

Developing Culture Tourism Villages: Tradition and English Need

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Abstract: - *To maintain and develop cultural tourism villages in Mentawai, indigenous traditions and English need are importantly explored. Such study is not conducted yet and unexamined. This study examines Mentawai indigenous traditions and tourism English of which the focus is on death tradition, tourists' interest in the death tradition elements, and tourism English need based on the tradition. The objectives are to find out elements of death tradition, tourists' interest, and tourism English. The study applies qualitative and quantitative approach. Convenient sampling is used for the sampling method. Primary data are collected from survey. The result is that the death tradition has various unique elements such as information on death (Loibak), burial process (Soksok), ritual of finding the dead person's belongings magically (ritual Sigabaaalaket), Ritual of Takep and Kirekat, ritual of sadness abolishment (Panasai), ritual of forgetting sadness (Susuru), Ritual of self-strengthening (ritual Eeru), Ritual of cleaning Uma magically (Bibit Uma). Tourists have interest in the elements of tradition with various level. The highest interest is on ritual Sigabaaalaket. English need for the death tradition-based cultural tourism involves specific English vocabularies related to the ritual practice of the death tradition.*

Keywords: - *Cultural tourism, indigenous death tradition, English-need*

Introduction

In the world, literature studies so far reveals that research on cultural tourism has a tendency on the aspects of consumption, motivations, economy, cultural heritage and tourism, relationship between cultural tourism and anthropology (Richards, 2018). In Mentawai, the studies show that tourism researchers like Towner (2016), Towner & Orams (2016), and Tagay & Ballesteros (2016) paid much attention to surfing tourism. Other studies are on memorable tourism experience by Elfiondri (2019) and potential of Mentawai indigenous tradition for cultural tourism by Napitupulu (2015), Avazzadeh (2015), Ramadhan, Metusala, & Sinaga (2017), Elfiondri (2018), Kusbiantoro, Anthonius, & Santosa (2016) and Pristiwasa (2017). The researchers do not yet study indigenous tradition in relation to tourists' experience and tourism English. Indigenous tradition-based tourism English is greatly important to support any type of tourism including cultural tourism.

This research examines parts and elements of death tradition for tourism and tourism English. Indigenous tradition-based cultural tourism in Mentawai is currently developing (Napitupulu,

2015; Avazzadeh, 2015). Mentawai has culturally attracting activities (Shayakhmetova & Chaklikova, 2018), and various cultural elements of the indigenous traditions which attract cultural tourists, one of which is death tradition (Elfiondri, 2018). The indigenous death tradition has unique rituals and accessories which are potential to maintain and develop cultural tourism villages in Mentawai. The rituals and accessories have parts and elements and the tradition-based tourism English are scientifically important to be explored for cultural tourism villages in Mentawai.

In cultural contact with the tradition in the villages, cultural tourists come across Mentawai people of different language and cultural backgrounds. Contact in tourism, besides providing detail information on the death tradition with its parts and elements, also needs tourism English. The tourism English plays a role as a means of communication to communicate the information. Both the tradition and the tourism English are important to increase the tourists' memorable tourism experience (MTE) on the indigenous tradition. In turn, tourists' high MTE will lead to high revisit intention and intention

to recommend other people to visit cultural tourism destination (Elfiondri, 2019). Thus, to maintain and develop cultural tourism villages in Mentawai, both the indigenous traditions one of which is death tradition and the death tradition based-tourism English play important role. Therefore, it is necessary to hold a study on the indigenous death tradition and tourism English for the cultural tourism villages in Mentawai. The result of the study will support Mentawai rural government policy on tourism villages.

Literature Review

Tourism, Culture, Tradition and English Language

Developing tourism has an effect on various aspects one of which is culture (Aimagambetov, 2017). Cultural events, attractions, shows, and performances attract cultural tourists' intention and motivation to visit tourism destination. Culture and its elements are always closely linked with and cannot be separated from tourism (Richards, 2018). Culture is important element of cultural tourism in which tourists' interest continues to increase and develop (Hewison, 1987). The increase of domestic and foreign tourists needs local culture (Richards, 2001). Local culture of intangible heritage becomes tourists' focus attention to have new experience in cultural tourism (Du Cros, 2012). Tourists have various motivations one of which is to experience numerous intangible cultural attractions one of which is tradition (Richards, 2018).

A tradition which attracts tourists' motivation to experience is tradition of indigenous peoples. Indigenous peoples are being increasingly developed and linked into the tourism (Richards, 2018). The indigenous tourism is developed based on the needs and priorities of non-indigenous people-tourists (Tomaselli, 2012; Korstanje, 2012). To meet the needs of the tourists, indigenous intangible heritage like tradition become important. It is because of the increasing use of intangible heritage putting people at the heart of cultural tourism (Richards, 2018). An indigenous tradition which is currently attracting cultural tourists is death tradition. Death tradition is ritual practices

held by societies after the death of someone. The practices by societies are different due to different culture, religion, race, ethnicity, and ages; and generally the practices include wakes, funerals, burials and celebrations (Gudmundsdottir & Chesla, 2006; Weeks, 2004).

In Turkey, the death ritual practices include religious practices performed after death, regarding bathing, regarding enshrouding, traditional practices observed after burial, traditional condolence practices, traditional practices performed in the house of the deceased, lamentations, traditional practices regarding visits to the graveyard, traditional practices to compensate for prayers not performed by the deceased, and traditional practices related to Quran and Mawlid recitations (Bahar, 2012). The ritual practices are "to help those who remain acknowledge the death, deal with their grief, accept the loss, maintain a connection with the deceased, and continue their own functioning" (Gudmundsdottir & Chesla, 2006; Weeks, 2004). After the death, the rituals which are generally practiced are the wake, memorial service, funeral or cremation and celebrations of the deceased's life (Reeves, 2011).

The tradition as intangible cultural heritage is an important elements in tourists' cultural contact. Referring to Chen (2017), it may be stated that tourist's cultural contact refers to groups of cultural tourists who come into, stay, or involve in contact with a different culture for days, years, or decades. The contact plays an important role to increase the tourists' memorable tourism experience (MTE) on the indigenous tradition. Tourists' high MTE will lead to their high revisit intention to visit cultural tourism destination (Elfiondri, 2019). According to Tung and Ritchie (2011), active cultural contact in local culture, local people's way of life, and the local language help to create a memorable experience. Referring to Tung and Ritchie (2011), language is an element which has an important contribution to creating and improving tourists' memorable experience in cultural tourism.

To develop cultural tourism, the need of local language as intangible heritage as important source of cultural tourism, English language as

international language also becomes important element for cultural tourism development (Richards, 2018). Cultural tourists from various countries come to visit cultural tourism destination to experience new culture. They have developed as consumers, becoming increasingly sophisticated in their needs and preferences as a result of an emergent culture of tourism (Robinson and Novelli, 2007). To accommodate the tourists' development, tourism industry needs tourism English which can bridge the tourists' needs and preferences in cultural tourism activities.

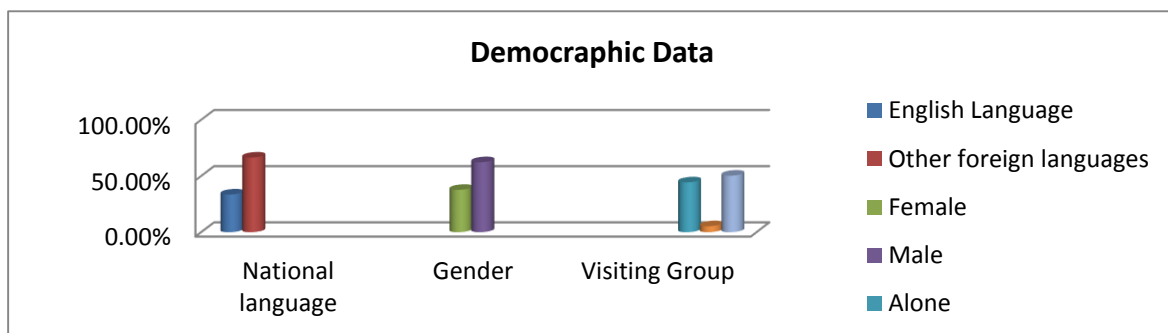
Tourism English exists in every activities of tourism communication like in as tour guides, whose function is to explain culture, traditions, and other intangible cultural heritages and tour operators, whose function is to manage all things in the transportation, accommodation and other travel sectors, etc. Tourism industry needs English language as medium of communication in every domain of cultural tourism activities (Stainton, 2018). Ritual practices of Mentawaian indigenous death tradition supported by the death tradition-

based tourism English with which foreign tourists have cultural contact influence tourists' experience in cultural tourism villages in Mentawai. The experience in turn influences tourists' intention to revisit the tourism villages. Shortly, the experience determines tourists' intention to revisit the villages.

Methodology

This study studies indigenous traditions and English need in relation to cultural tourism villages in Mentawai. The study was held in indigenous Islands of Mentawai named Siberut, Indonesia in the periods of March to July 2019. Siberut is an island on which indigenous traditions of Mentawai can be found. The study is focused in two cultural tourism villages – village of Muntei and Madobag in South Siberut District. The research object is indigenous death tradition, English need and tourists visiting Siberut Island on which they have cultural contact with the death-tradition. The study applies ethnography method with techniques of observation, questionnaires, and focused group discussion. Data are analyzed qualitatively and quantitatively with descriptive analysis.

Findings and Discussion



Ritual Practices of Death Tradition

Mentawai indigenous people have numerous ritual practices of the death tradition including Ritual of Obituary, Bathing dan Weeping the deceased body, Self-Purifying from Evil Spirits, Searching for the Deceased Goods, Ritual *Takep* dan *Kirekat*, Ritual *Panasai* (Allaying Sadness), Ritual *Susuru*, Ritual *Eeru* (Menguatkan Diri), and Bibit Uma. Foreign tourists have cultural contact with the death rituals.

Ritual of Obituary is announcement of the death to other tribal members and people around traditional house, *Uma* using *tudukat*. *Tudukat* is a tool to

notify certain news. Its use is done by hitting three wooden poles that have been perforated in the middle with certain tones. Notification of obituaries by sounding the *Tudukat* cannot work in a careless tone. The tone used in the notification of obituary uses *tudukat* called *loibak* in Mentawai local language. By listening to the sound of *tudukat* in a *loibak* tone, the surrounding people already understand, so that they will immediately go to wake or view in the deceased family home, *Uma*. The *loibak* remains sounded until the the deceased has been brought out of the house to be buried.

The next ritual is bathing and weeping the deceased body. The deceased's body is bathed by family members and by members of other tribes, but sisters or brothers in-law of the deceased are not allowed to do it. After the bath, the body is rubbed using turmeric to yellow the pale body, and then the body is dressed, then the body is wept by family members and also by people from other tribes who come to mourn. The mourners usually remember the memories and the kindness of the deceased person. The deceased then is put into the coffin and taken to a burial place. The place should be in the tribal burial ground in the forest, not in an area near the deceased home, *Uma*. A long the way to the burial site, family members and other people keep crying over the deceased. After the burial, they return to the grieving home of *Uma*.

The ritual is continued with ritual *Sosok*, self-purifying from evil spirits. In *soksok* ritual, there are two rituals, *sikataik* and *simaeruk*. *Sikataik* is a ritual by splashing water using certain leaves which are considered to have a purifying-power from evil spirits during the burial procession and prepare to return to *uma*. The water, while reciting a spell, is splashed on all those accompanying the deceased by using four types of leaves soaked in water. The water used in the *sikataik* is *lebutsainak/ngonyai*, water of pig puddles. The second ritual of *Soksok* is *simaeruk* that is almost the same as *Sikataik*. The difference is the leaves and water used to make the ritual water, and on the purpose of the ritual. Water used in *Simaeruk* is clean water taken from rivers. The purpose of the ritual, besides expelling evil spirit, is in order that those accompanying the deceased always gain the good things in their life.

After doing ritual *sosok*, family members do ritual of searching for the deceased goods (belongings). In the evening after the burial, the deceased family practices ritual called *sigabaalaket*, a ritual of searching for goods the deceased person wants. The ritual is led by two or more *Sikerei*, magician as mediator between the human world and the spirit world. Through the magicians, the spirit of the deceased who says that he wants the goods to accompany him in the spirit world. Before practicing the ritual, family members prepare a

piece of chicken meat placed in a container and stored secretly in the middle of *Uma* (traditional house). The container will be taken out when the *sigabaalaket* ritual is finished. The magicians sit in front terrace waiting for the arrival of a spirit who was about to pick up the deceased-wanted goods. The spirit coming to pick up the goods is not the spirit of the newly deceased person, but the spirit of his relatives or ancestors who have been died. The spirit of the newly-deceased person feels reluctant to enter his *uma* (home), and he is on river banks waiting for the spirits of his relatives or ancestors taking his goods. His spirit can enter his *uma* after there is another deceased person of his family members in the *uma*.

When *Sikerei* (magicians) has felt the awaited spirits have arrived, *Sikereis* stand up and give a cue to all people following the ritual to give way to the spirits who would enter the *uma*. During this ritual activity, the people must be silent, may not speak, may not cry, and may not move back and forth until the spirits depart. During the ritual, the magicians recite a spell which can only be used in this ritual. Using the spell on another day means hocusing the spirits. It makes the spirits angry with those reciting the spell and all members of the *uma* – their anger can cause havoc, decease, and other disasters.

After giving the cue to give a way to the spirits, the magicians invite them to enter the *Uma* to look for and take the wanted goods, which are hidden some where in the *Uma*. The spirits may not be stopped and disturbed by any body living in the *Uma*, including those from other tribes who follow the ritual. There is a prohibition (*keikei*) for the magicians in this ritual. The magicians will usually be asked by the spirits about the existence of certain person who is still alive, but they must ignore the question and may not show the person being asked. If they show the asked person, she/he will die soon. They may only show the goods wanted by the spirits of the newly-deceased person.

After the spirits inform the place of the wanted goods, the magicians take the goods and show it to the spirits. The spirits take the spirit of the goods and bring it with them, and then they say goodbye to the magicians. The megicians with their magic

power, then, check the entire uma to make sure that all spirits have gone. If there is spirit still living in the uma and has evil intentions, it will have bad effect on the uma members. The spirits having said goodbye, but still live in the uma, are instructed to leave the uma by the magicians by way of reciting a spell. When the spirits is leaving the uma, the magicians say the word *leleyoi* a little loudly several times, followed by the Uma members by shouting loudly the word *koiya* for 2 to 3 times from the uma. This is to protect all alive spirits (persons living in the uma) in order that they do not follow the dead spirits.

After the spirits left, the family member (sibakat laggai) of the deceased takes out and shows the previously hidden-prepared chicken meat to all those following the ritual. The meat, then, is given to and eaten by the child of the deceased person.

This is also to protect the alive spirits of persons living in the uma in order not to go with the dead spirits. The meat is used to persuade the alive spirits in order that they keep staying in the bodies of persons who are still alive. Eating the meat by the child is the completion of the ritual, and people following the ritual may leave. The family, then, makes *takep* and *kirekat*.

Takep is a sculpture of the hand and foot of the deceased person, which is carved in a *kajot doriat* (durian stem) belonging to the deceased family. It can also made on a board and placed in an uma. Sago frond (ahotbekbek) is used to measure and print the shape of the hands and the feet. The pattern of the hands and feet is then carved onto durian stem and board as seen in the following picture.



Takep



Takep



Kirekat
(body
height)



Death-flower

Flower known as “death flower” is planted near the takep-carved durian as a form of respect for the durian spirit. The planting is accompanied by a declaration of stating permission, as well as respect for the spirits of the durian. It is believed that if the flower is not planted, the deceased spirits feel hocused – not respected, which causes anger of disaster for family members in Uma. *Takep* and *Kirekat* must be made unless another family member will die soon. After making *Takep* and *Kirekat*, the deceased family members do ritual Panasai.

Panasai ritual is ritual to allay sadness in Uma because of the death. Family members cook pigs and chickens, and all family members at the uma

have a meal together. The ritual must be practiced in order to avoid disaster or death of the family members. One week after the Panasai ritual, family members perform Susuru, a ritual to stop sadness, namely by giving pigs, chickens, coconuts and taro to Sikerei (magicians). The gift shows that the family has risen from sadness. Pig is cut into two parts (if one pig), if there are two pigs, a pig is given to Sikerei. Whereas coconut and taro are used by family members in uma to eat together. After this ritual, Mentawai people hold Eeru ritual.

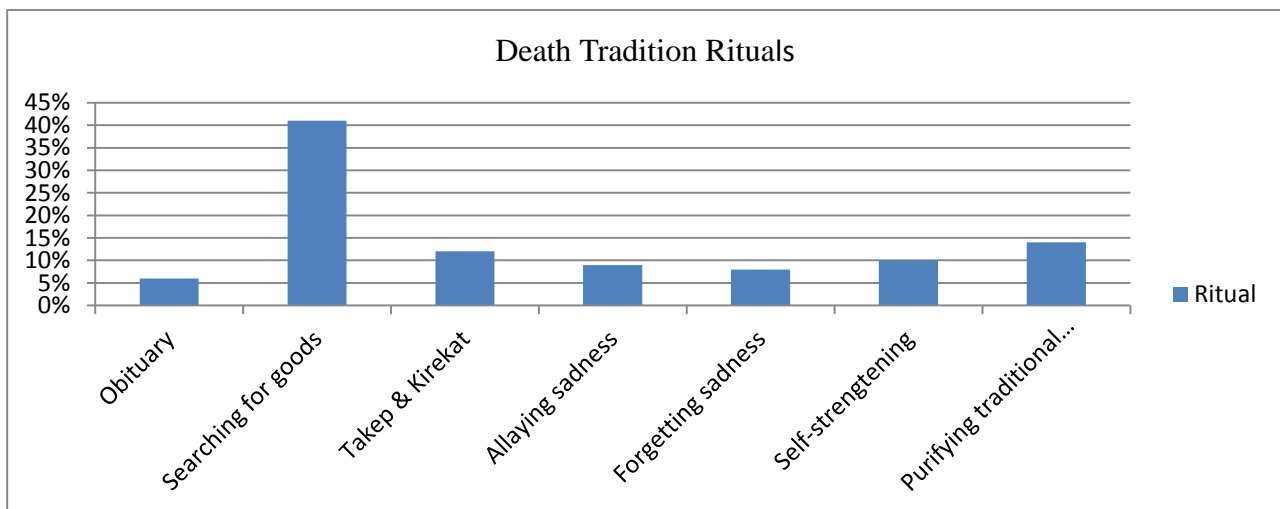
The *eeru* ritual is a ritual of self-strengthening, which is the culmination of the death ritual. Eeru ritual is carried out by inviting two or more magicians and also families from other tribes. The

family provides sago, taro, fish, pork and chicken. The ritual starts in the morning by eating together with the magicians. Foods that are served in the morning are fish, taro and sago. After finishing the meal together, in the afternoon the magicians go to collect leaves that will be used for the ritual at night. In the evening, the magicians returned to uma to prepare ritual Bibit Uma. Bibibit uma ritual is a ritual for purifying uma by sprinkling water by magicians by using certain leaves to outside and inside of the uma while reciting a spell.

Sikataik leaves used in the ritual bibibit uma are to ward off evil spirits around and in uma, while *simaeruk* is used to pray in order that uma is always in goodness and blessing. The magicians, then, dance, which perform the movements of animals living in the Mentawai area. The dance (*turuk*) is accompanied by sounds of musical instruments, *gajeuma* (drums) made from wooden sticks. The stomping of the feet on the board also produces rhythm as a sound when performing the dance. The

magicians also performs *lajot simagere*, a kind of dance to please the spirits. The dance is usually performed from night to the early hours of the morning, but the magicians are tired, they stop dancing. The ritual closes with hunting - young men go hunting in the forest.

As indicated by the following graph, most of tourists either foreign or domestic tourists like ritual practice of searching goods belonging to the newly dead person, and even local people themselves also like the ritual. The tourists feels that the ritual using magic power is unique. The practice which makes them interested is that magicians leading the ritual can find the dead person's goods hidden somewhere in the traditional house, *Uma*. Without the magicians' help, the goods will never be known and found by any body including his/her relatives, husband/wife, or children. The ritual which is always held in the evening is witnessed by many people.



English Need for the Death Tradition-Related Tourism

Tourism English for Mentawai Indigenous Death Tradition

Ritual Practices	Vocabulary
Obituary Ritual	Obituary, Cudgel, Tribal Chief, Obituary-tone, Mentawaian traditional house, mourner
Funeral Ritual	Deceased person, Burial, Bath, Rub with turmeric, Dress the deceased, Funeral preparation, mourn the deceased, memorable occasion, kindness of the deceased, the deceased body measurement, coffin, gravedigger, grave-hole, evil spirits, grave-site, morning-home, self-purifying, self-purifying-leaves, splashing water to corpse carriers, pig puddle, exorcist, taboo of burial, havoc
Searching for	Search for the deceased-belongings, the deceased-wanted belongings, magician,

Goods Ritual	human world, spirit world, chicken-meat, chicken-meat container, alive spirits, magician communication with the dead spirits, accompany the deceased spirit, the dead spirits of relatives and ancestors, spirit summoning-spell, magician taboo, the spirits of wanted belongings, the spirits-driving away spell, (leleyoi, koiya) the words of avoiding the alive spirits following their ancestor's spirits, persuade the alive spirits.
Takep and Kirekat Ritual	The carved hand-feet, the carved body height, death-flower, durian stem, sogo fronds, the takep and kirekat-carved durian stem, the cut-durian stem, the spirit anger, taboo.
Allaying Sadness Ritual	Allay sadness, eating together, pig and chicken, taboo sanction, disaster, and death
Forgetting sadness Ritual	rise from sadness, Magician (Sikerei), gifts for magicians, pig, chicken, coconut, taro
Self-Strengthening Ritual	the height of the death ritual, Self- Strengthening, magicians, ritual accessories, sago, fish, pig, taro, chicken, morning-food, ritual leaves
Purifying traditional house Ritual	Purify traditional house, ritual food, sago, fish, taro, chicken, magician, magician's attributes, purifying-leaves, death-dance, drum, stomping-sound, the spirit-pleasing dance, morning fest, ritual foods, pig, harslet, harslet-filled bamboo, hunting, sago-mixed and cooked-harslet, game animals.

Conclusion

The death tradition has various elements of ritual practice like news on death, funeral, finding the dead person's belongings, *Takep* and *Kirekat*, sadness abolishment, forgetting sadness, self-strengthening, and cleaning Uma. The ritual practices are indigenous tradition with which tourists have cultural contact. Tourists' revisit intention to enjoy the tradition is determined much by their experience of the cultural contact. The more memorable the experience they have in cultural tourism villages, the higher their intention to revisit the villages. To maintain the experience, the traditions mainly the ritual of finding the dead person's belongings in which most of tourists are interested should be made more attractive. Traditionally specific English is important to be continuously developed in order that local people or guides can serve the tourists in specific English for the tradition-based tourism.

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