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**Submission date:** 04-May-2019 01:14PM (UTC+0700)

**Submission ID:** 1120125049

**File name:** Edited\_paper-Foreign\_Tourists-hasyim.docx (464.63K)

**Word count:** 5316

**Character count:** 29241

# Foreign Tourists' Perceptions of Toraja as a Cultural Site, in South Sulawesi, Indonesia

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## Abstract

This study discusses foreign tourists' perception of Toraja; a cultural tourism site in South Sulawesi, Indonesia. Every year, tourists visit Toraja to participate in their yearly rituals of death to visit the graves inside the mountain cliffs (in caves) feel the rich cultural heritage, and have a view of their traditional houses. Data were collected by interviewing these tourists through the use of questionnaires with randomly selected respondents. The results obtained showed that knowledge about Toraja cultural tourism gained by the foreign tourists before their visit creates curiosity and willingness to obtain experiences in Toraja ethnic culture. These foreign tourists can get experience about Toraja's rich cultural heritage. According to them, Toraja is one of the unique, special and outstanding tourism centers in the world. The uniqueness of Toraja culture creates curiosity among tourists so that they want to get cultural experience by doing a tour to Toraja and direct communication with Toraja people. However, they also stated the importance of some objects other than those previously listed. Tourist objects that are all related to grief (grave) cause a little boredom. The tourists also frowned at the mismanagement of some tourist centers such as the natural agrotourism center which is known to produce the ingredients used in the Toraja products and suggested ways to properly manage these areas.

Key words: Toraja, cultural site, funeral ceremony, tourist's perception, stone grave.

## a. Introduction

In various countries, cultural distinctiveness represents not only national identity, but also tourism identity. Previous studies show that most domestic and foreign tourists are eager to have a thorough understanding of a particular cultural site or place. As Pradhan (2014) argues, "Cultural tourism is not only a major industry but also a support for national identity and a means for preserving heritage". Stebbins (1996) adds that "Cultural tourism is a genre of special interest tourism based on the search for and participation in new and deep cultural experiences, whether aesthetic, intellectual, emotional, or psychological". Recent research reported that many tourists prefer to visit cultural heritage sites to seek cultural values and new experiences rather than visit natural attractions (e.g., the sea, the sun, white sand). In this study, we will look at tourists' perceptions of cultural heritage of Toraja. We will also have a look at some of the negative things that affect their choices and behavior in making a decision to visit Toraja (Remoaldo et al, 2014).

Various cultural characteristics of an ethnic group in a country become that country's tourism identity. It creates curiosity and attracts foreign tourists to have tour in that country. Wood (1984) said that "cultural tourism should be defined in accordance with the way of life of people living in that area. Tourists may engage in "tours of living culture or they may be presented with staged performances." Either way, the focus of every tourist lies on the cultural practices which define a unique ethnicity. Cultural tourism, on the other hand, may be defined in terms of situations where the role of culture is contextual, and poised at shaping the tourist's experience of a situation in general without focusing on the uniqueness of a specific cultural identity. While taking a tour, most tourists are interested in knowing the tradition and culture of the ethnic group they are visiting, have an idea of what their houses look like, the kind of food they eat, type of clothes they wear, and so on. In addition, they want to enjoy the natural beauty and agricultural products of an ethnic group.

Research on cultural tourism has been carried out in various perspectives. Cetina and Bilgihan (2015) beamed that foreign tourists visit cultural tourism centers to gain a lot of experience. It emphasizes on how tourists gain life in a foreign land when these tourists leave their country. It makes them want to be a part of the culture. This study focuses on factors influencing the cultural tourism experience for foreign tourists. Wood in his research about the characteristics of cultural tourism in Southeast Asia said that ethnic culture became the tourism identity of countries in Southeast Asia. "International tourism in Southeast Asia increasingly involves a restructuring of the relationship between the state and local cultures. A typology identifies the roles that culture and ethnicity play in Southeast Asian tourism", (1986). A research was conducted by Moscardo and Pearce (1999) on ethnic groups as the destination of cultural tourism and emotional relationship with foreign tourists. It focused on ethnic tourism using Aboriginal tribes in Australia as a case study. The result of the study show that tourists may be balancing a desire for contact with such hosts against a concern over feeling uncomfortable when making choices of their ethnic tourism products

Ethnic tourism is an interesting research object to study. The unique culture of an ethnic group creates curiosity on tourists who crave to have a cultural experience different from theirs. This happens to be one of the sole reasons why these foreigners pick Southeast Asia as their tourist destination such as Indonesia as one of the countries in Southeastern part of Asia with an ethnic number of 250 (Dokhi, 2016). This ethnic number consists of cultural, ethnic, religious and linguistic diversity (Indonesia Investments, 2018). With its huge number of cultural diversity spread throughout the region, makes Indonesia one of the main tourist destinations in the world. Ethnicity and various cultural manifestations in Indonesia as tourist destinations affect tourism marketing strategy for destination countries (Li Yang, 2011). Ethnicity as an Indonesian tourism identity is reflected in the arrival of foreign and domestic tourists.

With around 10 million foreign tourists visiting the archipelago in 2016 and around 260 million domestic tourists traveling in the country. Indonesia tourism has a significant impact in its economy as it contributes around 11% of its total GDP. There were 11.7 million jobs created and IDR 172.8 trillion earned in foreign currency in 2016. By 2019, it is estimated that tourism sector will generate 15% of total GDP, create 13 million jobs, and contribute Rp 275 trillion of earning (Oktadiana, Hera & Pearce, 2017).

This paper will discuss Toraja ethnicity as cultural tourism, identity and part of diversity of Indonesian culture for regional economic development through tourism activities. This paper also focuses on how foreign tourists see the various components of the attraction of local culture and their perception and level of satisfaction toward the authenticity of Toraja. This research is

very vital as there are lots of inconsistencies associated with tourism in Indonesia such as the declining number of foreign tourists who visit Toraja and foreign tourists who will visit Toraja only once (Hashim, 2014).

## b. Cultural Tourism

<sup>1</sup> Culture and tourism have mutually beneficial relationships and can strengthen the attractiveness and competitiveness of regions and countries. Culture is an important element of tourism as it creates tourism products available in the global market. <sup>11</sup> At the same time, tourism provides an important element to enhance culture and create cultural heritage, cultural production, and creativity. Creating strong relationships between them will make destinations become more attractive and competitive to be visited, worked on and invested in (OECD, 2009). Therefore, cultural tourism is a type of tourism that utilizes cultural potential as an object of attraction because culture is a major asset for tourism.

<sup>12</sup> Cultural definitions are related to understanding the feelings of a nation which includes knowledge, beliefs, art, morals, laws, customs, habits, and other traits obtained from members of the community. It can be divided into three forms: cultural system, social system, and material culture (Taylor, 1987). In Indonesia, cultural tourism encompasses all the above listed attributes known as local wisdom.

Therefore, cultural tourism is about the diversity of ethnic culture offered to tourists. As stated by Admas, "ethnic tourism involves the treatment of the local culture itself as a commodity *sui generis*" (1984). Ethnic culture as a tourist attraction can be in the form of cultural attractions, ritual ceremonies, and material culture (traditional houses, grave forms, etc.). Cultural dance, and ethnic ritual ceremony are cultural activities used to entertain tourists from various countries coming into Southeast Asia. As a result of this, many foreign tourists are interested to come and have contact with the locals thereby gaining ethnic cultural experience through these activities (MacCannell, 1984). Cultural tourism has a strong influence on depicting an image of the various ethnic groups and provides opportunities for tourists to redefine their own culture. It has become an important destination for domestic and foreign tourists (Bruner, 2005).

## c. Data and method of data collection

<sup>10</sup> Cultural tourism is an important tourism product for Toraja with immense potentials culture found in Indonesia and one of the unique cultures and steps in the world (Bayno & Dev, 2016: 6). The uniqueness of Toraja culture becomes an attraction for foreign tourists. Data show that the number of tourist visits from 2015 (43,575 people) to 2016 increased by 25.48% (51,793). Then from 2016 to 2017 the number rose to 73.68% (62,324 people). The foreign tourists are dominated by European people (palopopos.fajar.co.id).

The objects of this study were cultural tourism objects in Toraja that are most visited by foreign tourists and the place of the rituals of death. Areas of tourism that have been chosen are Lemo (stone graves), Kete-kesu (old graves and traditional house villages), and Londa (natural graves in caves). In addition, the area where the cultural attraction of the rituals of death (Rambusolo) is a very interesting and unique object for foreign tourists. Information about the area of cultural attraction of the ritual of death was obtained through information from the tourism service information center, the official public office of the Toraja government.

The population of study used in this reaserch work included foreign tourists visiting Toraja. Statistical data show that they are mostly from Europe (France, Germany, Italy, the Netherlands and Spain). To reach the target population, data collection was carried out by visiting the main tourist attractions and the ritual ceremony place of the Rambusolo death ritual. Owing to the fact that a good number of these tourists come from France, questionnaires were made available in French and English.

Data collection for this study was carried out through surveys, informal interviews and observations. The survey was conducted to verify the validity and clarity of questionnaire questio<sup>2</sup>. Informal interviews are conducted with foreign tourists at tourist sites.

A structured questionnaire was developed including multiple-item scale constructs of serious leisure and the questionnaire is tested by asking the help of 5 past visitors to ensure that the questions were understood by the respondents, before launching it (Loureiro & Ferreira, 2018: 5). Participants were asked to answer with 5 levels scale of agreement (1-completely disagree<sup>2</sup> 5-completely agree). Questionnaires were distributed to foreign tourists after visiting the object. A total of 250 foreign visitors were surveyed and 100 respondents answered completely the questionnaires. The original questionnaire was written in French (most foreign tourists from the French), then translated to English for tourists who are not from French.

Data needed for the questionnaire were collected from various cultural activities associated with Toraja cultural tourism such as rituals of death, graves and traditional Toraja houses. The interview questions submitted to foreign tourists were in line with their perception of Toraja before and after making a visit. It focused on the quality of cultural tourist attractions that become the characteristic and attraction of objects.

#### d. Toraja and culture

The word *toraja* comes from the Bugis language (one of the ethnic groups in South Sulawesi Indonesia), *to rija*, which means "people who live in the upper country". They are famous for funeral rituals, tongkonan traditional houses and wood carvings. Toraja funeral rituals are important social events attended by hundreds of people and lasting for several days.

Torajans are tribe who live in the mountains in the northern part of South Sulawesi, Indonesia with a landmass of 3,203 km<sup>2</sup>. The population is estimated to be around 1 million with around 500,000 of them living in Tana Toraja Regency, North Toraja Regency, and Mamasa Regency. Torajans are predominately farmers. The main commodities from Toraja are rice, coffee, cloves, chocolate and vanilla.

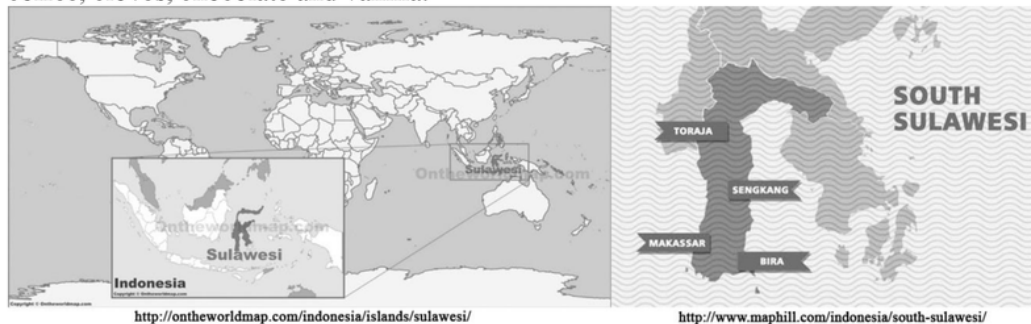


Figure 1. Map of South Sulawesi

Torajans adhere to an animistic belief known as *Aluk To Dolo*. The word "aluk" means religion, rules and beliefs and the word "to dolo" means ancestors (Sumalyo, 2001). It can be

concluded that Aluk To Dolo means ancestral religion. It institutionalizes the practices of tightening the implementation of teachings, rules, and the order of the social life of the Toraja people. This religion is derived from two main teachings. The first is known as *Aluk 7777* or *Aluk Sanda Pitunna* ("Aluk The Multipurpose Seven"), and the second is known as *Aluk Sanda Saratu'* ("Aluk The Multipurpose Hundred"). It is believed that both *Aluk Sanda Pitunna* distributed by the Tangdilino' and *Aluk Sanda Saratu'* distributed by Puang Tamborolangi' came down from the sky (Sandarupa, 2015).

According to Torajan beliefs, this animistic was transferred by "Puang Matua" or God to the first ancestor named Datu La Ukku', who later revealed this teaching to their descendants. According to this belief, humans must worship, praise, and honor Puang Matua by performing ritual ceremonies and other life attitudes (Parabang, 2016).

After the belief was revealed to the first man named Datu La Ukku, Puang Matua gave Deata (God) a power to protect and care for humans. The teachings of the Toraja people recognize three Deata. They become the philosophy of the level (element) of cosmology that are Deata Langi' (the guardian deity of the heavens) who controls all the contents of the sky and horizon, Deata Kapakaranna (the God of the Preserver of the Earth) who controls everything on the earth, and Deata Tangngana Padang (the God who maintains the contents of the earth). Each of these levels has several *Deata* that control certain parts such as mountains, rivers, forests and others. In addition, Puang Matua handed power over to *Makang Puang* or *Todolo* (ancestors) who were respected and worshiped because they gave blessings to their descendants. Giving gifts and worship to deities from all three elements are conducted in the form of ritual ceremonies by giving offerings and sacrifices in the form of pigs and buffaloes (Tangdilintin, 1975).

The belief in the Gods is related to the views of the Toraja people about the spaces of the universe or the macrocosm which consists of three elements that are langi' (heaven), lino or padang means the earth, and Deata to Kengkok or Puang to Kebali'bi' (Tailed God) means the part below the earth. Cosmological schemes from the Toraja community are depicted as Puang Matua (The Creator) in the North / upper / sky, three Deata groups in the East, Tomulang Puang / Todolo in the West, and the earth as the place of human life is in the lowest level (Sumalyo, 2001).

In the Aluk to Dolo religion, the Toraja community carries out a ritual of death and funeral rituals called "Rambu Solo". It has been carried out continuously for generations. Worship and offerings in the Rambu Solo ceremony are performed in the form of sacrificial offerings (buffalo). After the ritual of death, the next process is burial. In the Rambu Solo Ritual, the corpses are paraded and moved from Tongkonan to Liang (grave) which is usually on a rock cliff or in a cave.

The concept of death according to the beliefs of the Toraja is that someone is declared dead when a ritual of death, called Rambu Solo, has been carried out (Panggara, 2015: 8). As long as the deceased has not been ritualized, he is still declared ill. The deceased's family has an obligation to carry out the ritual. Rambu Solo is carried out as a form of respect and in the company of spirits who are believed to be of the spirit realm of the *puja* (sky) where ancestors reside. The Rambu Solo ceremony procession is carried out in 7 stages: ma' palele (moving the body to the location of the activity also known as the death party), ma' tedong pasilaga (a buffalo contest), ma' parokko alang ( an event to move the corpse from tongkonan to the granary), ma' pasonglo' (the transfer of the body to the lakkian or the last dwelling place before being buried), mantarima tamu (an event to receive guests), mantunu (a buffalo slaughtering event), and lastly Ma' Kaburu which is a burial event (Wahyuningsih, 2018).

Basically, the Toraja ethnic culture is the ritual ceremony of the death of Rambu Solo with sacrificial animal worship, stone graves on a cliff or inside a cave, and Tongkonan traditional house. They have become tourism commodities that have been promoted to tourists since 1970s.



Figure 1. Buffalo offerings at the Rambu Solo ceremony.  
(Source: <https://tofiekzierart.deviantart.com/art/Pawang-Tedong-Bonga-280625001>)



Figure 2. Grave on a rock cliff with tau-14 made of wood as a representation of the body.  
Source: <http://www.klikhotel.com/blog/tana-toraja-pesta-kematian-dan-wisata-kubur-batu>



Figure 3 5 Toraja traditional house, "Tongkonan"  
Source: <http://www.torajaparadise.com/2014/11/orang-toraja-dan-makna-tongkonan.html>

#### **d. Findings and Discussion**

##### ***Tourist Characteristics***

The population used in carrying out this research included foreign tourists visiting Toraja between July-August, 2017. The number of interviewed respondents were 100 people from various European countries including such as France (37 people), the Netherlands (15), Germany (14), Italy (10), Spain (11), and Belgium (13). From 100 interviewed tourists, 98% were tourists who visited Toraja for the first time and 2% of respondents have visited twice because they had to return with their partner. From the total respondents, 45% were male and 55% female. In terms of employment, 35% work as employees of companies in the service industry, 40% are business people, while 25% work in the educational sector (teachers). With regards to education, more than 50% of the respondents possess a bachelor degree with about 70% of the respondents residing in other European countries. From the percentage of 70%, most of the tourists are from France.

##### ***Tourist perception***

The quality of tourist attraction is one of the determinants attracting foreign tourists. It has a dependency in cultural attractions, facilities, infrastructure, transportation and services. It absolutely determines whether an object is worth visiting or not. A tourist requires infrastructure and transportation to visit destinations. In addition, the availability of facilities is important to provide the needs of tourists while they are far from their homes (Nieamah, 2014). Products are spread in various locations of tourist attraction in Toraja and visited by foreign tourists.

Definition of perception in relation to tourism as an object is a process of semiosis of a sign (object) seen as something that represents something, '*something which stands to somebody for something in some respect or capacity*' (Peirce, 1955: 99). "Something" in this case can be in the form of concrete thing or tourist attraction represented by either a poster, brochure, or a direct in reality. It is captured by the senses then through the process of perception (interpretation) it represents something else (certain meaning) in human cognition. According to Danesi (2004: 15), objects present a reality that is formed through the appellation of a marker and a sign. Something that is physical in a form of representation (picture, poster, etc.) is called a marker. Something that represents something else whether material or conceptual is called a sign. In conclusion, reality in human life is seen as a sign or representation that represents something else (a certain meaning) that exists in human cognition. Perception of an object (Kotler, Bowen and Makens, 2002) is a process of selecting, organizing, and interpreting information to create an image that has some meanings. It is the process of interpreting an object through a process known as semiosis. In conclusion, perception is the reflection of the human image to an object.

Before tourists go on a tour to other countries, they first seek for information about tourist attraction centers in that country. This information is usually obtained through surfing the internet, brochures, posters, travel companies, and from family, friends or other people who have visited the area. Through the information gathered, they get to have an idea of the tourist attractive centers in that region, their culture, mode of transportation, tour time, type of food they eat, hotels, and amenities.

Information regarding Toraja is readily available in the internet and that happens to be the source from which most tourists get their information about this wonderful place before visiting. However, the decision to make a visit is affected by the belief and motivation provided by other

people who have visited the area. Most often, these people explain their experience using photos and videos captured during their visit.

Most tourists are of the belief that Toraja is a unique and beautiful tourism center and that happens to be one of the motivating factors that drives them to pick Toraja as a tourism destination. Owing to these tourists' curiosity to visit and explore every part in Toraja, they do not care about the length of the trip which is about 8 hours by car (bus) from Sultan Hasanuddin Airport in Makassar, South Sulawesi. They enjoy their long trip down to Toraja with views of rice fields, sea, wooden fishing boats, pinisi boats, ponds, Bugis traditional houses, and teak tree forest along the way.

Based on the survey results, the Toraja Tour program chosen and purchased by foreign tourists is a 4-day tour program which is a return two-day trip to go home by car and a two-day tour in Toraja. The tourist attractions they visited were the three Toraja tourism centers previously mentioned. After they made a visit on the last day of the tour, their perception of the three types of Toraja tourism products was as follows:

No	ELEMENTS OF TOURIST DESTINATION	I completely disagree		I completely agree		
		1	2	3	4	5
		1	I know well tourism in Toraja for i have made direct visits to the region			3
2	I find out the uniqueness and amazement of Toraja cultures, like the traditional cemetery				10	90
3	I encounter the uniqueness and amazement in Torajan traditional houses, so called Tongkonan				14	86
4	Toraja tourist industry has various objects to visit such as the cemetery, typical houses, funeral ceremony, natural panorama ( ricefield and coffee field)			5	10	85
5	The next day in Toraja, i am a little bit disappointed of the fact that the object we visit today is exactly the same as the day before, always the cemetery and traditional Tongkonan houses			1	8	91
6	I expect that there will be agrotourism in Toraja someday, such as natural tourism (view of coffee plantation, clove trees, cacao field), the cultivation of coffee.			3	7	90
7	I hope that i can enjoy daily activities of the farmers in ricefield, coffee plantation or clove trees in the country but it is not in tour program			1	10	89
8	I expect to watch the traditional coffee processing activity by the farmers				7	93
9	I would like taste the arabica or robusta coffee produced by the traditional farmers			8	6	86
10	I want to be able to inhale the Toraja mountainous air.				11	89
11	I want to visit and enjoy the rice fields and its landscape				8	92
12	I want to visit and enjoy the coffee plantation view				9	91
13	I want to taste traditional Toraja culinary product (beverage and food)		5	1	15	79
14	I want to tell friends, colleagues and families about the natural beauty of Toraja that i have visited				10	90
15	If i have sparetime someday, i want very much to be in Toraja again		82	11	4	3

Table 1: Tourist Perception Questionnaire

Based on the results obtained from the questionnaire and interview data, it can be deduced that a large percentage of tourists who visited Toraja did so because they were willing to have a look at the numerous attractive centers in Toraja and also because they wanted to visit in the rituals of death ceremony.

As many as 87% of tourists got well information about tourist attractions centers that they would visit. They obtained information from the internet, from people who had already visited Toraja, media and travel agencies. The information creates foreign tourists' opinion in their minds about because of the uniqueness of Toraja culture, the tourists were motivated Toraja

ethnicity with its cultural special characteristic. There were also expressions of the tourists about their perception of the Toraja ethnic group after paying a visit. Some of them are:

- "Toraja has a unique culture and ancient tradition."
- "Toraja land is a very worthy place to visit."
- "Toraja, it is a place with an impressive culture."

More than 80% of these foreign tourists are of the opinion that they find the uniqueness and special characteristic in Toraja culture such as rituals of death, graves placed on cliffs of mountains or in caves, and Tongkonan traditional houses that are quite exciting. Their perception of the Toraja culture is that:

- "The Toraja funeral was an interesting experience."
- "The sacrifice of buffalo is very unique."
- "Toraja land is filled with lots of amazing and interesting traditional ceremony and caves."
- "The cliff graves with effigies outside are amazing."
- "Toraja has a unique culture with a rich funeral ceremony that and can take up to a week to complete."
- "The original graves in caves and stones make the atmosphere exciting and mystical."

Although Toraja has the characteristics of cultural tourism which provides motivation and curiosity for foreign tourists to visit, there was one problem that tourists found during their tour experience. Based on the results of the questionnaire in the table above, the offered Toraja tourism products which are related to grief (death) result in boredom.

Toraja surrounding environment is filled with beautiful views of rice fields and coffee plantations. Arabica and robusta coffee are famous coffee drinks in Toraja. Historical facts explain that Toraja coffee has been known and traded abroad since the 19th century by European traders and exported to the Netherlands. In addition to this, Toraja coffee plant was discovered in the 17<sup>th</sup> century. Based on the records of Van Dijk, a Dutch coffee plantation owner in Toraja who had opened a coffee plantation in the Rantekarua area in 1928, the coffee trees located in Sa'dan are estimated to be over 200 to 300 years old. Analysis obtained from referencing this source shows that coffee plants in Toraja were introduced by Arab traders who had been trading in South Sulawesi. Their activities, especially at the port of Gowa in Makassar, took place in the early 17th century. Furthermore, BH Paerels, the Dutch agronomist who made observations to coffee plantation areas in Toraja in 1923, concluded that a lot of coffee production began in 1873 and 1878 based on the age of the coffee trees he studied (Bigalke, 2005: 21-22).

Although Toraja coffee was a special product for both local and foreign traders (Dutch) at that time and has been known since the 19th century in Europe, it has not been introduced as a world tourism product. The Toraja regional government and tourism stakeholders in Indonesia prefer to promote Toraja ethnic culture tourism products to foreign countries by arranging tour packages with the name "Toraja Tour" rather than introducing Toraja coffee. In addition, the tour programs offered only focus on Toraja graves, Tongkonan traditional houses, and Rambusolo death ceremonies.

Based on the results of the questionnaire obtained in the table above, more than 80% of foreign tourists need a variation of the tourist attraction centers in Toraja. They wish to enjoy the landscape of Toraja (coffee plantations and rice fields), Toraja typical coffee, have some time to interact directly with coffee farmers in the garden or at the coffee farmer's house, and learn how to make or brew coffee traditionally.

The results of this questionnaire also indicate that foreign tourists wish to visit the Toraja tourism area only once in a lifetime. Their reason is that the place lacked good tourist views aside from its association with death and grief.

Based on the results, it can be said that Toraja tradition and culture are not enough to promote tourism in Toraja and attract more tourists. There is an urgent need for of another tourism activity to be identified such as that of coffee production which is already known to the world.

The alternative solution is to add other tourist attraction centers such as natural tourism and agrotourism. Thus, Toraja tour packages offered (sold) to foreign tourists by the government and travel agencies should be a mixture of traditional cultural tourism, agrotourism, and natural tourism. The tourism models that can be developed are cultural traditions tourism and agrotourism.

#### E. Conclusion

Culture and tourism have always been inextricably linked. Cultural sights, attractions and events provide an important motivation for foreign tourists (Richards, Greg, 2018: 12). Based on the perception of foreign tourists toward tourism in Toraja, it can be concluded that the Toraja region has a special and unique cultural tourism that creates curiosity and interest for foreign tourists to visit the place. Toraja culture is something irrational, hence it can be defined as a new experience for both local and foreign tourists and visitors. Because of Toraja culture, they can have an emotional connection with Toraja ethnic community. However, the characteristics of Toraja cultural tourism are not enough to be the only major tourism product Toraja offers. Toraja tourism requires variants of objects other than tourist attractions related to death and grief, other variants of objects that will entertain foreign tourists. Object variants which are proper with Toraja's natural potential are coffee agrotourism. Toraja coffee agro tourism products can be in the form of coffee plantations and Toraja coffee drinks (arabica and robusta).

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