

# Cultural Tourism Impacts Toward Socio Economic Development in Toraja, Indonesia

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**Abstract.** Tourism development has the potential to improve the economy in various regions. There are various types of tourism, one of which is indigenous tourism that displays the peculiarities of the customs of an area. In the process of developing indigenous tourism, socio-economic circumstances have also changed. This research focuses on the existence of indigenous tourism and its impact on socio-economic development. The first assessment indicator used to measure impact is the benefits to the local economy, which can be seen in economic contributions, employment and career opportunities, local entrepreneurship and equitable trade. The second indicator is the existence of welfare and social impacts which are then divided into three assessments, namely support for the community, prevention of exploitation and exploitation, security and security guarantees, and access for all. Data collection methods through literature studies using relevant research journals indexed by Scopus, in-depth interviews with representatives of indigenous peoples, local governments, and representatives of AMAN South Sulawesi, participatory observation and secondary data analysis. The results showed that the existence of indigenous tourism was not significant on economic growth. This is shown from data on the economic contribution of tourism and employment. From the social aspect, it was found that there are dynamics in the social situation of the Torajan people, including the existence of indigenous peoples who are considered important in the decision-making process in government. The values espoused by indigenous peoples form the basis of policy making. In addition, in improving welfare and social quality, empowerment is an approach used so that it can reinforce the existence of indigenous peoples.

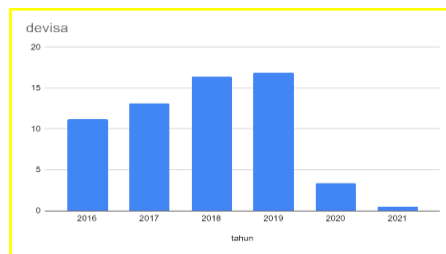
**Keywords:** Cultural Tourism, Socio Economic Development, Toraja

## 1 Introduction

Indonesia is a country with abundant natural potential, great cultural diversity, each region has diverse natural potential and local wisdom assets with their own charm and advantages. The value of these natural resources will create a unique value for Indonesia that not only amazes the Indonesian people, but also the international community who come to travel to Indonesia. The advantages of tourism in Indonesia are very diverse, flora and fauna, ancient relics, historical

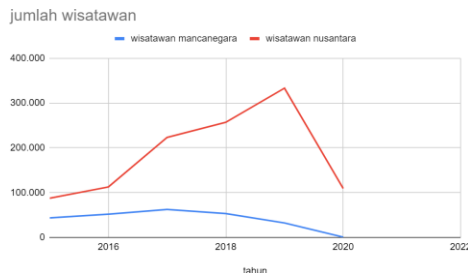
relics, cultural arts, tourism. The tourism sector is currently a business sector that plays an important role in driving the community's economy, and village-level development efforts based on local wisdom, potential, resources and other local uniqueness can build the community's economy.

Globally, tourism continues to experience growth and contributes to economic improvement. It was noted that in 2022, the travel and tourism sector contributed 7.6 percent to global gross domestic product (GDP), an increase of 22 percent from 2021 and an increase of 23 percent compared to 2019. In addition to the contribution to GDP, with tourism, there are 22 million new jobs emerging, this figure is increasing 7.9 percent from 2021, and up 11.4 percent compared to 2019 data based World Travel & Tourism Council year 2022. In addition, tourism growth in Indonesia can be seen from foreign exchange income from the tourism sector, in the following chart:



**Figure 1.** Foreign Exchange in Tourism Sector  
Source: Central Bureau of Statistics

Furthermore, Toraja, which is one of the regions in Indonesia that has great tourism potential, in addition to natural tourism potential, also has cultural customs tourism that is difficult to find in other regions. The following data shows the growth of tourism in North Toraja as seen from the number of tourists who come to visit.



**Figure 2.** North Toraja Tourists  
Source: Central Bureau of Statistics

Cultural tourism is an important sector in Toraja's income. UNWTO defines sustainable tourism as "tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host

communities" [1]. Sustainable tourism must identify the direct and long-term effects of tourism and must maximize the positive impact on the economy, social and also on people and the environment. So it is important to identify their communities, boundaries, memberships, roles, attitudes, and socioeconomic needs so that they are appropriately considered and involved in tourism development.

As one of the fastest-growing sectors of the economy, tourism can stimulate economic growth, create viable jobs and business opportunities, help millions out of poverty and improve livelihoods. With the right policies, tourism can contribute to gender equality, preservation of ecosystems and biodiversity, protection of natural and cultural heritage, empowering host communities, generating trade opportunities, fostering intercultural understanding and offering solutions to many other pressing challenges facing the world today.

Tourism programs are developed into sustainable development because it is possible to attract investment, create jobs and ultimately create economic growth, especially for regions with strong natural potential. However, the reality is that tourism that is growing very quickly does not always have a positive impact on conditions socio-economic. Tourism is mainly focused on maximizing the profits of private businesses or external organizations, often ignoring the welfare of the stakeholders of tourist destinations [2]. Local communities should be able to get a positive impact from tourism.

With respect to sustainable tourism's contribution to social justice for local communities, sustainable tourism should contribute to meeting the needs of visitors, the tourism industry, the environment and host communities, and that they should all benefit from tourism equally [1]. The development of tourism offers an opportunity for locals to disseminate and share their culture with tourists while building pride and self-esteem towards cultural heritage. The results show that sustainable tourism can contribute to social justice for local communities [3]. Cultural heritage products developed for tourism promise many socioeconomic opportunities for the communities involved [4]. Tourism run by Borobudur Temple positively contributes to improving welfare and other variables such as: infrastructure, public facilities, conservation of local culture, and a sense of pride [5].

This study aims to analyze how the socio-economic impact that occurs from Cultural tourism in North Toraja.

## **2 Methods**

This study aims to find the socio-economic impact of the existence of indigenous tourism using a descriptive approach. The methods used are literature study, in-depth interviews, participatory observation, and secondary data analysis to collect related data. Literature studies are carried out through the collection of relevant academic data such as research journals indexed by Scopus. In-depth interviews were conducted with indigenous peoples, local governments, and representatives from AMAN South Sulawesi who were considered to have mastered the understanding of the phenomenon studied. The secondary data used are reports issued by local governments, and AMAN is analyzed so that it becomes additional data to support and validate research findings.

### 3 Results and Discussion

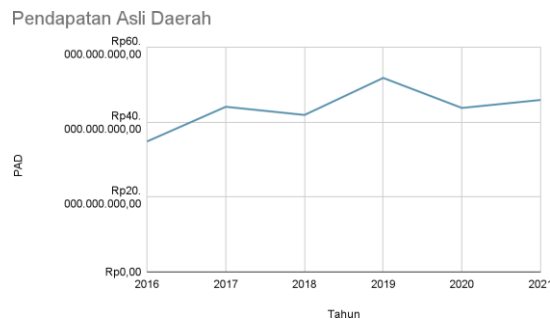
#### 3.1 Indigenous People and Cultural Tourism

Cultural tourism in various parts of the world, including Indonesia, and more specifically in Toraja is a form of tourism held by indigenous people or commonly called indigenous peoples. Indigenous peoples can be defined from four criteria, namely descent from populations who inhabited the country or geographical region at the time of conquest, colonization or establishment of present state boundaries; they retain some or all of their own social, economic, cultural and political institutions, irrespective of their legal status; their social, cultural and economic conditions distinguish them from other sections of the national community and their status is regulated wholly or partially by their own customs or traditions or by special laws or regulations by ILO Indigenous and Tribal Peoples Convention, 1989 No.169. An interesting finding in this study is that, when viewed from these four criteria, the condition of the Toraja indigenous people cannot be fully defined from the four existing criteria. The existence of the Torajan people cannot be separated from the national community - nor their status as Indonesian citizens, Although they have their own customs and regulations, the Torajan people are still bound by national law.

#### 3.2 Local Economic Benefits

##### 3.2.1 Measuring the Economic Contribution of Tourism

The growth of tourism in Toraja has an impact on the community's economy and also for the local government. People can feel the economic impact of tourism by opening businesses around tourist attractions. Local original revenue data shows an increase in revenue receipts. Tourism sector revenue is obtained from hotel and restaurant taxes, business income taxes and levies from tourist attractions both managed by the government and in collaboration with indigenous peoples with a levy distribution system regulated by Regent Regulation No. 56 of 2012.

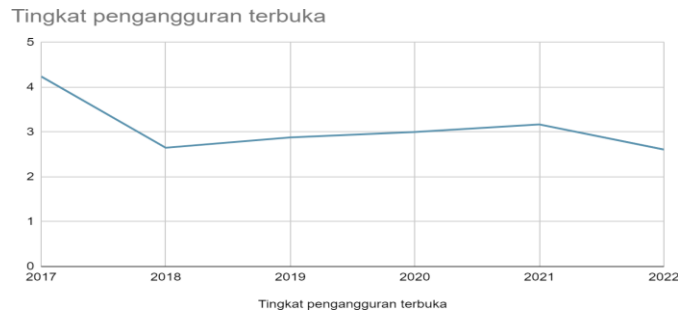


**Figure 3.** Local Original Revenue  
Source: PAD Toraja,

The government strives to increase regional income from the tourism sector. Traditional activities carried out are included in the Toraja event calendar which is expected to attract tourists

to visit. Increasing the number of tourists will revive the local economy and have an impact towards improvement of the regional economy.

### 3.2.2 Job and Career Opportunities



**Figure 4.** Open Unemployment Rate

Data shows that the open unemployment rate has changed in general but not significantly. The increase in tourism does not massively open up job opportunities, because Toraja tourism is a natural and cultural tourism so that large-scale development does not occur. Open job opportunities are in the MSME sector where in tourist areas the surrounding community will sell, both food and also typical Toraja souvenirs.

### 3.2.3 Supporting Local Entrepreneurship and Equitable Trade

Sustainable tourism directly and indirectly related to the economic performance of tourism small businesses [6] Tourism development has an impact on the growth of small businesses around business locations. In North Toraja itself can be seen from several tourist sites such as Jesus Buntu Burake, Londa, Kete Kesu, and Lolai, which offer different tours but, in each location there are MSMEs. Many businesses around tourist attractions offer local products such as weaving, handicrafts and selling food. In addition to goods, service offerings are also growing along with the increasing number of tourists who visit these places. The most widely offered services are services to guide tourists. From the results of participatory observations made by researchers, Cultural Tourism Guide services are managed by traditional by the community around the tourist attractions. The determination of the Cultural Tour Guide and the amount of fee requested is not regulated, tourists voluntarily give as a form of gratitude. However, to enter the tourist attraction, there is already a levy requested, this shows that tourism in Toraja has received attention by the government.

### 3.3 Wellbeing and Social Impact

#### 3.3.1 Community Support

One form of support to the community initiated by the government is through the implementation of training in order to increase the capacity of indigenous peoples, it is hoped that with this training, the quality of tourism services will be better. During 2022, there are at least seven types of training by the North Toraja Tourism Office. The type of training is determined based on the request of indigenous peoples who are then accommodated. In addition to this training, monitoring after training is also.

Implemented, as one of the evaluation results for training next year. The following is a table of training until October 2022.

**Table 1.** Training

Training Name	Number of Participants	Schedule
Digitization Training - Photography	40 Person	June 2022
Cultural Tourism Guide Training (Cultural Heritage - Museum)	40 Person	June 2022
Tourism Village Management Training	40 Person	July 2022
Training on Environmental Hygiene, Sanitation and Waste Management in Tourism Destinations	40 Person	September 2022
Training on Improving Innovation and Hygiene of Culinary Dishes	40 Person	September 2022
Safety Security Training at Tourist Attractions	40 Person	Oktober2022
Outbound artificial tour guide training	40 Person	Oktober2022

Source: North Toraja Tourism Office

#### 3.3.2 Prevention Exploitation and Discrimination

AMAN, or Alliance of Indigenous Peoples of the Archipelago be an independent community organization that has a vision of realizing a just and prosperous life for all Indigenous Peoples in Indonesia. One of the assistance carried out by AMAN is through empowering indigenous peoples so that they understand their position and existence is important.

Currently, there are 649 indigenous communities registered by AMAN Sulawesi, with 304,257 households, 537,467 men, and 513,024 women. While in the South Sulawesi region, especially the Toraya region (Indonesian: Toraja) there are at least seven indigenous communities that recorded, namely Balepe', Balla, Balusu, Banga, Bau, Bittuang, Buntao [7]. However, according to one of AMAN's activists, this number is far less than the existing number. This is due to the difficulty of collecting data on indigenous peoples spread across various regions of South Sulawesi in particular, and Indonesia in general (interview results, April 11, 2023)

If you look at the classification by AMAN, the Toraja indigenous people fall into the second classification, namely communities that still hold indigenous values but are open to the outside world, and produce commercial patterns to survive. The existence of contact with the outside world of the community characterizes this second type of indigenous people. Furthermore, if you look at the classification of the Ministry of Social Affairs, the Toraja People are included in the Remote Indigenous Communities (KAT) category III who have had contact/interaction with other residents outside the community, in larger groups, and are familiar with simple technology obtained from outside their community [8].

Based on the Regional Management of AMAN South Sulawesi, one of the continuous agendas carried out is the empowerment of indigenous peoples so as to achieve economic independence. The empowerment process is defined as increased control over the intended subject. Empowerment as a long process increases the capacity of both individuals and groups. Empowerment is multidimensional because it requires collaboration and resources between the individuals involved in it. To ensure empowerment can be successful, it is necessary to understand the complex social issues, political and economic forces inherent in people or communities [9].

In this case, empowerment accompanied by AMAN focuses on economic empowerment, the hope is that indigenous peoples will be able to improve their economic quality. The results of the speaker's narration showed that the empowerment process was successfully carried out, but when the mentoring was completed, the community would return to its original state. This shows that the entire empowerment process is carried out, but the big goal of empowerment itself, namely the independence of indigenous peoples has not been achieved if the assistance is stopped.

### **3.3.3 Access for All**

Questioning the access of indigenous peoples, of course, can be seen from the representation of indigenous peoples in the Toraja People's Representative Council. Data shows that all DPR representatives are indigenous peoples. The results of an interview with one of the members of commission X of the Toraja DPR stated that, there is no DPR representative who is not part of the indigenous people. A person who can be elected to the DPR is someone who has a 'place' in the indigenous community, although not always the traditional leader, but someone who has influence in the life of the indigenous people. If he is not an 'important person' in the indigenous community, he will certainly not be elected as a member of the DPR. (Interview results, April 12, 2023) From this it can be seen how the strength of indigenous peoples in the Torajan government. The aspirations of indigenous peoples are easily included in the government's agenda due to the high number of representation.

## **4 Conclusion**

The results showed that the existence of cultural tourism in Toraja did not have a significant impact on social conditions economics. This can be seen from the various data presented such as local original income and the number of open unemployment that exists. This is because there has

not been much intervention by the government in managing cultural tourism in Toraja. The government's reluctance to intervene can be explained because indigenous peoples who are the main key actors of cultural tourism do not want to massively improve or change the way of cultural tourism in Toraja. Although the number of indigenous people in the government is massive, it does not mean that the policy focuses on existing cultural tourism.

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