



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

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## Abstract

This study discusses foreign tourists' perceptions of Toraja which is a cultural tourism site in South Sulawesi, Indonesia. Every year, tourists visit Toraja to participate in their yearly rituals of death take time to visit the graves inside the mountain cliffs (in caves) as they feel the rich cultural heritage and have a view of the 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 foreign tourists before their visit creates curiosity and willingness to obtain experiences in Toraja ethnic culture. Foreign tourists get to experience Toraja's rich cultural heritage. According to them, Toraja is one of the most unique, special and outstanding tourism centers in the world. The uniqueness of Toraja culture creates greater curiosity among tourists so that they want to have a cultural experience by conducting a tour to Toraja and through 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 such as graves, however, cause some boredom. Some tourists frowned upon the mismanagement of some tourist centers such as the natural agrotourism center which is known to produce the ingredients used in Toraja products and they suggested ways to manage these areas more effectively.

**Keywords:** Toraja, cultural site, funeral ceremony, tourist's perception, stone grave, Indonesia.

## Introduction

In various countries, cultural distinctiveness represents not only national identity but also tourism identity. Previous studies have shown 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 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." According to Gumede (2019), cultural heritage has become a specific destination and aims to promote a regional and country. 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 the cultural heritage of Toraja in Indonesia. We will also have a look at some of the negative things that affect tourist choices and behavior in deciding to visit Toraja (Remoaldo et al., 2014).

Distinct cultural characteristics of an ethnic group in a country become that country's tourism identity. The culture invariably creates curiosity and attracts foreign tourists to have a tour in that country. Wood (1984) states that "cultural tourism should be defined by 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 different 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. They also want to enjoy the natural beauty and agricultural products produced by a unique ethnic grouping.

Research on cultural tourism has been carried out from various perspectives. Cetina and Bilgihan (2015) assert that foreign tourists visit cultural tourism centers to gain a lot of new experience. It emphasizes how tourists gain renewed 'life' in a foreign land when they 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 (1986) 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" (Wood, 1986). In research which was conducted by Moscardo and Pearce (1999) on ethnic groups as the destination of cultural tourism and emotional relationship with foreign tourists, the focused was on ethnic tourism using Aboriginal tribes in Australia as a case study. The result of the study showed that tourists may be balancing a desire for contact with such hosts against a concern over feeling uncomfortable when making choices in their ethnic tourism products

Ethnic tourism is an interesting research area to study. The unique culture of an ethnic group creates curiosity in tourists who crave to have a cultural experience which different from their own. This happens to be one of the sole reasons why these foreigners pick Southeast Asia as their tourist destination and countries such as Indonesia as one of the countries in the Southeastern part of Asia with an ethnic number of 250 groups (Dokhi, 2016). This ethnic number consists of cultural, ethnic, religious and linguistic diversity (Indonesia Investments, 2018). With its vast amount of cultural diversity spread throughout the region, this makes Indonesia one of the main tourist destinations in the world. Ethnicity and various cultural manifestations in Indonesia such as those in tourist destinations, affect the 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. Around 10 million foreign tourists visited the archipelago in 2016 and approximately 260 million domestic tourists are traveling in the country. Indonesia tourism has a significant impact on 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 the tourism sector will generate 15% of total GDP, create 13 million jobs, and contribute Rp 275 trillion of earning (Oktadiana, Hera & Pearce, 2017).

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This paper will discuss Toraja ethnicity as cultural tourism, identity and part of the 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 important given that there are numerous 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 (Hasyim, 2014).

## **Cultural Tourism**

Culture and tourism have mutually beneficial relationships and can strengthen the attractiveness and competitiveness of regions and countries. Culture is an essential element of tourism as it creates tourism products available in the global market. At the same time, tourism provides a vital component to enhance culture and create cultural heritage, cultural production, and creativity. Building strong relationships between these aspects will make destinations more attractive and competitive to be visited, worked on and invested in (OECD, 2009). Therefore, cultural tourism is a type of tourism that utilizes artistic potential as an object of attraction because culture is a significant asset for tourism.

Cultural definitions are related to understanding the feelings of a nation which includes knowledge, beliefs, languages, 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 (1984), "ethnic tourism involves the treatment of the local culture itself as a commodity sui generis". Ethnic culture as a tourist attraction can be in the form of cultural attractions, ritual ceremonies, and material culture (traditional houses, grave structures, etc.). Social 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 in going and having 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 essential destination drawcard for domestic and foreign tourists (Bruner, 2005).

### **Data and method of data collection**

Cultural tourism is a relevant tourism product for Toraja given the immense potential of culture found in Indonesia and it is also one of the unique cultures in the world (Bayno & Dev, 2016: 6). The uniqueness of Toraja culture has become 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 again rose to 73.68% (62,324 people). The foreign tourists are dominated by European people who visit the area ([palopopos.fajar.co.id](http://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 were selected for the study included *Lemo* (stone graves), *Kete-kesu* (old graves and traditional house villages), and *Londa* (natural tombs in caves). Also, the area where the cultural attraction of the rituals of death (Rambusolo) is, is considered to be a new and unique area for foreign tourists. Information about the field of cultural attraction of the ceremony 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 research work included foreign tourists visiting Toraja. Statistical data showed that they were 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. Because a good number of these tourists came from France, questionnaires were made available in both the French and English languages.

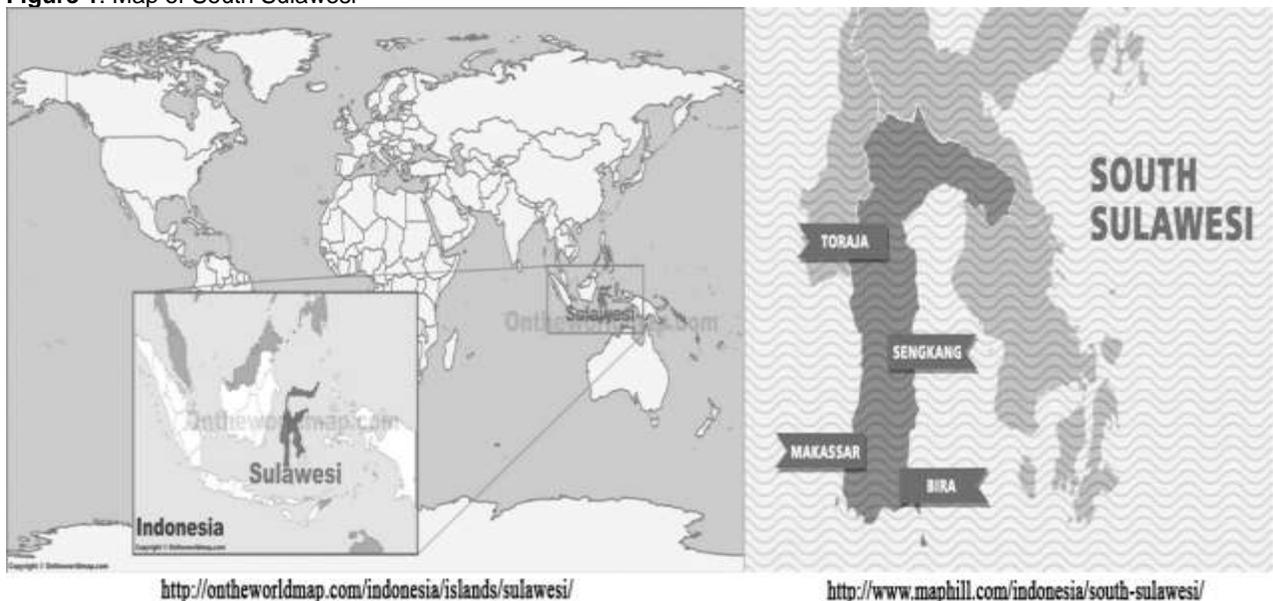
Data collection for this study was carried out through surveys, informal interviews and observations. The survey was conducted to verify the validity and clarity of the questionnaire's questions. Informal interviews were conducted with foreign tourists at tourist sites after their agreement to participate. A structured questionnaire was developed including multiple-item scale constructs of levels of leisure, and the survey was pre-tested before launching it, by requesting the help of five past visitors to ensure that the questions were understood by the respondents (Loureiro & Ferreira, 2018: 5). Participants were asked to respond to a five point Likert scale of agreement (1-completely disagree, 5-completely agree). Questionnaires were distributed to foreign tourists after visiting the object and all ethical issues were considered. A total of 250 foreign visitors were surveyed and 100 respondents answered the inquiries thoroughly. The respondents were anonymous and were not in any way incentivized. The first poll was written in French (most foreign tourists were French), it was then translated to English for tourists who were not from a French language background.

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 visiting. It focused on the quality of cultural tourist attractions that become the character and charm of objects.

## Toraja and culture

The word *Toraja* comes from the Bugis language (one of the ethnic groups in South Sulawesi Indonesia) and *riaja*, 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 essential social events attended by hundreds of people and lasting for several days. Torajans are a 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 approximately 500,000 of them living in Tana Toraja Regency, North Toraja Regency, and Mamasa Regency. Torajans are predominately farmers and the primary 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* 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 embrace other positive 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 natural areas, such as mountains, rivers, forests and others. Besides, Puang Mattua 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 offering offerings and sacrifices in the way of pigs and buffalo (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* which 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 a 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 *Rambusolo*, 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 must 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). 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 the 1970s.

**Figure 2.** Buffalo offerings at the Rambu Solo ceremony.

Source: <https://tofiekzierart.deviantart.com/art/Pawang-Tedong-Bonga-280625001>



**Figure 3.** Grave on a rock cliff with tau-tau made of wood as a representation of the body.  
Source: <http://www.klikhotel.com/blog/tana-toraja-pesta-kematian-dan-wisata-kubur-batu>



**Figure 4.** Toraja traditional house, "Tongkonan"  
Source: <http://www.torajaparadise.com/2014/11/orang-toraja-dan-makna-tongkonan.html>



## 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 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 the respondents had visited twice before because they felt 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 possessed a bachelor degree with about 70% of the respondents residing in other European countries. From the percentage of 70%, most of the tourists were from France.

### **Tourist perception**

The quality of a tourist attraction is one of the determinants attracting foreign tourists. It has a dependency on cultural attractions, facilities, infrastructure, transportation, and services. It determines whether an object is worth visiting or not. A tourist requires infrastructure and transportation to visit destinations. Besides, the availability of facilities is essential 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. The definition of perception with 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 the real thing or tourist attraction represented by either a poster, brochure, or a direct in reality. The senses capture it then through the process of perception (interpretation) and it represents something else (particular 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 physical in the form of representation (picture, poster, etc.) is called a 'signifier'. Something that represents something else whether material or conceptual is termed as 'signified'.

In conclusion, a reality in human life is seen as a sign or representation that represents something else (a precise meaning) that exists in one's social 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 understanding 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 out 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 inter alia, the attractive tourist 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 on the internet, and that happens to be the source from which most tourists tend to get their information about this beautiful place before visiting. However, the decision to 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 believe that Toraja is a unique and beautiful tourism center and that happens to be one of the motivating factors that drive 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 its views of rice fields, seaside areas, wooden fishing boats, Pinisi boats, ponds, Bugis traditional houses, and teak tree forests which are encountered along the way. Based on the survey results, the Toraja Tour program chosen and purchased by foreign tourists is usually a four-day tour program which is a return two-day trip to return to the point of departure and a two-day tour in Toraja itself. The tourist attractions they visited were the three Toraja tourism centers previously mentioned. After they visited on the last day of the trip, their perception of the three types of Toraja tourism products was determined to be as follows in table 1.



**Table 1.** Tourist Perception Questionnaire

No.	Elements of tourist destinations	I completely disagree			I completely agree	
		1	2	3	4	5
1.	I know tourism in Toraja well for I have made direct visits to the region.			3	10	27
2.	I found the uniqueness and amazement of Toraja culture, like the traditional cemetery.				10	90
3.	I encountered the uniqueness and amazement in Torajan traditional houses, in the so called Tongkonan "ouner'ai trouvé uniquement et incroyable de typique de la maison de Toraja – 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.	I was disappointed in the fact that the objects we visited today are precisely the same as the day before, it is always the cemetery and traditional Tongkonan houses.			1	8	91
6.	I expect that there would be agrotourism in Toraja someday, such as natural tourism (view of coffee plantations, clove trees, cacao fields), and mainly the cultivation of coffee.			3	7	90
7.	I hope I can enjoy daily activities of the farmers in the ricefield, coffee plantation or clove trees in the countryside.			1	10	89
8.	I expect to watch the traditional coffee processing activity carried out by the farmers.				7	93
9.	I want the taste the arabica or robusta coffee produced by the traditional farmers.			8	6	86
10.	I want to be able to inhale the Toraja mountain air.				11	89
11.	I want to visit and enjoy the rice fields and the other landscapes.				8	92
12.	I want to visit and enjoy the coffee plantation views.				9	91
13.	I want to taste traditional Toraja culinary products (beverages and food)		5	1	15	79
14.	I want to tell friends, colleagues, and families about the natural beauty of Toraja.				10	90
15.	If I have again have spare time and the means, I want to visit Toraja again.		82	11	4	3

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 the death ceremony. As many as 87% of tourists received good information about tourist attractions centers that they would visit. They obtained data from the internet, from people who had already visited Toraja, and from the various media and travel agencies.

The information creates and builds foreign tourists' opinions about the place and it's unique Toraja culture, and the tourists have motivated that Toraja ethnicity with its unique cultural characteristics is special. There were also expressions by tourists about their perception of the Toraja ethnic group after paying a visit as per the table below.



**Table 2.** Foreign tourist perception of cultural attractions at Toraja

Foreign touriste perception of cultural attraction Toraja
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 think that they find the uniqueness and unique characteristic in Toraja culture such as rituals of death, graves placed on cliffs of mountains or in caves, and the Tongkonan traditional houses, quite exciting.

**Table 3.** Foreign Tourists perception of Cultural Toraja Destinanton

Foreign tourists Perception of Toraja culture
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 ceremonies and caves
The cliff graves with effigies at their exterior 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 the place, 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) often tend to result in boredom. The 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, the Toraja coffee plant was discovered in the 17th 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, B H 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 unique product for both local and foreign traders (mainly the 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. Besides, the tour programs offered only focus on Toraja graves, Tongkonan traditional houses, and the 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, and then 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 excellent tourist attractions 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 another type of 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 nature tourism and agrotourism. Thus, Toraja tour packages offered 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.

## Conclusion

Culture and tourism have always been inextricably linked. Cultural sights, attractions, and events provide an essential motivation for foreign tourists (Richards, 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 offering 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 foreign tourists. Because of Toraja culture, tourists can experience an emotional connection with the local Toraja ethnic community.

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