

# Preservation of the Tallulolona Philosophy for Managing Sustainable Tourism in Toraja

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## Abstract

*Tourism is one of the country's foreign exchange producing sectors. In 2017 Indonesia's tourism sector ranked second after palm oil. The tourism sector is a significant opportunity for many developing countries. Specifically, in Indonesia, this growth has not been in line with the involvement of the community in managing tourism destinations. Management of tourism destinations has not synergised with each other. The development policy does not look at the tourism sector as one of the leading areas in the region. The development of tourism supporting facilities and infrastructure are misdirecting, so the tourism facilities that are building because they are not following the interests and needs of tourists. On the other hand, most Indonesian people do not seem to understand tourism fundamentally, especially the concept of sustainable tourism. Sustainable tourism always cares about the development of environmentally friendly tourism.*

*Toraja is one of the destinations in Indonesia with its various uniqueness. Toraja has a unique culture that is packaged in the philosophy of Tallulolona. Tallulolona is a guide for the Toraja people to live in harmony with nature and with fellow humans and animals. The relationship between these three components is lifted and maintained in the fabric of human life. This harmonious relationship is created because it bases on the belief that the three are siblings (sangserekan). Thus every lolo must protect the lives of his siblings. The Toraja people believe Tallulolona as an aspect that must be maintained and preserved for sustainable Toraja tourism destinations. On the other hand, the condition of Toraja tourism when viewed from now seems to disappear because community involvement in protecting the environment has diminished. Public awareness of sustainable tourism does not exist.*

*The purpose of this study is to determine a strategy to preserve the philosophy of Tallulolona for sustainable tourism in the Toraja destination and to apply this strategy to the Toraja community. This type of research combines quantitative-qualitative research methods. As for the results obtained in this writing, the philosophy of Tallulolona is not understood by the younger generation; less implemented in daily life; poorly publicised (socialised), and the function of Tallulolona underwent a shift.*

*Keywords: Sustainable Tourism, Tallulolona Philosophy, Cultural Preservation, Toraja*

## 1. INTRODUCTION

Indonesian tourism is a part of world tourism. That makes Indonesia's tourism as one of the country's significant foreign exchange earning sectors. In 2017 Indonesia's tourism sector ranked second, after palm oil. The tourism sector is a significant opportunity for many developing countries. Specifically, in Indonesia, this growth has not been in line with the involvement of the community in managing tourism destinations. Therefore, the tourism sector needs to be organised and managed sustainably. With sustainable management, the tourism sector will continue to be superior, especially for the country's foreign exchange.

Management of tourism destinations has not been synergised with each other. Development policy is not enough to look at the tourism sector as one of the leading areas in the region. The development of tourism supporting facilities and infrastructure is sometimes misdirected, so the tourism facilities that are built are not used because they are not following the interests and needs of tourists. On the other hand, most Indonesian people do not seem to understand tourism in a fundamental way, especially the concept of sustainable tourism. Sustainable tourism always cares about the development of environmentally friendly tourism. Ministerial Regulation No. 14 of 2016 concerning guidelines for sustainable tourism destinations still considers three main aspects, namely environmental, social, and economic issues, in principle 3P (people, planet, prosperity). The Travel and Tourism Competitiveness Index (TTC) and the World Economic Forum (WEF) ranked Indonesia's sustainable tourism ranked 42 in 2017. Indonesia targets to rank 2019 in the world in 2019.

Currently, based on the assessment of Indonesia's environmental sustainability pillars, it still ranks 131 out of 136 countries. Sustainable tourism is not only an Indonesian issue, but a global problem, so Indonesia is very concerned about environmentally friendly tourism. As a tangible form of environmental awareness in Indonesia, the Indonesian Ministry of Tourism created an Indonesia Sustainable Tourism Award (ISTA) event. The principle of ISTA is 3P (People, Planet, Prosperity) which means community empowerment, nature preservation, and welfare improvement.

Ministerial Regulation No. 14 of 2016, intended to turn Indonesia into a sustainable tourism destination must involve all parties, including tourists visiting the destination. Tourists are expected not just to visit the destination but also included in protecting the environment and destination culture. That means that there must be a driving force for the realisation of Indonesia as a world sustainable tourism destination. Energising to realise that expected of young people who care about the environment and culture of the destination

Toraja is one of the destinations in Indonesia with its various uniqueness. Toraja has a unique culture that is packed in the philosophy of *Tallulolona*. *Tallulolona* is a guideline for the Toraja people to live in harmony with nature, with fellow humans, and animals. That is in line with the three principles of ISTA, namely human, earth, and welfare improvement. The relationship between these three components is lifted and maintained in the fabric of people's lives. This harmonious relationship is created because based on the belief that the three are siblings (*sangserekan*). Thus each lolo (shoots) must maintain the life of his brother. The Toraja people believe *Tallulolona* as an aspect that must be maintained and preserved for a sustainable Toraja tourism destination. On the other hand, the current condition of Toraja tourism seems to be lost because the community involvement in protecting the environment has diminished. The awareness of the Toraja people about sustainable tourism does not exist, because it does not maintain the harmony of the environment (Dina Gasong, 2013 and 2016).

But the younger generation, millennial generation no longer understands and understands the philosophy of *Tallulolona*. They are immersed in the current of globalization, so that understanding of ancestral culture is no longer recognised. They were considered a story that is outdated and no longer needs to be used or dug up. Therefore, it is essential to enlighten the Toraja young generation to understand their own culture. In general, young Torajans are less concerned with the cultural heritage of their ancestors, especially in the philosophy of *Tallulolona*. For this reason, it is necessary to hold socialization about how important it is to preserve the values of the philosophy of *Tallulolona* in the Toraja community so that this culture does not become extinct. In defending the existing literature, the Toraja people must have unique strategies in preserving culture, for example by empowering the community, primarily indigenous peoples in 32 indigenous territories in Toraja, to jointly maintain the lifestyle in Toraja so that it becomes the world's leading tourism.

The purpose of this study is to explore the appeal of *Tallulolona* for sustainable tourism in Toraja destinations. The second is to implement the request of *Tallulolona* in the daily life of the Toraja people. By knowing the appeal of the philosophy of *Tallulolona*, the Toraja people can maintain it, so that can achieve sustainable tourism. Thus, Toraja's local own revenue (PAD) increased. It also fulfils the ISTA Principle, namely 3P (People, Planet, Prosperity), community empowerment, nature preservation, and Toraja people's welfare improvement. This type of research combines quantitative-qualitative research methods. The integration of these two research methods is because, tourist data is in the form of numbers, while qualitative is because it takes data from the community in the way of words and sentences that must be interpreted. Besides, it must also use an Ethnographic approach to evaluate tourism programs in Toraja. The active role of the Tourism Office as a Government Institution has elaborated local knowledge, provided information and services to achieve an optimal increase in tourist visits, as well as to empower and assist the community in the field of tourism as a whole in Toraja.

The research steps by following (1) in-depth study of the concept of the philosophy of *Tallulolona* which is considered as a preliminary study; (2) after that a discussion involving Torajan culture from all customary territories totalling 32 indigenous territories. From the results of discussions (FGD) with cultural figures, it prepares a prototype. (3) Subsequently making an interview guide for several cultural values (*Tominaa*). (4) carry out supplementary data collection by visiting tourist objects that are often visited by tourists. It carries out data analysis ethnographically, namely the interpretation of the data obtained in the form of sentences.

The study would also carry out using the Strengths, Weaknesses, Opportunities and Threats (SWOT) method (Kristian, 2019).

## 2.LITERATURE REVIEW

### *Governance of Tourism Destinations in Indonesia*

#### a. Tourism Development in Indonesia

The development of Tourism in Indonesia is currently experiencing progress and very rapid growth. At first, only a few regions in Indonesia had tourist destinations, such as Bali, Yogyakarta, Jakarta and North Sumatra. But now almost all areas in Indonesia have tourist destinations, both natural and cultural tourism (D. Erlis Waimbo, 2012). The Ministry of Tourism has carried out many activities to manage new goals. One of the organisations formed by the Ministry to manage tourism destinations is the Destination Management Organization (DMO). According to Eddy (2020), by studying of shared service implementation can develop a successful in management system for the tourist destination. It is because the development of tourism in Indonesia could see from the increasing number of tourist arrivals and various tourist destinations in Indonesia, both by foreign tourists and domestic tourists. It all about who indirectly made a substantial contribution to increasing the country's opinion from the service sector, such as aviation, shipping, hospitality, restaurants, shops.

Increasing the number of tourist visits to Indonesia also helped move and generate businesses in other sectors, including small industries, crafts and culinary at the household scale (Alastair M. Morisson, 2017). The number of tourist destinations scattered throughout Indonesia helped create and open jobs for local, national, and foreign workers in tourist destinations. Other factors to support and significantly affect the increase in the number of tourist visits are the increasing number of shipping lines and flights to various regions in Indonesia. It is also increasing access roads to tourist destinations, making it easier for tourists to reach tourist destinations.

**Table 1. Overseas tourists visit Indonesia 2009-2016**

Year	Amount (million)
2009	6.323.730
2010	7.022.944
2011	7.649.731
2012	8.044.462
2013	8.802.129
2014	9.435.411
2015	10.406.759
2016	12.023.971

Source From Badan Pusat Statistik Tana Toraja

Effective destination management, not yet optimal management of existing destinations does not accompany increasing tourist visits to Indonesia. That is due to synchronisation and coordination between related institutions/agencies are still weak. Government institutions/agencies (Central and Regional), private sector and associations/organisations are still operating individually. Existing programs are partial. Community participation in tourism destinations is still lacking. The community is still used as a complement (object) of tourist attraction, not as a tourism agent (subject) (D. Erlis Waimbo, 2012).

The lack of optimal governance is also due to inadequate packaging of tourism products, limited application and utilisation of tourism information centres. And also, It can be poor quality of human resources and public services in the field of tourism. Promotional media used are still limited, and regulations are not yet synchronous. In each region can increase investment and foster tourism industries at the local level. Besides, regional dependence on program planning, particularly in terms of budgeting to the central government, is still very high, so that with the existing budget constraints, sustainable tourism governance is still weak. Some regions are fast developing tourist attraction objects in their area, but some are slow due to budget constraints from the centre.

After understanding that the tourism sector is a leading sector to increase state revenue, the government produces various regulations and policies as a support, so that the tourism sector can become an important

sector in driving the nation's economic wheels. It knows that the ultimate goal of the management of the tourism industry is to increase the value of the country's opinion, both from the number of visits, length of stay, and expenditure of tourists who enter Indonesia.

#### b. The Foundation of Tourism Law in Indonesia

Tourism in Indonesia is regulated in Law Number 10 of 2009 concerning tourism article 1 paragraph 3, which means tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, entrepreneurs, government, and regional governments; while tourism referred to in article 1 paragraph, 4 is all activities related to tourism and are multidimensional and multidisciplinary in nature, which emerges as a manifestation of the needs of each person, and the state and interaction between tourists and the local community, fellow tourists, the government, regional government and entrepreneurs. In addition, there are still a number of regulations related to tourism including (1) Law number 1 of 2004 concerning the State Treasury; (2) Law number 32 of 2004 concerning Regional Government; (3) Law Number 25 of 2007 concerning Investment; (4) Law Number 26 of 2007 concerning spatial planning; (5) Government Regulation number 26 of 2008 concerning National Spatial Planning; (6) Presidential Regulation of the Republic of Indonesia number 64 of 2014 concerning Strategic Coordination across the Sectors of Tourism Administration; and (7) Regulation of the Minister of Tourism number 14 year 16 concerning guidelines for Sustainable Tourism (Dhanang Respati Puguh, 2017). Tourism Destination Management Organisations in Indonesia include: (1) Ministry of Tourism, (2) Regional Tourism Office, (3) Indonesian Tourism Promotion Board, (4) Tourism Governance Forum, (5) Tourism Authority Board, (6) Destination Management Organization (DMO)

#### c. Tourism Program in Indonesia

Tourism development programs in Indonesia currently still tend to be top-down, although the program model developed by the central government aims to stimulate the region for better governance. The pattern of implementation is generally still a project, so it does not provide certainty of the sustainability of the program. Besides, the tourism program governance model that is implemented is not closer to the core of tourism itself. The management and development of tourism are often identified with physical development alone, whereas human resources (HR) are not touched at all. The main dimensions of tourism there are four, namely, tourist attraction, facilities, transportation, and friendliness (Eiren Lestari Hutagaol, 2013).

#### ***Sustainable Tourism***

The principle of sustainability is realised by applying the principles (1) economically feasible, (2) environmentally viable, (3) socially acceptable, and (4) technologically appropriate. By referring to the principle of sustainable tourism, it hopes that more effective management of tourism destinations will be achieved (Eddy, 2020). Also, ensuring sustainable growth by combining profits and economic development in general, while maintaining the identity and improving the quality of life of the people. For the event of a sustainable tourism sector, it is expected to continue to support sustainability, the preservation of ecosystems, the environment, and while maintaining the socio-cultural conditions of the local community (local community). Sustainable tourism development must be able to manage and develop the overall environmental quality of the tourist destination and cultural heritage. In addition, it guarantees the benefits of tourism activities and economic distribution to the broader community (Eiren Lestari Hutagaol, 2013).

Tourism development must be based on sustainability criteria which means that progress can be supported ecologically in the long run while being economically feasible, ethically equitable to the community, (Sustainable Tourism Charter). The principles of tourism are based on three aspects: (1) Economy, namely: (a) increasing visitor spending, (b) increasing business profits, (c) increasing employment opportunities, (D) spreading benefits across destinations. (2) social, namely (a) preserving cultural heritage, (b) improving various services and infrastructure, (c) improving quality of life, (d) involving the local community. (3) Environment, namely: (a) protecting natural assets, (b) managing usage and impact, (c) informing and educating tourists and local communities, building partnerships. The results of research conducted by Isye Susana Nurhasanah, suggest that the more effective cooperation between governments and local commodities both entrepreneurs and the community, the more opportunities will be for sustainable tourism (Eiren Lestari Hutagaol, 2013).

### ***Cultural Conservation Strategy***

Living beings, namely humans, animals and plants, are living creatures created by God on the same planet, earth. They live side by side and are interdependent. Humans and animals need plants, humans and plants need animals, so animals and humans also really need humans. Therefore, the three of them are interdependent. In coexistence, the three creatures are in one place called the environment. The environment contains not only living things, but also God's creation in the form of inanimate objects. It is also undeniable that living things also need a lot of inanimate objects to maintain their survival. There are a lot of God's creations in the form of non-living things that are required by living things. Examples are air, sunlight, water, soil, wind, etc. All of these are side by side and complement each other and are in the environment.

The environment is a combination of physical conditions that include the state of natural resources (land, water, sunlight, minerals) as well as the flora and fauna that grow above the ground, as well as in the ocean with institutions that are human creations. Institutions created by humans are called cultures that need to be preserved. Cultural preservation, in general, can be interpreted as an effort or activity to care for, protect and develop objects of conservation that have value to be preserved. The way to preserve culture is to participate if there are activities in the context of cultural preservation. Because by preserving local customs, it is beneficial to enrich national culture so that our cultural diversity is increasingly unique and increasingly colourful. With the conservation of the local culture of each region will attract more foreign tourists because they are interested in learning while enjoying as studies, sociology, arts, and regional culture. Cultural arts are human creative products, so they can add to the list of references to develop new techniques and lifestyles that are more unique and creative (Isya Susana Nurhasanah, 2017).

Lots of young people who are less concerned with the cultural heritage of Indonesia's ancestors. For this reason, it is necessary to hold socialisation about how important it is to preserve cultural values in a society so that our culture is not extinct. In maintaining the existing literature, the community must have specific strategies in preserving a culture that is by empowering the community, primarily indigenous peoples throughout Indonesia to preserve the culture in our beloved country jointly. Approaches that can be taken to protect Indonesian culture are: Cultural values of each region in Indonesia should be seen as a glue of the nation, Introduction of historical and cultural heritage, the importance of the existence of a public museum, the empowerment of indigenous peoples. Putu Merina Rahayu (2016), stated the steps taken in researching for the preservation of dance culture were carried out four steps as follows: determining the scope of research consisting of research locations, research objects and research subjects, conducting data collection techniques composed of two points namely primary data and secondary data, determine the variables carried out through two factors, namely internal factors (strength and weakness), and external factors (opportunities and threats), and the last step is to analyse data with qualitative methods with SWOT analysis.

According to Jum'addi Effendi (2018) state forward two strategies that can be done to preserve cultural values, namely (1) fostering common values through socialisation, training, encouraging, development of customary law life in each area of Aceh; and (2) Aceh's Customs and Customs must able to adapt and balance with the times. The strategies put forward by Agus Budi Wibowo (2014) in preserving cultural sites are (1) empowering the community, (2) authorising the Government apparatus. P. Sularso's research, suggests that the values of local wisdom can be preserved through learning from teacher to student. Efforts are made to maintain the art of Terebang Gede carried out by modifying and packaging it by adjusting to the development of the times and the tastes of the supporting community by not ignoring the fundamental cultural values of the art. If there is a desire to present the culture of Semarang in the national cultural constellation, of course, the City Government and the people of Semarang need to do a cultural politics in the form of strategic steps to preserve and develop Semarangan culture. Making cultural policies and implementing them consistently and sustainably do that

### ***Tana Toraja***

Tana Toraja (currently blooming into two districts) is in the province of South Sulawesi which is approximately 328 km north of Makassar, at an altitude of 300-2880 meters above sea level with temperatures of 16 ° C-28 ° C. Tana Toraja has a unique set of cultures in a fantastic view. Tana Toraja has a lot to offer tourists. The results of research by Devi Rosa Kausar and Myra P. Gunawan, suggest that maintain the tourism destination of Toraja, it is necessary to establish excellent communication with the government, local communities and tourists to commit to preserving nature. "The government, communities and the tourism industry should collectively define visitor codes of conduct, decide how cultural resources

can be used for tourism, and develop and promote the types of interpretations that convey Toraja's local wisdom. When these are achieved, not only will visitors' experiences improve, but more effective cultural heritage conservation will happen, and cultural values and identities will be strengthened."

The number of tourism visits to Indonesia in 2016 amounted to 12.023.971 visitor. This number of visits continues to be increased to reach 20 million tourists in 2019. Achieve target, and it is necessary to explore and develop the potential of a destination. There needs to be a systematic effort from each sector to collaborate on designing joint programs, as well as complementing one another's needs. Toraja is one of the tourism destinations in Indonesia must be able to develop its potential to be packaged as an attraction. Toraja has a unique cultural potential and needs to be developed into a tourist attraction that is *Tallulolona* culture. The purpose of this study is to raise and explore the artistic potential of Toraja *Tallulolona* as a tourist attraction. Thus, the *Tallulolona* culture can be preserved and socialised to the Toraja young generation.

Toraja as a tourism destination since the 1970s has also shown growth. Visitors from various countries in the world come to travel. Some visitors come to enjoy the beauty of nature; another part of these visitors come to research Toraja culture while enjoying the natural beauty of Toraja. Over time the Toraja culture began to keep pace with the times by leaving part of the Toraja people's way of life in harmony. The harmony of life *Tallulolona* (humans, animals and plants), has faded. Humans live greedy without taking into account the experience of Lolopatuwan (survival of livestock), Lolotananan (survival of plant life), which are sangserekan (brothers). Toraja tends to lose the diamond they have. Tourism in Toraja is not currently based on the philosophy of the Toraja people, *Tallulolona* (Dina Gasong, 2016).

In the philosophy of the Toraja people, *Tallulolona* (three spheres of life) are lolo tau, lolo tananan, and lolo patuwan. These three elements are interconnected in the survival of the Toraja community, meaning that the three survivors (lolo) need each other, supporting each other following their respective lolo functions. In other words, humans must protect nature and act in solidarity with life. Many of the original cultures of *Tallulolona* has been modified to follow the practicality and efficiency of the implementation of the rite, although it is unconsciously eliminating the attractiveness of tourists to visit Toraja. Dina Gasong (2016) research results, the function and role of Tongkonan as a staple of Toraja culture shifted. Sindo 'useless siambe' (adat holders) is no longer a place to ask questions when going to perform a rite. How to maintain cultural authenticity without being crushed by the flow of modernisation, This is a problem in maintaining sustainable Toraja tourism (Kristian, 2019).

#### a. Toraja Kinship System

Kinship in Toraja society is based on "sibarrung rival" (same source) and sangserekan (siblings). According to Stanislaus (2014) "In the text of the myth of the creation of the world consists of two parts, namely the journey of the gods and religious teachings in the sky (lalanna aluk aluk), and the journey of ancestors on earth (lalan exist'). The creation text constructs that both human ancestors and animal ancestors and plant ancestors, came from the same source (sibarrung rival), and they were siblings (sangserekan). But after coming down to earth, they carry out their functions differently. Based on Sauan Sibarrung (same source) and sangserekan (brothers), the Toraja culture is known as the philosophy of "*Tallulolona*". *Tallulolona* means the three shoots of life, namely the shoots of humans, the shoots of plants, and the tops of animals. Of these three things, Lolo Tau (human) is the holiest. Furthermore, when God (Puang Matua) created an even eight (to sanda karua) ancestor, namely the human grandmother (Datu Laukku '), the grandmother of the ipo or ipuh tree (Allo Tiranda), cotton grandmother (laungku'), grandmother rain (pong pirik-pirik), grandmother bird (Menturini), buffalo grandmother (Manturini), iron grandmother (riako), and rice grandmother (takkebuku). The remnants of His creation are poured into valleys which then grow as forests. The core teachings in this text, said traditional elders, are that humans must not be greedy and treat nature arbitrarily because they are brothers (Kristian, 2019)

In Toraja *Tallulolona* culture, if you want to build a house, which requires a wooden house frame in the forest, then before entering the forest (*pangngala' tamman*), a ceremony must be performed to ask permission from the ancestors concerned so as not to cause death. The management of these various cosmic elements governed by Aluk originates from religious teachings (*sukaran aluk*) which include ceremonies, prohibitions (*pemali*), general truths (prejudice), and events according to the plot (*salunna*). In the myth of the first human descent (*Pong Mula Tau*) in Rura (now in Enrekang sub-district) *Tangdilino* ordered Pong Bulu Kuse and Pong Sabannangna to enter the forest to cut down trees without performing ceremonies. All

the trees mentioned his name, which caused the death called *kada beko* in humans if they cut it down. Greed for nature is a sign of non-sibling relationships. In the text of the reproductive relations of the sons and daughters of *Muane*, kinship relations are seen in deadly words (*kada beko*), and words that bring life (*kada tuo*). If humans use trees in the forest without mediating rituals (*biang turns*), which are life ceremonies at the expense of chickens in the woods, it will be difficult for humans. Conversely, if you will use wood from the forest for human needs by performing a prickly ritual, the trees will provide sustenance.

Furthermore, the bilateral kinship system in the Toraja custom is based on the principle of the *rara* of the book (*sang*: one, *rara*: blood, book: bone equal one blood of one bone; there is a biological relationship) as a bond of brotherhood. The book trail of a person or a family begins with a couple who are the earliest to occupy or establish a *Tongkonan* (house). *Tongkonan* not only functions as a residence but also a source of life and a place to "die" when dead. Therefore, almost all human life cycles - born, married and died - are still carried out in *Tongkonan* by some Torajans. In the process of birth, a father is expected to accompany his wife and tasked with burying the placenta of the baby on the east side of the house, and should not be moved (Waterson 2006; 2009). The house (*banua Tongkonan*) is the symbol of a woman or wife on the south side, and *alang* (rice barn) on the north, symbolises her husband (*muanena*). One *banua*, *indo'na dakkaran kande sia dadian bati* '(mother of home or source of life or birth of children) (Waterson 1995; 2009). Rice barns (*Alang*) and houses (*Tongkonan*) represent men and women. *Tongkonan* symbol is female, uterine and contains a fetus (Hollan, 2012). The Toraja family lineage is sorted from great-grandfather and parent, from the line of women and men (De Jong, 2013), so that both accept inheritance rights equally. *Teknonimi* (nickname of father and mother taken from the child's name) Toraja comes from the name of the first child, without distinguishing between male or female.

In a ritual, the public can find out who the founder of *Tongkonan* is during a significant ritual or ceremony at the venue, who is from the mother's side (*indo sign*) and the father's sign (*ambe sign*). Even one of the founders of *Tongkonan Nonongan*, *Kesu* ', was a woman named *Manaek* because the house was built on her ancestral land (Waterson 1995). Giving a male name contains the words 'sun '(*allo*) or 'sky '(*langi*'). For example, *Ta'dung Allo* and *Kambuno Langi*'. Women are given the names *Datu Manurun* (daughter of the sky), *Datu Memento* (famous princess), and titles containing the word sea (lake), such as *Liku Tasik* (deepest place in the sea) (Nooy-Palm (1975), Veen, H. van der (1996)). *Aluk To Dolo's* theology is not much different from Christian hagiography in the context of women and power. A '*langi*' (sky) marriage marries with *tana* (earth) giving birth to *Tulakpadang* (Buffering the Earth), *Banggairante* (God of the Earth; vast land), and *Gauntikembong* (God of the Upper World). The youngest created a child from his ribs, namely *Usuk Sangbamban*, who married *Simbolong Manik*, then gave birth to *Puang Matua* or *Tau Kaubanan*. *Indo 'Ongon-ongon* is an important goddess in several areas. *Indo 'Pare'-pare* ' or *Indo 'Pare* is the Goddess of Rice. *Lokkon Loerara* or *Simbolong Manik* married *Usuk Sangbamban*. They performed the earliest cleansing ritual in Toraja history. And also, *Indo 'Belo Tumbang* lived on earth and became the first woman ordered by *Puang Matua* to heal *Banno Bulaan* (Nooy-Palm 1979).

#### b. The origins of the philosophy of *Tallulolona*

Initially, the ancestors of humans, animals, and siblings called to *sanda karua* as mentioned earlier came from the same place as *sibarrung* and *sangserekan*, so that eight sources (*Sanda karua*) were made from pure gold by 'the creator' (*puang matua*) ) somewhere. "Salt cured *limatas matasak* stone. *Ditampmi gums malia 'nane'* *Tangkarauan*. *Dipabendanmi saawan sibarrung lan tangangana langi* ', was distilled with flutes on two *lan masuanggana* to *paongan*. Directed by *rara'mi*, the moon is the main competitor for *sibarrung*. Amused *amboranmi nane* 'the first obstacle is distilled on two. *Dadimi* to *sanda karua lanmai*, *sibarrung* competition. *Takkomi* to *ganna 'number* is the flute *lanmai* on two. Dressed up in *bulaanmi* to *sanda karua dio salianna* or *sibarrung*. *Tokkomi* to *ganna 'number lanmai* distilled on two. Dressed up *bulaanmi* to *sanda karua dio salianna sib sibung* race in *bato-batanmi* to *ganna 'number dio biringna* distilled on two. *Kasalle dadinna* to *sanda karu, lobo 'garaganna* to *ganna' number*. (Indonesian translation Made of pots of stone filled with pure gold. Created the same source in the middle of the sky. Then poured pure gold into the same source. Born from the same source of perfect things, which amounted to (eight). *Dijejerlah* pure gold outside same source, grow them).

What's *nene'ta manna*, *Datu My side ma'rupa* knows. In the case of *Sanganna* to *Sanda Karua*. In *umpoganti pa'* replacement, to *ganna number*, it is sung by *Datu Laukku*, replaced by *Datu baine*, *nene'na* to *lino*. *Allo Tiranda*, *nene'na ipo* ', *Laungku*, *nene'na kapa*', *pong-pik nene'na uran*, *menturiri nene'na manuk*, laughing by

Manturini nene'na tedong, by riako, and nene'na bassi , sung by takkebuku nene'na bo'bo. (Indonesian translation, "But only Datu Laukku" is human. Each of them is given a name. Human ancestors named Datu Laukku 'aka Datu Baine. Ancestors can be named Allo Tiranda, grandmothers cotton ancestor named Laungku, rain ancestor named Pong Pirik-pirik, chicken ancestor named Menturiri, buffalo ancestor named Manturini, iron ancestor named Riako, rice ancestor named Takkebuku). Thus the ancestors of humans, animals and plants are brothers, so that humans should not be arbitrary towards plants and animals.

c. The philosophical meaning of *Tallulolona* in the life of the Toraja people

As stated earlier, following the *Tallulolona* Philosophy, the ancestors of humans, animals, and plants are siblings (sangserekan), so that humans should not arbitrarily treat their siblings. Thus, *Tallulolona* philosophy in the daily life of the Toraja community in the past became a guideline for conducting activities. The Toraja people genuinely believe that living in harmony with other living creatures must be maintained. Humans must live side by side with animals and plants in peace. Humans must continue to support the survival of plants, without destroying forests as a source of water. This is marked by performing a ritual when trying to use wood from the forest. In addition, humans must continue to maintain animals so that animals and livestock are cared for, not to disturb animal and livestock habitation, because animals or livestock are used to sustain human life. Thus, the meaning of *Tallulolona's* philosophy in the life of the Toraja people in the past was very sacred. Living in harmony in utilising the natural environment and animals. That is what attracts tourists visiting Toraja. Therefore, it needs to be preserved by all elements of society.

### 3. RESEARCH METHODOLOGY

The research method applied in this study is qualitative-quantitative. The integration of the two research methods is because tourist data is in the form of numbers, while qualitative. After all, it takes data from the community in the way of words and sentences that must be interpreted (Husnul Q, 2019). In addition, it is qualitative, with several ethnographic approaches to evaluating tourism programs in Toraja. The active role of the Tourism Office as a Government Institution has elaborated local knowledge, provided information and services to achieve an optimal increase in tourist visits, as well as to empower and assist the community in the field of tourism as a whole in Toraja. The study was conducted to explore the meaning of the philosophy of *Tallulolona*. So, that information is obtained to preserve the culture. Thus, Toraja still maintains a tourism destination (sustainable tourism). The research steps undertook as (1) in-depth study of the concept of the philosophy of *Tallulolona* which is considered as a preliminary study, (2) then carried out a discussion involving Toraja cultural figures from all indigenous territories, amounting to 32 indigenous lands. From the results of the discussion (FGD) with cultural figures, a prototype was prepared (3) compiling interview guides for several cultural values (tominaa). (4) supplementary data collection by visiting tourist objects that are often visited by tourists. Data analysis was carried out ethnographically, that is interpretation. It has also done using the SWOT method.

### 4. RESULTS AND DISCUSSION

In the Focus Group Discussion (FGD) conducted in February 2018 on campus one of UKI Toraja, which was attended by 30 people obtained the following data:

1. *Tallulolona* philosophy increases tourist visits to Toraja because this philosophy is not found in other cultures in Indonesia.
2. Maintain Tongkonan through maintaining harmony with the environment, even Tongkonan with the approval of large family groups can be used as a guesthouse (homestay).
3. The philosophy of *Tallulolona* must be a local content in the school curriculum at all levels, elementary and even to the tertiary level.
4. Tour guides must understand the philosophy of *Tallulolona*. This can be done with the cooperation of the local government in making regional regulations for the commitment to preserve the culture of *Tallulolona*.
5. Toraja traditions must be included in the school curriculum as local content.
6. Agro tourism strongly supports the culture of *Tallulolona*.
7. Toraja language as a product of *Tallulolona* must be taught to elementary school students.

8. Cultural values must be maintained. The community must be creative to support culture. Creating something that is liked by tourists, but does not conflict with the philosophy of *Tallulolona*.
9. Understand tourist desires, but still, have to maintain the culture, including introducing traditional dishes.
10. Train the younger generation to understand the vocabulary used for cultural activities, especially as a protocol (gora-tongkon gora).
11. Preserve culture by exploring local wisdom, for example in terms of different types of food perceptions from one place and another place such as Bo'bo lotong (black rice): for North Toraja is highly valued, but Bo'bo lotong for Tana Toraja for bombo (arwa). Ulu bai (Pig's head) for Tana Toraja for working (*tomamulle*).
12. Try to transcribe *Tallulolona* culture from spoken language to written language. Especially concerning Lolo Tau to improve the quality of Toraja tourism. Quality tourism education for the Toraja generation.
13. Tana' (strata) has shifted, enculturation has occurred. Train young generation of Toraja for the correct use of accessories such as using passapu, about using the right Toraja outfit. About the correct Toraja bridal attire, about cleanliness.
14. Continue to support Enchanting Sapta because it is very compatible with Toraja culture, especially *Tallulolona* that has been lost.
15. Make a beauty contest one of the motivations for tourism. Make a garden that grows unique Toraja plants in each district of at least one park. The current generation of Toraja youths do not understand about *Tallulolona*, because the implementation of *Tallulolona* culture is still lacking, even the community is less supportive, due to lack of socialisation, so that deviations often occur.

Based on information from the FGD, to preserve the culture of *Tallulolona* to support sustainable tourism in Toraja, activities have been carried out in collaboration with the Regional Government of Tana Toraja and North Toraja, among others:

1. The Regional Tourism Promotion Board has been formed with several activities that have become annual activities and will continue to be carried out, namely: (1) *Tomepare* (traditionally cutting rice) using anai-anai; (2) *Manta'da* '(draining water from rice fields to collect fish); (3) *Melendong* (catch eels); (4) Traditional cuisine (culinary tourism); and (5) Producing documentaries about the daily life of the Toraja people
2. A textbook has been prepared for elementary school students and has been tested. Currently, the process is published.
3. *Tallulolona* culture socialization has been carried out in tourism activities, including conducting training for tour guides. Training for stakeholders related to tourism. Training on management of tourism destinations to the staff of the Tourism Office.

## 5. CONCLUSIONS AND RECOMMENDATIONS

Based on the available facts, Toraja can increase by considering the harmony of life in *Tallulolona*, so things that need to be supported to support tourism to improve the Toraja community in human life, human survival, and plants, to create a harmonious life. To achieve that, one needs to report several things that completed earlier, namely: (1) Increased awareness of the Toraja community to increase harmony between humans (*lolotau*), plants (*lolotananan*), and livestock (*lolopatuaoan*); (2) Permit for rights and social responsibility for the Preservation of the Surrounding Environment; to maintain forests for tourism sustainability (sustainable tourism); (3) Support that supports the provision of adequate information and services (Tourism Information Center) for the community about the philosophy of *Tallulolona*. By the Tourism Act No. 10 of 2009 states "Tourism is a variety of tourism activities and could be supported by various facilities provided by the community, business people, government, and local governments". Furthermore, the recommended tourists are people who do tourism activities. And through the target of tourist visits by the president in 2019 reached 20 million tourist arrivals.

Some essential recommendations: (1). It is necessary to intervene in the legislation and policies of local governments in a commitment to support the sustainability of tourism to Toraja; (2). Establishing and

compiling are a tourist base and providing training on *Tallulolona* philosophy for the young generation of Toraja; (3). There needs to be willingness (political will) Government Administrators (Regional Government and DPRD). That makes policies (can be in the form of Regional Regulations or Regents Regulations and OPD programs/activities). And also, members who implement environmental protection policies for the sustainability of tourism, starting from Planning, Implementation and supervision of government programs and policies are transparent, accountable and participatory so that functioning and community participation are active; and (4). Sharpening the understanding of the culture of Toraja *Tallulolona* to all Local Government institutions, including vertical institutions in the Districts of Tana Toraja, and North Toraja; and building effective partnerships with self-help organisations (NGOs) and the mass media to create a mind set that is responsive to tourism.

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