembitan, Indonesia**

### **Compreender a experiência de turismo étnico a partir das necessidades dos turistas nacionais e internacionais: Um estudo de caso de Sade Rembitan, Indonésia**

**Ellis Middelkamp**

Breda University of Applied Sciences, Netherlands  
ellismiddelkamp@hotmail.com

#### **Abstract**

The case study of this research is Sade Rembitan, one of the only two ethnic villages on Lombok still inhabited by its original people, and which has been increasingly promoted as a tourist attraction and instrument to improve welfare for ethnic communities. Since different tourist groups may differ in the experience they seek in an ethnic tourism destination, it is important for a destination to understand how tourists are likely to respond to their products and to contribute to a profitable and successful attraction. The goal of this research is to investigate how to offer a more successful ethnic tourist experience to both domestic and international tourists, in the context of a fast-growing tourism destination. The research is based on the concept of ethnic tourism and its elements. By using desk research, observations, unstructured interviews, questionnaires, photography and semi-structured interviews, the research has been divided into three phases: the context and problem statement, the measurement of the tourist experience and differences between nationalities and finally the deeper understanding of the difference in tourist experience. The analysis reveals that the tourist experience in Sade Rembitan indeed differs for the domestic and international tourist. Indonesian tourists rate the overall tourist experience higher than international tourists. The gap seems to arise from the missing element of the experience of activities, which is seen as a crucial element in an ethnic tourism experience. For the international tourist, there is a need for more interaction, a mediator between the visitor and local community and to become part of the real lifestyle; something that is currently missing in Sade Rembitan.

**Keywords:** Indonesia; ethnic tourism; Sade Rembitan; domestic tourists; international tourists.

#### **Resumo**

Neste artigo, analisamos o estudo de caso de Sade Rembitan, uma das duas únicas aldeias étnicas de Lombok ainda habitadas pelo seu povo original, e que tem sido cada vez mais promovida como atração turística como forma de melhorar o bem-estar da comunidade. Como diferentes grupos de turistas podem diferir na experiência que procuram num destino de turismo étnico, é importante que um destino entenda como os turistas respondem aos seus produtos e contribuam para um destino lucrativo e bem-sucedido. O objetivo deste estudo é investigar como oferecer



uma experiência turística étnica bem-sucedida a turistas nacionais e internacionais, no contexto de um destino turístico em rápido crescimento. A pesquisa é baseada no conceito de turismo étnico e seus elementos. A partir de pesquisa bibliográfica, observações, entrevistas não estruturadas, questionários, fotografias e entrevistas semiestruturadas, o estudo foi dividido em três fases: o contexto e a identificação do problema, a medição da experiência do turista e as diferenças entre nacionalidades e, finalmente, o entendimento das diferenças na vivência da experiência turística. A análise revela que a experiência turística em Sade Rembitan difere entre turistas domésticos e internacionais, sendo que os primeiros classificam mais positivamente a experiência turística do que os segundos. Esta diferença parece resultar da ausência da experiência de atividades, que é entendida como um elemento crucial numa experiência de turismo étnico. Para o turista internacional é necessário mais interação, um mediador entre o visitante e a comunidade local e integrar-se no estilo de vida da população visitada; algo que está faltando atualmente em Sade Rembitan.

**Palavras-chave:** Indonésia; turismo étnico; Sade Rembitan; turistas nacionais; turistas internacionais.

## 1. Introduction and research objectives

A form of tourism that is increasingly seen as an opportunity for unique experiences is ethnic tourism (Wing Sun Tung & Ritchie, 2011). According to Yang (2011), the marketing of an exotic tourism destination focuses more and more towards international tourists who search for these unique experiences, taking the marketing of Lombok as an example. The Indonesian Ministry of Tourism has put Lombok on the list of key emerging destinations in Indonesia, causing increased international interest (Kirpalani, 2016). As tourists are motivated to find exotic cultural experiences, ethnic tourism experiences can provide the opportunity to experience unique cultures, landscapes and ways of life (Yang & Wall, 2014). Thus, Moscardo and Pearce (1999) state that it is important to understand that tourists differ in terms of the experience they seek in ethnic tourism situations. Adongo, Anuga and Dayour (2015) add that even though business in tourism involves the selling and buying of experiences, it is quite essential to understand why certain tourism experiences are perceived as unique, spectacular or memorable. 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). Therefore, the Indonesian ethnic tourism village Sade Rembitan, located on the island of Lombok, was chosen as a case study.

As Lombok has become a key emerging destination in Indonesia with increasing international interest, the island is undergoing tourism developments fully (Kirpalani, 2016). The ethnic village Sade Rembitan has been promoted as a tourist attraction and ethnicity has been used as a strategy to generate income for ethnic communities (Diekmann & Smith, 2015). Sade Rembitan is perceived as the most popular ethnic village, because it is one of the two only villages on Lombok still inhabited by its original people.

Figures 1 and 2. The original people of Sade Rembitan



Source: Author's own photographs.

Currently, Sade Rembitan does not cater for different group experiences and possible interest, especially between domestic tourists and international tourists. Both informal interviews and observations have shown that Indonesian tourists are more satisfied with their experience in Sade Rembitan than international tourists. The literature states it is important to understand how to provide a number of alternative experiences in one venue when operating as an ethnic tourism destination (Moscardo & Pearce, 1999). Therefore, the ultimate goal of this study is to provide recommendations for Sade Rembitan's chief and village leaders on how to offer a successful tourist experience to domestic and international tourists, while being positioned in the context of a fast-growing tourism destination.

This study provides a deeper understanding of what ethnic tourism is, what an ethnic tourist experience consists of, what the differences of experience between two groups (domestic and international tourists) are and how to respond to them by providing recommendations. In this study, ethnic tourism is defined as 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.

Only a few authors (e.g. Chen & Rahman, 2018; Moscardo & Pearce, 1999; Talaat, 2015; Walle, 1996) have written about the topic of the tourist experience in an ethnic destination and it can be stated there is a gap in the literature as most studies talk about differences in tourist experiences caused by motivations and interest and not by the difference between domestic and international tourists in general. According to Wood (1984), most studies, during the mini explosion of sociological research on ethnic tourism focused on the social consequences of direct interaction between tourists and local people.

The objectives in this study are:

- to assess the experience of information, the experience of activities and the experience of consumption in Sade Rembitan;
- to assess the overall tourist experience in Sade Rembitan;

- to assess the influence of nationality on the overall tourist experience in Sade Rembitan;
- to assess the influence of nationality on the relationship between the experience of information, activities and consumption with the overall tourist experience; and
- to assess the motivations behind the differences in the ethnic tourist experience for Indonesian tourists and international tourists in Sade Rembitan.

## 2. Literature review

According to MacCannell (1984), the term “ethnic” originally referred to all groups that were not Jewish. Later, in the mid-15<sup>th</sup> century, all non-Jewish and non-Christian groups were called ethnic groups. In the early 20<sup>th</sup> 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. To conclude, Yang and Wall (2014: 3) add that ethnicity refers to “aspects of relationships between groups who consider themselves or are considered by others as being culturally distinctive”.

Thus, since ethnicity is an extensively elaborated concept, it incorporates different interpretations and approaches, such as the primordial perspective and the instrumental or situational approach. Within the primordial perspective, De Vos (1995) claims that ethnicity is connected to unique cultural identities and socially distinct groups that share a common ancestry or origin. According to Aoki (2002), culture is something independent from changes in the society, such as social and political factors. Therefore, in this approach, 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 upon, is that ethnicity is connected to the classification of people and relationships within groups, to differentiate themselves from other groups. According to Yang and Wall (2014: 6), ethnicity refers to “both a cultural heritage shared by a group and a form of social organization or relations”. This is the definition sustained within this study, because it takes different types of approaches and interpretations into account and best fits the case study of Sade Rembitan. 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.

Various definitions of ethnic tourism have been proposed for the term “ethnic tourism”. 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: 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

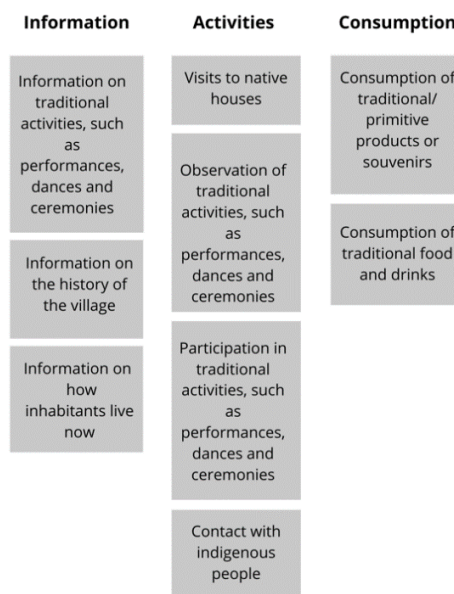
performances. McIntosh and Goeldner (1990) define ethnic tourism as a type of tourism with a purpose of observing cultural expressions and exotic lifestyles. Van den Berghe (1992: 234) described ethnic tourism as a form of tourism “where cultural exoticism of natives is the main tourist attractant”. 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. According to Harron, Weiler and Hall (1992), ethnic tourism is 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 and Pearce (1999) and Santos, Belhassen and Caton (2008) agree by stating that ethnic tourism is when tourists choose to experience the practices of other cultures that are clearly different to their own culture. Yang and Wall (2014: 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, the Indira Gandhi National Open University (2017) also states 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 and Wall (2014), “exotic” can be referred to as pre-modern, technologically unsophisticated and to communities who live in remote or isolated areas.

Not only are definitions of ethnic tourism widely disputed/discussed in the literature, but elements of ethnic tourism are also contested. Yang and 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, Haselmair, Pirker and Vogl (2018) agree 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 *et al.* (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) uses the 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 and Pearce (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.

After the review of previous literature, a list of all overlapping elements was created and then the list was clustered into three themes: information, activities and consumption. The three themes functioned as a baseline for the rest of the study. 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. 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. The theoretical framework is shown in Figure 3. It is important to note that other phenomena, such as aboriginal tourism, tribal tourism, indigenous tourism, cultural tourism or heritage tourism are often referred to as ethnic tourism. Thus, for this study the author has explicitly chosen the concept of ethnic tourism because it focuses on a group of people who are genetically related and share a common history, culture and way of life (Egresi, 2014; the University of Northern British Columbia, n.d.; Yang & Wall, 2014). Concepts such as indigenous or tribal tourism refer to the first people to inhabit a destination (Yang & Wall, 2014).

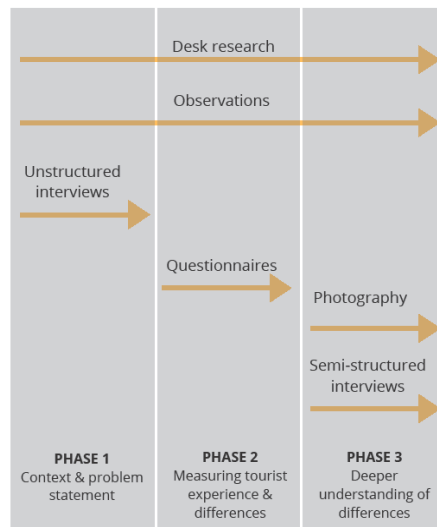
Figure 3. Theoretical framework



### 3. Methodology

This study is an empirical study, using both quantitative and qualitative research in the case of Sade Rembitan. The methodology of this study can be explained by three phases: the context and problem statement phase, the measurement of the tourist experience phase and the deeper understanding of differences in the tourist experience phase. All phases were executed subsequently, based on what was found in the previous phase. Desk research and observations took place throughout the whole data collection period (Figure 4).

Figure 4. Process chart of data collection methods



In the first phase, unstructured interviews and observations took place to allow the researcher to develop a sense of understanding of the situation, as desk research showed only very limited previous research on Sade Rembitan. Convenience sampling was used as a form of non-probability sampling, using the inhabitants of Sade Rembitan and domestic and international tourists as a sample.

The second phase was a quantitative cross-sectional study, a survey, using questionnaires. Again, the researcher chose convenience sampling as a form of non-probability sampling, having the domestic and international tourist as a sample. A survey was used in order to gather a large amount of information in a short time. Keeping the balance of time and money available with the information needed in mind, a minimum sample size of 50 respondents in each category, domestic or international, was needed.

The questionnaire consisted of seven topics or items. To start, the introduction included the purpose of the study, the duration and length of the questionnaire, the guarantee of anonymity and brief information about the researcher and institute. Then, the first three items focused on socio-demographic information about the respondents (gender, age and nationality). 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. 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. Then, the sixth item “how did you experience the following aspects in Sade Rembitan – consumption” was mentioned. This item was divided into the following

aspects: the experience of consumption of traditional/primitive goods or souvenirs and the experience of consumption of local food and drinks. All items about the experience of information, activities and consumption were measured on a 1-5-point (very negative; very positive) Likert scale (Likert, 1932). Finally, the overall tourist experience was rated on an 0-10-point (extremely negative; extremely positive) Net Promotor Score (Reichheld, 2003). The survey was conducted over a ten-day period and 181 questionnaires were completed. The data was analysed by the software IBM SPSS statistics 24.0 and the PROCESS macro (Hayes, n.d.) and involved an analysis of demographic information, the elements “experience of information”, “experience of activities” and “experience of consumption”, the relationship between “nationality” and “the overall tourist experience in Sade Rembitan”, using linear regression and the relationship between the three themes “the experience of information”, “the experience of activities” and “the experience of consumption” with “nationality” and “the overall tourist experience in Sade Rembitan”, using a moderation analysis (Baron & Kennedy, 1986).

The third and final phase was qualitative cross-sectional study using semi-structured interviews and photography. This phase was designed to gain a deeper understanding on the previously found quantitative data. The semi-structured interviews and photography took place face-to-face using convenience sampling as a form of non-probability sampling with visiting tourists. All interviews used the base of an interview guide, while the researcher still left space for the interviewee to have input on other topics. The four main topics in the interview guide were: what do you see in the pictures you just took, what elements of ethnic tourism [shown on paper] did you find/not find in Sade Rembitan, what is/are essential element(s) for you when visiting an ethnic tourism destination and if you were managing this village in the future – how would it look. All 17 interviews were transcribed and analysed through thematic analysis (Kumar, 2011). At the beginning of each interview, photos were taken by the interviewees, which resulted in 51 photos. All photos were analysed by a content analysis, called the 4A approach (Echtner, 2002). The 4A approach focuses on a thorough analysis of the verbal component of the interviews and the visual component of the photographs and puts attention on the attractions, actors, actions and atmosphere. The content analysis and the thematic analysis supported each other, by finding the similarities between what was said in the interviews and what was shown on the photographs, as a form of triangulation.

#### **4. Findings**

From the observations and unstructured interviews, Indonesian tourists seemed to have a more positive ethnic tourist experience in Sade Rembitan than international tourists. It became clear from observations that domestic tourists often visit the village with a tour guide and international tourists did not. Also, for international tourists a visit to the village took approximately 10-15 minutes and for domestic tourists, it took about 15-20. After talking to both tourist groups and the residents of Sade Rembitan, it was explained that it seems that international tourists have a different experience in the village than domestic tourists.



All groups stated that the domestic tourist is often very satisfied with their visit, while international tourists often have something to complain about their visit.

The results from the questionnaires show quantitative proof that there is indeed a difference in the experience of a visit to Sade Rembitan. When looking at nationalities, respondents were split 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%). Based on the theoretical framework, the survey measured the experience of information, the experience of activities, the experience of consumption and the overall tourist experience. To measure the variable the experience of information, 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”, were merged into one variable and averaged. After merging the three items into one variable, the outcome (N = 135) shows that the mean of the experience of information is 4.49. The mean is within the scale point “very positive” and therefore relatively high.

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”, were merged into one variable and then averaged on each response. After merging the four items into one variable, the outcome (N=100), shows that the mean of the experience of activities is 4.54. 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”.

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”, were merged into one variable and then averaged on each response. After merging the two items into one variable, the outcome (N=101), shows that the mean of the experience of consumption is 4.45. 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”.

Finally, the outcome (N=181), shows that the mean of the overall experience in Sade Rembitan is 7.75 (Table 1).

Table 1. 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

The first step performed in determining the relationship between the overall tourist experience in Sade Rembitan and nationality is creating dummy codes of values (1 = domestic, 2 = international). In the regression analysis, the hypothesis H1: nationality has a relationship with the overall tourist experience in Sade Rembitan, was tested. For this relationship, a risk of 5% was taken into consideration. The F-test gives 29.49 (Sig=.000) as a result, which means the relation between nationality and the overall tourist experience in Sade Rembitan is significant. Therefore, it can be stated there indeed is a relationship between nationality and the overall tourist experience in Sade Rembitan. Nationality accounted for 14.1% (R<sup>2</sup>) 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 = 8.21 + (-1.27 \* nationality) + error. The intercept (B<sub>0</sub> = 8.21) explains that when nationality is 0, or in this case the code for domestic tourists, the overall tourist experience is 8.21. The beta, or the slope, was negative (B = -1.27), which indicates that the sample of data has shown that when nationality increases with one point, which in this case is the code for international tourists, the overall tourist experience in Sade Rembitan lowers with 1.27. As a conclusion, it can be stated that international tourists rate the overall tourist experience with a 1.27 point lower than domestic tourists on the 11-point scale from 0-10. From the t-value, it can be concluded that differences between domestic and international tourists happening due to chance is small (Table 2).

Table 2. Regression analysis - nationality

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

Note: R<sup>2</sup> = .141

\*p < 0.05

Dependent variable: Overall tourist experience in Sade Rembitan

Finally, three different moderation models tested three different hypotheses, H<sub>2</sub>, H<sub>3</sub> and H<sub>4</sub>:

- **H<sub>2</sub>**: the relationship between the experience of information and the overall tourist experience in Sade Rembitan, different for individuals with different nationalities; domestic or international;

- **H<sub>3</sub>**: the relationship between the experience of activities and the overall tourist experience in Sade Rembitan, different for individuals with different nationalities; domestic or international;

- **H<sub>4</sub>**: the relationship between the experience of consumption and the overall tourist experience in Sade Rembitan, different for individuals with different nationalities; domestic or international (Table 3).

Table 3. Moderation analysis - three models (H2, H3, H4)

Variables	R <sub>2</sub>	B	P	Effect
<b>Experience of information (H2)</b>	.2801			
(Constant)		4.6121		
Experience of information (x1)		.7741		
Nationality (x2)		-1.8953		
Cross product (x1x2)		.3205	.3784	
<b>Experience of activities (H3)</b>	.4279			
(Constant)		4.1841		
Experience of activities (x1)		.9026		
Nationality (x2)		-7.5580		
Cross product (x1x2)		1.6985	.0010	
<i>Conditional effects</i>				
.000			.0028	.9026
1.000			.0000	2.6011
<b>Experience of consumption (H4)</b>	.2665			
(Constant)		3.8257		
Experience of consumption (x1)		.9838		
Nationality (x2)		.4555		
Cross product (x1x2)		-1.2262	.5659	

In the first test it is shown that nationality (Sig = .38) does not influence 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. The beta for nationality (b = -.50) was negative and significantly different from zero (t = -1.83, Sig = .07) and therefore, the predictor nationality was removed from the model. The beta for the experience of information (b = .93) was positive and significantly different from zero (t = 5.13, Sig = .00) which indicates that people with a higher experience of information have, on average, a higher overall tourist experience in Sade Rembitan. When the experience of information is rated as 0, the overall tourist experience is rated with 3.01. For each point increase within the experience of information on a 5-point scale, the overall tourist experience in Sade Rembitan increases with 1.09.

In the second test, it is shown that there is a significant influence (Sig = .00) of nationality on the relation between the experience of activities and the overall tourist experience in Sade Rembitan. The intercept (b<sub>0</sub> = 4.19) explains that when the experience of activities is on its lowest point, 0 on the 5-point scale, for domestic tourists the overall tourist experience is 4.19. For each point increase of the experience of activities on the 5-point scale, the overall tourist experience in Sade Rembitan increases with 0,90 for domestic tourists. When the model changes to international tourists, the overall tourist experience in Sade Rembitan decreases with 7.56. It can be concluded that for domestic tourists, for each point increase of experience of activities, the overall tourist experience in Sade Rembitan increases with 0,90. For international tourists, for each unit increase of experience of activities, the

overall tourist experience in Sade Rembitan increases with 2.60. This means that for international tourists, the relationship between the experience of activities and the overall experience is stronger than for domestic tourists.

The third test shows there is no significant influence (Sig = .56) of nationality on the relation between the experience of consumption and the overall tourist experience in Sade Rembitan. 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 beta for the experience of consumption ( $b = .86$ ) was positive and significantly different from zero ( $t = 4.4$ , Sig = .00) which indicates that people with a higher experience of consumption have, on average, a higher overall tourist experience in Sade Rembitan. The beta for nationality ( $b = -.51$ ) was negative and removed from the model. When the experience of consumption is rated as 0, the overall tourist experience is rated with 3.68. For each point increase within the experience of information on a 5-point scale, the overall tourist experience in Sade Rembitan increases with 0.99. As only one variable seemed to have a positive relation with nationality and the overall experience, it was the task of the researcher to restore the 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 domestic tourist and/or the international tourist. When running these analyses, the only element that shows a relation is “the participation in traditional activities” (Sig=.00) for both domestic and international tourists. Results show that for each point increase of the experience of participating in traditional activities on a 5-point scale for domestic tourists, the overall tourist experience increases with 0.43 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. For the experience of visits to native houses and the experience of contact with indigenous people as predictors, there was significance for international tourists, but not for Indonesian tourists (Table 4).

Table 4. Moderation analysis - experience of activities

Variables	R <sup>2</sup>	B	P	Effect
<b>Experience of visits to native houses</b>	.2012			
(Constant)		.73544		
Independent variable (x1)		.1899		
Moderation variable (x2)		-3.9643		
Cross product (x1x2)		.6425	.0238	
<i>Conditional effects</i>				
.000			.2856	.1899
1.000			.0002	.8324
<b>Experience of observation of trad. act.</b>	.2477			
(Constant)		5.9300		
Independent variable (x1)		.5141		
Moderation variable (x2)		-3.4963		
Cross product (x1x2)		.6570	.0542	
<i>Conditional effects</i>				
.000			.0045	.5141
1.000			.0001	1.1711
<b>Experience of participation in trad. act.</b>	.3462			
(Constant)		6.3727		
Independent variable (x1)		.4340		
Moderation variable (x2)		-5.2438		
Cross product (x1x2)		1.1519	.0007	
<i>Conditional effects</i>				
.000			.0210	.4340
1.000			.0000	1.5859
<b>Experience of contact with ind. people</b>	.3595			
(Constant)		7.0862		
Independent variable (x1)		.2432		
Moderation variable (x2)		-5.7592		
Cross product (x1x2)		1.1938	.0000	
<i>Conditional effects</i>				
.000			.1370	.2432
1.000			.0000	1.4370

These quantitative findings are supported by the findings from the semi-structured interviews and photographs. From the interviews, seven themes originated: sustaining uniqueness by keeping traditions alive; happiness creates happiness; human connection sticks; a real-life experience; keeping it small and traditional; the art of craftsmanship; and the tourism infrastructure. In the interviews, it becomes clear that international tourists indeed have a stronger desire for the experience of activities than domestic tourists, as found in the survey. Domestic tourists explain in the interviews that the main factor for a unique ethnic tourist experience is keeping traditions alive and creating a positive atmosphere: “It has to be like this. Not too much technology in here. Because, that’s the unique point of this place for tourism. To get the tourists come to here.” (Interviewee 14, domestic tourist). For international tourists, creating a human connection, interacting with the local community

and having a real-life experience is seen as the most important for a tourist experience: “I think that I am not that into museums, but into 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.” (Interviewee 11, international tourist). Currently, not being able to communicate with the local community is seen as an obstacle, as tours are not always offered in English. Furthermore, international tourists mention there is a lack of real-life experiences, such as cooking classes or traditional food. It was stated that for international interviewees, travelling does not have to do with places, but with people. The main complaint of international tourists was the 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.

Finally, the results from the photography support those from the interviews. From photography, it becomes clear that domestic tourists find craftsmanship an essential element, while international tourists took photos of the people, activities and interaction, which relates to the previously found data in the semi-structured interviews. The topic of houses and weaving products were the most discussed by the domestic tourists in the text and depicted in the photos.

Figure 5. Weaving in Sade Rembitan



Source: Author's own photograph.

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 tourists, rice storage or barns, houses, the village or town, weaving and souvenirs are the topic that is most talked about and depicted. Rice barns was the main visualized topic. Similar topics that occur between the Indonesian and international tourists are buildings, houses, weaving and the weaving loom, weaving products and rice storage or barns. Some topics that were only mentioned by the Indonesian tourists are the traditions, talking about the future, talking about the place and the tour guide. Furthermore, only Indonesian tourists talked about the materials of buildings and houses. From the text, materials and functions of building seemed to be important. The international tourists mostly talk about their tourist experience, such as seeing, expecting, understanding and trying things.

## **5. Discussion**

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 to generate income, it is important to understand how tourists are likely to respond to the products they offer. In this study, that is seen as the biggest problem. Unstructured interviews, observations and the questionnaires have shown that the tourist experience differs for Indonesian tourists compared to international tourists. Domestic tourists were found to be more satisfied with this experience compared to international tourists. 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 likely to increase in tourist numbers in the upcoming years. As Toledo (2017) and Surana (2018) state, Lombok has been earmarked as an emerging destination by the Indonesian government receiving almost 20 million tourists by 2019. A recommendation offered by Moscardo and Pearce (1999) is the option to provide a number of alternative experiences in one venue, so tourists can choose what they want to see and experience and to what degree they want to have personal contact with the host community. Thus, the study of Moscardo and Pearce (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 that of the domestic tourist and international tourist in an ethnic tourism destination is seen as an unexplored field in literature.

The relevance of this study is brought by the fact that not only motivations and interests (Moscardo & Pearce, 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 according to the needs of tourists and to create a more successful tourist experience. Also, this study can function as an example for other ethnic tourism destinations, as it shows that tourists with different nationalities respond differently on the experience and trends. This might also apply to ethnic tourism destinations in other places in Indonesia and even in other countries in the world. 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 below.

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. 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 the low, dry season. Different results might occur during the 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 more complete view, the destination has to be studied in all seasons. Then, the lack of available data from desk research can be seen

as a limitation. In Sade Rembitan, the tourist numbers and the background information of the village is either not collected or if collected, not complete. Therefore, the researcher had to rely on the information obtained from the local community and a research paper that has studied the object Sade Rembitan before (Mardatillah, 2015). 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 study. The survey 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 who speak English at a basic level of understanding and speaking. This resulted in a total of 8 Indonesian respondents, 4 Dutch respondents, 1 Portuguese respondent, 1 Belgian respondent, 1 German respondent, 1 Swiss respondent and 1 Polish respondent. For this study, there were no resources for translations into 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 photos 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 photos 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 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 (Kumar, 2011). Thus, the researcher tried to achieve the best possible with limited time and resources. Even though limitations will always arise, it can be said that this study has shown its relevance, validity and reliability.

A relevant topic to take into consideration after finding out that the difference between domestic and international tourists is a factor for the experience of an ethnic tourism destination, is to understand why domestic tourists and international tourists are so sensitive to certain trends in experiences. 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 study 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 study. Unfortunately, due to the time limit and natural disaster circumstances, the researcher did not manage to have a focus group. Thus, it will be important to execute research that focuses on the wellbeing of the local residents of Sade Rembitan.

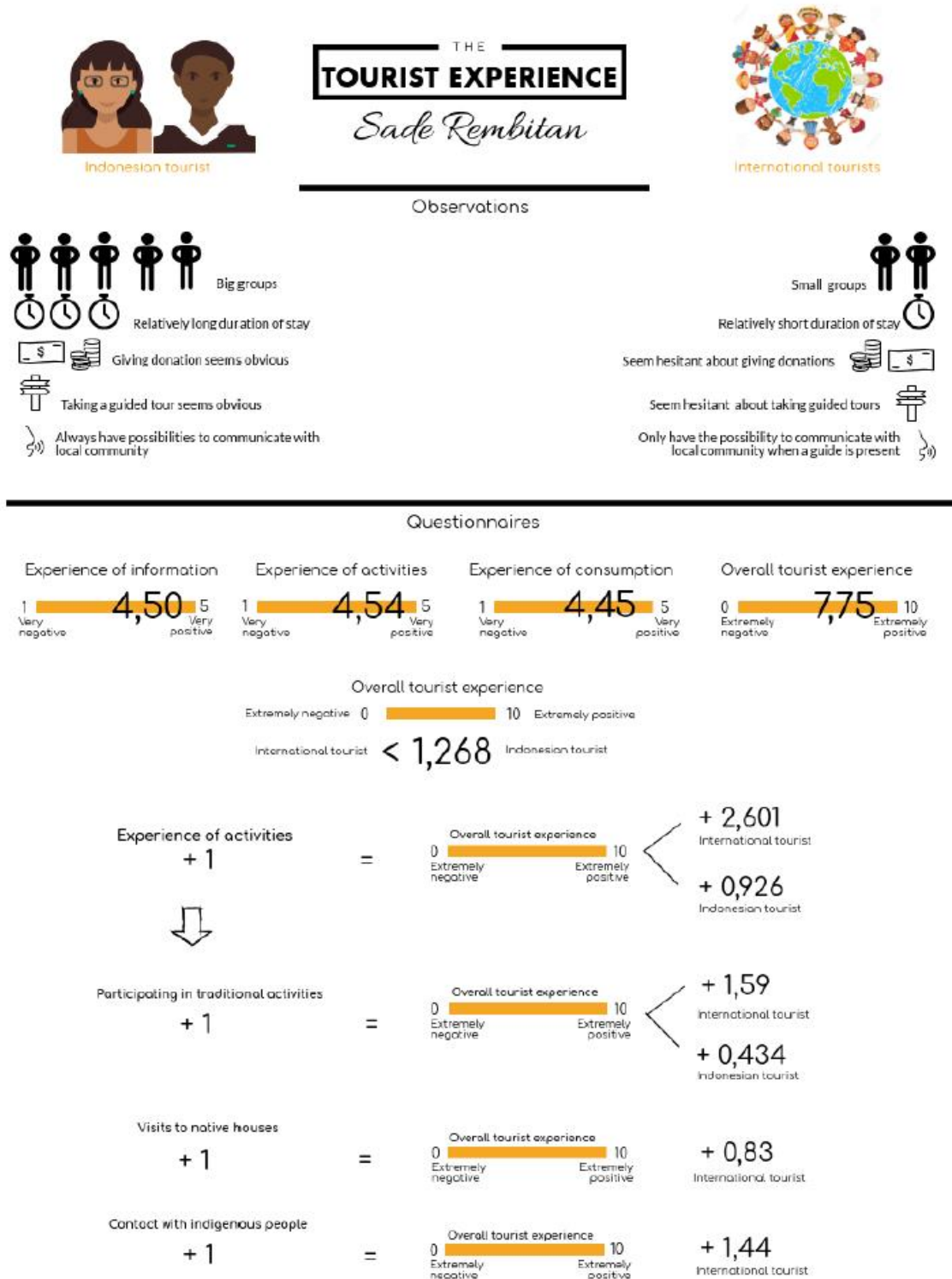


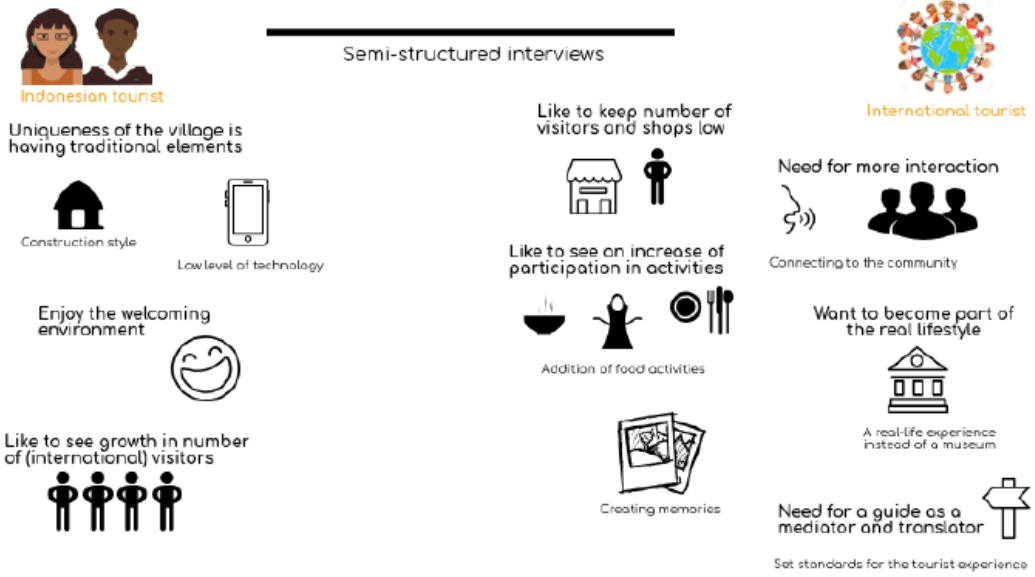
## **6. Conclusions and recommendations**

The main findings are summarized in the infographic (Figure 6), with the differences in tourist experience and the motivations behind these differences. As can be seen in the infographic, international tourists rate the overall tourist experience with a 1.27 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 is responsible for an increase of 2.60 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 0.93 on the 11-point Net Promotor Score. The semi-structured interviews and photography support the findings of the survey. The survey 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 handicrafts and like to see an increase of participating in activities. Also, in the photos, activities such as weaving are included. 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 photos have shown that visits to native houses and contact with indigenous people is supported by the text “understanding”, “seeing”, “trying”, “different” and “living conditions”. 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.

To reach the goal of this study on how to offer a successful tourist experience to domestic and international tourists, while being positioned in the context of a fast-growing tourism destination, some recommendations are suggested. Sade Rembitan should offer the opportunity to have number of alternative experiences in one venue. This way, tourists can choose which activity they want to participate in and to what degree they want to have personal contact with the host. The main explicit action that could be taken into account by Sade Rembitan’s chief and village leaders is to adjust to current trends, by creating “a memorable and connecting experience”. For example, increasing the interaction and mediation between tourists and residents by offering a fixed guided tour in English would help satisfy international tourists. International tourists are looking for a human connection, which means the ability to actually communicate and interact with the local community would enhance the experience. Furthermore, creating food experiences would enhance the tourist experience for international tourists, as it shows the Sasak lifestyle and interaction with the local community. Finally, both domestic and international tourists claim that maintaining the traditional lifestyle, house construction and craftsmanship is essential for a unique experience, as this is the main reason to visit an ethnic village. An element that could enhance the experience is to actually provide interactive information about construction styles and craftsmanship.

Figure 6. Summary of findings

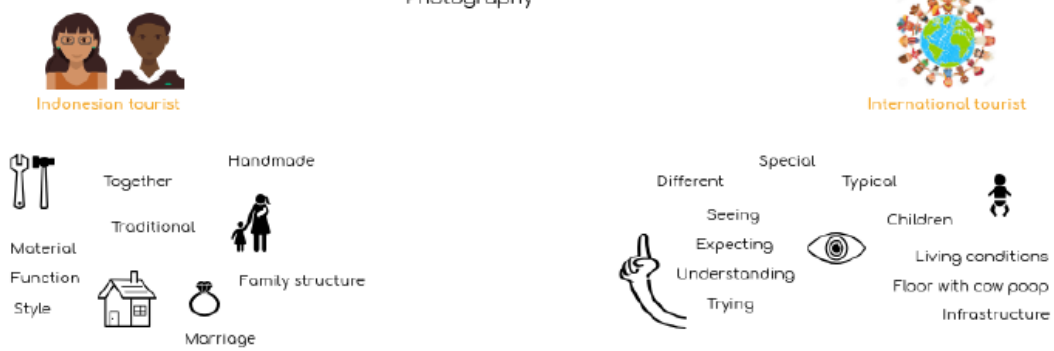




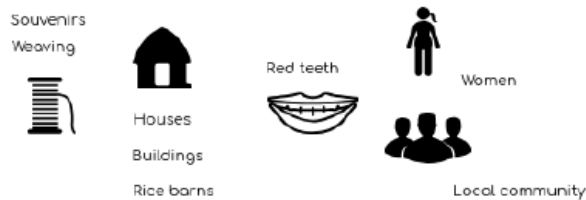
**Indonesian & international tourists**



**Photography**



**Indonesian & international tourists**



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**ELLIS MIDDELKAMP** holds a Masters degree in Tourism Destination Management (MA) and a Bachelor degree in Tourism & Leisure Management (BA). She currently works as a researcher in various projects in the field of tourism at Breda University of Applied Sciences. Besides, Ellis is employed as Marketer at Enschede Promotie, where she is responsible for setting up a new city marketing brand among students. Institutional postal address: Tourism Department, Breda University of Applied Sciences, Mensinkweg 78, 7442 TG Nijverdal, Netherlands.

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