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# **Opportunities and Challenges of Cultural Heritage Tourism**

**Socio-Economic Politics of Sustainable Tourism  
in South Sulawesi Province, Indonesia**

A thesis  
submitted in fulfilment  
of the requirements for the degree of

**Doctor of Philosophy**

at

**The University of Waikato**

by

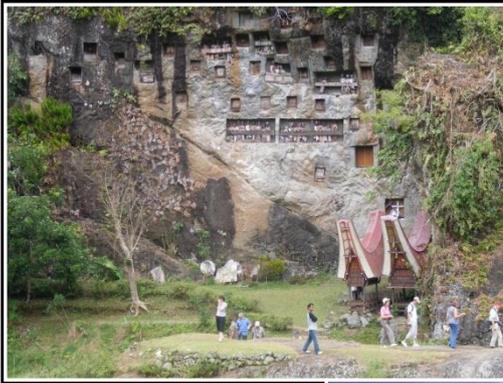
**ILHAM JUNAID**



THE UNIVERSITY OF  
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**2014**





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**Bugis-Makassar**



**Cultural Heritage-Based**



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## **Abstract**

The Indonesian constitution has mandated the government to improve the welfare of communities and to maintain cultural identity. Realising the importance of the mandate, different levels of government have adopted sustainability and/or sustainable development in formulating tourism policies and planning. I bring together the theories of postcolonialism and sustainability to examine the conduct of cultural heritage tourism primarily to investigate whether policies of the government have achieved sustainable principles.

This research was carried out in Indonesia, a country that has been utilising cultural heritage as tourism attraction. Fieldwork was done in five areas (Makassar, Gowa, Bone, North Toraja and Toraja land) in South Sulawesi that represent the cultural heritage of Bugis, Makassar and Toraja from August 2011 to January 2012. A total of 238 respondents were involved in this study with various methods including 75 interviews (individual and focus group) with government officials, tourism practitioners, local and indigenous communities, people from educational institutions and tourists as well as a questionnaire survey in which 163 respondents participated. A qualitative approach has predominantly guided this research but I also utilised quantitative method (mixed methods) to explore a social and cultural phenomenon from a critical perspective. I concerned with the importance of improving the economic prosperity of local and indigenous people as well as encouraging them to preserve cultural identity through cultural heritage tourism.

To some extent, cultural heritage tourism provides advantages for those who work in hotels, restaurants as well as for people who work as guides and souvenir sellers. Thus, cultural heritage tourism can be an alternative to preserve cultural heritage and to improve the economic well-being of communities. But in many cases, inequitable benefits of tourism and the poor condition of cultural heritage as well as the low quality of its management indicate that sustainable principles have not been achieved. The reality in the field shows that challenges constrain the implementation of sustainability which are reflected in socio-economic conditions of the communities and political issues. This thesis addresses issues related to these challenges including cultural degradation, tensions between levels of government and the economic problem of communities.

This thesis offers an understanding of the importance of cultural heritage as an opportunity for sustainable tourism development. Empowering communities, strengthening regulation and its implementation, prioritising local and indigenous communities in any cultural and tourism programs, strengthening synergy and coordination among levels of government, educating and training local people and implementing political will and trustworthiness by the government are essential to achieve the goals of sustainable development. Communities should not only rely on the government as the main actor in preservation of cultural heritage and in tourism development. Rather, collaboration between stakeholders should be strengthened. Analytical exploration of economic welfare, cultural heritage preservation and issues embedded in them provides a more critical understanding about cultural tourism in particular and tourism studies in general.



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## List of Acronyms

|           |   |
|-----------|---|
| AKPAR     | Akademi Pariwisata [Tourism Academy]  |
| BALAR     | Balai Arkeologi [The Board of Archaeology]  |
| BKPM      | Badan Koordinasi Penanaman Modal [Indonesia Investment Coordinating Board]                                    |
| BP3       | Balai Pelestarian Peninggalan Purbakala [Board of Preservation of Cultural Heritage]                          |
| BPS       | Badan Pusat Statistik [The Central Board of Statistics]   |
| BPSNT     | Balai Pelestarian Sejarah dan Nilai Tradisional [The Board of Preservation of History and Traditional Values] |
| DISBUDPAR | Dinas Kebudayaan dan Pariwisata [The Board of Culture and Tourism]  |
| DPR       | Dewan Perwakilan Rakyat [People's representative]   |
| DPRD      | Dewan Perwakilan Rakyat Daerah [Regional People's Representative]   |
| GDP       | Gross domestic product  |
| MICE      | Meeting, Incentive, Conference and Exhibition   |
| MULO      | Meer uitgebreid lager onderwijs   |
| PAD       | Pendapatan asli daerah [Local own-source revenue]   |
| PHRI      | Perhimpunan Hotel dan Restoran Indonesia [The Association of Hotels and Restaurants of Indonesia]             |
| PNPM      | Program Nasional Pemberdayaan Masyarakat [National Program for Community Empowerment]                         |
| RPJM      | Rencana pembangunan jangka menengah [Development plan for mid-term period]                                    |
| RPJMD     | Rencana pembangunan jangka menengah daerah [Regional development plan for mid-term period]                    |
| RPJPN     | Rencana pembangunan jangka panjang nasional [National development plan for long-term period]                  |
| UNESCO    | The United Nations Educational, Scientific and Cultural Organisation  |
| UUD       | Undang-Undang Dasar [Indonesian constitution]   |
| VOC       | The Dutch East India Company  |



## **CHAPTER ONE: Introduction**

I (as the governor and an individual) am highly committed to preserving culture (including historic and cultural sites),...

We, thus advise that the structure and management of *Somba Opu* fort are intended to preserve it as the great legacy of Gowa kingdom. The regional government is responsible to safeguard and preserve the cultural heritage and the project is the beneficial solution to problems of the high cost of its preservation, the difficulty to safeguard the assets from irresponsible people and a way to manage the site so that it gives added value to people and an education medium.

We emphasise that the project must maintain the site not destroy it. ...There is no material purpose or any other intention to construct a tourism attraction except to preserve this historic site ...

Allow me to express my thanks to Zaenal Tayeb, investor from Bali and Lombok, originally from South Sulawesi, for his investment for the purpose of preserving this cultural heritage and improving the quality of life of South Sulawesi people. I ask for the public to come and see the reality in the field. Let us think and understand the benefits that the communities will obtain from the management of the fort.

I am proud of the history of Bugis-Makassar. I prefer to preserve cultural sites rather than other activities. I emphasise that there will not be any single stone of the *Somba Opu* Fort touched because of the “bird park” and “water boom” building projects in the area of the fort. The projects are solely for the purpose of attracting visitors to the fort and not conversely. We will not let our great cultural heritage become lost, buried and ignored without giving any benefits. Hence, I expect all (communities) to work together in preserving our great history.

**Makassar, 15 December 2010,  
The Governor of South Sulawesi Province,**

**Dr. H. Syahrul Yasin Limpo, SH., M.Si., MH.**  
(Translated from Bahasa Indonesia by the author)

### **1.1 Introduction**

The above excerpt is part of the South Sulawesi governor’s testimony in response to the controversial opinion of communities concerning “bird park” and “water boom” building projects in the area of *Somba Opu* Fort. The project is intended for tourism within a complex of very important and protected archaeological sites,

the historical remains of Gowa kingdom. For some people (opponents), the project will destroy the integrity of the sites because there might be other historic remains and/or historic and cultural artefacts under the soil around the sites. On the contrary, the proponents might argue that studies about the sites have been undertaken, and thus, the project will not destroy any significant remains. Following that logic, the project will give communities economic benefits as well as to the fort itself as people will come and visit it. The debate among people in South Sulawesi and Indonesia in general is still continuing now. I take this as an example of how development policy is crucial in sustaining cultural resources whilst it helps improve the economic prosperity of the local and indigenous people. As a native person of South Sulawesi, this motivates me to conduct research merging preservation of cultural heritage and economic development of communities through tourism.

This thesis examines government policies and planning for sustainable cultural heritage tourism development. The above example indicates how the local people respond to government policy based on their own perceptions. Two major issues can be drawn based on the example above including the importance of protecting, safeguarding and/or preserving cultural heritage versus the importance of creating tourism projects for the purpose of encouraging economic activities for the local and indigenous people's prosperity. However, the two main goals are not always in line with what the local and indigenous people expect and what the government expects from policy and planning. This thesis discusses two important aspects (economic development and preservation of cultural heritage) with major emphasis on achieving equitable economic benefits for local and indigenous people through cultural heritage tourism.

The utilisation of cultural heritage as an attraction has supported the development of tourism in many countries or regions (Dredge 2004) including in Indonesia. Cultural heritage attracts tourists to consume cultural values deemed to be aesthetic, spiritual, social, historical, religious, symbolic and/or authentic (Francis-Lindsay 2009; Throsby 2009). This phenomenon proves that cultural heritage, whether in the form of tangible and/or intangible products, is significantly connected to tourism. As Christou (2005 5) noted: "during the past three decades,

heritage and tourism have become inextricably linked throughout the world”. Cultural heritage has been important in developing tourism where “cultural assets are always the best starting point for regional tourism policy development” (Nuryanti 2005 8). Cultural heritage is basically utilised as the source for tourism development whilst tourism is used as a vital medium to identify and preserve cultural heritage.

Although “cultural heritage is the essence of many tourism destination areas in the world” (Timothy 1997 751), the benefit of tourism activities based on cultural heritage may not reach all levels of society in a tourism destination. Besides, the exploitation of cultural heritage as a tourism attraction might not pay attention to the impacts on the cultural heritage itself, on the local and indigenous people and on the environment. This condition mainly occurs when cultural heritage is managed in an irresponsible manner. In such cases, cultural resources may be used as a tourist attraction without benefit to the indigenous people and without proper attention to the destination or its environment. Throsby (2009 14) states: “the presence of tourists, especially in large numbers, may have adverse effects on the local quality of life, to the point of possibly destroying the social and cultural uniqueness of particular locations”. Hence, in order that the cultural heritage contribute to society, it is necessary to manage it sustainably in a broad context including economic, environmental and socio-cultural, as well as institutional and political dimensions (d’Hautesserre 2006; Loulanski and Loulanski 2011; Wall 2009).

The need for preserving cultural heritage through sustainable development is based on the potential assets in both developed and developing countries. Indonesia, for instance, has cultural assets that could potentially attract visitors, as in Bali with its various attractions, Central Java with its *Borobudur* and Yogyakarta with its *Prambanan* temple. In South Sulawesi, there are more than nine hundred historic, cultural and archaeological sites that play an important part in Sulawesi’s cultural identity (Balai Pelestarian Peninggalan Purbakala 2010). The necessity for preserving cultural identities has been stated in the Indonesian constitution of *UUD 1945*. In article 28I (3), the constitution states: “the cultural identities and rights of traditional communities are to be respected in conjunction

with the progressing times and civilisations”. Moreover, in article 28C (1), the constitution affirms: “every person has the right to self-realisation through the fulfilment of his basic needs, the right to education and to partake in the benefits of science and technology, art and culture, so as to improve the quality of his life and the well-being of mankind” (Certified English translation of the Constitution of Indonesia 1945 as quoted from Asian Human Rights Commission n.d.). These articles have a significant relation with the purpose of this thesis, that is, the importance of protecting cultural identities and of making the Indonesian people maintain them; they have the right to develop their well-being by utilising their cultural identities. In this sense, sustainable development of cultural heritage as a tourism attraction is one alternative to preserve cultural heritage and to develop the welfare of the local community.

The government of South Sulawesi province has been supporting and developing the tourism sector, particularly cultural tourism, which is based on cultural resources. The cultural resources of Toraja, for example, have attracted many tourists to visit South Sulawesi since the 1970s. As reported by Volkman (1984), Toraja had attracted foreign guests to witness an important *Aluk* ritual performed to honour ancestors. Since then, the national and local governments have been promoting Toraja as the icon of tourism of South Sulawesi. The population of South Sulawesi consists of different ethnic groups (Bugis, Makassar, Toraja) who are the indigenous people of South Sulawesi. These three ethnic groups have historical and cultural assets to attract visitors and, as indigenous people, they could get more benefit from tourism activities. In this sense, the government’s role and policy to develop tourism in South Sulawesi through the utilisation of cultural heritage should not only focus on Toraja for tourist consumption but use many other cultural assets of South Sulawesi while ensuring tourism’s benefits reach local and indigenous people.

However, the distribution of economic benefit of tourism in South Sulawesi is not balanced since the lack of skills, education and awareness of local people is still a major problem. Only certain people (those who have an educational background in tourism) utilise tourism as a tool to improve economic revenues by working in the tourism industry such as in hotel, food and beverage services and tours and

travel agencies. Furthermore, local and indigenous people tend to work in the government sector (e.g. as civil servants) if they can because it provides guaranteed future salary. Some prefer to work in the merchandising sector since it enables them to develop a business. Consequently, the tourism sector seems to be neglected as an alternative for economic improvement.

The government at the national and local levels, in fact, only focuses on registering these assets (cultural heritage products) and tends to invite foreign investors (outsiders) to be involved in utilising cultural heritage for tourism development. This fact necessitates sustainable management of the cultural heritage (cultural assets) based on three main reasons. First, allowing foreign investors to manage the assets will disregard the local and indigenous people in tourism activities. D’Hauteserre (2010 288) argues: “foreign investment tends to take over the vacuum in tourism development: local/indigenous people who have limited ability to invest (even as a community), receive marginal profits and lack business practices, then have little opportunity to develop any competitiveness”. As local and indigenous peoples have limited access to capital, they are marginalised because of the inability to become involved in tourism activities. In other words, this is a form of colonialism which is contrary to the purpose of sustainable development.

Second, as an important element of the cultural identity of people, cultural heritage needs to be preserved to avoid damage and disappearance. Schouten (2006b 72) confirms that: “in the last 50 years much of our common heritage has already disappeared,...every year approximately five languages disappear. Traditions, values, skills, oral history as well as monuments, sites and objects of artistic and historic value are under threat”. For these reasons, the cultural identity of indigenous people might be diminished. Hence, sustainable cultural tourism is an alternative for their preservation because it enables local people to manage, and invest in these assets for their own benefit.

Finally, although tourism has positive impacts, its negative impacts have encouraged people to implement sustainable tourism. According to Coccossis, “tourism may affect demographic characteristics, social structures and relations, economic activities and sectoral dynamics, social values and attitudes, culture and

lifestyles, built environment and land use, environmental resources, natural ecosystems and cultural heritage” (2009 49). This condition underlines the importance of implementing strategies, policies and plans to support sustainable tourism development (Bramwell 2005; Chaisawat 2006; Murphy and Price 2005) since it is the only form of tourism development that will preserve cultural heritage. Preserving cultural heritage sustainably means managing it for the benefit of current and future generations (Forde 2002; Nijkamp and Riganti 2009).

Since “heritage tourism has provided an alternative form of enterprise, creating jobs and generating wealth for local economies” (Herbert 1997 i), the main question for the peoples of South Sulawesi is *whether* tourism activities through cultural heritage utilisation (as tourism products) contribute to the welfare of indigenous people. This research examines whether policies and planning about the use of cultural heritage for tourism development have been implemented for sustainable results in South Sulawesi Province, Indonesia. This research primarily investigates whether the utilisation of cultural heritage for tourism development has supported the participation of local people and the protection of the cultural heritage. It will identify elements of cultural heritage in South Sulawesi, policies and planning of the government and the consequences on local and indigenous people of cultural tourism development. Within a postcolonialism framework, the study addresses sustainable tourism development in South Sulawesi.

## **1.2 Significance of the research**

Fieldwork was conducted in five different areas which I believe represent the cultural heritage of South Sulawesi. It was conducted between 8 August 2011 and 28 January 2012 with a different duration for each area. I spent most of my time in Makassar city because that enabled me to do fieldwork in two different areas (Makassar and Gowa). I could also interview respondents who have an understanding and interest in cultural heritage and tourism of Toraja and Bugis-Makassar. It is not my intention to ignore other areas in South Sulawesi that have been developing cultural tourism to attract international tourists. I believe that the other regencies have more potential in terms of cultural and natural assets than the local governments are now promoting. I expect that the locations of my fieldwork are representative of the condition of cultural tourism in South Sulawesi and

might represent other areas in Indonesia that have similar characteristics when considering the establishment of cultural tourism.

This thesis employs the theories of postcolonialism and sustainability in understanding the social phenomena in South Sulawesi. This perspective seeks to support self-mobilised community-based tourism development. It enables the local and indigenous people to earn more money by being active in tourism activities. For instance, if tourism activities provide jobs for the local and indigenous population, these people should be empowered to improve their economic well-being by obtaining the chance to run businesses in tourism rather than just working forever at lower level jobs. If the local and indigenous people have not participated or benefitted from tourism, they can be encouraged to get involved in tourism. In this sense, government policy should help them participate in tourism.

Sustainable cultural heritage tourism as the focus of this project brings several issues to be investigated such as local and indigenous community participation, protection and/or preservation of cultural heritage and the impacts of tourism on the cultural heritage and the communities. Literature on cultural tourism and sustainability in general and heritage or cultural heritage tourism specifically has been written by many scholars. Nevertheless, I expect that this project contributes to the practical and academic advancement of cultural heritage tourism focusing on policies and planning by government.

Cultural tourism in Bali has received more scholarly attention than in any other part of Indonesia. It is not surprising because tourism in Bali has attracted international tourists through its culture. Moreover, I argue that tourism research in South Sulawesi is focused only in Toraja (see Adams 1984; 1997; 2006; Cole 2008; Hollan 2000; Hollan and Wellenkamp 1994; Scarduelli 2005; Volkman 1984; Wellenkamp 1988; Zerner 1981) rather than other regions and ethnic groups that represent the cultural heritage of South Sulawesi. The historical aspect and the culture of Bugis-Makassar are given more attention by scholars (see Antweiler 2002; Blackwood 2005; Bodden 2013; Idrus 2005; Mattulada 1982; Naing, Santosa and Sumarno 2011; Ngakan *et al.* 2005; Pelras 1985; 2003; Robinson

1997; Sewang 2005) rather than the link between tourism, culture and economic development of the communities.

This thesis provides a new perspective on cultural heritage tourism because it combines the need to preserve cultural resources and to improve economic well-being of communities under the scheme of “postcolonial sustainability”. The research was also done in South Sulawesi, an area that can actually represent the conduct of cultural tourism in Indonesia. It can be argued that the characteristics of cultural tourism in Bali are different from those in other areas in Indonesia that also utilise cultural heritage as a tourism attraction. The use of colonial and/or historic buildings, archaeological sites, religious attractions and numerous forms of intangible cultural heritage as cultural tourism characterises tourism development in many areas in Indonesia. My research is derived from the idea that cultural heritage should not only be the pride of its community, but it must be a tool to alleviate poverty.

### **1.3 Formulating research questions, goals and objectives**

The main purpose of this research is to explore sustainable cultural heritage tourism development and its consequences on the local and indigenous peoples and on preservation of cultural heritage in South Sulawesi. Before formulating research questions, the following points need to be considered. First, it is necessary to investigate the current condition of the cultural heritage in South Sulawesi. The state of the cultural heritage provides the basis for stakeholders about what to do next. This observation leads to whether or not cultural heritage has any connection with tourism. The government might include tourism as one of the incentives for cultural heritage preservation. This leads to the following questions: has tangible and intangible cultural heritage been utilised and promoted as cultural tourism attractions? To what extent are the indigenous people supported to participate in tourism and the preservation of cultural heritage? One also needs to consider in what ways cultural heritage can be used to develop tourism or in what ways tourism might encourage the preservation of cultural heritage.

Second, sustainable development requires balanced efforts between economic development and the protection of the cultural heritage. If seen from the communities' point of view, the government has been mandated to manage the cultural heritage and to help communities achieve their economic welfare through its policies and planning. Existing policies should be investigated in order to obtain an understanding so that recommendations can be proposed. Questions can arise including what is the government's tourism development policy and how does the government implement it, but mostly does/can cultural heritage tourism bring improved well-being to local and indigenous people of South Sulawesi? In general, the government accepts and adopts the concept of sustainability in its policies and strategic planning for economic growth of the country (see strategic plan of the Ministry of Culture and Tourism 2010-2014 and of the Board of Culture and tourism of South Sulawesi Province 2008-2013). This needs to be examined as Indonesia is currently struggling to eliminate poverty as well as to maintain its cultural identity through its cultural heritage.

Third, it is necessary to hear the poor local communities' aspiration and voice about the commodification of cultural heritage as a tourism attraction. In South Sulawesi, there are three indigenous groups: Bugis, Makassar and Toraja. However South Sulawesi is also inhabited by other Indonesians who migrated to Sulawesi and they are classified as local people (see section 2.2). The concern of this research is that all poor local people (indigenous and other residents) participate in improving their well-being. Since tourism impacts both positively and negatively the local and indigenous people of the host destination the question arises about how do the people of South Sulawesi feel about cultural heritage and what do they think of its commodification as tourist attraction? It also raises these questions: if cultural heritage has been sold as tourism attractions, why does poor management occur? What are the government's and the communities' roles in managing the cultural heritage? All these issues are investigated in the major research question:

**Main research question: How does sustainable cultural heritage tourism development contribute to the economic development of local and indigenous people and the preservation of cultural heritage in South Sulawesi?**

**With the corollary question: Does government have a role in supporting sustainable economic development and preservation of cultural heritage through cultural heritage tourism?**

The consequences of the government's policy and planning for cultural tourism in indigenous areas are major issues in this research which has three specific objectives:

1. To examine the potential of cultural heritage assets for tourism development and their preservation in South Sulawesi.
2. To identify the involvement of the local community and indigenous peoples in sustainable cultural heritage tourism development.
3. To examine the government's policy and planning in sustainable cultural heritage tourism development in South Sulawesi.

In response to my scholarship requirements, recommendations for policies and strategic planning for sustainable cultural heritage tourism development in South Sulawesi can be found in Appendix 6.

Though tourism here seems to be used as if it were a monolithic industry, it is recognised that it is an all-encompassing term for a complex array of activities. This thesis will examine only one particular form of tourism. Only cultural heritage tourism is discussed, and then only from the production (supply) side: what assets can be used and how, by whom and for whose benefit? Even just in South Sulawesi, cultural heritage tourism is also at different stages of development: Toraja has long established enterprises while Makassar's are more recent, and in Bone and Gowa such development is still fragmentary.

#### **1.4 Structure of the thesis**

The research aims and questions above underline the importance of empowering local and indigenous people as well as benefitting them from tourism in general and cultural heritage tourism specifically. I argue that these aspects are essential if sustainability is to be achieved. In this thesis, the necessity to create equitable benefits of cultural heritage tourism is emphasised rather than making the poor

become poorer because of limited access to tourism enterprises and the rich to become wealthier because they have capital to invest and skills and knowledge to get involved in tourism. Moreover, cultural heritage as the source for tourism should include local and indigenous people in decision and policy making and planning because they own the cultural heritage. These issues can only be achieved if the government makes policies and planning on the basis of the local and indigenous communities' voice. I present these issues in the introduction chapter as well as provide details about key issues to be investigated in this research.

In chapter two, I describe the situation of South Sulawesi, Indonesia as the location of this research. Geographical, political, historical and economic information is presented to locate and understand the research areas. It is followed by specific information about five research areas (Makassar city, Gowa, Bone, North Toraja and Toraja Land regencies). These areas are chosen to represent three main ethnic groups in South Sulawesi including Bugis, Makassar and Toraja and their cultural heritage. An overview of tourism in South Sulawesi is also presented particularly the kinds of cultural heritage which have or have not been utilised and promoted as tourism attractions. Overall, this chapter deals with two major themes in this research, cultural heritage and tourism.

The next chapter discusses the theoretical and conceptual issues related to the research: postcolonialism and sustainability and/or sustainable development. These theories have been given attention in tourism studies particularly when tourism is viewed as consumption and following commodification of culture and nature and as part of providing equitable economic benefits for the hosts of the destination. The theories highlight the importance of helping and encouraging the economic prosperity of communities whilst preserving cultural heritage. The adoption of the theories is considered important as Indonesia, a developing and post-colonial country is currently working on promoting tourism whilst it is struggling to help communities achieve their economic prosperity. To achieve the principles of the theories, government policies and planning are essential in providing mechanisms for helping the local and indigenous people and preserving cultural resources. The integration of the theories in cultural heritage tourism as

well as the inclusion of policies and planning can bring new understanding about cultural heritage tourism in particular and tourism studies in general.

Chapter four focuses on methodology of the research. In this chapter, I first explain the methodological choice and then details of the methods for data collection and for analysis. A qualitative approach is predominantly utilised to help answer research questions. Quantitative data has also been used to support the qualitative findings. Related aspects are also discussed such as triangulation, recruitment of respondents as well as my positions as the researcher and a native person of South Sulawesi (reflexivity and positionality).

Chapter five analyses the socio-economic condition of the local and indigenous communities in relation to cultural heritage tourism development in South Sulawesi. I use the phrase “socio-economy” to describe the condition in which peoples of South Sulawesi encounter social and economic problems. This is reflected in the communities’ perception about culture as “having been degraded” which links to the conduct of sustainable cultural heritage tourism. It is also related to the economic issues faced by the local and indigenous communities. In general, the local and indigenous peoples believe that cultural heritage and tourism are important to generate economic development and to preserve cultural heritage. The issues confirm that sustainable efforts are essential because people expect to overcome economic problems as well as to safeguard their identity. This chapter elaborates these issues and then explains how tourism can tackle such problems. I argue that when discussing how cultural tourism needs to be developed, one must keep in mind two caveats. First, it is not possible to develop sustainably just one economic activity. It can happen only within planning for diverse economic activities. Second, tourism must not be developed at the expense of any economic activities. Tourism will be beneficial and become sustainable only as one element of a diversified economy.

Chapter six analyses the government policies and planning in tourism development from a political perspective. The emphasis is on whether or not “prosperity of communities” has been achieved. Tension between different levels of government indicates that politics has affected the practice of sustainable cultural heritage tourism in Indonesia in general and South Sulawesi in particular.

I argue that each level of government must minimise tension by understanding its responsibility so that each level will act rather than think and debate about who takes authority for particular matters.

Chapter seven continues my analysis of the government policies and planning focusing on preservation issues together with a discussion of tourism issues. The aim of this chapter is to know how cultural heritage tourism helps preserve cultural heritage and/or how cultural heritage can help develop tourism. First, I present an overview of cultural policy from the declaration of Indonesian independence to the present governance. Second, I discuss the government policies and planning in the perspective of tangible and intangible cultural heritage preservation. The role and the link of museums with tourism and cultural heritage preservation are also discussed. Museums are considered essential in preserving cultural heritage especially tangible cultural heritage. Hence, the discussion of museum, tourism and cultural heritage in section 7.3.3 is based on the purpose of this research, that is developing sustainable cultural heritage tourism. Overall, this chapter revisits the main theme of this research, that is sustainable cultural heritage tourism development.

Chapter eight concludes this thesis. Before presenting the key findings of this research, I revisit the theoretical underpinnings employed in this research. The conclusion is derived from the results of the analysis and key findings presented in the previous chapters. I expect that the findings can provide valuable information about sustainable cultural heritage tourism development in South Sulawesi as well as to answer the main research question. Inevitably, there are limitations on this research. Hence, recommendations on further research are presented.



## **CHAPTER TWO: Situating South Sulawesi, Indonesia**

### **2.1 Introduction**

As part of Indonesia, South Sulawesi has experienced a long and varied historical and political journey until its present status under the Indonesian system of regional autonomy. Colonialism and imperialism for more than three hundred years left bitter experiences for its people. Local resources were also exploited by the colonialists. Hence, it is not surprising if cultural artefacts of South Sulawesi can be found and displayed in the museums of the colonialising country. However, this chapter is not a reminder of the negative consequences of colonialism. Rather, it aims to explore the current situation of South Sulawesi in terms of how the history and cultural heritage of South Sulawesi can be used as tourism activities to increase the economic welfare of local communities.

First, I highlight the geopolitical, historical and economic state of South Sulawesi. As noted earlier, the current situation of South Sulawesi cannot be separated from its history. The formation of South Sulawesi, and regencies in particular, relates to the kingdoms that governed it, political matters and agreement between the kingdoms and the colonialists. Furthermore, I also examine issues of poverty because if one deals with economic development in the context of Indonesia, poverty is a major concern of all stakeholders (Dartanto and Nurkholis 2013). This brief explanation enables me to set the stage for sustainable cultural heritage tourism in South Sulawesi.

I then describe forms of cultural heritage whether or not they are utilised and promoted as cultural tourism attractions. Indeed, much cultural heritage might not be covered in this section. Nevertheless, it is expected that my presentation of cultural heritage can represent the cultural characteristics of South Sulawesi as well as what makes it interesting to tourists. Although this research was done in five different areas in South Sulawesi, the presentation is divided into two major areas, Bugis-Makassar and Toraja. I admit that Bone regency (Bugis ethnic group), Gowa regency (Makassar ethnic group) and Makassar city (multi ethnic residents) have specific cultural heritage that is being developed as a cultural tourism

attraction. However, I argue that the socio-cultural background of these two ethnic groups are actually similar in terms of cultural characteristics. Toraja has a more specific cultural heritage although two administrative areas (North Toraja and Toraja Land) are working to promote it.

Third, I provide an overview of existing tourism development in South Sulawesi. In general, Toraja is still considered the icon of tourism as well as Makassar: they offer exotic natural and cultural experiences for tourists. The five research areas basically rely on cultural heritage tourism while promoting other forms. Their historical and cultural background makes them promote cultural heritage as the main attraction. Cultural events are mostly held to celebrate the anniversary of regencies and municipalities. I argue that if all areas conduct different and various cultural events in a year and are managed professionally, cultural tourism in South Sulawesi will become a magnet for domestic and international tourists.

## **2.2 Description of the geopolitic, historic and economic situation**

Sulawesi, Indonesia (previously known as *Celebes*) consists of six provinces including South Sulawesi, North Sulawesi, Central Sulawesi, South East Sulawesi, Gorontalo and West Sulawesi. Sulawesi island is located in the eastern part of Indonesia (see figure 1) between S 0°12'-8° and from E116° 48' up to E122°36'. It is bounded by West Sulawesi on the north, gulf of Bone and South East Sulawesi on the east, Makassar Strait on the west and Flores Sea on the south. South Sulawesi has about 45,751.91 km<sup>2</sup> of land area and comprises twenty-one regencies (*kabupaten*) and three municipalities (*kota*).

The discovery of prehistoric caves in Maros and Pangkep regencies (about 30 km north east from Makassar city) indicate that Sulawesi has been inhabited by human beings for a long time. Fossils and prehistoric tools found in other areas such as in Soppeng and Sengkang regencies are also proofs that an ancient civilisation had developed in the island of Sulawesi. The sites provide information about how human beings first settled although further research is required to present the origins of various ethnic groups in South Sulawesi (Makassar, Bugis, Toraja) (Mattulada 1982). For this research, the sites are essential proofs about past civilisations in Sulawesi that can attract tourists.



Figure 1: Map of Indonesia showing South Sulawesi province  
(Source: Map by Max Oulton 2013)

People still practice ancient beliefs such as *Aluk Todolo* in Toraja (North Toraja and Toraja Land), *Tolotang* in Sidrap regency and *Patuntung* in Bulukumba regency. According to Mattulada, these beliefs are manifestations of animism and dynamism that consider nature has “mysterious forces” (1982: 6). These beliefs characterise the cultural identity of people, especially *Aluk Todolo* in Toraja.

Between the sixteenth and seventeenth centuries, three kingdoms played an important role in governing areas of Sulawesi: Gowa, Bone and Luwu in addition to other small kingdoms. Gowa kingdom represents the Makassar ethnic group and Bone is Bugis kingdom. Luwu kingdom was recognised as the oldest kingdom in Sulawesi. According to *Lontarak*, Luwu is an area (also a kingdom) in which the story of *Sawerigading* and *I La Galigo* occurred. It can be said that Luwu kingdom (now recognised as Luwu regency) has a historical role in the creation of Sulawesi together with two other kingdoms who grew socio-economic connections with outsiders until the coming of Western people.

The arrival of the Portuguese in 1511 in Sulawesi began socio-cultural contact between the host inhabitants and Western people. The spread of Christianity and

trading were the most dominant activities. At the time, trade activities between the local residents and outsiders had made Makassar an important and strategic location. This motivated the Dutch (early 17<sup>th</sup> century) to expand their hegemony by establishing trade with the local residents. Initially, the coming of the Western people was welcomed. However, conflict occurred when the Dutch tried to control the trade. This was realised as a threat by kingdoms in Sulawesi especially Gowa kingdom who governed the area of Makassar, the trading centre.

In the period 1605-1611, the two large kingdoms (Bugis kingdoms were allied with Kingdoms of Bone, Wajo and Soppeng whereas Makassar kingdoms were linked to Kingdoms of Gowa and Tallo) were involved in several wars driven by the Gowa Kingdom to expand its power and to spread Islam to other kingdoms (Sewang 2005). This period was the beginning of the acceptance of Islam by the kings in South Sulawesi (Pelras 1985) followed by the communities. Since then, peoples of South Sulawesi base their cultural identity on Islamic beliefs although to some extent, animism and dynamism might still have some influence.

The expansion of Gowa kingdom over the areas of Bone kingdom was a long history that brought these two kingdoms into conflict. This was utilised by the Dutch to persuade Bone kingdom to fight against the hegemony of Gowa kingdom, to achieve the Dutch mission. *Arung Palakka*, the fifteenth king of Bone kingdom allied his power with the Dutch to battle *Sultan Hasanuddin*, the sixteenth king of Gowa kingdom. As a result, Gowa kingdom had to sign the Treaty of *Bongaya* or *Bungaya (Perjanjian Bungaya)* on 18 November 1667. It declared that Gowa kingdom was defeated by the Dutch (allied with Bone kingdom) which meant the Dutch took control over the kingdom and trading in South Sulawesi.

Since then, the people of South Sulawesi have experienced colonialism by the Dutch, the Japanese and the British until the proclamation of independence in 1945. One of the consequences of the treaty as well as of colonialism was the limited control of Gowa kingdom in trade. The Dutch East India Company (VOC) obligated Gowa kingdom to hand over its legacies (such as forts) and required local people to follow Dutch regulations. The people of Bugis and Makassar could continue their social, economic and cultural relationships especially if they had

been tied by marriage. This might be the reason why the cultural heritage of Bugis-Makassar nowadays has similarities although they use different languages.

The peoples of Makassar, Bone, Mandar and Toraja experienced a long struggle against colonialists. The declaration of independence in 1945 however, did not give them instant economic prosperity. Nowadays, the government of South Sulawesi province is working on developing their economic welfare through utilising their cultural and natural resources. The experience of colonialism in the previous era has served as warning that the people of South Sulawesi should fight against any forms of neo-colonialism. As local and indigenous people ideally expect economic prosperity, this research is expected to contribute to the economic development of communities in South Sulawesi province.

Based on the 2010 census, South Sulawesi has a population of about 8,032,551 of which the highest percentage is in Makassar, the capital city of South Sulawesi, followed by Bone and Gowa regencies. The population is made up of three “native or original populations” (Mattulada 1982 4) including Bugis (Buginese), Makassar (Makassarese) and Toraja (Torajanese). The Bugis ethnic group is the largest group followed by Makassar and Toraja. South Sulawesi is also inhabited by other Indonesians who migrated to South Sulawesi. Socio-cultural interaction, especially marriage between the native population (indigenous people) and the immigrants, has created various characteristics. The immigrants such as Jawa (Javanese), Mandar (Mandarese, who were previously a native ethnic group of South Sulawesi), etc. who have been living in South Sulawesi for many years tend to classify themselves as “Makassarians” (Mattulada 1982 4) especially those who inhabit Makassar city. The Chinese (Tionghoa) ethnic group inhabits many areas of South Sulawesi.

Residents of South Sulawesi rely on various economic sectors such as agriculture, manufacturing, trade, etc. For instance, in 2007, agriculture contributed 30.17% of the regional GDP whereas trade, restaurants and hotels contributed 15.86% (Bappeda Provinsi Sulawesi Selatan 2008). Generally, people in municipalities (such as in Makassar and Parepare) work in trade and tourism whereas residents of rural areas depend on agriculture and fisheries for their income in addition to

other sectors (trade, tourism, etc.). The table below indicates the number of residents who work in various sectors.

Table 1: Number of population (15 years + older) who work in the main industry for the period of 2006-2010

| Main Industry  | 2006             | 2007             | 2008             | 2009             | 2010             |
|--|------------------|------------------|------------------|------------------|------------------|
| Agriculture, forestry, hunting and fishery                   | 1,469,418        | 1,580,962        | 1,613,949        | 1,588,626        | 1,572,479        |
| Manufacturing industry                                       | 128,966          | 147,391          | 183,430          | 214,668          | 197,342          |
| <b>Wholesale trade, retail trade, restaurants and hotels</b> | 439,047          | 566,397          | 578,961          | 636,714          | 603,655          |
| Community, social and personal services                      | 302,040          | 270,135          | 352,573          | 362,460          | 398,951          |
| Others   | 295,943          | 374, 578         | 407, 198         | 419,788          | 499,938          |
| <b>Total</b>   | <b>2,635,414</b> | <b>2,939,463</b> | <b>3,136,111</b> | <b>3,222,256</b> | <b>3,272,365</b> |

(Source: Badan Pusat Statistik Provinsi Sulawesi Selatan 2012)

The statistical data above indicates that maximum efforts can be made to improve the economic development of communities by encouraging various sectors, one of which is tourism although its contribution is lower than agriculture, forestry, hunting and fishery. At least, people have been working in the tourism sector which means this can be an impetus to encourage other people to get more benefit from tourism. Therefore, this research seeks ways in which tourism might contribute significantly to the economic development of the community while preserving cultural resources.

Fieldwork was conducted in five research areas including Makassar city and Gowa, Bone, and Toraja (North Toraja and Toraja Land) regencies. These areas were chosen as their setting is suitable to understand the phenomenon of cultural tourism in South Sulawesi. I present an overview of the geographical, historical and economic aspects of the research areas as shown in figure 2.

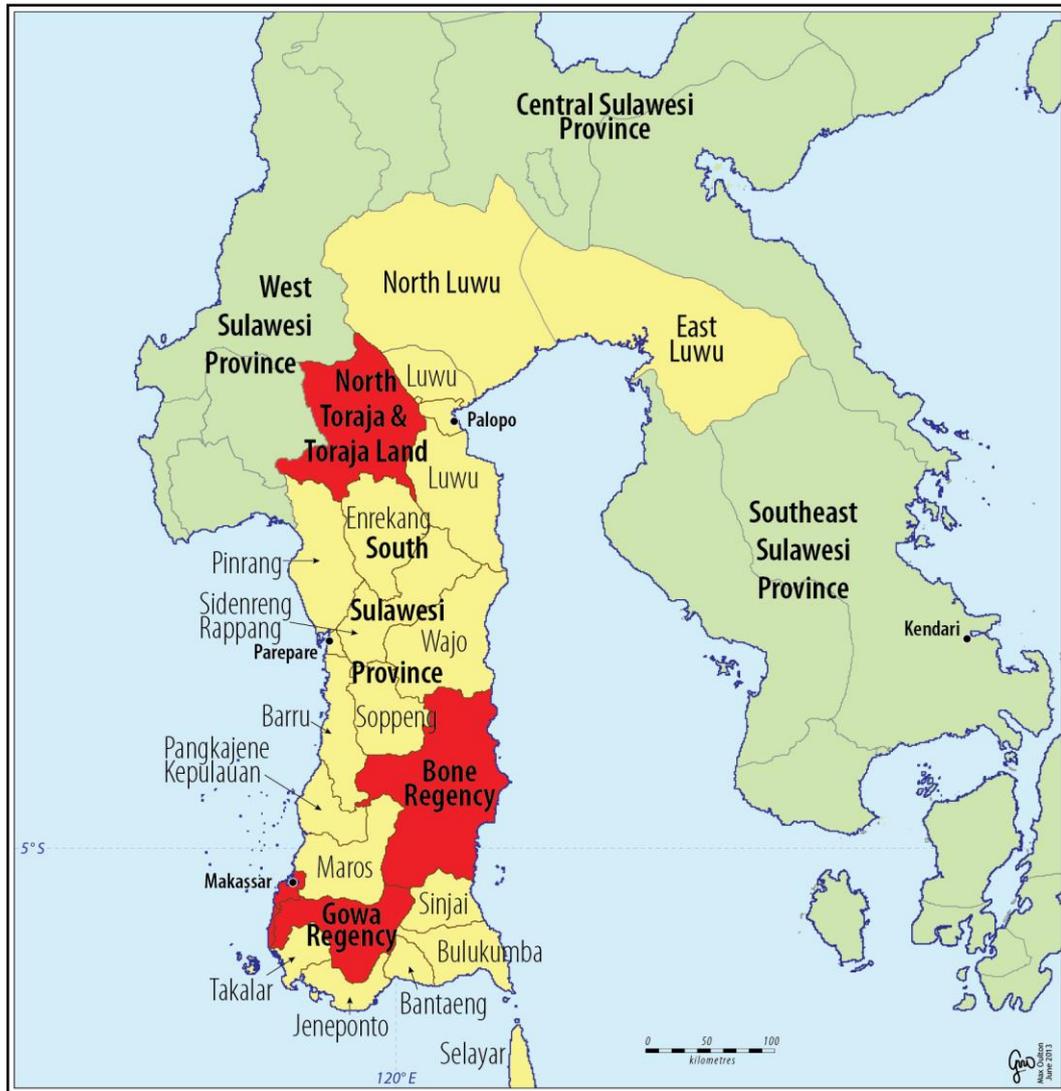


Figure 2: Research areas in South Sulawesi  
 (Source: Map by Max Oulton 2013)

### 2.2.1 Makassar city

Makassar (or Macassar, previously known as Ujung Pandang in 1971-1999) has a historical relationship with the formation of South Sulawesi. In the kingdoms era, Makassar was the centre of trade and governance under the authority of Gowa and Tallo kingdoms. Its strategic location made Makassar harbour (*pelabuhan Makassar*) and its peripheral coastal areas the centre of activities by traders from China, Middle East, India and Europe, providing traders easy access to other areas in *Nusantara* (the term used before the name of Indonesia) such as Maluku (Moluccas).

They made Makassar a multicultural city because they interacted with the local people through trade or business and probably marriage; Arabs (or Indonesia-Arab), Chinese (Indonesia-Chinese), Jawa (Javanese) in addition to the indigenous people of South Sulawesi (Buginese, Makassarese, Torajanese). However, Dutch colonialism made Makassar a colonial city, with historic buildings which are characterised as colonial remains. This means that tangible cultural heritage in Makassar ranges from colonial remains to the cultural artefacts of local and indigenous people as well as of past kingdoms.

A government official stated, “the local government has successfully alleviated poverty in Makassar”. He contended that “according to the central board of statistics (*BPS*), the number of poor people had decreased from 62,192 poor people in 2010 to 35,097 in 2011” (Ibrahim Saleh as quoted in Pemerintah Kota Makassar 2012). Nowadays, Makassar has grown into a metropolitan city of about 1,352,136 population in 2011 (Indonesia Investment Coordinating Board 2012). Tall buildings (offices, malls, hotels, etc.) and big houses owned by the local people seem to indicate that they have achieved economic prosperity. However, if one explores other areas of the city and investigates their economic condition, one can argue that equitable economic prosperity has not been achieved. It is not surprising to see beggars (usually children and women) on the street. Children sell newspapers, sing and play music instruments on the street solely for money. This condition shows that hard efforts are still needed to encourage the government’s policies and planning to alleviate poverty.

### ***2.2.2 Gowa regency***

In the southeast part of Makassar city, an entrance gate states “welcome to Gowa, the historic city”. This welcoming sign seems to emphasise that Gowa regency is the place of the great kingdom (Gowa kingdom) of the seventeenth century. The historic graves of two important figures (*Arung Palakka* and *Sultan Hasanuddin*) in Gowa regency strengthen its position and image as a historical city and the cultural city of the Makassar ethnic group. Around two kilometres from the graves, a traditional big house (*Balla Lompoa*) that used to be the palace of Gowa kings still exists and has become a cultural tourism attraction. Historic artefacts of Gowa

kingdom stored in the *Balla Lompoe* museum are also proofs that Gowa regency has historical connections with Gowa kingdom.

In general, the residents work in the agricultural sector and its products are delivered to Makassar and other areas in South Sulawesi. Geographically, the land in Gowa regency makes agriculture a promising sector to fulfil the economic needs of local people. In 2009, the total population was 617,317 of whom 269,388 are above fifteen years old (employment age) and 243,654 (about 90.45% from the employment age) have been working in various sectors (Badan Koordinasi Penanaman Modal Indonesia (BKPM) 2012). Such numbers indicate farming is the main option.

Poverty remains a major concern. Surung and Dahlan (2012) investigated the level of poverty of farmers in a district in Gowa regency. They argue that lack of education and skills and limited access to agricultural inputs constrain farmers from producing quality agricultural products. Much effort is needed to help improve their economic welfare and one of them is to offer tourism as an addition. An example can be seen in Malino, a district in Gowa regency that sells landscape and other natural resources as tourism attractions, which helps people earn from renting their houses. The historical and cultural potential of Gowa regency might be an alternative to resolve poverty issues through developing cultural heritage tourism.

### **2.2.3 Bone regency**

Bone regency has historical connections with Bone kingdom. After the Treaty of Bungaya, Bone kingdom had power and hegemony in some areas of South Sulawesi. However, it still experienced colonialism under the Dutch who made Bone kingdom part of their colony, until the declaration of independence of Indonesia on 17 August 1945. Since then, Bone regency has been officially governed by *kepala daerah* (local government/local leader) following the governance system of the Republic of Indonesia. Cultural artefacts in this area are mostly from the culture of Bugis people, legacies of Bone kingdoms and the influence of colonialism.

I chose Bone regency for my fieldwork based on two main considerations. First, the historical and cultural background of Bone regency can represent South Sulawesi in terms of the cultural heritage of Bugis. Indeed, Bugis people inhabit many regencies in South Sulawesi which means other regencies could also be locations for cultural tourism research. However, since the majority of people are Bugis who still maintain their traditional cultural heritage, Bone can represent the cultural heritage of Bugis. Second, most of the tourism attractions promoted by the local government are cultural resources that enable me to investigate the establishment of cultural tourism in this area. Third, I was wondering how cultural tourism in this area contributes to the economic development of the local and indigenous people. Further investigation might provide me answers on how sustainable cultural tourism should be managed in terms of policies and planning based on community expectations.

The people of Bone remained sceptical when we discussed poverty and/or unemployment in the regency. A friend from Bone regency preferred to say that poverty is not really a problem in Bone as indigenous people have income. However, statistical data shows that about 15.19 per cent in 2009 lived in poor conditions and 14.08 per cent in 2010 from a total population of 717,682 (724,905 in 2011) (anditaufantiro.com). Economic activities of the local and indigenous people depend heavily on agriculture, which contributes about 49.09 per cent to the regional GDP, with other sectors such as services and trade. The data shows that there should be more economic prosperity.

#### ***2.2.4 North Toraja and Toraja Land***

Communities believe that the word “Toraja” has two origins. First, Toraja is the combination of two words of the Bugis language “*tau*” (peoples) and “*riaja* or *riajang*” (mountainous area and/or up land). This is based on the geographical characteristics of Toraja in which people live on the mountainous or upland areas. Another version mentions that Toraja comes from the word “*Toraya*”, the acronyms of “*To*” (people) and “*Raya*” or “*Maraya*” (great). *Toraya* represents the people of Toraja as great people which is demonstrated in the importance of “nobility” in their life. They reflect the geographical and socio-cultural identity of

Toraja especially if they are related to the traditional belief *Aluk Todolo* (see cultural heritage of Toraja in section 2.3.2).

In 2008, Toraja Land was divided into two independent regencies, North Toraja and Toraja Land. As these two areas have similarities in cultural heritage and cultural tourism attractions, I hesitated about which location I should consider for my fieldwork. My guide suggested I start my research from “Rantepao”, the capital of North Toraja, where most tourists first arrive. Then, I could continue collecting data in “Makale”, the capital of Toraja Land. In Rantepao, visitors can choose the accommodation they prefer: hotels or *wisma*. *Wisma* is a kind of guesthouse that provides rooms as well as foods and beverages whilst hotels offer numerous facilities such as congress or meeting rooms instead of just rooms for their guests. Some *wisma* in Indonesia provide facilities and services like hotels: such as meeting rooms. In Toraja, *wisma* are more popular because they are cheaper than hotels. For instance, I discovered that *Wisma Maria*, the place where I stayed during fieldwork was always fully booked. About fifteen kilometres from Rantepao (about thirty minutes driving), tourists can explore “Makale town” that also has hotels and restaurants. These two areas are usually busy in the high season when *Lovely December* is held annually.

Economic activities of the local and indigenous people are based on three major sectors; agriculture, trade and services. For North Toraja, agriculture contributes 37.75 per cent of the total regional GDP whereas trade and services (mostly retail, hotels and restaurants) contribute less because of limited tourist visits (torajacybernews.com 2011). The coming of tourists to Toraja is utilised by the local and indigenous people to work in hotels and restaurants as well as offer their cultural knowledge and language skills to guide tourists exploring natural and cultural attractions. Their income depends on the number of tourists who come to Toraja. Other major economic activities are animal husbandry (pigs and buffaloes mostly). Funeral ceremonies in Toraja make economic benefits circulate as people buy and sell animals, slaughter many animals, make and sell souvenirs for tourists, carve and make statues for the ceremony, and so forth.

In 2011, the population of North Toraja was about 218,943 whereas 223,306 inhabit Toraja Land. There is no exact percentage of poverty and unemployment

in both regencies, but government officials in South Sulawesi admit that poverty and unemployment are major concerns. On the basis of monthly distribution of “*raskin* or *beras miskin*” (rice for the poor), about 14,117 families obtain *raskin* in North Toraja whilst 20,961 are given *raskin* in Toraja Land (Sindonews.com 2012). This means that poverty is still a major issue that could be alleviated through policies and planning for cultural heritage tourism (Babalola and Ajekigbe 2007; Bappeda Toraja Utara 2010; Dartanto and Nurkholis 2013).

## **2.3 Description of cultural heritage of South Sulawesi**

### **2.3.1 Cultural heritage of Bugis-Makassar**

The cultural heritage of Bugis-Makassar is classified into two main categories, tangible and intangible, following the critical point of view of Moreno *et al.* regarding the importance of “material cultural heritage which is based on tangible and intangible components associated with a local community” (2004 5). Tangible cultural heritage comprises archaeological sites, historic and religious buildings, ruins and architectural relics, traditional houses, cultural landscapes, monuments, and historic graves. Intangible cultural heritage consists of folklore, customs and cultural values, traditional knowledge, traditional games, festivals and events, traditional and cultural dances and ceremonies, traditional arts and music performance, ethnic and indigenous cultural traditions and rituals.

The discovery of prehistoric and cultural sites in areas of South Sulawesi was essential in forming the cultural identity of Bugis-Makassar. South Sulawesi is rich with tangible and intangible cultural heritage because of a long process of prehistory and history. The *Leang-leang* (caves) prehistoric park in Maros regency portrays wall paintings of hog deer and red hand drawings that are about 5000 years old. It means cultural activities had been established many years ago in this area. Currently, this site is promoted as an important tourism attraction as material evidence of human life and the beauty of the cultural landscape of *karst* formation. *Leang-leang* (caves) can also be found in Pangkep regency in which prehistoric relics still exist. Three sites have been excavated, protected and promoted: *Leang Kajuara* (*Kajuara* cave), *Leang Kassi* (*Kassi* cave) and *Leang Lompoa* (Big cave). These caves also have wall paintings.



Figure 3: Leang-leang prehistoric caves in South Sulawesi

(Source: Photographs by Karolus Kurdi 2013, used with permission)

Historic and religious buildings in South Sulawesi include historic remains of Kingdoms as well as relics of colonisation by Western countries. They have been registered and promoted as cultural tourism attractions. Some of these buildings have attracted tourists such as the old mosque of Katangka in Gowa, Immanuel church and *Vihara Ibu Agung Bahari* (Vihara of the Great Mother Bahari) in Makassar city. But, some other buildings such as Ancient Mosque of *Melayu Village* (built in 1760) and *Anshar Mosque* built in 1870 (Nuraedah, Masrury and Mokobombang 2008) have not been optimised as cultural tourism attractions. Indeed, registration of cultural tourism assets has been done by the government, but promotion and good management need to be implemented to promote these buildings.

In Makassar city, historic ruins of Gowa Kingdom as well as architectural relics or colonial buildings, promoted as tourism attractions, are utilised as offices by different levels of government. Fort Rotterdam has been the icon of tourism of

South Sulawesi and Makassar city. The regional and local governments have utilised this fort to attract more tourists to South Sulawesi. Cultural events are mostly performed within this fort. Unfortunately, to effectively promote events, they need to be scheduled and information needs to be circulated. The local communities need to be informed too so that they can participate actively in the events. Similarly, *Somba Opu* fort, another proof of greatness of Gowa Kingdom requires maintenance and restoration to minimise deterioration in order to continue to attract more tourists.



Figure 4: Somba Opu Fort, the cultural heritage of Gowa Kingdom  
(Source: Photograph by Kafrawi 2013, used with permission)

Other ancient buildings can be found in Makassar city including *Mulo* Building (*Meer Uitgebreid Lager Onderwijs*) (now used for offices of the Board of Culture and Tourism of South Sulawesi), Makassar city museum, and *Stella Maris* hospital located near *Losari* Beach. Their European-style architecture is historically important. The governments also promote monuments such as *Emmy Saelan* and *Mandala* as cultural tourism attractions. If compared to the three ancient buildings, the monuments require more attention particularly their physical management. Lack of attention to these monuments seems to cause their poor condition.



Figure 5: Mandala monument needs more attention

(Source: Photograph by Ilham Junaid 2011)

Historic graves are also important in depicting the history and cultural identity of Bugis-Makassar. The grave of *Sultan Hasanuddin* displays his history as the sixteenth King of Gowa kingdom and his struggle against colonialism. About one kilometre from *Sultan Hasanuddin* grave, the grave of “*Arung Palakka*, the fifteenth King of Bone kingdom” (Hamid *et al.* 2007 137) is proof that Gowa and Bone kingdoms had been involved in political feuds until his death. The grave of *Syech Yusuf*, a patriot who struggled against colonialism (Hamid 2005) is also a famous tourism attraction, and is mainly visited by South Sulawesi people who come to “*berziarah*” (pilgrimage). Domestic tourists dominate the number of visits to these graves, but international tourists do come to explore the history of Gowa kingdom. The local and regional governments need to consider ways to attract more international tourists in addition to domestic tourists. This is because almost all areas in South Sulawesi promote graves as attractions. In Gowa for example, communities participated actively in cultural events for the last five years. Nowadays, these events are rarely scheduled but communities expect to perform the cultural events as part of their identity.

The cultural identity of the community is also manifested in traditional houses. For example, *Balla Lompoa* (a traditional big house) built in 1936 in Gowa regency is the legacy of the king of Gowa. Its architecture reflects the traditional house of Bugis-Makassar just like *Bola Soba* (*Soba* house) in Bone regency. Unlike the traditional house of Toraja (*Tongkonan*), those of Bugis-Makassar are considered and promoted as traditional houses rather than cultural tourism objects. The utilisation and promotion of traditional houses as cultural tourism attractions are limited to those that provide historical information.

Intangible cultural heritage of Bugis-Makassar includes folklore, social and cultural values, traditional knowledge, arts, music, dances, events and ethnic and cultural traditions. Some of them have been promoted as cultural tourism attractions: *Pa'raga* and *Gandrang Bulo* or *Pepe'pepeka Ri Makka* dances. Many other dances have been utilised in cultural events such as festivals.

The history and the intangible cultural heritage of South Sulawesi are mainly contained in a document called "*Lontarak*", using an ancient script written in Bugis and Makassar languages. This manuscript has been regarded as an important historical document even though the information relates to religious and magical aspects or stories that connote myth. For instance, one book, "the history of Bone" written by South Sulawesi scholars and historians explores how Bone kingdom was first formed, as quoted below:

There was a period when people killed each other (*sianre baleni tauwe*), the community became unstable and riot was everywhere....Seven *matowa* (leaders of villages) visited and asked for *tomanurung* (a person who was believed came from the sky, down to earth) to be their leader. The *matowa* told Tomanurung, "Oh my Lord, we came to you for big wishes. Please do not go back to heaven. Stay with us in our land so that you (*tomanurung*) become our King. *Tomanurung* replied, "all of you must ally and do not be reluctant". ...The dialog was actually regarded as a social contract between *matowa* and *tomanurung*. *Tomanurung* was then inaugurated as the first king of Bone Kingdom (Hamid *et al.* 2007 9-12).

One important cultural heritage of Bugis-Makassar written in *Lontarak* is the epic of *I La Galigo*, an ancient text that portrays the socio-cultural life of people in ancient times. According to the epic, *La Galigo* is Sawerigading's son's name, the important figure in the creation of the Luwu Kingdom. The epic of more than 6000 pages portrays human beings, the adventure and the life of *Sawerigading*,

the life story of *I La Galigo* as well as information about socio-cultural values. Other areas such as central Sulawesi, Southeast Sulawesi, Gorontalo, Riau and even in Malaysia recognise the legend and the role of Bugis people who migrated to these areas (Abidin and Macknight 1974). *I La Galigo* and *Lontarak* are linked and are the legacies of Bugis-Makassar.

| No | Nama | Pengetikan | Aksara Lontara Bugis | No  | Nama  | Pengetikan | Aksara Lontara Bugis |
|----|------|------------|----------------------|-----|-------|------------|----------------------|
| 1  | ka   | k          | ☞                    | 15  | nya   | N          | ☞                    |
| 2  | ga   | g          | ☞                    | 16  | nca   | C          | ☞                    |
| 3  | nga  | G          | ☞                    | 17  | ya    | y          | ☞                    |
| 4  | ngka | K          | ☞                    | 18  | ra    | r          | ☞                    |
| 5  | pa   | p          | ☞                    | 19  | la    | l          | ☞                    |
| 6  | ba   | b          | ☞                    | 20  | wa    | w          | ☞                    |
| 7  | ma   | m          | ☞                    | 21  | sa    | s          | ☞                    |
| 8  | mpa  | P          | ☞                    | 22  | a     | a          | ☞                    |
| 9  | ta   | t          | ☞                    | 23  | ha    | h          | ☞                    |
| 10 | da   | d          | ☞                    | No. | Bunyi | Pengetikan | Contoh               |
| 11 | na   | n          | ☞                    | 1   | u     | u          | ☞                    |
| 12 | nra  | R          | ☞                    | 2   | e     | e          | ☞                    |
| 13 | ca   | c          | ☞                    | 3   | o     | o          | ☞                    |
| 14 | ja   | j          | ☞                    | 4   | ae    | E          | ☞                    |

Figure 6: Letters of Lontarak Bugis

(Source: Supriadi 2010)

(English translation of the words in the figure; *nama* (name), *pengetikan* (typing/writing), *aksara lontara bugis* (script of *lontarak* Bugis), *bunyi* (sound), *contoh* (example).

*Lontarak* (or sometimes *Lontara'*) means palm or palmyra palm and “the word *Lontarak* applies to anything written in the Bugis-Makassar script. This script is called *urupu' sulapa' eppa'* (sometimes *appa'*), or square letters, in the Bugis, Makassar, Mandar, Duri, Enrekang and Toradja languages” (Abidin 1971 159). The *Lontarak* contains information on how people of the olden times behaved based on the existing law and custom concerning socio-cultural activities as well

as historical information about the establishment and the conduct of Kingdoms such as genealogies of Kings, government contracts, etc., (Abidin 1971).

Sewang (2005) claims that the history of the Gowa kingdom was based on three written documents including “*Lontarak* as the source of history; *Sure’ galigo* (galigo letter) that portrays the social and cultural conditions of Gowa; and a Portuguese information (book) by Tome Pires entitled the *suma oriental*” (15). As in the case of Bone Kingdom, the term *Tomanurung* is used in describing the creation of the Gowa kingdom.

The story of *I La Galigo* has attracted international attention. A music theatre directed by Robert Wilson successfully performed the stories of *I La Galigo* on international stages in Australia, Asia, Europe and the United States (Arnold 2004; Rothstein 2005). In April 2011, the local government of Makassar supported by stakeholders in South Sulawesi province and Indonesia successfully performed *I La Galigo* with the collaboration of international, national and local performers. The cultural heritage of Bugis-Makassar has been promoted nationally and internationally through this music theatre. The director of the music theatre, Robert Wilson expresses that:

The epic from the land of Bugis (*I La Galigo*) is a complete story positioned on an international scale because it is an accumulation of art, culture and science... the performance of *I La Galigo* will open access not only to culture but also to creative industry particularly tourism (quoted in Mappong 2011).

The performance of *I La Galigo* as music theatre in Makassar attracted domestic and international visitors for at least three reasons. First, South Sulawesi is the area where the story of *I La Galigo* took place. The people of Luwu might believe that the event should be held in Luwu regency, the original place in South Sulawesi mentioned in the script. However, I argue that the choice of Makassar city is appropriate as accessibility, facilities and/or infrastructure make Makassar city the best location for the event. Second, the performance requires music instruments as well as traditional dances which are considered part of the cultural identity of Bugis-Makassar. Third, the involvement of *Puang Matoa* (the name of *Bissu*, a transgender priest of Bugis in the kingdom era) made the event more interesting.

The existence of *Bissu* in South Sulawesi has also attracted international interest. Blackwood (2005 871-872) argues that “over the course of several centuries after the arrival of Islamic traders and Dutch colonisers, a striking transformation occurred as a new innate gender binary began to replace the old sacred gender binaries”. Communities today debate the existence of *Bissu*. Muslims believe that human beings essentially comprise men and women; the traditional rituals practiced by *Bissu* are prohibited in Islamic teaching. Others argue that *Bissu* has been transformed and that Islam has become part of their life. For this reason, culture and religion must be considered separately and *Bissu*, an aspect of the cultural identity of Bugis people, needs to be preserved.



Figure 7: *Bissu*, transgender priests of Bugis perform traditional dance  
(Source: Photograph by Ilham Junaid 2011)

Nowadays, *Bissu* has been listed and promoted as a cultural attraction of South Sulawesi province, in particular, in regions where *Bissu* live and practice their rituals such as Bone and Pangkep regencies. In Bone, *Bissu* are involved in the traditional ceremony of *Mattompang Arajang* (to cleanse the legacies of Bone kingdom). The most attractive moment is when *Bissu* members perform traditional dances called *Maggiri* by sticking their body using *keris* (traditional weapon). Interestingly, their body is not hurt, it is even invulnerable. *Bissu* and

their characteristics have attracted culture lovers for their cultural performances and also for their role in the current era.

In fact, transformation has occurred in the way *Bissu* performs dances. Often, *Bissu* performs dances for the purpose of entertaining tourists which is not relevant with its role. *Bissu* members argue that by performing dance, he/she can promote the cultural heritage of Bugis. Their role is still maintained which is reflected in the traditional ceremony of cleansing the legacies.

The current generation of Bugis-Makassar cannot refute traditional knowledge. Parents teach their children based on the experience obtained from their own parents and/or ancestors. Traditional refers to “the content or substance of knowledge that is the result of intellectual activity and insight in a traditional context, and includes the know-how, skills, innovations, practices and learning that form part of traditional knowledge systems, and knowledge that is embodied in the traditional lifestyle of a community or people, or is contained in codified knowledge systems passed between generations” (Wendland as quoted in George 2010 378).

Traditional knowledge of Bugis-Makassar is influenced by the physical environment. For instance, people who live in mountainous areas and/or rural areas utilise their land as economic resources. In so doing, they create traditional tools that enable them to manage their land for agricultural production. Working as farmers has enabled them to create cultural materials which resulted from traditional knowledge: to manage the land for positive results, such as the time to sow and to harvest. Those who live in coastal areas, working as fishermen create traditional tools too and traditional boats to catch fish. They have traditional knowledge on when they should go to catch fish and when they should not.

The way they work in agricultural and fisheries activities is based on the socio-cultural conditions of the community, too. For example, the system of *tesang* requires the farmers (workers) to share the profit from agricultural activities with the owners of the land (Hamid 2006). The percentage of the sharing depends on their agreement. This system is also usually implemented in fishing activities where there are two kinds of fishermen, workers and owners. In some instances,

this system provides advantages as it gives indigenous people the opportunity to obtain income. However, sometimes *pongawa* (owners) and workers (fishermen) abuse the agreement in order to obtain more profit. Workers usually sell their fish to other fishermen at sea whilst owners are usually dishonest to the workers about how well they sold (Hamid 2006). This usually creates tension among the community so that the traditional practice of *tesang* is no longer attractive. If this continues, workers can lose their job and will find other alternatives to survive such as working as labourers.

Traditional knowledge is also manifest in the ability of indigenous people to build traditional houses. For Buginese and Makassarese, the traditional house is regarded not only as a place for staying but also as a tool to tighten family relationships as well as to show the status of the family in their community. For some Buginese and Makassarese, position and/or the location of the house, the process of building the house and the type of house affect the sustainability of their life. For instance, the front part of a house should face east because east is considered as the source of life (Hamid 2006).

Traditional knowledge is also shown in traditional boats. The *Phinisi* or sometimes *Pinisi* is one of famous traditional sailing ships made by Buginese located in Bulukumba regency. Traditionally, the ship was built by indigenous people using knowledge passed on. The *Phinisi* was a tool to travel around the archipelago of Indonesia enabling communication with people from different islands. According to Liebner (2004), *Phinisi* is proof that maritime tradition has long existed in Indonesia. The *Phinisi* is a cultural product. The *Phinisi* is used in numerous functions not only on the national scale but also possibly for international sailing (Kasten 2001). Currently, the location of *Phinisi* making (*Tana Beru*, Bulukumba regency) and the *Phinisi* itself have been promoted as cultural tourism attractions combined with other cultural and natural resources. Alternatively, *Phinisi* is now utilised to transport tourists from island to island of Indonesia.

The wedding ceremony is also part of the cultural heritage of Bugis-Makassar whose practice and safeguard are considered important. People of Bugis-Makassar believe that marriage is something “pure and/or holy”. Indeed, traditional wedding

ceremony of Bugis-Makassar has not been an interesting attraction for tourists. But in some instances, some tourists see the wedding ceremony because they consider it as unique and part of the cultural identity of the host people. It is mostly enjoyed by domestic tourists. The splendour of the rituals can attract more tourists by encouraging stakeholders to promote it as a cultural tourism attraction and preserving it as cultural identity.

The cultural heritage of Bugis-Makassar is usually associated with religious beliefs and social and/or life practices: for example, *ammaudhu* (cultural ritual to celebrate the birth of the prophet *Muhammad*) is held every year. A magnificent celebration of *ammaudhu* or *maudu lompoa* held every year in *Takalar* regency has become a cultural tourism attraction supported by the regional and local governments. It comprises cultural rituals which take forty days and one of them is placing painted eggs, a traditional pail filled with coloured rice, and various accessories such as colourful flags, on a traditional boat called *julung-julung*. On the peak day of the celebration, these decorations are collected and displayed in *Cikoang* river, fifteen kilometres from the city of Takalar itself, fifty-five kilometres from Makassar city (figure 8).



Figure 8: Maudu Lompoa in Takalar regency  
(Source: Photograph from KOMPAS images 2009)

Cultural traditions are performed as thanksgiving, or welcoming guests and asking for safety and health from God. For instance, *mappadendang* (Bugis) is a symbol of thanksgiving to God because of the successful harvesting of the rice field. It is done by pounding grain in a long *lesung* (mortar made from wood that has six to twelve holes) by six women and three men and/or done in pairs followed by a traditional music performance. In Bone regency, the success of harvest is usually celebrated by doing *massempe'* (physical fight using legs). *Mangngaru'* (Bugis) is a cultural tradition of Bugis-Makassar declaring a person (the representative of the community) loyal to leaders (e.g. governor, regent) whilst showing *badik* (traditional weapon) and standing in front of the leader. In ancient times, this ritual was performed in front of the king when the king's companions or the community went to war. Nowadays, it is used to welcome important people who govern the area as well as people who visit Bugis-Makassar land. *Appassili* (Makassar) is a cultural ritual done by a pregnant woman and her family to ask for the safety of the birth process (Raodah 2009).

In some areas in South Sulawesi, some communities still maintain the traditions of their ancestors. For example, in Bulukumba regency, the *Kajang Ammatoa*, the indigenous people wear black clothes, do not use slippers, sandals or any foot protectors, and they tend not to follow modern ways in the village called *Tana Toa* (old land), fifty-six kilometres from the city of Bulukumba. Black is regarded as a symbol of power and equality and visitors are required to wear black clothes. Other regencies (Gowa, Pangkep, Maros and Enrekang) also have small groups and/or tribes which still maintain traditional practices.

Gowa kingdom has inherited material culture that still exists nowadays. A number of cultural artefacts are safeguarded and presented in *Balla Lompoa* Museum. In general, cultural artefacts stored in this museum are the cultural legacies of Gowa kingdom as well as cultural materials that symbolise the identity of the Makassar ethnic group: traditional weapons, traditional clothes, cultural accessories of Gowa kingdom (e.g., golden bracelets) as well as *Salokoa*, the crown of Gowa kings. It is made from pure gold decorated with diamonds around the edge of the crown. It is believed to be the crown of the first king of Gowa kingdom (1320s). Only a replica of the crown is displayed in the museum. Certain people (important

guests such as the president or the ministers) are allowed to see the real one or if special consideration is requested. The crown and other artefacts are usually presented to the public when the cultural ceremony of *Accera Kalompoang* (to cleanse the cultural artefacts) is held.



Figure 9: Salokoa

(Source: Photograph by Karolus Kurdi 2013, used with permission)

The *Salokoa* is treated as a very important artefact of the *Accera Kalompoang* ceremony. The ritual of measuring the weight of *Salokoa* is an essential part of *Accera Kalompoang*. Superstitions among the community appear concerning the measurement of the crown. Information from a website explores the importance of this measurement to the life of the community:

The measurement of the crown is very important for the functionaries (leaders) of Gowa regency and communities because it provides the guidelines for the future. The crown is never repaired by adding or subtracting to the weight. Uniquely, the weight of the crown is changeable, sometimes less and sometimes more. If the weight decreases, it is an indication that there will be disaster in the region. On the other hand, the people of Gowa will prosper if the weight has increased (Wisatamelayu.com 2012).

Although such an assertion is superstitious belief, the communities tend to relate the cultural ceremony with the success of other activities. So they believe that it is necessary to maintain the ceremony. Both *Salokoa* and *Accera Kalompoang* are

unique cultural attractions. The ritual is held annually which means it can attract international attention. The more tourists visit the cultural ceremony, the more opportunity for the local people to obtain economic benefit.

Other cultural artefacts in Gowa regency have potential as cultural tourism attractions such as *bungung barania* (the brave well) and *bungung lompoa* (the big well). These artefacts have historical value as well as superstitions embedded in them. However, they are not well-managed as tourism attractions. They are solely used for the local people's needs (such as water for bathing). These artefacts have not been commodified as tourism attractions. The local government has promoted them as cultural tourism attractions, but more attention on how they are commodified and improving the quality of the artefacts is needed. Few domestic tourists have visited the sites but the role of the tourism industry is important in promoting them to international tourists.

In Bone regency, many cultural artefacts gifted by families of Bone kingdom as well as by other communities to be safeguarded are stored and displayed in the *Saoraja* and *Lapawawoi* museums. Some important artefacts are stored in *Arajang* museum such as *payung pulaweng* (golden umbrella), *petta makkacca'e* (cut of hair of *Arung Palakka*), etc. Unfortunately, access for visitors to see the artefacts is limited. As for the *Salokoa*, they are intended especially for very important guests. Safety of the objects might be the reason why they are not so accessible. The uniqueness of the artefacts can attract tourists. Hence, a change of policy in terms of the management of the artefacts should be considered without ignoring their protection and safety.

*Songko to Bone* is a traditional round hat/cap made from palm leaves embroidered with golden thread, usually worn in traditional ceremonies such as the wedding ceremony together with traditional clothes. *Songko to Bone* symbolised the status of the person wearing it by the amount of gold thread. Today, anybody can buy and wear it but its uniqueness has enticed tourists to buy it as a souvenir.



Figure 10: Songko to Bone  
 (Source: Photograph by Ilham Junaid 2011)



Figure 11: Sarung Sutera Sengkang and miniature Phinisi Boats  
 (Source: Photograph by Ilham Junaid 2011)

*Sarung Sutera* (Silk *Sarung* or *Sarong*) sometimes called *Lipa' Sabbe*, is a traditional woven material wrapped around the waist by men and women which is usually worn in traditional ceremonies. Silk *Sarong* produced in Sengkang

regency with its various motifs, patterns and colours makes it an interesting souvenir. Good quality *Sarung* (produced in Sengkang regency) is usually expensive. *Sarung Sutera* Sengkang has been promoted as a cultural tourism attraction by both local and regional governments. The production of *Sarung* as tourist souvenir has provided economic advantages for the local people. The local traders have expanded their business in some areas in Indonesia which enables people to buy *Sarung* outside of South Sulawesi.

In Makassar city, *Lagaligo* museum displays the material culture of Bugis, Makassar and Toraja. Traditional boats, clothes, music instruments, agricultural technology, script of *Lontarak* are displayed there. I was impressed when the museum staff organised *La Galigo* unique collection expo in December 2011. The exhibition attracted more domestic visitors because they were curious about the uniqueness and the mystery of the collections. International tourists may have been interested to see the event, but few tourism organisations knew about it. It seems not to be scheduled at a fixed time so tourism organisers do not promote it.

### ***2.3.2 Torajanese cultural heritage***

The cultural heritage of Toraja is always associated with the word *Aluk*, the name of the Torajanese belief or most frequently called *Aluk Todolo*. *Aluk* means “the ways” or sometimes refers to the deeds or actions of Torajanese during their life. *Todolo* means ancestors, people who passed away. *Aluk Todolo* means all aspects of humans’ actions that follow the ways of ancestors. Torajanese who believe in *Aluk Todolo* follow the rule of the ancestors. Since the majority of Torajanese nowadays is Christian, “the word *Aluk* always connotes religion (*agama*) or religious affiliation as in *Protestant Aluk*“ (Volkman 1984 154). Although the practice of *Aluk Todolo* is dominated by Christianity as the current religion of most Torajanese, the religious leader or the priest of *Aluk Todolo* tends to be affiliated to *Hinduism*. For Torajanese, *Aluk Todolo* is the religion of the ancestors that brings them to a better life. In other words, *Aluk Todolo* concerns religious rituals following the ancestors’ ways as well as how one treats people and nature.

There are four essential elements that followers of *Aluk Todolo* are concerned with. First, they believe in God (*Dewa*). Second, they believe in natural power

which is called *Ampu Padang* (the name of the God who controls nature). Third, they believe in the spirit of the ancestor (*jiwa leluhur*). Torajanese believe that if people die, their spiritual body remains alive. Their traditional and religious practices strongly relate to this philosophy. Fourth, Torajanese believe in three main foundations of life including *pemali* (prohibition or taboo), *sangka* (rules) and *salungna* (propriety). *Pemali* refers to something that cannot be done according to the *Aluk's* teaching. The followers of *Aluk Todolo* believe that all good deeds will create something good which is how they define *sangka*. That is why *sangka* is always connected to *salungna* as something good that does not need to be examined.

Torajanese believe that *Aluk* consists of 7777 *lise* (rules) which are the foundations of how humans live their life. *Aluk* is always connected to ritual practices including *Rambu Solo* (death ritual or ceremony of death) and *Rambu Tuka* (birth ritual or birth ceremony that may also include rituals or ceremonies of wedding, agriculture, housing, animal husbandry, etc.). *Rambu Solo* is done by putting the dead body into caves. As this ceremony is very important for Torajanese, there are several activities that bring families, colleagues, and local people together such as performing traditional dances (*ma'badong, ma'dondi, ma'randing, ma'katia, ma'papanggan, massailo*) and songs and music; fighting buffaloes (*mappasilaga tedong*); and slaughtering the buffaloes (*mattinggoro tedong*).

*Rambu Tuka* is associated with happiness, excitement and no sadness. It involves many forms of activities such as performing dances, songs, *sisemba/massembe* (people fight each other by using leg or foot), etc. *Rambu Solo* is considerably the most important because it is the way for Torajanese to demonstrate how they appreciate and respect parents (or members of families) who passed away. It is the last homage (*penghormatan*) of family members to their parents as well as to deliver the soul out of the dead body to reach heaven (*puyo*).



Figure 12: *Rambu Solo*, the funeral ceremony of Toraja  
(Source: Photograph by Ilham Junaid 2011)

There is no scientific record or valuable information about when Torajanese started to put their dead in caves or on the rocky cliffs or mountains. On the basis of Torajanese folklore and legend, the dead bodies were first placed in caves. Then, people gradually placed the dead body on rocky cliffs and mountains. *Tomenaa*, the traditional leader of *Aluk Todolo* believes that at the beginning, the dead body was buried in the soil. The tradition of putting dead bodies in caves was started when the ancestors discovered iron (iron era) used to sculpt and make holes in the stone mountains as soil is for the needs and the future of the community. For Torajanese, this is the way to show how they appreciate their environment and their dead while sustaining the living through cultivating their lands. This is confirmed by Matius, a tour guide from Toraja:

The culture of Toraja holds the philosophy of “take and give”. Nature is regarded as the main source for life and thus, they protect nature by entering the human corpse in caves instead of burying it in the soil. The soil is regarded as the main source for life because it produces food through plants. Accordingly, they clearly differentiate between life and death (Matius, 8 September 2011).

The practice of *Rambu Solo* must be on the basis of the status of the dead people during their life. Three levels of society including nobles (*bangsawan*), commoners (*orang biasa*), and slaves (*hamba*) (Volkman 1984) become the basis for the implementation of the ceremony. For instance, families whose dead parents are nobles have the right to slaughter 24 or more buffaloes during the ceremony. They have the right to make a *Tautau* (statue to the resemblance of the dead person) and to put it in front of his/her tomb. On the contrary, a low status person can only slaughter a small number of buffaloes, certainly not 24. The status of family members in Torajanese society also affects the seating position during the ceremony. In other words, traditional rituals relate to the social status of people.



Figure 13: *Tongkonan*, traditional house of Toraja  
(Source: Photograph by Ilham Junaid 2011)

The socio-cultural life of the Torajanese is also reflected in the function of *Tongkonan* (traditional Toraja house). For the Torajanese, the *Tongkonan* is not only the symbol of identity but also the tool to tighten family relationships. In this regard, the *Tongkonan* has many functions including as centre for educating and gathering families, for ruling and governing the community and for any social and

cultural activities. The levels and the kinds of *Tongkonan*, the parts of the *Tongkonan* and the carvings on the house all have meanings that have been settled for the sustainable survival of Torajanese. Furthermore, the *Alang Sura* (rice barn) is usually built near the *Tongkonan*. This rice barn has an important role in sustaining the life of family members because the lands do not always produce food. The *Tongkonan* is considered “mother” whereas the *Alang Sura* is “father”.

The *Tongkonan* traditional house, *Tautau* and kinds of graves are examples of material culture that are considered as cultural tourism attractions. Cultural artefacts that relate to funeral ceremonies can be found in open areas in North Toraja and Toraja Land regencies. Some museums, for example *Buntu Kalando*, display traditional clothes, music instruments, and traditional accessories of Toraja culture.

#### **2.4 Tourism in South Sulawesi, Indonesia**

From the perspective of the government, the tourism sector is regarded as an impetus to increase the community’s economic prosperity. Tourism contributed positively to the economic development of Indonesia in general and South Sulawesi in particular (see table 2). In 2010, tourism contributed US\$ 7,603.45 million.

Since the opening of Toraja as a tourism destination, all levels of government have been promoting it as the icon of tourism of South Sulawesi. The peak of tourism visits to South Sulawesi occurred over the period of 1992-1997. In 1998, Indonesia experienced an economic crisis and political instability that affected not only tourism activities in South Sulawesi but also in Bali as the gateway for visitors to Indonesia. Bombing in Bali and Jakarta and other criminal violence in the period 2003-2005 did not make South Sulawesi a chosen destination (Disbudpar Provinsi Sulawesi Selatan 2011b). The recovery process to achieve an image of Indonesia as a safe and comfortable tourism destination was not achieved until the end of 2005.

Table 2. Economic contribution of tourism in Indonesia compared to other main industries for the period of 2008-2010

| No.      | Commodities           | Year (In US\$ million) |                 |                 |
|----------|-----------------------|------------------------|-----------------|-----------------|
|          |                       | 2008                   | 2009            | 2010            |
| 1        | Petroleum             | 29,126.30              | 19,018.30       | 28,039.60       |
| 2        | Palm oil              | 12,375.57              | 10,367.62       | 13,468.97       |
| 3        | Coal and Mining       | 10,656.24              | 9,539.50        | 11,976.30       |
| 4        | Rubber Production     | 7,579.66               | 4,870.68        | 9,314.97        |
| <b>5</b> | <b>Tourism</b>        | <b>7,348.00</b>        | <b>6,298.02</b> | <b>7,603.45</b> |
| 6        | Clothes Industry      | 6,092.06               | 5,735.60        | 6,598.11        |
| 7        | Electrical appliances | 5,253.74               | 4,580.18        | 6,337.50        |
| 8        | Textile               | 4,127.97               | 3,602.78        | 4,721.77        |
| 9        | Paper production      | 3,796.91               | 3,405.01        | 4,241.79        |
| 10       | Food production       | 2,997.17               | 2,960.73        | 3,620.86        |
| 11       | Timber production     | 2,754.30               | 2,155.41        | 3,381.85        |
| 12       | Chemical materials    | 2,821.34               | 2,275.32        | 2,870.49        |

(Source: Kemenparekraf 2012)

The promotion of Toraja has led regional government efforts to promote other regencies as tourism destinations. This opportunity is then utilised by the regional government to encourage local authorities to manage events and programs that are expected to raise the interest of tourists in their areas. As a result, the regencies are working on developing tourism; various programs are managed and cultural and natural assets are opened as tourism attractions, for example, *Accera Kalompoang* (traditional ceremony to clean the tangible cultural elements or legacy of Gowa Kingdom) held yearly in *Balla Lompoa* Museum in Gowa regency; *Lovely December* in Toraja Land and North Toraja; *Phinisi* Festival (a celebration of the traditional Bugis schooner) in Bulukumba regency; *Losari* Beach Festival in Makassar city, *Takabonerate* Island Expedition in Selayar regency, etc. The advantages of tourism as an economic booster for community development and

ways to introduce potential assets have encouraged almost all regencies to conduct yearly events especially if the event is related to the anniversary of the regions.

Although Toraja has been promoted as a cultural tourism destination, it has not made South Sulawesi the main destination in Indonesia. On the national scale, tourism of South Sulawesi is far below the big five main destinations in Indonesia, Bali, Jakarta, Batam, West Java and Medan. Compared to these, South Sulawesi is only a secondary destination. Specifically, if international tourists visit South Sulawesi, they tend to go to Toraja directly rather than visit other areas in South Sulawesi (all statistics from Disbudpar Provinsi Sulawesi Selatan 2011b). Nevertheless, statistical data indicate that the number of tourists in South Sulawesi increases every year (see table 3).

Table 3: Numbers of tourists in South Sulawesi for the period of 2006-2010

| <b>Year</b> | <b>Visits by Domestic Tourists</b> | <b>Visits by International Tourists</b> |
|-------------|------------------------------------|---|
| 2006        | 1,120,895                          | 22,249                                  |
| 2007        | 1,212,982                          | 24,531                                  |
| 2008        | 2,032,021                          | 31,215                                  |
| 2009        | 2,715,715                          | 35,712                                  |
| 2010        | 3,768,252                          | 42,371                                  |

(Source: Disbudpar Provinsi Sulawesi Selatan 2011b)

Among the regencies and municipalities in South Sulawesi, Makassar and Toraja are the areas most visited by tourists especially by international tourists (see table 4). Other areas such as Gowa and Bone regencies have also been visited by various tourists especially by domestic tourists. Table 4 shows the range of visits in the five different research areas in South Sulawesi followed by the description of the kinds of tourism that are being developed.

Table 4: Number of domestic and international tourists in five areas

| Year | Makassar City |        | Gowa Regency |       | Bone Regency |     | Toraja Land - North Toraja (Red colour) |                         |
|------|---------------|--------|--------------|-------|--------------|-----|---|-------------------------|
|      | D             | I      | D            | I     | D            | I   | D                                       | I                       |
| 2006 | 2,072,538     | 11,574 | 21,926       | 877   | 13,335       | 72  | 20,829                                  | 5,321 -                 |
| 2007 | 2,010,121     | 19,785 | 22,637       | 905   | -            | -   | 13,102                                  | 4,999 -                 |
| 2008 | 1,511,680     | 24,591 | 26,712       | 1,068 | 27,002       | 173 | 12,041                                  | 3,895 -                 |
| 2009 | 1,025,299     | 28,223 | 33,390       | 1,336 | 47,436       | 302 | 5,499-<br><b>19,736</b>                 | 6,204-<br><b>20,559</b> |
| 2010 | 1,032,985     | 28,699 | -            | -     | 52,721       | 403 | <b>26,128</b>                           | 5,401-<br><b>27,596</b> |

(Source: Disbudpar of Kabupaten Gowa (2010), Tana Toraja (2011), Toraja Utara (2011), Bone (2011), Kota Makassar (2009))

Makassar offers a range of tourism attractions including historic buildings and relics (historic forts, monuments, historic graves, religious and architectural buildings and colonial and historic ruins), beaches and recreation centres. Based on its resources, Makassar has been developing various forms of tourism including cultural tourism and marine tourism as well as attracting visitors to enjoy leisure activities in its recreation facilities such as malls, shopping centres and playgrounds. Fort Rotterdam is an appropriate place to visit for historical and cultural experiences when adding a visit to *La Galigo* museum. Marine tourism has become popular for both domestic and international tourists. This is supported by the strategic location of Makassar which is surrounded by beaches on the southern part. Moreover, many small islands which are part of Makassar are accessible for tourists. For example, *Samalona* Island and its white sand (about 30 minutes from Makassar city) has attracted tourists to snorkel and swim in its clear sea.

Gowa is well-known as a historical city. Gowa is an interesting and ideal destination for cultural and historical information about Sulawesi in general, and Gowa Kingdom in particular. Tourism in Gowa regency relies on cultural and natural potentials: the historic graves of Kings of Gowa Kingdom and other

historic personages, forts, museums, old mosques, etc. The beauty of nature makes tourism the locomotive for economic development of the community. Agro tourism (gardening area of tea, passion fruit, flowers, coffee, etc.), nature tourism (waterfall, natural pool, *Bawakaraeng* Mountain, geothermal pool, dam) and ecotourism (forest tourism) fascinate many tourists who spend their nights in *Malino* (a tourist destination area with cool temperature in the mountains of *Bawakaraeng*).

Tourism in Bone ranges from natural to cultural tourism. The local government has identified and promoted twenty-seven natural and thirty three cultural tourism attractions. In its policies, the local government promotes caves, water parks, natural pools, hot-water swimming pools, and dams. For cultural tourism, the local government utilises old mosques, historic graves, traditional villages, arts and festivals, houses, crafts and also museums. The characteristics of cultural tourism in Bone regency emphasise the historical aspect of the Bone Kingdom associated with the tangible legacy of the Bone Kingdom such as *Sere Bissu* Dance, sometimes called *Maggiri* Dance (details are described in section 2.3.1); traditional craft of *Songko to Bone* or *Songko Pamiring Pulaweng*; *Bola Soba* (traditional house). The local government also promotes cultural events and festivals that deal with the anniversary of Bone regency.

Tana Toraja (Toraja land) was first opened as a tourism destination in 1972 in the period of President Suharto under the authority of the Directorate General of Tourism of Indonesia (Adams 1984). During the stimulation of Tana Toraja as a tourism destination, both international and national tourists started to visit, in particular, those who are interested in seeking and exploring ancient traditions and ethnic cultural practices combined with natural features. The unique cultural landscape in Tana Toraja has been constructed by the existing traditional practices and nature.

The government is also promoting superior tourism attractions as can be seen in the table below:

Table 5: Superior tourism attractions of South Sulawesi

| No | Objects   | Location (in regencies)      | Description   |
|----|---|------------------------------|---|
| 1  | <b>Toraja</b>                                       | North Toraja and Toraja Land | The uniqueness of traditional architecture and customs have been nominated as World Heritage.   |
| 2  | <b>Tanjung Bira (Bira Cape)</b>                     | Bulukumba                    | Marine tourism offers tourists beautiful panorama and beaches.  |
| 3  | <b>Malino</b>                                       | Gowa                         | An area that offers ecotourism or nature tourism. This area is well known as a garden park that has cool temperatures.  |
| 4  | <b>Tanah Beru (Beru land)</b>                       | Bulukumba                    | A village where traditional boats of Phinisi are made.  |
| 5  | <b>Towa Land, Kajang</b>                            | Bulukumba                    | Traditional village in which the indigenous people still practice traditional customs and rituals.  |
| 6  | <b>Fort Rotterdam</b>                               | Makassar                     | The fort was built by the tenth King of Gowa Kingdom in 1545. The fort was then occupied by the Dutch colonialists in 1667.   |
| 7  | <b>Spermonde island</b>                             | Pangkep                      | Good area (island) for diving and fishing.  |
| 8  | <b>Balla Lompo Museum</b>                           | Gowa                         | A reconstruction of the old palace of Gowa which was built in 1939 and renovated in 1978/1980. Cultural and historic elements of the Gowa Kingdom are displayed in this museum. |
| 9  | <b>South Sulawesi in Miniature – Somba Opu Fort</b> | Makassar                     | The traditional houses of Bugis, Makassar, Mandar and Toraja are built in this area. This area is a complex of Somba Opu Fort which is the historic remains of Gowa Kingdom.    |
| 10 | <b>Bantimurung</b>                                  | Maros                        | Protected natural heritage. The area has a waterfall enriched with various species of butterflies. It also has “Dream Cave” with stalactite and stalagmite.                     |
| 11 | <b>Karst Areas in Maros-Pangkep</b>                 | Maros-Pangkep                | A range of karst geomorphology and cultural sites.  |
| 12 | <b>Takabonerate Marine Park</b>                     | Selayar                      | Marine tourism especially for diving.   |

(Source: Disbudpar Provinsi Sulawesi Selatan 2011b)

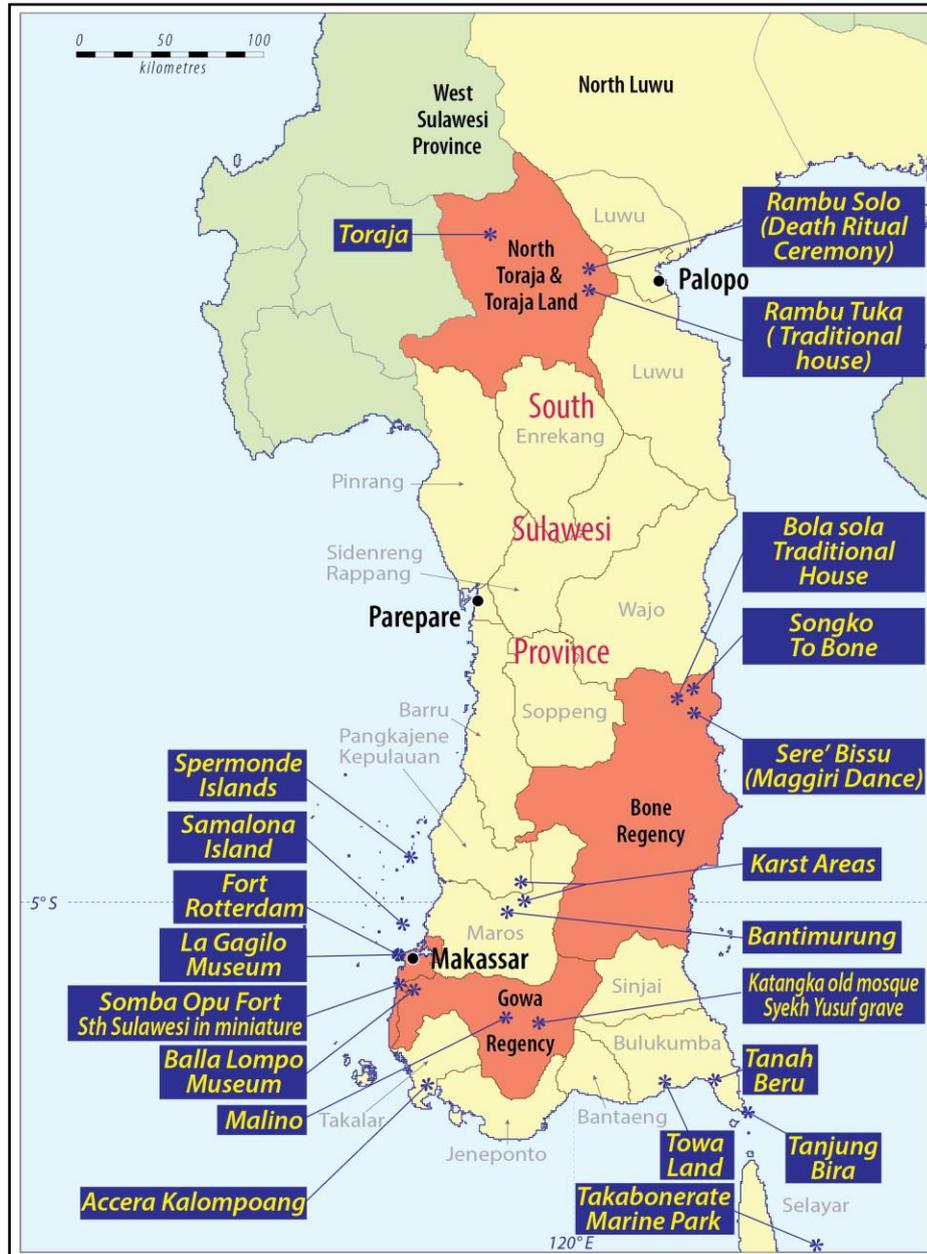


Figure 14. Map showing the location of tourism attractions in South Sulawesi province (Source: Map by Max Oulton 2014)

Table 6: Tourism market of South Sulawesi

| Market           | Domestic Tourists  | International Tourists                           |
|------------------|--|--|
| Primary Market   | South East Sulawesi, East Kalimantan, Central Sulawesi, East Java, Papua | France, Netherlands, Germany, Spain, Japan       |
| Secondary Market | North Maluku, Maluku, East Nusa Tenggara, Gorontalo, West Nusa Tenggara, | Malaysia, Singapore, Italy, Belgium, Phillipines |

(Source: Disbudpar Provinsi Sulawesi Selatan 2011b)

In general, tourists in South Sulawesi remained about 3 days in 2010, shorter than in 1995-1997, the peak of tourism visits to South Sulawesi (Disbudpar Provinsi Sulawesi Selatan 2011b). Money spent during a visit amounted to USD\$ 100 per day by international tourists and USD\$ 50 per day by domestic tourists. Most is spent on accommodation (about 47%) followed by food and beverage (about 19%) and souvenirs (about 15%). International tourists are mostly from Europe whereas Japan, Malaysia and Singapore (see table 6) dominate the Asian market. Toraja is still the main option for tourists when visiting South Sulawesi. Most manage their trip through a travel agent in addition to travelling with a colleague.

## **2.5 Conclusion**

In this chapter, I discussed the historical background and current situation of the research areas. I argue that their historical and political background bring nuances to their cultural heritage which means cultural heritage tourism in South Sulawesi can use colonial remains, relics inherited from kingdoms and indigenous ethnic traditions as attractions. To some extent, the historical context of the two big kingdoms in South Sulawesi is an interesting issue which has been discussed by scholars in Indonesia and South Sulawesi in particular. If one connects the history of South Sulawesi with colonialism, the controversial debate on the role of *Arung Palakka* becomes interesting (see section 2.2). Nevertheless, the economic welfare of the community and how to preserve cultural resources are more important (Dredge 2008; Hawkins 2004) than discussing issues that potentially create tension among the communities.

Such issues are essential because poverty and prosperity are often included in any government policy report particularly if the report is concerned with the evaluation of government policy. In this chapter, I presented statistical data of poverty in the research areas combined with a description of the people's efforts to fulfill their economic needs. In general, most residents work in the agricultural sector whereas tourism contributes to the economic development of those who live in Makassar city and Toraja. Nevertheless, communities need to be supported to utilise cultural heritage as a tourism attraction. Numerous cultural heritage assets are safeguarded and promoted to attract international tourists and to portray

cultural identity. It has motivated international tourists to see such unique and traditional cultural heritage.

For many years, Toraja has been well recognised as a fascinating cultural tourism destination (Adams 1984; Volkman 1984) in addition to Bali. However, a question may be raised about whether the local communities, indigenous communities in particular, can become prosperous enough from the utilisation of their cultural heritage as tourism attractions. If some people in Toraja have obtained economic benefit from tourism, other indigenous people (Buginese and Makassarese) and local people can also get economic advantages through the promotion of cultural heritage as tourism attraction.



## **CHAPTER THREE: Theoretical Issues**

### **3.1 Introduction**

The positive consequences of tourism as well as the tourists' search for distinctive cultures and nature in the world are the drivers for each country to develop tourism (Patin 2010). International tourists seek to experience a different atmosphere as they visit indigenous communities, historical parks, cultural performances, museums and galleries and so forth (Fernandes 2013; Stylianou-Lambert 2011). Cultural heritage is considered one of the fundamental products for tourism. Tourist visits to cultural and heritage assets make up cultural and heritage tourism. Tourists are aware that cultural heritage contains values which will enable them to imagine or experience the host cultures (Timothy 2011). By visiting these attractions, the tourists' desire for unique, interesting and different forms of experience might be achieved. The significance of cultural heritage in terms of "cultural capital" (Throsby 2009 16) might become an impetus for tourism development which, the host communities hope, will generate positive economic consequences for them.

Given the importance of cultural heritage for tourism development, there should be efforts to preserve cultural heritage with active involvement of the host communities. Likewise, tourism should contribute positively to the socio-economic development of people in the destination as well as help to preserve the cultural heritage through the concept of sustainable cultural tourism development. Sustainable cultural tourism development is characterised by the equitable distribution of tourism benefits among the communities of a destination and the preservation of cultural resources for the benefit of current and future generations. In this regard, tourism is examined from a political economy perspective which refers to social and integrative relationships between the powerful and the powerless. Scheyvens (2002) argues that tourism research from a political economy approach scrutinises the historical development of tourism in terms of who (private companies, state interests, local elites) controls and benefits from tourism activities and how the benefits are distributed. The establishment of

tourism in a particular area should reach all levels of society according to the principle of sustainable tourism development.

In order to generate equitable economic growth and to preserve cultural resources, there should be appropriate policy and planning concerning how to develop sustainable cultural heritage tourism, i.e. policy and planning should result and be inspired from the expectation and motivation of local or indigenous people to benefit or participate (Coccosis 2009). It is based on the fact that the implementation of policy and planning is intended from and for the well-being of the local community. At this point, the government as one of the important stakeholders should prioritise local peoples' livelihood in the formulation of tourism development whilst preserving the cultural resources. Planning and policy "must be made on the basis of local capacities to cope with tourism, its impacts and associated threats and risks to the economy, society and environment" (Coccosis 2009 53). Tourism impacts on the future of cultural heritage and the enhancement of indigenous peoples' prosperity should become the main concern of policy and planning.

"Postcolonialism" as the theoretical approach of this research, criticises the elites or particular groups who seek their own profit without considering the economic well-being of the host communities. The phenomenon of "Westernisation" as well as irresponsible investors and local elites who invest in developing countries to obtain more profits can be regarded as a form of neo-colonialism which contradicts sustainability and postcolonialism. People in a destination are marginalised because they do not have skills, knowledge and investment capacity in tourism enterprises. Both postcolonialism and sustainability support greater involvement of indigenous and local people through self-mobilised community participation.

Sustainability will implement postcolonial preferences because it refers to the mutual relations between society and culture over long periods of time and encompasses issues of social justice, gender equity and political participation (d'Hauterres 2004) from the grassroots. Within the framework of postcolonialism and sustainable tourism development, this research will focus on policies and planning for cultural heritage preservation from a political economy

perspective so local communities can use their heritage as tourism resources. This framework will help formulate cultural tourism policies because “there is now widespread acceptance that the concept of sustainability provides an appropriate theoretical framework within which to evaluate the effects of tourism in economic, environmental and cultural terms and to formulate policy” (Throsby 2009 14).

The first section of the chapter defines postcolonial theory and then discusses postcolonialism and tourism, followed by theories and concepts concerning sustainability and sustainable development and their usefulness in poverty alleviation through community based development. These theories are utilised to investigate how social phenomena in South Sulawesi, Indonesia can be improved through tourism. For my research, I use cultural heritage as part of culture and hence, the definition of culture and cultural heritage is explored.

This research examines cultural heritage as a source for economic development of the destination people as well as the preservation of the local culture under the umbrella of sustainable cultural heritage tourism development. Tourism development based on culture implies commodification which in turn has consequences on the culture such as its degradation. Policy and planning are the last focus of this chapter, in order to set the stage for recommending possible sustainable practices in preserving cultural heritage and improving the economic prosperity of local people and the indigenous community.

### **3.2 Postcolonialism and tourism**

In the context of tourism, particularly in cultural theorizing, postcolonialism has increasingly influenced tourism studies since the 1990s (Hall and Tucker 2004). Since tourism encompasses natural or cultural resources which are expected to be consumed as tourism products through commodification, postcolonialism criticises excessive consumption of nature and culture by Western travellers. As Appadurai (2000 1806) states: “the new global cultural economy has to be seen as a complex, overlapping, disjunctive order, which cannot any longer be understood in terms of existing centre-periphery models (even those which might account for multiple centres and peripheries”. Tourism in developing countries is eagerly

organised for the Western traveller without considering benefits for the host destinations. This consumption tends to perpetuate colonial forms if indigenous people are treated as inferior as it means implementing neo-colonialist rapports (d’Hauteserre 2004). Therefore, local and indigenous people should be aware that tourism should contribute more benefits to them. Postcolonialism encourages people to produce and manage their own resources for their own benefit.

### ***3.2.1 Definition of postcolonialism***

Postcolonialism links different elements such as the need to preserve cultural resources, to involve and improve the local community’s well-being and to plan and implement sustainable strategies in terms of policy and planning (d’Hauteserre 2010). Indonesia as a developing country should involve the largest number of poor people in the business of tourism. In particular, the involvement of local communities of South Sulawesi in the preservation or conservation of cultural heritage and the development of cultural heritage tourism enterprises is part of sustainable cultural tourism development.

The term “postcolonialism” is largely related to theories that criticise many aspects of culture, economy, literature and politics based on colonial modes of thinking. Most authors argue that it critically studies Western forms of the interrelationship between coloniser and colonised (Hall and Tucker 2004). Postcolonialism is basically rooted in the history of European nations who colonised other nations. It criticises the interactions of coloniser and colonised countries in terms of power expansion and all its present manifestations. Ashcroft, Griffiths and Tiffin (1989 6) posed the question of “why postcolonial societies should continue to engage with the imperial experience since nearly all postcolonial societies have achieved political independence”.

Formal colonialism in Indonesia stopped when Indonesia achieved political independence on 17 August 1945. Since then, a strong expectation to achieve prosperity has been the major concern of political elites and Indonesian people. The Indonesian constitution (*UUD 1945*) is the foundation for the establishment of governance and represents Indonesian people’s will to obtain economic rights. However, the end of formal colonialism did not guarantee that people obtained

their wishes since other forms of colonialism still occur. For example, local people are not able to access their resources because foreign investors have more opportunity to invest. As a consequence, educational and economic prosperity is not equitably spread in all levels of society (Laaser 1997). Therefore, postcolonialism criticises this as a form of neo-colonialism which is very contrary to the principle of sustainable development of both natural and cultural resources.

Colonialism in its implementation tends to shape imbalanced and unjust relationships in terms of power (especially economic power) between coloniser and colonised. In colonialism, the expansion of the coloniser's power has subjugated and controlled colonised people's land and goods (Loomba 1998). By contrast, anti-colonialism refers to the awareness of indigenous people to resist all forms of colonialism so they can exploit their own land and resources (Loomba 1998). In fact, nowadays, although formal colonialism has been stopped in most countries, neo-colonialism maintains unequal relations of power. Thus, postcolonialism substantially focuses on issues of injustice, imbalance and marginalised people caused by inappropriate political, economic and cultural activities (d'Hautesserre 2004).

Postcolonialism criticises various forms of "domination of certain societies and peoples over others" (Krishna 2009 3). In the context of politics, the domination is reflected in the ignorance by all levels of government of the indigenous people's voice. Political statements and promises of elites to develop the welfare of local people seem to be tools to meet the peoples' aspirations. Thus, people are dreaming of obtaining a good quality of life. In fact, their resources are exploited for the benefit of the elites and the powerful. In this regard, local people have limited possibility to increase their economic well-being as opposed to the elites who use their power to get their wishes (Williams 2004). In the economic sphere, postcolonialism demands the equitable distribution of economic benefits (Blunt 2005). Economic growth of different areas should occur in conjunction with an improved quality of life for the local people.

### ***3.2.2 Postcolonialism and tourism***

In Indonesia, tourism activities are viewed as a positive form of economic development as they provide economic advantages for people (Nirwandar 2010). However, the exploitation of cultural and natural resources for tourism has created a negative sentiment among communities concerning the benefits of tourism. In Bone regency of South Sulawesi for instance, non-local people act as investors and managers of tourism attractions. The investor manages tourism to present other cultural values than the local and indigenous ones. When the government makes decisions about cultural and tourism activities, it makes the conduct of cultural heritage tourism inequitable in terms of the distribution of benefits. Clearly, such examples are actually forms of colonialism which are critiqued by postcolonialism.

Government policy seems to be an important element in achieving economic development. Inviting foreign investors, for instance, is one of the Indonesian government's policies, so that resources are to be managed by foreigners or the Indonesian private sector on the basis of foreign financial investment (Republic of Indonesia law no. 25 of 2007 about investment). Such a policy seems to neglect the local people because they lack knowledge, skills and education. More benefits from economic activities flow to the investors since they control the economic enterprises. Postcolonial theory insists that government policy should focus on developing assets for more benefits to local people as well as to ensure the sustainability of the resources (Raj, Griffin and Morpeth 2013). Hence, government policy needs to be examined as to whether or not it meets the demand to improve the well-being of all Indonesian people.

Tourism should be an alternative to reduce the number of poor people, in terms of the availability of employment in the tourism sector. Scheyvens (2011 1) states, "when we hear of village families in Indonesia who earn less than \$8 per month in cash and struggle to meet their basic needs, yet are within close vicinity of a tourist attraction,... it is hard to overlook that tourism might provide them with opportunities to enhance their well-being". Postcolonialism encourages the alleviation of poverty if that is to be attained through tourism development. But it must be sustainable and non-exploitative.

Local and indigenous people are employed as lower level workers and the investors control them (d’Hauteserre 2004). They are not able to be entrepreneurs because they do not have experience and resources to create businesses especially in the tourism industry. Postcolonialism underlines the importance of empowering marginalised people to fight against any form of colonialism for the purpose of achieving their welfare (Appadurai 2000; Krishna 2009). Postcolonialism theory critiques the “huge gap between the rich and the poor” (Jaakson 2004 170) in the world. The critique also refers to the use of tourism as a symbol to develop people’s welfare, when in fact, the rich become wealthier whilst the poor might achieve less income because of limited ability to invest or to take up opportunities in tourism (d’Hauteserre 2004). This condition mainly occurs in the developing countries where people are struggling to achieve a better life. As the Worldwatch Institute (2003) reports, foreign ownership of the tourism industry in the developing countries indicates that income from tourism activities is intended for the benefits of the owner who is mostly from the industrial nations.

Indonesia has attractive and rich indigenous cultures that can be utilised to enhance the economic well-being of Indonesians through tourism. Besides, Indonesia’s cultural heritage includes tangible colonial remains like architectural buildings of Dutch colonialism (e.g. *Gedung Kesenian* or Art building in Jakarta, *MULO* Building in South Sulawesi). These assets are considered attractive cultural heritage for tourists. These should provide economic benefits for local people through tourism, and thus, they should be conserved as important assets. As Henderson (2004 114) states, “tourism provides an additional justification for conservation and reuse, with buildings being possible tourism assets which might yield economic returns”.

South Sulawesi province of Indonesia also has historical experience of Dutch, British and Japanese colonialisms. Colonial remains include a number of historic buildings that form the identity of South Sulawesi in terms of history and culture. Since the historic buildings contain intrinsic and extrinsic values, these should be preserved sustainably so that they can contribute positively for the benefit of the local people. In this regard, it is necessary to enhance awareness of local people to appreciate and preserve the assets. In particular, the government’s role is

important in implementing policy and planning on the basis of the needs of local people. Postcolonialism theory insists that all related stakeholders should participate actively in generating revenue so more people participate in prosperity. As d’Hauteserre states, “postcolonial theory has sought to bring forth views of the world held by non-western people and their histories of resistance and struggle that should have displaced western narratives of self-righteous supremacy” (2011 387).

The Indonesian government has paid attention to tourism as an activity that can generate economic revenue. Yet, domination and marginalisation seem to be classical problems in Indonesian society. The spirit of postcolonialism is not implemented since people are unable to participate actively in economic activities. Furthermore, certain groups of people, elites or foreign investors eliminate all possible competition from local or indigenous people. Investment of the powerful in exploiting cultural and natural resources demonstrates how far apart the powerful and the powerless remain.

### **3.3 Sustainability and sustainable development**

The necessity to understand and implement sustainability and/or sustainable development is based on the fact that such concepts provide ideas and directions for future strategic development in policy implementation, economic development, etc. (Baker 2006; Muhanna 2007). Implementing sustainability directly responds to the postcolonial critique that tourism development, for instance, utilises natural and cultural resources and thus, requires the sustainability of the resources not just for tourism itself but for the local community. To achieve this, the concepts of sustainability and/or sustainable development should be integrated in any development policies (Soteriou and Coccossis 2010) including economic development through tourism. Sustainability and postcolonialism also demand that development be based on self-mobilised community participation so the local community too can benefit from the commodification of its resources (see figure 15). Unfortunately, sustainability has acquired many definitions, which have reduced its capacity to become the efficient tool to improve the well-being of the poorer community.

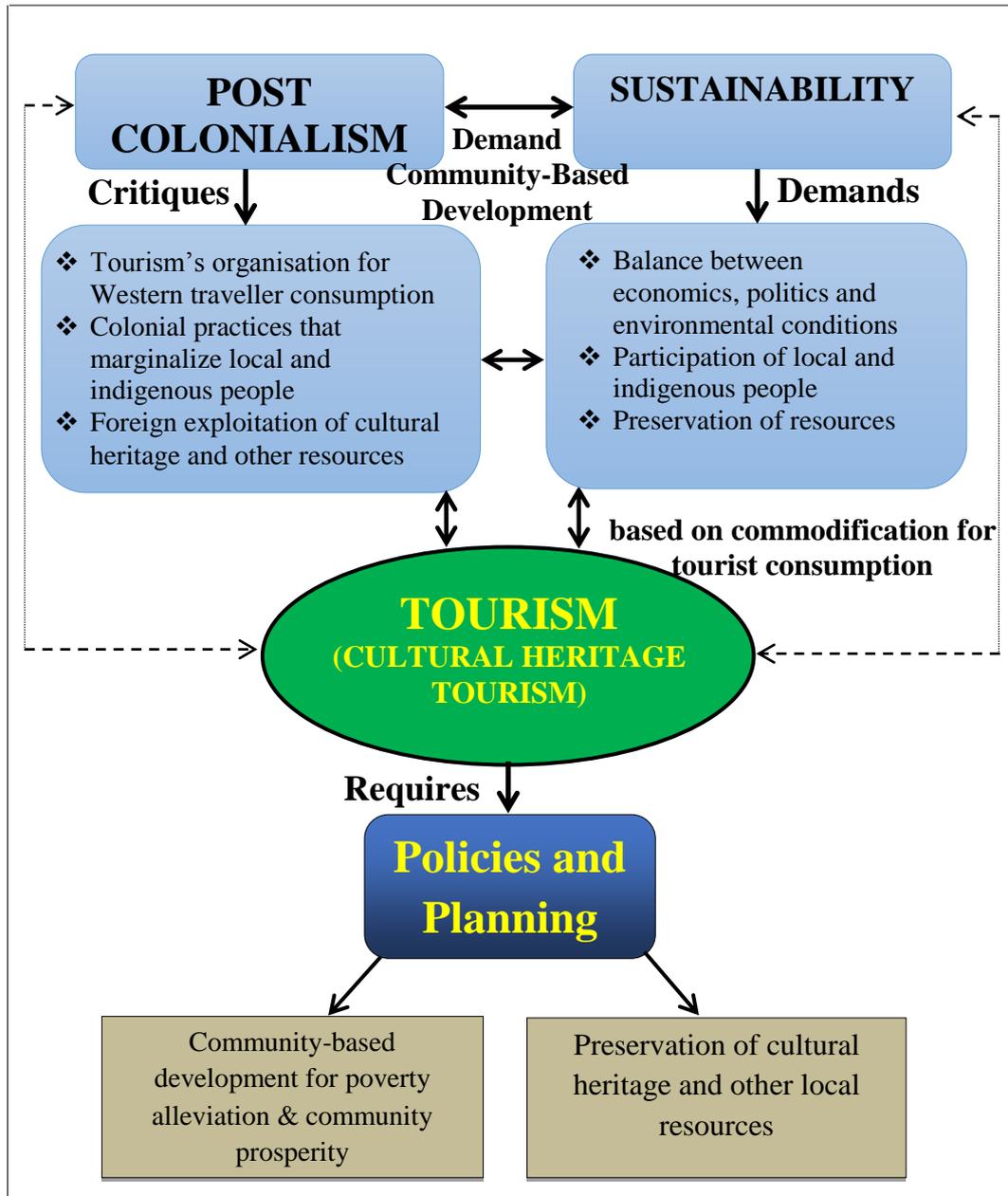


Figure 15. Theoretical framework of research

(Source: Author 2014)

### 3.3.1 Defining sustainability

Sustainability was defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs (United Nations 1987). Sustainability is characterised by three main aspects including ecological environment, social economy (Rodwell 2007) and politics. Based on this definition, Mowforth and Munt (2009), Throsby (2009) and Wall

(2009) agree on a list of criteria of sustainability: to maintain ecological integrity and diversity; to meet basic human needs; to keep options open for future generations; to reduce injustice; and to increase self-determination. They thus include the growing concern for the environment and natural resources and the increasing resonance in social and economic issues as well as inter and intra generational equity.

Following Mega and Pederson's (1998) definition, Franquesa and Morell (2007) add a fourth category to sustainability or sustainable tourism development, i.e. social and cultural equity that favours the development of civil society and the promotion of civic involvement and finally, integrating and coordinating all factors (economic development, preservation, social and cultural equity). Hence, the principle of sustainability emphasises equal treatment between preserving cultural heritage and benefitting the local people of a destination in terms of socio-cultural advantages.

From an economic perspective, sustainability means raising the material standard of living of the poor at the grass-root levels which is quantitatively measured in terms of increased food, real income, educational services, health-care, sanitation and water supply and emergency stocks of food and cash (Redclift 2008). Redclift (2008) adds that achieving economic development in the form of maximising net benefit should occur in parallel with maintaining the quality of natural resources over time. Here, the role of environmental conservation is the main goal of sustainability and is an attempt to maintain the resources (Rodwell 2007). Above all, the central objective of sustainable development is to enable the poor to have access to economic and social gains and the conservation of their cultural and natural resources (Redclift 2008) rather than their exploitation for the benefit of others. This, however, can only be achieved through the political process that will lead to the implementation of postcolonial government policy favouring sustainable outcomes.

From a political perspective, sustainability should be seen as the correct balance between population and consumption of the natural and cultural resources. Thereby, politics should be concerned with issues of poverty and inequality within a nation. This aspect is extremely important based on the collective experience of

poor countries of various forms of colonial domination (Britton 1982). Mowforth and Munt (2009 47) argue that “political economy approaches suggest that the dominance of the first world over the third world can be overcome, in part, by the creation of new alternative forms of tourism”. To implement this, it is necessary to take into account particular aspects, such as regulation, organisation or structure of commercial activities and the involvement of local people. Hence, political economy views (like postcolonial theory) that the dominance and power of certain groups in an activity must be neutralised to counter power inequities in order to achieve sustainability.

The creation and the availability of employment in tourism help to encourage the awareness of people to preserve cultural heritage assets. To achieve these goals, Drost (1996) proposes two crucial approaches that can be implemented in a region including education and regulation. People should be educated about the importance of preserving cultural assets since they represent their identity and could partake in their prosperity. Expected jobs or “good jobs” for people, in particular, can only be obtained by having reached certain educational standards or required skills that the competitive job search now demands. Moreover, regulation is extremely important to guide and help people in implementing sustainable cultural use of assets. According to Drost, these two approaches are interrelated and complementary as education enables people to understand and accept the rules whilst regulation controls people to act responsibly and sustainably in using the resources.

Such approaches are necessary because lack of awareness and cultural understanding among the communities in South Sulawesi is a phenomenon that needs to be resolved. Improving education for communities has been promoted by the government. However, the tendency is that cultural learning in schools is very limited so the interest of communities for cultural matters is lessened. Indeed, the school curriculum in Indonesia only emphasises historical lessons on national or international history. Few lessons on local history are taught in schools.

### ***3.3.2 Sustainable tourism development***

The core of sustainable tourism is to improve the quality of life of people whilst minimising the negative impacts of tourism (Altinay and Hussain 2005; Harrison, Jayawerdana and Clayton 2003; Moscardo 2003; Ost 2009). Sustainable tourism development should protect the environment and biodiversity for the benefit of human beings (Smith 2001). According to Smith (2001), tourism should also maintain cultural heritage that supports multiculturalism in a plural society and should ensure that tourism enterprises will continue to give significant returns to human beings. Throsby (2009) on the other hand underlines how sustainable tourism development seeks two possibly conflicting objectives of tourism developers (who seek economic gain) and conservationists (who seek environmental preservation). Sustainability demands that the use of natural and cultural resources for economic results should maintain the principle of long term utilisation rather than exploiting the sources for a short period.

There are two important and interrelated issues in tourism studies, sustainable tourism and sustainable tourism development. Sustainable tourism aims to produce and maintain successful tourism industries and to conserve natural and cultural resources whilst sustainable tourism development is intended as a parallel growth between environmental conservation and tourism (Moscardo 2003; Smith 2001). For the purpose of this research, I use sustainable tourism development and/or sustainable cultural heritage tourism development.

Sustainable development or principles of sustainability have become a popular approach adopted by many stakeholders when dealing with developmental issues (Blewitt 2008). Governments, the private sector, scholars and even local communities agree that developmental policy of an area must consider the importance of protecting local resources, ensuring the environment is safe and long lasting and maximising benefits for the local community. For the levels of governments in Indonesia, sustainable development is one of their major concerns, and thus, developing destinations should not destroy resources but should help communities improve their standard of living. Hence, cultural heritage is used as a tourism product. The utilisation of cultural heritage in a sustainable manner means that socio-cultural benefits will be addressed together

with economic development, and the preservation of the cultural resources (Altinay and Hussain 2005; Dincer and Ertugral 2003; Hawkins 2004). Negative consequences are minimised in order to maintain the sustainability of the resources.

Cultural heritage as the focus of this research is an important asset for tourism development because it contains values that many tourists seek (Henderson 2009b). It is important that it be developed sustainably because sustainability involves economic, social, environmental and ethnic considerations in host regions (Coccossis 2009; Okech 2010). It is also based on the reality that the interaction between tourists and the hosts (local people and indigenous people) bring both positive and negative impacts to the hosts. For example, tourism activities should enable local people to get economic benefits. However, socio-cultural impacts such as changes of quality of life of residents (as in traditional ideas and values or norms and identities) have resulted from tourism activities (Glasson, Godfrey and Goodey 1995; Okech 2010).

Cultural and heritage tourism demands to be managed sustainably for three main reasons. First, it is well known that tourism has contributed positively to the development of economies (Hampton 2007; Mihalic 2002; Scheyvens 2002). Tourism comprises a multitude of sectors including accommodation, transportation, food and beverage services, local art providers, etc. These sectors require the involvement of people who work for an economic purpose. Second, managing cultural and heritage tourism sustainably helps to solidify a community identity in terms of an ideological framing of history, nature and tradition which needs to display more equitably its values (MacCannell 1992). Therefore, tourism done sustainably can be used to preserve artefacts and is an economic justification for the preservation of cultural heritage (Hall 1994).

Third, utilising cultural resources for tourism in an irresponsible manner can cause negative impacts to the cultural resources. The existence of high numbers of visitors in cultural sites can cause damage to the historic and cultural sites as visitors climb on, stand upon, touch, kiss or lean against, objects that are prone to deterioration (Carter and Beeton 2008; Prideaux and Timothy 2008; Timothy 2011). In South Sulawesi, for example, the condition of the “*Leang-leang cave*”

archaeological site (*Leang-leang* prehistory park) has deteriorated since it was officially opened as a tourism object. Visitors tend to touch the cave paintings of pigs and hands. Consequently, the originality of the site is gradually fading and even lost. Hence, sustainable tourism is essential to maintain the existence of the cultural heritage.

### **3.4 Community participation and indigenous community development**

Participation is an essential aspect in sustainable cultural and heritage tourism. It refers to how the host community could get more benefit from the tourists in their area. Employment for local people in the tourism sector is one of the practical forms of community participation. Local people should take advantage of economic opportunities through the right and ability to manage their resources rather than elites or foreign investors (Scheyvens 2002) so that tourism activities can improve their economic well-being through active participation. According to Cole (2006a), participation is intended to involve host communities in planning and determining or controlling their own resources for benefits that relate to the local community needs.

The principles of postcolonialism and sustainability require the participation of local residents particularly in tourism activities. As De Camargo (2007 239) states: “the keystone of sustainable development is the participation of the local community in the decision-making process, but for this participation to be used to the full, heritage awareness campaigns and educational and information programs must first be organised by and for the community, to enable them to formulate their sense of identity”. The involvement of local people gives them the opportunity to manage, to protect and promote their own cultural heritage. Sustainable cultural heritage tourism associates with community-based tourism to create opportunities for people to own businesses, to work in industry-related employment, to receive training and to be educated about the role and effects of heritage tourism in their regions (Timothy and Boyd 2003). Involving the local community in heritage tourism will build public awareness about the importance of cultural heritage for the benefit of present and future generations.

Participation in sustainable cultural heritage tourism development has various levels. Following Pretty's (1995) typology of participation, Mowforth and Munt (2009: 229) explore six levels of participation:

1. Passive participation: people participate by being told what has been decided or has already happened.
2. Participation by consultation: people participate by being consulted or by answering questions but their answers only might be listened to.
3. Bought participation: people participate in return for food, cash or other material incentives.
4. Functional participation: participation is seen by external agencies as a means to achieve their goals, especially reduced costs.
5. Interactive participation: people participate in joint analysis, development of action plans and formation or strengthening of local groups or institutions.
6. Self-mobilisation and connectedness: people participate by taking initiatives independently of external institutions to change local systems.

The six types of participation relate to the role of power and control over the community. According to the types above, the degree of people's participation ranges from passive to self-mobilisation. Only the last two types of participation are valid and the only sustainable one is self-mobilisation and connectedness. This type corresponds with the principles of postcolonialism and sustainability that encourage local people to participate in cultural tourism development because the indigenous people should own decisions to choose attractions and to create enterprises.

Participation in cultural heritage tourism means that local communities can build tourism enterprises. When local people are able to manage and utilise natural and cultural resources for their own benefits, this can be classified as active or self-mobilised participation in tourism. As Mowforth and Munt (2009) insist, only self-mobilisation and connectedness participation enable people to manage cultural resources for their own benefit. For instance, they directly manage or own small or big scale hotels or inns in their area or alternatively are involved in managing tourism-related activities such as restaurants, travel agencies and so forth. Their active participation enables the creation of jobs for other people in their area. On the contrary, passive involvement means that local communities do not have the opportunity to participate or to get direct benefits from tourism activities. They have no control over their resources and only receive menial employment (Scheyvens 2002). The emphasis of sustainable cultural tourism

development as stipulated by postcolonialism is on increasing the number of local communities who take part in tourism activities rather than foreign investors.

Encouraging people to participate in tourism activities is based on the fact that most indigenous people are unskilled, poor and marginalised and yet, their cultures are what tourists come for. These people need to be involved in tourism. In this case, as an alternative, postcolonialism argues that inequity and any forms of colonialism in the world should be overcome by people participating actively to improve their quality of life. In cultural heritage tourism, it is imperative that cultural resources are managed sustainably based on two pivotal principles: benefits for indigenous people and preservation of their cultural heritage (Ryan 2005b; Wall 2009). Since tourism uses local cultures, “postcolonialism is useful in reminding us that the tourist experience is based on the colonial desire to fix the identity of the other in order that it remains distinct from tourist identity” (Hall and Tucker 2004 17).

In addition to participation, the term “empowerment” is considered a strategic issue to enhance community participation. It is a process where people “have the ability to find solutions to their problems, make decisions, implement actions and evaluate their solutions” (Cole 2006a 97). Scheyvens (2002) outlines four dimensions of empowerment. First, economic empowerment emphasises the importance of economic benefits for the local community. Second, psychological empowerment refers to the enhancement of community members to respect and appreciate the uniqueness and values (of their culture). Third, social empowerment is defined as encouraging mutual relationships amongst the community in developing tourism to increase community cohesion in tourism activities. Finally, political empowerment develops equitable opportunities among different stakeholders both within the community and between the community and the outside world (Sofield 2003). These four forms of empowerment are related to each other in the successful development of cultural and heritage tourism ventures by local people.

Empowerment is linked to community participation and to the goal of sustainable development (Beeton 2006). Empowerment enables individuals in a destination to manage their own resources for their own benefits. Prideaux and Timothy (2008)

give as an example the success of empowerment in Māori heritage tourism. According to Prideaux and Timothy, the inclusion and the involvement of indigenous people in the establishment of cultural heritage tourism enable the safeguarding of their cultural values. In the context of Indonesia, Cole (2006b) argues that there are barriers in achieving active participation by the local and indigenous communities because they lack skills, knowledge and capital to participate and thus, empowerment is essential to help overcome the obstacles. Borchers (2009) affirms that many original residents in the area of the Komodo National Park of Indonesia are willing to participate in the tourism industry, but the authority doesn't empower them or facilitate involvement. It is sad that the voice of the indigenous people seems to be ignored and the poor people work in menial jobs because they are not given the opportunity to participate.

Cole (2006a) and Scheyvens (2002) confirm that the unequal participation of people in tourism development is due to several factors such as lack of ownership, capital, skills, knowledge and resources. These factors happen mostly in developing countries since people are struggling to achieve minimal economic revenue or even survival. In South Sulawesi, these factors need to be examined since only certain groups of people are involved in tourism enterprises. Likewise, the understanding of people about tourism and the limited creativity of people in tourism activities are some of the factors that need to be overcome to develop tourism. Furthermore, capital investment is a classical problem faced by local people. Therefore, sustainable tourism development views that these factors should be solved by integrating all stakeholders in tourism activities through the implementation of appropriate policies and planning by the government.

Both postcolonialism and sustainability support greater participation of indigenous people. Postcolonialism resists the hegemony of foreign investors (outsiders) to exploit cultural assets (heritage) for their own benefit. Within the framework of postcolonialism and sustainable tourism development, this research will focus on policies and planning for cultural heritage preservation from a political economy perspective. This framework will formulate cultural tourism policies because "there is now a widespread acceptance that the concept of sustainability provides an appropriate theoretical framework within which to

evaluate the effects of tourism in economic, environmental and cultural terms and to formulate policy“ (Throsby 2009 14).

### **3.5 Cultural heritage and tourism**

This research utilises cultural heritage as a resource for tourism development following the principles of sustainability and postcolonialism. Hence, definition of some related issues is also discussed below. Since “all places have culture” (Richards 2007c 2), in particular cultural heritage, there is a demand that countries in the world develop cultural tourism. As a result, studies of cultural tourism cannot be separated from understanding of the concept of culture (Smith 2003), which relates to the definition of cultural tourism. Issues such as the boundaries of culture, which culture is authentic, the link between culture and tourism and the relationship between cultural tourism and heritage tourism, etc. need to be defined clearly.

#### ***3.5.1 Defining cultural heritage***

As the umbrella of cultural heritage, it is necessary to understand culture even though it is a complex and difficult term to define (Eagleton 2000). Culture can be recognised as entire activities of human beings (Crang 1998; Milner and Browitt 2002). Culture manifests itself in different ways such as material culture (including artefacts), landscapes, space, literature, music and so forth. Crang (1998 2) defines culture as “a set of beliefs or values that give meaning to ways of life and produce (and are reproduced through) material and symbolic forms”. Culture is the whole complex which is socially acquired from the way of life or life-style of a group of people (Brumann 1999; Mikula 2008; Williams 1958). Eagleton argues: “culture is not only what we live by. It is also, in great measure, what we live for” (2000 131). This means that culture includes all aspects that deal with human activities which are manifested in tangible and intangible forms such as technologies (traditional or modern), modes of economic organisation, social grouping and political organisation, religious practices, etc., (Anderson 2010; Keesing 1974).

Culture is not something static (Prideaux and Timothy 2008; Smith 2003). Since people adopt and socialise with other peoples' cultures, a process of growing, changing and adaptation enables human culture to be dynamic. In this sense, culture is defined as a set of human activities that can create meaning which is manifested in physical and non-physical features. Following Clammer and Apthorpe's summary about culture, Merlan (2005) views culture as three integrated relationships including, first, the idea of culture as process, that is, culture is a system that creates social cohesion in a community; second, the rediscovery of indigenous knowledge, that is, how to empower the less powerful in their relationships to their environments, means that participation of the indigenous people in social relations becomes significant in a community; third, the integration of the economy and culture, that is, that culture is recognised as social capital, which signifies that people can develop their quality of life by commodifying cultural activities (Kockel 2002; Merlan 2005).

Although culture has broad meaning, this research emphasises cultural heritage under the framework of tourism development. Culture and cultural heritage are quite similar in the context of tourism development in Indonesia. However, my emphasis is that culture refers to "contemporary art and music or other elements of modern culture" (Timothy 2011 4) without ignoring the past as part of culture whereas cultural heritage links to historical elements of the culture.

Cultural heritage is defined as "the record of human achievements and relationships with the world that summarises people's identities, shapes communities identities, and to this extent contributes to the creation of social capital" (Nijkamp and Riganti 2009 57). A number of authors has also defined cultural heritage though these authors might come from different perspectives (Herbert 1997; Lowenthal 2005; Pearce 1998; Pujol and Champion 2012; Snowball and Courtney 2010; Turnpenny 2004; Vecco 2010). Cultural heritage is a concept like culture linked to identity because of the values embedded (Clark and Maeer 2008; Vecco 2010). For this research, the use of culture (or of cultural heritage) in tourism adopts the UNESCO convention of 1972 on the Protection of the World Cultural and Natural Heritage. The convention classified cultural heritage as monuments, groups of buildings and sites and natural heritage which

includes natural features, geological and physiographical formations and natural sites (UNESCO 1972).

Furthermore, the UNESCO convention of 2003 on the safeguarding of the intangible cultural heritage classifies intangible cultural heritage in “oral traditions and expressions, including language as a vehicle of the intangible cultural heritage); performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship” (UNESCO 2003). Authors classify cultural heritage as tangible immovable resources (e.g. monuments, buildings, rivers, natural areas, cultural landscapes, historic and archaeological sites); tangible movable resources (e.g. objects in museums, documents in archives); and intangible resources such as values, languages, traditional culture, religions, customs, folklore, ceremonies, lifestyles, and even experiences such as festivals, arts and cultural events. Cultural heritage may thus encompass both physical and nonphysical elements of culture (McKercher and Du Cros 2002; Nijkamp and Riganti 2009; Timothy and Boyd 2003).

From the perspective of tourists, cultural heritage is identified as all cultural manifestations that attract visitors to experience, visit and gaze at museums, sites, traditional events and/or cultural events. Tourists want to fulfil their wishes about the culture of a community because “cultural heritage comprises a portfolio of physical assets that represent a cultural, artistic, or architectural value of society at large” (Nijkamp and Riganti 2009 60). For this reason, cultural heritage can be regarded as a tool to attract visitors and can contribute to the social economy of people in a destination. Culture and cultural heritage may thus be considered as capital for the development of regions through tourism (Kockel 2002). Since people consume culture through tourism, there is a discourse that “culture is being converted into cultural heritage” (Nogues 2002 149).

In the context of Indonesia, cultural heritage is identified based on the Law of Republic Indonesia no.11, 2010 on cultural heritage (*Undang-Undang Cagar Budaya nomor 11 tahun 2010*). Cultural heritage (*cagar budaya*) is defined as physical cultural heritage including heritage buildings, heritage structures, heritage sites and heritage areas whether they exist on land or in water. Based on

this legislation, this heritage needs to be preserved because it contains cultural, historical, cognitive and educational values. Besides, the legislation emphasises in particular the protection of physical heritage which is spread all over Indonesia. The law enables the government to manage cultural heritage in the form of sustainable cultural tourism development if basic sustainability principles are implemented.

South Sulawesi, as the focus of this research, is rich with various cultural heritage resources both tangible and intangible. In relation to this research, cultural heritage is defined as cultural assets and their manifestations that are inherited from the past to the present and for future generations and are identified in the form of physical and non-physical resources. In particular, South Sulawesi cultural heritage can be represented by the following table:

Table 7: Categories of cultural heritage

| Categories                   | Resources  |
|------------------------------|--|
| Tangible Cultural Heritage   | Archaeological sites, historic and religious buildings, ruins and architectural relics, monuments, artefacts in museums, traditional arts and music performance and historical graves. |
| Intangible Cultural Heritage | Folklore, customs and cultural values, festivals and events, traditional and cultural dances and ceremonies, ethnic and indigenous cultural traditions and rituals.                    |

The richness and the uniqueness of cultural heritage were constituted during the prehistory and history of South Sulawesi. For instance, the archaeological site *Leang-leang* prehistory park provides physical evidence of the existence of prehistoric people in South Sulawesi. The epic of *I La Galigo* tells the story of humanity's origins on earth particularly in Sulawesi. Historic, colonial and religious buildings such as Fort Rotterdam, *Somba Opu* fort, graves of Gowa kings, mosques, churches or cathedrals also enrich the heritage of South Sulawesi. In sum, these assets should be preserved so they can contribute positively not only

to the economic well-being of South Sulawesi people but also to the production of their identity.

### ***3.5.2 Defining cultural heritage tourism***

In this research, the emphasis is on the use of “cultural heritage tourism”. This work examines cultural heritage as consumption of culture or of some cultural elements as a tourism attraction. This is based on McKercher and Du Cros’ (2002) opinion that cultural tourism involves three elements including the use of cultural and heritage assets, consumption of experiences and products and the tourist. Cultural tourism exploits cultural heritage since it provides numerous educational, aesthetic, architectural, historical and social values.

Tourism has various forms, depending on visitors’ interest and willingness to visit a destination (Prentice 2004). Generally, cultural tourism is the umbrella of heritage tourism since it exploits culture as the attraction (Ivanovic 2008). Heritage is a part of culture and this research particularly refers to the use of cultural heritage as a tourism product (Ivanovic 2008). Cultural tourism emphasises cultural products whilst heritage tourism relates to “what we have inherited” (McCain and Ray 2003 713). Cultural tourism and heritage tourism are sometimes used interchangeably as they respond to the way tourists explore and understand how people behave in terms of culture.

The definition of cultural tourism can also be apprehended through product-based and process-based approaches (Ivanovic 2008). Ivanovic classifies these two approaches as technical and conceptual. The first approach encompasses the types of attractions and cultural products which are visited and consumed by tourists such as heritage tourism, arts tourism, rural and urban cultural tourism, indigenous cultural tourism, etc. Heritage tourism, in particular, encompasses visits to heritage sources that comprise tangible and intangible past elements such as existing cultures and folkways, music, dance, religion, language, cuisine, traditions and festivals, monuments and museums, historic buildings and archaeological ruins and relics (Bonn *et al.* 2007; Timothy 2011). Cultural tourism and heritage tourism seem to have the same products but different specifications, culture and heritage. Although heritage has been divided into several forms of

attractions (such as built heritage, natural heritage, cultural heritage, industrial heritage, etc.), heritage tourism is basically classified as cultural tourism (Ivanovic 2008).

Maitland (2007) argues that tourists expect an experiential encounter with cultural and heritage assets in a destination. In this instance, both cultural and heritage tourism refer to the segment of the tourism industry that places special emphasis on attractions that use activities and artefacts that are closely linked to the culture of the community visited (Christou 2005). The core of cultural tourism is the visit and participation of tourists who are persons from outside the host community to all aspects that relate to the culture of the people of the host destination (Silberberg 1995; Timothy 2011). This definition underlines two important aspects including people's movement away from home to a destination area and motivation to see cultural products, which are the reasons for the existence of cultural tourism.

The second links motives for travel and meanings of participation in cultural tourism activities (Ivanovic 2008). For example, when tourists are away from home for cultural tourism activity, their desire is to obtain cultural knowledge and experience, thus, they visit a number of cultural attractions. During the visit, tourists are involved in activities such as playing traditional music instruments, traditional dancing, wearing traditional dress, joining in traditional ceremony and so forth. In Toraja Land of South Sulawesi, for instance, tourists are encouraged to visit and attend a traditional ritual ceremony. During the ceremony, tourists might sometimes be involved in ritual activities. The involvement of tourists in cultural activities and the consumption of cultural products are the main components of cultural tourism (Griffin *et al.* 2013; McKercher 2002).

Heritage tourism specialises in the tourists' visit of heritage assets. The tourists' interest to know cultural heritage assets as well as what values and uniqueness lie behind them represent the core of heritage tourism. Heritage tourism is associated with anything related to heritage assets such as seeking information or experience concerning the past because it "offers opportunities to portray the past in the present" (Nuryanti 1996 250). Heritage tourism brings nostalgia for tourists about the past and different cultural landscapes and forms (Balcar and Pearce 1996;

Zeppel and Hall 1992a; 1992b). Cultural significance of heritage such as historical information, religious or spiritual and architectural values and so forth are constructed by the interpretation of tourists when visiting the heritage area. Hence, heritage tourism creates an understanding of that culture through the utilisation of heritage as tourism attractions.

Ivanovic (2008) identifies two kinds of tourists' motivations including education that embraces formal and informal learning and novelty that addresses authenticity and uniqueness. Visiting museums or galleries, for instance, satisfies the educational purpose of visitors so they appreciate the cultural artefacts and arts which are exhibited in museums or galleries. Besides, various groups such as local schoolchildren, indigenous groups or local people and residents may benefit from the utilisation of cultural heritage for their own education. These are the main reasons for the establishment of museums and galleries.

Visiting other cultural heritage elements such as historic buildings or archaeological sites address the seeking of uniqueness of the host cultures. It allows tourists to recognise the cultural identity of a community and to realise the importance of culture as the representation of a destination community. For instance, when tourists visit historic sites or cultural performances in a destination, it brings nostalgia about how people behaved and lived in past times. An indigenous community who performs traditional culture enables tourists as well as local people to understand and appreciate that culture. Through "commodification of culture, it will encourage preservation, community consciousness and an appreciation of local traditions" (Cole 2006a 89). Cultural performance for tourists is an alternative to introduce a (or the local) community's history, culture and identity to the public.

In some countries, cultural and heritage tourism utilises its own resources. Bonn *et al.* (2007), for instance, report that in many European nations, cultural and heritage tourism promoters emphasise the use of architecture and built heritage such as churches, castles, government buildings, and so on. According to Bonn, *et al.*, countries like Australia and New Zealand focus more on the natural environment and surrounding beauty; in other heritage tourism destinations cultural attractions such as museums and performing arts centres define their

cultural and heritage tourism product. In Indonesia, cultural and heritage tourism focuses on all cultural and heritage resources including archaeological sites, monuments, museums, temples, mosques, churches, ancient towns, ritual or traditional ceremonies and ethnic and traditional events. These assets become magnets for tourists to consume. Certain regions in Indonesia have been well recognised as fascinating tourism destinations, such as Bali (Hampton 2007). In Sulawesi, Volkman (1984) argues that ritual performance and the cultural identity of Tana Toraja had enabled the Indonesian government to promote and develop tourism. There are many other potential cultural heritage sites in South Sulawesi that attract both domestic and international visitors as described in chapter 2.

Cultural and heritage tourism might be an alternative to stimulate the economic development of local people in a destination. Tourists' attendance in the destination area allows economic circulation to grow positively since they spend more money during their visit (Ardahaey 2011; Suntikul 2007). For Silberberg (1995), local people need to indicate how tourism operators might implement creative and entrepreneurial approaches in cultural tourism practices in order to generate revenues whilst preserving the cultural heritage to make it sustainable. Cultural performances such as festivals and cultural events are ways to attract tourists to stay longer in the destination and thus, related stakeholders have an important role to enhance cultural heritage tourism development. Silberberg adds that the quality of cultural products and services are considered key elements for successful cultural and heritage tourism.

### ***3.5.3 Displaying cultural heritage***

In order to develop meaning for people, one must recognise two important aspects of cultural heritage including salvaging the past and staging it as a 'visitable' experience (Dicks 2003; Hannabuss 1999; McIntosh 1999; Timothy and Prideaux 2004). Salvaging means that cultural heritage is maintained for the benefit of people whilst staging is aimed at displaying it for the purpose of showing a community's cultural identity. Displaying cultural heritage is a way to attract visitors to access the cultural values and the cultural identity of a destination. For example, visitors in a destination expect to obtain and see cultural resources based on their imaginary. Tourists consume the display, bringing income to the

community. Dicks (2003) describes such display as “talking environments” to communicate the meaning of cultural identity that will enable visitors to focus their attention so they can access such meaning.

Kirshenblatt-Gimblett provides two different insights concerning the presentation of cultural artefacts including “*in situ* and *in context*” (1998 19). The latter approach relates to the ways an artefact is presented by looking at the environmental aspect or background such as the formation process in order to create meaning. For example, if archaeological artefacts are presented in a museum for public access, stories and information behind the discovery of the artefacts should be given such as where the artefacts were found, what is the correlation between the artefacts and the culture and history of the communities to create meaning for people. One can use various tools in presenting the artefacts like “labels, charts, diagrams, commentary delivered via earphones, explanatory audio-visual programs, docents conducting tours, booklets and catalogues, educational programs, lectures and performances” (Kirshenblatt-Gimblett 1998 21). They make a display interesting. Such context enables people to interpret what meaning lies behind the artefacts so the display of culture powerfully constructs meaning (McCarthy 2007).

In South Sulawesi, presentation of cultural heritage is based on what exists; pre-colonial, colonial and post-colonial remains. For instance, the archaeological discovery of *Somba Opu* Fort in Makassar city is presented as an open area the public can access. Some archaeological remains of this fort such as old stones are exhibited in *Karaeng Pattinggalloang* museum. The same archaeological remains are presented in *La Galigo* museum. Colonial and historic buildings are physical evidence of colonialism in South Sulawesi. Hence, tourists see the architectural design of the buildings rather than other evidence of colonialism.

In South Sulawesi, display of culture occurs mostly in museums. One should thus prioritise attractive displays of collections. Exhibition in museums is a form of display for tangible cultural heritage. Curators must consider ways to develop their museums to attract a wider audience, by increasing their marketing (Willis and Kinghorn 2009), the range of elements as well as their meaningfulness. Displays in museums should emphasise the use of technology to view three

dimensional (3D) representations of local cultures and to browse through historical and cultural information for the area to be meaningful for tourists (Dicks 2003; Robbins 2010) such as videos (DVDs), books, records and TV. In Indonesia, museum curators are required to implement interactive and educative programs.

Dicks (2003) proposes the term “living history” to refer to interactive heritage museums. According to Dicks, heritage should be displayed by using reconstructions and simulations that bring history to life. Obviously, heritage should be displayed in more authentic, more real and more immediate ways (MacCannell 1992). For instance, greet visitors with traditional costumes, invite visitors to do practical things such as weaving, sewing, traditional dancing, traditional dressing, etc. Likewise, cultural events and festivalisation (Richards 2007a) are important alternatives to attract tourists. The activities may include arts events, community celebrations, commercial events, cultural festivals, etc. These techniques enable visitors to enjoy and appreciate cultural heritage. It also stimulates community participation.

The term “ecomuseum” can be an ideal model for displaying various forms of cultural heritage. It is rooted in a philosophy that museums should be brought into a broader environmental context and, thus, communities should preserve, interpret and manage their own heritage for sustainable development (Hudson 1992; Perez 2007). Local communities take a more active role in managing the cultural heritage. To differentiate itself from traditional museums, the ecomuseum involves four important elements including territory, heritage, memory and population (Corsane 2006). A region that owns potential cultural heritage can be developed based on the concept of the ecomuseum. It is implemented by the involvement of inhabitants, producers and governments (Perez 2007). The role of inhabitants is to participate actively in sustainable activities whilst producers’ role is to manage the ecomuseum in a sustainable manner. The government is responsible for implementing policy and planning that support the operation of the ecomuseum.

Corsane (2006) lists 21 indicators to evaluate an ecomuseum. Here, I adapt some indicators that can represent all the indicators to evaluate ecomuseums, including allowing public participation in the decision-making process and activities;

promoting preservation, conservation and safeguarding of heritage resources; stimulating sustainable development and use of resources; providing for an intersection between heritage and responsible tourism; and bringing benefits to local communities. These indicators are suitable for the principles of postcolonialism and sustainability because they support sustainable cultural tourism development.

#### ***3.5.4 Globalisation, commodification of culture and cultural degradation***

Cultural heritage has been promoted as a tourism attraction to be consumed by tourists. The economic advantage of cultural heritage tourism is one of the reasons behind the commodification of cultural heritage (Macleod 2006). Events are created for the purpose of attracting both domestic and international tourists and this may lead to the exploitation for tourist consumption of culture actually intended as part of life of the host destination (Cohen 1988; Cole 2007; Goulding 1998). Commodification leads to the question of the quality of the tourist experience during the visitation, the cultural identity of the host, the interaction between the hosts and the tourists and the cultural performance by the host (Macleod 2006). Consequently, issues of value and durability and their link to commodification have been discussed by scholars in tourism studies (Chhabra, Healy and Sills 2003; Cole 2007; Hughes 1995; Jamal and Hill 2008; Wang 1999; Yang and Wall 2009). This is particularly reflected in cultural tourism but also in heritage tourism, ethnic tourism, and so forth (see Ari and Mittelberg 2008; Barker, Putra and Wiranatha 2006; Ivanovic 2008; Schouten 2006a; Zhu 2012).

Tourism certainly impacts the socio-economic life of the host destinations. Positive and negative consequences cannot be avoided as tourism activities provide the opportunity for tourists and the hosts to interact with each other. To some extent, the hosts obtain economic benefits from performing their cultural heritage for tourism. However, it should be noted that such performance can lead to the degradation of cultural heritage through modernisation and globalisation of cultural heritage in terms of transformation of the culture and its values. For this reason, authenticity of cultural heritage performed by the host might not be genuine as the performance is intended for tourists' consumption. On the contrary, the entertainment purpose does not mean that the value has been lost when the

hosts are open to show tourists their cultural heritage. It has sometimes given pride so there has been more effort at preservation.

Cultural degradation is a problem that is linked to some degree to authenticity. The concept of authenticity becomes more complex especially if it addresses what is authentic, who judges the authenticity and how a culture is considered authentic or inauthentic. To understand authenticity, Palmer (2000) argues the importance of linking performing cultural heritage for traditional purposes and entertaining tourists through cultural heritage. According to Palmer, if cultural heritage is intended solely for the purpose of satisfying cultural tourists without considering or even ignoring the embedded values and meaning, this may be considered inauthentic.

In the context of Indonesia, the authenticity of cultural tourism in Bali has been a major concern. Barker *et al.* (2006) note that the commodification of Balinese dance as a tourism attraction leads to change in cultural performances. Authenticity is something problematic because interpretations and perceptions among people in a destination and tourists interested in cultural heritage are varied. According to Palmer (2000), the understanding and the definition of authenticity should rely on the context and thus, the authenticity of Bali culture should be based on the Balinese perspective. Similar concerns can be seen in Torajanese cultural heritage (also that of Bugis-Makassar) in South Sulawesi where commodification creates discussion among local people. Scarduelli (2005) provides insight on how cultural change occurs in Torajanese cultural heritage. Transformation is reflected in the functions of arts and cultural products for tourism which play an important role in such a process (Adams 2006).

Commodification might cause the loss of meaning or values of the cultural heritage (Getz 1994). This has been equated with loss of authenticity but in South Sulawesi the problem is more cultural degradation. However, tourism activities raise the local and indigenous communities' pride in their cultural identity and consequently, tourism has become important in empowering communities and strengthening their culture (Cole 2007). In some instances, commodification reduces the values of the cultural heritage. However, positive returns of the commodification (through tourism) are the emphasis of this research in terms of

economic impact of tourism to local, poor communities and safeguarding of their cultural heritage.

Cultural heritage is something that exists and attracts people to view it. For the hosts of destinations and for tourists, cultural heritage provides meaning even if they have different interpretations concerning its continuity. This discourse, “culture is dynamic, and there is continuity in change” (McCarthy 1994 42), is the reality: culture is affected by internal and external factors and tourism is one such factor. The past cannot be truly resurrected, so it can only be represented. Globalisation and/or modernisation affect the socio-cultural life of communities. It also leads to transformations in representations of past and present cultural practices. For hosts, they remain true to their ancestors’ values since they display their own culture. Cultural heritage is essential in revealing the identity of the host communities. Ivanovic (2008) argues that it determines the success or failure of cultural heritage tourism development.

### ***3.5.5 Preservation of cultural heritage***

Preservation of cultural heritage and participation of local and indigenous communities are the foundations to achieve the goal of sustainable development. Preservation is sometimes used interchangeably with conservation. Generally, conservation includes preservation, restoration and renovation (Carter and Grimwade 1997). Rodwell (2007 8) confirms that “Conservation means all the process of looking after a place so as to retain its cultural significance”. In this research, the words preservation or conservation are considered to describe the same phenomenon since they have the same objective, that is, to salvage cultural and natural resources for the benefit of present and future generations to reduce cultural degradation.

Preservation refers to maintaining a site in its existing condition which involves efforts to prevent deterioration (Rodwell 2007; Timothy 2007; Timothy and Boyd 2003). For instance, a country’s historic site may contain essential values and it potentially can be developed as a tourist attraction. However, the host people are not aware that the site is a representation of identity and they tend to cover it with new buildings and neglect the authentic and educative values of the site. In this

case, the role of preservation or conservation is not only to maintain the existing condition of the site but also to encourage people to participate in its preservation. The goal of preservation is to involve all stakeholders to salvage both physical and nonphysical cultural resources before they disappear.

Preservation or conservation of cultural heritage is not a simple task. Pearson and Sullivan (1995) and Timothy and Boyd (2003) indicate that conservation consists of several stages including, first, identifying the objects and heritage place, second, doing research and inventory about the features to be conserved, third, determining the goals for conservation and its institutional frameworks in terms of policy setting, fourth, designing and protecting the site with some degree of legal protection, fifth, doing restoration which emphasises physical tasks such as restoration, renovation and providing infrastructure and facilities and finally, monitoring and evaluating in terms of management and interpretation. These stages should be implemented as interrelated processes to achieve the goal of sustainable development with the participation and understanding of the local community.

The necessity to preserve cultural heritage is based on the fact that many heritage assets in the developing countries lack protection. Postcolonialism is the framework that enables such questions. Timothy and Nyaupane argue that the threats and challenges for the preservation of heritage assets include “war and other political conflict, vandalism and human wear, urbanisation and agricultural pressures, overcrowding by tourists, and lack of planning and management” (2009 11). In Indonesia, for example, the lack of coordination among related stakeholders seems to be one of the problems in preserving the assets. Issues of who takes responsibility in preserving cultural heritage create gaps between certain organisations or members of society although they realise that all aspects have an important role in the preservation of the heritage. In this case, different points of view or perceptions should not be major obstacles for the protection of the heritage.

Preservation and/or conservation of tangible and intangible cultural heritage requires strong financial capability. However, governments, when asked about funds for the management of cultural heritage, declare that “low quality of

management of cultural heritage is because of limited budgets or funds". Lack of funds has become a classical issue in developing countries (Snowball and Courtney 2010; Timothy and Nyaupane 2009b; Zhang 1992) especially in Indonesia that has many physical and non-physical assets that require preservation. In Indonesia, most cultural heritage is managed by either local, regional or central governments. This means that communities rely on government for the preservation of cultural heritage. The high cost of the preservation of cultural heritage constrains the ability of communities to preserve their cultural heritage. Ironically, poverty forces them to sell cultural artefacts to collectors for only temporary economic benefits.

The lack of knowledge and awareness of people about the importance of cultural heritage is also one essential issue in the salvation of cultural heritage. As a consequence, vandalism causes archaeological sites, historic buildings and other forms of heritage to lose authenticity and value. Furthermore, one must pay attention to growth of population since people require land for living. Consequently, people will build malls, business centres, and any other kinds of structures while they tend to ignore protected areas such as archaeological sites, historic and cultural buildings and so forth.

From a tourism perspective, higher percentages of tourists who visit heritage assets potentially destroy the assets if sustainable ways of exploiting the heritage have not been implemented. In South Sulawesi, in particular, the higher percentage of tourists has encouraged the indigenous people to find ways to protect their cultural artefacts. In Toraja, Sulawesi, local people protect *Tautau* (wooden statues of the deceased) by installing metal fences so that visitors cannot touch or access them (observation, September 2011) (see figure 17). They worry that tourism potentially diminishes and destroys their cultural heritage. I argue that they worry that their cultural heritage is not safe although they are willing to open it for tourists.



Figure 16: Tautau (wooden statues of the deceased) in Toraja  
(Source: Photograph by Ilham Junaid 2011)



Figure 17: Tautau is protected by installing metal fences  
(Source: Photograph by Ilham Junaid 2011)

The image of cultural heritage tourism of South Sulawesi mostly relies on the cultural heritage of Toraja. This is reflected in the long promotion of Toraja as the tourism destination by the tourism industry (Adams 1984), media and governments. Toraja cultural heritage is mostly represented through funeral ceremonies, traditional houses and cultural artefacts. Indeed, the cultural heritage of Toraja was not intended for tourism. Since tourism can provide economic advantages, the cultural heritage is open to consumption by tourists. Tourists generally obtain explanations from local guides.

### **3.6 Poverty alleviation and cultural heritage tourism**

Poverty alleviation is examined here as a mandate of postcolonial and sustainability approaches to economic development. The scale and the level of poverty in countries in the world may vary. In Indonesia, the numbers of poor people might be high enough although the statistical data shows decreasing numbers in poverty (see section 5.6). The concern is the limited possibility of communities to improve their well-being as well as the inability to fulfil their basic needs such as income, health, education, safety, and the rights related to their willingness to achieve a better life (Blake, *et al.* 2008; Sen 1999). Reduced income is the main problem to be resolved in Indonesian areas. Obviously, insufficient income can affect the ability of communities to fulfil other basic needs such as education, health and safety.

#### ***3.6.1 Defining poverty and poverty alleviation***

Poverty can be seen in two dimensions including inequality and vulnerability (Haughton and Khandker 2009; Spenceley and Meyer 2012). The first dimension relates to the lesser capability of communities to obtain economic benefit from any economic activities. Equitable distribution of economic development cannot be achieved because communities lack skills, knowledge and capital to invest in economic enterprises. The second dimension refers to “the risk of falling into poverty in the future and is a key dimension of wellbeing since it affects individuals’ behaviour in terms of investment, production patterns, coping strategies and their perceptions of their own situation” (Spenceley and Meyer 2012 299).

Issues mentioned above are the conditions for understanding poverty. In general, poverty is defined as a condition of individuals or families which prevents them from fulfilling their basic needs as they are unable to utilise their natural and cultural resources for their quality of life. When compared to an international point of view, “Indonesia’s poverty rates are broadly in line with what would be expected for a lower middle income country” (Manning and Sumarto 2011 1). Poverty in Indonesia is reflected in the level of income stated by the board of statistics of Indonesia. Below is the expression by Rusman Heriawan, the head of the statistical board of Indonesia.

The nominal poverty indicator is 211,000 Indonesian Rupiah (IDR), per month per person (100 IDR=1.03 US cent). This is estimated based on the level of food and non-food needs. ...poverty is the inability of individuals to fulfil their basic needs. Based on the calculation of March 2010, the standard of poverty is 211,000 IDR which consists of 155,615 IDR per month for food needs and 56,000 IDR for non-food needs. So, the basic need for food material is estimated on 2,100 of calories per day or in line with 5,000 IDR per day or 155,615 IDR per month. Non-food needs such as health, education and transportation are of course not luxurious (quoted in detikfinance.com 2010).

If individuals receive 10,000 IDR (US\$ 1.03) on a daily basis, this amount is still insufficient to fulfil their food needs especially under current conditions in Indonesia where prices of foods and raw materials are increasing. Such individuals are classified as poor. Obviously, 5,000 IDR (US\$ 0.51) per day for individuals is the worst economic condition for people. These individuals should be categorised as extremely poor. This seems to be very different from the income of the elites who can manage travelling, shopping and enjoying a luxurious life by utilising money paid by the communities through taxes. Given the general perception of stakeholders in Indonesia regarding the richness of cultural and natural resources, poverty should not exist. If it exists, the percentage of people in poverty should be lower because resources would be managed for their own benefits especially if tourism is developed for the prosperity of the local communities.

Poverty exists in the world (Scheyvens 2007) and has been a major agenda in most countries (including Indonesia). Considering this reality, poverty alleviation has been included in the government’s agenda of development reflected in

programmes, projects, policies and planning. The term poverty alleviation is often used interchangeably with poverty reduction and poverty relief. This research uses the terms as similar concepts. Poverty alleviation is a difficult goal to reach because of the complexity of the problem of poverty (Zhao and Ritchie 2007). Poverty is multidimensional because it is not just a matter of insufficient income. It also affects social and cultural elements. There has been little research in this area because most academics are unfamiliar with areas of poverty and their inhabitants. Poverty alleviation does have multidimensional goals but it is recognised here by considering the financial income of the poor people (Meyer 2012).

### ***3.6.2 Poverty alleviation and tourism***

Tourism with its economic circulation links to poverty alleviation because tourism industries have employed people and developed the economy of countries in the world (Scheyvens 2007; Zhao and Ritchie 2007). According to Spenceley and Meyer (2012), many poor regions in the world have cultural and natural resources that offer potential to be visited by tourists. Since the regions' residents live in poverty, the arrivals of tourists (through tourism activities) to the destination can provide mechanisms to alleviate poverty. The developing countries for example, are now promoting their resources to develop their economic growth through tourism (Timothy and Nyaupane 2009a). Indonesia as a developing country has incorporated tourism as one of the tools to reduce poverty through the jobs provided because tourism is such a labour intensive industry.

The relationship of tourism and poverty reduction has been researched by academics. Mitchell and Ashley (2010) for example, propose three pathways that link tourism and the poor in order to understand how tourism can affect the poor including "direct effects of tourism on the poor, secondary effects of tourism on the poor and dynamic effects" (2010 21-22). If the tourism sector provides income for people especially poor people in terms of employment, this is called direct effects of tourism. According to Mitchell and Ashley, in addition to tourism, other industries (non-tourism sector) are also affected by tourism. Earnings obtained by people because they work in these industries are the indirect benefits of tourism. This is relevant to the purpose of this research since the more jobs for poor people

are provided by the tourism and non-tourism industries, the more sustainability is achieved.

Furthermore, tourism provides long term benefits in which the growth of the economy of a destination has a significant relationship with the success of tourism development. This condition reflects the dynamic effects of tourism although it should be noted that tourism also has consequences on the environment of a destination (Mitchell and Ashley 2010). The relationship between tourism and poverty alleviation and/or the contribution of tourism to poverty reduction have become widely discussed (Hall 2007; Meyer 2010). According to Meyer (2010), the arrivals of international visitors, in particular to less-developed countries, and the contributions provided by such visitation have encouraged policy makers (at different levels) of the destination country to use tourism as a tool for poverty alleviation.

### ***3.6.3 Alleviating poverty through cultural heritage tourism***

Cultural resources, specifically cultural heritage, owned by communities should be intended for their benefit. This discourse links poverty alleviation and economic development of communities through the utilisation of cultural heritage. Tourism, has enabled the promotion of cultural resources for economic development of communities through numerous efforts (Marciszweska 2006) including through cultural heritage tourism. Although limited information exists concerning the positive consequences of tourism development on poverty reduction (Goodwin 2007), there is consensus among scholars about the link between tourism and economic development but little mention of whose development. Mitchell and Ashley noted that “in 2007 tourists spent US\$295 billion in developing countries” (2010 1). Such numbers indicate that Indonesia has obtained economic benefits from the utilisation of cultural and natural resources as tourism attractions. According to Mitchell and Ashley (2010), tourism activities create a continuous economic flow in a destination, but unfortunately much of that flow returns to investors.

Cultural heritage tourism utilises the exoticism of cultural heritage of local communities and indigenous people (Goodwin 2007). Discourse on the role of

cultural heritage tourism to alleviate poverty is the reason for promoting Toraja. Research on the contribution of cultural heritage tourism to poverty alleviation is essential to examine whether or not cultural heritage tourism has contributed positively to the economic well-being of indigenous people. This research does not present statistical data of the contribution of cultural heritage tourism to the alleviation of poverty in Toraja and South Sulawesi in general. Rather, it aims to help communities and indigenous people to maximise the role of cultural heritage tourism in eradicating poverty as the Indonesian government is now working on alleviating poverty through various forms of tourism. Similar efforts are made by the regional and local governments to reduce the numbers in poverty in their area. Miranti (2011) noted that three provinces in Indonesia including Jakarta, South Kalimantan and Bali had the lowest numbers of poor people in 2009. Furthermore, the three provinces still had the lowest number of poor people in September 2012 (BPS 2012).

South Sulawesi is positioned as the province with the twelfth highest number of poor people. Such data shows that poverty in South Sulawesi requires more attention if compared to Bali and Jakarta that promote tourism as the main activity. The existence of Toraja has not maximised the role of cultural heritage tourism to alleviate poverty. Cultural heritage tourism in Bali might be one of the boosters for economic development of communities there and thus, the promotion of Toraja and other regencies as cultural heritage tourism destinations should also overcome the problem of poverty in South Sulawesi.

### **3.7 Government policies and planning**

Planning and policy are related to whether government will be interventionist or accepting more neo-liberal laissez-faire. Nowadays, reference is often made to governance to indicate the reduction of the role of formal government in favour of the private sector and NGOs (Hall 2000) but the national government still retains sovereign rights. In Indonesia, governments at all levels consider it their duty to lift the income of the poorest residents. However, in many cases, it remains rather rhetorical. It is assumed that close relations exist between democratic governance and the community concerned for its future well-being despite this discussion about the roll-back of state government by globalisation. The Indonesian

government tends to still be interventionist but it has not always translated in implementation of regulation that would enable community-based development.

Should government participate in tourism development? Postcolonial theory and sustainability require government participation to ensure that marginal groups are not forgotten or further marginalised as their resources are exploited for tourism development. Governance is about the robustness of institutions and in the poorer countries they tend to be less robust, opening opportunities for corruption. Many governments reveal awareness of sustainability issues within their own territory but often neglect (inter)national issues such as the role of transport in the accessibility of the destination.

### ***3.7.1 Defining policies and planning***

Policy and planning here refer to the role of government in developing tourism (Hall and Jenkins 2004; Ruhanen 2013). “Policy is defined as being a position, strategy, action or product adopted by government and arising from contest between different ideas, values and interests whilst planning is defined as strategic activity comprising a number of stages that lead to the determination of a course of action to meet predetermined goals”, according to Dredge and Jenkins (2007 22). Planning then is a tool to formulate goals as well as to provide mechanisms for cultural tourism development.

Policy involves a hierarchical structure from national and regional to local authority levels. In Indonesia, national policy relates to the central authority in terms of the President’s policy through the Ministry of Culture and Tourism. At the regional level, governors manage the policy of tourism development. At the local level, policy includes the development of tourism under the authority of local leaders. Indeed, tourism policy should guarantee that it will encourage the welfare of local people because their resources are exploited for the need of investors who wish to reap benefits and the desires of tourists for a fulfilling experience. Investors should include small entrepreneurs, members of the local community, to ensure sustainability of the activity at the local level.

A plan is a document that provides the details of why and how a tourism project development is implemented. It encompasses a review that needs to be undertaken

based on the evaluation of the social, economic and environmental context. Policy and planning in their implementation are related to each other. Policy is the government's guidelines for tourism implementation whilst planning offers the mechanisms for achieving more sustainable and appropriate forms of tourism (Hall 2008). In the context of planning, Edgell Sr, *et al.* (2008) propose the term "strategic tourism planning" which is defined as a process by which organisations effectively adapt to their environment over time by integrating planning and management in a single process. It is designed based on three aspects including monitoring/evaluation, plan and action. According to Edgell *et al.*, strategic tourism planning can be implemented by developing a mission statement that explains the vision, goals, objectives, strategies and tactics of the government. Strategic tourism planning means considering the benefit for local people and the sustainability of cultural and natural resources for the purpose of tourism development and preservation of cultural and natural resources.

The success of policy and planning can be evaluated from an economic approach. Veal (2002) proposes two ways of assessing economic impacts including cost-benefit analysis and economic-impact analysis. I will only propose the latter because cost-benefit analysis requires statistical financial returns of projects to consider whether or not they contribute positively. In this approach, analysts should realise that there are some features that cannot be quantified such as services which tourists obtain during the visit in a destination or seeing other attractions. Hence, this approach is (apparently) restricted to estimating the "money values on those things which can be valued economically" (Veal 2002 187). One, however, needs to determine who gets these profits, or especially how much remains in the community.

Economic-impact analysis refers to the availability of jobs and incomes in a specific area (Veal 2002). The increased numbers of jobs and income of local people are regarded as the indicators of successfully implementing policy and planning. In this perspective, the implementation of policy and planning should enable the local or indigenous communities to invest in tourism development themselves. It gives them the opportunity to create jobs in tourism sectors. For example, they are creative in producing local and unique handicrafts sold as

souvenirs. Hence, local people preserve and promote their culture as tourism attractions because they know their cultures. More chances for local and indigenous citizens should be the emphasis of successful policy and planning.

### ***3.7.2 Government policies and planning for tourism***

According to Hall and Jenkins, the issue of policy has become a high priority of government in developed and less developed countries whether on the local, regional, national or global scale. Policy and planning are important aspects for successful cultural heritage tourism activities if one accepts the idea of governance as steering in a given direction (Peters 1996). As Hall and Jenkins (2004) confirm, policy which is related to politics has a significant role in regulating the tourism industry and tourist activity. Since tourism is a complex industry that includes many sectors of the economy, which in turn are interrelated with many others, government policy should cover all stakeholders but especially provide support for those most in need to improve their well-being. Veal (2002) contends that tourism activities and all their manifestations result also from the interaction between the public, as users, and political/social groups and organisations and their activities.

Policy and planning basically view government as the important actor for tourism development. Jeffries (2001) describes two roles or actions of government (state) in tourism activities: first, legislation that concerns immigration, consumer protection, road safety and liquor licensing, protection of the built and natural environments and other assets that have special significance in the context of tourism, the development and the regulation of leisure, recreation and tourism industries. Second, policy that concerns the tourism industry and its customers; consumer policy; competition policy; employment policy; environment and sustainability; internal market; regional policy/structural funds; taxation; training; transport and visas. In implementing the policy, the government is required to develop good partnerships between the public sector and tourism enterprises in terms of coordination and cooperation at the national, regional and local levels.

The role of government in sustainable tourism development will be effective if the policies and planning are implemented on the basis of generating revenue for the

local people and alleviating poverty within a framework of postcolonial sustainable development. Scheyvens (2011) proposes five criteria for judging government action in developing countries when formulating policies and planning. First, the government should ensure that appropriate policies and planning have been undertaken based on the needs of the poor. Certainly, marginalised and poor people are the priority in the decision-making process for policy and planning within a sustainability framework.

Second, the government's policy and planning for tourism development should synchronise the development of other sectors such as infrastructure, agriculture, fisheries, etc. as sustainability cannot happen just in one activity (tourism). The whole economic and social context must participate. Third, the negative impacts of social, cultural and environmental matters should be a major consideration of the government through establishing legislation, monitoring and evaluating. Fourth, the government should stimulate and support the growth of tourism business at all levels. Fifth, in order to produce appropriate policies and planning, the government should conduct research concerning the description of statistical and theoretical tourism development. This research will result in strategies for sustainable tourism development (Scheyvens 2011) in favour of local people.

Wilkinson (1997) explores two forms of government involvement in tourism, including active and passive involvement. There are two parts to active involvement. First, managerial whereby the government not only sets tourism objectives (e.g., in a tourism development plan), but also induces necessary organisational and legislative support to attain the objectives. The second, or developmental part is, when the government undertakes an operational role in the tourism sector, either for ideological reasons or because of the inability or unwillingness of the private sector (e.g. accommodation, transportation) to become involved (e.g. government financing or ownership of hotels or government training facilities for the tourism sector).

Passive involvement consists of two types. First, mandatory, that is, legislation is introduced that relates to the country as a whole and is not intended to discriminate in favour of the tourism sector, although it may have implications for tourism. The second, supportive, is when the government does not deliberately

inhibit the development of tourism, but neither does it encourage it (e.g. approving a private sector “national” tourist board, providing educational services that may or may not have relevance to the tourism sector). These types of government involvement must be examined to determine whether or not the government has implemented sustainable tourism development and to identify the influence and impacts of the government’s policy on the sustainable development of tourism at local, regional and national scales (Church 2004).

### ***3.7.3 Strategic planning in cultural heritage tourism***

Strategic planning has been considered essential in managing tourism development. If tourism development relates to managing a destination for long term sustainability, strategic planning brings advantages for achieving such objectives (Gunn and Var 2002; Inskeep 1991; Locke 2012; Simpson 2001). Strategic planning will be useful if it entails sustainable principles including the economic approach, stressing economic benefits for communities; professionalism of collaborating experts that emphasise protecting the environment and resources; and a community approach, accommodating voices of different stakeholders (Ruhanen 2004; 2010; Simpson 2001; Soteriou and Coccossis 2010). As the purpose of this research is to improve the economic development of poor local communities and the preservation of cultural heritage through tourism, strategic planning becomes important to accomplish the expected outcome. Strategic planning provides that an institution should work based on the voices, information and analysis through a participatory planning and consultation process (Hanlan, Fuller and Wilde 2006).

The national, regional and local governments of Indonesia have been utilising the concept of strategic planning in managing tourism. Government institutions from all levels are required to make strategic planning a guide to achieve the purpose of their mission and vision statements. According to Locke (2012), understanding the situation is necessary in designing strategic planning. In general, strategic planning by tourism institutions in Indonesia uses *SWOT* analysis as a tool to assess the situation as well as the future strategies to be implemented. By using *SWOT* analysis (strengths, weaknesses, opportunities and threats), an institution can identify what is to be included and excluded, or implemented based on an

analysis inside and outside of the institution (Ahmed, Zairi and Almarri 2006; Houben, Lenie and Vanhoof 1999; Lai and Rivera 2006; Locke 2012; Stone 2008).

For this reason, the context and the situation of areas concerning what is to be done and how to implement strategies in intended areas should be studied before drafting policies and planning. This is particularly important in South Sulawesi province which has different characteristics compared to other areas in Indonesia. Overall, various cultural and natural resources are the main strengths owned by Indonesia in general and South Sulawesi in particular. Weaknesses include lack of infrastructure and poor management of tourism destinations. Opportunity relies on the availability and possibility of Indonesia to develop tourism through cultural and natural resources. Threats cover competition between regions, or countries as well as negative consequences of tourism on the destination. Tourism is not just a continuation of politics but also an integral part of the world's political economy (Edgell Sr *et al.* 2008). This approach is emphasised in this research which scrutinises cultural heritage of South Sulawesi for tourism development.

The creation of strategic planning in Indonesia involves the concept of postcolonial sustainability. This means that strategic planning and sustainability have been largely accepted as interrelated components in tourism development. There is no specific strategic planning on cultural heritage tourism development. However, since governments adopt sustainability in the making of policy, the design of strategic planning follows the principles of sustainability that put more emphasis on protecting resources and achieving prosperity of local communities. Strategic planning made by government institutions in Indonesia mainly covers the description of organisations, programs and strategies to be implemented over a certain period of time. In general, tourism development of South Sulawesi might have similarities with other areas in Indonesia in terms of supporting community participation and protection of cultural heritage. Hence, the planners and stakeholders involved in the making of strategic planning should have clear understanding about issues to be resolved.

### ***3.7.4 Obstacles and challenges to government planning***

As a global industry, tourism requires mechanisms, approaches, processes to enable tourism to be developed following the principles of sustainability (Knowles-Lankford and Lankford 2000; Sharpley 2008). For this reason, tourism planning provides the mechanism to ensure that the goal of tourism development is achieved (Sharpley 2008). Planning is an essential component that should lead to the success of tourism development (Hall 2000). In this sense, government considers tourism planning not only as a tool for promoting development but also for setting the way tourism is managed and developed in a region (Sharpley 2008). This is also reflected in Indonesia where government regards tourism as essential for economic development. Planning is thus managed and policy made by the government at national, regional and local levels.

Yet, planning for tourism development faces several challenges and obstacles which certainly affect how the government works when planning. In the context of Indonesia, one of the issues that need special attention is how to plan under the system of regional autonomy (see section 6.4). Li (2008) affirms that decentralisation in a developing country affects how tourism is managed. To plan effectively is required since the regional government is given authority to manage tourism development. Obviously, different levels of government have the right to plan, but problems arise if planning by the regional and local governments is not in line with central government decisions. Ideally, effective planning by the various levels of government can be achieved because the expected goal of planning is sustainable tourism development.

The second issue that might be considered for planning is unexpected and/or unpredictable situations or conditions that might occur in a destination (Beeton 2006). Tourism development has been planned by the central government and followed by the commitment of the lower level governments based on their periodic tourism planning. However, various things can happen during the period of the proposed planning. For instance, bombings in Bali in 2002 and 2005 as well as in Jakarta in 2009 have affected tourism planning in Indonesia. The government should work hard to recover safety in Indonesia. The bombings have affected tourism planning not only in Bali but also in other areas in Indonesia.

South Sulawesi (Toraja tourism) is inevitably affected by the bombings because Bali is one of the main gateways for international tourists. Such examples indicate that even the best planning can need to be changed in the future so that tourism development can meet the expected outcome.

According to Wall and Mathieson, “planning is the process of making decisions about future desired states and how to attain them” (2006 293). The examples given above show that government should address any situation and change in the process of implementing planning. However, sometimes planning is not in parallel with the practice (Wall and Mathieson 2006). Planning is not useful because the practices show unexpected outcomes which means more attention should be given to the implementation of the planning. If the governments run tourism programs (such as cultural events) for example, the hope is that more communities can participate and their awareness about culture should be raised. In fact, the expectation (especially community awareness) might not be achieved instantly since it requires time and regular programs. This is one of the obstacles that might need attention in planning tourism.

Another challenge is the lack of expertise in tourism planning. Often, in developing countries, tourism planning is designed by external consultants that might come from Western countries (Wall and Mathieson 2006). Indeed, planning should be made on the basis of research and evaluation by the government. The use of external tourism experts for tourism planning should consider the sustainability of the host destination. As postcolonialism critiques the outsider who gets more benefits from tourism and sustainability makes its own demand, tourism planning should emphasise benefits for the host destination and for the economic improvement of the local and indigenous people rather than for outsiders.

Given the challenges and obstacles mentioned above, policies and planning are prerequisite if one considers developing tourism for both preserving cultural and natural resources and for the alleviation of poverty of local and indigenous people. Tourism should provide positive consequences to the host destination although negative impacts cannot be avoided. In this research, the positive aspects of tourism are discussed more than negative ones. As Parnwell (2009 249) argues

“the use of tourism as a positive force in environmental conservation provides further illustration of some of the progress that has been made towards sustainable tourism development in Southeast Asia in recent years”.

### **3.8 Conclusion**

Tourism development should ensure the long term use of resources without ignoring the principle of community development. The same principle should be applied to cultural heritage tourism. The use of cultural heritage assets in Indonesia, in particular in South Sulawesi, as tourism resources should help create equitable benefits for the local or indigenous people. The sustainability of cultural heritage tourism requires attention to two key issues including the economic improvement of the host communities (local and indigenous people) through active participation in managing and preserving cultural heritage (through tourism); and the involvement of all stakeholders in the sustainable use of the resources (du Cros 2001). Sustainable principles emphasise that the right of future generations to obtain benefit through tourism (cultural heritage tourism) either from being tourists or developing resources for tourism should be met (Jovicic 2013).

Cultural heritage tourism development in South Sulawesi needs to be examined within a framework that will enable the poorest members of society to participate in order to increase their well-being. The approach chosen is of postcolonialism, a critique of the unequal distribution of power and resources left behind by colonizing powers. These last still often continue to practice such relations when seeking to profit from resource exploitation in less developed countries. Because postcolonialism is mostly a conceptual critique, the empowerment of poorer members of developing societies (local and indigenous people) can be implemented through sustainable practices. Critiques by postcolonialism concerning the unequal practices and/or benefits of tourism show that sustainable development is essential to overcome such reality. At the same time, sustainability demands those issues to be resolved by implementing sustainable cultural heritage tourism. These goals require policies and planning that might help achieve the expected outcome. This chapter has thus examined first the main tenets of

postcolonialism, in particular concerning tourism development, and then sustainability.

The concern of postcolonialism and sustainability is a positive outcome of tourism development (specifically cultural heritage tourism). The theories of postcolonialism and sustainability (in the context of cultural heritage tourism) raise many issues such as community participation, globalisation, poverty alleviation and government policies and planning. These interrelated issues are not the only elements that construct the success of cultural heritage tourism. Rather, they are linked. For instance, unequal benefits of tourism, the ignorance of groups or individuals toward people who live in poverty and the irresponsible consumption of cultural and natural resources by outsiders are practices critiqued by postcolonialism. Marschall (2004 99) confirms that “as a global economic force, tourism is still strongly dominated by and dependent on the West, which largely controls the international tourism industry, prompting some scholars to consider tourism as a form of imperialism or neo-colonialism”.

Postcolonialism and sustainability encourage empowerment of the poorest communities so they can self-mobilise to participate in improving their economic well-being. Such participation should enable the Indonesian government to alleviate the poverty that has plagued an important portion of its population, through their use of their rich and varied cultural resources. Policy and planning concerning the establishment of tourism should help avoid monopoly by particular groups, elites or foreign investors who take more profits without considering more benefits for the host people. In order to deal with cultural heritage, local resources and sustainable tourism, policies and planning are prerequisite for the success of sustainable cultural heritage tourism development (Ost 2009). Hence, the involvement of related stakeholders is necessarily expected as inputs to planning and decision making (Wall 2009). In other words, policy and planning should guide both private and public sectors in developing tourism through the use of cultural heritage.

The necessity to preserve cultural heritage assets in most developing countries in the world is based on the fact that they could contribute to the increase of economic revenue for the local people as well as to indicate peoples' identity. To

achieve this, the principles of sustainability should be implemented. The economic benefit for the local people should be the central aspect since their own resources are utilised for tourism development. Besides, a great effort should be made to encourage local people to participate actively in tourism enterprises. Tourism and cultural heritage should be integrated in a constructive way in terms of balancing preservation of cultural heritage and economic development. Implementing appropriate policy and planning which support local or indigenous people by government at different levels is one of the essential issues in creating sustainable development.

Commodification and its varied consequences on culture are elements that need to be examined within the framework of postcolonialism and sustainability because they are part of the conduct of tourism development: sustainable development of tourism would ensure minimal loss of value and authenticity because the owners of the culture themselves would determine what and how to commodify for the tourist gaze and enjoyment. It would reduce degradation as local people take greater pride in what still exists. The postcolonial emphasis empowers the local community to become entrepreneurs and to accept its benefits. It empowers its members to 'exploit' but in a sustainable manner, the cultural resources left by their ancestors, whatever the roles they might have enjoyed in the past. Colonial remnants can be as useful as those more directly attached to the local residents or that exist within their community.

Only postcolonial sustainable practices have a chance to actually lead to poverty alleviation because those approaches emphasise the inclusion of, and support self-mobilisation by those who most need it. Prior to the postcolonial critique many marginalised groups were completely ignored in government or private planning on economic development. The resources they might provide were exploited without any attempt at redistributing some of the profits made or at compensation for misappropriation. Postcolonialism supports the participation of those until now marginalised so they benefit from such development. Postcolonialism underlines that local communities should be supported to become actively involved in economic activities, and thus, South Sulawesi people could meet their basic needs through tourism activities. Poverty reduction might be achieved if one implements

sustainability principles. Likewise, maximising the positive impacts of tourism should be prioritised whilst the negative impacts of tourism should be minimised. This research has highlighted the numerous obstacles faced by the poor communities in the developing world to alleviate their poverty including negative actions by members of government.

## **CHAPTER FOUR: Research Methodology**

### **4.1 Introduction**

This chapter deals with issues of methodology and methods employed in doing the research. A researcher is guided by certain principles and procedures in investigating social reality to find answers to research questions. By implementing such rules of research, an investigator manifests his/her philosophical stance. As Birks and Mills (2011) assert, methodology includes a set of actions which a researcher bears in mind when investigating issues related to his/her study whereas methods are techniques of collecting information based on the principle of the methodology being implemented.

The main emphasis of this research is to explore a social and cultural phenomenon from a critical perspective. It aims at obtaining in-depth and comprehensive understanding about the social reality in South Sulawesi. A thorough understanding of respondents' social life should enable the researcher to recommend the introduction of more sustainable practices in the development of cultural heritage tourism, that should benefit first and foremost the residents of South Sulawesi. For this reason, this thesis predominantly follows the principle of qualitative methodology but utilising quantitative methods to support the result of the research. In this sense, the evidence shows that both qualitative and quantitative methods are useful in understanding social phenomena. Obviously, "a qualitative approach to mixed methods" (Hesse-Biber 2010b 19) is employed in this research in terms of utilising qualitative method as the first and the primary method followed by a quantitative method (Hesse-Biber 2010c; Hesse-Biber and Leavy 2011).

This entails the use of qualitative methods in collecting data such as participant observation, semi-structured interviews, in-depth interviews, focus groups and review of published documents. In this chapter, I present such specific methods as well as how I recruited respondents. A questionnaire survey was distributed to members of the community in research areas of South Sulawesi. The sample for this survey is limited and it does not represent the five research areas based on

population numbers. Nevertheless, the purpose of this survey is to enhance the qualitative findings. Such a method is used “to minimise the weaknesses of each method and to maximise its strength...” as well as to “improve the validity of the research” (Melkert and Vos 2010 34). The distribution of the questionnaire implemented triangulation, which allows the researcher to collect data through qualitative and quantitative methods.

The issue of reflexivity becomes a major concern when implementing a qualitative approach. It highlights the fact that the researcher’s identity will change with time and experience and it will be brought into the research process (Kisber 2010). In this research, my positions as government official and indigenous person of South Sulawesi were reflected in the process and findings. The final section is devoted to the procedures I followed to analyse my qualitative data, as proposed by Sarantakos (1993): I reduced, organised and interpreted data guided by the theoretical framework of this research. The result of this work was confronted with the results from an analysis of journals, articles and government documents. This section also discusses procedures to analyse quantitative information through the use of SPSS software in order to identify the demographic profile of the community and their perception of issues of cultural tourism development in South Sulawesi.

#### **4.2 Qualitative methodology**

Research in the social sciences has been considered an important tool to understand the characteristics of human social life. Researchers and scholars have reflected on their experience in publications such as articles, journals and books. The results of their investigations allow people to recognise social facts in certain contexts. The outcome of research is necessarily meaningful because research entails systematic, dynamic and scientific processes as well as organised procedures. It is “a systematic process of collecting and logically analysing information (data) for some purposes” (McMillan and Schumacher 1993 8). A researcher critiques a range of issues including “problem-issues, assumptions or hypotheses, theory and methodology and fieldwork” (Lima 2008 123) when investigating social and cultural matters.

The investigation of social issues is underpinned by three important elements including “ontology, epistemology and methodology” (Phillimore and Goodson 2004a 34). From the perspective of ontology, the researcher poses questions on how reality is constructed. Critical questions refer to the formation of reality as the result of human actions and interactions (Noonan 2008b). According to Snape and Spencer, social reality is constructed based on three positions including “realism, materialism and idealism” (2003 11). Realism regards that people’s belief and understanding of social reality are linked to external reality whereas materialism views that reality arises from physical features. Idealism asserts that “reality is only knowable through the human mind and through socially constructed meanings” (Snape and Spencer 2003 11).

Epistemology refers to the theoretical base of knowledge in terms of “the nature of knowledge and truth” (Somekh *et al.* 2011 2). Epistemology can be recognised through three questions including “what is knowing? what is the known and what is knowledge?” (Noonan 2008a 264). According to Snape and Spencer (2003), social reality and the meaning embedded can be understood through the participants’ point of view since they know their social world. Methodology is the study of how the researcher collects data for the purpose of discovering knowledge. In particular, it is necessary for the researcher to define two not truly interchangeable terms of research namely “methodology and method”. Methodology is the set of guidelines or a general approach of doing research whilst method is the tool or specific technique of collecting data (Alastalo 2008; Silverman 2004).

Two major approaches called “quantitative and qualitative” methodologies empirically influence the practice of research. Indeed, debate and arguments among scholars exist especially if these two approaches are seen as two different methodologies (Sale, Lohfeld and Brazil 2002). For example, a quantitative approach is used by the positivists who aim at explaining human behavior through cause and effect whilst a qualitative approach refers to phenomenology that aims to understand and interpret human actions through the individual’s own reality (Krauss 2005; Punch 2005). In other words, “the quantitative approach is usually strictly structured, collects statistical data and tests hypotheses, whereas the

qualitative approach is more flexible, explores meanings by analysing texts and words, and develops new theoretical insights” (Melkert and Vos 2010 35). Common differences of the two approaches can be seen in the table below:

Table 8: Common differences of quantitative and qualitative approach

| Quantitative Approach     | Qualitative Approach         |
|---------------------------|------------------------------|
| Positivist                | Interpretivist/postmodernist |
| Artificial                | Naturalistic                 |
| Deductive                 | Inductive                    |
| Objectivist               | Constructionist/subjective   |
| Structured                | Exploratory                  |
| Theory testing            | Theory generating            |
| Controlling               | Subjective                   |
| Source: Spicer (2004 295) |                              |

However, combining qualitative and quantitative methodologies in research has been widely accepted and implemented by scholars (Onwuegbuzie and Leech 2005; Sale *et al.* 2002). This enables the researcher to minimise the weaknessess of research based on a single methodology (Onwuegbuzie and Leech 2005). Hesse-Biber and Leavy (2011) argue that combining qualitative and quantitative methodologies is to understand social reality from different perspectives and with more methods, termed “triangulation” (280) (see section 4.4). For the purpose of this research, qualitative methodology is the primary way to understand the social reality in South Sulawesi, Indonesia. A quantitative method is used to enhance qualitative findings. The understanding of social life is the result of interactions and interpretations of a qualitative strategy (Phillimore and Goodson 2004b). Denzin and Lincoln consider this as “a field of inquiry in its own right” (1998 2) as it crosscuts various subjects and perspectives. It embraces traditions of research paradigms including “positivism, poststructuralism and cultural and interpretive studies” (Denzin and Lincoln 1998 2).

A qualitative approach has been widely accepted in social sciences such as geography, psychology, anthropology, sociology, cultural studies, tourism, communication, education and so forth. A number of topics such as poverty, gender, politics and policy have been examined to develop theoretical and practical outcomes. Yin (2011) argues that qualitative research provides key features that makes it acceptable in identifying social phenomena including the

explanation of meaning of people's lives, the representation of respondents' point of view and social conditions, the use of various sources and the explanation of human behaviour. According to Strauss and Corbin (1990), findings in qualitative research enable fundamental production and development of scientific knowledge. Mason (2006) argues that a qualitative approach is able to answer "how" and "why" questions in the domain of social context and process. Likewise, qualitative research provides useful information for people since "qualitative researchers study things in their natural settings, attempting to make sense of them, or interpret phenomena in terms of the meanings people bring to them" (Denzin and Lincoln 1998 3).

The main goal of qualitative research is to obtain an in-depth understanding of social reality based on the perspectives and information gained from respondents. Accordingly, Flick, von Kardorff and Steinke (2004) propose four basic assumptions in recognizing the construction of meanings in qualitative research including social interaction, process and reflexivity through observation procedures, the meaning of the various human life situations and interpretation of interactive and meaningful communication. In this sense, the construction of theories, concepts and ideas are the result of the social reality reconstructed. A researcher implements analytical processes and procedures that enable him/her to reduce, organise and interpret data for the purpose of reaching conclusions. These four features characterise qualitative research as "the way to know social facts as well as critical components of knowledge building" (Hesse-Biber 2010b 63). In this research, cultural tourism is a social phenomenon for which the researcher needs to interpret the data critically by looking at the respondents' information as well as at the meanings and contexts beyond the construction of the information.

As qualitative methodology deals with the study of human beings' everyday life and knowledge through analytical and critical processes, Flick, von Kardorf and Steinke (2004) propose some characteristics of the qualitative approach. First, doing qualitative research means implementing appropriate methods of collecting data which suit the purpose of the research. Here, the information obtained based on the perceptions of respondents becomes essential in constructing meanings. Thus, the investigator should emphasise the natural context of data gathering and

his/her role as a reflective researcher. Second, the principle of openness in collecting information allows the researcher to formulate questions on the basis of the reality being investigated. Third, a qualitative researcher frequently starts the investigation by analysing facts then summarizing the research outcome. Finally, in addition to utilising visual data sources in terms of a text-based discipline, a researcher should also be concerned that discovery and theory formation are the main goals of qualitative research (Flick *et al.* 2004).

Above all, certain principles should be considered when implementing qualitative methodology to achieve the research goals and objectives. First, topics or issues that are being investigated should be clear and defined to avoid collecting irrelevant information. Second, a researcher should focus on those things that are presented and said by the respondents judging and selecting the relevancy of the information for the research project. In this instance, I sometimes found information irrelevant to the research objectives and to tackle this, I emphasised related ideas or statements provided by the respondents. Third, triangulation, or using more than one and often at least three sources and to cross-check information, is an important element which I discuss later. Fourth, qualitative methodology means doing the research directly with the help of local people and gaining (but not exploiting) from people's knowledge and sharing one's knowledge with them. In other words, the respondents' knowledge and information are essential since they know their social reality (e.g. problems and needs). Solutions for such problems and needs are actually achieved by the role of both respondents and the researcher in implementing explorative, repetitive and flexible methods of research leading to learning (knowledge creation).

### **4.3 Qualitative approach in cultural tourism research: Toward the research context**

Qualitative methodology is associated with phenomenology or a constructivist or interpretivist paradigm, where "a paradigm represents a set of beliefs about how the world operates" (Jennings 2005 103). In the context of tourism research, a qualitative approach is rooted in the belief, knowledge and experience of the people involved in the situation studied in this project (the development of cultural heritage tourism). Tourism is a social phenomenon where people socially

interact with other people (Przeclawski 1993) and thus, a qualitative methodology is suitable to gain an understanding of people's interactions. In addition, qualitative methodology enables the study of elements that "cannot be bundled up as a neat propositional inventory of empirical findings" (Gieryn 2000 482).

The advantage of qualitative research is the ability to construct knowledge based on the information obtained from participants. In tourism studies, qualitative studies are able to explain social and cultural phenomena within the perspective of sustainable tourism development. Phillimore and Goodson (2004b 4) state that "qualitative approaches offer a great deal of potential, much of which remains largely untapped, for helping us understand the human dimensions of society, which in tourism include its social and cultural implications". Qualitative methodology is a strategy to formulate theories derived from critical studies of human interaction and interpretation.

Within the context of this research, I predominantly employ a qualitative methodology to seek the explanation of social phenomena. It is suitable to the purpose of this research, that is, to investigate issues of social and economic inequality. Belsky (2004) says that qualitative methodology contributes positively to tourism research especially in changing the paradigm of tourism planners and politicians who consider tourism mainly as a practical business. Qualitative methodology offers overall dimensions of how to deal with the phenomenon of cultural tourism. In this methodology, the researcher uses critical reflexivity as a way to improve the robustness of the research findings.

Qualitative methodology can be carried out by utilising various methods. Lincoln and Guba (1985) state that naturalistic inquiry was not necessarily anti-positivistic and that it enables the incorporation of quantitative data. Tourism research, in particular, must consider alternative methods to obtain the most explanatory outcomes of research (Beeton 2005). Furthermore, there is a growing range of tools for cultural tourism research if one utilises mixed and multiple methods (Richards and Munsters 2010). Richards (2007b) argues that future research in cultural and heritage tourism should link qualitative and quantitative data since past research concentrated on either case studies or quantitative surveys. Likewise, Franquesa and Morell (2007 187) propose "the implementation of

heritage tourism observatories that carry out global monitoring, both quantitative and qualitative; focusing on heritage and tourism as complex social processes while monitoring them continuously; promoting civic involvement; gathering expert knowledge while generating expertise”. Based on these considerations, a number of methods were used to supplement data and to confirm the validity of the qualitative research in South Sulawesi.

Denzin and Lincoln (1998) add that qualitative research may entail different qualitative methods and approaches of investigating a phenomenon such as interviewing, participant observation and visual methods. In this sense, qualitative research practice is not limited to a single method; an array of methods is available to choose from, on the basis of problems and practices of the research field. Hence, qualitative research enables inquiry into people’s lives through the investigation and collection of evidence such as case study, personal experience, introspection, life story and visual texts. The set of methods employed by the researcher provides an understanding of social life in terms of critical issues, for instance, in-depth interviewing and observation of social reality. Thus, the details of existing reality as well as what lies behind any phenomenon in the world can be uncovered and understood by doing a systematic qualitative study (Strauss and Corbin 1990).

Issues in tourism in general, and in cultural tourism research, in particular, nowadays vary depending on how the researchers look at phenomena to be investigated. Early on, “the research focus [was] on the economic impact of cultural tourism” (Richards and Munsters 2010 1). Hall (2004a 221) states that “for tourism, a wide array of forecasting and predictive methods exist that try to increase the certainty of policy and decision making for governments and industry and the impact of those decisions”. As policy and planning are essential for tourism development, this research investigates such issues in the context of how communities in South Sulawesi see government policy for cultural tourism development.

Efforts have been made by different levels of government in Indonesia (and South Sulawesi in particular) for cultural tourism development. However, those efforts should be examined to determine whether they have achieved the principles of

sustainable development. The economic impacts for the local community of such efforts are important issues, in particular, the continuity of cultural heritage resources for the benefit of the local community. Obviously, implementing policy and planning for cultural tourism development in South Sulawesi should be on the basis of research findings as well as communities' perceptions.

Within the theoretical frameworks of sustainable development, community-based development and postcolonialism, this research project designs questions that address the phenomena investigated to obtain answers. During the fieldwork, procedures of the qualitative approach guided how I encountered respondents and how I utilised my position in South Sulawesi for the conduct of this research. It is my intention to critically examine whether cultural tourism development has occurred within the framework of sustainable cultural tourism development. Besides, I intend to contribute to theoretical development and critiques of tourism studies within the cultural tourism arena. Though implementing a qualitative paradigm as the key methodological approach for this research, I complement my qualitative information with the implementation of triangulation which is discussed in the next section.

#### **4.4 Triangulation**

The term "triangulation" is rooted in the belief that data obtained from the research process should be validated to obtain more robust research outcomes. It is a "strategy for the validation" (Flick 2004 178) of information to counter the weaknesses of any research. Triangulation can also be understood as the use of more than one method in data collection, combining qualitative and quantitative methods (mixed-methods) (Kelle and Erzberger 2004). Oppermann (2000) affirms that triangulation has been used in tourism research. Doing research in tourism means that one can investigate different problems "since tourism is a multifaced and multidisciplinary phenomenon" (Decrop 2004 166). Here, triangulation helps to answer research questions by looking at the phenomenon from different perspectives such as multiple methods of data collection, and "using several different researchers to interpret the same body of data" (Decrop 1999 159). It is an essential part of the research procedure where results from qualitative and

quantitative modes are used to construct knowledge. Put simply, triangulation is basically designed to bolster the validity and reliability of research findings.

Denzin and Lincoln (1998) in fact outline four types of triangulation. First, data triangulation occurs when the investigator searches information by using different sources of data in a single study. Second, investigator triangulation involves not just one researcher but several investigators or observers. Points of view from the diverse observers enrich knowledge building and, thus, individual biases might be reduced (Seale 2004). Third, in theory triangulation data obtained should be approached through multiple interpretations. The researcher has several assumptions in mind to analyse facts (see later section on reflexivity about researchers' assumptions). Fourth, methodological triangulation is defined as combining both qualitative and quantitative methods (mixed-methods) to generate findings in a particular study. For example, a researcher might use qualitative interviews as well as questionnaire surveys (quantitative) to find out answers to a certain problem. Here, by using different methods, the researcher can get answers from different angles. This kind of triangulation is the most widely understood and implemented in research (Seale 2004).

In this research, two important aspects of triangulation are considered since "triangulation limits personal and methodological biases and enhances a study's trustworthiness" (Decrop 2004 162). The major framework of this research is the utilisation of a qualitative approach to answer certain research questions whilst quantitative techniques are important to enhance the qualitative interpretation. Mason (2006) argues that different dimensions and the social context can be approached by means of mixed methods and, thus, the wider interpretation of qualitative data might be supported with a mixed methods approach. Triangulation is important because "each qualitative and quantitative method has its own strengths and weaknesses" (Spicer 2004 298) and, hence, it is a strategy to address research problems from different perspectives. In this research, triangulation is used to look at the cultural and social aspects of tourism activities in South Sulawesi through the implementation of different methods of data collection including interviews, observation and a survey.

#### **4.5 Working in the field: The research process**

This research occurred in two stages. First, I investigated secondary data in the form of a review of published documents such as academic research papers and articles, government documents regarding cultural heritage and tourism, websites and media materials. This investigation provided information or a description of assets of cultural heritage and tourism activities in South Sulawesi. Second, I collected primary data from direct and participant observation, semi-structured interviews, in-depth interviews of key informants and focus groups.

Quantitative data was obtained through distributing questionnaire surveys in the five areas of research. This research began with distributing an introductory letter to the local people to inform them about my role as the researcher, to describe the objective of my research and to invite them to participate in the research particularly in semi-structured interviews, in-depth interviews and/or focus groups.

The field trip was conducted during six months, between 8 August 2011 and 6 February 2012 with stays in each area in different periods. The field trip was initiated in Jakarta, the capital city of Indonesia. Government documents, journals, articles and brochures were collected there as useful information for this research. Seven key participants were involved in in-depth interviews who were all government officials. These respondents had varied positions in the Ministry of Culture and Tourism and had an important role and understanding about the establishment of culture and tourism development in Indonesia.

Fieldwork was conducted over two to three weeks in each regency (Makassar city, Gowa, Bone, North Toraja and Toraja Land regencies) in South Sulawesi. The choice of the five areas in Sulawesi was based on three main reasons. First, these five areas represent three of the main ethnic groups in South Sulawesi (Bugis, Makassar, Toraja) in terms of geographical area and cultural heritage assets. Second, Makassar city is where these three ethnic groups of South Sulawesi are present and are most active. Besides, Makassar has cultural heritage assets which are expected to attract visitors. Third, Toraja (North Toraja and Toraja Land), in

particular, are icons of tourism of South Sulawesi where the government has developed cultural tourism using their cultural assets.

Fieldwork in South Sulawesi was begun in Makassar city where I initially dealt with the provincial (regional) government to obtain research consent. Once I obtained the consent, an introductory letter was distributed to respondents that might be interested to participate in this research. Only three interviews were carried out during the first month in South Sulawesi. I considered that this month was a struggle to contact my network and for approaching respondents. At least, I had distributed my research information to potential participants while waiting for their response. I also used this time to distribute questionnaires to some local people.

My field trip in Toraja was conducted in two periods. The first fieldwork was started on 14 September until 22 September 2011 whereas the second period occurred between 19 and 31 December 2011. Initially I had planned to stay longer in Toraja for my fieldwork in September. However, in December, there would be many cultural events held in Toraja as the government was promoting “Lovely December in Toraja” to support the program of “Visit South Sulawesi 2012”. So I decided to continue my research in December in order to see more about tourism in Toraja. This enabled me to compare tourism activities as well as to observe cultural activities in Toraja without or with formal events organised by the regional and local governments.

On the first visit to Toraja, my guide, a Torajanese, helped me to manage my trip from Makassar to Toraja. On the way to Toraja, I met two tourists from Switzerland who also planned to visit Toraja. I utilised this chance to talk to them informally. I know that this was their first visit to Toraja. At least, their response gave me a brief understanding about how they felt about Indonesia in general and I would ask about South Sulawesi, specifically Toraja, later when they had enjoyed their visit in Toraja. Then, I expected to interview more tourists during my field trip in Toraja. Furthermore, the first thing that I had to do in Toraja was to contact the local government or the authorising government institution to obtain research consent. This was essential because my research concerned the culture of Toraja. The government emphasised that contacting local people for my research

was to be solely for the purpose of research rather than for political reasons. Then, with the help of my guide, I did interviews as well as conducted focus groups with local people.

The field trip in Bone regency was conducted in November and December 2011. During this visit, I concentrated on finding information about tourism in Bone from the Board of Culture and Tourism of Bone regency. I obtained much information about tourism, in particular cultural tourism, after having interviewed *Bapak* (Mr) Syam who works as senior staff at the Board of Culture and Tourism of Bone. He provided me valuable information about key issues concerning cultural tourism in Bone such as challenges for its development, the condition of the cultural heritage and how government works for cultural tourism development in Bone. I also had the opportunity to interview cultural observers and people who work for cultural preservation. I also give thanks to the respondents who gave me the chance to visit traditional houses and cultural studios as a way to preserve the culture of Bugis. My visit to these houses allowed me to learn and understand more in-depth the Buginese culture.

Makassar city and Gowa regency are two areas that represent the cultural heritage assets for Makassar ethnic. As these areas are close, I could manage my fieldwork based on respondents' availability to participate in my research. For example, when I managed appointments with respondents for interviews in Gowa regency, I did not need to take a long trip as to Bone and Toraja regencies. This also helped me to carry out observation on cultural sites or tourism objects in both areas.

#### ***4.5.1 Recruiting respondents/participants***

Snowball sampling was used to recruit participants for qualitative data. I utilised my existing networks as an indigenous person of South Sulawesi and as a government official of the Ministry of Culture and Tourism (now the Ministry of Tourism and Creative Economy). In snowball sampling, the researcher asks the respondents to recommend any other persons who meet the criteria for the research and who might be willing to participate in the project. The researcher then approached the recommended respondents to collect data (Sarantakos 1993). Snowball sampling was employed to obtain participants such as cultural and

tourism observers, tourism practitioners and people in academic institutions. However, I realised that snowball sampling has weaknesses. The people recommended sometimes did not have much understanding about my research project. Nevertheless, I did not ignore the data as I might need in other data analysis. Furthermore, some participants were chosen on the basis of their position, for example, government officials and people who work in tourism industries. Likewise, I approached respondents (local community members) in the research areas for questionnaire surveys, using my networks of acquaintances (those who work as guides, tourism providers, or indigenous people). It also meant a certain bias since the recruits shared interests or understanding but they were numerous enough that their opinions would vary.

I contacted the respondents by visiting their places (houses, offices or work places), or contacting them via phone and email. A schedule for interviews was arranged based on consent between the participants and the researcher. However, some interviews were conducted in respondents' locations after the consent of the participants. In addition to the use of my existing networks in the research areas, visiting the research areas, particularly cultural tourism sites several times, enabled me to recruit participants (tourists, local and indigenous people) outside of the snowball group. Secondary sources included published government documents, research papers and articles, reports by cultural and tourism associations and materials from the internet; all these were reviewed to complement information from other qualitative methods. Furthermore, respondents were approached on the basis of their positions to fill the questionnaire such as local people, government officials and tourism industry entrepreneurs or employees. A total of 238 respondents participated in various methods, providing valuable information that was critically analysed to produce research outcomes.

#### ***4.5.2 Issues of research ethics***

Before conducting research in South Sulawesi of Indonesia, I contacted an authorising institution at the provincial (regional) level that provided formal consent for research (see appendix 7). It was important because the local governments who had the rights to provide consent in local areas did not give

permission to do research before one obtained research consent from the regional level. Doing research in South Sulawesi required two formal consents from both regional and local governments. The research consent was in support of the requirement of the University of Waikato's Human Research Ethics Regulations. Once formal consent was achieved, I started to contact participants for data collection.

Indeed, an institution and/or organisation requires its staff to work based on the guidelines. For this reason, codes of ethics and/or codes of conduct are created to guide people to work based on the aims and the principles of the organisation as well as on its ethical values (Lovelock and Lovelock 2013; Sarantakos 2005). Similarly, the University of Waikato obliges its students and/or staff to follow ethical principles when doing research that involves people and/or animals. Since my research deals with humans, I must follow two important dimensions including "procedural ethics and ethics in practice" (Guillemin and Gillam 2004 263). In procedural ethics, a researcher is required to obtain consent from an authorised committee before he/she conducts research (Guillemin and Gillam 2004; Leopold 2011). As noted earlier, I have followed this process from both the University of Waikato and from the regional and local governments in South Sulawesi (see appendix 7).

Ethics in practice refers to "the day-to-day ethical issues that arise in the doing of research" (Guillemin and Gillam 2004 264). In my research, for example, a local person mentioned that he was interviewed by a researcher. In fact, he was warned by his/her employer about what s/he had mentioned which was reported in the researcher's writing. I advised that person that it was my obligation to maintain confidentiality and anonymity both in the process and the writing of the research. Tourism research in particular, also requires one to consider ethical issues because tourism is part of social reality. Thus, a researcher should bear in mind that s/he is concerned with truth and facts (Ryan 2005a) as presented by respondents. By following ethical principles, a researcher has respected the rights of communities in general and respondents in particular (Jennings 2010).

Issues of research consent were unusual for most people in Indonesia in general or in South Sulawesi specifically. Hence, I explained how important such an issue

was to my research since respondents' information would be used for my thesis writing. One of the issues of respondent consent was reflected by their agreement or disagreement to be recorded during the interview. As a result, most of the interviews were recorded but some interviewees were not happy to be recorded. In this case, I only took notes during the interview. I could not force my respondents to be recorded although I had explained that my purpose was to obtain as clear and specific information as they might express.

Interviewees were provided with a written copy of the research description which encompasses the aim of the research, issues to be discussed, the estimated time for the interview, where and when the interview was likely to be conducted and an overview of participants' rights according to the regulations of the Human Research Ethics of the University of Waikato (see appendix 1). The information sheet and consent form (see appendix 1 and 2) also provided contact details of the researcher and supervisors, and of the Ethics Committee (for potential complaint procedures). The information sheet and information form were translated into Indonesian language so that the respondents could read and understand the research and their rights as respondents. The same principles were also applied to the participants in focus groups.

When I returned to New Zealand, all information (including transcripts, signed consent forms, audio recording, photographs, or any other correspondence) remained secure at all times, inside a locked file cabinet in my office at the University of Waikato. Electronic data on computer databases was accessible by password only that was changed regularly. During my fieldwork in South Sulawesi, data was stored in a locked file cabinet in my house. Participants' identities were protected by pseudonyms, unless the participants specifically requested otherwise. After completing the project, the information will be stored securely for as long as I will need it, and at least for five years.

Photos and identities of participants that took part in this research are used in the presentation of my final PhD thesis, conference participation and journal publications with proper erasing of features that would enable recognition of the people photographed (if there are persons on the photograph). They are visible on the picture only if the participants have provided written permission.

The participants' comments and opinions were respected and I ensured that the participants expressed their opinions freely by providing a safe and comfortable place for the interviews and focus groups. I stressed that there was no wrong or right answer to the questions. I also highlighted that there was no potential harm in giving opinions regarding the issues since all data remained confidential and anonymous unless the participant had expressly indicated that s/he could be quoted and named or identified. Participants had the right to withdraw from the research at any time before the interview and focus group and for three weeks thereafter. All of these issues were covered on the consent form given out prior to conducting the interviews and focus groups.

#### ***4.5.3 Individual interviews and focus groups***

This project utilised semi-structured, in-depth and focus group interview methods to obtain direct expressions from respondents concerning the research questions. Interviews vary from “structured, semi-structured and in-depth” as well as between “formal and informal” (Jennings 2005 100). According to Jennings (2005), the word structure and context indicate the differences between types of interviews. In this sense, the use of formal interviews might refer to structured whereas informal addresses unstructured (Jennings 2005). This research has used informal interviews when the context required. This enabled me to obtain information from local and indigenous people about social conditions in South Sulawesi.

There are several reasons why interviews are used in this research. First, the understanding of the daily world and the life of respondents (society) can be recognised through interview (Jennings 2005). Since respondents know their social reality, the meaning is produced by asking the respondents whose answers can then be analysed by the researcher. Second, an interview enables the researcher to investigate and obtain more information from respondents on the basis of the objective of the research (Opdenakker 2006). In this phase, it is necessary for the researcher to take into account information that might seem irrelevant but can become pertinent further in the research process. Third, the flexibility of doing interviews is useful as the building of trust between the interviewee and interviewer enables the researcher to investigate more the

respondents' point of view (Flick 2014). In in-depth or unstructured interviews for example, a researcher interacts with the participant to understand his/her social reality guided by the purpose of the research through a process of conversation (Legard, Keegan and Ward 2003). Besides, the flexibility of time and place enables the interviewee and interviewer to manage the interview.

Interviews can also be obtained from focus groups in which the number of participants is more than one. This kind of interview requires one to consider confidentiality and anonymity. Confidentiality is essential because it ensures the protection of individuals or groups from harm (Baez 2002) which might be caused by what the respondents express during and after the interview. In my research, some respondents were not happy if their names were included in the thesis writing whilst others had no objection. It is my responsibility to follow the University regulations concerning research ethics and to protect my respondents from getting harmed after participating in my research. Many respondents were willing to participate in a focus group because their answers could not be distinguished from those of others: they considered them group answers. Many refused to be interviewed individually for that reason.

I first distributed an introductory letter and information about the research objectives to the respondents and invited them to participate in the research through interviews. In the interview phase, I began with introducing myself, especially my positions as both student of the University of Waikato, New Zealand and government official of the Ministry of Culture and Tourism of the Republic of Indonesia, the research objectives and issues of research consent and confidentiality. It was necessary for the interviewees to know these issues because they decided whether to participate in the interviews.

The interviews were undertaken in the five research areas Makassar city, Gowa and Bone regencies, Tana Toraja (Toraja Land) and Toraja Utara (North Toraja) as well as of some officials of the central government in Jakarta, the capital city of Indonesia. The interviews were done in *Bahasa Indonesia* (Indonesian language) the formal language of Indonesia. Interviewing in English was done with tourists and respondents who were willing to express their statements in English. In

addition, the use of local languages (Buginese, Makassarese and Torajanese) by the participants during the interviews was not interrupted since the researcher had an interpreter for Torajanese and was able to speak two of the local languages, Buginese and Makassarese. An interpreter was used in Toraja where respondents expressed their point of view in Torajanese. I didn't interrupt my respondents because my interpreter explained the respondents' opinion after they talked. I realised that the use of an interpreter can distort both the questions asked and the respondents' answers but only two respondents spoke only Torajanese as most can speak Indonesian.

The interviews focused on finding information about social and economic impacts of tourism on local and indigenous people as well as sustainable cultural tourism development in South Sulawesi. In particular, issues of the awareness or the involvement of local people in tourism activities and the preservation of cultural heritage were at the centre of these interviews. Respondents for these interviews were varied including government officials at the local, regional (provincial) and national level, members of conservation and heritage organisations, members of tourism organisations (tourism practitioners), people from educational institutions, members of indigenous groups/ethnic minorities and local people who were interested and/or active in tourism and culture (table 9, 10, 11, 12).

Table 9: Interviews with government officials in Jakarta

| <b>No</b> | <b>Organisation</b>                 | <b>Position</b>                           | <b>Location and Date of interviews</b> |
|-----------|-------------------------------------|---|--|
| 1         | The Ministry of Culture and Tourism | Staff for Marketing                       | Jakarta, 9 August 2011                 |
| 2         | The Ministry of Culture and Tourism | Staff for Destination Development         | Jakarta, 9 August 2011                 |
| 3         | The Ministry of Culture and Tourism | Staff for Destination Development         | Jakarta, 9 August 2011                 |
| 4         | The Ministry of Culture and Tourism | Staff for Cultural Research               | Jakarta, 9 August 2011                 |
| 5         | The Ministry of Culture and Tourism | Staff for Tourism Research                | Jakarta, 9 August 2011                 |
| 6         | The Ministry of Culture and Tourism | Staff for Museum Directorate              | Jakarta, 10 August 2011                |
| 7         | The Ministry of Culture and Tourism | Staff for Culture and Tourism Development | Jakarta, 10 August 2011                |

Seventy five respondents participated in interviews and focus groups. In Jakarta, I conducted 7 interviews with government officials (see table 9). In Makassar city, I carried out 13 interviews, 5 in Gowa regency, 9 interviews in Toraja (Tana Toraja and North Toraja) and 7 in Bone regency.

Table 10: Interviews with government officials in South Sulawesi

| No | Name(s)         | Organisation/Institution                                | Position                           | Location and Date of interviews |
|----|-----------------|---|------------------------------------|---------------------------------|
| 1  | Komang Mahawira | Tourism Academy of Makassar                             | Staff                              | Makassar, 18 August 2011        |
| 2  | Muslimin        | Board of Preservation for Cultural Heritage             | Staff                              | Makassar, 21 August 2011        |
| 3  | -               | Board of Culture and Tourism of South Sulawesi province | Staff (Representative of the Head) | Makassar, 7 November 2011       |
| 4  | -               | The Government of Makassar City                         | Government representative          | Makassar, 7 November 2011       |
| 5  | Husni           | Board of Archaeology                                    | Staff                              | Makassar, 24 January 2012       |
| 6  | -               | Board of Culture and Tourism of Makassar City           | Staff                              | Makassar, 25 January 2012       |
| 7  | Rimba Alam      | Board of Culture and Tourism of Gowa regency            | Staff                              | Gowa, 7 January 2012            |
| 8  | -               | Board of Culture and Tourism of Bone regency            | Staff                              | Bone, 30 November 2011          |
| 9  | Abu Bakar       | Board of Culture and Tourism of Bone regency            | Former Staff                       | Bone, 30 November 2011          |
| 10 | Syam            | Board of Culture and Tourism of Bone regency            | Staff                              | Bone, 12 December 2011          |
| 11 | Frederick       | North Toraja  | Government representative          | North Toraja, 19 September 2011 |
| 12 | -               | Board of Culture and Tourism of North Toraja            | Staff                              | North toraja, 19 September 2011 |
| 13 | -               | Board of Culture and Tourism of North Toraja            | Staff                              | North toraja, 19 September 2011 |
| 14 | -               | Board of Culture and Tourism of Tana Toraja             | Staff                              | Tana Toraja, 20 September 2011  |
| 15 |                 | The government of Tana Toraja                           | Staff                              | Tana Toraja, 20 September 2011  |

Interviews with local government officials aimed at obtaining data about cultural heritage, particularly cultural tourism activities in each regency and relevant policy statements about the preservation of cultural heritage and tourism. Interviews with stakeholders of cultural heritage preservation and tourism were focused on the implementation of tourism activities in each area, assets of cultural

heritage and the preservation of cultural heritage. Overall, these interviews focused on the understanding of government policy and planning for the preservation of cultural heritage and cultural tourism in South Sulawesi.

Table 11: Interviews with local and indigenous people

| No | Name(s)         | Position/role                               | Location and Date of interviews |
|----|-----------------|---|---------------------------------|
| 1  | -               | local people, cultural academic             | Makassar,<br>21 August 2011     |
| 2  | Buntu           | local people, tourism academic              | Makassar,<br>10 October 2011    |
| 3  | -               | local people/museum staff                   | Makassar,<br>2 November 2011    |
| 4  | -               | local people, history teacher               | Makassar,<br>2 December 2011    |
| 5  | Nur Alam        | local people, cultural and tourism observer | Makassar,<br>5 January 2012     |
| 6  | -               | local people, cultural/tourism observer     | Makassar,<br>5 January 2012     |
| 7  | -               | local people, cultural and tourism observer | Gowa,<br>21 November 2011       |
| 8  | -               | local people, cultural observer             | Gowa,<br>21 November 2011       |
| 9  | -               | local people                                | Gowa,<br>22 November 2011       |
| 10 | -               | local people                                | Gowa,<br>22 November 2011       |
| 11 | Andi Tandi Bali | local people, cultural and tourism observer | Gowa,<br>23 November 2011       |
| 12 | Asmat Riyadi    | local people, cultural observer             | Bone,<br>29 November 2011       |
| 13 | Andi Youshand   | local people, cultural observer             | Bone,<br>29 November 2011       |
| 14 | -               | museum staff                                | Bone,<br>15 December 2011       |
| 15 | -               | local people, cultural observer             | Bone,<br>15 December 2011       |
| 16 | -               | local people/bissu                          | Bone,<br>16 December 2012       |
| 17 | -               | local people                                | Toraja,<br>17 September 2011    |
| 18 | Tomenaa         | local people, leader of community           | Toraja,<br>18 September 2011    |
| 19 | -               | local people                                | Toraja,<br>28 December 2011     |
| 20 | -               | local people                                | Toraja,<br>27 December 2011     |
| 21 | -               | local people                                | Toraja,<br>29 December 2011     |

The role of the respondents in terms of their networks and valuable information as well as my position as indigenous person of the research areas enabled me to approach participants for interviews. I could get in touch with people in different areas such as government officials in different levels of governance, academics, tourism practitioners, and in particular, local people. To some extent, it was frustrating to deal with certain people for interviews because of their position, multiple activities, time suitability and so forth. However, having interviews with a variety of people provided me expanded and relevant information on issues related to my research projects. Different ideas from interviewees enriched my knowledge and that information was very helpful for my research.

Table 12: Interviews with tourism practitioners

| No | Name(s)    | Role in Tourism Practices           | Location and Date of interviews |
|----|------------|-------------------------------------|---------------------------------|
| 1  | Farid Said | Hotel, tours and travel/academician | Makassar,<br>8 October 2011     |
| 2  | Matus      | Guide                               | Makassar,<br>8 September 2011   |
| 3  | -          | Tours and Travel (Tourism provider) | Makassar,<br>5 January 2012     |
| 4  | Paulus     | Guide                               | Toraja,<br>18 September 2011    |
| 5  | -          | Guide                               | Toraja,<br>27 December 2011     |

Small group interviews with local people were also conducted in South Sulawesi (see table 13). The group discussions concentrated on how to preserve the cultural heritage using tourism; how to improve tourism through utilising the cultural heritage as a tourist attraction; how the government should implement policy and planning for cultural heritage and tourism; and how local people should be engaged in the preservation of cultural heritage and the development of tourism. The group discussions significantly contributed to my data findings because respondents expressed themselves on the basis of what they felt in their areas.

Table 13: Focus group interviews with local people

| No | Name(s) | Position/role   | Location and Date of interviews   |
|----|---------|---|-----------------------------------|
| 1  | -       | local people, tourism practitioner, cultural observer | Makassar, 15 October 2011         |
| 2  | -       | Local/indigenous people around cultural site          | Gowa, 21 November 2011            |
| 3  | -       | Local/indigenous people around cultural site          | Londa (Toraja), 17 September 2011 |

Approaching tourists for my research data was quite awkward since I should be careful when asking them to fill in my questionnaire. I planned to distribute questionnaire surveys to both international and domestic tourists, but this plan was changed because my first experience showed that the tourists were not happy or unavailable to answer my three page long surveys. I had to deal with them without interrupting their holiday or activities. I then changed my strategy to gather information from tourists. In addition, unsuccessful negotiation with my network especially those who worked in the tourism industry encouraged me to think about more appropriate ways to approach tourists.

Table 14: Interviews with international and domestic tourists

| No | Names/ Information | Country of origin                      | Location and Date of Interview                |
|----|--------------------|--|---|
| 1  | Karin              | Switzerland                            | North Toraja, 15 September 2011               |
| 2  | Thomas             | Switzerland                            | North Toraja, 15 September 2011               |
| 3  | -                  | 2 tourists from California             | Wisma Maria (North Toraja), 17 September 2011 |
| 4  | -                  | Group of tourists from Germany         | North Toraja, 17 September 2011               |
| 5  | -                  | 2 tourists from Austria and Philipine  | North Toraja, 17 September 2011               |
| 6  | -                  | Group of tourists Germany              | Tana Toraja, 18 September 2011                |
| 7  | -                  | Holland                                | Lemo (Toraja), 28 December 2011               |
| 8  | -                  | Jakarta-Indonesia                      | Lemo (Toraja), 28 December 2011               |
| 9  | -                  | 2 tourists from Bandung-Indonesia      | Tana Toraja, 28 December 2011                 |
| 10 | -                  | Jakarta-Indonesia                      | North Toraja, 28 December 2011                |
| 11 | -                  | Museum visitor from Sulawesi-Indonesia | Somba Opu (Makassar), January 2012            |

Questions on the original questionnaire still guided me to investigate information from tourists. Their answers provided their perceptions, impressions, expectations or recommendations about tourism development in the research area. I have to acknowledge that such short interaction with tourists might limit the robustness of my data. Besides, since my data gathering only focused on North Toraja or Toraja Land, the representativeness of what the tourists might see is different since they had not visited other areas in South Sulawesi. However, I maintain that visiting Toraja means tourists had obtained information or experience about cultural tourism in South Sulawesi.

#### ***4.5.4 Participant observation***

This research also utilised participant observation to obtain data in the field. A researcher can understand social phenomena and the meanings of life of a community (and/or individuals) by doing observation and/or participating in the communities' social life (Burgess 1984; Cole 2005; Mason 2002; Silverman 1993). Cole (2005) argues that participant observation can be done in a number of ways and at different levels of participation including as “complete participant, participant as observer, observer as participant and complete observer” (Hesse-Biber and Leavy 2011 204). I took notes (diary) and asked questions of members of the communities to support my data.

I conducted participant and direct observation in the five research areas by visiting cultural tourism sites and attractions. I joined in cultural and tourism activities such as seminars, discussions and workshops and cultural events whilst direct observation was conducted by taking pictures of tangible cultural heritage and taking notes about their condition. The purpose of this observation was to gather information about the potential of heritage assets to be used as cultural tourism products and about cultural tourism and activities of destination people (indigenous people) in South Sulawesi. The techniques of recording and note taking were employed to obtain data. During this visit, I contacted local governments (board of culture and tourism) who were specifically responsible for the administration and management of the conservation of cultural heritage and tourism activities in each regency.

I was involved in a range of activities for participant observation in the five research areas. In Makassar city, I attended seminars and workshops in culture and tourism, exhibitions, cultural events as well as visited tangible cultural heritage. During the fieldwork, I acted as speaker for museum management as one of the sources to preserve cultural heritage. I utilised this opportunity to discuss with participants of different backgrounds issues of cultural preservation and tourism development. In Gowa regency, I focused on observing the current condition of tangible cultural heritage and activities of local people around the cultural sites. I could only attend one cultural event in Gowa regency, during its anniversary. Attending this event enriched my data in terms of how local people acted and behaved for cultural matters.

Besides visiting cultural sites, my fieldwork in Bone regency benefitted from my attendance at a traditional, unique and interesting dance performed by *bissu*, a priest and a transgender of ancient Buginese culture in Bone. In North Toraja and Tana Toraja regencies, I acted as a tourist and was accompanied by a guide during the fieldwork. His role as a guide and Torajanese provided me a lot of information about the culture of Toraja and its philosophy. It enabled me to investigate and understand more of the cultural heritage of Toraja.

#### ***4.5.5 The role of the researcher: Reflexivity and positionality***

In recent years, the government of the Republic of Indonesia through the Ministry of Culture and Tourism has been encouraging and promoting the utilisation of museums not only for educational purposes but also for the preservation and promotion of the richness of Indonesian culture. To achieve these, the government provides financial aid for its staff to study various aspects of museum development. In 2008, I finished my masters' degree in Museology and wrote a research thesis on how to develop museums as cultural tourism attractions. Museums in South Sulawesi were the major focus of my research. The museum is an alternative to conserve tangible culture and a medium for education. However, I realised that cultural elements in terms of the cultural heritage of South Sulawesi people are not just artefacts in museums. Many other important elements are spread through the community and indigenous people should be involved in the preservation of their cultural heritage.

Theoretically, tourism emphasises the importance of the economic and social contribution for the host community (Beeton 2006), but I am not convinced that South Sulawesi people have received benefits from tourism. In fact, people believe that cultural heritage does not provide any value for their life. In response to this condition as well as because of my position as government official, I was motivated to do an in-depth investigation of cultural heritage and tourism. I believe that a researcher can contribute positively by investigating social phenomena and propose recommendations and construction of knowledge based on the analytical process of research. Hall (2004b) argues that the experiences and background of a researcher cannot be ignored as they determine the choice of the research and thus, recognising the researcher's position and role in a research is essential.

My position as a lecturer in a university whose salary is paid by the government demands a high and positive contribution to the improvement of local peoples' life quality (South Sulawesi) in the form of education, research and dedication to society. For these reasons, my institution (my role in it) has been to actively help people to benefit from tourism activities by utilising cultural resources as tourism attractions. Nevertheless, the lack of understanding and skill of local people seem to be a major challenge for developing tourism through cultural heritage. Tourism practitioners and educators should actively support local people who engage in cultural preservation and tourism activities. In particular, a comprehensive inquiry about local people's expectations concerning cultural heritage and tourism is a crucial way to help local and indigenous people (Richards and Munsters 2010). This research was inspired by the social reality in South Sulawesi.

As a native person of South Sulawesi (Bugis and Makassar), I have some understanding of the history and culture of South Sulawesi. I was born and grew up in a small district in Makassar, the capital city of South Sulawesi where poverty and social imbalance have become a problem. Furthermore, I have seen conditions where people are struggling to earn a livelihood even though the government is promoting poverty reduction. Policy statements of the government concerning social issues need to be examined in order to synchronise objectives between the government and society. This condition encouraged me to seek the

actual state of the local society in the context of culture and tourism. Hence, doing this research means that I could more easily transmit South Sulawesi people's concerns as well as represent with more empathy the culture of the research areas, than an outsider. Nevertheless, I realise that I could not really represent all people from different backgrounds such as women, the elderly or single people, very poor and very rich people. For this reason, bias is inevitable.

During my fieldtrip in Jakarta and in the five research areas of South Sulawesi, my positions as government official and a native person of South Sulawesi influenced the way I conducted my research. In Jakarta, for instance, I was helped by government staff to deal with my respondents. At the same time, my respondents replied positively to be involved in my research even though I had to follow the protocol of dealing with high position government officials. This also happened to the way I got in touch with people in South Sulawesi. Telling local people about my background and my research enabled them to decide to be involved in my research.

However, although I knew some aspects of cultural heritage and how tourism is managed in South Sulawesi, I was always reminded that, in spite of my positions, I could not impose my knowledge and experience when people expressed their ideas and feelings. Haynes (2012) confirms that a researcher needs to be aware of his/her position and role in the research process, which is called reflexivity. I had to let the flow of the conversations or interviews run naturally. I recognised that I must remain aware not to emphasise my own culture or my own beliefs over those of the other indigenous groups or other non-indigenous people who live in South Sulawesi (Hall 2004b).

During my participant observation in particular, I had to acknowledge that my identity played a significant role in the process of my data collection (Hall 2004b). When I did my fieldwork in North Toraja, I was intrigued why local people responded positively to my presence in the areas and spoke enthusiastically to me when my guide told them my background. In fact, it was interesting to know that they were happy because a native person of South Sulawesi was conducting research on Torajanese culture. That meant that their culture would be introduced and promoted internationally and that could help to preserve their culture.

However, I argued that they might have too high expectations of my position as government official to tell governments at any level about what they feel concerning the condition of their cultural heritage as well as about their hope to improve their economic prosperity.

The focus of this research is to depict socio-economic conditions of the five research areas in South Sulawesi in the context of developing sustainable cultural tourism. Since sustainable tourism has become a contemporary issue to help the economic well-being of communities, I sought to investigate deeply the practice of cultural tourism in South Sulawesi. I believe that there should be alternatives to improve the welfare of South Sulawesi people through the utilisation of cultural resources. Likewise, the current generation seems to ignore culture as an essential element in their life, which contradicts the principle of sustainability (see section 5.5). Therefore, I was convinced that this research could provide useful information about sustainable cultural tourism development for current and future generations in South Sulawesi. A researcher should bear in mind three questions that refer to his/her role in doing research: “what is the motivation of undertaking the research? what underlying assumptions I am bringing to it? how am I connected to the research, theoretically, experientially, emotionally? And what effect will this have on my approach?” (Haynes 2012 78).

Given the importance of reflexivity in the practice of tourism research (Buda 2012; Hall 2004b; Kockel 2002), I argue that the adoption of reflexivity in my research could bring positive consequences to the knowledge of tourism studies as well as to the practice of sustainable cultural tourism management in South Sulawesi. It also reminded me to listen to my respondents whatever their origin and other characteristics rather than try to guide them to word certain answers (Haynes 2012).

#### ***4.5.6 Working on questionnaire survey***

Quantitative data was collected in the form of questionnaire surveys administered to local community members. Surveys addressed to local residents (indigenous people) aimed to obtain information about the participation or the involvement of indigenous people in cultural tourism activities. These surveys were conducted by

contacting the local leaders and/or by utilising my networks in each research area. These surveys were distributed during participant observation and direct participation or when visiting the research areas. They were distributed to members of local communities after having obtained permission from the government of South Sulawesi. Participants were encouraged but not forced to answer the questionnaire. Then, some were invited to participate in semi-structured interviews which lasted 30-60 minutes.

Data collected through questionnaire surveys enabled the researcher to gain demographic information on education, employment, income and family status. Respondents' opinions concerning preservation of cultural heritage, tourism development and government policy were also examined by encouraging them to answer questions on such issues. The level of people's agreement or disagreement was what the researcher was trying to figure out. In addition, the researcher provided three open-ended questions on the questionnaire survey to extract information useful in supporting other qualitative data. Issues that the researcher asked about included respondents' suggestions on ways or strategies to develop tourism in South Sulawesi, ways of preserving cultural heritage and ways of how the government should implement policy and planning so that indigenous people get more benefit and participate more in tourism and preservation of cultural heritage (see appendix 5).

The questionnaire survey was used to implement triangulation which involves qualitative and quantitative data in a single study (Veal 2006). It was utilised to gain a broader or more complete understanding of the issues being investigated. Triangulation provides advantages for research in terms of the enhancement of robustness, reduction of methodological bias and confidence in research outcomes (Fielding and Fielding 2008; Hesse-Biber 2010a; Teddlie and Tashakkori 2003).

Local people with different backgrounds (163) agreed to fill in the questionnaire (listed in table 15); 48 respondents did not obtain income from tourism (non-tourism community); 77 respondents worked in or for the tourism industry and 38 respondents worked in government institutions. The majority of respondents who participated in the questionnaire survey were residents of Makassar city. The rest was local people in Gowa, Bone, Tana Toraja and North Toraja regencies. Some

respondents were not able to fill in the questionnaire directly, especially people with little education but who wanted to participate in this research. Hence, the researcher read the questions and ticked their answer. There were also respondents who preferred the researcher to read the questions which they would then answer. Some respondents in this questionnaire survey were not happy to answer certain questions, and it was my obligation not to force respondents to answer them.

Table 15: Respondents for questionnaire survey

| No | Respondents                     | Organisation   | Location                     | Number of Respondents |
|----|---------------------------------|--|------------------------------|-----------------------|
| 1  | Non-tourism community           | Local and indigenous people  | Makassar, Bone, Gowa, Toraja | 48                    |
| 2  | Community from tourism industry | Staff/Employees of: Aryaduta hotel, Citra wisata hotel, Pantai Gapura hotel, Pena Mas hotel, Quality hotel, Makassar Golden hotel, Warung Popsa, Pualam Café, Balezza café, Agus T & T, Anta T & T, Victory T & T, Padi T & T, Cakra Wisata Tours, Nuryah Travel, Trans Studio, hotels in Bone, guides, souvenir sellers | Makassar, Bone, Toraja       | 77                    |
| 3  | Government Officials            | Board of Preservation for Cultural Heritage (BP3), Makassar Tourism Academy (Akpar Makassar), Board for Archaeology (BALAR), Board of Culture and Tourism, Board of Studies on Historical and Traditional Values (BKSNT), Lagaligo museum  | Makassar, Gowa, Bone, Toraja | 38                    |
|    |                                 | <b>Total respondents</b>   |                              | 163                   |

#### 4.5.7 Limitations of the research

This research is concerned with issues of government policy and planning within the framework of sustainable cultural heritage tourism development. To achieve the goal of this research, I should deal with government officials in different levels of government and local people. My first thought was that I would not encounter any issues doing research in my own area. However, a researcher should consider that he/she might face problems when doing research. In my case,

complicated government bureaucracy was a bit problematic, which made my fieldwork interesting and challenging. Although I am a native person of South Sulawesi as well as a government employee in Makassar, I had to follow the procedure or the protocol of dealing with government officials. My background, though, allowed me to contact local people through my networks.

The limited number of respondents from the tourism industry who participated in interviews might not represent data from the perspective of most tourism providers. I had tried to approach them to participate in my research by utilising my networks. However, most chose to answer my questionnaire survey and express their point of view in the section of qualitative questions, rather than be interviewed. The information they provided was useful for my research because the questions related to their expectations or recommendations to develop tourism and preserve culture as well as to their point of view about tourism in South Sulawesi. I maintain that the information provided by respondents on the questionnaire survey was essential data to support my qualitative findings from the perspective of tourism practitioners. Furthermore, I had the opportunity to talk with some people who work in tourism industries even though it was informal conversation. Techniques of remembering and writing key points was employed after the discussion.

In this research, respondents for interviews are dominated by government officials, academics, cultural and tourism observers and tourism practitioners. Although respondents in this research were partly from government, the information provided about policy issues which I emphasise in this research was very useful. I argue that their positions as local people and government officials in different departments are the strengths that make them appropriate respondents to participate in this research.

## **4.6 Data analysis**

### ***4.6.1 Analysing qualitative information***

Data analysis is a continuous and iterative process of working with data collected (Bryman 2012; Dey 1993; Ritchie, Spencer and O'Connor 2003; Sarantakos

1993). It involves stages that the researcher implements for the purpose of obtaining conclusions on the basis of the research framework. According to Sarantakos (1993), there are three interrelated phases in working with qualitative information including “data reduction”, “organisation” and “intepretation”. Data reduction is a process of identifying raw data through a continuous process that includes “summarising, coding and categorising” (Sarantakos 1993 300). In doing this, a researcher reads the data carefully, identifies and labels themes and categorises the information for the next step of analysis. This process enables the researcher to extract meaning from the data by “eliminating repetitions and redundancy” (Lima 2008 148).

Data organisation refers to the process of assembling information which resulted from the initial identification in the data reduction process. In this phase, the themes are selected and categorised into more specific groupings (Sarantakos 1993) by looking at the similarities and differences of the information. This stage allows the researcher to present the results of the analysis in the form of matrices or other means. The researcher, then, follows the results of the analysis to draw conclusions guided by research questions. This is an interpretation stage where the researcher brings out an explanation of the phenomena studied based on the data. The researcher’s understanding of information obtained from respondents and theoretical understanding of a project as well as knowledge of the researcher concerning the context of the respondents’ statements play a significantly important role in the process of data interpretation (Ritchie *et al.* 2003; Spencer, Ritchie and O’Connor 2003; Walliman 2005).

I started analysing my qualitative data by transcribing information from interviews and focus groups. Firstly, I worked on mapping respondents’ location in terms of the areas where they were interviewed in the process of transcribing. This enabled me to understand the context of the interviews because the respondents might have different information and points of view based on where they live. This also helped me to classify the information since I had various numbers of respondents in five different research areas. Next, I listened to the interview recordings over and over and decided which part needed to be transcribed. Since I had 62 interviews and some were long, I requested someone

to help me in transcribing the interviews. It gave me more time to actually analyse the interviews. This phase followed the four main steps described by Lamnek (1989:104-6) as cited in Sarantakos (1993) including transcription, individual analysis, generalisation and control.

Interview transcripts were, then, analysed by implementing coding to classify and label the information into concepts or themes. Liamputtong (2009) argues that a researcher employs coding in order to define data by labelling or naming the data in words or short phrases. In the context of my data coding, I highlighted key words, phrases or sentences that were potentially important for the next phase of coding. I utilised the feature of “new comment” in Microsoft Office Word software to identify and comment for the coding process. During this process of coding, I was guided by the theoretical framework of this research, that is, sustainability issues and postcolonialism. As a result, many meaningful themes resulted from this initial coding.

The codes were, then, grouped into categories or clusters such as sustainability issues, potential of cultural heritage, condition of cultural heritage, challenges or factors on preserving cultural heritage, tourism benefits, level of participation, government policy and planning, strategies for culture and tourism development and issues of cultural heritage and tourism. These clusters were made based on the research questions employed in the interview process (see appendix 3). For example, question “What does the term sustainable cultural tourism development mean to you?”. From this question, a category was created namely sustainability issues. In this category, various themes might be inserted as there were many codes or concepts created during the initial coding. The result of this coding was presented in a matrix that contains information about respondents’ point of view and its relevancy to the research questions. The process of data reduction can be seen in figure 18.

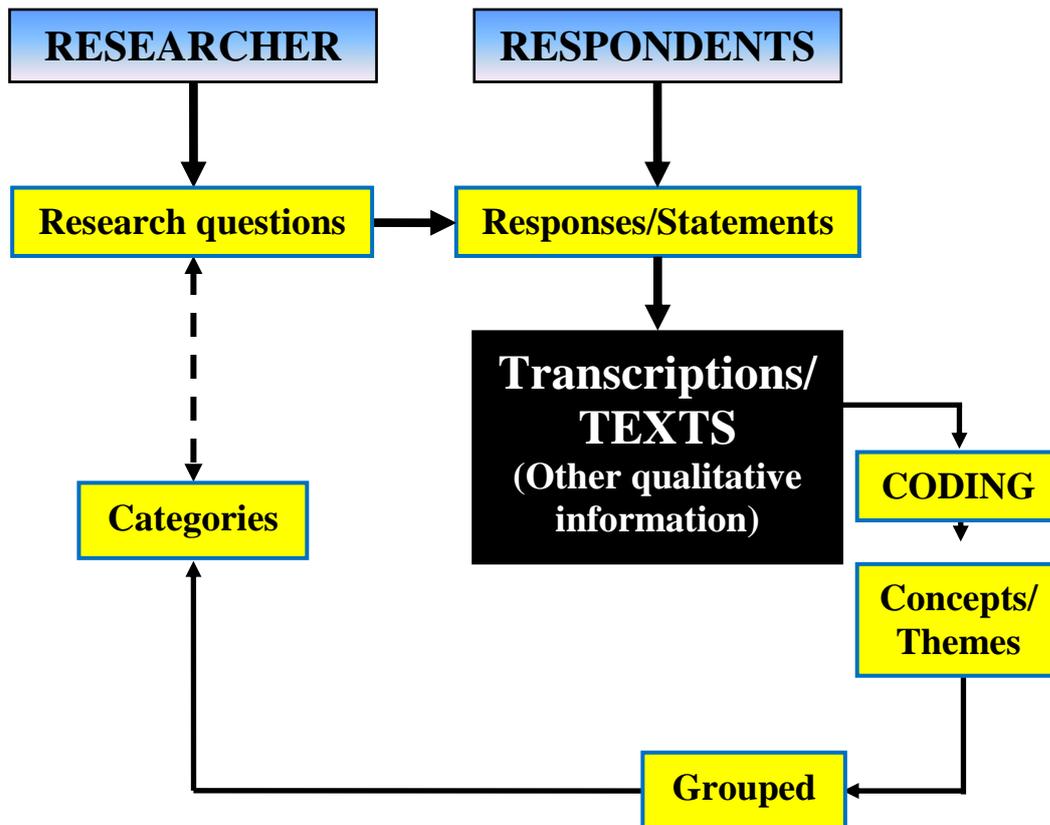


Figure 18: Process of data reduction  
(Source: Author 2012)

The same principle was applied to other qualitative information such as focus groups, participant observation and notes or diaries. The various themes that emerged from coding were then compared to produce comprehensive understanding of the information. Furthermore, the result of “discourse analysis” for written texts or materials was then combined to obtain general ideas. In other words, the result from discourse analysis was important and supplementary for drawing conclusions.

#### 4.6.2 Analysing texts

Social phenomena can also be understood by looking at texts as one of the ways people express their points of view or ideas. People usually state their arguments in texts which are used as tools to communicate their thoughts. Texts contain specific meanings based on the reasons why the texts are written, on the background of the texts or how the texts are constructed. Fairclough (2003) confirms that as a form of discourse, written and printed texts have considerable importance in constructing the meaning of social life. Paltridge (2006) adds that in

order to create useful meaning, texts should be seen in “intertextual relationship with other texts” (13). The texts studied may have connections to other texts because they were constructed based on the information in previous texts or will serve as the basis for texts written for future purposes. Therefore, texts should be analysed to understand the meanings of social life.

Considering the importance of texts in creating meaning, I also investigated different sorts of texts. Textual analysis enabled me to recognise different settings of social life on the basis of texts as discourse. According to Paltridge (2006), discourses include understanding of culture in terms of identities and activities of people as well as recognizing people’s characteristics such as acting, interacting and feeling. I thus employed discourse analysis to examine data from published information such as government documents, research papers, brochures, reports and articles. It is an appropriate form of analysis in social science research because it reveals various aspects such as context, intertextual relationships and sociological variables (Wodak and Krzyżnowski 2008). Fairclough (2003) argues that texts are a part of social events that can bring changes to our beliefs, or attitudes, values and so forth and, thus, discourse analysis is suitable to understand people’s actions and interactions.

According to Mautner (2008), before starting discourse analysis, one needs to determine which materials to actually subject to this analysis as not all of the published documents collected will be directly relevant to the project. Then, the analyst may include two systematic processes including framing and foregrounding (Paltridge 2006). Framing refers to analysing the texts from the perspective of the writer whilst foregrounding concerns what issues and concepts are stressed in the texts. The analyst may also consider “*agent-patient relations*” (Paltridge 2006 158) in the discourse. It focuses on who writes the texts and to whom the discourse is written.

The analyst should also consider the interrelated aspects of the texts, such as the meaning of the texts to other participants, the text’s degree of formality and informality and the choice of words used in the texts (Paltridge 2006). In this sense, texts have significant relationships with other social practices and codes which will help shape their meaning. Derrida proposes the term “double reading”

which means that the reader creates meaning from the text through careful and analytical critique (cited in Surber 1998). This phase is important in order that an analyst obtain clear and meaningful understanding of texts.

In the implementation phase, I critically investigated documents published by specific government institutions. Since there were many documents to deal with, I had to select carefully those that had a significant relationship with my research topics. In other words, relevancy of the texts was a main priority in investigating the texts. In fact, journals, books, articles, government documents (law, rules, statistical information, etc.), brochures were identified to better grasp the context and the condition of the research areas. A process of framing and foregrounding as suggested by Paltridge (2006) was then applied.

After reading the whole texts, I highlighted the important issues by marking with various colour pens. This enabled me to understand the content of the texts as well as to frame the information into general themes, ideas or issues. A process of coding in terms of looking at how the texts were constructed as well as the relationship of the texts with other issues was implemented. Certainly, my interpretation played significantly in the process of constructing general ideas. After these phases, the result of the discourse analysis was connected to the qualitative data analysis to generate an understanding of the situation in South Sulawesi.

#### ***4.6.3 Analysing the questionnaire***

Data from questionnaires was analysed through SPSS software. The use of this software was useful because it has features (data view and variable view) that enable the researcher to identify the respondents' answer based on the information given. These features are used to input the information manually in the data sheet of the SPSS software. Besides, it provided useful features for statistical support of analysis such as frequencies, mean, standard deviation, etc.

Each bit of information provided by the respondents was input manually based on the principle of the SPSS software. First, the data was coded by number (identity number) in order to make it easier for the researcher to identify the data. In this

process, respondents' backgrounds were identified by coding as respondents' type. Then, respondents' information was input based on the coding. In question number 1, for example, I coded groups of ages into numbers such as 16-25 (coded as 1), 26-35 (2), 36-45 (3), 46-55 (4), 56-65 (5), over 65 (6). This code was also applied to questions 2 to 9.

As questions 10 to 12 were presented to respondents by using *Likert* scale, I analysed these data by the principle. First, the items were coded as numbers such as strongly disagree (1), disagree (2), neutral/undecided/fair/doubt (3), agree (4), strongly agree (5). According to the principle of *Likert* scale, the coding numbers also indicate the values of each answer given by the respondents. Second, the data was input manually based on the coding and the values. The data was then analysed by looking at the mean and standard deviation. The SPSS feature "descriptive statistics" enables the researcher to present the frequencies, mean, standard deviation as well as the numbers of respondents (N) who answer the questions and maximum and minimum values of the data. Finally, the analysed data was transferred into Microsoft Excel software to present graphics in "column charts".

The focus of this analysis was to calculate the number of respondents (N) who answered the specific items of each question. Through this information, I could obtain the percentage (%) of the respondents' answer for each question. The percentage was then translated into descriptive ways. The percentage referred to the demographic profile of respondents of the research areas as shown in questions 1 to 9. Specifically, respondents' perception concerning tourism, cultural heritage and government policy (questions 10 to 11) was calculated by looking at the mean and standard deviation resulting from the *Likert* scale analysis. For this analysis, the researcher classified the respondents into three groups: respondents who do not work in tourism industries or non-tourism local community; respondents who work in tourism industries or those who have gained income from tourism (tourism community); and respondents who work in government institutions or government officials.

The group division of the community was based on two considerations. First, I assumed that the three groups have different perceptions and opinions depending

on their position. For example, tourism practitioners will state their answer on the basis of experience and knowledge as well as government officials who know the government policies and planning for cultural and tourism matters. Second, non-tourism local community will express ways of looking more closely at their expectation on government policies and planning for cultural preservation and tourism development. The information obtained from the three groups was then interpreted in descriptive ways. Furthermore, questions 13 to 15 were to elicit qualitative data in terms of respondents' opinions, recommendations or suggestions about the development of cultural tourism in South Sulawesi.

I expected that all questions would be answered by the respondents, but that was not the case. This missing information was input as "0" which was erased later in the process of statistical analysis. Although the number of respondents do not seem to fully represent each of the research areas, data from this quantitative method was used as supplementary information to achieve robustness of this research outcome. The outcome of this analysis was then used to support the previous data analysis.

#### **4.7 Conclusion**

This chapter has presented the methodology and methods used in undertaking this research project. A qualitative approach has predominantly guided this research. Ritchie *et al.* (2003) argue that qualitative research methods have become a current trend in investigating social phenomena specifically in cultural tourism research. So, a set of methods was used to obtain qualitative information including interviews, focus groups and participant observation. Quantitative methods were also called on to obtain a more robust research outcome. A questionnaire survey to local people was implemented to gain information on the demographic characteristics of the local people and their perceptions concerning issues of cultural tourism and government policy in South Sulawesi. Published documents were also chosen and analysed as supplementary information for the production of the research outcome.

A range of information from different stakeholders in South Sulawesi allowed me to grasp knowledge about respondents' points of view on related research topics.

Although respondents in this research have different backgrounds in terms of education, sex, age, position, etc., at least they have provided information concerning how they feel about their areas. The most important thing is that people expressed their ideas or information on the basis of their role as local people. In this case, my role as the researcher is to depict, analyse and construct knowledge through systematic and analytical procedures to understand the development of sustainable cultural tourism. Nevertheless, I acknowledge that this research might have limitations although I implemented a systematic methodology in conducting it.

Interviews whether informal or formal as well as individual or group interviews enriched my knowledge about the conduct of cultural tourism in the research areas. This research gathered much information from interviews and published documents. Since the focus of the research is to examine government policies and planning in the context of indigenous people's aspirations, I argue that respondents' statements and the way they expressed opinion and ideas contain more meaning and that I should translate them to best represent their aspiration to the government. No matter what the background of the respondents, it is their hope that my research should contribute to the development of social, economic and cultural answers to the development of tourism in South Sulawesi. Instead of critiquing government policies, this research aims at recommending strategies that can help government design policies and planning for cultural tourism development for the benefit of the local and indigenous people and the long term use of cultural heritage resources.

My positions as native person of South Sulawesi and government official of the Ministry of Tourism and Creative Economy bring significant influence to the entire process of this project in terms of the way I collected and interpreted data. I stated my background and provided research information to my respondents in both written and oral statements to make sure that they knew my positions. Positive response of respondents to participate in this research was not separate from my background as a local person of the research area. I argue that a high expectation of the community to improve their economic well-being as well as to obtain benefits through their cultural resources was the reason why respondents

were interested to participate in this research. It is my role as researcher and member of the local community to recommend strategies in terms of policy and planning for cultural tourism development in South Sulawesi and they are listed in Appendix 6. The outcome of this study should bring positive consequences to the prosperity of people in South Sulawesi and sustainable efforts should be maintained based on local people aspirations.

In the following chapters, I present my findings and analyse them by implementing the procedures of data analysis discussed in this chapter. The analysis is derived from data obtained from interviews, focus groups, participant observation, review of documents and a questionnaire survey. It focuses on answering research questions and discusses various aspects especially issues of the socio-economic and cultural conditions of the research areas and the link to the tourism establishment and cultural heritage preservation; community perception of government policies and planning; and strategies or recommendations for sustainable cultural tourism development on the basis of data findings and analysis.

## **CHAPTER FIVE: Socio-Economic Condition of Communities: Linking Preservation and Economic Development for Sustainable Development**

### **5.1 Introduction**

This chapter focuses on examining cultural heritage and cultural heritage tourism in five research areas in South Sulawesi from the perspective of the socio-economy of the local community and how it is linked to issues of cultural heritage preservation. In particular, socio-cultural and economic issues are discussed in order to present how the conduct of cultural heritage tourism affects the community or how the local communities view and think about the establishment of cultural heritage tourism in their area. The analysis in this chapter (and also the next chapters) utilises both qualitative and quantitative information obtained during a field visit. Although the analysis in this chapter refers to the five areas where this research took place, it explores two main cultural heritage groups, the Bugis-Makassar and the Toraja because they are the ones whose culture would be open for tourist viewing.

This chapter presents the community perception of sustainability. In this research, the majority of the respondents basically agree with the Western view about sustainable development or sustainability issues. However, my analysis teases out the specific Indonesian views of my respondents and discusses them in the context of sustainable cultural heritage tourism. Under the sub title “sustainability: perspectives of indigenous communities”, I argue that the way local people maintain and manage their daily lives as well as practice their cultural heritage shows that sustainability had been thought of before such a concept was proposed by scholars.

The chapter then analyses the level of community participation in cultural heritage tourism. Since cultural heritage tourism (tourism in general) has been regarded as an important tool to generate economic well-being of the community, efforts at optimising the participation of indigenous people in cultural heritage tourism should be the main priority in any tourism development policies. In this section, I

explore my respondents' point of view concerning the strategies or the ways to encourage maximum participation of the indigenous people. Empowering the communities through cultural heritage tourism and encouraging economic development particularly for those who are poorest are discussed in the next sections.

Achieving the objective of sustainable cultural heritage tourism development is not easy. It faces challenges that may come from community, government or other stakeholders. As the emphasis of this chapter is on socio-economic issues, the challenges include current socio-cultural and economic conditions of the areas. In this part, such issues are examined in order to create strategies to overcome the problems. The target of this research is to help local people, and indigenous people in particular, improve their economic prosperity through utilising their cultural heritage and preserving the resources sustainably. Therefore, the last part of this analysis discusses the opportunities provided by the establishment of cultural heritage tourism development.

In section 5.5, I use and analyse the term "cultural degradation" as it refers to the respondents' point of view concerning how people behave without considering traditional cultural values. Lack of attention to cultural matters by the local community is part of cultural degradation. I thus argue that the respondents' point of view concerning the physical condition of the cultural elements and current socio-cultural conditions reflects how cultural degradation occurs. In addition, modernisation and globalisation play an important role in how their conception of appropriate cultural behaviour has changed. It is my intention to examine how cultural degradation affects the preservation process of cultural heritage based on the communities' aspirations. Community participation in preservation in the context of establishing cultural heritage tourism is encouraged by the principles of sustainability.

The next section examines the link between cultural heritage and tourism in terms of whether cultural heritage provides benefits for the local and indigenous community in a sustainable way. Some people have obtained benefit from tourism which means that cultural heritage and tourism can be the driver to encourage economic development of communities. I argue that positive perception by the

communities concerning the importance of cultural heritage tourism is not always the case. Low quality management of cultural heritage tourism and lack of tourists to South Sulawesi have not enhanced the desire of the community to get involved in tourism and cultural matters. Awareness of such issues is essential to tackle them to achieve the goal of developing cultural heritage tourism.

## **5.2 Sustainability: Perspective of indigenous communities**

Sustainable development or principles of sustainability have become a popular approach adopted by many stakeholders when dealing with developmental issues (see section 3.3). Governments, the private sector, scholars and even local communities agree that developmental policy of an area must consider the importance of protecting local resources, ensuring the environment is safe and long lasting and maximising benefits for the local community. For governments, sustainable development should be one of their major concerns, and thus, developing destinations should not destroy resources but should help communities improve their standard of living. The utilisation of cultural heritage in a sustainable manner means that socio-cultural benefits will be addressed together with economic development, and the preservation of the cultural resources, including for future generations (Altinay and Hussain 2005; Dincer and Ertugral 2003; Fyall and Garrod 2007). Negative consequences must be minimised in order to maintain the sustainability of the resources.

Although the same definition of sustainability has been stated by many participants in this research, some respondents offered diverse opinions during the data collection. Their opinions are associated with the socio-cultural condition of the people who inhabit the areas. For instance, an indigenous person in Bone, Syam, stated:

Most people in Bone regency work in the agricultural sector despite the fact that modern thinking has changed people's mind to work in the industrial sector. However, the indigenous people have land to cultivate. They assume that having huge/large land to invest in is considerably more important than having high school qualifications as the land will guarantee people's prosperity (interview, November 30, 2011).

The respondent has a good understanding of the socio-cultural conditions in Bone thanks to a long experience as a government official on the Board of Culture and Tourism. For indigenous people in Bone, having land is the opportunity to continue their life because the land enables them to plant and produce agricultural products. Besides, they can employ people. Ownership of land is one of the sustainable ways to utilise their natural resources to maintain their livelihood. This is affirmed by a local person who added that: “Actually, indigenous people in Bone regency have land as investment for their family. They utilise the land for various efforts such as building houses to be rented or to create businesses through those houses. They actually have jobs to maintain their livelihood” (interview , 30 November 2011). Fishing has been considered a main income earner in coastal areas. Fish farming has also been developed by land owners instead of agricultural production. As one of the main concerns of sustainability is the ability of local people to improve their standard of living through creative efforts, managing land and utilising resources for their benefit mean that they can maintain and improve their well-being. Given that they can fulfill their present needs and their land can be inherited by the next generation, sustainability can be achieved.

However, when I explored the socio-economic condition of people in a village (which the local government promotes as a tourism area) who used natural resources for their livelihood, I noted a tricky issue concerning the sustainable use of resources. In order to earn money, people broke and collected *batu karang* (rock broken up to use as building materials) to sell to local builders. For people, this job provides an income to support their family. Although the local government has warned them that the job is an “illegal practice” because it potentially degrades the environment, they still continue. Such a case shows that economic needs force people to utilise resources even if their practices are not sustainable. They realise that the job provides only temporary economic benefit and that the sustainability of the resources might not be achieved. As long as they can earn money to support their family they will continue.

A similar condition also exists in Gowa and Makassar where people struggle to obtain good jobs. In Gowa, people obtain their income from agricultural products especially those who live in rural areas, as well as from other sectors such as

trading and business. In Makassar, competition to find jobs forces people to work in any kind of jobs so long as they can provide an income and help them achieve economic independence. For instance, along *Je'neberang* river which is very close to the cultural site of *Somba Opu* fort, people are struggling to collect sand (material for building) by diving in the river, a traditional way in which the profit they obtain is not equal to their work (personal observation). Another example is when imperatives force people to sell cultural artefacts to collectors. Indeed, sustainability has been accepted to ensure resources, economy and environment last. But, sustainability may not be achieved because people sell their culture (or its artefacts) to obtain immediate cash without consideration for the sustainability of their resources.

In Toraja, tourism has been utilised as an economic booster. Toraja culture is well recognised as one of the most interesting attractions of Indonesia. The government and the tourism industry utilise this cultural heritage as magnets for domestic and international tourists to Toraja. Socio-cultural practices do exist for the sustainable future of Torajanese. The cultural heritage of Toraja strongly links to the way Torajanese appreciate nature as their main resource. This is also supported by the geographical characteristics of Toraja where the highlands provide the chance to practice their traditional belief. The concept of sustainability has been thought for a long time by their ancestors although they may not have used a specific term to represent sustainability. The environment must be protected and preserved because their life depends on how they treat the environment.

By maintaining their culture, the Torajanese basically implement the principles of sustainability. The practice of cultural traditions in Toraja has encouraged the creation of sustainable objectives. Besides, the ceremony encourages the growth of economic circulation not only in Toraja but also in the surrounding areas because their natural products are imported to Toraja to support the execution of the ceremony. Doing cultural ceremonies has strengthened kinship among Torajanese. Since all members of the family must attend the ceremony, traditional leaders and political elites may also gather to support the ceremony. Good relationships and better understanding among the various leaders can be tightened

because gathering in a ceremony means the various people are united in the same objectives including appreciating their parents.

There are two essential components to achieve sustainability: protection of the environment (including cultural resources) and a balance of socio-cultural, economic and political aspects (Mowforth and Munt 2009). If we look at the philosophical underpinning of the socio-cultural life of people in South Sulawesi, sustainability has been recognised to ensure long term use of their resources for their own benefit and to fulfil the economic needs of their families. However, the implementation of sustainability needs to recognise the reality that many local and indigenous people exploit the resources unsustainably and their quality of life is low in South Sulawesi (as shown in their struggle to earn money). “Balance” or “equity” in the context of socio-cultural conditions in South Sulawesi seems to be far from their reality.

If the tourism sector can help local and indigenous people to maintain their livelihood through the jobs it provides, sustainability might become a reality. Considering the definition of sustainability (see section 3.3.1), it is necessary to examine whether or not tourism (cultural heritage tourism) can support the economic sustainability of local and indigenous people.

### **5.3 Community participation and empowerment**

Natural and cultural resources exist all over Indonesia. Forshee noted that Indonesia is a country that is “made up of more than 17,000 islands (over 6,000 inhabited), roughly over 300 languages, and hundreds of ethnic groups stretching on either side of the equator for nearly 3,200 miles” (2006 1). Archaeological discoveries and historic remains as well as intangible forms found in many areas of Indonesia reveal its cultural tourism potentials. Cultural practices cannot be separated from the role of parents or older people in their communities who transmit the inherited cultural heritage to the next generation. Diversity in languages, ethnicity, cultural practices and the natural attractions of its five big/main islands (Java, Sumatera, Kalimantan, Sulawesi and Papua) as well as other islands (such as Bali, Lombok, etc.) have the potential to attract tourists.

South Sulawesi, in particular, has cultural richness that can be a magnet for both domestic and international tourists. Unique and different traditions performed by local people from three ethnic groups might be the reasons why this area is an interesting place to visit. A tourist from Switzerland expressed that “Toraja has a beautiful countryside, friendly people, typical houses and is a safe area to visit” (Karin, interview, September 15, 2011). A tour guide in Toraja mentioned that “Toraja is a heaven descended from the sky dedicated especially for Torajanese” (Paulus, interview, September 18, 2011).

Local people believe that cultural heritage is important to strengthen the cultural identity of a community as well as to improve the well-being of indigenous people through tourism. NurSalam, a local person asserts that “cultural heritage is the identity of a nation. That is why, preservation of cultural heritage is essential to maintain the identity” (focus group, October 15, 2011). A similar expression is stated by Endro, a local resident that “preserving cultural heritage enables the continuation of tourism because the basis of tourism is culture” (focus group, October 15, 2011). He believes that cultural heritage tourism in South Sulawesi can have the same success as in Bali. In this case, the economic benefit of cultural heritage tourism should emphasise the indigenous people because “people of South Sulawesi want to participate or do something (e.g. preservation of cultural heritage and tourism) if they have obtained benefit from such projects” (Hamsu, focus group, October 15, 2011). Hamsu admits that local people’s orientation is how to fulfill their basic needs (food or cash) rather than getting involved in cultural matters that might not result in economic benefit. Therefore, he stresses that it is important to make the local and indigenous people aware that cultural heritage and tourism can potentially provide an income.

The reality in South Sulawesi should be examined because the communities are seeking alternatives to improve their economic well-being. The general acceptance by the communities concerning the importance of cultural heritage and tourism as a driver to achieve development should be supported by action rather than rhetoric. Although cultural heritage tourism can have negative impacts, positive consequences are considerably more prominent for the socio-cultural life of the host people and probably for the cultural heritage itself (Timothy and

Nyaupane 2009a). This thesis tries to seek more realistic implementation of cultural heritage tourism as a tool for both preserving cultural heritage and developing communities.

### ***5.3.1 Community participation: Reflecting on tourism benefit***

Government officials, academics and local people assert that the economic benefit of cultural heritage tourism activities in South Sulawesi has not been maximised for indigenous people since they realise that cultural heritage tourism is important to generate income. The head of the Board of Culture and Tourism Development of the Ministry of Culture and Tourism said:

Our cultural heritage (Indonesia in general and South Sulawesi in particular), has not been optimised for the prosperity of communities. People tend to think preservation of cultural heritage is static preservation. In my opinion, cultural heritage should be utilised as utilisation is one form of preservation. Preserving cultural heritage for the sake of preservation, to some extent, becomes a load for communities. Preservation should create economic benefit for communities and tourism is one of the ways to achieve this economic goal without destroying cultural heritage (interview, August 10, 2011).

He acknowledges that South Sulawesi is rich in cultural heritage resources, but they are not well-managed as cultural tourism attractions. He gives formations in Maros and Pangkep regencies as examples of mismanagement that has led to reduced numbers of visits to the sites. He also claims that accessibility to Toraja is not well managed. The lack of visitors to cultural sites in South Sulawesi provides less economic benefit to local communities. He believes that the cultural heritage of South Sulawesi can attract more domestic and international tourists compared with other similar tourism attractions in the world. Their low level of participation indicates that few people obtain benefit from cultural tourism.

As Buntu, a local person, claimed, “direct benefits of tourism in South Sulawesi are only obtained by certain groups in local communities especially by people who work in the tourism industries. People perform their cultural traditions without considering economic benefits” (interview, October 10, 2011). For example, *makam raja-raja Tallo* (graves of Kings of Tallo Kingdom) in Makassar city has been managed as a cultural tourism object, but, people around these sites do not care about their existence. Working as fishermen, traders, *tukang batu*

(house construction labourers), or at any incidental jobs is more important than participating in cultural tourism activities. For them, these jobs provide direct economic benefit rather than working in the tourism sector as guides, souvenir sellers, etc. The same situation occurs in many areas of South Sulawesi that utilise cultural heritage as tourism attractions. In Gowa regency, the only people who obtain economic benefit from the historic graves of *Sultan Hasanuddin* are those who work as guides and the site keeper. People who live around the objects work in various other sectors (observation, November 21, 2011). Tour and travel companies or tour agents from Makassar city bring tourists to this area.

When I conducted a focus group with indigenous people in Gowa, I noted that they wished to participate in cultural tourism activities. They realised that many individuals and groups of tourists come to see the historic grave of *Sultan Hasanuddin*. However, they do not know what to do and how to create jobs or deal with such tourist visitation. One of my respondents commented, “we want to get benefit from the tourist visits by selling drinks or foods for them. But, we need *modal* (money) to invest in a business” (focus group, November 21, 2011). The only thing I could suggest was that the central government has a program called *PNPM Mandiri Pariwisata*, community empowerment through tourism. Through this project, the government provides financial aid for local communities who have potential tourism attractions and are willing to develop tourism for their advantage.

I was glad to hear their positive response although I know that getting such financial aid requires a long bureaucratic process. I consider that the local government needs to empower these people (see section 5.3.2) by providing training and education for particular skills (such as making souvenirs, guiding, entrepreneur training, etc.), followed by providing low interest loans. Such a strategy might not give direct economic benefit for indigenous people, but, at least, a process of understanding about the importance of cultural heritage tourism will gradually be achieved. People will then realise the necessity to preserve cultural heritage for their own advantage.

In Bone, fewer people participate in cultural heritage tourism activities even though the majority of tourism objects promoted by the local government are

cultural tourism attractions. Maximum employment through tourism has not been achieved as lack of interest of the local community is a major issue. Syam, a government official states, “we (government) encourage the local communities to develop their economic welfare through tourism by providing easy procedures and recommendations if one wants to run a tourism business. Unfortunately, the lack of interest of the community constrains their willingness to participate” (interview, November 30, 2011). Tourism is important for economic development, but, any economic contribution of tourism is only obtained by those who work in the tourism industry. This is to confirm that the level of community participation in tourism activities is similar with the level in other areas in South Sulawesi. Local and indigenous people need to be stimulated to obtain benefits through cultural heritage tourism.

The availability of employment in tourism is limited to the accommodation sector, especially in Bone and Gowa. Hotels in Bone for example, do not provide more jobs for local people especially if the hotels or inns are occupied by few guests. Few restaurants, cafes and *rumah/warung makan* (a house that sells/provides foods and beverages) can be found in this area. In some cases, the recruitment of employees prioritises family members or family relationships. This occurs in particular if the hotels or restaurants are owned and managed by individuals. In Gowa, business in accommodation is mostly done by local people who live around *Malino*, a highland and tourism area. They get more profits especially if many visitors stay for picnic or leisure. In these two areas, the accommodation services are mostly utilised by domestic tourists or visitors as well as a few international tourists. Tourism becomes the main income especially for those who work in hotels and restaurants or *warung makan*. However, people such as in Gowa do not rely solely on accommodation for income; rather, they still work in agriculture and sell the products through trading activities.

In Toraja (North Toraja and Tana Toraja), direct benefit or the main jobs created from tourism activities are in guiding, souvenir selling and in tourism services such as hotels, cafés and restaurants and tour operators. For some local people, guiding provides their main income, if they can speak English and have knowledge about their local culture. As guiding becomes their main job, their

income depends on how many tourists they can guide or for how long they can guide tourists. The more tourists come to Toraja, the more opportunity there is to obtain more revenue.

However, people face competition from other guides which means they will obtain less income if they fail to compete. In North Toraja and Toraja Land, I conducted informal interviews with some guides and noted that they work for tour and travel agents and are not Torajanese. Although they are not originally from Toraja, their experience as guides and their language skills (in English and other languages) provide them this opportunity to obtain income through guiding.

For souvenir sellers, income depends on how much money the tourists are willing to spend for souvenirs and the number of souvenirs sold during the day, week or months. I observed that there are two categories of local people who sell souvenirs. First, those who have souvenir stalls in the city of Toraja (market) and for whom selling souvenirs has become their main job. The strategic location of their stalls as well as the number of souvenirs they sell enable them to obtain more profit. I did not ask them how they obtained the souvenirs. I assume that the souvenirs are actually local products that have generated some income for local people. The majority of the sellers are Torajanese but other local people also work as souvenir sellers. Second, those who make souvenirs by themselves and sell them directly to the tourists.

I had a chance to conduct an informal interview with a souvenir maker/seller in the *Lemo* tourist attraction of North Toraja. He is in his twenties and has children to raise. It is sad to know that he has to struggle to sell his souvenirs. Although his stall and other souvenir sellers are close to cultural sites, his income from selling souvenirs is not as high as those who have more souvenirs to sell, a big stall and are accessed easily by tourists. I listened to my guide's conversation with other souvenir sellers. I did not catch the whole conversation as they spoke a mix of Indonesian and Torajanese. However, I noticed that there were complaints among the souvenir sellers in terms of the unequal distribution of the profits. They complained that their shops are not visited by tourists which means they get less profit.



Figure 19: Souvenir shop in North Toraja  
(Source: Photograph by Ilham Junaid 2011)

I assume that the complaint occurs because there is no specific route for tourists to walk during their visit to the cultural sites. Guides also do not have procedures for escorting tourists when visiting the sites. In the *Lemo* cultural site, the tourists can see cliff burial sites and *Tautau* (statues of the deceased). When I visited this cultural site, my guide escorted me to see the whole area of the site which made me realise that tourists can actually explore more of the site than just looking at the front part. To provide equal chance for souvenir sellers to promote and sell their souvenirs, a visit route for tourists in the *Lemo* cultural site should be created.

The role of *yayasan keluarga* (family foundation) is very important to hear the sellers' aspiration in order to respond and to manage the site as a cultural tourism attraction. As this site is a family grave, members of the family should be involved in any decision making, with local government as the facilitator as well as other related stakeholders that might provide information on how to manage the site as an interesting cultural attraction. If communication among local people and related stakeholders concerning the management of the cultural sites and the route

creation for tourists can be realised, cultural heritage and tourism can potentially encourage the prosperity of the community.

In Makassar, souvenir sellers are predominantly non-indigenous people. In this case, almost all souvenir sellers in *Somba Opu* Shopping Centre are Chinese. This shopping centre is a favourite tourism attraction where tourists can explore the cultural representation of Bugis, Makassar and Toraja through souvenirs. Here, domestic and international tourists have more options to buy souvenirs because the shops provide numerous souvenirs and local products characteristic of the culture and nature of South Sulawesi. In one sense, I am pleased that the shops sell local products as I believe these souvenirs are the work of local people. These souvenirs potentially promote and preserve cultural heritage. Schouten (2006a) affirms that the creation of souvenirs for tourism enables the representation of cultural identity of a community and possibly sustains the utilisation of cultural heritage as a tourist product.

If the indigenous people who own the cultural heritage should obtain benefit, why are the shops dominated by non-indigenous people? If the shops employ indigenous people who know their cultural heritage, then the existence of the shops provides advantages. If not, the local government needs to provide regulation on employing indigenous people if one needs to recruit employees. Indeed, there are situations in the world where the non-indigenous community does not always obtain benefits from tourism. For example, “in well developed destinations such as in Alaska (USA), community residents have not always had opportunities to control their own fates in relation to tourism growth” (Prideaux and Timothy 2008 318). Similarly, tourism businesses owned and managed by the indigenous community in Fiji often face unsuccessful efforts because of the policy that tends to support foreign investment (Scheyven and Russel 2012). Trau and Bushell (2009) affirm that if indigenous people have limited opportunity to participate actively in tourism development, they will continue to be marginalised which means the goal of sustainable development cannot be achieved. Hence, active participation by local people especially the indigenous community should be supported if sustainable cultural heritage tourism is to be implemented.

Table 16: Communities' perception on the contribution of tourism to the community based on statements rated on a five-point *Likert* scale: 1, strongly disagree; 2, disagree; 3, undecided/not sure; 4, agree; 5, strongly agree.

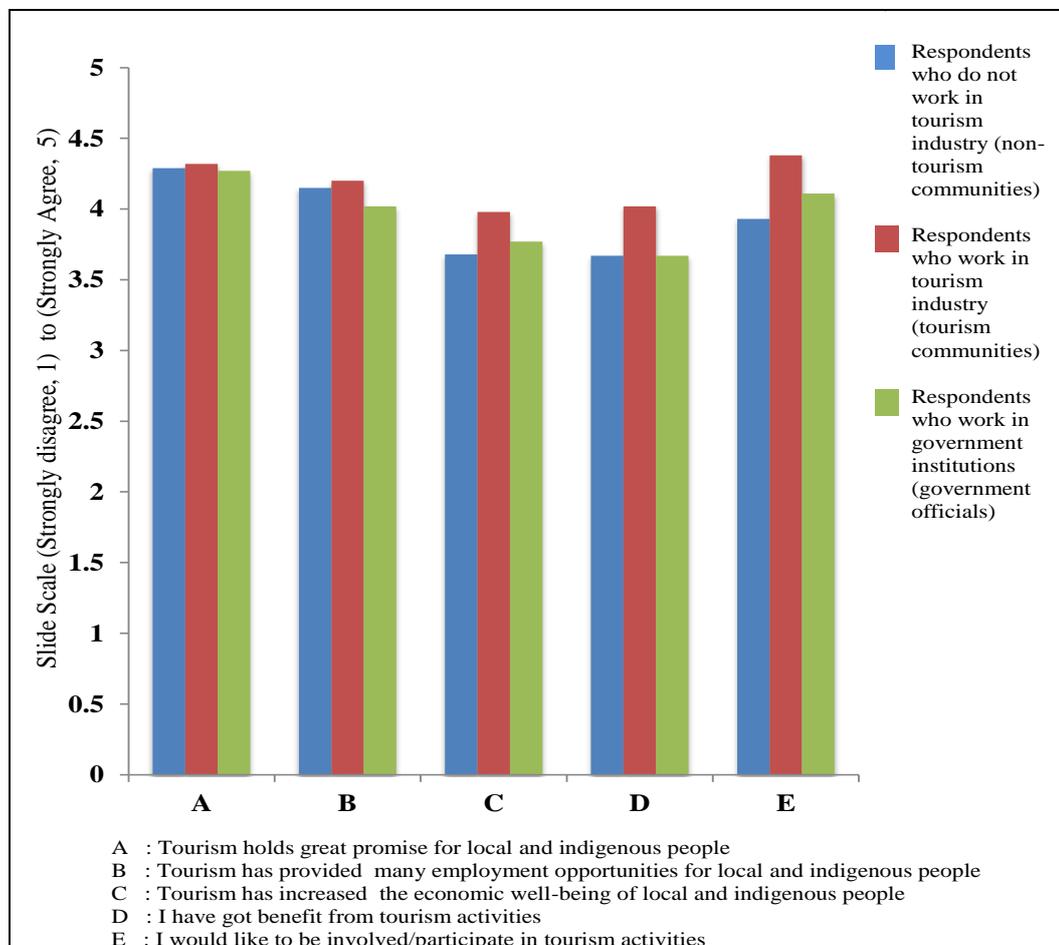
| <b>Descriptive Statistics</b>  |          |                 |                 |             |                           |
|--|----------|-----------------|-----------------|-------------|---------------------------|
| <b>Statements (non-tourism local community respondents)</b>                        | <b>N</b> | <b>Mini mum</b> | <b>Maxi mum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| Tourism holds great promise for local and indigenous people                        | 47       | 3.00            | 5.00            | 4.29        | 0.65                      |
| Tourism has provided many employment opportunities for local and indigenous people | 46       | 2.00            | 5.00            | 4.15        | 0.84                      |
| Tourism has increased the economic well-being of local and indigenous people       | 45       | 2.00            | 5.00            | 3.68        | 0.9                       |
| I have got benefit from tourism activities   | 43       | 2.00            | 5.00            | 3.67        | 0.96                      |
| I would like to be involved/participate in tourism activities                      | 45       | 2.00            | 5.00            | 3.93        | 0.83                      |
| <b>Statements (tourism community respondents)</b>                                  | <b>N</b> | <b>Mini mum</b> | <b>Maxi mum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| Tourism holds great promise for local and indigenous people                        | 76       | 1.00            | 5.00            | 4.32        | 0.90                      |
| Tourism has provided many employment opportunities for local and indigenous people | 75       | 2.00            | 5.00            | 4.2         | 0.82                      |
| Tourism has increased the economic well-being of local and indigenous people       | 74       | 2.00            | 5.00            | 3.98        | 0.86                      |
| I have got benefit from tourism activities   | 75       | 2.00            | 5.00            | 4.02        | 0.78                      |
| I would like to be involved/participate in tourism activities                      | 76       | 2.00            | 5.00            | 4.38        | 0.71                      |
| <b>Statements (government officials respondents)</b>                               | <b>N</b> | <b>Mini mum</b> | <b>Maxi mum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| Tourism holds great promise for local residents                                    | 36       | 3.00            | 5.00            | 4.27        | 0.56                      |
| Tourism has provided many employment opportunities for local and indigenous people | 36       | 2.00            | 5.00            | 4.02        | 0.69                      |
| Tourism has increased the economic well-being of local and indigenous people       | 35       | 1.00            | 5.00            | 3.77        | 0.87                      |
| I have got benefit from tourism activities   | 34       | 2.00            | 5.00            | 3.67        | 0.72                      |
| I would like to be involved/participate in tourism activities                      | 34       | 3.00            | 5.00            | 4.11        | 0.40                      |

This research aims at encouraging the maximum involvement of indigenous people as well as local people in order to achieve equitable relationships in gaining economic benefit as per the mandate of postcolonialism and sustainability principles. As Hinch argues tourism research and literature need to cover the balance between non-indigenous and “indigenous voices” (2004 255) in dealing

with tourism businesses and benefits from either a political or economic perspective. It does not mean that non-indigenous people are not allowed to improve their well-being. Rather, equitable distribution of revenue among local people should be prioritised by regulating the trading and employment system.

This research has utilised quantitative data too to complement the understanding of the communities' attitudes toward the establishment of tourism (cultural tourism in particular) in South Sulawesi. The data also provides information about socio-economic conditions of the community in terms of the respondents' profile such as the level of education, income, family status, etc., (examined in section 5.6). Table 16 shows the communities' perception of tourism activities in South Sulawesi based on three different occupations.

Graph 1. Communities' perception on contribution of tourism on community seen by three kinds of respondents in *Likert Scale*



Graph 1 illustrates that a positive attitude is shown by the three groups within the community on the importance of tourism for the local community. They believe that tourism holds great promise for local residents. This positive perception is also reflected in the respondents' answer concerning the availability of employment for local people through tourism. Although the average (mean) of the respondents' answer (4 to 4.2/agree) is lower than the average (mean) of those who consider tourism is important, the data indicates that many jobs have been created through tourism. This is particularly recognised by respondents who work in the tourism industry who have thus obtained direct economic benefit. The data has confirmed that local people who work in the tourism sector will argue that tourism contributes to their economic well-being.

Active participation will be shown especially by those who work in cultural and tourism institutions under government supervision. Their participation reflects "functional" and/or "interactive" participation as they deal with cultural and tourism activities on a daily basis. Their main income is from cultural and tourism activities but they still seek alternatives to increase revenue from other economic sources. The first two levels of participation, including "passive participation" and "participation by consultation" as stated by Mowforth and Munt (2009 229), represent their attitudes towards cultural heritage tourism. For these people, cultural heritage tourism is only an alternative for economic development as they do not depend solely on this sector. Rather, their believe trading, agriculture, fishery, etc., are more promising because they can obtain direct cash for living.

On the contrary, a less positive attitude is shown by respondents who do not work in tourism. They are not convinced that tourism has increased the well-being of local people, in particular, indigenous people of South Sulawesi. The same perception is also shown in their attitude toward the contribution of tourism for their own benefit. In this regard, both non-tourism community respondents and government official respondents show less positive response concerning the benefit of tourism for the local people. This confirms the qualitative information provided by respondents that economic benefit is actually obtained by those who work in the tourism industry. Other groups in the community might obtain indirect benefit, but equitable distribution has not been achieved. Nevertheless, all groups

of respondents admit that they are willing to participate in tourism activities. This positive attitude is particularly affirmed by tourism community respondents.

Tourism has different impacts in improving the economic well-being of the local community. This impact is particularly for those who obtain income through non-tourism jobs which are categorised as indirect employment (Timothy 2011). One of my respondents calls it “multiplier effect” for the local community. In Toraja, local people utilise the existence of tourists by running various businesses such as motorcycle rentals and internet service so tourists can obtain these services if they need them. In Makassar city, hotels, restaurants or catering businesses buy local agricultural products. In this instance, agricultural products are supplied from other regencies in South Sulawesi. Since people in the regions manage their own agricultural land whatever the size or the shape of the farm, the more tourism businesses use their products, the more benefit local people can obtain from cultural tourism.

Historic and cultural sites which are open to the public and are promoted as cultural tourism attractions have not provided more employment for local and indigenous people. In Makassar, two to three people are employed to do tasks including preservation efforts such as maintenance and guiding. Jobs in hotels, restaurants and tours and travel agencies are more promising since these businesses grow faster in Makassar. Cultural institutions owned by the government also provide employment but the employees are mostly considered as government officials. Indeed, to become a civil servant (government official) is among the highly desired jobs for almost all communities. This is because the government provides a regular salary and an allowance upon retirement, no matter what kind of institution, as long as the job is registered as government official. Working in tourism (and cultural tourism) might not be considered as the most promising because such jobs do not guarantee a retirement allowance. Nevertheless, tourism is still considered essential to provide an income for local and indigenous people. Obviously, a person will leave their present job in tourism if he/she has been accepted as a government official.

As in Makassar, Gowa, Bone and Toraja, the participation of indigenous people varies from passive to interactive participation. Cultural heritage tourism has

provided employment but more benefits can be gained by communities especially those who do not yet participate in tourism. Some people are active in promoting tourism development and the preservation of cultural heritage and thus their effort reflects self-mobilisation and connectedness participation. Their role is essential in encouraging those who are passive in cultural heritage tourism activities.

The necessity to stimulate indigenous people to take part in cultural heritage tourism is based on two main considerations. First, the negative perception of some indigenous people concerning tourism as providing low status jobs (see section 5.4 in this chapter) might constrain their involvement. Second, rather than outsiders who invest money in tourism businesses, indigenous people can be encouraged to manage their own resources. Furthermore, the easy access to and recommendation by the local government for people who want to run tourism businesses provide more opportunity for the local people to manage tourism resources. Although people of South Sulawesi in general have obtained some economic benefits through tourism, indigenous people whose cultural heritage is promoted as tourism attractions could participate more in such tourism business.

### ***5.3.2 Empowering the community through cultural heritage tourism***

As mentioned earlier the three ethnic groups in South Sulawesi have their own characteristics in terms of cultural heritage and cultural identity. These cultural capitals can potentially fulfil the demand of cultural tourists who require exploring how the indigenous people live and behave based on their local traditions. It is essential for the local community to maintain them. It is necessary to sustain the cultural identity of the community by optimising the role of the indigenous people through active participation. Community empowerment provides the opportunity for the local and indigenous community to work on their own resources and initiatives as well as to take control of the development projects for their own benefits (Cole 2006b; Colton and Harris 2007; Sofield 2003). The cultural heritage needs to be well managed to optimise the indigenous people as the major actors in planning, managing and controlling the cultural resources. If this can be implemented, the criterion of sustainable development might be achieved. At least, the local communities (indigenous people in particular) would be involved in any

project that utilises cultural heritage for community development and even cultural tourism.

Active involvement by the indigenous people might not be achieved if they are not given authority to control and manage their cultural resources especially if the indigenous people lack knowledge and skills. It is necessary to empower the indigenous people to manage the resources for their own benefit. Empowerment is defined as “the capacity of individuals or groups to determine their own affairs... It represents the top end of the participation ladder where members of a community are active agents of change and they have the ability to find solutions to their problems, make decisions, implement actions and evaluate their solutions” (Cole 2006a 97). Empowerment is essential to help the communities to actively participate in cultural tourism. Hence, the role of government is crucial in empowering the local and indigenous people (Akama 2002).

To understand what the local community members expect and how they should be supported to participate in cultural tourism, I questioned their level of participation. I followed with “how to encourage the local community so that they can participate in both cultural tourism and preservation of cultural heritage”. This question actually refers to how to empower the local and indigenous people as well as to hear their aspiration in the context of tourism and cultural issues.

First, I should admit that many local and indigenous people in South Sulawesi have capital to invest to expand their business into the tourism sector. Limited knowledge about tourism or about investment possibilities constrains them from participating in cultural tourism. These people need to be empowered as my respondent asserts “we should empower the local and indigenous community to be investors in their own area” (Farid Said, interview, October 8, 2011). Rather than inviting outsiders (investors from other provinces, non-indigenous people or foreigners), entrepreneurs from the local area can be encouraged to get involved in tourism projects. The entrepreneurs actually have knowledge about managing businesses based on their own business criteria. However, lack of knowledge about tourism becomes a barrier when they want to participate. Hence, the government has an important role in implementing a better understanding about cultural tourism.

The understanding about tourism development and the economic benefits of tourism enterprises need to be socialised (Cole 2006b) especially for the entrepreneurs who are potentially interested in running tourism businesses. Socialisation emphasises that tourism is not limited to running hotels for accommodation but comprises many other forms of businesses. Ardahaey (2011) confirms that tourism involves a range of services. Here, empowerment can be achieved through education and training focusing on information about tourism. Long and difficult bureaucratic processes should be avoided as they might discourage involvement.



Figure 20: Creative products made from recycled paper by the indigenous community in Makassar city

(Source: Photograph by Ilham Junaid 2011)

Second, I noted that many people in Makassar who have “previously unrecognised skills” (I use this term to refer to people who have creative abilities) can potentially be empowered. When I attended an exhibition in Makassar, I was surprised by the creative products made by people of South Sulawesi. I interviewed an indigenous person who knows where these products come from. They were made by indigenous people who have little education (graduates of

intermediate high school and elementary school) and income. They made the products in their spare time after work and utilised waste paper as the main resource. They recycled and re-formed paper to become interesting and useful products which I believe can be utilised as souvenirs for tourists.

Empowerment means supporting these people to make more creative souvenirs. This would implement pro-poor tourism that generates opportunity for the poor to improve their economic well-being (Ashley, Roe and Goodwin 2001; Goodwin 2007) through optimising their skills for their own benefit. These people have the skill to create interesting products. However, they lack knowledge on how to promote and sell them. In addition, the problem of capital (investment) prevents them from running a business. This becomes an obstacle for indigenous people especially the poorest willing to develop a business. They thus need support from the government and other related stakeholders. Various supports can be implemented such as short training sessions about promotion or marketing and providing financial aid with low interest. Gaining knowledge about tourism is also essential for them as it allows them to create souvenirs based on the demand of the international market. For example, they can make souvenirs that portray the cultural identity of the indigenous community. This provides the opportunity for indigenous people to obtain economic benefit from tourism as well as to increase their awareness and understanding about cultural heritage.

Third, almost all regencies that I investigated in South Sulawesi have arts and cultural groups that work on preserving cultural heritage. In Bone, for example, I had the opportunity to see a cultural group led and managed by Mr. Asmat Riyadi, a cultural activist. This group focuses on studying the culture of Bugis combined with practical learning of traditional music. In the area of Bola Soba (traditional house of Bone, one of the cultural attractions in Bone), teenagers learn traditional dances and music under the arts and cultural group “*Sanggar Arung Palakka*” (cultural workshop of *Arung Palakka*). In Makassar, formal cultural groups (generally in universities and schools) and informal arts and cultural groups (usually managed by individuals or the indigenous community) are operated by the local community.

When I visited Toraja (for research observation), a cultural group wearing traditional clothes and holding traditional music instruments was waiting in front of a hotel to entertain tourists, invited by the hotel, which I believe paid for the show. One of the members told me that their performance is seasonal, it depends on how often they are invited to perform. At least, in some instances, some cultural groups utilise their skills to entertain tourists which means they obtain benefit. Others are involved in cultural groups solely to learn their culture which they believe is part of understanding and safeguarding their cultural heritage.

Local and indigenous people who are involved in the arts and cultural groups should be empowered through a number of supports. For instance, there should be equal opportunity for the cultural groups to perform their cultural and art skills. When I attended cultural events I discovered that the same group (and people) performed traditional dance and music especially when the event was under government management. Since the group gains an honorarium after the performance, equal benefit distribution is not achieved. In this regard, the role of empowerment is to encourage those who are powerless to get actively involved by minimising domination of the powerful and maximising community participation in various projects (Cole 2006a; Scheyvens 2002; Sofield 2003).

Other art and cultural groups should be provided the same chance to obtain benefits. Here, it is important to identify the groups, so they are well managed and trained about tourism, hospitality and professional development that enable them to perform professionally. If it is possible, the involvement of the groups in cultural events should be scheduled to avoid unequal opportunity. Here, the role of government is crucial in identifying, managing, educating/training and scheduling the groups, since many government institutions establish and invite art groups for events.

The existence of art and cultural groups as well as hard efforts by cultural activists and observers to preserve cultural heritage should be supported by “appreciation or award”. To some extent, cultural activists and art workers seem to be marginalised and ignored in terms of little appreciation for their dedication to cultural and art matters. In an interview, a leader of cultural performers in

Makassar city, expressed sadly that “my members are poor, they expect to get a good job. I, the leader of this group must be patient. I have developed and promoted the cultural heritage of Makassar through traditional dance and music, but I should be patient even though my group members and I got low payments” (interview, January 5, 2012). His expression indicates that maximum attention to cultural groups is required as they represent and promote the cultural heritage of South Sulawesi. Cultural tourism development cannot be separated from the existence of cultural activists and artists who work on this cultural capital. Considering their skill, knowledge and time dedicated to learning cultural heritage, they deserve high appreciation. Appreciation or support from the various stakeholders (especially government) will empower them and probably can encourage other communities to get involved in tourism activities and cultural heritage preservation.

#### **5.4 Sustainable cultural heritage tourism: Challenges and opportunities**

As stated earlier the development of cultural heritage tourism should follow the principle of sustainability. However, it is not easy to achieve the objective or the principle of sustainable cultural heritage tourism development. Challenges may affect the process of accomplishing the objectives of certain development plans. Timothy and Nyaupane affirm that the efforts of cultural heritage preservation in most countries in the world (especially developing countries) often face “socio-economic, political, and historical” (2009b 20) challenges especially if they should work on sustainability-based development.

For South Sulawesi, socio-economic and political factors are considered as two major challenges. Socio-economic factors are addressed by the community who directly deals with tourism activities, preservation, consequences and development issues. The latter is the concern of government or of the political elites. These two main issues are related to each other because cultural heritage tourism activities involve many sectors including the local community, the tourism industry and governments. According to Jamieson (1998), the challenges of cultural heritage tourism development are complex because one must consider many aspects including “the need to preserve the character of the community and its cultural resources, offer an authentic experience and respect the society and

culture of the host community while ensuring the sustainability and authenticity of the tourist product” (66).

#### ***5.4.1 Challenges for cultural heritage tourism development***

Most respondents in this research argue that the lack of awareness of people becomes an obstacle that needs to be overcome if tourism growth and cultural heritage preservation are to be achieved. The major priority of people is how to fulfill their economic needs by gaining direct benefits from certain activities. Obviously, tourism and cultural preservation do not provide any instant benefits compared to other activities or jobs. Timothy and Nyaupane (2009b 32) argue that “nearly always, public opinions about heritage are based on its perceived economic value, and there will be little support for it unless residents can connect to it economically”. Timothy and Nyaupane (2009b 32) add that “this condition is understandable because, in places where health care, food, and education are in short supply and where people go hungry every day, conservation of the built environment for conservation’s sake is unlikely to be high on their list of priorities”.

Lack of awareness may be generally addressed in communities who do not obtain economic benefits from cultural tourism. For example, Torajanese, Buginese or Makassarese who work in the tourism sector realise that cultural heritage has potential for development. Due to uneven benefits of cultural tourism activities, local community members think that the economic benefits of tourism are intended for those who work in hotels, restaurants and other tourism businesses as well as those who work as guides. Doing or performing culture is only a part of their life that has no connection to the economy. Lack of awareness is generally accepted by the people of South Sulawesi. In my focus group interview, Hamsu states:

In general, the awareness of people concerning culture has diminished. Only *budayawan* (cultural activists) who actively learn, understand and preserve the culture realise the importance of maintaining traditional culture. Unlike the cultural activist, common people have not been involved directly in the preservation of the culture (focus group, October 15, 2011).

For Silberbeg (1995), “awareness” is the second issue that needs attention to improve cultural tourism in a destination after the quality of the cultural product. If this can be fulfilled, cultural tourism can help improve local community income. If the cultural product relates to the preservation of the cultural heritage, awareness strongly connects to how the local community treats and appreciates the culture not only as cultural tourism products but also as the identity of the community. Furthermore, awareness is not the responsibility of just the local community but also that of decision makers in government, local leaders, and academics who should contribute to the preservation of cultural heritage and cultural development.

The second issue that constrains the development of cultural heritage tourism in South Sulawesi is “social status”. For some people, social status is important because it relates to and determines the position of the individual or group in the community. Social status can be defined as “the degree of honor or prestige attached to one's position in society” (Maiese 2004 1). For people of Bone, the prefix *Andi* to their name symbolises the noble status of a person or family in the community. For this reason, someone who occupies a high social status may possess different characteristics compared to lower status people. People associate the *Andi* status with wealth, power, and privilege even though many noble people nowadays suffer conditions different from the power attached to them.

On the other hand, social status sometimes creates incorrect or improper perceptions among communities. Their status seems to prevent some people from working in particular sectors especially if the tasks relate to the service industry. For example, the tourism sector may provide many jobs for local people. However, working in that sector as guides, waiters, etc, is regarded as holding low level jobs. A tourism practitioner and government employee states:

In Bone regency, people still maintain nobility and self esteem (prestige). Some people particularly those who have the title *Andi* do not want to work in the tourism sector especially if they have to serve people, clear up and wash dishes. They want to work as Manager without struggling to achieve the position. This is awkward because all people want to be “boss” but they do not want to be instructed (interview, November 30, 2011).

His opinion reflects the socio-cultural condition of people. This condition may cause the lack of professional guides and the limited number of people who work in the tourism sector. Although Bone regency has potential tangible and intangible cultural heritage tourism products, the interest of the community to participate is essential in the development process. Such condition entails the need to change people's paradigm about tourism development since communities admit that tourism is an alternative to achieve economic prosperity.

Other respondents state contrary opinions concerning the current socio-cultural condition of people. For instance, Abu Bakar says: "Bone people have opened their mind to work in any sector. They will obtain support from their family as long as the jobs are *halal* (acceptable to Islamic teaching). Noble people nowadays also take on the same jobs as common people" (interview, November 30, 2011). The local people have now turned to work in various sectors without considering their social status. For some people, this is not the time to think about social status. Social status can be obtained if someone has power, wealth or a high standard of living and thus, people should work hard and struggle to achieve economic prosperity, so they work in the tourism sector as part of their struggle to achieve a better life.

The issue of social status in Gowa and Makassar does not really affect the socio-cultural life of people, although the word *karaeng* (the term for high or noble social status people who are regarded as the descendants of the Kings of Gowa Kingdom) still exists in Gowa. Competition amongst community members to achieve position is not a major issue for local people. Local people will appreciate this group of people because they know the genealogy of their family. For some people, social status is important in order that people appreciate their position. But, as the majority of people in Gowa, Bone and Makassar city follow the Islamic teaching, social status is considerably less important. The most important thing for local people nowadays is whether they can fulfill their economic needs while they still follow the teachings of Islam. People can work in any sector without considering their social status in the community. High status and appreciation will be achieved if one can be successful in his/her life. In this regard, sustainability may be defined as the condition where people can utilise

their own resources, improve their economic condition, practice their cultural tradition and if possible, sustain their success to the next generation.

Another aspect that needs attention for cultural tourism development is the problem of infrastructure and facilities. All stakeholders realise that the availability of good infrastructure is the most essential issue for cultural tourism development in South Sulawesi. In Toraja for instance, infrastructure and facilities are major challenges. The regent of North Toraja acknowledges that infrastructure in terms of good roads and the availability of good hospitals is problematic. He states “our problem now for tourism development in Toraja is the availability of access roads to tourism attractions; many roads are in disrepair and even inaccessible. We need better hospitals too to serve the tourists when they are in Toraja” (Frederik Batti Sorring, interview, September 19, 2011).



Figure 21: The condition of the road leading to a cultural tourism site in North Toraja (Source: Photograph by Ilham Junaid 2011)

In informal interviews, for some guides in Toraja, the road conditions in Toraja affect the pleasantness of the trip of tourists. They argue that some tourists express the feeling that long trips (about 8 hours) from Makassar to Toraja have

taken too much of their time and unfortunately, they have to experience roads in a state of disrepair when visiting Toraja. It should be admitted that long trips from Makassar to Toraja may have negative consequences. In Bone, the accessibility of tangible cultural heritage is also a major issue. This problem does not concern Makassar and Gowa although several tourism objects in these areas also require better infrastructure to attract tourists. Toraja operates an airport, but it has not been optimised to transport tourists from Makassar to Toraja. Land transportation is still the major choice of travel agents or independent tourists to visit Toraja. The government is currently building roads from Makassar to several areas linked to Toraja. Well maintained roads in a destination should be the priority of the government if tourism development is to be achieved. (Inskeep 1991). Besides, the availability of various forms of transportation is essential because it provides tourists choices to reach their destination (Khadaroo and Seetanah 2007).

It is also necessary to pay attention to the low quality management of cultural resources as tourism attractions. In general, promoted cultural heritage attractions are owned and managed by governments. If the governments are asked about the management of cultural heritage, they will argue that high commitment is given to the preservation of cultural heritage and that sustainable development is the major concern. For this reason, the governments argue that the low quality of management is caused by several factors such as limited funds for conservation and/or preservation and promotion, the problem of awareness and understanding by the communities, and the problem of who is responsible to manage cultural sites. On the other hand, communities question the role of the governments in managing cultural heritage, assuming that corruption causes the low quality of management of cultural heritage. In this context, the way the governments implement policies has a significant relationship with the management of cultural heritage.

Issues mentioned above should be resolved especially if tourism and cultural heritage are expected to help communities. In some instances, many local and indigenous people do not understand tourism, particularly those who have little education (Cole 2006b) so they do not benefit economically from tourism. They know that they have an interesting culture that tourists wish to see. Tourists are

brought by travel agents or accompanied by tour guides which means that only those who have knowledge and skills can get advantages from cultural heritage tourism. Adams (2010) confirms that the principle of equity in the establishment of tourism has not been achieved due to management that is not based on local community values but on differing expectations of aid experts. By analysing the case of cultural heritage tourism in Borobudur, Indonesia, Adams (2010) argues that the imbalance in tourism distribution indicates that the principle of sustainable cultural heritage tourism has not been achieved.

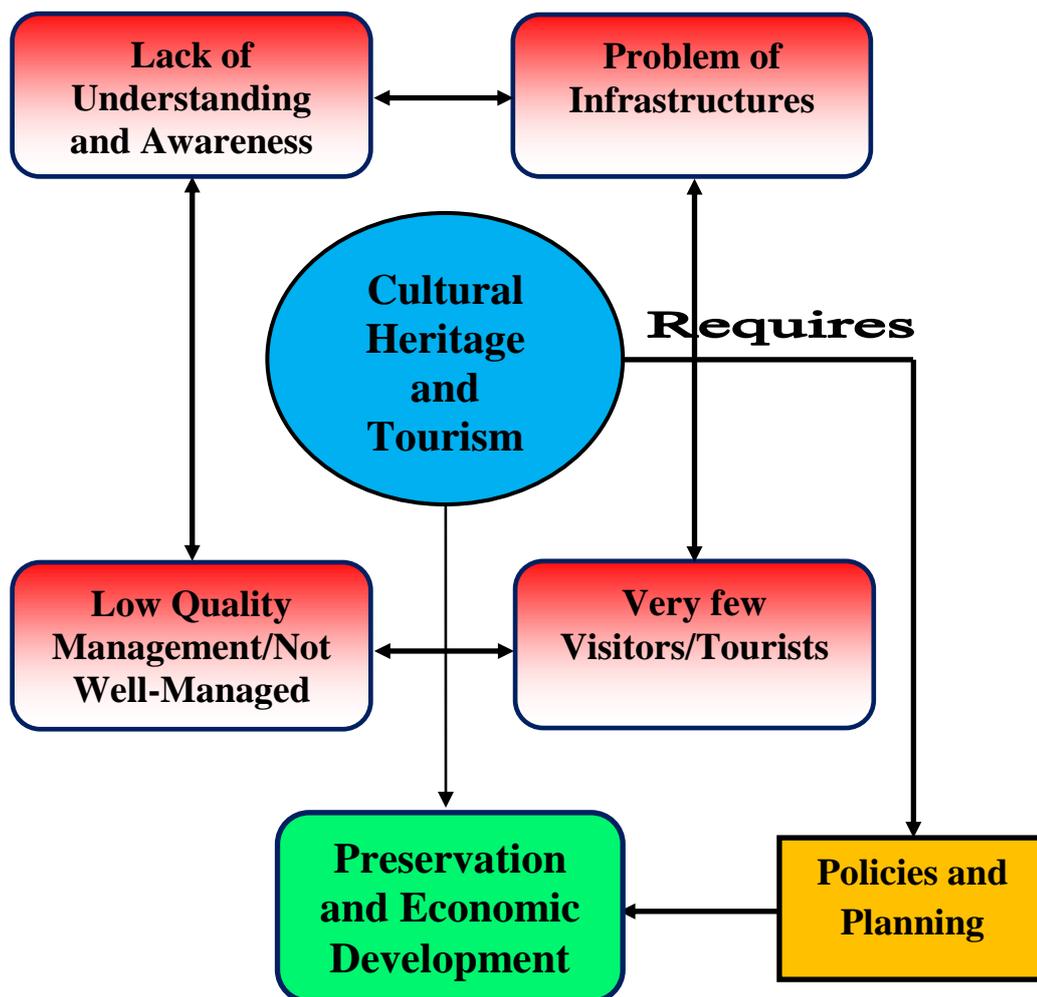


Figure 22: Interrelated factors that affect the establishment of cultural heritage tourism in South Sulawesi  
 (Source: Author 2013)

Challenges mentioned above are actually circular factors affecting the establishment of cultural heritage tourism in South Sulawesi. For instance, the problem of infrastructure is linked to the number of tourists who visit cultural

sites. Fewer tourists also leads to low quality management of cultural tourism attractions. In turn, tourism does not provide significant employment for local and indigenous people because of fewer tourists and poorly managed attractions. This means that tourism does not contribute to the economic well-being of the communities and that causes low awareness or unwillingness of people to preserve cultural heritage. The interrelated components as shown in figure 22 require the implementation of policies and planning for sustainable development of tourism on the basis of community expectations.

#### ***5.4.2 Opportunities: Examples of successful cultural heritage tourism***

Participation of communities in preservation of cultural heritage and tourism can actually be achieved if policies, planning and commitment under the framework of “good management” are implemented. Examples can be seen at various scales. In the Indonesian perspective (especially of respondents involved in this research), Bali is the example of successful tourism in terms of numbers of visitors, employment tourism provides and the preservation of Bali’s cultural heritage. Tourism has been a growing phenomenon but Bali has been able to garner tourism development to sustainably maintain its cultural heritage (Lietaer and De Meulenaere 2003). Since Bali is open to tourism, the influence of tourism on socio-cultural aspects there might happen (McTaggart 1980). The important aspect for tourism in Bali is the necessity to involve local people in investment rather than outsiders who leak the economic benefits of tourism (interview, October 8, 2011). The success of tourism in Bali can encourage other areas in Indonesia (especially South Sulawesi) to develop cultural tourism whilst foreign capital as mentioned by my respondent should be regulated.

Other successful cultural tourism can be seen in other countries. In New Zealand for example, Māori cultural heritage has been the icon and the image of tourism development (Amoamo and Thompson 2010). Natural resources are also used for ecotourism development (Lima 2008). Māori tourism has been recognised as an example of indigenous culture commodified and developed as cultural tourism. Cultural values of Māori, for example, have been incorporated into commercial development that has boosted the economy of the communities (McIntosh,

Zygodlo and Matunga 2004) as well as led to preservation of Māori cultural heritage. Tangible cultural heritage assets are also promoted as tourism attractions. For instance, a visit to a *marae* (a traditional meeting house of Māori) has provided meaningful experience and cultural understanding for tourists in terms of “education, authenticity, personal interaction, sincere hospitality and emotion” (McIntosh and Johnson 2005 48).

Although the participation of indigenous people (Māori people) varies in each region in New Zealand (Cukier and de Haas 2000), the success of tourism development in New Zealand can be a model for developing cultural heritage tourism in South Sulawesi. As for the Māori, the cultural heritage of Bugis, Makassar and Toraja contains cultural values that can also be integrated in the development of cultural heritage tourism. Moreover, if cultural artefacts such as Māori carving (Ryan and Crotts 1997) can attract international tourists, carving in Toraja that has cultural meaning can also attract international visitors. To be successful, the most important aspect that needs attention is good management of tourism that involves all stakeholders and emphasises community development.

Another example can be seen in South Africa where the establishment of cultural tourism in a village called “*Shangana Cultural Village*” has successfully contributed to poverty alleviation of the local community (Briedenhann 2005). According to Briedenhann, tourism projects in the village managed by private investors are successful because the local people are employed in the projects, local people provide goods and services that relate to tourism activities, and entrepreneurship and empowerment of local communities have been incorporated in the processes of planning and decision making. Cultural tourism in South Sulawesi can be as successful as in South Africa by adopting their principles of management. This is in agreement with Rodenburg’s (1980) argument that small tourism enterprises in Bali provide more economic returns for local people than large industrial ones. This may be relevant to cultural tourism in South Sulawesi where local people can be encouraged through creative industries to participate actively.

## 5.5 Cultural change or cultural degradation?

Contact among people in an area and the occurrence of cultural process such as cultural acculturation, assimilation, innovation and diffusion may affect the original culture of a community (Boyer 2001; Carter and Beeton 2008; Herskovits 1958; Salih 2007; Servaes and Obijiofor 2007). In this regard, cultural change cannot be avoided as the community adapts and socialises with people from different cultures. Some elements of the local culture may be lost as people modify cultural practices into more modern ways. For example, the majority of Buginese and Makassarese still maintain the practice of their traditional wedding ceremony. However, they no longer practice the whole process. Asmat Riyadi, a cultural observer, says that “indeed, many cultural practices have been degraded such as nowadays ignoring some stages of the traditional wedding ceremony” (interview, 29 November 2011). Ignoring some of the traditional phases as well as using modern ways in music, dress, etc., reflect how traditional culture is evolving.

People tend to remark that their culture has been degraded. This expression usually appears when one or two people discuss cultural issues in Indonesia in general, and in South Sulawesi, in particular. To represent my respondents’ point of view, I use the term “cultural degradation” to translate the Indonesian expression “*pergeseran budaya*” that I always heard. It refers to the way people behave without considering the importance of cultural values. Although there is no consensus among the community about cultural degradation, the majority of people use the same argument to explain the lack of interest of local people toward cultural issues. This is mainly reflected in intangible cultural heritage such as oral traditions and expressions, social and other practices. The way people, especially the young generation, behave nowadays become examples supporting people’s argument about cultural degradation. Certainly, behaving in a way far from traditional cultural values becomes the indicator of cultural degradation.

The poor condition of some of the tangible cultural heritage may also illustrate cultural degradation. It may occur because of lack of interest of the community to preserve their cultural sites, buildings, etc. (observation, 20 August 2011). Cultural degradation can also be seen as the declining interest of local people to

learn, understand or deal with cultural matters. In this context, people might have a sense of belonging to their culture, but, economic aspirations are more important than allocating time for cultural issues. People will argue that working with cultural issues should result in positive economic consequences.

Cultural degradation is a major factor why cultural observers and government in Indonesia are paying more attention to preserving cultural heritage. In speeches or in written prefaces to published books or journals, government representatives always consider degradation as the central issue in cultural preservation. For instance, Syahlan Solthan, the Head of the Culture and Tourism Board of South Sulawesi province states:

There is widespread, unique and varied cultural heritage in South Sulawesi. However, degradation of custom and culture has gradually changed the cultural heritage. As a result, it can be lost and obliterated or changed by the influence of foreign/outside culture” (quoted in Disbudpar Provinsi Sulawesi Selatan 2006 iii).

The illustrations of cultural degradation seem to indicate that culture has changed. Without ignoring my respondents’ opinion about cultural degradation, the use of cultural change seems to be the more proper expression to represent their thoughts. Harrison (1999) explores two terms that are often used when people deal with cultural identity including “cultural pollution” and “cultural piracy” (10). According to Harrison, cultural pollution occurs where people’s culture is infected by inauthentic aspects whereas cultural piracy happens when some parts of people’s culture are wrongly appropriated by others. For the purpose of this research, cultural pollution seems closer to what the respondents of this research have expressed. Furthermore, Scarduelli (2005) uses the term “cultural change” to discuss how the process of transformation affects the culture of Toraja, South Sulawesi. I maintain that the ways local people currently practice their customs as well as their thoughts about today’s cultural condition are the manifestation of cultural change in their community. For this reason, I consider cultural change and cultural degradation as the same phenomenon manifested in many aspects of people’s life.

In the context of South Sulawesi, cultural change and/or degradation cannot be separated from numerous issues such as modernisation and/or globalisation and

religion (see section 5.5.3 and 5.5.4). For example, church and government agencies influence the practice of cultural heritage particularly in the funeral ceremony of Toraja (Scarduelli 2005). For the local community, tourism might contribute to the effort of preserving cultural heritage. But, the consequences (whether positive and negative) of tourism indicate that tourism can be an agent of change in the community (Carter and Beeton 2008; Macleod 2004). Scarduelli (2005) confirms that consumption of cultural heritage in Toraja by domestic and international tourists indicates that cultural heritage has been transformed into commodities. Similar examples can be seen in the cultural heritage of Bugis-Makassar where local and indigenous people point to cultural change/degradation.

Most of the cultural degradation is in the social and cultural traditions as well as in historic buildings, cultural sites, architecture and other cultural products. Indeed, it is difficult to measure the level or the kinds of cultural degradation in the community. For tangible cultural heritage, degradation might be seen in the physical continuity of the elements. Intangible cultural heritage, however, might be perceived from the way people perform it. In this case, local people or respondents' judgement about cultural degradation is viewed as illustrations of how cultural change is happening in South Sulawesi.

### ***5.5.1 The context of cultural heritage of Bugis-Makassar***

One of the essential issues concerning cultural degradation in the context of Bugis-Makassar is the lack of interest of the young generation to learn and to understand local languages of Bugis-Makassar. The number of speakers of Buginese and Makassarese languages has decreased since the indigenous people tend to speak Indonesian rather than use local languages in every day usage. As Lamallongeng (2011 ii) confirms, "there is a tendency of the Bugis community particularly the young generation to show less appreciation toward the use of local language as a mother language in their home as well as less interest to use the local language in their daily occupations". When I attended a cultural event (for my research observation) held by local people in a rural area in Bone, I noticed the majority of the indigenous people tended to speak Indonesian rather than their local language. I worry that Bugis (Buginese) will be gradually ignored and replaced by Indonesian.

It is not my intention to blame the use of Indonesian since it is a national and unifying language. However, in my perception, people especially in rural areas predominantly maintain their local language. I argue that using the local language for communication encourages the young generation to use it too. When I stayed for two years in *Jatinangor* (a rural area in West Java province, Indonesia), I found the indigenous people spoke their local language (*Sunda*) most of the time even in formal events. They communicate in Indonesian only when they know someone is from other areas of Indonesia and does not understand *Sunda*. This is very different from the situation in Bone in which I assume that the indigenous people are not proud of their local language. But, if one asks people about cultural heritage, they will state positive arguments on the importance of preserving cultural heritage. In this sense, I believe that less use of the local language especially by the young generation to communicate also occurs in other areas in South Sulawesi. For instance, in Makassar where various ethnic groups live, Indonesian is the preferred option for communication.

There are negative consequences if the local languages are rarely used by their native speakers. In addition to the decreasing number of speakers, the language itself will become gradually extinct as indicated by cultural activists in Indonesia. For instance, Mr. Sugiyono, the Head of the Board for Language Development and Control in the Ministry of National Education, states: “hundreds of local languages in Indonesia are under threat because they are rarely used. From 746 local languages in Indonesia, only 75 of them will exist” (VOA Bahasa Indonesia 2011). Similar information is also expressed by Djajasudarma that, “the local languages in Indonesia are essential cultural heritage that needs to be preserved. However, their existence is under threat because one of the problems is globalisation that imposes the use of foreign languages. Only 13 local languages in Indonesia are not under threat out of 746” (as quoted in Universitas Padjajaran 2012).

Such discourses can occur in any area in Indonesia, in particular South Sulawesi. I do not have information whether or not Bugis and Makassar are included in the 13 local languages that have been well preserved by their people as argued by Djajasudarma (2012). However, the extinction of the local languages potentially

will occur in South Sulawesi (including Toraja) especially if it is related to the influence of globalisation and modernisation. Furthermore, for South Sulawesi people, *logat Jakarta*, a term used by local people to mention someone who talks the way *Jakarta* people talk, makes the young generation speak Indonesian rather than use their local language. The shame felt by some people in South Sulawesi when they speak the local language in public spaces or formal occasions contributes to the gradual loss of the local language.

Less interest in local languages also affects the interest of the young generation in other cultural matters. Here, I describe one form of cultural heritage that would be actually essential to preserve for the cultural identity of Bugis-Makassar (including Toraja) but is currently not heeded by the local people. The information in *Lontarak* or sometimes *Lontara'*, can become a useful tool to encourage a successful life if one (especially the young generation) can understand and implement socio-cultural values in the manuscript. However, with reduced interest of the local community in the local language, less attention has been given to the existence of *Lontarak* as essential cultural heritage.

To understand its content, one must understand the script (writing) system and the language itself. *Lontarak* Bugis and *Lontarak* Makassar require the ability of the learners to understand either Bugis or Makassar. In fact, not many indigenous people know how to write and understand *Lontarak*. Since parents in South Sulawesi do not encourage their children to learn *Lontarak*, its existence will gradually disappear or it will become just a document that is exhibited in museums without contributing to the sociocultural life of the local community. Tourists see it as the identity of the host people through the museum but they might not care for its preservation. On the contrary, the indigenous people must make efforts to preserve it as their identity.

Efforts have been made to avoid the abandonment of the *Lontarak*. *Lontarak* lessons have been implemented in the curriculum of elementary schools as *pembelajaran muatan lokal* (local lesson learning) by which schools are required to schedule local culture lessons for pupils. This effort should be appreciated but, I argue that the limited number of hours (maximum two hours in a week) cannot

achieve understanding of local cultures especially if the curriculum only focuses on students of a specific level (year 2, year 3 or year 4) in elementary school.

Another effort of the local community and government is to publish cultural books. This is done in particular by cultural observers, activists and government members who deplore cultural degradation in South Sulawesi. Another example is creating road labels in two languages including the name of the street and its *Lontarak* script. This effort can be seen in Makassar city where almost all street names are written in both *Latin* and *Lontarak* scripts. In this sense, the availability of road labels can become an alternative to enhance tourism since tourists use maps in exploring a city or destination. Obviously, the road label with its *Lontarak* script provides the chance to improve tourism as well as to encourage the local people to learn *Lontarak* and preserve the local language.

One essential information stated in the *Lontarak* script is the importance of implementing values of *Siri'* (the self concept refers to the feeling of shame or the culture of shame). There are many definitions proposed by scholars concerning the concept of *Siri'*. L.A. Andaya (1979 366-369) states: "The term *Siri'* contains two seemingly contradictory meanings: "shame" but also "self esteem" or "self respect". A *Siri'* is a situation that arises when "an individual feels that his/her status or social prestige in society, or his/her sense of worth and importance has been besmirched by another in public" (quoted in Farid 2003 25).

*Siri'* is very well recognised in the culture of Bugis, Makassar and Toraja (also in the culture of Mandar). One of the cultural values of *Siri'* for all four ethnic groups is the importance for women to maintain/look after their self esteem (such as purity, virginity, etc.). In this case, a man is considered as protector of the woman. If, for example, a parent has *gadis* (daughter or girl who has not married yet), the father of the woman must take care of her. That is why, "if a man rapes a woman, the family of the woman has the right to kill the rapist. The only way the rapist can avoid the killing threat is by reporting to *kepala adat* (the leader of the custom/ethnic leader). Then, the local leader will be responsible to find a solution" (Lopa 2003 76).

Such an example should not be seen to prove that *Siri'* is something negative. In some cases, misinterpretation by certain people concerning the concept of *Siri'* has caused them to behave immorally. For instance, if someone feels embarrassed because of another person's act, he has to kill the person by using his *badik* (traditional weapon of Bugis-Makassar). This misconception creates problems among the community because people behave without thinking about the consequences (positive and negative). On the contrary, the majority of South Sulawesi people agree that *Siri'* provides social and cultural control of behaviour. One feels shame if one acts immorally or disobeys social regulation. More importantly, one must behave on the basis of his/her religion. In this context, the teaching of religion should be manifest in the concept of *Siri'*.

Buginese, Makassarese and Torajanese must implement the values embedded in the concept of *Siri'*. However, some people's bad behaviour in Sulawesi indicates that they have ignored the cultural values of *Siri'* against corruption, criminality, and many other forms of immoral behaviour. According to Hamid (2003a), the degradation of the meaning of *Siri'* is caused by two factors including change in cultural understanding and the socialisation of the meaning of *Siri'*. *Siri'* should be viewed as having a positive meaning, that is, it is a shame for people of South Sulawesi if they live in poor conditions. For this reason, they will struggle to obtain economic prosperity through hard work. It is a shame if people make mistakes or behave negatively. Here, the concept of *Siri'* should become a motivator rather than a potential to create conflict amongst the community. Hamid (2003b) views that *Siri'* should be related to the willingness of working hard to achieve economic prosperity and to solve problems wisely. Sociocultural values of *Siri'* should be implemented so that struggle and hard work will release the community from poverty (Farid 2003).

Cultural degradation also occurs in other forms of cultural heritage. The existence of *pantun* (traditional written and oral poems), for example, has been considered almost obliterated. In the old tradition of Bugis-Makassar, *pantun* was still maintained and used in the course of social and cultural activities. For instance, members of the family included *pantun* as part of the wedding ceremony process to entertain people but also to advise the bride, the groom and the attending people

about social and cultural values. In fact, today, the traditional wedding ceremony does not perform *pantun*; it has been replaced with modern music, etc.

A group of students in Hasanuddin University created an organisation called *pantun* community that focuses on doing activities to preserve *pantun* as cultural heritage. They worry that less attention toward *pantun* will cause more loss of cultural identity. This group organised cultural events such as traditional music performances and collaborated with other cultural activists. It is interesting to attend their performances as they work to preserve various forms of cultural heritage such as *sinrilik* (traditional music performed by an individual player while telling historical and cultural stories), and other traditional musics.

Folklore and traditional community games have also been gradually ignored by the community. Folklore is important cultural heritage as it contains social and cultural values that enable one to learn wisdom. Parents used to tell stories (folklore) to their kids before sleeping or on any occasion and explain values and wisdom from the stories. However, not many parents currently do such things as the cultural degradation affects every aspect of people's life. Traditional games in particular, that characterise cultural identity of indigenous people have mostly been replaced by modern games.

In my research, I attended an event managed by the local government of Makassar city called "Makassar fair". One of the programs is to conduct a competition in traditional games among young people. It aims to encourage the young generation to love traditional games, to preserve them and to promote such cultural identity as tourism attractions. This is a positive effort by the local government to encourage the local community to participate in cultural events. Although to some extent, this event does not attract international tourists, promotion and maximum participation of the community should still be the emphasis for such events.

In an interview with a cultural activist in Gowa, my respondent explores some examples of cultural degradation there and in the cultural heritage of Bugis-Makassar in general. *Baju bodo* (traditional clothes that are usually worn by women in cultural events) is currently inauthentic in terms of the colour of the clothes that most of the women wear. He argues that the colour of the *baju bodo*

has particular meaning such as pink must be worn by a maiden. In fact, current maidens (the young generation) choose their favourite colour without considering *adat* (custom). He asserts that the colour of traditional clothes should be understood not only for the traditional clothes themselves but also as a sign of identity that indicates the status of the wearer. Cultural performers should also wear traditional clothes of the correct colour.

I am interested in his statement, “the old people used to wear black traditional clothes in many cultural occasions. However, there has been modification of the choice of colour for traditional clothes. When we (cultural groups) wanted to perform at a cultural event, we should find or rent yellow traditional clothes because there was an instruction from the governor to wear yellow clothes” (interview, November 22, 2011). I argue that politics has affected the conduct of cultural performance in South Sulawesi. As yellow symbolises a certain political party, the performance of cultural heritage is transformed, politicised. He argues that this is an example of cultural degradation that needs to be paid attention to by the community.

Cultural degradation is also shown in tangible cultural heritage. In an interview with the representative of government, my respondent, who works for cultural heritage, expresses the reality of cultural degradation:

**Ilham:** Could you please explain how the government works for the preservation of cultural heritage?

**Respondent:** Cultural heritage is first registered, then it is decided officially as our cultural heritage. But, one obstacle nowadays is we have not done up-to-date registration. One of the problems is because our cultural heritage is increasing and decreasing.

**Ilham:** Can you explain “increasing and decreasing”?

**Respondent:** One of the indicators to judge or decide about cultural heritage is that it is at least fifty years old. Every year, many historic and cultural elements can be decided as cultural heritage. On the contrary, decreasing means that some cultural heritage assets become “*musnah*” (destroyed) or obliterated.

**Ilham:** Can you give more specific examples of “*musnah*” cultural heritage ?

**Respondent:** Eh.....(silent)..... (laugh). Maybe you can investigate by yourself. Are you from Makassar?

**Ilham:** Yes, I am.

**Respondent:** Well, that means you know which cultural heritage has become destroyed, or degraded if not destroyed.

Her statement encouraged me to investigate the degradation or maybe the destruction of the cultural heritage. In an informal interview with a respondent who works for the cultural heritage preservation board, she states that indeed, colonial and historic buildings in Makassar city were replaced with modern buildings. She argues that efforts have been made (by her and her colleagues on the preservation board) to prevent the destruction of the buildings. Unfortunately, it relates to the government's authority to decide and implement policy (see section 6.4). I did not investigate further about her statement. However, I confirmed with another respondent who specifically alluded to the destruction of cultural heritage. He stated, "many cultural heritage assets or historic buildings in cities are destroyed...such as the site of a Japanese bunker which was replaced by a *ruko* (modern house or usually flats that function as housing and for trading)" (Buntu, interview, October 10, 2011).

Another example of cultural degradation is reflected in traditional houses as a form of tangible cultural heritage of South Sulawesi. Buginese and Makassarese believe that a traditional house (wooden house) is important as it is not only a symbol of cultural identity but also of their *strata* (status) in the community. Various types of traditional houses as well as the number of *allek* (traditional roof) are indicators of the status of the house owner. However, this kind of house has been replaced by modern buildings which do not characterise Bugis-Makassar identity. Stone houses have replaced wooden houses, even in rural areas. This trend may cause cultural degradation as this form of cultural heritage is lost. In an interview, a cultural researcher, Nur Alam states: "physical buildings in Makassar city have been built in modern style whilst traditional houses seem to have degraded or even been lost" (interview, January 5, 2012). Andi Youshand, a cultural observer in Bone confirms that "local people used to build their houses

traditionally, but now, our cultural identity (traditional houses) has been ignored, even lost” (interview, November 29, 2011).

Given the examples of cultural degradation above, preservation of cultural heritage is strongly recommended as it is essential to avoid deterioration and the loss of cultural identity of the communities. Cultural degradation seems to confirm the worry of the communities that their identity will disappear. The term “cultural anxiety” (Grillo 2003 158) might represent the condition of communities especially those who are active in promoting cultural preservation. Although there are conflicting ideas between old and new culture (Grillo 2003), that might refer to the traditional and the current (modern) cultural identity of the communities, cultural anxiety is reflected in the loss of identity of the community. I use the term to describe the social condition of the peoples of Bugis-Makassar.

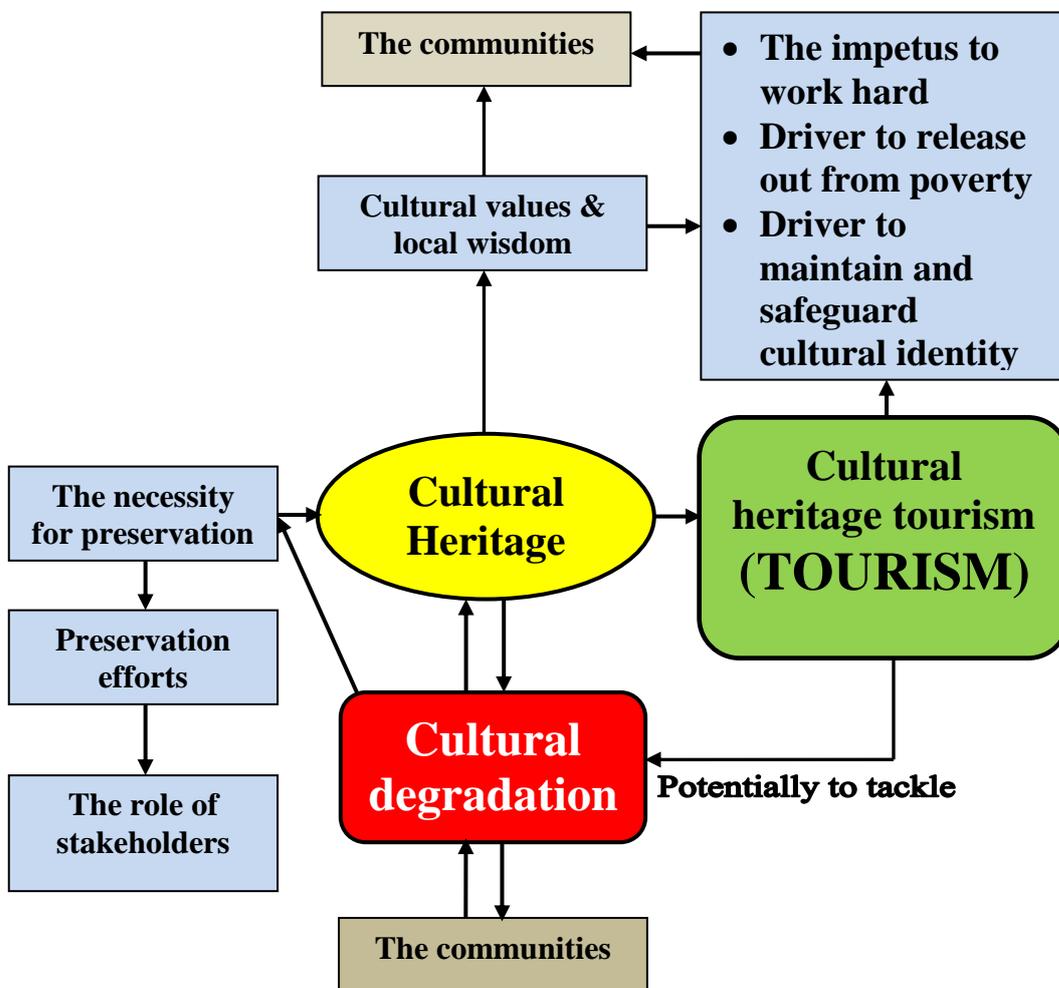


Figure 23: Cultural degradation and the link to cultural heritage tourism  
(Source: Author 2013)

For people of Bugis-Makassar, cultural values and local wisdom embedded in cultural heritage can be a motivator to work hard which potentially would help them undertake creative efforts to earn an income. For this reason, the cultural values should be the impetus to improve their economic well-being. As explained before, the values are mainly reflected in intangible cultural heritage. Moreover, physical buildings and places that characterise the cultural identity of the communities as well as cultural performances potentially attract people to see them through tourism. Tourists spend money to obtain services which means tourism activities can be a source of income for the local communities (Seetana 2011). In this sense, the communities should get involved in tourism by emphasizing cultural values to release them from unemployment and poverty. Figure 23 shows the link between cultural values of cultural heritage and the possibility of tourism activities to tackle issues of cultural degradation. This assumes that utilising cultural heritage for tourism can encourage preservation efforts as long as the principles of sustainability are well-implemented.

### ***5.5.2 Torajanese cultural heritage: Issues of authenticity***

Socio-cultural and economic conditions in Toraja (Toraja Land and North Toraja regencies) determine the conduct of cultural traditions, especially the practice of *Rambu Solo*. The status of family members in Torajanese society also affects the seating positions during the ceremony (see section 2.3.2). However, transformation has occurred in Toraja. My in-depth interview with an indigenous Torajanese (cultural activist and observer of Toraja) illustrates how the transformation has affected the practice of cultural heritage in Toraja:

**Respondent:** The practice of cultural heritage of Toraja (especially *Rambu Tuka* and *Rambu Solo*) is still maintained by Torajanese. However, there has been *pergeseran* (degradation) or change concerning such cultural heritage. Indeed, the authentic cultural heritage of Toraja recognises four levels of *kasta* (status) including *tana' bulaan* (high level of nobles); *tana' bassi* (middle level of nobles); *tana' karurung* (people who have achieved independence or commoners); and *tana' kua-kua* (slaves). In fact, in the modern era, they (Torajanese) do not accept the ancient social status. They argue that people have the same level (status) in front of God.

**Ilham:** Why do you think it has happened?

**Respondent:** I think it is because of religion. When I was a child (about 70 years ago), religion did not really affect our cultural heritage, ...At that

time, people admitted their status as slaves. For instance, they (the slaves) admitted to take care of (to guard) the tomb, *tongkonan* and rice field. But now, it is difficult for me to get in touch with them because his/her daughters or sons have achieved higher education and jobs (e.g. engineer, nurses, etc.,).

**Ilham:** So, you consider that education also affects the way people behave and view social status?

**Respondent:** Yes, absolutely. By having an education, they do not want to be considered as slaves. Cultural heritage is still maintained and practiced but *nilai-nilai sakral* (sacred values) have been degraded. In my village, they are brave to slaughter *tedong bonga* (buffaloes which have spots or stripe around their bodies which are considered very expensive), 30 or up to 40 buffaloes. But we (noble peoples) will not slaughter such a number of buffaloes although we are entitled to do so. ... Having an education also causes the creation of groups among families. It creates a gap between family members. As a consequence, if I want to conduct a cultural ceremony, for example, they will not attend my ceremony. This is a problem in Toraja (interview, September 17, 2011).

Since *Rambu Solo* relates to the social status of families within the community, many Torajanese are now trying to achieve high status. Some execute *Rambu Solo* by slaughtering 24 buffaloes or even more without considering the status of the dead person. Many Torajanese *merantau* (leave home and find jobs in other areas in Indonesia or overseas) in order to improve their economic prosperity. If successful, they will come back to Toraja and do the cultural ceremony for their parents (who passed away). Local people sometimes question the status of the family who conducts the death ceremony. It is prestigious for Torajanese if they can perform the cultural ceremony and slaughter many animals (buffaloes and pigs) during the ceremony, it will raise their social status or prestige. I argue that this transformation in the cultural heritage of Toraja is part of cultural degradation.

A Torajanese and cultural researcher who works for the board of traditional and historical values of South Sulawesi province, confirms my respondent's point of view concerning cultural degradation. He states, "People used to obey the social order (custom/cultural heritage) by putting qualified nobles in certain positions. Now, anyone can fulfil certain positions. The social order of society has been degraded" (interview, January 5, 2012). He gives as an example the choice of *kepala desa* (leader of village) where anyone can fulfil the position of leader. He emphasises that the position of local leader is no longer chosen based on the

traditional social status. The genealogical factor is no longer considered as essential in deciding the position.

In this regard, cultural matters that used to be practiced by the community are no longer followed. This is part of cultural transformation that affects cultural values. For the purpose of this research, communities consider cultural values essential in the context of cultural heritage preservation. To some extent, the existence of tourists might not relate to the traditional hierarchy, but in many aspects, the establishment of cultural ceremonies whether or not they are intended for tourists have some relationship with social status.

Given the information provided by my respondents, an important aspect that relates to degradation of cultural heritage in Toraja is education. By having higher education, one has more chances to obtain a well-paying position. Higher education, according to my respondent is not the reason why the degradation occurs. Rather, education has changed the community's perception concerning traditional social status in the community. For some Torajanese, tradition and the traditional social status should be maintained and implemented. Whatever the level of education that someone has achieved, his/her traditional social status will not change and such status should be the basis to implement the teaching of *Aluk Todolo*. On the contrary, some may argue that the traditional practices should parallel the current condition of society. Since people are able to establish traditional rituals (especially *Rambu Solo*) and to slaughter more animals, then they will do that even though they do not have the rights to do so on the basis of the traditional custom. In this regard, having higher education is an alternative to achieve economic prosperity that enables them to perform the traditional ceremony.

Establishing *Rambu Solo* is the symbol of respect and appreciation of families toward their parents who passed away. By doing the ceremony, kinship among the families and other people will be strengthened as all families are expected to come and attend the ceremony wherever they are in the world. To do that, they need financial support to buy buffaloes and to pay expenses of the ceremony that may last several days or weeks. Maybe some families do not have the rights to do *Rambu Solo* according to traditional *Aluk Todolo*. However, in addition to

showing respect to their parents, the ceremony actually raises their social status and prestige among the community. Wealth and prestige have transformed the cultural heritage of Toraja which I believe is the third factor of its degradation.

Economic strength, position in governance and the capability to accomplish certain ceremonies are factors that enable people to obtain high social status. Such factors are reflected in the way Torajenese build traditional houses. Since people want to increase their social status, they build carved houses although they do not have the right to do so. Matius, a Torajenese guide states:

According to Torajenese tradition, houses should be built based on the genealogy of their owners. If they are from a noble family, then, they have the right to carve their houses. In fact, the houses are built without considering who has the rights to build and to carve their houses. In my opinion, the government should support the traditional rule that if people do not have the rights to build and to carve houses, they should not be allowed to do so (Matius, September 8, 2011).

Such cases occur because status is considerably important for Torajenese. As discussed earlier, traditional belief of Torajenese recognises traditional status which is reflected in the way they perform ceremony. Indeed, what the tourists see in Toraja nowadays are traditions that have been integrated with Christian beliefs (Yamashita 2004). Christianity does not recognise traditional status. However, the conversion of Torajenese to Christianity does not mean ignorance of traditional rituals. Yamashita affirms that the sacrificed animals “are not only linked to religious ideas of sending the soul of the dead to the other world, but are inseparable from the social element of prestige” (2004 120). I agree with the latter part of his statement.

Cultural degradation in Toraja brings forth the issue of whether or not current cultural heritage of Toraja is something “authentic”. Some Torajenese claim that it is necessary to maintain the authenticity of cultural heritage as it contains values. The cases mentioned above are examples of how Torajenese consider values. As the funeral ceremony has stages in which people are positioned and seated according to their status, the authenticity is something necessary. One of my respondents argues that conflict among Torajenese sometimes occurs because people want to sit at the front without considering their traditional status. The conflict particularly occurs when government officials who have a high position

and/or Christian priests want to be positioned the same as those who have traditional high status. If people who carry out the traditional ceremony refuse them, conflict might erupt. It is problematic if one cannot position him/herself on the basis of his role in society. If this continues, social cohesion might be disturbed and tension might be one of the consequences. Hence, if authenticity refers to values embedded in the cultural heritage, each member of society should be able to position him or herself and to differentiate religious, social and traditional practices.

Toraja is renowned for its cultural tradition combined with the beauty of its landscapes. The tourists' experience in exploring traditional ceremonies is something that "exists" rather than a "fantasy" of exotic and unique traditional practices. The experience of tourists when attending and participating in cultural performances and attractions are actually manifestations of "existential authenticity" (Cole 2006a 187). In Toraja, most tourists obtain information from local guides although there are also some tourists who explore the cultural heritage individually. The role of guides in explaining meaning and values of the cultural heritage is something essential as they are mediators for tourists' understanding concerning culture (Salazar 2012). However, Ooi (2002) argues that the possibility for tourists to understand and experience the culture of the host people will be broader if the tourists have more chances to explore the culture. In this context, authenticity is reflected by what the tourists feel and experience during their visit. In the end, the tourists' appreciation of people's culture occurs based on their personal experience.

What the tourists see in the practice of traditional ceremony is the manifestation of the "love" of Torajanese for their culture as well as for their ancestors and parents. With or without tourism, the practice of the funeral ceremony still occurs no matter how important authenticity is for tourists or probably for the host people. The most important thing is that Toraja people maintain their cultural identity and "appreciate" their family relationship by practicing traditional rituals. Their confirmed practice, even if somewhat different from the past makes it authentic: it is not staged (or arranged) for visitors. It is genuinely followed. Witnessing such cultural heritage is a real experience. This research emphasises that the cultural

heritage of South Sulawesi is authentic. This is why unveiling degradation and countering it becomes of most importance. Stopping degradation will guarantee an authentic experience for visitors since ceremonies are not staged for visitors but performed by and for local residents.

This research focuses on the possibility of tourism (especially cultural heritage tourism) as a tool to preserve cultural heritage and to help South Sulawesi people improve their economic well-being. In some instances, the practice of cultural rituals provides the opportunity for cultural heritage to be preserved which means the next generation understands its cultural identity. This also enables the indigenous community to obtain economic benefits through the utilisation of cultural heritage as a tourism attraction. For indigenous people, however, the ceremony is embedded in cultural values beyond its practice. Whatever the motives of the ceremony, its practitioners believe that the ceremony is to gather family and to tighten kinship as well as to respect their parents who passed away. The ritual strengthens family relationships especially if the meat is shared with members of families and the local communities.

### ***5.5.3 Globalisation and tourism***

Cultural degradation in Bugis, Makassar and Toraja as explained above indicates that there has been transformation of the socio-economic and cultural life of the community as it follows modern ways. For the majority of people (my respondents), traditional practices are part of the cultural identity of the community, which should be maintained and preserved so that the young generation recognises its identity. However, to some extent, the community acknowledges that the ignorance of people concerning cultural matters reflects such cultural degradation.

In general, many communities associate cultural change with the influence of globalisation and modernisation or following the practices of Western culture without considering traditional cultural values. Mursi confirms that “many social and cultural traditions, which are considered the main sources for the collective identity and memory of individuals, communities and peoples, are now threatened to become extinct because of globalisation and the attempt of one culture to

dominate” (2008 249). The way people behave no longer reflect the values embedded in both the tangible and intangible cultural heritage.

For some local people, globalisation and/or modernisation impact negatively the authenticity of cultural heritage or the people’s perception of cultural heritage. For example, some local people have adopted modern or Western architecture when building houses or office buildings. This phenomenon has become a trend so traditional styles are gradually abandoned. Another example is when young people tend to think that people who actively work on cultural issues have been left behind. Such trends cannot be avoided as globalisation and/or modernisation enable the flow of information from the internet, and television. The information, then, affects people’s minds and consequently they will behave on the basis of such modern perceptions without considering their cultural values. If people can utilise the cultural values to filter information from the media, then the information will enrich their cultural identity.

Globalisation and the establishment of tourism have reached even remote areas in South Sulawesi particularly since the national government developed the project of “rural tourism” which, with other forms of tourism aims at increasing the number of tourists to the destination. However, it should be noted that the negative consequences of globalisation (and probably tourism) exist although the intensity of the impacts cannot be measured accurately. An argument by Meaghan Morris (1995) links the impacts of tourism to the socio-cultural identity of the communities:

Wherever tourism is an economic strategy as well as a money-making activity, and wherever it is a policy of state, a process of social and cultural change is initiated which involves transforming not only the ‘physical’ (in other words the lived) environment of ‘toured’ communities and the intimate practice of everyday life, but also the series of relations by which cultural identity (and therefore difference) is constituted for both the tourist and the toured in any given context (quoted in Burns 2005 397).

However, in many respects, globalisation and/or modernisation help people do activities particularly if advantages are associated with technologies. As Milne, Mason and Hasse (2004) argue, the use of technology in development projects potentially tackles issues that are related to tourism development. For this reason, culture is regarded as a dynamic process and its transformation is actually part of

the process. Obviously, culture is not something static. Rather, globalisation enables people to communicate and adapt socially with the new information. In the context of economic development, Meethan (2004) argues that globalisation in general and tourism specifically should be seen as a strategy to gain wider economic benefits by integrating social, cultural, economic and political features to achieve development goals.

Since the opening of Toraja highland as a tourism destination in the 1970s, other destinations in South Sulawesi have been affected by the visit of tourists to these areas. Cultural sites in various regencies have been opened for both domestic and international tourists. As Macleod (2004) argues, globalisation has expanded the extent of tourism activities which consequently introduces tourism as an agent of change in the community, which varies from positive to negative. In Bugis, Makassar and Toraja, the influence of globalisation cannot be avoided as it becomes a part of the community's life. Globalisation may have caused cultural degradation and economic development and the local communities are required to tackle such negative effects. Archer, Cooper and Ruhanen (2005) affirm that it is necessary to anticipate the negative consequences of globalisation and tourism and efforts should be maximised to achieve their positive impacts. Globalisation and tourism should not be seen as a "danger" for cultural heritage of a destination but rather as a challenge. As Palmer confirms, "heritage tourism is a powerful force in the construction and maintenance of a national identity because it relies upon the historic symbols of the nation as a means of attracting tourists" (1999 313).

#### ***5.5.4 Religion, preservation and tourism***

The formation of cultural heritage of ethnic Bugis, Makassar and Toraja cannot be separated from religious identities. Historically, Indonesia has faced transformation by religion. Currently, Indonesians belong to one of six religions, Islam, Christianity (Catholicism and Protestantism), Buddhism and Hinduism and Konghuchu. For South Sulawesi province, the majority of residents is Muslim whereas Toraja is dominantly inhabited by Christians.

The current religion of Torajanese (the majority is Christian) affects the practice of the custom. For example, some rituals are associated with church activities which are not practiced in *Aluk Todolo*. It is not to say that current traditional practices no longer follow the *Aluk Todolo*. But, the influence mentioned above has transformed the authenticity of Toraja culture. I was surprised by a written statement of one of my respondents in a questionnaire survey. He/she said, “It is expected that those who believe in Islam and Christianity will return to their ancestor belief *Aluk Todolo*” (respondent, questionnaire survey, code 57). This statement makes me assume that she/he is concerned by the degradation of the cultural heritage of Toraja. I recognise that such discourse does not represent the voice of all Torajanese. However, I argue that the community hopes that cultural rituals should be maintained and that the cultural ceremonies should follow the traditional principles and philosophy of *Aluk Todolo*.

Some Torajanese ignore the practice of traditional rituals. These groups argue that in the modern era, they should not practice the traditional culture especially if it contradicts their religion. For those who convert to Islam, the traditional rituals are no longer practiced. However, there were cases in which Torajanese who had converted to Islam carried out Toraja tradition. For example, in 1992, a traditional ceremony was held in Toraja in which the son (who had converted to Islam) of the deceased played an important role in establishing his father’s funeral ceremony (Yamashita 2004). My informal conversation with a guide (Torajanese) reveals that some Christians do not practice traditional rituals. Nevertheless, even though most Torajanese are now Christian, they still practice traditional rituals.

For the local people, their religious identities have a significant influence on the process of cultural degradation, preservation of cultural heritage and how cultural heritage tourism should be developed. In an in-depth interview, Amir, an indigenous person in Bone regency, states, “cultural traditions can be maintained as long as they do not contradict our religion (Islamic teachings). We can adopt any other cultural identities as long as they comply with religion and government regulation” (interview, December 15, 2011). His assertion reflects that religion is an essential factor that needs to be considered when preserving cultural heritage. He emphasises that Muslims must not practice traditional rituals that potentially are *musyrik* that contradict Islamic ways. In some instances, people who do not

pay attention to cultural preservation might think that it contradicts religious teaching. Their reduced attention to cultural issues is one of the causes of cultural degradation. On the contrary, Amir contends that there are many cultural traditions in the Bugis-Makassar cultural heritage that do not contradict Islamic teachings. Such cultural heritage is almost extinct. Therefore, it needs to be researched/studied as well as preserved for the cultural identity of Bugis-Makassar.

The same idea is expressed by another respondent who considers the link between cultural heritage tourism development and religious teachings. Endro, (a local person) compares the social and cultural condition between Bali and South Sulawesi. He said, “In Bali, tourism is successful because culture is preserved. Religion and culture are united. In South Sulawesi, Christians and Muslims do not really support the preservation of cultural heritage. We can probably resolve this obstacle by involving the local community” (interview, October 15, 2011). He believes that cultural heritage tourism in South Sulawesi can be as successful as in Bali if cultural degradation can be minimised. In this regard, encouraging local communities to preserve cultural heritage is essential to achieve the success of cultural heritage tourism development.

Cultural heritage tourism in South Sulawesi should be developed based on the cultural identities of Bugis, Makassar and Toraja. The cultural heritage of Bugis-Makassar can attract international tourists interested in Islamic ways, for instance, for *maudu lompoa* (traditional ritual that celebrates the anniversary of prophet Muhammad). Every year, both domestic and international tourists come to South Sulawesi (in particular Takalar regency) to see this event. Domestic tourists come to see how the communities establish their cultural traditions related to religious teaching. Nevertheless, the events could attract more international tourists especially those who are interested in exploring the culture of the indigenous people as well as tourists who are looking for spiritual experience. According to Raj and Morpeth (2007), there is a link between religion and tourism in terms of the willingness of tourists to fulfill their spiritual needs. Exploring cultural and religious attractions might not be the same as visiting holy places in the form of

pilgrimage. Rather, historical and religious relationships can become the reason why tourists travel to other destinations.

The cultural heritage of Bugis-Makassar is characterised by religious, indigenous and ethnic traditions enriched with historic, archaeological and traditional relics. These features can fulfill the needs of tourists who travel to a destination to explore the heritage of the host people focusing on interesting and important features offered by heritage attractions (McIntosh and Prentice 1999; Prentice 2004 264; Prentice 1993). Hence, it is necessary to promote the cultural heritage tourism of South Sulawesi to countries that might be interested in such cultural identity like Malaysia, South Africa or Middle East countries. Cultural tourism attractions in Gowa, for instance, have been visited by tourists from Africa and Malaysia: Toraja is no longer the only icon of tourism; Bugis-Makassar can also attract tourists to South Sulawesi.

In Toraja, the number of Torajanese who believe in *Aluk Todolo* has been decreasing. Nevertheless, the practice of traditional ceremony is still maintained by integrating religious teachings and traditional rituals. On the second day of my research observation in Toraja, my guide escorted me to see the cultural tradition held in the area of a church where the indigenous people gathered to celebrate the successful harvest. I could say that the event is actually a harvest festival because it was done through a number of activities such as performing traditional dance and singing traditional and religious songs as well as performing *massemba* (traditional fighting using feet and legs). I noticed that many tourists attended the performance. The practice of religious and cultural traditions by communities has proved that efforts to preserve cultural heritage have been implemented by the local and indigenous people.

Although religion is one of the factors of cultural degradation as expressed by my respondents, the integration of religion and traditional rituals indicates that religion has actually enriched the socio-cultural identity of Torajanese. The examples above reflect that traditional rituals have been integrated in the religious teachings. This potentially supports the preservation of cultural heritage. Moreover, the presence of tourists in Toraja can be the impetus for preservation efforts. At least, initiative from the indigenous people to preserve cultural heritage

grows positively in addition to obtaining economic benefits from tourism. Obviously, religion should not be a barrier to preserving cultural heritage. Rather, it is a stimulus that religion and cultural heritage are parts of communities' identities. Hence, it is essential that communities should be encouraged to preserve cultural heritage whilst obtaining benefits through tourism.

### **5.6 Economic needs, cultural heritage tourism and community development**

Hamsu stated, "Considering the low level of livelihoods, how can the community preserve and safeguard cultural heritage if their stomach need (economic needs) is not resolved" (focus group, October 15, 2012). Andi Youshand confirms Hamsu's point of view by saying "In Bone, people used to maintain and follow the traditional customs. For instance, not all people have the rights to use *songko pamiring* (traditional hat/cap with gold) when doing cultural ceremonies. However, anybody can use the cap if one can buy it. Nowadays, it is difficult for people to maintain customs because of economic problems" (interview, November 29, 2011).

The statements encouraged me to investigate more about the economic condition of communities and the possibility to encourage people to participate in preservation of cultural heritage and tourism activities. Areas in South Sulawesi whose cultural heritage is promoted as a tourism attraction provide more chances for the local community to improve its economy. The example can be seen in Toraja where the coming of tourists has created employment. In this case, tourism also allows communities to be involved in the preservation of cultural heritage.

On the contrary, my observation in other research areas in South Sulawesi shows that although cultural heritage has been accessible for tourists and is promoted by both the regional and local governments, not many local people have utilised it as an economic booster. One respondent stated "to some extent, communities around tourism attractions have obtained benefits. Indeed, tourism should benefit all communities, but now, maximum benefits have not been achieved. Only those who live around the sites [tourism objects] and people who work in tourism gain benefit from tourism" (Komang, interview, August 18, 2011).

Table 17: Socio-demographic profile of respondents to questionnaire survey

| <b>Group of Age (N:163)</b>    | <b>Frequency and Percentage</b> | <b>Ethnic Groups (N: 163)</b>        | <b>Frequency and Percentage</b> | <b>Family Status (N: 159, NA:4)</b>           | <b>Frequency and Percentage</b> |
|--------------------------------|---------------------------------|--------------------------------------|---------------------------------|---|---------------------------------|
| 16 – 25                        | 47 (28.83%)                     | Bugis                                | 38(23.31%)                      | Not married yet                               | 71(44.65%)                      |
| 26 – 35                        | 46 (28.22%)                     | Makassar                             | 70 (42.94%)                     | Married without child                         | 7 (4.4%)                        |
| 36 – 45                        | 41 (25.15%)                     | Toraja                               | 32 (19.63%)                     | Married with one child                        | 13 (8.17%)                      |
| 46 – 55                        | 25 (15.33%)                     | Others                               | 23 (14.11%)                     | Married with more than one child              | 64 (40.25%)                     |
| 56 – 65                        | 4 (2.45%)                       | <b>Gender (N:163)</b>                | <b>Frequency and Percentage</b> | Others  | 4 (2.51%)                       |
| Over 65                        | -                               | Male                                 | 98 (57.1%)                      |   |                                 |
|                                |                                 | Female                               | 65 (39.9%)                      | <b>Income per month (IDR) (N: 146, NA:17)</b> | <b>Frequency and Percentage</b> |
| <b>Education (N:161, NA:2)</b> | <b>Frequency and Percentage</b> | <b>Profession (N:163)</b>            | <b>Frequency and Percentage</b> | Less than 1,000,000 IDR                       | 24 (16.43%)                     |
| Junior High School             | 7 (4.34%)                       | Civil Servant (Government Employees) | 49 (30.06%)                     | 1,000,000- 1,500,000 IDR                      | 22 (15.06%)                     |
| Senior High School             | 50 (31.05%)                     | Professional                         | 9 (5.52%)                       | 1,500,000 - 2,000,000 IDR                     | 27 (18.49%)                     |
| Diploma                        | 29 (18.01%)                     | Private Company                      | 52 (31.9%)                      | 2,000,000- 2,500,000 IDR                      | 12 (8.21%)                      |
| Bachelor Degree                | 48 (29.81%)                     | Seasonal Worker                      | 9 (5.52%)                       | 2,500,000- 3,000,000 IDR                      | 28 (19.17%)                     |
| Master Degree                  | 23 (14.28%)                     | Not working                          | 9 (5.52%)                       | 3,000,000- 3,500,000 IDR                      | 10 (6.84%)                      |
| Doctoral Degree                | 2 (1.24%)                       | Student                              | 13 (7.97%)                      | 3,500,000- 4,000,000 IDR                      | 14 (9.58%)                      |
| Others                         | 2 (1.24%)                       | Retired                              | 1 (0.6%)                        | More than 4,000,000 IDR                       | 9 (6.16%)                       |
|                                |                                 | Other                                | 21(12.88%)                      |   |                                 |

Based on the quantitative information, it is surprising that many local people have low income and education (see table 17). The income of some local people is less than 1 million Indonesian Rupiahs (1 million IDR equals US\$ 83.39 at 2014 exchange rate). Of 146 respondents involved in the questionnaire survey, 24 (16.43%) have low income whereas 22 (15.06%) have income between 1,000,000 - 1,500,000 IDR. If compared with the regional minimum wage determined by the government of South Sulawesi at 1,100,000 IDR per month (2011), their income

cannot support them particularly if they have a family of five or more. The survey does not represent the number of poor people in South Sulawesi. However, the data (table 17) indicates that economic prosperity for these people seems to be a distant dream. By comparing the total percentage of local people who obtain 2,000,000 IDR or more (50%), economic prosperity is unequally distributed among the local people.

I believe that the low income respondents are indigenous people who have low education and skills which means that they should be more encouraged to benefit through cultural heritage tourism. Furthermore, when I conducted informal interviews with local people around the cultural sites in North Toraja, they indicated that they struggle to find money in order to fulfill their family needs. In fact, many families gain incomes between 350,000 - 500,000 IDR. It is sad to hear this whereas other local people have income from cultural tourism. I argue that this unequal distribution should be the main concern for government in implementing policy. Table 17 is the profile of the respondents' who were involved in the questionnaire survey.

Those of low economic condition who do not take advantage of tourism and cultural heritage consider economic needs as their priority. Having cash for their basic needs is more important than dealing with cultural issues. The concern of my research is how local and indigenous people can be encouraged to participate in cultural tourism for economic returns and to increase their awareness about preserving cultural heritage to maintain cultural identity.

One of the purposes for accelerating economic development is to reduce poverty. In this case, the availability of employment in tourism (cultural tourism in particular) can decrease the numbers of poor people in South Sulawesi. Indeed, it is not easy to quantify the consequences of tourism in reducing poverty (Goodwin 2007). According to Goodwin, "macro-economic benefits" (86) of tourism in terms of the increasing numbers of tourists, the availability of jobs for the hosts and other related benefits obtained by the hosts are some of the indicators for poverty reduction. Although the definition of poverty is relative, in this research, unfulfilled basic needs are indicators of continued poverty.

According to the World Bank, “out of a population of 234 million, more than 32 million Indonesians currently live below the poverty line and approximately half of all households remain clustered around the national poverty line set at 200,262 rupiahs per month (\$22),... employment growth has been slower than population growth” (World Bank 2013). Handayani (2012) expressed a different assessment; “fifty per cent of Indonesia’s population is still poor, hovering around the poverty line, living on less than US\$2 per day”. In South Sulawesi, the number of people under the poverty line in March 2011 amounted to 832,900 (10.29 per cent)... and 825,790 (10.11 per cent) in March 2012...during the period March 2011-March 2012, the poor in rural areas increased by 71 people, while in urban areas it decreased by 7,820. The percentage of poor people between urban and rural areas has not changed much” (Badan Pusat Statistik 2012).

My observation in four areas in South Sulawesi verifies the condition of poverty in South Sulawesi. I argue that the gap between the poor and the rich is clearly reflected in various aspects such as the number of properties (houses, cars, etc.), the size and the price of houses and the amount of wealth that a person has if compared to people who struggle to get money on a daily basis. I note an interesting comment from my respondent who assesses the poverty issue in his area by saying that “I think there is no poverty in Bone regency because indigenous people have their own income and lands. Immigrants may be poor because they do not have land. I have visited almost 90 per cent of Bone in which I believe there are no poor people” (interview, November 30, 2013).

However, when I observed and investigated rural areas and interviewed local people informally, I found that local people hope to improve their economic welfare. Tourism attractions opened in their areas, owned by indigenous people, but, in fact, few people participate economically in tourism activities. This condition also occurs in Gowa, Makassar and Toraja. There, the gap between the poor and the rich is a social reality that must be resolved by encouraging community participation in any development projects and stimulating economic creativity for the local people.

In order to develop communities through cultural heritage tourism, postcolonialism and sustainability principles underline that local people

(especially indigenous people) should be encouraged to participate more in the management of their own resources (d’Hauteserre 2010). In an interview, Muslimin, a government official and cultural tourism observer, supports community participation:

Local communities should be involved from the beginning until the end of any activities (projects). Local communities are involved in “discussion activity”. However, sometimes they are ignored in the implementation phase. For example, local communities can manage “*koperasi*” (an organisation that manages business for the benefit of its members). It is possible for local people to manage tourism businesses such as homestay. In my observation, they are not given access to manage such activities. Everything is prepared from government (top down) in terms of planning and management. Local communities participate less or not at all in management and planning. They should be given more access to plan and manage the tourism objects (interview, August 21, 2011).

Such testimony signifies that cultural tourism can actually contribute to the economic development of the local community. My respondent emphasises the importance of access for local people in managing tourism businesses. Managing *koperasi* for local people and homestay for visitors are practical examples proposed by my respondent. In Indonesia, in South Sulawesi in particular, managing *koperasi* becomes an empowering alternative to improve economic well-being because it can recruit many indigenous members. It also enables its members to get a government loan for running their business and thus support from the government. Rather than inviting local people to discuss tourism projects, practical programs that touch all the community around cultural objects are more useful to engage economic development of the community and to empower its members for participation (see section 5.3.2).

Stimulating local people around cultural sites to run businesses in tourism might not be an easy task especially if lack of skills and knowledge are concerns of the community. In response, entrepreneurship training is essential. How members of the community, who will work in culture-based tourism, understand the products of cultural tourism and what promotion and strategies are used to develop cultural tourism are also crucial in achieving success (Ivanovic 2008). Indigenous people whose income is low and are living around cultural sites should be given priority in training to enable them to benefit from cultural tourism as well as to minimise the possibility of inequitable distribution of benefits in the community.

The economic development of a community through cultural heritage tourism should be supported by the awareness of the community regarding the significance of cultural tourism for economic development. For example, the local community can be involved in projects of cultural and tourism socialisation or have increased access to socialisation programs. Such programs should be conducted regularly, monitored and evaluated systematically. Seminars and workshops on issues of positive impacts for the local community as well as strategies to deal with negative consequences of tourism might be relevant to increase community awareness.

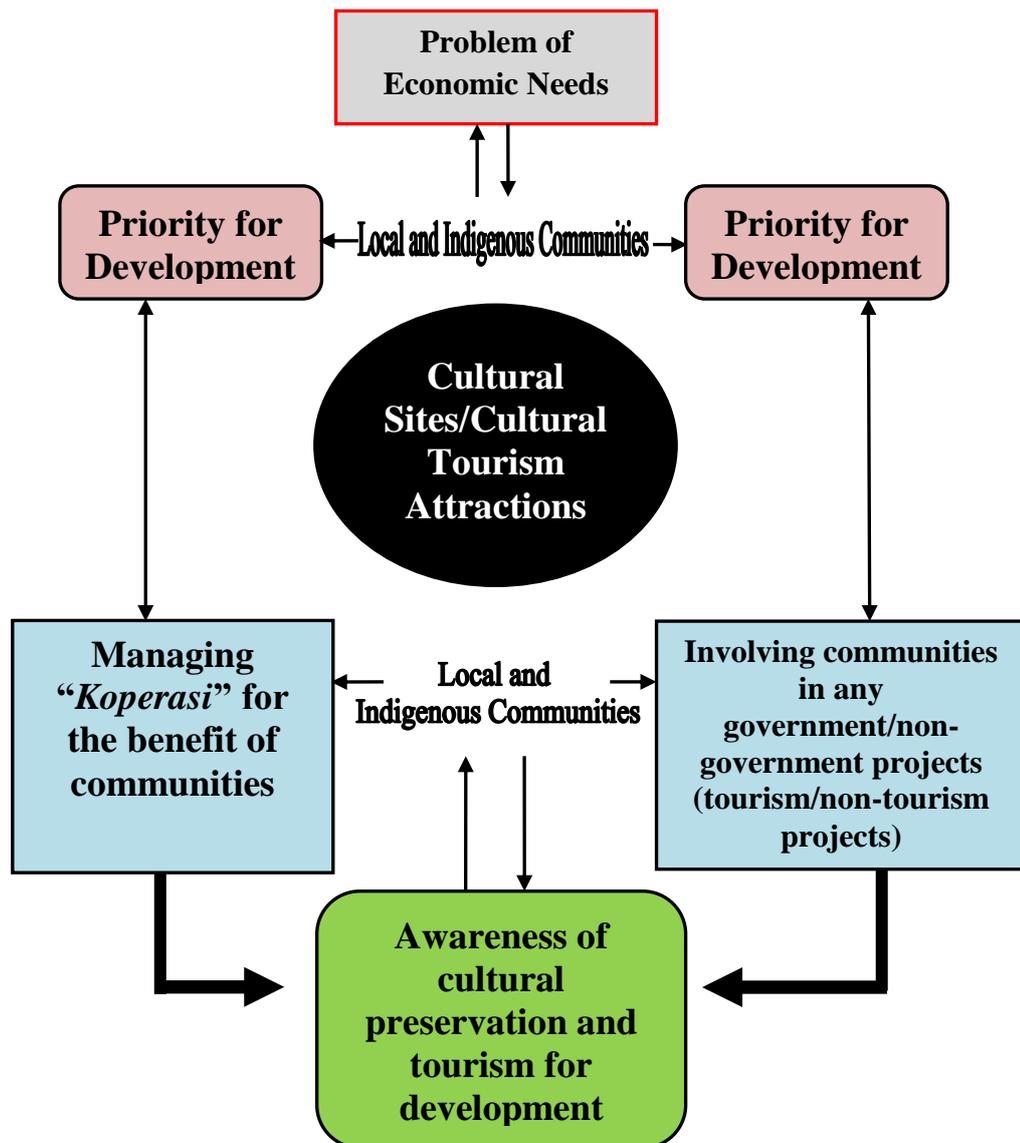


Figure 24: Development for people around the cultural sites and the problem of economic needs

(Source: Author 2013)

Efforts can be made to encourage communities to preserve cultural heritage and to maximise their participation in tourism development. Cultural heritage tourism development should be supported by the availability of periodic cultural events which are managed by local people. Arts and cultural exhibitions, festivals and other cultural events should involve local and indigenous people in the management of the events. Investment by the local and indigenous people is essential as their cultural heritage is utilised as the tourism attraction. A commitment needs to be made to guarantee low income people, low interest rates and easy access to loans. This is related to government policy and the answer to people's doubt about the banking system in Indonesia and in particular in South Sulawesi. Farid Said, academic and tourism practitioner, says:

Regulation in our country means the banking sector does not really trust local people. They (banks) prefer to trust foreign people especially "*orang-orang keturunan*" (Indonesian-Chinese). In fact, 70 per cent of the hotel owners in Makassar are "*orang-orang keturunan*". Local people should be encouraged to be investors in their own area (Farid Said, interview, October 8, 2011).

His remarks reflect the fact that many local people are not supported when dealing with banks. Without ignoring the willingness of foreign people to invest, indigenous people should be prioritised because strong economic conditions can be achieved if indigenous people take advantage of tourism policies. Regulation should be generated in order to meet the needs of all related components including banks, government and local people (potential investors). Governments at various levels play an important role in the making and the implementation of a policy.

## **5.7 Conclusion**

The existence of cultural heritage may create questions about "whose cultural heritage"? If the potential belongs to the local community of a country or region, then they should gain some benefit from their utilisation as cultural tourism products. Sustainable cultural heritage tourism demands active involvement of the local community without ignoring the preservation of both tangible and intangible cultural heritage. In addition to the fact that the resources belong to the community, many local residents have not achieved a good quality of life and have suffered the gradual loss of cultural identity. These are reasons enough why

the benefit of cultural heritage for local people should be optimised through tourism.

Cultural tourism has employed limited numbers of people which reflects that equitable distribution of tourism benefits has not been achieved. Therefore, it is necessary to encourage active participation of local people especially those who live around cultural tourism attractions. This encouragement is crucial because cultural degradation (as explained in section 5.5) is one of the consequences if the local community do not gain economic benefit from their cultural resources. It is like a circular process where local people will participate in cultural heritage preservation if the existence of the cultural sites are useful for them. If not, finding other economic business is more important than participating or thinking about cultural matters.

The socio-cultural and economic conditions of the community influence the practice of cultural heritage tourism in South Sulawesi. Issues attributed to the community such as lack of awareness, of education and skills, the way of thinking (paradigm) of the community towards tourism and culture are some factors that need to be resolved if sustainable cultural heritage tourism is to be achieved. The physical condition of the heritage, the low quality of the environment and infrastructure also affect the success of tourism development.

If local residents are asked about whether or not they are interested in participating in cultural preservation and cultural tourism activities, their answer is almost always positive. However, creativity, accessibility, and ability become constraints. For people who work in and get revenues from tourism, commodifying cultural heritage as a tourism product has great promise. On the contrary, for people who do not gain any economic advantages, cultural practices are usual activities and working in other sectors is more important than creating and finding jobs in the tourism sector. For this group of people, preservation and tourism development belong to government, cultural observers or tourism practitioners only. For them, the most important things are finding money for their economic survival.

Taking into account the low economic condition of the community and the unequal distribution of the benefits of tourism, I argue that such a situation affects the community's perception on cultural issues. Cultural degradation or transformation, my respondents assert, is one of the consequences. The local communities tend to believe that it should be solved by the government. Empirical evidence from Makassar city, Gowa regency and Bone regency reflects the extent of cultural degradation, the low level of participation of people around the cultural sites and the unequal benefit of tourism activities. I should also argue that the evidence from North Toraja and Toraja Land indicates that efforts are needed to increase the community's awareness concerning the importance of tourism and cultural heritage as an economic generator.

For South Sulawesi in general, priority should be given to three important aspects. First, it is necessary to convince the communities that preservation efforts are not solely the responsibility of government, rather, communities are part of the preservation because culture belongs to the local community. Preservation of the past is the interrelated and cooperative work of different stakeholders (Forde 2002) and communities are among the major stakeholders. Getz and Timur (2005) affirm that the involvement of the community as the main stakeholder in tourism development enables the representation of public voices, a form of implementation of sustainable development. In some cases, corruption and/or abuse of funds by government officials as well as the ignorance of people's voice cause loss of trust of communities in the government (details are discussed in chapter 6). For Henderson "corruption appears endemic in many administrations, and there is evidence of cronyism among leaders who fail to discharge their public responsibilities" (2009a 86). As a consequence, people tend to ignore the government projects and try to fulfill their basic economic needs by finding jobs that provide direct cash. They behave individually rather than as a community supporting sustainable outcomes. Obviously, the communities should be assured that cultural heritage tourism impacts positively the sustainability of economic development and the cultural resources of the communities.

Second, the problem of unequal distribution of tourism benefits should be resolved if the goal of sustainable development is to be achieved. In this context,

issues related to regulation or the implementation of regulation should be strengthened to tackle the problem of unequal distribution. For instance, there are some cases where government officials work in various sectors (such as in guiding, hotel or restaurant investments, and other promising businesses) in addition to their main job as civil servant. Indeed, improving the economic prosperity through a number of businesses is the right of communities, and hence, people can utilise their potential to earn income. However, I should critique the double role of government officials especially if he/she leaves his/her main tasks. Non-government people should be given the opportunity to earn income rather than the civil servants who have a regular and guaranteed income. Matarrita-Cascante (2010) suggests that the development of communities through tourism should not rely solely on individual or certain members in a community, it requires the promotion of the whole community who might have interests and motivation in tourism development. Awareness on following the regulation should be encouraged which should start with government officials.

The third main issue that needs to be considered is the quality of management of cultural tourism attractions. Management in this context has a broader meaning, but it relates to the two aspects mentioned before. As explained in section 5.4, cultural tourism development in South Sulawesi lacks quality management in terms of the presentation of cultural heritage. It has not enhanced the communities' interest to use their tourism potential. However, on the basis of communities' perception, the management of cultural tourism attractions needs to be maximised to support greater participation of local and indigenous communities. The local and indigenous people are those who should manage cultural heritage tourism because their cultural heritage is presented to tourists. The next chapter examines the role of government in South Sulawesi and how well it responds to the issues indicated above.



## **CHAPTER SIX: Policies and Planning for Development: A Political Perspective**

### **6.1 Introduction**

This chapter is concerned with issues of government policy and planning for tourism development and cultural heritage preservation in South Sulawesi province, Indonesia. In this context, distinctive levels of government policies found in government documents are analysed in relation to issues raised in other qualitative information such as interviews, focus groups as well as community or respondents' points of view in quantitative data. The political aspect of the government policies is discussed as part of the analysis which elaborates on how governments work for sustainable cultural heritage tourism development when making decisions. Changes in government organisation in Indonesia in 2011 that particularly concern the management of tourism development have affected the way I analysed the data. In this sense, documents published by the Ministry of Culture and Tourism and those which were published by the Ministry of Tourism and Creative Economy were analysed.

I start the chapter by presenting government policies and planning in Indonesia over long-term, mid-term and short-term development. These are followed by the lower level government policies that generally emphasise the importance of community-based development as stated in their vision and mission. A community-based approach is a popular term used by all levels of government in their planning documents, which I believe needs to be examined in order that the rights of the local and indigenous people for economic prosperity are achieved and that the obligation of government to help communities for their welfare is really implemented as required for sustainable outcomes. These issues are actually parts of political statements as well as of the dynamics of politics to attract wider support from the community.

Various forms of tourism have been managed by the government to attract international tourists and government policies are reflected in the twenty five areas in Indonesia that have been encouraged to become main tourism

destinations. Tourism policies should support wide distribution of economic returns for local and indigenous people, because stakeholders in Indonesia and South Sulawesi, in particular, have considered poverty an essential issue to be resolved. That will happen only if poor communities can create enterprises or be employed in tourism activities located where they live. Sustainability might be achieved if tourism programs or projects are managed based on community expectations followed by commitment and concrete actions. In section 6.2, I explore tourism development in South Sulawesi by discussing various aspects of tourism in five research areas such as the kinds of tourism attractions being developed, issues raised by local government policies and community perceptions concerning cultural tourism and how to optimise cultural heritage potential as tourism attractions for the benefit of the local and indigenous people. In section 6.3, I discuss issues of community prosperity related to policies of tourism development.

Tensions between levels of government have affected the implementation of tourism and cultural policies in Indonesia. The tensions appeared during the implementation of regional autonomy which provides the opportunity for the local or regional government to manage its resources. However, different perceptions concerning authority have created the tensions. These issues are discussed in section 6.4. In order to tackle this issue, it is necessary to consider two important documents including the central government regulation and strategic planning. These are discussed in section 6.5. I use the term “government” to refer to the central government but sometimes it refers to all levels of government. “Regional government refers to the provincial level of government while local government refers to the remaining levels of government below the provincial level” (Church 2004 555).

## **6.2 Policies and planning of development**

### ***6.2.1 Planning and development in Indonesia***

Indonesia national development planning is managed under two periodic development schedules; planning for long-term national development (*RPJPN* for the period 2005-2025) and planning for mid-term national development (*RPJMN*

for five year periods). Mid-term national planning (*RPJMN*) is then explored in yearly government planning reviews which elaborate programs and projects to be implemented and technical aspects of the planning. In implementing the policies, the government undertakes vision and mission statements which are considered to reflect the government policies and planning based on their periodic plans. For example, the vision of *RPJPN* 2005-2025 is to create Indonesia as an independent, advanced, fair and prosperous country. The vision is then elaborated into eight main missions and one of them is to create equal and fair development. The mission emphasises growth that encourages community-based development and embraces issues such as reducing poverty and unemployment and avoiding discriminative development. For the government, economic growth can be achieved through developing the quality of human resources of Indonesia.

The production of law or government regulation concerning policy is a joint decision between the executive (president) and the legislative (*DPR*). The executive's role is to propose and implement policies whereas the legislative (*DPR*) has the authority to decide and agree on the government's proposal and has supervisory functions over the government's programs. The government believes that sustainable development is a way to balance social and economic consequences of the implementation of policies. Hence, the government is responsible to implement decisions and to manage resources and facilities for the purpose of increasing community quality of life. Sustainable development is achieved if the rights of the community as stated in the organic law have been fulfilled. In this regard, in order to improve the economy of the local community, policy making should incorporate and accommodate the basic needs of the community as well as the requirements of different stakeholders.

Fulfilling the rights of the community is fundamental since the government is the main stakeholder that produces regulation that will be used as a guide for the practice of community life and governance. Hence, three important commitments are to be implemented including i) achieving the prosperity of the community through economic development based on potential, natural and human resources ii) achieving cultural and democratic life for the community and iii) achieving balanced community development. The government realises that prosperity is

relevant to the fulfillment of the community's rights. Hence, government policies are reflected in three fundamental elements including pro-growth, pro-jobs and pro-poor (Kemenbudpar 2010).

There are moral consequences for the policies proposed by government. In this instance, the prefix "pro" seems to indicate that government is the one who should take responsibility to help communities to be released from any forms of inequity. In formulating policies and planning, the government is required to respond to the different needs of the community. Pro-growth, pro-jobs and pro-poor are actually terms that are used to create employment in many sectors and to decrease the volume or the percentage of poverty. As Veal (2002) argues, the essential role of the government is to ensure that the basic needs of citizens have been met. Whatever its political ideologies, government should work with community aspiration rather than for the benefit of a certain organisation or political party.

To achieve development, the government adopts the concept of sustainability as in "sustainable economic development and growth with equity" (Presiden Republik Indonesia 2010 I-29). This concept has been used to achieve two main priorities of development, including strengthening positive synergy among various sectors of the economy, between the central and the regional governments as well as among different regions in Indonesia. The concept is expected to be a guide to empower community through stakeholder relationships.

Efforts have been made to increase and accelerate the economic welfare of the community. One of the efforts is by providing different forms of subsidy for the community such as for food, fertiliser, and seed; for credit; subsidy for social aids; for school operation (*bantuan operasi sekolah*); for health service (*jaminan kesehatan masyarakat*); and subsidy for family (*program keluarga harapan*). The government also allocates financial aid for community empowerment programs for independence (PNPM), and financial aid (credit) for those who wish to create small and medium scale businesses.

The subsidy program makes it easier for the community to obtain cash that enables them to cater to their basic needs. People who utilise the money to run small scale businesses or to expand their business will generate benefits by

creating employment for local people. However, the program seems useless if the cash is not well-managed. For example, some recipients of the social aids program are not those whom it is intended for. The cash goes to inappropriate persons because there is no accurate indicator as to who can obtain the money. Furthermore, there has been a tendency for financial aid to have been corrupted by individuals, groups of people or even institutions, according to online media and newspapers as exemplified by the following quotes;

**Inspectorate of Kendari city, Southeast Sulawesi;**

We have found six cases where headmasters of schools are suspected of having misused the school operation funds. Two of the cases have been proven to be true (Nahwa Umar as cited in mediaIndonesia.com 2010).

**Vice leader of commission for corruption eradication;**

The school operational funds tend to be misused by certain (irresponsible) teachers. Corruption in Indonesia has been very complex comprising almost all sectors in our country (Zulkarnain as cited in DETaKunsyiah.com 2012)

Social financial aid has currently become an essential issue. In addition to the amount of money, the recipients are varied and numerous. Ironically, not all the funds are accepted by the recipients. The proposal is suspected to be fictitious, the address of the recipients seems to be unclear. A number of areas such as South Sulawesi and Banten have faced this problem. As a result, a number of officials have been referred to court because of this issue (Tempo.co 2012).

Printed and online media in Indonesia have commented on corruption and misuse of financial funds for the community as essential issues, because they relate significantly to the prosperity of the community. Unfortunately, corruption by irresponsible individuals and groups has impaired the implementation of financial aid. Government officials and legislative members are those who might potentially practice corruption because the funds are processed through these groups. If the funds are given to appropriate recipients without corruption, government policies will encourage community prosperity. Media continuously watch the government and the policies will be rendered useless if corruption continues.

Maximum efforts need to be made to eliminate and/or to reduce corruption. Participation of community members in monitoring programs and projects done by governments and/or institutions can be an effective strategy to control

corruption (Olken 2005; Pakdel, Damirchi and Gholizadeh 2012). For Olken, “top-down and bottom up monitoring” (2005 35) is essential because stakeholders get involved in monitoring projects. Hamilton-Hart (2001) argues that mechanisms for controlling and monitoring programs should be provided. The Indonesian government has been working on reducing corruption, however, economic and political problems need to be tackled if the goal of corruption reduction is to be achieved (Hamilton-Hart 2001).

Fullfillment of the communities’ needs is the priority so the government ensures that development projects support the community and that every resident has the possibility to gain advantages. Principles of sustainable development as adopted by government cannot be achieved if government policies (such as financial aid) have not reached poor people. Proper planning should be considered to avoid irresponsible management of government projects and to implement the mandate of the Indonesian constitution, especially for community development. Here, the role and function of legislative and executive institutions should be strengthened because policies and planning are processed through these institutions.

### ***6.2.2 Planning and development in South Sulawesi province***

Policies and planning of development in South Sulawesi province follow the national planning directives including long-term regional planning (*RPJPD* 2005-2028) and mid-term regional planning (*RPJMD* 2008-2013). The policies are then followed by the local government policies which manage local periodic planning including Makassar city (mid-term, 2009-2014); Gowa regency (mid-term, 2011-2016); Bone regency (mid-term, 2008-2013); Tana Toraja regency (mid-term, 2008-2013); North Toraja regency (mid-term, 2011-2016). All levels of government have yearly regional planning (*RKPD*) that encompasses programs and their objectives, funds and time allocation, schedule of projects and are compiled based on vision and mission statements of the local governments. The different periods of governance in each region as stated above is because of the differing schedule of elections.

Regional development is defined as “the utilisation of regional resources for the purpose of improving the community’s prosperity in terms of income,

employment, access to policy-making, competitiveness and human resources development” (Bappeda Provinsi Sulawesi Selatan 2008 5). It is argued that the government policies are to implement programs which are intended for the benefit of the community. Such policies also give the community the right to be involved in decision making: “South Sulawesi is to become one of the best ten provinces in Indonesia for the service of fundamental community rights” (Bappeda Provinsi Sulawesi Selatan 2008 5).

The regional government of South Sulawesi province has at least two important commitments. First, empowering the local communities through optimising their own potential for their own benefits. Second, encouraging the local communities to achieve their independence in terms of social, cultural, economic and political strengths. These commitments are reflected in several main platforms including improving the quality of education and health; improving and achieving prosperity; implementing local potential and strength to generate the economy; encouraging South Sulawesi as an economic entity; creating an environment conducive for innovative life; and strengthening the institution of the community and government.

Planning includes three main proposals including description of the condition of areas from various perspectives, programs to be implemented, vision and mission statements, evaluation and projections. Indeed, the principle of the development policies of South Sulawesi emphasises the availability of opportunities for regional or local governments (regencies and municipality) to generate economic welfare of the local community on the basis of cultural values or local wisdom (Disbudpar Provinsi Sulawesi Selatan 2011b).

Cultural values reflected in both tangible and intangible cultural heritage should be the basis for increasing the quality of life of the community. The cultural values of the three main ethnic groups (Bugis, Makassar and Toraja), which form their identity, must be maintained if development is to be achieved, because there is a belief that modernisation and globalisation have marginalised values owned by the community. For instance, some communities ignore traditional cultural values (see section 5.5). This phenomenon encourages the regional government to implement policies that will improve the quality of life whilst strengthening

community capacity through cultural values and local wisdom (*nilai-nilai budaya dan kearifan local*).

Community welfare is the main issue raised by the regional government. To some extent, its policies indicate that the government is responsible for providing employment for members of the community and efforts might have been made. However, I argue that the local community is struggling to provide for their daily needs. A low standard of life (lack of food, poor quality of health care, lack of skills and education) still occurs in areas of South Sulawesi. The opportunity for employment might not be spread equitably because the government works on the basis of several considerations. For instance, implementing policies needs approval from the regional people's representative council (*DPRD*). Joint decisions are made between legislative members as representatives of the community and the executive who is responsible for the implementation of policies.

The effectiveness of the regional government's programs depends on how the local or regional governments support and implement the policies. This can be seen in several projects for community welfare such as free basic education (primary education) and free health service. These projects cannot be successful if the local authority is not aligned with the regional government (see regional autonomy section 6.5 of this chapter). As a consequence, optimal results of the projects cannot be achieved because each level of government argues that the efforts should have been made at a different level of government.

Furthermore, the link between the government and the private sector plays an important role for policy implementation. Investors are encouraged and promoted in order to provide employment for the local community. Again, the mechanism for involving the private sector also depends on how effective the policies of the government are. Hence, a congenial atmosphere between levels of government can encourage the involvement of the private sector that consequently helps achieve prosperity for the local community.

### **6.3 Tourism Policies in Indonesia: The context of tourism development**

“Tourism development has an important role in improving the number of jobs, encouraging equal distribution of employment opportunity and national development, improving the country’s foreign exchange and reducing poverty, which finally improves the community prosperity” states Kemenbudpar (2010 1). This discourse is the starting point in designing policies for tourism development in Indonesia. Poverty has encouraged government at all levels to implement policies on issues of economic prosperity through tourism. According to statistical reports, the number of poor people in March 2012 reached 29.13 million (11.96 per cent); there were 30.02 million poor people in March 2011 (BPS 2012). Although the data indicates that the number of poor people decreased by 0.53 per cent compared to the previous period, such numbers show that poverty still needs to be resolved. In this regard, tourism development is expected to contribute positively by reducing poverty.

On 21<sup>st</sup> December 2011, the President of the Republic of Indonesia, Susilo Bambang Yudhoyono, announced a decision concerning cultural and tourism institutions at the ministry level. The Ministry of Culture and Tourism was changed to become the Ministry of Tourism and Creative Economy. At the same time, the Ministry of National Education was also reformed into the Ministry of Education and Culture, following the ministry name used in the new era order (1966-1998) led by President Suharto.

The idea of “creative economy” has actually been researched by scholars. The work of Richard Florida (2002) might be one of the generators of the change of Ministry. According to Florida (2002), economic growth of a nation or institution cannot be separated from creative effort in any sector of development which is reflected in “innovation and creative content” (44). Florida defines creativity or creative economy as “the ability to synthesise” (31),... “the ability to take risks” (31),.. and “creativity as a source of economic value” (37). Florida (2002) affirms that the availability of creative employment and the extent of economic growth in the United States have proved the contribution of creativity to the economy because it embraces “new systems for technological creativity and entrepreneurship; new and more effective models for producing goods and

services; a broad social, cultural and geographic milieu conducive to creativity of all sorts” (48).

The change in these two ministries has had consequences for tourism development. Policies have been reformed to accommodate the goal of the Ministry of Tourism and Creative Economy. Specific aspects of cultural management are no longer managed by the Ministry of Tourism and Creative Economy such as conservation issues and education and training in cultural management. Nonetheless, the Ministry of Tourism and Creative Economy considers and emphasises the importance of culture specifically cultural heritage as capital to develop tourism through creative efforts. To this end, creative efforts are expected to boost employment for the local people as well as to support the preservation of cultural heritage.

Ideally, reformation of tourism development policies should be followed up by the regional and local governments. However, during my fieldwork in South Sulawesi, the policies of tourism development were still based on strategic plans made by the Board of Culture and Tourism of South Sulawesi. In the meantime, the regional government supports the policy of tourism and creative economy (interview of government representative, 2011). Thus, policies of tourism development at the regional and/or local levels should optimise the natural and cultural resources for the benefit of the local and indigenous people.

### ***6.3.1 Prosperity of communities: Reflecting on policies of tourism development***

Tourism in general and cultural heritage tourism in particular have not contributed optimally to the prosperity of communities. Sustainable development has not been achieved. Muslimin, a cultural and tourism observer, affirms that “a crucial problem nowadays regarding tourism management in South Sulawesi and Indonesia in general is the lack of involvement of local people in the management of tourism” (interview, August 21, 2011). He contends that tourism activities are mostly designed and managed by governments. He gives examples that people around the cultural sites in Maros and Pangkep regencies seem to be excluded from the management of cultural heritage. Consequently, the economic benefits of

the cultural sites are mostly for people who work for government rather than the local community who live around the sites.

Maximum benefits for the local communities need community-based development policies. Domination by government should be avoided by providing more chances for the local communities in planning and managing cultural tourism activities (Michael 2009; Michael, Sahli and Smith 2010). Getz and Timur (2005) affirm that this approach enables the possibility to resolve conflict concerning the use of resources and to encourage the participation of communities. There are three stages for the implementation of the approach (Getz and Timur 2005). First, to identify all relevant stakeholders in Toraja. Second, determine the importance and the interest of each stakeholder for effective planning and decision making. Third, decide whether or not the expectations of the stakeholders are effectively met. This is important as all stakeholders might have different needs (see also sections 3.2, 3.3 and 3.5.2).

The role of government officials is to facilitate the management of cultural sites by local people. If government conducts projects and/or programs related to cultural tourism activities, the local communities should be prioritised not only as participants but also as the organisers. All communities might not be involved in the decision making process. Commitment and understanding concerning the role and the position of each stakeholder is important to generate income and participation of communities. Overall, sustainable development can only be achieved if the voice of different stakeholders can be represented by coordination and collaboration management.

Economic prosperity cannot be achieved if the local communities are only informed about the importance of tourism and cultural heritage. There should be “follow up” with workshops, training or socialisation programs. “The government needs to encourage the local communities to make creative efforts in any economic activities” (questionnaire survey, code 29). To achieve this, support from government such as financial credit with low interest can enhance the motivation of communities to establish creative economic activities. Priority of development should be given to those who have low income and/or are poor but are potentially entrepreneurs. Overall, the goal of communities’ welfare is

achieved if programs and/or projects are managed professionally and responsibly. A respondent states that “commitment and consistency by all stakeholders must be emphasised in implementing policies“ (questionnaire survey, code 32).

### ***6.3.2 Tourism under the policies of the central government***

The Ministry of Tourism and Creative Economy (*Kemenparekraf*) was formed to enhance economic development through tourism and creative efforts with the vision “to generate prosperity and quality of life for Indonesians by enhancing tourism and the creative economy” (Kemenparekraf 2012 xv). On the basis of policies and planning by the Ministry of Tourism and Creative Economy, tourism development in Indonesia is focused on seven tourism forms including “cultural and historical tourism; nature and ecotourism; sport and recreative tourism; cruise ship tourism; shopping and culinary tourism; health tourism; and MICE (meeting, incentive, conference, and exhibition) tourism” (Kemenparekraf 2012 xv). The central government welcomes creativity at the regional and local government levels in promoting these and other forms of tourism based on the potentials of the regions.

In developing tourism, the central government embraces some principles of development including competitive-capacity tourism development, international-based tourism development, community-based tourism, sustainable tourism development and regional development based tourism. These concepts have been adopted to achieve the vision and mission statements of the strategic plans of each division in the Ministry of Tourism and Creative Economy. Competitive-capacity tourism is defined as a strategy to attract potential international tourists. Destinations should use their own characteristics and potentials and improve facilities and infrastructure to enable them to fulfill international standards to be competitive. Active participation by the community should be the major concern. Principles of sustainable tourism development are to be implemented by encouraging environmental, social and cultural, and economic sustainability. To this end, coordination among levels of government is very important to enhance regional development through tourism.

Many efforts have been made to achieve the goals of tourism development, especially in “rural tourism”. Under the project called *Program Nasional Pemberdayaan Masyarakat Mandiri Pariwisata or PNPM Pariwisata* (National Program for Community Empowerment for Independence in Tourism), the central government allocates financial aid to rural areas to be developed as tourism destinations. Each rural area or village will be given 100,000,000 IDR (around US\$ 10,000) each year. These rural areas will be allocated a second financial aid on the second year of 150,000,000 IDR (around US\$ 15,000). The money is intended for the management of rural tourism as required by the Ministry of Tourism and Creative Economy.

In 2011, the central government targeted 569 rural areas or villages for rural tourism and 678 in 2012 (Supriyatna 2011). A rural area can be proposed as a rural tourism destination if it fulfills requirements such as the availability of tourism attractions and facilities; of home stays or inns; of natural and cultural resources that can be developed as tourism attractions. A proposal should be sent to the central government under the administrative process of the local and regional governments.

In order to succeed in establishing rural tourism, support from government, participation of communities and coordination among all related stakeholders must be strengthened (Kayat 2008; McGehee and Andereck 2004). Levels of government in Indonesia support rural tourism as one alternative to improve the economic welfare of communities. These areas need to be identified as not all communities have information and/or access to the program. For example, my informal interviews with local people who live around cultural tourism attractions in Bone and Gowa regencies indicate that they know about *PNPM Mandiri* (National Program for Community Empowerment) but have limited or even no information about *PNPM* in tourism. Participation of communities can only be achieved if they are encouraged to get involved in the program to increase their awareness of the importance of preserving cultural and natural resources (Gao, Huang and Huang 2009). Rural tourism is not the only form of tourism that can be sold (Polo Pena and Jamilena 2010). Therefore, rural communities’ understanding about tourism should be enhanced so that the program is useful for them.

A number of efforts could be made to achieve the goal of sustainable development. First, the role of governments (through government officials who specifically work in tourism institutions) is essential in giving information about tourism. For instance, the government manages information sessions about how to identify resources that can be potentially developed as tourism attractions. A good understanding about sustainable management of the resources is a major issue (Jones 1993). The information session should emphasise that rural tourism is not limited to unique culture and beautiful scenery; it includes activities and interests such as walking, adventure, educational travel, etc. (Alexander and McKenna 1998). For South Sulawesi, various aspects can be sold as tourism attractions and thus, the understanding of tourism is essential for communities. Second, it is necessary to emphasise that the financial aid given by governments is to help communities make creative efforts through tourism. Constructing creative skills and knowledge for the local and indigenous people is essential, and should be followed and supported by capital (investment) (see section 5.3). For Pena and Jamilena (2010) local people should be able to generate income through rural tourism businesses.

In some instances, many local and indigenous people do not understand how to make creative business through tourism. In this sense, if financial aid is given to people without proper planning (especially because communities need money for daily needs), the money might not be useful for them. Moreover, since the program deals with money, corruption exists. These issues should be tackled before distributing the financial aid. A trusted committee whose members are different stakeholders can be formed to ensure correct implementation of the program. Overall, communities should be taught how to create businesses rather than be given direct cash that provides temporary advantages.

Financial aid for rural tourism should be distributed evenly. This is very important because the government is now adopting the principle of sustainability in developing tourism. To achieve this goal, financial benefit from tourism activities should be intended for the host communities (Adams 2010). Priority should be given to areas that require financial aid for living to develop rural tourism. The program should also be managed carefully as the government has been promoting

similar programs such as *PNPM* for rural people, *PNPM* in fisheries, etc.. Identification, implementation, monitoring and evaluation are essential to ensure that the financial aid for rural tourism development does not overlap with other financial aid programs. To this end, the program and the distributed funds should be used for the purpose of enhancing sustainable economic activities and not for other temporary economic purpose.

### ***6.3.3 Cultural heritage tourism and other forms of tourism in South Sulawesi province***

The regional and local governments also utilise community-based economy (*ekonomi kerakyatan*) in formulating tourism policy. Programs related to community participation and community-based development are designed to empower the community. Such programs raise community awareness of tourism or *sadar wisata* (tourism awareness campaign). Training is also emphasised. The government of South Sulawesi province is working to generate economic prosperity for its residents by encouraging various sectors including agriculture, mining, industry and tourism. These sectors are expected to provide employment for local residents as well as other sectors. In 2010, an organisation in South Sulawesi conducted a survey concerning the numbers of inhabitants who have worked in various sectors based on their educational background. There are 3,272,365 residents who are still looking for employment in South Sulawesi of which 243,142 had no-schooling, 644,147 did not complete/not yet completed schooling [796,853 had completed primary school, 558,975 junior high school, 707,713 senior high school] and 321,535 had a diploma from an academy or university (BPS Provinsi Sulawesi Selatan 2012). The data indicates that 59.27 % of the total age working population in 2010 were looking for employment (BPS Provinsi Sulawesi Selatan 2012). The data indicates that the province still needs to work hard to stimulate employment for its residents.

The regional and local governments of South Sulawesi rely on three segments of tourism including cultural and natural tourism, marine tourism and MICE tourism. Hence, areas or regions in South Sulawesi are managed into four main clusters (figure 25). Cluster 1 (culture and ecotourism) comprises six regencies including Toraja, Enrekang, Sidrap, Palopo, North Luwu (Luwu Utara), and Luwu. Cluster

2 (MICE and ecotourism) consists of 8 regencies including Makassar, Gowa Maros, Takalar, Pangkep, Barru, Parepare and Pinrang. Cluster 3 (marine and ecotourism) entails 8 regencies including Selayar, Bulukumba, Bantaeng, Jeneponto, Bone, Soppeng, Wajo and Sinjai. Special cluster (4) (lake resort and ecotourism) comprises East Luwu regency. Each cluster has a main regency icon as “distribution point” (Dinas Kebudayaan dan Pariwisata (Disbudpar) Provinsi Sulawesi Selatan 2011b).

Figure 24 indicates that each region tends to be developed based on the cluster proposed by the government. Indeed, the clusters were created using local culture, ecosystems and infrastructure. However, I argue these should not be the only forms of tourism to be developed. The government might realise that the tourists’ interest to visit a destination is not solely for one purpose. A variety of attractions can encourage tourist satisfaction. The government should consider that tourism development requires the use of various resources rather than concentrating on just one or two (d’Hautesserre 2010).

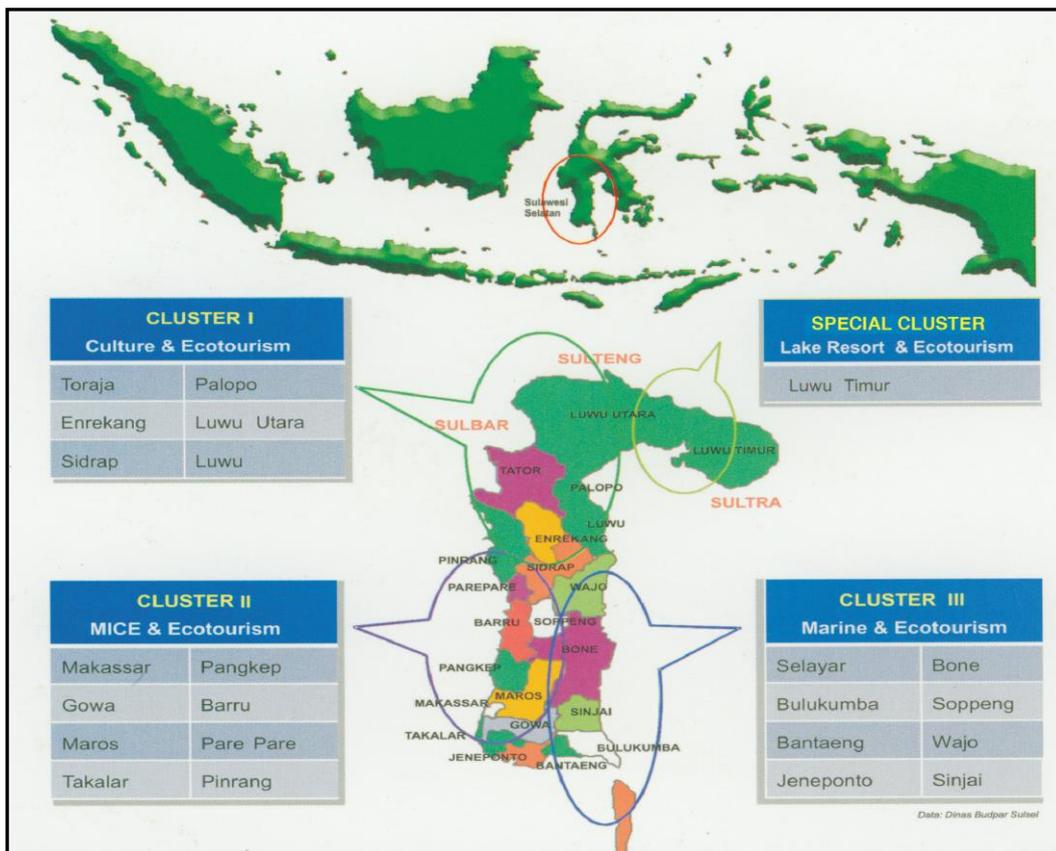


Figure 25: Cluster of tourism development in South Sulawesi province (Source: Disbudpar Provinsi Sulawesi Selatan 2011a)

The main tourism products of South Sulawesi Province emphasise culture (e.g. cultural practices of Toraja, traditional making of *Phinisi* traditional boat), so cultural tourism must be developed. In fact, each region in South Sulawesi promotes its own cultural assets. In Makassar, for instance, city tours highlight historic and cultural buildings, forts and graves. In Bone regency, most attractions are cultural resources. In Gowa, historic and cultural materials are sold as tourism attractions. For the different levels of government in South Sulawesi, the opportunity to develop cultural heritage tourism provides the chance to achieve sustainable development. However, some issues require attention if sustainable tourism development is to be achieved.

Makassar has been recognised as the business centre of South Sulawesi. Its role has enabled the local residents to manage numerous businesses that provide income. The trading sector is the major industry perceived by the residents. The tourism sector is also improving where many travel agencies are open and provide travel services for tourists. This is supported by the availability of infrastructure. It provides the opportunity for the tourism industry to improve business by conducting national and international scale events that can attract international visitors. The establishment of MICE tourism is an example of successful events promoted by the government and supported by the tourism industry. The tourism industry in Makassar opens wider opportunities for indigenous people because they might increase their income as employees of hotels, restaurants, travel industries, etc. The association of hotels and restaurants of Indonesia (PHRI) notes that there are 105 hotels in Makassar; two five star hotels, six four star hotels, 12 three star hotels and the rest are two and 1 star hotels (Pemerintah Provinsi Sulawesi Selatan 2011).

The use of the resources also impacts negatively the environment. For example, the tendency of local residents and domestic tourists to choose the beach as a leisure activity encourages people around the coastal areas to offer rest and swimming facilities for tourists. In the area of Tanjung Bayam beach, local people offer houses for rent and sell food and drinks to visitors, so that profits from tourism have been raised for the local community. However, a lack of understanding about the beach environment causes lack of management. The local

people built houses close to the beach, which can cause beach abrasion. If this continues, the beach cannot be maintained sustainably.

Government has an essential role in accelerating the aim of development through tourism. The strategic location of Makassar, the popularity of Fort Rotterdam as a cultural tourism object and the variety of tourism attractions should be optimised by the concrete actions of the regional and local governments. The examples mentioned above indicate that government regulation of investment in tourism especially relating to employment is a priority. Sustainability should not just be written into government documents. It should be socialised to communities. This is also important in Gowa regency where cultural and natural resources are promoted as tourism attractions.

The government of Gowa has committed in both oral and written expressions to achieve sustainable development through tourism by attracting as many tourists as possible to Gowa. The vision statement explicitly states; “to make Gowa regency a tourist destination area for quality highly competitive historical and cultural tourism in South Sulawesi” (Disbudpar Kabupaten Gowa 2010 42). Its mission statements include preserving the variety of cultural values and heritage to strengthen identity and national character; developing the tourism industry for sustainable tourism. For Gowa, the managerial and developmental role of the regional government is essential to enhance community participation in tourism development, to overcome obstacles such as reduced interest of the private sector to participate in tourism, the lack of tourism facilities and the problem of awareness.

In Bone regency, the majority of the tourism attractions are managed by the local government. In its implementation, the local community is involved as performers for the traditional dances and festivals. Moreover, the local government provides the opportunity for investors to build and own tourism attractions. In *Tanjung Pallete*, the local government manages facilities such as inns, pool, etc. Similar attractions are also operated and controlled by the private sector. The tendency has been an unequal rivalry between the local government who requires income or tax from their resources and other owners who attract more visitors than the attractions managed by the government.

This unequal competition should be tackled in order to minimise the negative impacts of the poor management of the resources. If the benefits go to certain people, particularly those who are already rich and powerful, then the government policy of implementing sustainability is only conceptual rather than the reality. Besides, the local resources can be exploited by outsiders without considering benefits for the local people and the safeguarding of the local identity. A cultural observer in Bone regency comments on how tourism is developed in *Tanjung Palette*:

The development of our regency (Bone) still lacks funds and involvement of the investor to build tourism facilities in *Tanjung Palette*. The investor is from Bali and as a consequence, he/she brings Bali style in *Tanjung Palette*. Buginese characteristics have been ignored. We, as the community of Bone require the local identity be reflected in the building of the inns but we do not have sufficient funds. Hence, the local government argues that we have to let investors build and manage the resources. When the contract expires, we can build based on our own characteristics (interview, December 2011).

Investors who manage the local resources are necessary to encourage employment creation for local people. *Tanjung Palette* has provided job opportunities even if limited in number for lack of qualifications for the local people. Tourism attractions in *Tanjung Pallette* are utilised by traders to sell foods, drinks and so forth. When I informally interviewed sellers around the objects, many of them were from different areas in Bone regency. The local people who inhabit *Tanjung Palette* actually need skills in order to participate actively and obtain more benefits from the tourism attraction.

In developing tourism, the local government realises that some obstacles need to be removed including the lack of community interest to be involved in tourism and the lack of community understanding and capability to manage resources as tourism products (see section 5.4). For the local government, these challenges require hard work. For instance, the central government program of *Sapta Pesona* (seven charms, see section 7.4) cannot be optimised because the community believes tourism is only intended for certain groups.

Issues in Bone show that policies and planning for tourism require investment regulation. If outside investors and/or local people are willing to invest their capital, the benefits of the local and indigenous people should be the main

concern. A number of issues should arise when regulating tourism investment including prioritising employment for the local and indigenous people; characteristics of cultural values of the indigenous people should be the major concern if a project utilises them and competition should be regulated by the government. Moreover, commitment by the regional government to implement the regulations is essential so that equitable economic benefits are achieved.

In Toraja (Toraja Land and North Toraja), the two regencies manage and promote their main attractions which generally rely on cultural objects. The regional board of culture and tourism of Toraja Land has identified twenty eight objects that could be promoted as tourist attractions whereas sixty objects have been registered in North Toraja (Dirjen Pengembangan Destinasi Pariwisata 2011).

As stated in chapter five most tourist objects in Toraja Land and North Toraja are managed by families, because the graves, traditional houses and all related cultural elements are owned by family members who are genealogically related. For instance, *Londa* (one of the famous attractions in North Toraja that comprises hanging graves, *Tautau* and caves) belongs to one large family. Most of whose members stay in Toraja, even though some might live out of Toraja. Due to family ownership, *Londa* is operated under the management of *yayasan*, or usually a family foundation. The foundation has members or a committee who are responsible for the operation of the object such as scheduling, entrance fee collectors, managing financial administration, and coordinating with the local government. Overall, the local government and the foundation committee share the profits gained from the entrance fee although the percentage of the sharing is not public knowledge.

Positive and negative consequences appear when almost all graves or tourist objects are owned by families, not individuals. Managing their own resources enables them to get more benefits, as indigenous people carve and sell souvenirs around the objects. However, the sharing system has created unequal distribution of benefits. Due to the large number of owners of any one tourist object or site, not all members might be accommodated and get profit from the entrance fee. Those who have invested will have more chances to sell souvenirs than those who have limited investment. In fact, poor members who stay very close to tourist

objects find it difficult to achieve prosperity as they do not have access to tourism activities. Because of investment and access to the foundation, some family members who live far from the objects can enjoy the profits. In a focus group discussion, one respondent in Toraja expressed her opinion:

**Ilham:** Has the family achieved economic prosperity by getting involved in the operation of a tourist object?

**Respondent:** Not really. Like us (pointing to herself and friends who stay and collect money from visitors at the entrance gate). We are the owners of this object, but where is the money? We do not know where the money goes (ha...ha. laughing).

**Ilham:** So, what about the sharing of profits from the entrance fee?

**Respondent:** Profit? For example, she (pointed to her friend). She sells tickets and the money goes to the foundation and the regional government. The profit is only a certain percentage may be only one percent. In fact, she sits all day to wait for visitors and collect the fee. We (receptionists) who sit here have no guarantee that we can pay for meals any day (Respondent, focus group, 17 September 2011).

Ideally, the money obtained from the entrance fee should be for the benefit of the local people and the maintenance of the infrastructure around the tourist objects. Indeed, all stakeholders acknowledge that the main problem of tourism development in Toraja Land and North Toraja is the lack of infrastructure and lack of awareness of communities concerning tourism (especially issues of cleanliness). The regional government with limited funds cannot all repair the damaged roads. On the contrary, local people question how government allocates funds for the maintenance of the infrastructure and tourist facilities, as this souvenir seller in Toraja Land expresses:

Where is the financial aid for tourism development from the central government? The roads are damaged. They are asphalted because of *swadaya masyarakat* (the funds collected and obtained from the community), not from the government. I question where the funds from the central government go. I think the regional tourism board does not work, their existence (tourism board) is useless because the roads are not asphalted, tourist objects are not well-managed. Again, I question if there are financial aids from the central government (interview, December 2011).

The local community are annoyed with the regional government because their aspirations seem to be ignored. This is reflected in the information given by a tour guide from North Toraja;

Traditional houses are losing their authenticity. The roof of the house has been replaced by *SENG* (the term used for metal/iron roof). They change the roof because the original roof (bamboo material) has been damaged. The government does not make the effort or negotiate to solve this problem. We (owners) will replace the roof with *SENG*". This also happened in *Pallawa* (tongkonan traditional houses). The owner of the object threatens to reroof the houses with *SENG*. I told them that they will lose value. The owners said; we had been annoyed by the government, there is no contribution to this object. I said: you should know that the government's point of view is that tourists come or not, there will not be a problem because they will still get their salary from the government, you are the loser. Then, they replied; we can still eat although the tourists do not come.

Another example is hanging graves around *Kete'Kesu*, it is very famous. However, the graves have been falling down. The government cannot re-install the graves. The tourists say that they want to visit *Palaktokke* (the name of the object) and see this picture (show brochure). I said, that picture is old, now they have fallen down (interview, 18 September 2011).

Yet, for certain groups of people (especially guides and tourism businesses), the existence of tourists helps them obtain revenue. The local people also get benefits by selling their carving and souvenirs to the tourists. The more tourists come to Toraja, the more possibilities for local people to gain additional income, especially in the peak tourist season (usually in June, July and December) as well as for outsiders.

However, they realise that the number of tourists has decreased in the last few years. Local people understand that tourists usually complain when visiting Toraja of the deficient infrastructure. They know that authentic culture is what the tourists are looking for. The decreasing number of tourists affects the local economy. Paulus, a tour guide, has observed that many hotels are closed and that investors may not be interested either. In general, tourists who come to Toraja highly appreciate the unique cultural heritage of Toraja. They probably recommend others to visit Toraja. However, they might not come for a second visit. Tourism development in Toraja Land and North Toraja requires strategies that can attract tourists to do more than one visit. Compared with Bali, international and national scale events can attract repeat visits by tourists, but such events are rarely held in Toraja. To the national government, Bali is more representative than Toraja.

The regional government requires more taxes for development which tourism can provide. However, limited tax obtained might lead to the inability of the regional government to build infrastructure. This condition forces the implementation of collaborative management between different stakeholders in Toraja. Jamal and getz (1995 188) confirm that “Stakeholder collaboration is a process of joint decision making among autonomous, key stakeholders of an inter-organisational, community tourism domain to resolve planning problems of the domain and/or to manage issues related to the planning and development”.

During fieldwork in South Sulawesi, I got an opportunity to conduct informal interviews with cultural groups in Makassar city and other regencies. One interview occurred with dance performers who have travelled within Indonesia, and to other countries to show South Sulawesi traditional dance. These people have gained income by getting involved in traditional dances. Another group of dancers placed its hopes in the government’s attention to their dance performance. For the *gandrang bulo* dancers, money from performing is shared between 7 to 12 members. I was informed that this group performs for around 1,500,000 IDR (about US\$ 150) for one night presentation (5 to 6 hours). Similarly, I noted that *Pa’raga dancers* are paid less when performing their dance. Lesser payment does not help them fulfil the economic needs of their family. The amount is not commensurate with the cost of the instruments they use, the time they spend, the clothes they wear and the fees for transportation.



Figure 26: Pa'raga dance (left) and gandrang bulo dance (right)  
(Source: Photographs by Ilham Junaid 2011)

The examples mentioned above show that two categories of communities need to be paid attention to by all levels of government. First, those who live around the cultural tourism attractions but have not been involved so they have received no economic benefits from cultural heritage tourism. Second, communities who have participated in tourism but their income is insufficient. Black and Wall (2001 133) argue that “In Indonesia, local cultural groups are also eager to participate but they are rarely encouraged to do so”. These people require help from government so that tourism benefits are not only enjoyed by those who have worked in the tourism industry but also by those who provide tourism services. Ryan (2005) proposes a framework (see figure 27) to encourage local and indigenous people and stakeholders to succeed.

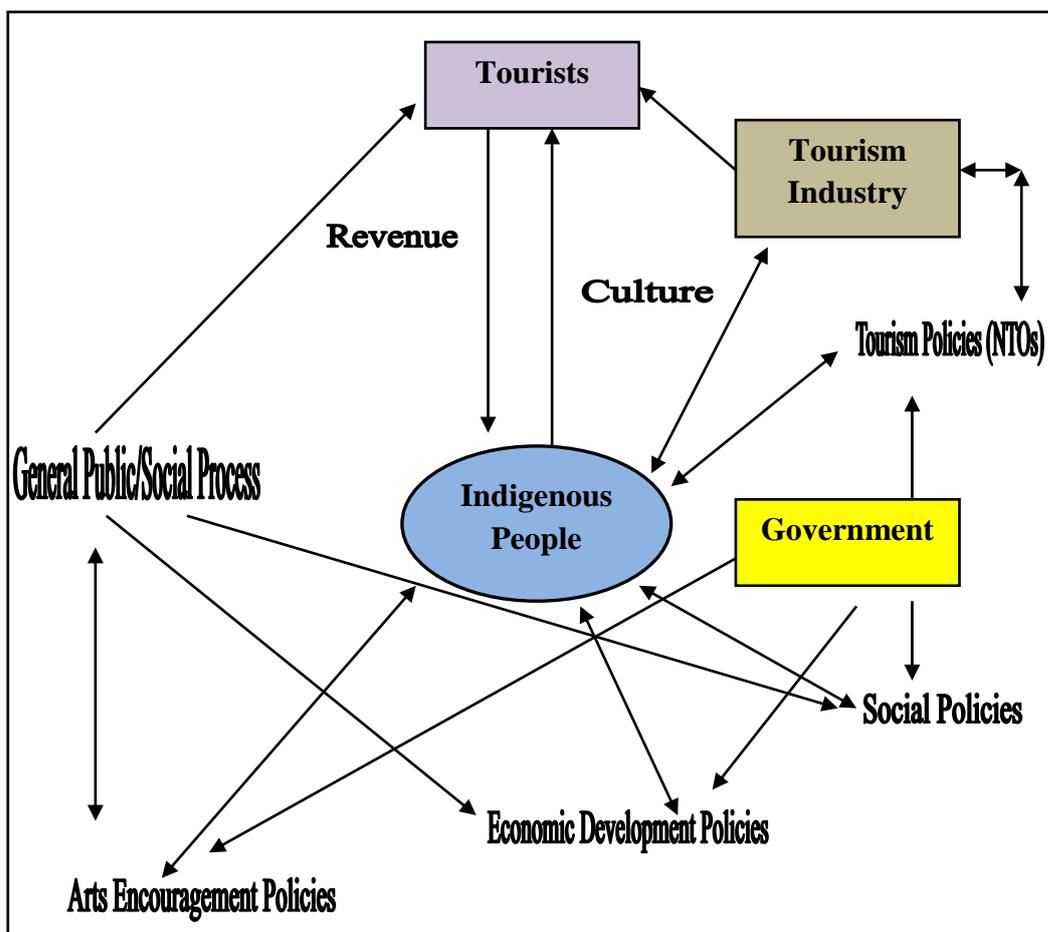


Figure 27: The network of indigenous tourism framework  
 (Source: Ryan 2005b 72)

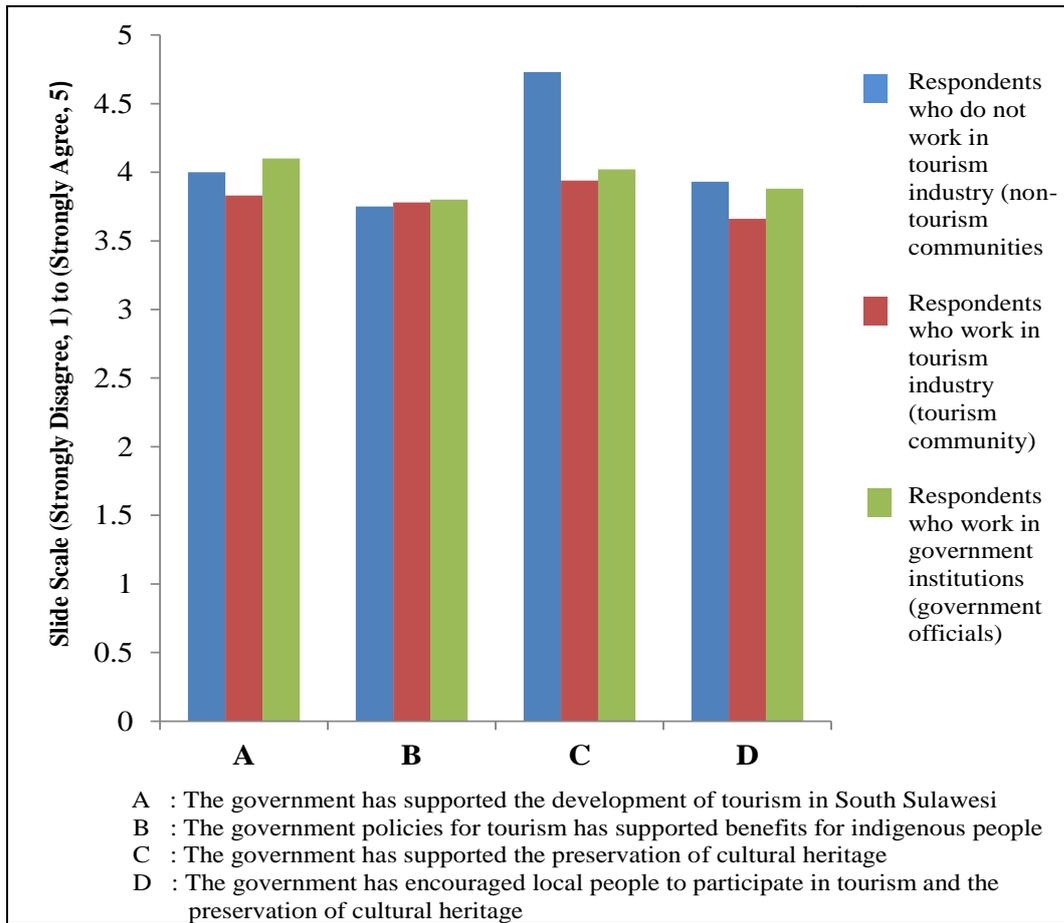
### 6.3.4 Community perception of government policies based on statistical information

On the basis of statistical information obtained from 163 respondents in South Sulawesi, people of different occupations have different opinions concerning the role of government in the implementation of cultural heritage and tourism policies. Table 18 below indicates the statistical information concerning government policies and planning from respondents who do not work in tourism (non-tourism local community); who work in tourism (tourism community); and who work in government institutions (government officials).

Table 18: Communities' perception on government policies and planning on cultural heritage and tourism based on statements rated on a five-point Likert scale: 1, strongly disagree; 2, disagree; 3, undecided/not sure; 4, agree; 5, strongly agree.

| <b>Descriptive Statistics</b>  |          |                |                |             |                           |
|--|----------|----------------|----------------|-------------|---------------------------|
| <b>Statements (non-tourism local community respondents)</b>  | <b>N</b> | <b>Minimum</b> | <b>Maximum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| The government has supported the development of tourism in South Sulawesi                                      | 45       | 2.00           | 5.00           | 4.00        | 0.76                      |
| The government policies for tourism have supported benefits for indigenous people                              | 44       | 2.00           | 5.00           | 3.75        | 0.75                      |
| The government has supported the preservation of cultural heritage   | 45       | 2.00           | 4.00           | 4.73        | 0.76                      |
| The government has encouraged local people to participate in tourism and the preservation of cultural heritage | 43       | 2.00           | 5.00           | 3.93        | 0.79                      |
| <b>Statements (tourism community respondents)</b>  | <b>N</b> | <b>Minimum</b> | <b>Maximum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| The government has supported the development of tourism in South Sulawesi                                      | 74       | 1.00           | 5.00           | 3.83        | 0.92                      |
| The government policies for tourism have supported benefits for indigenous people                              | 73       | 1.00           | 5.00           | 3.78        | 0.90                      |
| The government has supported the preservation of cultural heritage   | 71       | 1.00           | 5.00           | 3.94        | 0.86                      |
| The government has encouraged local people to participate in tourism and the preservation of cultural heritage | 69       | 1.00           | 5.00           | 3.66        | 0.99                      |
| <b>Statements (government officials respondents)</b>   | <b>N</b> | <b>Minimum</b> | <b>Maximum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| The government has supported the development of tourism in South Sulawesi                                      | 37       | 2.00           | 5.00           | 4.1         | 0.71                      |
| The government policies for tourism have supported benefits for indigenous people                              | 35       | 2.00           | 5.00           | 3.8         | 0.67                      |
| The government has supported the preservation of cultural heritage   | 37       | 2.00           | 5.00           | 4.02        | 0.68                      |
| The government has encouraged local people to participate in tourism and the preservation of cultural heritage | 36       | 2.00           | 5.00           | 3.88        | 0.74                      |

Graph 2. Community perceptions of government policies and planning concerning cultural heritage and tourism seen by three kinds of respondents in Likert Scale



The chart highlights the perception of three different communities concerning government policies on cultural and tourism matters. Respondents from government institutions (government officials) have more positive attitudes than those who work in tourism. Respondents with no direct link with tourism activity (non-tourism community) tend to have more positive attitudes toward government policies. However, the data shows that more attention should be given to the indigenous people especially if tourism benefits are to be achieved. It is an indication that they are willing to participate in tourism activities and preservation of cultural heritage. In this regard, the availability of jobs in tourism and the opportunity for participating in cultural heritage preservation for the indigenous people should be the main priority.

Both the non-tourism community and government officials argue that efforts should be maximised to encourage the participation of the indigenous people in

tourism development and preservation of cultural heritage because they work under the government institutions. It may reflect a general positive perception from government officials. Second, they also know how the government works on tourism and cultural matters. I argue that their positions both as government employees and local people provide ample information on how the government works in tourism and culture.

The only negative attitude of the non-tourism community is shown in section B concerning whether government policies for tourism have provided benefits for the indigenous people. Although the average values (means) of the data almost achieve four scale (agree), the respondents offer less positive comments on the four areas of government policies. They agree with other respondents that encouraging benefits of tourism for indigenous people as well as cultural heritage preservation by the local community should be the major policies. They presume that the government should assist the indigenous people to participate actively.

Given the information above, policy making and implementation should consider two main issues. First, encourage the local and indigenous people to be involved in any forms of tourism and cultural activities. Second, domination by government officials in the government programs or projects should be evaluated since non-government people are those who need skills and training. Those who are not involved in tourism and cultural activities have a high expectation that they will get alternative skills and training if current business is not well-managed. At least, tourism and cultural awareness might be enhanced and will encourage them to understand and promote tourism and culture. People who work in tourism industries are those who need more encouragement in skills development and the opportunity to produce creative tourism products.

All residents require economic prosperity and hence, they expect more from the governments. In Indonesia and South Sulawesi in particular, the involvement of local people in the general election for regional and/or local leaders (governor, mayor, regent) shows that they require change in life in terms of better living. "Better living" is a common discourse to attract communities during the candidate's campaign. Therefore, government must commit to implement their campaign promises to help release people from poverty. On the other hand, issues

for not successfully helping communities should be tackled very soon. Lack of coordination between levels of government should not become the barrier in helping local and indigenous people.

#### **6.4 Tensions between different levels of government**

“In 1999 the central government of Indonesia designed a set of laws to promote *otonomi daerah*, literally ‘regional autonomy’” (Seymour and Turner 2002 33). According to the Republic of Indonesia Law number 22, 1999 regarding “Regional Governance”, the regional governments have the authority to manage resources on the basis of communities’ aspiration. Due to the controversial comments and opinions concerning how effective the law is, the central government with the approval of the house of people’s representatives of the Republic of Indonesia (*DPR*), revised the law to become the Republic of Indonesia Law number 32, 2004 regarding “regional governance”. In this new law, *otonomi daerah* is defined as the rights, authority and obligation for regions or regional governments to manage governmental affairs and communities’ interest under the existing law. The law also demands the implementation of decentralisation (*desentralisasi*) and deconcentration (*dekonsentrasi*) that give authority to regional governments to manage the new governmental system within the frame of the Republic of Indonesia.

According to the constitution, decentralisation (*desentralisasi*) is defined as the transfer of authority to the autonomous regions (*daerah otonom*) to manage and arrange governmental affairs within the frame of the Republic of Indonesia. There are four major types of decentralisation including “deconcentration..., delegation to semi autonomous organisations..., the transfer of functions from government to non-government controls..., and devolution...” (Rondinelli and Cheema 1983 as quoted in Seymour and Turner 2002 34). In Indonesia as stated in the law, the most implemented are the first and the last types. Deconcentration focuses on the transfer of responsibilities from the central government to the regions whereas devolution means the autonomy and control of the local governments for the management of the resources (Seymour and Turner 2002).

Decentralisation is then defined by stating deconcentration (*dekonsentrasi*) as the transfer of the central government affairs to the governor as the representative of government and/or vertical institutions in certain regions. The law explicitly states that the responsibilities to manage resources belong to the autonomous regions. In the preconception of the law, sections a and b indicate that the law was made in order to accelerate and achieve the implementation of the community's prosperity through services by local governments. The law emphasises that the understanding of the local governments concerning potentials, interest and willingness of local people will enable the governments to implement community based policies as supported by postcolonialism and sustainability theories.

Indeed, the implementation of regional autonomy cannot guarantee the achievement of effective and efficient government (Pitana 2001). In fact, debate and controversial issues concerning the effectiveness of regional autonomy continue. The proponents of regional autonomy will argue that full authority of the regional governments provides more chances for local people to participate in decision making policy. Opponents contend that regions and/or provinces are not ready yet to accept the authority given to them: "Many local governments are not ready for autonomy in terms of planning, programming and executing development projects, because their institutional capacity remains underdeveloped as does their human resources capacity" (Brodjonegoro and Asanuma 2000 120).

For this reason, poor management of resources may be one of the consequences. According to Pitana (2001), Bali can be an example where people debated five arguments. First, the tendency that each region will propose and create its own development plan. Second, each region will compete to achieve revenue rather than improve service for the public. Third, each region will create regulation for taxes on tourism industries which means that a gap between regions will occur because of differences in revenue. Fourth, potential conflicts concerning the preservation of resources cannot be avoided. Finally, gaps between regions will not be avoided because each region has different tourism potentials.

Such cases could potentially occur in South Sulawesi if the regional government considers regional autonomy as a weapon to take all the authority without

understanding the necessity to coordinate with higher level governments. Regencies and cities in South Sulawesi will all approach the central authority to gain funds for certain development projects. For example, the concentration of tourism development in Toraja may create competition between the regions in South Sulawesi. Since each government believes that regional autonomy “can lead to a greater equity in the allocation of government resources and funding” (Seymour and Turner 2002 34), then other regional governments will propose projects (including tourism ones) and struggle to obtain more resources to manage them. If their efforts are not successful, tensions between levels of government as well as inter-regional tension cannot be avoided. Nirwandar argues uncomplimentary and unhealthy rivalry between regions in Indonesia has become a major issue since the implementation of regional autonomy due to three weaknesses including “understanding about tourism, regional tourism policy and the lack of direction from the central and the regional governments” (2010 5).

Domination of the central government in any development program is considered the main reason why low level governments pursue authority through regional autonomy. The regional and local governments question their role, and hence, regional autonomy is considered important to stimulate maximum efforts for achieving economic development. Another form of domination is when governments establish programs without considering active participation of communities. Domination by government is considered a weakness that needs to be resolved if the goal of development is to be achieved (details were discussed in section 6.4).

Coordination, however, is a debate because both lower and higher levels of government have arguments concerning the extent of coordination under regional autonomy. For instance, a representative of a local government in South Sulawesi said; “tourism activity is a cooperative work between the inter-regional, provincial and central governments. We have been maintaining coordination between the levels of government” (interview, September 20, 2011). Another respondent, a member of the central government affirms that “coordination between the central and regional governments is stated in the national discussion on development planning (*musrebang*)” (Firmansyah Rahim, interview, August 9, 2011). These

two arguments seem to indicate that regional autonomy does not affect coordination between the levels of government.

However, as explained earlier, the problem of authority has created tension between them. Issues of coordination are asserted by respondents who were involved in this research as well as opinions and research published at local, national and international scales. The tension is reflected in the way each level of government interprets regional autonomy. I could say that blaming each other by government officials is the root of the tension. It is interesting because communities who observe the government system also stated similar ideas concerning the lack of coordination under regional autonomy and how it has affected tourism development and cultural preservation programs.

#### ***6.4.1 Perspective of the central government***

The introduction of regional autonomy brought political consequences in the way the central and regional governments create and implement policy. In culture and tourism development, for example, the central government no longer has authority over the regional governments since the responsibility to manage cultural and natural resources belongs to regional and local governments. The consequence is restricted authority of the central government to coordinate with the regional governments.

From the perspective of the central government, a system of regional autonomy is seen as an obstacle for culture and tourism development in Indonesia. An official of the central government said:

Coordination among governments has been weak since the implementation of *otonomi daerah* (regional autonomy). Regional autonomy has delegated all authority to almost all regions or cities. Our (Indonesian) government is not a structural government. So, now, there are not any level I (regional) and level II (local) governments. This kind of government system prevents coordination among governments. There is no vertical relationship between the Ministry of Culture and Tourism (Jakarta) and the Boards of Culture and Tourism at the regional and local levels (interview, August 10, 2011).

The implementation of regional autonomy has provided rights and real autonomy to the provinces, regencies (*Kabupaten*) and cities (*Kota*) to govern cultural

tourism for their areas. Seymour and Turner (2002) argue that there no longer exists any hierarchical relationship among them. Although cultural tourism development needs a strong structural relationship between different stakeholders, the central government cannot regulate the regional governments in implementing a policy. When the regional and local governments appoint staff, they position political allies on the culture and tourism board; it indicates that the local governments decide policy based on political considerations rather than on quality of service. In this case, the central government cannot override the local governments to appoint an appropriately skilled person.

The central government runs policy and planning for tourism development which it expects will be implemented by all regions in Indonesia. However, such lack of coordination and structural relationship prevents policy implementation. A specific example concerns the program of *kelompok sadar wisata* (groups of tourism awareness) introduced to all the regions in Indonesia, to engage them in local community participation in the program. However, a statement by the general director of destination development for the Ministry of Tourism and Creative Economy in the *Koran Jakarta* (the Jakarta Newspaper) on October 19, 2011 shows that regional autonomy has become a challenge for the central government in achieving the objective of the program. He stated:

Tourism awareness was begun in the era of Mr. Susilo Sudarman (the former minister in the Suharto presidential era) and it was called “*sadar cipta pesona*” (awareness on seven charms), ... the era of centralised governance, made it easy for the central government to engage and involve the regions. However, the current era of autonomy makes it difficult for the central government to implement its national program (Firmansyah Rahim as cited in Supriyatna 2011).

For the central government, it is awkward to develop cultural tourism if it does not have the rights and authority to govern the lower levels of government. Programs and projects for cultural tourism development may not be successful if the regional and local regional governments do not support them. There may be rhetorical support. However, since the central government does not have the authority to instruct and evaluate the local governments’ commitment concerning their implementation, then the programs will not be successfully established. The central government cannot force the local governments to manage the programs

proposed.

Regional autonomy also creates contradictive impacts on government policy making in the preservation of cultural heritage. Muslimin, a government official from the cultural heritage preservation board said:

The problem now under regional autonomy is that regional governments seem often to make policy different from that of the central government. Local regulation contradicts central laws. For example, by regulation Maros regency [*Perda Maros*] fines 5 million [rupiah] any destroyer of culture and imposes 5 months in prison. On the other hand, the central government's law number 11 regarding cultural heritage [*Undang-Undang Cagar Budaya no. 11 tahun 2010*] signals that destroyers of cultural sites will be fined a maximum of 500 million [rupiah] with 5 years maximum in prison. This demonstrates different attitudes between the regional and/or local and the central governments. Ideally, the regional and local governments should refer to the higher law when making regulation (interview, August 21, 2011).

Although both governments consider and commit to preserve cultural heritage, in fact, weak coordination prevents its implementation. Preservation of cultural heritage needs a strong link between central government as national policy maker and regional governments as main stakeholders in a region. Regional autonomy has affected the management of museums as institutions that aim at preserving cultural heritage. In Indonesia, both central and regional governments own and manage museums. Again, this condition enables regional governments to position officials for their museums. The central government views this as an obstacle for museum development because staff positions can be changed based on regional governments' policy. In an interview, a government official said:

Many regional governments do not understand the meaning and function of museums that exist in their area and they do not know how to manage museums. As a consequence, everything may be changed. For example, we [museums] need museum experts, but the fact is, they [the museum experts] are moved and replaced by new staff who [actually] are not needed. It has happened. Governments also haven't thought how to develop museums even though they think that museums should be better in the future (interview, August 19, 2011).

From the perspective of the central government, the implementation of regional autonomy should be in conjunction with the availability and the readiness of the local governments to accept the given authority. For instance, lack of human resources on the local level may create poor management of the resources. Hiring

new staff without considering their qualifications can cause ineffective management. In some instances, the local governments remain weak in managing the resources. In cultural heritage, for example, it leads to new buildings and improper management of cultural tourism development. For this reason, the central government maintains its authority to manage local resources. The implementation of regional policy which is contradictive to the higher regulation worries the central government. Indeed, these conditions discourage the central government in delivering the rights to manage the resources to the local government.

Such situations might not be avoided in the system of regional autonomy since the local governments have the right to decide and implement a policy. Given these difficulties in constructing a relationship with lower governments, the central government considers it is important to implement standards or regulations for culture and tourism, as a guide for regional and local governments to develop tourism in their areas, such as standards for hotels. Yet, there has been no regulation concerning standards for destinations in cultural tourism, marine tourism, and so forth. Standardised training and education have been established to support the development of human resources as well as the implementation of competence based training. The purpose is to optimise the understanding of government officials and communities to work professionally. Nevertheless, the central government can only act as a producer of law(s) but does not have the right to control their implementation and monitoring.

#### ***6.4.2 Perspective of the regional and local governments***

The system of centralised governance has degraded local resources, social institutions and has deadened local initiatives and development (Disbudpar Provinsi Sulawesi Selatan 2011b). In a centralised system, the central government has the authority to determine all aspects of local governments' development. In some cases, local resources are managed by the central government as the only policy maker. Yuksel, Bramwell and Yuksel (2005) contend that in many developing countries, domination by the national government is identified as an obstacle for more effective governance. As a result, unfair development and contradictive opinions among different levels of government and local

communities cannot be avoided. It can also encourage greater dependency by local governments.

The regional and local governments view regional autonomy as a boost to improve the quality of people's lives. It is an answer to the issues faced by the local governments and communities such as poverty, cultural degradation, unemployment, social conflict, etc. Local communities through direct election of local leaders have mandated the elected governor, mayor or regent to manage local resources for the benefit of their communities. The regional government believes that "tourism resources should be managed in a way that balances cultural, economic and environmental development" (Disbudpar Provinsi Sulawesi Selatan 2011b 3). Therefore, it is necessary for the local government to have the authority to implement an overall approach for policy and planning.

Structural relationships with the central government, however, are very important and, thus, should be tightened for tourism development. Yuksel *et al.* (2005 866) state: "transfers of authority from the state will be more effective if politicians and bureaucrats at higher levels are strongly committed to a transfer of decision making and resources to lower administrative levels or other agencies". To the local governments, transfer of authority is essential as a centralised system would limit their creativity and cause dependency on the central authority.

Local governments' discourses contradict those of the national government. It is about who should appropriate the authority to manage local resources. In the case of cultural heritage preservation and tourism, the central government should give the authority to local governments because they are the main stakeholders. To the local governments, the issue of authority is essential for policy implementation at the local level. The government of *Kota* (city) Makassar, for example, considers the importance of authority so that it can implement an overall approach. A government official states:

The policy of Makassar government concerning cultural heritage is based on the Republic of Indonesia Law number 11, 2011 regarding cultural heritage. Each citizen and government have an obligation to preserve it. In Makassar, all preservation activities are managed directly by *BP3* [the Board for cultural heritage preservation]. There has not been any authority delegated to the Makassar government for preservation. But the Makassar

government joins with BP3 since it contributes funds for the conservation of cultural heritage (interview, November 7, 2011).

The statement above indicates that authority is a major issue for local governments and that the Makassar government has an active role in supporting the preservation of cultural heritage. However, the existence of *BP3* seems to limit how much local governments can work in preserving cultural heritage. The continuing interview of my respondent illustrates how regional government demands the authority to manage cultural heritage.

**Ilham:** How is the coordination between central government and Makassar government regarding tourism development?

**Respondent:** there is a significant relationship in terms of promotion. However, there is no channel to obtain additional funds for preservation through the Makassar government. This is because there has not been any transfer of authority from the central government to the Makassar government. Makassar is trying to propose that the central government give authority to Makassar to manage [resources]. For example, the Makassar government subsidised an event “*La Galigo*” in Fort Rotterdam that cost 100 million [*rupiah*]. We built [repaired] the fort for the event. Unfortunately, *BP3* dismantled the Fort because they (*BP3*) had a relationship with Jakarta [the central government]. As a result, our previous efforts were neglected. In fact, we had renovated, but they [*BP3*] rebuilt the Fort. The problem now is that we are not connected [regarding policy] because authority has not been transferred to Makassar even though the tourism object [Fort Rotterdam] belongs to Makassar, but *BP3* acts as if it belongs to it (interview, November 7, 2011).

Such tensions may create ineffective management of cultural resources. Institutions of the central government in provincial or regional areas may discourage the regional governments from getting involved in cultural preservation as the case above illustrates. Although both levels of governments agree that protecting and salvaging cultural heritage sustainably is an essential goal, in fact, appropriation of cultural resources by *BP3*, a central government institution has decreased the level of local government involvement. Authority to manage resources generates different perceptions by governments in terms of implementing planning and policy.

Tensions inevitably affect the efficiency of cultural tourism management. In South Sulawesi, some cultural heritage assets are managed by the central government, some are also managed by the regional government and others are managed by the

local governments. Control and power over cultural resources inevitably are the reasons for claiming authority. Since cultural tourism activities create income through for example entrance fees, the profits should go to the level of government that manages the cultural heritage. Since each level of government has different budgets for tourism management, they might not allocate funds for preservation and maintenance activities for the resources that might not come under their authority.

Considering that local resources are owned by the local communities, the local governments who are their representatives should manage the resources. However, the central government manages cultural institutions which are located and operated on the basis of the local resources. The regional government also manages cultural affairs and tourism development at the regional level. Regional autonomy can create problems if the issue of authority is not managed well. For example, if the regional government invites investors for cultural or tourism development projects, procedures, agreement or environmental aspects of the projects will be based on the criteria proposed by the regional government. If the projects contradict the principles of the local governments, tensions might not be avoided. On the other hand, economic development projects proposed by the local governments will not be implemented if they are not supported by the regional government. Tension will occur because each level of government may have produced regional or local regulation concerning investment, project development, or other policies. The tension will become worse if the political issues in terms of the political background of the leaders affect the way they make decisions.

From the perspective of the local governments, regional autonomy is needed as it gives a chance for regions to manage their cultural resources as well as to develop tourism through regional resources. In an interview, Syam, a government official in Bone regency states:

Regional autonomy has positive consequences for the development of tourism in regions including access for local communities to participate in tourism; willingness of local communities to accept outsiders (tourists) visit their areas; and the attention of the local governments to develop tourism objects. Regional autonomy contributes positively to the improvement of regional income revenue and having authority enables the

regions to manage their own resources (Syam, interview, November 30, 2011).

This expression seems to indicate that regional autonomy has been regarded as a tool to achieve successful governance at the local level. The rights to manage cultural resources for tourism development have provided the opportunity for governments to help local people prosper. They argue that they know their areas better and what the local community expects of them. For this reason, they argue that the local community finds it easy to be involved in the government programs. Therefore, the sooner authority is transferred the better governments work.

#### ***6.4.3 Perspective of communities***

Tensions among levels of government are problematic because regional autonomy has been understood as transfer of authority from top to lower levels of government. However, each level of government maintains its position to control and have authority over resources. Indigenous people who should be prioritised in policies and planning for cultural tourism development are victimised because the government officials are busy tackling issues of authority. From the perspective of the community, regional autonomy is not a major issue for cultural tourism development. Political decisions or policy have more influence on the management of cultural tourism in South Sulawesi than regional autonomy. Although local governments work on the basis of the principle of regional autonomy, the local community considers it a political decision. In an interview, a tour guide stated:

The governments have limitations because they are not from a tourism background. And I think that is the weakness of our country. People are positioned not for the right reason but only to fill a quota. So, he/she sits in a position just to fill a vacant position, but with no guarantee that he/she can do the work. People on the tourism board do not understand (interview, September 8, 2011).

As a member of the community and a tourism practitioner, he observes how the local governments act and implement a policy. Although he does not mention the level of government, he does critique the way governments position staff without considering their qualifications. His argument illustrates the expectation of a community that governments should work professionally. No matter how regional autonomy should be understood or seen, the essential point is that cultural tourism

must be managed by trained and experienced people. Farid Said, a tourism practitioner stated a similar view:

The government doesn't have policy to protect .....they have the national policy but because this is in South Sulawesi who has a specific culture...they should have a policy, but until today I never see the policy about how to protect the cultural heritage. In Kota Makassar itself as the main city, many cultural heritage objects have already been broken and built over with new constructions (Farid Said, interview, October 8, 2011).

Cultural tourism cannot be successfully developed if its main resources are replaced by new buildings which do not characterise the identity of the indigenous culture. The indigenous people do not have the power to prevent and/or stop the destruction of historic buildings because the local authority argues that the new buildings (malls, *ruko* or house for shop) are intended for the economic development of the local people. When regional autonomy exists, higher levels of government do not have the right to force lower governments to change or to implement a policy. As a consequence, local authorities run projects without considering sustainability and temporary economic projects are maintained. Sustainable cultural tourism is only a rhetoric rather than reality.

### **6.5 Government regulation and strategic planning: Guides for policy implementation to reduce tensions**

Given the tension between levels of government, it is necessary to refer to two sorts of documents including the government regulations and strategic planning. Rasyid (2007) argues that the goal of regional autonomy can only be achieved if the central government provides regulations that can guide the implementation of regional autonomy. Rasyid also emphasises that comprehensive understanding about regional autonomy should be the main priority for all stakeholders. Strategic planning might be useful if all stakeholders consider it a guide to help implement policies and planning. Since strategic planning has significant relationships with previous policies and planning, it is important not only to evaluate the previous policies but also to ponder what should be done to face future challenges.

Synergy between the central and regional governments needs to be strengthened by looking at the role of each level of government. Haris (2007) notes that

regional autonomy should be considered as a contract and relationship between the central and regional governments rather than be centrally determined. According to Usman (2002), tension between the central and the regional governments should be tackled with three important priorities. First, commitment and willingness from the central government to implement the policy of regional autonomy are essential. Second, the implementation of regional autonomy requires that lower governments fully understand the process. Third, there should be “mechanisms” (Usman 2002 8) that provide insights for all levels of government about how to position themselves under the system of regional autonomy.

### ***6.5.1 Government regulation***

The government regulation of the Republic of Indonesia no.38/2007 is considered a guide for different levels of government when they implement a policy. Its existence is rooted in two laws: Law no. 32/2004 concerning regional governance and Law no. 25/2007 concerning investment. The first law relates to how effective the implementation of regional autonomy is. Such debate occurs because low level governments regard centralised policy as an obstacle to improve the regional economy (Yuksel *et al.* 2005). The national government however, tends to maintain centralised policies and planning that the regional governments should support.

According to the regulation, there are two main areas the central government should work on including full authority (full affairs) and shared authority in which the national government shares authority with lower levels of government. The first comprises six main authorities including foreign affairs, defence, safety, justice, monetary and national fiscal affairs and religion. Authority can be shared in domains that are not included in the first list, which consist of thirty one government responsibilities such as education, health, culture and tourism. In section 6 and 7 of the regulation, the regional and the local governments have two kinds of responsibilities, compulsory and chosen. Compulsory is defined as the affairs which the regional and the local governments are obliged to implement. Chosen affairs are defined as those that potentially can provide the opportunity to improve the prosperity of people on the basis of the conditions, characteristics and

potentials of the regions. In this instance, cultural matters are categorised as compulsory while tourism matters are classified as chosen.

This situation can cause misinterpretations by people or governments. For example, shared authority will be understood differently because each level of government hopes to manage its own resources through a range of affairs; or because regional autonomy is defined as devolution from the central government to the local level. Furthermore, the power of the regional government over certain resources should also be transferred to the local levels. Cultural affairs, for example, are categorised as compulsory which means that the regional and the local governments have the obligation to manage or preserve cultural heritage. But, control by the central government over funds and projects related to the resources will be an obstacle for the regional governments. This also happens in tourism development when it requires control over the resources. This relates to the kinds of promotion that will be implemented too as promotion requires funds.

The grouping of the matters seems to indicate that the authority of each government is clearly stated in the regulation. However, clarification and explanation of the regulation are needed in order to bolster the understanding of each government about its authority. The regulation has an attachment that explains the sharing of culture and tourism affairs between the levels of government as in table 19.

The attachment explicitly indicates that each level of government has the right to arrange policies and planning but that they should parallel those of the higher level government. The decision (decree) making belongs to the national level whereas the regional and the local levels are responsible to implement the directed policies. Indeed, the attachment provides only descriptions rather than technical or specific explanations about how each level of government should act based on the regulation. The word “scale” is used to illuminate the responsibility of the governments. In reality, tension results from the different perspectives of governments concerning who should manage the resources. The tension is exacerbated if each level of government creates regulation or rules which contradict the higher level policies.

Table 19: The attachment and explanation of the government regulation no. 38/2007

| Area/<br>Division | Sub<br>Division            | The National<br>Government  | The regional<br>Government  | The local<br>Government  |
|-------------------|----------------------------|---|---|--|
| Culture           | Culture                    | Main planning for the development of the national culture   | Main planning for the development of culture at the regional/provincial scale   | Main planning for the development of culture on local/ city scale  |
|                   | tangible cultural heritage | Decision (Decree) and Implementation of policies on protection, care (maintenance), and the utilisation of tangible cultural heritage on national scale                       | Implementation of policies on protection, care (maintenance), and utilisation of tangible cultural heritage on the regional scale   | Implementation of policies on protection, care (maintenance), and utilisation of tangible cultural heritage on the local/city scale  |
| Tourism           | Policies                   | Decision (Decree) of policies on:<br>a. Main planning of tourism development on the national scale<br>b. The development of tourism information system on the national scale. | Implementation of the national policies and decision of policies on the regional scale:<br>a. Main planning of tourism development on the regional scale.<br>b. Implementation of the national policies and decision on the regional policies on the development of tourism information system on the regional level. | Implementation of the national and the regional policies, and the decision of policies on the local/city scale on:<br>a. Main planning of tourism development on the local/city scales<br>b. Implementation of the national and regional policies and decision of policies on the local/city scale on the development of tourism information system. |

Tension may not be avoided especially if the authority deals with who manages the assets. Fort Rotterdam in Makassar city, for instance, is promoted as a tourism attraction by all levels of government. The regional government promotes it as a main attraction and the fort is now being renovated and revitalised. The local government also promotes it hoping for the right to manage the fort to make it easier to establish projects, programs, etc. *BP3*, the national government institutiton is responsible to manage and control the fort. In fact, with the implementation of regional autonomy, the local government hopes the national

and the regional levels will relinquish their authority to the local government. On the contrary, the higher levels will maintain authority over resources as they cannot run projects if they do not have resources to manage (See interview page 233). Such difficult conditions inevitably affect the development of cultural tourism.

Lack of coordination should be remedied by communication and mutual understanding among governments, because successful cultural tourism management depends on effective coordination. Williams, Penrose and Hawkes (1998: 886) suggest the implementation of “shared decision-making” to resolve potential conflicts as well as to enhance communication and understanding among tourism stakeholders. Indeed, regional autonomy has stated that policy should be shared. However, different interpretations by each level of government as well as the willingness of each government to take control over resources and perhaps to obtain profits through proposed projects, cause inappropriate implementation. In this instance, the government regulation no. 38 year 2007 should be enhanced by explaining technical aspects of regional autonomy.

If government regulation no. 38 year 2007 is used as a guide for implementing regional autonomy, then three aspects should be covered including who should take the authority to manage the cultural heritage resources; what are the responsibilities of each level of government concerning cultural heritage and tourism; and who should monitor and evaluate the management of cultural heritage. These must be explained technically because they relate to how the levels of government make policies and planning. The levels of government expect to work based on authority and responsibility. Therefore, a revision of the explanation might prove useful.

### ***6.5.2 Strategic planning***

Each ministry has a document that highlights policies and planning called “strategic plan” (*rencana strategis*). This guide for policy implementation is elaborated for working periods of five years. The Ministry of Culture and Tourism has arranged strategic planning that focuses on two related issues, culture and tourism. Managerial aspects of culture such as cultural inventory, conservation

and utilisation are explored in order to provide information for policy making, implementation and evaluation of the policies. The document also comprises information about evaluation of the previous five years of tourism management, strategies and programs. It also provides a description of tourism conditions, organisation and the role of the ministry in achieving the national development goal.

A new strategic plan compiled by the newly named Ministry of Tourism and Creative Economy has been approved as the official guide for policy implementation. Indeed, there should be synergy between the central government's strategic plan and the lower level governments'. However, during the data analysis, the regional and local governments still used strategic planning documents of the Board of Culture and Tourism of South Sulawesi province. The strategic plan is an official document or direction for the regional government in running programs or activities related to culture and tourism, enlightened by the vision and mission of the regional government. It comprises cultural and natural tourism potentials, programs and strategies to be implemented, goals to be achieved, models for tourism development, structure or organisation of the board and budgets for programs and strategic issues to be resolved. An official document, it deals with government policy and planning for the development of culture and tourism.

Strategic planning by lower levels of government adopts the principle of sustainable tourism development. As mentioned in chapter three, SWOT analysis is mainly used by these governments to evaluate and propose policies and planning. For this reason, issues of infrastructure, limited budget, community awareness and human resources are always mentioned in the strategic plan. However, the issue of authority or who should take control or manage resources are rarely discussed. A quote might represent the demand of the regional government to have authority for development: "The practice of centralistic governance by the New Order Era has eroded regional resources. Social regulation has been gradually deadened. Regional development depends on the policy of the central government" (Disbudpar Provinsi Sulawesi Selatan 2011 1).

This discourse indicates that the regional and local governments require commitment from the central government to transfer authority.

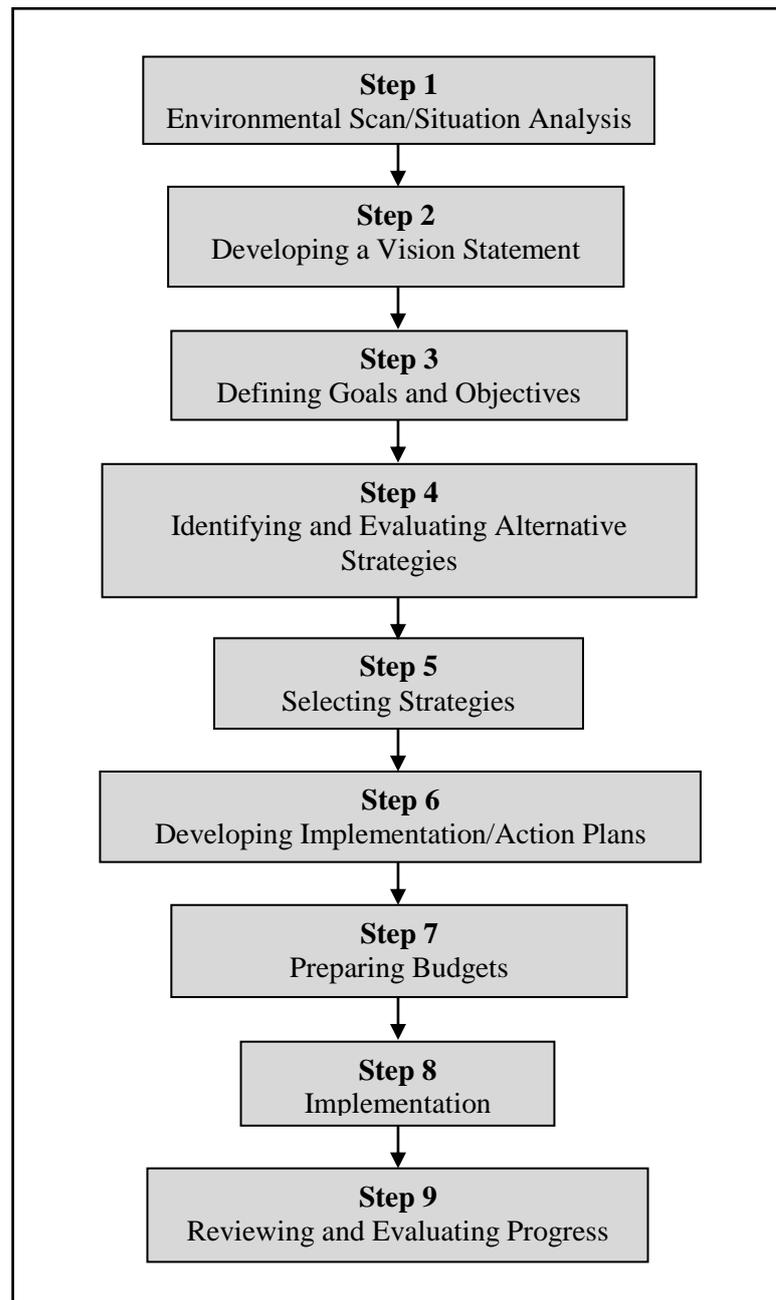


Figure 28: The strategic planning process  
(Source : Soteriou and Coccossis 2010 194)

In order to fulfil the criteria of sustainable tourism development and to minimise possible conflict concerning authority, some issues need to be paid attention to. First, it is necessary to ensure that strategic planning is based on the voice of the communities and avoids individual or group interests whose aim is to obtain financial profit (Hanlan *et al.* 2006). Since the strategic plan includes programs

that also cover funds for the projects, careful consideration is essential to avoid misuse or use for individual profit. Second, an analysis of the current situation is important in terms of a clear understanding about the condition and situation of a destination (Locke 2012). In Indonesia, each institution is required to provide some strategic plan. In some instances, strategic planning is made without further analysis about the current situation. Obviously, previous and/or old strategic planning is incorporated in the making of new strategic planning. As a result, the same problems and issues are discussed in the strategic plan without any significant change.

Sustainability requires careful planning. In this regard, Soteriou and Coccossis propose nine steps (see figure 28) including “situation analysis, developing a vision statement, defining goals and objectives, identifying and evaluating alternative strategies, selecting strategies, developing implementation/action plans, preparing budgets, implementation and reviewing and evaluating process” (2010 194). In the case of South Sulawesi, identification and evaluation of strategies are essential because the current situation of a destination might be different from the previous one. Hence, strategies should be created based on the result of the evaluation.

Furthermore, Soteriou and Coccossis argue that sustainability and strategic planning should be integrated by incorporating three factors (see figure 29) including “exogenous, organisational and system design” (2010 195). Exogenous involves the national authority that relates to sustainable development strategy whereas organisational refers to the link between the resources that are used for tourism development and commitment of stakeholders to safeguard the resources. System design refers to specific factors that need to be integrated in the process of strategic planning. Institutions in South Sulawesi can adopt these factors so that the goal of sustainability can be achieved. This approach might be useful if collaboration and coordination between levels of government are strengthened to create positive synergy in producing strategic planning. Each level of government has to position his/her role for “public service” rather than elites who have the power to control resources. To this end, government regulation and strategic

planning should be made on the basis of laws or regulations and by the principle of sustainable development.

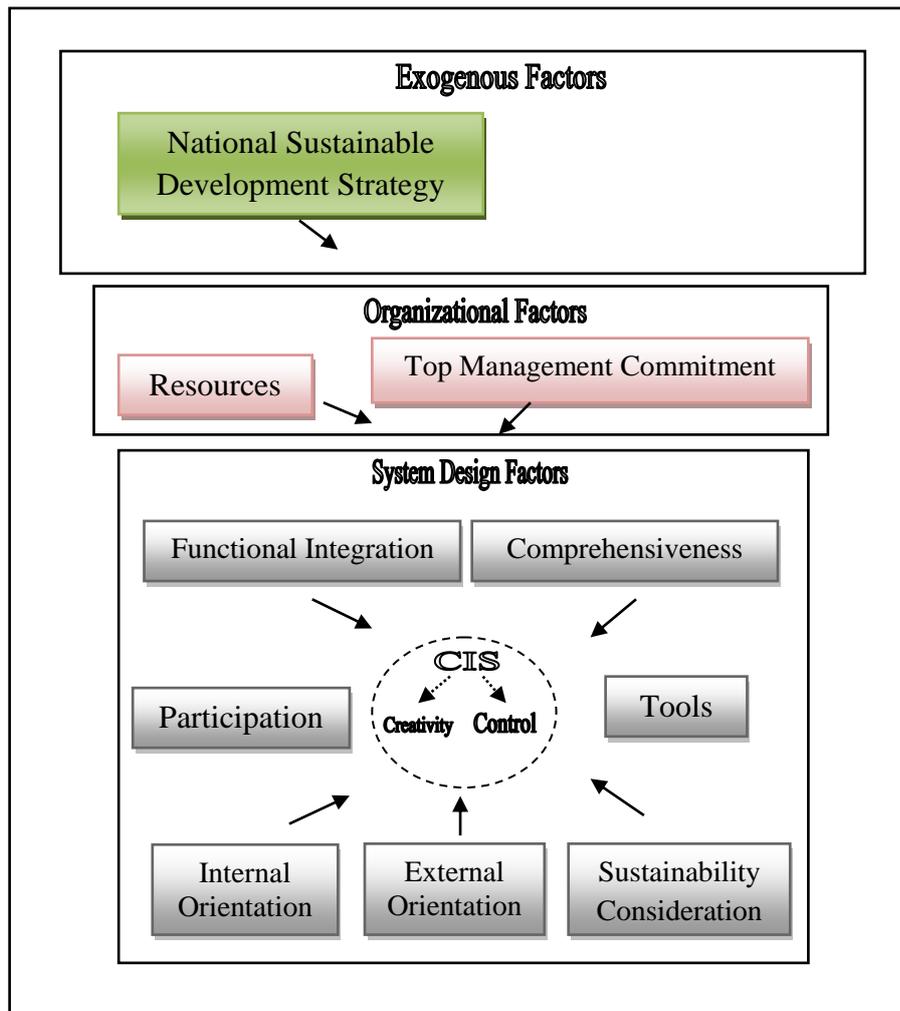


Figure 29: Capability to integrate sustainability into strategic planning (CIS) and the strategic planning system

(Source : Soteriou and Coccossis 2010 196)

## 6.6 Conclusion

A mandate given to different levels of government to improve the welfare of communities and to maintain cultural identity has been explicitly stated in the Republic of Indonesia constitution. Realising the importance of the mandate, all levels of government have incorporated issues of community welfare and cultural identity in formulating policies and planning. However, questions arise when the reality shows that there is a barrier in implementing the mandate. Although policies and planning seem to mention positive establishment and outcome,

communities have a role in monitoring and evaluating whether the policies have met the criteria of sustainability principles. Sustainability requires the active role of the local communities in managing their cultural resources. But in reality, communities' active participation has not been maximised. The mandate cannot successfully be implemented because the policies are established based on top-down management. Domination of government in the management of programs especially in cultural heritage tourism needs evaluation as it does not really support community participation. The existence of the constitution is to guide the government in helping communities improve their well-being through various forms of activities and one of them is tourism.

Written (e.g. document of strategic planning) and oral statements by politicians seem to colour the conduct of governance. Those issues arise partly because the community demands that community-based policies be implemented. Stakeholders agree that residents must not experience any forms of colonialism because Indonesia has achieved its formal independence. Hence, the different levels of government realise that the success of development policies is reflected in the active participation of the community and the sustainability of the resources being used. There is a general consensus that tourism should help to improve the economic prosperity of the indigenous people and the long life of the cultural heritage. In response to this, the role of all levels of government is crucial in ensuring such result.

The government realises that obstacles affect the implementation of policies. Political issues such as the establishment of regional autonomy, the relationship between legislative and executive branches and corruption constrain the effectiveness of government policies. Regional autonomy creates tension between levels of government who are fighting over their rights rather than to benefit their poorest constituents. It is problematic because each level of government has some reason for claiming rights over resources. Indeed, the governments have similar commitments: helping local and indigenous people achieve better living, implementing sustainability principles and preserving cultural resources. These commitments are the impetus that the tension should be minimised and that helping people through concrete actions is more important than thinking about

taking control over resources. Regional autonomy has become a framework in Indonesian governance and thus, regulation and planning are essential to help reduce the tension.

The government also realises that cultural heritage tourism and tourism in general is one of the tools to alleviate poverty. Therefore, if one asks levels of government concerning preservation of cultural heritage and tourism development, there is no doubt that the answer will be positive and will recognise that those two aspects are related to each other. For this reason, financial aid is distributed to communities with the expectation that the funds will be useful in helping people create enterprises. However, misuse of financial aid by legislative members and government officials degrades the trust of the community toward government. Examples discussed in this chapter indicate that financial aid will be effective if the funds go to the right recipients and they use the funds for long term benefit rather than for short term profit. Specific misuse of the financial aid in the tourism sector is not mentioned in this chapter, but, corruption in general is an obstacle that needs more attention if the government wants to alleviate poverty.

There is a demand from the community that positioning the right person in the right place is essential for the success of cultural heritage tourism. Tourism needs to be managed professionally which is reflected in the capability of officials to manage programs. In regional autonomy, each level of government has the right to position officials in any department including in tourism. However, professionalism is required especially on the level of policy making. Obviously, professionalism relates to how the goals of sustainability are achieved. For instance, the government is expected not only to implement tourism programs or projects but also to ensure that the local and indigenous people obtain more benefits. The understanding of government officials concerning sustainability principles will help implementing community-based tourism programs.

Apart from the obstacles, efforts have been made by government to optimise the involvement of the community and to sustain cultural resources which have encouraged the availability of employment for local people. This has enabled people to improve their income. Lack of awareness concerning the importance of culture and tourism by communities has also been tackled by promoting slogans,

programs and strategies. Protection, development and utilisation are three procedures of preservation that are mainly used to relate tourism and cultural heritage to poverty reduction. The South Sulawesi province of Indonesia has stimulated various forms of tourism as alternatives to improve the economic well-being of local people.

In some regencies in South Sulawesi, cultural tourism mixed with the beauty of natural resources contributes positively to the availability of employment for local people. The benefits are obtained mostly by those who have worked in the tourism industry. Fewer benefits or even no benefits have been gained by those who do not have skills or competencies to be involved in such work. These people are convinced that tourism is an alternative to gain income. Furthermore, the majority of respondents in this research argues that the indigenous people (Buginese, Makassarese and Torajanese) should be more encouraged in tourism since their cultural heritage is utilised. In other words, government policies have not provided optimal results, leading to unequal distribution of tourism benefits.

In sum, although governments have made efforts to help communities achieve their economic prosperity, the policies have not really implemented sustainability principles. Political obstacles can be overcome if there is commitment to the mandate. Countries in the world might face challenges in implementing sustainable cultural heritage tourism including from a political perspective, but it is the governments' role to overcome such obstacles. An understanding of sustainable tourism and proper evaluation of the policies might help tackle the obstacles. The next chapter discusses how preservation of cultural heritage and cultural heritage tourism are linked to achieve sustainable principles.

# **CHAPTER SEVEN: Preservation and Cultural Heritage Tourism: Balancing the Issues for Sustainable Development**

## **7.1 Introduction**

Does tourism contribute positively to the preservation of cultural heritage? Can one promote tourism through cultural heritage and preserve cultural heritage through tourism? These interrelated discourses should be examined especially if cultural tourism development is associated with sustainability. This chapter focuses on issues of cultural heritage preservation under the framework of sustainable cultural heritage tourism development. Policies of the government are the main concern of this research together with issues of tourism development.

The first part of the chapter presents an overview of cultural policy in Indonesia since it first became independent until now under the leadership of President Susilo Bambang Yudhoyono. There are two main reasons why it is essential to include cultural policy in this research. First, this research deals with government policies in the context of cultural heritage and tourism, and hence, cultural policy is an integral part of those issues (Raj, Griffin and Morpeth 2013). Second, culture has been positioned as an essential complement to other areas of social activity which can be seen from the way government discourses about culture such as in education and culture, culture and arts, culture and tourism.

The second part examines government policy on cultural heritage resources in the context of cultural heritage tourism development. The way all levels of government manage tangible and intangible cultural heritage is explored followed by some suggestions based on the situation and the policy which are being discussed. Policy issues examined in this section include the role of government institutions in implementing the principles of sustainability; what and how should different stakeholders work to support sustainable development; and how a museum should be managed in order to achieve the goal of sustainable development. Museums can become tools for preserving cultural heritage as well as for encouraging community development through tourism. To achieve this,

museum organisers need to create an interesting and communicative display to raise community awareness. A different approach to museum development such as eco-museum can be an alternative to achieve the goal of sustainable development.

In the third part of this chapter, I first present communities' perceptions about the link between preservation and tourism in South Sulawesi based on the quantitative data. It is interesting that local and indigenous people are willing to participate in preservation efforts and tourism activities. This is important because strategies as mentioned in this section will not be successful without the involvement of all stakeholders. Essentially, many aspects need to be tackled in order to achieve sustainable development: cultural and tourism understanding and education of communities, promotion, the availability of information, government regulation, matching promotion to the reality of the destination, etc.

## **7.2 Overview of cultural policy in Indonesia**

Indonesia is well recognised as a country with multiple different ethnic groups, traditions, religions, languages, dialects, spread across thirty four provinces. Given the cultural richness, the government realised that such potentials were important assets to be safeguarded and preserved so that they would contribute not only to the preservation of cultural identity of the nation but also to the sustainability of communities in terms of utilising culture for various purposes including economic ones. For this reason, all stakeholders agree that it is necessary to govern the establishment of culture by designing cultural policy as a guideline for communities and government. As Barker confirms, "Cultural policy is concerned with the regulation and management of culture and in particular with the administration of those institutions that produce and govern the form and content of cultural products" (2004 1).

After independence was declared in August 1945, cultural policy was still governed by colonialists because the declaration did not mean Indonesia was free from formal colonialism. In the periods of "*demokrasi parlementer*" (parliamentary democracy, 1950-1957) and "*demokrasi terpimpin*" (guided democracy, 1957-1965), the state began to pay attention to cultural matters.

President Sukarno mobilised his concept on the important role of the state and non-government institutions to enhance cultural policy for prosperity (Jones 2005). At that time, the inclusion of various physical and non-physical forms of culture was of considerable importance to depict national identity (Jones 2005).

At the beginning of the New Order era (1966) President Suharto implemented cultural policy based on Sukarno's concept of "*Pancasila*" (the official Indonesian philosophical foundation). He strongly supported the implementation of *Pancasila* as the basic principle for the cultural establishment to use as a strategy to unite different cultures and ethnic groups in Indonesia. Cultural policy was mainly managed by the Directorate of Culture under the supervision of the Ministry of Education and Culture (Soebadio 1985). Cultural policy stressed educating Indonesians to understand their culture. Jones adds that "Indonesians had to learn Indonesian culture, about the different groups that lived together in Indonesia, how they lived together in harmony, the way that Indonesia was modernising and how modern Indonesians were" (2005 176-177). Indeed, there was a period when cultural matters were positioned in two different institutions, the Ministry of Education and Culture and the Ministry of Tourism, Art and Culture.

Riots in May 1998 forced Suharto to relinquish his position as the president of Indonesia and allowed B.J. Habibie to replace him. Cultural policy in this short period still maintained culture and education as interrelated institutions. President Abdul Rahman Wahid (1999-2001) restructured the ministry to become the Ministry of Education. Culture was not included in education as under the previous cabinets of Indonesian governance. Culture and tourism, however, were linked after the announcement of the second cabinet by President Abdul Rahman Wahid. During his leadership, *Tionghoa* (Chinese who live in Indonesia) had obtained wider rights to establish their cultural activities as well as their religion compared to Suharto's era who restrained Chinese from being active in Indonesian political, social and cultural life. This meant that the growing activities of Chinese culture enriched the diversity of cultures in Indonesia. The fifth president of Indonesia, Megawati Sukarno Putri (2001-2004) restructured the Indonesian cabinet by joining culture and tourism. Cultural policy in the joint

organisation of culture and tourism was, then, continued in the era of President Soesilo Bambang Yudhoyono (2004-present).

### ***7.2.1 Cultural policy in the transformation process***

The name Education and Culture had actually been used in the New Order era led by President Suharto. Current governance has enacted decentralisation. As this research was done during the transition between the two ministries under the decentralisation system, the explanation below describes cultural policy under the Ministry of Culture and Tourism and how the national government now works on cultural matters after the change of the two ministries.

Before the new policy of President Soesilo Bambang Yudhoyono was announced, the Ministry of Culture and Tourism had the authority and responsibility to manage cultural matters, to be followed by the lower level governments. Programs and projects on cultural development were managed by sub institutions monitored by the Ministry. Five main divisions were responsible for managing culture and tourism: the Directorate of General of Cultural Values, Art and Film; the Directorate of General of History and Archaeology (*Purbakala*); and the Board of Human Resources Development on Culture and Tourism; two other directorates were responsible for tourism development. These main divisions were partitioned into sub-divisions that work on specific issues such as historical values, archaeology, cultural heritage, museums, etc.

Cultural policy is assigned two main purposes, strengthening national identity and preserving culture, under four main categories: strengthening character and national identity based on cultural diversity; improving community appreciation of the cultural diversity as well as supporting creativity in arts and culture; improving the quality of protection, safeguard, development and utilisation of cultural heritage; and developing human resources in the cultural sector (Kemenbudpar 2010). Table 20 portrays cultural development and strategies to implement the goals based on the information obtained from the Ministry.

Table 20: Cultural policy by the Ministry of Culture and Tourism

| <b>The Indonesian cultural policies are strengthening national identity and preserving culture. These policies are expanded into four priorities of development</b>   |   |
|---|---|
| <b>Priorities of development</b>  | <b>Strategies</b>   |
| 1. Strengthening character and national identity based on cultural diversity.   | <ul style="list-style-type: none"> <li>a. Building/developing character and national identity based on values of local wisdom.</li> <li>b. Understanding history and knowledge of the nation.</li> <li>c. Preserving, developing and empowering local initiatives and the indigenous community.</li> <li>d. Promoting culture by sending an arts missionary or representative, establishing exhibition and cultural exchange.</li> </ul>  |
| 2. Improving community's appreciation toward the diversity of culture as well as supporting creativity in arts and culture.   | <ul style="list-style-type: none"> <li>a. Increasing the government's role in arts and cultural programs initiated by the community as well as encouraging appreciation of cultural diversity.</li> <li>b. Providing facilities for the establishment of art and cultural performances in big cities and the capital cities of provinces by no later than October 2012.</li> <li>c. Developing creative arts and various cultural based creative industries.</li> <li>d. Giving incentives and showing appreciation to the art workers in order to improve their arts quality such as facilities, support and awards.</li> <li>e. Developing national films by adopting positive values.</li> </ul> |
| 3. Improving the quality of protection, safeguarding, development and utilisation of cultural heritage.   | <ul style="list-style-type: none"> <li>a. Determining and creating integrated management of cultural heritage (<i>cagar budaya</i>).</li> <li>b. Revitalising museums and libraries in Indonesia before October 2011.</li> <li>c. Protecting, developing and utilising archaeological remains (<i>peninggalan purbakala</i>) including those found and existing in the sea (<i>peninggalan bawah air</i>).</li> <li>d. Developing museums as media for education, recreation as well as understanding and or developing history and education.</li> <li>e. Researching and developing the national archaeology.</li> </ul>  |
| 4. Developing human resources in culture.   | <ul style="list-style-type: none"> <li>a. Developing national capacity to establish research, create and innovate, and allow easy access for the community in culture.</li> <li>b. Improving the number of qualified human resources in culture.</li> <li>c. Improving facilities to support creative arts and culture by the communities.</li> <li>d. Improving research on culture.</li> <li>e. Improving the quality of information on culture.</li> <li>f. Improving partnership between the central government and the sub levels of government, communities, private sector and other related sectors.</li> </ul>   |
| <p>The focus of development should be supported by coordination and cooperation between central, regional and local governments, communities and industries. The role of communities is encouraged in cultural development without ignoring gender equity and sustainability.</p> |   |

(Source: Kementerian Kebudayaan dan Pariwisata 2010)

Utilising culture for the prosperity of the community through tourism without ignoring its preservation is the focus of government policy in culture and tourism. To achieve this, the national government designs cultural events at both national and international scales. Regional cultural events and festivals are supported to attract international attention to showcase the cultural diversity of Indonesia. The cultural events are expected to raise community awareness on cultural preservation and to promote Indonesia on the international stage through tourism. Tourists are expected to improve economic activity in Indonesia by raising the income of communities.

In designing cultural policy, the national government works based on the constitution of the Republic of Indonesia of 1945 (*Undang-Undang Dasar Republik Indonesia 1945*) followed by the Republic of Indonesia Law. This is then explored in government regulation in terms of decrees of the President of the Republic of Indonesia and/or decrees by the Ministry who specifically governs cultural policy. Article 32 (1) of the Indonesian constitution, states, “The state shall advance Indonesia’s national culture among the civilisations of the world by guaranteeing the freedom of the people to maintain and develop cultural values” (*Undang-Undang Cagar Budaya 2010*).

Since the change of the two ministries, the cultural divisions are administered under the Ministry of Education and Culture. Activities, programs and institutions (such as museums, the Board of Archaeology, etc.) that relate to cultural preservation belong to that Ministry. The Ministry of Tourism and Creative Economy still utilises culture as the basis for tourism development by creating a new division called the Directorate General of Creative Economy based on Arts and Culture. The Ministry of Tourism and Creative Economy emphasises development programs for tourism and the economy compared to previous projects on culture and tourism.

### ***7.2.2 Cultural policy at the regional and local levels: The case of South Sulawesi province***

The Board of Culture and Tourism (*Disbudpar*) of South Sulawesi province formulates and implements cultural policy based on two main divisions, history

and archaeology (*purbakala*) and art and film. The first division manages sub divisions or sections that work on assigned tasks in museums and archaeology, history and traditional values and local cultures development whereas the second division comprises sections of traditional art empowerment, creative art and film and art facilities. The regional government manifests its cultural policy by creating independent organisations or institutions called “units of technical implementation board” (*Unit Pelaksana Teknis Dinas, UPTD*) including *UPTD* cultural parks (*UPTD Taman Budaya*), *UPTD La Galigo museum (UPTD museum La Galigo)* and *UPTD Somba Opu Fort (UPTD Benteng Somba Opu)*. These organisations work under the directive of *Disbudpar* of South Sulawesi province.

Following the guidelines of the Ministry of Culture and Tourism, the regional cultural policy stresses four goals of development including safeguarding and strengthening local cultural identity, encouraging community appreciation and participation in art and culture, managing cultural heritage for communities’ welfare and developing human resources. Cultural values are maintained and preserved as the local cultural identity representing the identity of ethnic groups in South Sulawesi. Special attention is given to the improvement of communities’ economic prosperity through utilising and promoting culture for tourism. Programs and activities are managed under the divisions and sub divisions’ responsibilities as well as programs by cultural institutions at the regional level.

Local governments base their cultural policy on their organisational structures which are stated in their strategic plan. The Board of Culture and Tourism (*Disbudpar*) of Bone regency, for example, puts more emphasis on tourism development through cultural and natural resources. Policy explanation on tourism development strategies is more prominent than elaborating policy on cultural issues. This is reflected in its vision statement “Bone regency to become the main tourism destination in South Sulawesi” (*Disbudpar Kabupaten Bone 2008 14*). Strategies on tourism development implement the mission statements.

In its policy, *Disbudpar* of Bone regency manages six divisions and one of them is a cultural division that aims at establishing cultural affairs, including “the management of museum and tangible cultural heritage; preservation of historical heritage (*suaka peninggalan sejarah*), and traditional arts and culture” (*Disbudpar*

Kabupaten Bone 2008 18). The government of Bone regency does support the management of arts and cultural institutions such as *Arung Palakka Studio (Sanggar Arung Palakka)* located in the area of *Bola Soba* traditional house. Cultural groups organised by the community are also encouraged to preserve cultural heritage.

The government of Gowa supervises three cultural divisions, for historical and tangible cultural heritage (*suaka peninggalan sejarah dan purbakala*), for local culture development and for local arts (Disbudpar Kabupaten Gowa 2010). The responsibility of these sections is to design policy, manage and/or evaluate programs. The cultural policy of Gowa emphasises the importance of establishing arts and cultural events in order to promote Gowa as one of the superior tourism destinations in South Sulawesi. One of the important events was the Sixth *Nusantara Palace Festival (Festival Keraton Nusantara ke-6)* held in Big House (*Balla Lompoa*), a traditional house, in 2008. Cultural events are considered important not only to promote cultural heritage but also to encourage community participation both in cultural and economic activities. In addition, the local government supports the national program of listing and preserving either elements of cultural heritage or the area of archaeological/ cultural sites (*kawasan cagar budaya*). The local government realises that limited infrastructure for arts and cultural events is one of the problems that need to be overcome in order to support successful events.

The local government of Makassar considers culture as interrelated with tourism. The government believes that cultural heritage should be preserved and promoted as tourism attractions. The local government realises Makassar city is inhabited by people from many different cultural backgrounds, which is considered an attraction for visitors (Disbudpar Kota Makassar 2009). In other regencies, a section of arts and culture was formed to manage programs and activities related to culture. This section is expected to work specifically on encouraging communities to participate in cultural groups and/or cultural institutions as well as to establish cultural events or festivals. Two other sections (of arts and film and for developing and studying historical and traditional values) were formed in order to support cultural policy. Cultural policy, however, seems to be the last

priority in implementing the six main strategies. This can be seen in its strategic planning in which preserving cultural values is positioned as the last strategy compared to the other five tourism development strategies.

The government of North Toraja regency emphasises its long-term and mid-term cultural development. The long-term approach focuses on how to encourage communities to preserve cultural heritage, cultural values and local wisdom (*kearifan local*) with the ability to adapt and respond to any changes related to technology and information development (Bappeda Kabupaten Toraja Utara 2011). The mid-term approach stresses communities' appreciation and participation toward culture and hence, local cultural institutions (*lembaga-lembaga adat*) are encouraged to maximise their role. Cultural activities are promoted, creative cultural souvenirs are encouraged and programs on cultural preservation are supported. The importance of preserving culture and involving communities in any cultural activities is also stated by the government of Toraja Land (*Tana Toraja*).

### **7.3 Cultural heritage resources for tourism development: Examining government policy**

The policy of the central government for culture and tourism development is reflected in four institutions that exist in many parts of Indonesia including in South Sulawesi. The institutions include the Board (*Balai*) for Preservation of Cultural Heritage (*BP3*), the Board for Archaeology or Archaeological Institute (*BALAR*), the Board or Centre for the Preservation of History and Traditional Values (*BPSNT*) and Makassar Tourism Academy (*AKPAR MAKASSAR*). *BP3* aims at supporting studies on the preservation of cultural heritage through research, inventory and publications. *BALAR* focuses on archaeological research, inventory and documentation. *BPSNT* establishes research, inventory and documentation of history and traditional values whilst *AKPAR MAKASSAR* is intended to establish training and education in tourism as well as to conduct research on culture and tourism. The four institutions are the central government's representatives and work at a regional and local level (see figure 30).

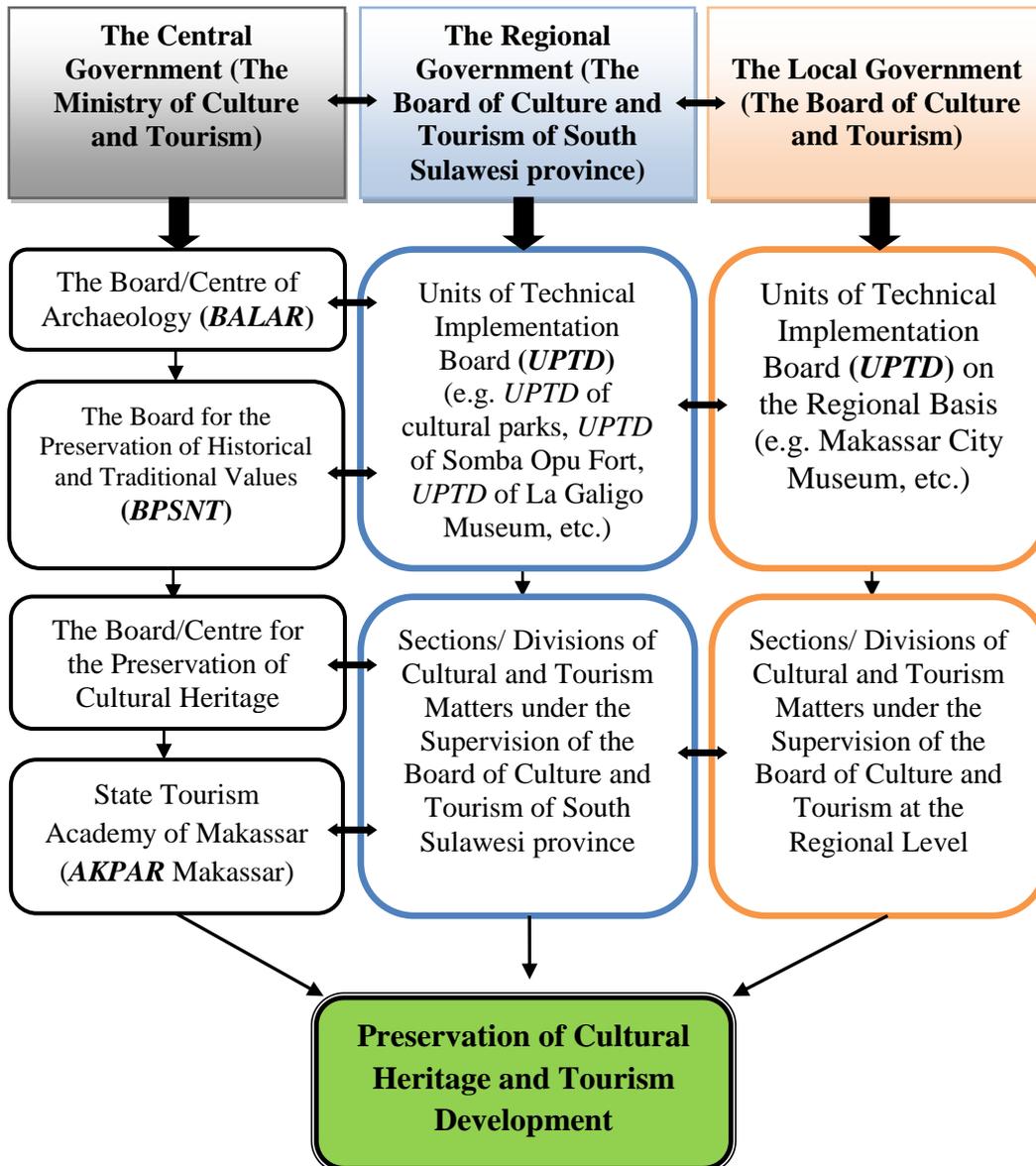


Figure 30: Culture and tourism institutions at different levels of government (Source: Author 2013, created based on the strategic plans of the government institutions)

The four institutions conduct training and programs based on their primary tasks such as workshops and seminars on history and culture, archaeology, and tourism. In general, the training is mostly intended for government officials. In my understanding, very few non-government people participate in government workshops or training. Obviously, the proportion of involvement of government staff in government programs might be higher than for non-government people.

In the meantime, there are still many unskilled people who need education and training to improve their quality of life. The critical argument is that the benefits

of the training and education are not as effective as expected. Since almost all the participants are government officials, the training seems to be less useful because the local community who are very close to the cultural heritage are not involved.

A government official who works in a cultural institution states:

When we (the cultural institution) invite government officials from regions in South Sulawesi to attend cultural workshops or seminars concerning cultural matters, some of the participants are not the expected representatives from the regions. They (participants) are those who work in different divisions that have nothing to do with cultural matters. As a result, when they come back to their regions (after the training), they think that the task is finished. There is no follow up. It is very difficult because some people regard culture as the last priority. This is probably because of a lack of education and knowledge about culture (Interview, December 2011).

Perhaps, easy accessibility of the government officials to government programs as well as the demand of government officials to obtain certificates in training and education are some factors why the programs are almost adored by them. In fact, they have obtained qualifications and are paid monthly by the government. Since the projects have funds (honorarium) for participants, then they certainly get that money, in addition to their regular salary. The honorarium is actually additional income for the government officials. On the contrary, when compared with people in the private sector such as merchandisers, labourers, company workers, etc., a regular salary can only be gained by working hard. Economic prosperity depends on how successful they are in their work. These might be the reasons why working as government officials is dreamt of by many people in Indonesia.

Currently, the national government is establishing certification programs for those who work or will deal with cultural and tourism matters. In this project, government officials (also non-government employees) are expected to obtain a certificate of competence to manage cultural matters such as conservation, museum management, heritage, tourism and so forth. For the government, it is necessary for a person (or employees) to have competence in terms of knowledge, skill, and attitude in doing his/her tasks based on the national standard. To implement this, the government was targetting to certify 10,000 people in 2010 and 50,000 in 2014 to work in tourism (Tribun Timur 2011). In the meantime, the government has been working on socializing the competence program for cultural

workers. For this reason, training and socialisation are provided to ensure that the program will be established successfully. Since this research was undertaken during the change of ministry, the technical aspects of the project might be taken over by another ministry.

The project might have improved the quality of human resources for the management of culture and tourism, especially among government officials. However, I maintain that the program is more useful if more members of the communities are involved. If we look at the principle of sustainability, the project should also benefit local and indigenous communities in general. Here, I suggest that government programs and/or projects should prioritise those who need education and training. In this sense, government employees should think to create and implement programs on the basis of community needs. The government institutions and/or organisations can play an important role in encouraging community involvement in their programs.

Existing government institutions should contribute more positively to the development of culture and tourism in South Sulawesi. The reason is because not all provinces in Indonesia have the four institutions. Although the four institutions belong to the central government, they should actively establish research, training, promotion and motivation for local community development. The four institutions have an important role in the management and preservation efforts of cultural heritage. In South Sulawesi, these four institutions work on the basis of tangible and intangible cultural heritage. Their role should be reflected in the implementation of sustainable principle in their programs/projects (see figure 31).

Local and indigenous people can also be included in the conservation projects managed by governments. Besides civil servants who work for cultural and tourism government institutions, local people can be stimulated to work at part time jobs in cultural conservation and tourism projects. This is to support local people who have not obtained good jobs but who may have skills and qualifications for the available jobs. In this regard, the spread of money from government projects is not only enjoyed by government officials but also by local and indigenous people. Sections below will discuss how government policy

affects the condition of tangible and intangible cultural heritage and the role of museums in preserving the cultural heritage in South Sulawesi.

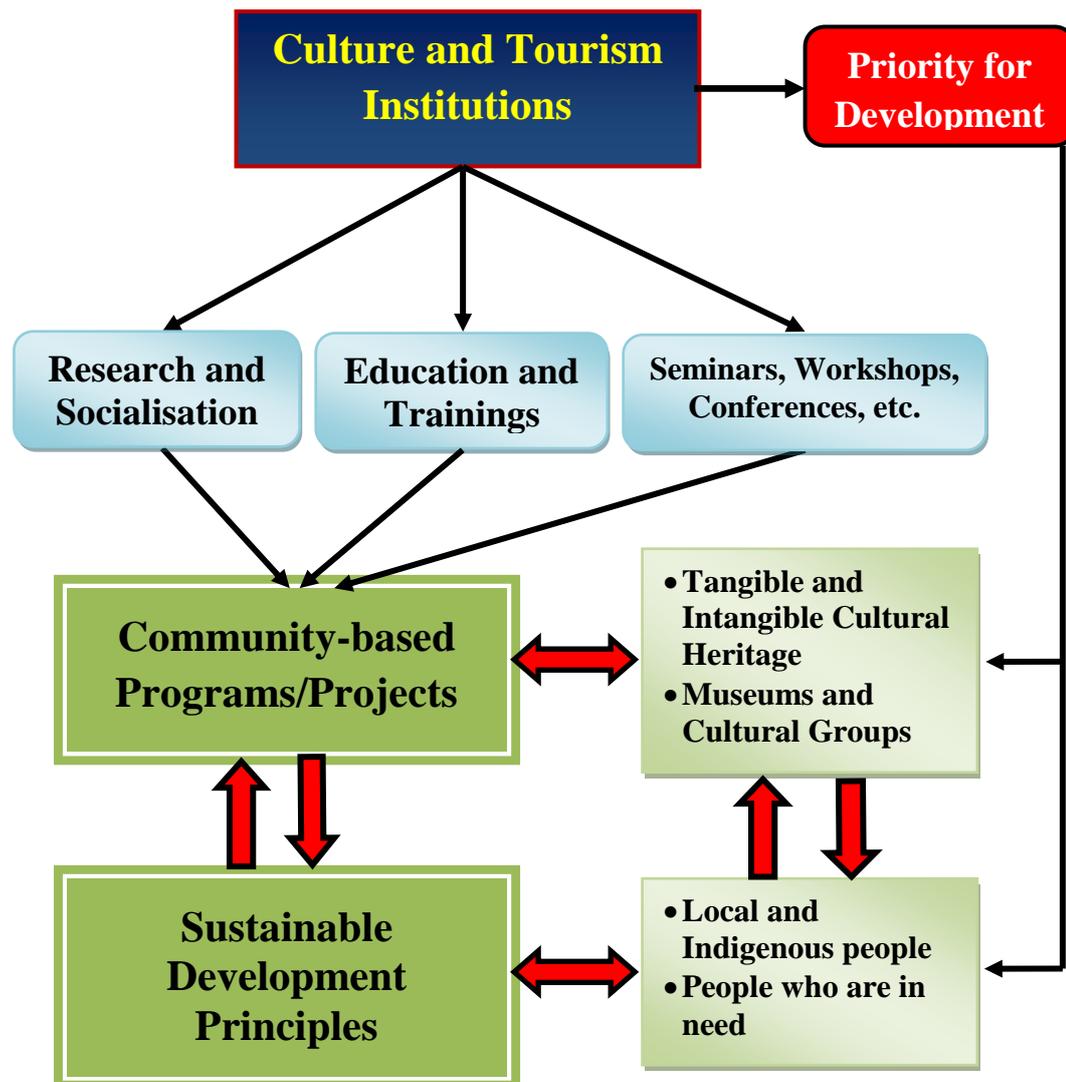


Figure 31: How government institutions should work for sustainable cultural heritage tourism

(Source: Author 2013)

### 7.3.1 Tangible cultural heritage

The government states its cultural policies according to the Law of the Republic of Indonesia number 11 of 2010, “to preserve cultural heritage, the state shall be responsible for regulation of its protection, development and utilisation”. This means that the government takes responsibility for the management of the cultural heritage. Article 20 of the law states; “cultural conservation in the form of object, building, structure, sites and areas should be managed by the government and the

regional government by enhancing the community’s participation to protect, develop and utilise the cultural heritage” (Undang-Undang Cagar Budaya 2010).

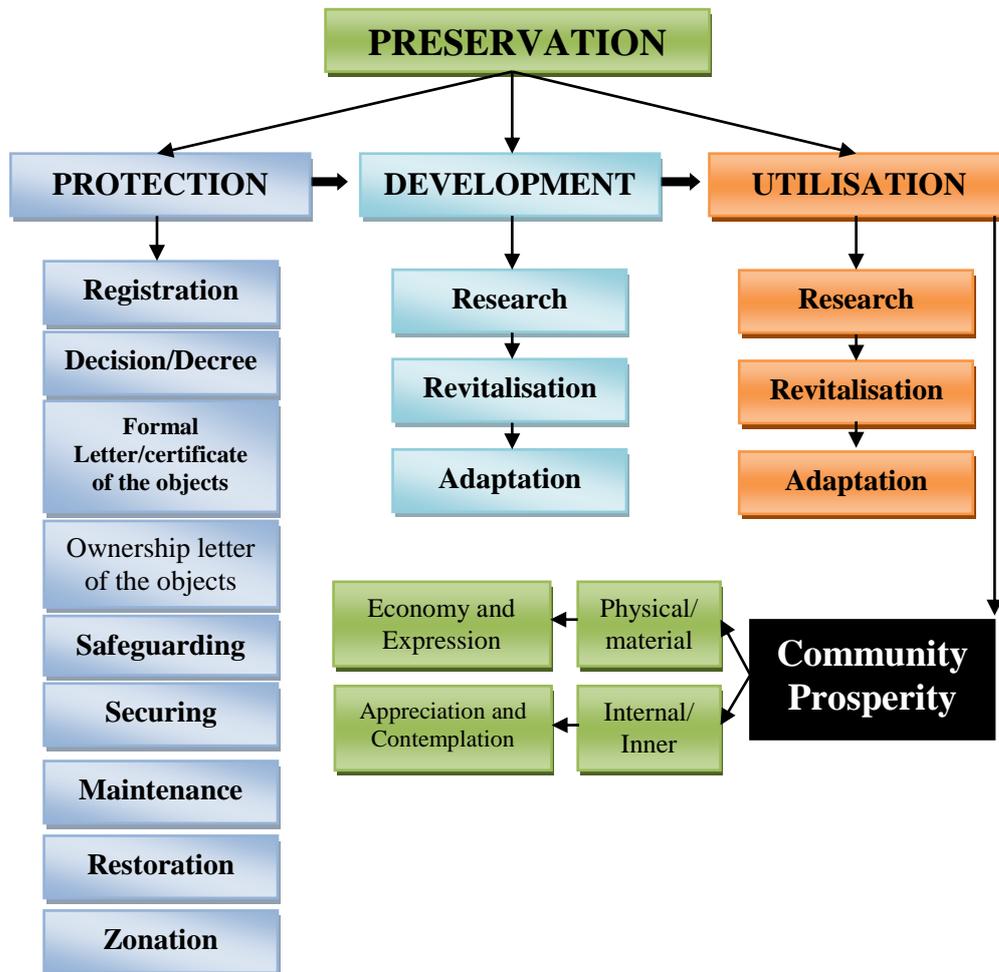


Figure 32: Stages of preservation

(Source: Author 2013, created based on the information from strategic plan of the Ministry of Culture and Tourism)

The law explicitly designates the government’s two main tasks concerning cultural heritage: enacting regulation and mechanisms for the management of cultural heritage and encouraging community participation in its management and utilisation. The first task refers to the preservation process that consists of three stages including protection (*perlindungan*), development (*pengembangan*) and utilisation (*pemanfaatan*). Each stage has several steps namely “inventory, decision or decree, formal certification of the objects, verification of ownership of the objects, safeguarding, securing, maintenance, restoration and zonation (protection steps); research, revitalisation and adaptation (development steps);

research, revitalisation and adaptation (utilisation steps)”. The community encouragement task is reflected in the third stages of the preservation process as seen in figure 32. At this stage, the goal of utilisation is to achieve community prosperity both economic or material and internal or inner prosperity.

Attempts have been made to implement the stages. For instance, the central government has identified 8,783 tangible cultural heritage or cultural sites (*situs/benda cagar budaya*) spread in areas of Indonesia, only 1,815 of which have been conserved (Kemenbudpar 2010). Continuous efforts of inventory and conservation are still being established by the central government to ensure that the richness of the cultural heritage has been identified and conserved and private and government cultural institutions, academics, researchers and residents are expected to contribute positively in the process. Another effort is to nominate cultural heritage to UNESCO (see table 21), the international organisation that works “for protecting world heritage, particularly important monuments, but also archaeological sites and landscapes” (Nas 2002 139).

Effort by the government in identifying and registering cultural heritage with UNESCO seems to indicate that the government has been working to preserve cultural heritage. However, when I interviewed a local leader in Toraja, he pointed to negative synergy or a gap between the government and local people. The government’s policy concerning the registration of Toraja cultural heritage was rejected by *Tomena*, the leader of *Aluk Todolo*. He argues that *Aluk Todolo* is not for a world heritage list but is a belief to be practised by a family or a community (interview, September 18, 2011). This case means that there was no consultation between the government and the local leader. This may create tension because local people own the cultural heritage. As Hassan (2008 21) argues, “it would be better if international and national experts would collaborate together with key representatives from the local communities to ensure that different points of view are considered and to at least prevent negative local sentiments and resentment”.

This would not occur if coordination among various stakeholders was implemented, including “host communities or cultural groups that live near a heritage asset or are attached to it culturally, schools and universities that use it as

a resource, government heritage authorities and commercial users such as the tourism industry” (McKercher and Du Cros 2002 57). Discussion is essential to avoid misunderstanding and tension among groups of people and enables local authority to decide and implement a policy based on the local initiatives. In addition, it will create sustainable policy in terms of developing the local community and preserving its cultural heritage.

Table 21: Proposed cultural heritage as world heritage

| No. | Name of Cultural Heritage   | Location  | Remarks                           |
|-----|---|---|-----------------------------------|
| 1   | The Cultural Landscape of Bali  | Bali province   | Nomination as World Heritage      |
| 2   | Tana Toraja Traditional Settlement  | North Toraja and Toraja Land regencies, South Sulawesi province | Nomination as World Heritage      |
| 3   | The Temples Area of Muara Jambi ( <i>Kompleks Percandian Muara Jambi</i> )                                  | The province of Jambi   | Tentative List for World Heritage |
| 4   | The Temples Area of Muara Takus ( <i>Kompleks Percandian Muara Takus</i> )                                  | The province of Riau  | Tentative List for World Heritage |
| 5   | The ex-Old City of Majapahit Kingdom ( <i>Bekas Kota Lama Kerajaan Majapahit</i> )                          | Trowulan, the province of Central Java                          | Tentative List for World Heritage |
| 6   | Pre-history Parks of Cave Paintings of Maros-Pangkep ( <i>Lukisan Gua-gua Prasejarah di Maros-Pangkep</i> ) | Maros and Pangkep regencies, South Sulawesi province            | Tentative List for World Heritage |
| 7   | The Traditional Village of South Nias ( <i>Pemukiman Tradisional Nias Selatan</i> )                         | South Nias, the province of North Sumatera                      | Tentative List for World Heritage |

(Source: Kemenbudpar 2010)

My observation in Toraja shows that serious efforts and commitment by the government are required to achieve sustainable development. For example, when observing in Toraja, I took a picture of government regulation about cultural preservation (see figure 33). This information was placed in front of a cultural site that has been utilised as a tourism attraction. In my opinion, if visitors or local

people see this information, they will not be interested in reading it. The information was unclear and still used the old law (1992). The current law is the Law of the Republic of Indonesia number 11 of 2010 concerning cultural conservation. This fact indicates little interest on the part of the local government for the existence of cultural heritage. Besides, old regulation or legislation written on the board shows lack of coordination among levels of government as well as ignorance of the new regulation.

Why has the government not changed this information? Changing this board may only require a small amount of money, but, how can the cultural site be developed as a good quality tourism product if even a small thing is not paid attention to? How can community awareness be improved if information about preservation and the law of cultural heritage is ignored? If we look at the information on the board, the regional and central governments who wrote the information board should take care of this site including changing the information. This fact also indicates that coordination between the levels of government has become weak because the local government seems to ignore this issue.



Figure 33: Unclear writing of government's law concerning cultural heritage  
(Source: Photograph by Ilham Junaid 2011)

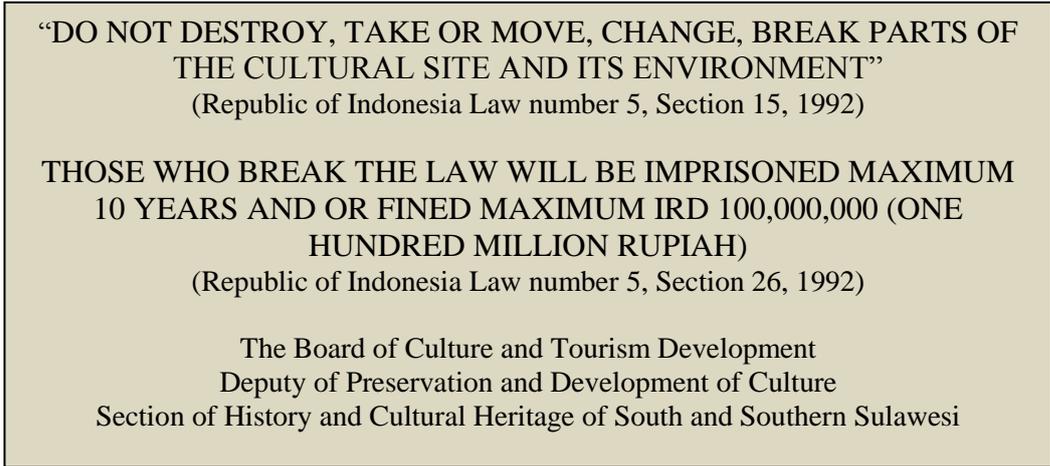


Figure 34: Translated version of the information on the board

(Source: Translated by author 2013)

Another issue that needs attention is massive numbers of tourists. In South Sulawesi, tourism businesses are growing and are promoting packaged tours that invite as many tourists as possible to come to South Sulawesi especially to Toraja. At first glance, more visitors mean more benefits for the tourism industry that may also affect positively the local economy. However, the presence of large numbers of tourists can bring negative risks to the existence of the cultural heritage as well as to its authenticity. For example, *Londa* (the name of hanging graves in Toraja) has been visited by many different kinds of tourists since Toraja was opened as a tourism destination (see figure 35). Local guides take them into the caves for 35,000 IDR for one visit because they provide light or a torch and explanation. The visitors may also enter the cave without utilising the local guides.

There are no rules or specific instructions for tourists who enter the cave. The guides also do not have procedures if they want to escort tourists entering the caves. In fact, the number of people who enter the cave increases continuously. Massive numbers of tourist visits can create physical damage to the grave through uncontrolled visitation and irresponsible behaviour. This has occurred in other hanging graves in Toraja. If this continues, the sustainability of the cultural heritage is under threat.

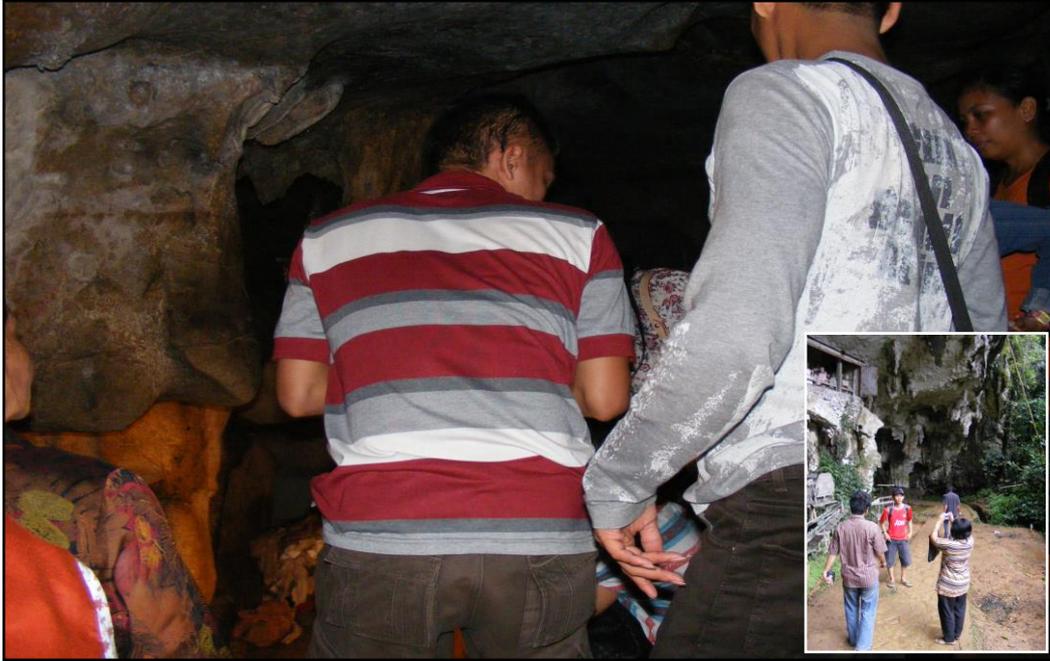


Figure 35: Massive numbers of visitors in Londa hanging graves, Toraja  
(Source : Photograph by Ilham Junaid 2011)

Similarly, the inclusion of the tangible cultural heritage of Bugis-Makassar in tourism promotion such as in brochures shows that the local government encourages the utilisation of cultural heritage as tourism attractions. The local government has actually committed to preserve cultural heritage. The historic grave of *Diponegoro* prince in Makassar, for example, has been conserved and utilised as a cultural tourism attraction. This site has been visited by local and international tourists to explore historical information about this Indonesian hero. On the other hand, the physical condition of other tangible cultural heritage in Makassar and Bone (such as the *Mandala* monument and some monuments located in Makassar) seems to indicate that less attention has been given to the maintenance of cultural heritage.

In Bone and Gowa regencies, if policies are to invite investors or outsiders to build modern facilities by ignoring the negative impacts on the local community, the regional and local governments should change policies to tackle such tendency. Given the many heritage (historic and cultural) buildings spread in the community, the government has an important role in conserving them and increasing the well-being of local people. Accordingly, each level of government should implement policies that structurally are the manifestation of its community

aspiration, but also has the central, regional and local governments' consensus. Rose (1996) argues that the local government has an important role in accelerating good management of cultural heritage, determining how policies and planning should be created and implemented for the conservation of tangible cultural heritage and to provide more chances for communities to improve the quality of their lives.

More importantly, the political elites should assure the community that they are their representatives and work solely for their benefit. They play an important role as they manage preservation, promotion, projects and decisions for budgets. Indeed, fulfilling economic or logistic needs is the priority of the community. If cultural heritage tourism has provided economic advantage, then, preservation, participation and environment quality will be achieved. Therefore, the government through its policy and planning should consider local people whatever the programs and projects they propose.

### ***7.3.2 Intangible cultural heritage***

Intangible aspects of human heritage that build the cultural identity of a community may lack attention. The portion of care and attention given to tangible cultural elements is bigger than the efforts to preserve intangible cultural heritage. It is reflected in the government efforts in conservation activities or revitalisation of certain cultural elements and cultural institutions such as historic forts, buildings, and museums. Preservation of intangible assets cannot be physically measured. It is society who works for preserving intangible cultural heritage.

Nevertheless, the government has been preserving intangible cultural heritage through identification and registration. In South Sulawesi, the Board for the Preservation of History and Traditional Values (*BPSNT*) has that task. For example, *BPSNT* has registered “*Kondo Buleng* theater” (an intangible cultural heritage of the Makassar ethnic group) as national cultural heritage. The national government also encourages the communities to get involved in cultural events and festivals hosted by the regional and local governments. In Gowa and Bone regency, the anniversary of the regions is expected to encourage community participation and raise their awareness and attention to cultural heritage. Cultural

events and festivals in South Sulawesi mostly show intangible cultural heritage such as traditional dance and music, theatrical performance, and so forth. Here, the government expects that the events can help preserve cultural heritage as well as generate economic development of the communities through their active participation.

If government institutions or levels of governments play an important role in the preservation of cultural heritage, a number of issues should be tackled. First, government political will is essential to preserve cultural heritage (and for tourism development). Political will means that both legislative and executive members commit not only in political statements but also through concrete actions. As a matter of fact, when legislative or executive members are asked about their political will concerning certain projects, they always respond that attention has been given to cultural heritage preservation and tourism development. However, this is not always true. One of my respondents complains about the way the legislative members at the local level determine the amount of funding for certain projects and their little interest to support cultural preservation and tourism development:

The regent does not decide budgets by himself, but the *DPRD* (the regional and local legislative) determines the amount of money for arts and cultural activities. This is awkward because not many members of the *DPRD* understand cultural preservation or have a cultural background. Politics dominate practice in the government system (interview, December 16, 2011).

From his point of view, the legislative members should realise how important cultural preservation is. As a cultural observer and practitioner, my respondent knows and has experienced what aspects need to be preserved and how the local government should support cultural activities. However, limited funds become a constraint and hence, they must struggle to gain more financial aid to support their activities. As a member of the local community, my respondent's opinion concerning political dynamics in terms of lack of political will or reduced attention of the elites should be considered because local people in other areas of South Sulawesi might face the same issue.

Second, the government should encourage the role of different stakeholders in preserving intangible cultural heritage (see figure 36). I classify three main

activities where the stakeholders can participate: 1) identification and registration, 2) identification and publication (information), and 3) cultural activities (such as events, festivals, etc.). The first activity is mainly done by government institutions. As government institutions are supervised by the national, regional and local governments, their understanding about responsibility and primary tasks for cultural matters should be enhanced. For instance, *BPSNT* of South Sulawesi province identifies and registers intangible cultural heritage whereas other units/divisions of the regional and local governments also identify and register cultural heritage. Tension as explained in section 6.4 can be minimised by collaborative work between these organisations. Mutual understanding and cooperation between these institutions are important in the process of identification and registration.

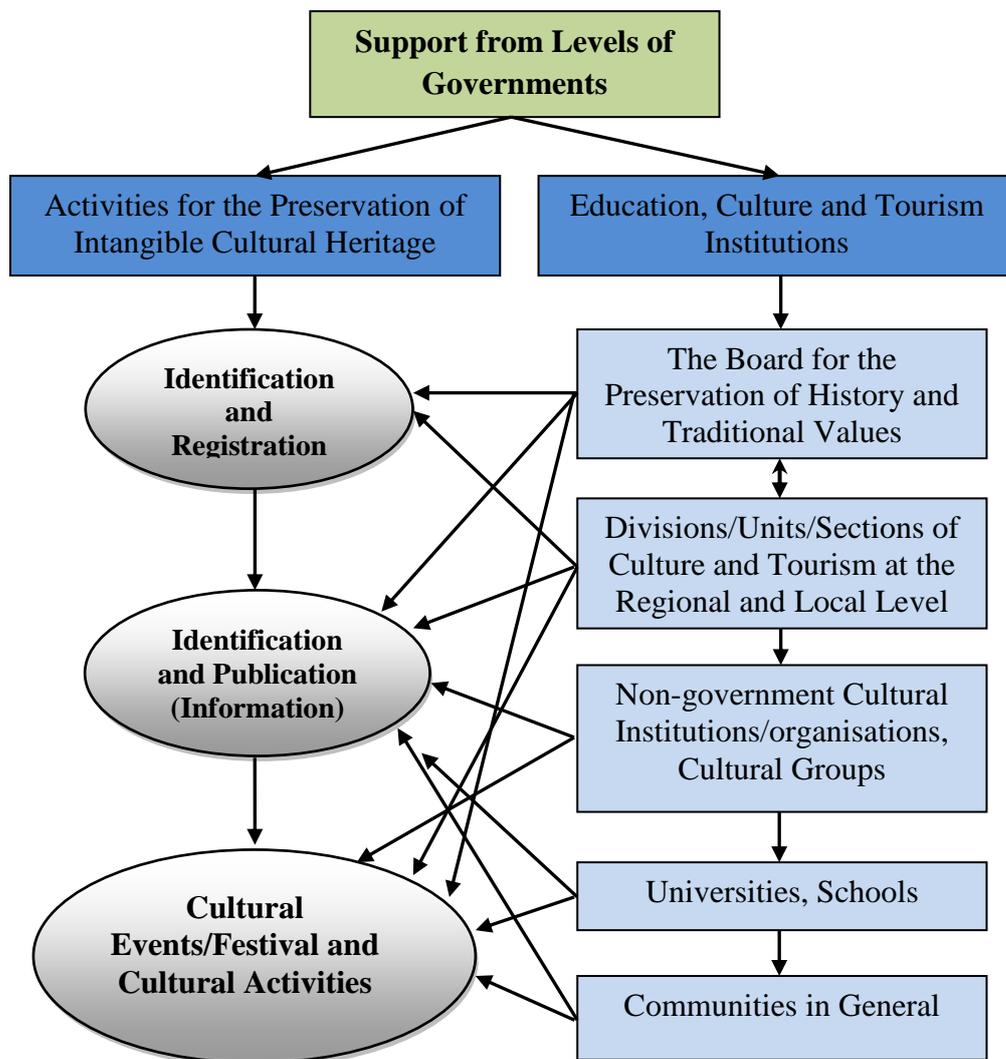


Figure 36: Mechanism and/or approach for preserving intangible cultural heritage (Source : Author 2013)

Educational institutions, cultural groups and non-government communities can participate in identifying the intangible cultural heritage and if possible, they are expected to actively share the cultural heritage. The communities should have access to information about cultural heritage such as books, articles, etc.,. Identification, registration and information are some pre-stages of preservation. Festivalisation and/or cultural events as in Gowa, Bone and Toraja regencies provide the chance for communities to get involved in cultural preservation.

All levels of government should ensure that the stakeholders understand the principles of sustainable development. Whatever cultural activities, events and/or festivals are created by communities, they should be based on protecting and preserving cultural heritage as well as benefitting communities from the establishment of cultural heritage tourism. Examples can be seen from the regional government program called *Jambore Budaya Serumpun, Indonesia-Malaysia 2011* (Jamboree of Culture, Indonesia-Malaysia) held in the area of Somba Opu Fort, South Sulawesi. In this project, many souvenir sellers and traders participated in the program and consequently gained economic benefits. Unfortunately, the majority of the traders and their products come from outside of South Sulawesi. This means that more benefits were obtained by outsiders although they are all Indonesians.

The regional and local governments must regulate who can get involved in economic activities in any events in South Sulawesi, for instance, easing access for the local and indigenous communities to participate rather than outsiders, without preventing people from other areas from participating. Here, local and indigenous people who have made creative products (as discussed in section 5.3.2) should be encouraged to get involved in cultural events to calm their worry about how to promote and sell their products to receive economic benefits. Overall, the regional government should not rely on those who can pay more (outsiders) in order to be able to sell at the events, rather, there should be regulation on maximising the benefit for local and indigenous communities.

### *7.3.3 Museums, tourism and cultural heritage*

The existence of museums in many countries in the world has been regarded as an important tool to enhance the importance of cultural heritage not only to display cultural elements of the community but also to strengthen community identity through the presentation of artefacts. There are at least two main purposes for museum displays. First, collections in museums represent and prove the history and the existence of a community. In this instance, current and future generations can explore culture and history through objects exhibited. The educational role of museums is one way to achieve understanding of their history and culture (Ambrose and Paine 2006; Simpson 2009) as well as to raise community awareness of their culture. Second, museums can be an alternative to fulfill human needs in terms of enjoyment, recreation and/or leisure.

In the case of Indonesia, the role and functions of museums are specified into nine categories including a centre for documentation and scientific research; a centre for educating publics; a place for enjoying art works; a medium for recognising culture from regions and nations; a tourism object; a centre for knowledge and art education; a conservation place for natural and cultural elements; proof and mirror of human history, nature and culture; and a medium for thanking God. Considering the inter-relationship between museum, cultural heritage and public, it can be argued that museums actually have an important role in the process of human development (Perez 2007).

Such utilisation of museums has encouraged the Indonesian government to support museum organisers and publics (especially those who are interested in museums) to manage museums in very communicative and interesting ways. Later, the increasing interest of tourists to visit museums as part of their trip in a destination has stimulated the government to develop museums as main tourist attractions.

However, the general perception of people in Indonesia concerning museums is limited to its function as a storage for unique or antique cultural objects which might not correlate to the conduct of their life. This general view leads to limited numbers of local visitors to museums in Indonesia and in South Sulawesi in

particular. Sapta Nirwandar, the General Director of Marketing for the Ministry of Culture and Tourism (now the vice Minister of the Ministry of Tourism and Creative Economy) states, “our community, particularly parents, lack awareness to engage their children to visit and love museums. They prefer to bring their children to malls. This is very sad” (kabarbisnis.com 2010).

The museum has not achieved its role as a centre for the public. This needs to be changed. Different reasons have reduced interest to visit museums. First, displays of collections do not encourage visitors to stay longer in the museum. Museum visitors seem to get bored with monotonous displays of collections. Less interactive displays do not provide memorable experiences. Second, compared with malls or shopping centres, physical conditions of museums are less comfortable. A dirty environment and dark rooms make for less appreciation. As the Minister of Culture and Tourism, Mr. Jero Wacik is worried that “the condition of the government’s museums are dirt, dust and unclean toilets. This major concern needs to be solved together” (September 27, 2010). He affirms that museums that are managed by the government in Indonesia need more attention.

Visitors require interactive activities to understand the values and information embedded in the collections. Interactive and constructive activities through the use of technology enhances the experience for museum audiences as part of the museum’s social responsibility (Appleton 2006; Garoian 2001; Leask and Barron 2013; McClellan 2003; Stylianou-Lambert 2010). Although museum organisers realise the importance of this issue, programs or activities seem not to be interactive even though they would attract a wider range of visitors.

It is not easy to tackle these factors especially if museums are to be promoted as cultural tourism attractions. Various actors such as museum organisers, government, tourism industry, academics and community should work together in order to transform museums into tourist attractions, centres for education and research and interesting places for the public. During fieldwork in Makassar, South Sulawesi province, I was invited by the organisers of *Museum Kota Makassar* (Makassar City Museum) to attend a discussion concerning how to support the museum as a tourism attraction but also as a centre for the public. Stakeholders attending the discussion included government representatives,

academics, tourism entrepreneurs, journalists and members of the local community. Several important issues arose such as insufficient interactive display of objects; the importance of matching vision and mission statements of the local government, and of the museum with objects displayed in the *Museum Kota Makassar*; choosing objects to be displayed; and problems of limited funds and/or human resources.

The role of museum organisers and of the government are crucial in achieving the museum's vision and mission. Knowledge and skills are also important (Young 1997) to manage museums as cultural tourism attractions. The government's role is as motivator or supporter and financial provider. To some extent, museum organisers complain about the lack of budget allocated for museum management, in spite of the government's commitment to support the museum as a centre for cultural education and as a tourism attraction. Museum organisers cannot work and run programs with insufficient funds. On the contrary, the government may argue that there are many reasons for the lack of funds allocated for the museum. For instance, the government has proposed funds for cultural affairs (e.g. cultural institutions including museum management) to the people representative council. Unfortunately, the councils refused the budgets.

In Indonesia, the mechanisms for the use of funds must be under the supervision and agreement of the legislative institution (*DPR*). For the government, this mechanism constrains the executive in deciding budgets. Such a mechanism occurs at all levels of government which affects the operation of museums at the regional and local levels. Another reason refers to the role of museums in producing taxes for the government. The more visitors to the museum, the more tax will be sent to the government. The lack of visitors seems to indicate that museums are of lesser importance which means that funding should go to other projects than to museums.

In general, the government has committed to support the management of museums. The central government has implemented a program called "revitalisation of museums" to renovate, promote and manage in interactive ways. This program focuses on socializing museums as attractive places for the public by implementing six main projects including physical environment, management,

programs, image, policies, and network” (Intan Mardiana, interview, 2011). The strategies are to increase appreciation of museums as centres of public interest. One of the government efforts is to manage a brand, *gerakan cinta museum* (love museum movement) and its promotion. At the level of South Sulawesi province, the government’s commitment is shown in the program *gerakan sayang museum* (love/adore museum movement). In 2010, the central government promoted *tahun kunjungan museum* (museum visit year) which was then supported by the regional and local governments.

Government policies for museums show positive efforts to develop their functions. For the community, the policies have encouraged the local people to understand museums. In an interview with local people in Bone regency, Andi Baso, a museum organiser, acknowledges government support. He states; “actually, the government cares for museums. However, there are many aspects that should be paid attention to in order to encourage more public interest such as the physical buildings, financial aid for painting, etc.,” (Andi Baso, interview, 2011). In South Sulawesi province, almost each region has museums and they require financial support. The project of “revitalisation of museums” needs to touch local level museums in order to increase public awareness. If the projects are intended only for museums in cities, there will not be any significant benefits for people in more remote areas, as people there tend to remain unaware of museums. People in cities seem to understand museums, so all they need is reinforcement from organisers and governments about how important museums are in preserving cultural heritage whilst helping economic development.

Other forms of museums can be developed to manage accessibility of cultural sites for visitors while involving the local community around the sites for preservation and other economic activities. Ecomuseum is an alternative concept to preserve physical elements of a culture, specifically irreplaceable artefacts that exist out in the open (see section 3.5.3). The areas in Toraja Land and North Toraja could be managed following this concept since they have a range of cultural heritage supported by beautiful landscape as well as by the local community. It is an appropriate approach because “an ecomuseum will respond continually to shifting local environmental, economic, social, cultural and political

needs and imperatives, as determined by the local communities working with other stakeholders” (Corsane 2006 404).

For Indonesian academics, especially those who have an interest in museums, culture, archaeology and tourism, ecomuseum is not a new concept particularly if certain areas have archaeological evidence and have the potential to be developed as an ecomuseum. In Java Island, the concept has been implemented supported by the national and local governments, for instance, at Sangiran in Central Java. Perhaps, proposals and research for cultural landscape development as an ecomuseum have been forwarded by scholars, but government policies play an important role in planning decisions for development. In Toraja Land and North Toraja, the unclear conception of development of the cultural sites creates unequal economic benefits among people. The tourist industry brings tourists to Toraja with limited employment for local tour guides. Local people have no power to prevent outsiders from explaining and representing their culture. Indeed, the lack of ability of the local community to manage the heritage sites remains an obstacle. Here, the role of the government is to implement policies that empower local communities by providing more chances for them. The principle of the ecomuseum emphasises the local community as the organisers of the sites as well as those who obtain benefits (Shouyong 2008).

Areas in Toraja and archaeological sites in Maros and Pangkep regencies are potentially developed based on the ecomuseum concept. For Toraja, this approach requires an understanding by the local communities concerning how to implement an ecomuseum because almost all cultural sites are owned by some family. Here, the government’s role is to help communities obtain education and training about ecomuseum development. Local and regional governments can follow a similar approach to encourage communities around the area of cultural sites to understand and implement an ecomuseum.

Cultural elements in South Sulawesi province are not only those presented and displayed in museums. In Toraja, all aspects of human life relate to cultural and religious practices. Cultural landscapes could be optimised to attract visitors. For Aplin (2007), cultural landscape basically equates with ecomuseum. In Maros and Pangkep regencies, a range of *karst* can be managed as ecomuseum.

Ecomuseum is one answer to the debate among scholars that conventional museums should reach the public by presenting community artefacts in different ways. The approach is suitable because it responds to conservation issues of immovable cultural artefacts, conservation of the environment and enriching the local community who live in the areas. According to McIntyre (2009), various forms of museums enable visitors to undergo a more entertaining experience.

Groups of museum or heritage lovers have been formed by communities who see that the public should be involved. The existence of museum lovers is expected to encourage the public to realise the importance of museums. The government needs to support these groups, for example, by establishing programs and/or projects that enable these groups to work with governments. The programs should emphasise community understanding and awareness about museums. Examples can be seen in other areas in Indonesia (as in Jakarta) where cultural groups such as *sahabat museum* (friends of museum), *komunitas jelajah budaya* (cultural explorer community), *Depok* heritage community, etc. conduct *jelajah warisan budaya* (exploring cultural heritage) or *menjelajahi kota dan memahami budaya* (exploring the city and understanding culture). For this, real support and action from all levels of government are essential, not just rhetorical statements.

#### **7.4 Cultural heritage tourism: Strategies for achieving sustainable development**

##### ***7.4.1 Preserving cultural heritage***

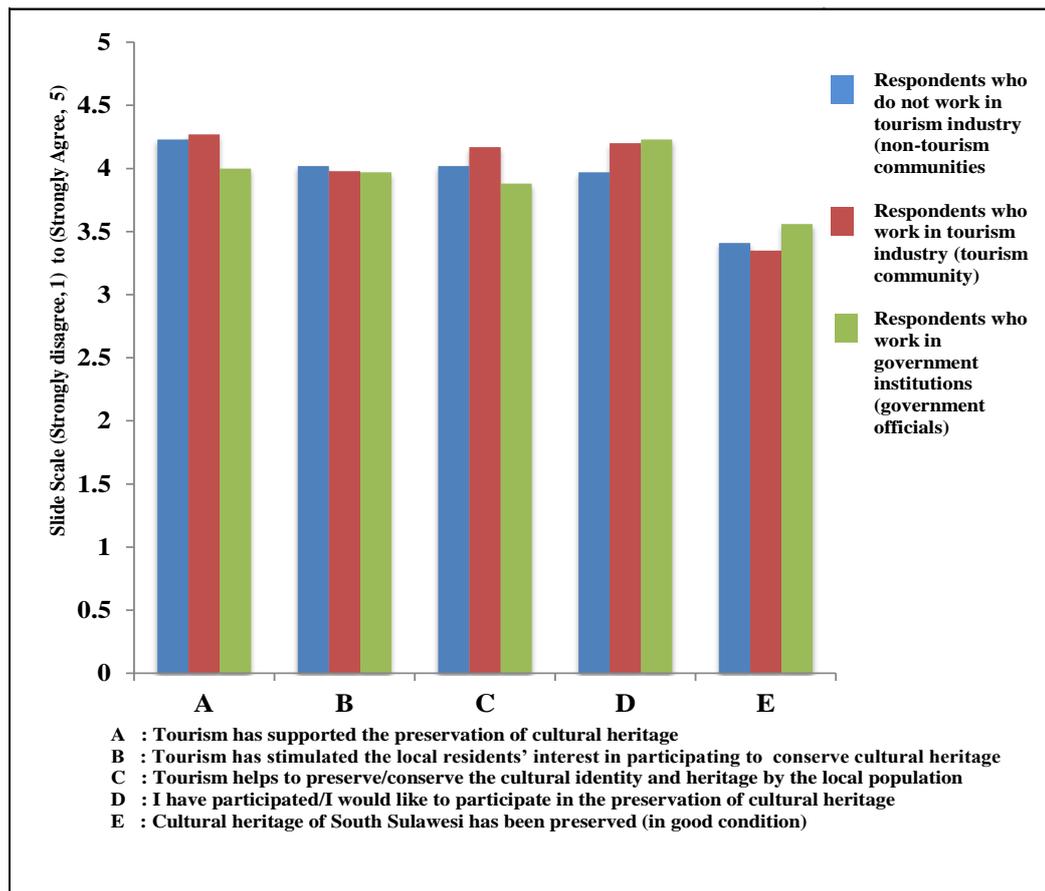
The government believes that cultural heritage is essential to constitute and sustain regional and communal identity as well as to improve people's lives. The government views that cultural heritage must be preserved because it can reduce the negative effects of modernisation or globalisation. As Lu and Pan (2010) argue, the preservation of cultural heritage is based on the fact that its informative values are threatened by destruction and disappearance. Thus, many efforts are made by governments to dig for and study the cultural resources of South Sulawesi. The purpose is to let the young generation understand and appreciate culture as part of their identity.

On the basis of quantitative data from the questionnaire survey, the community realises that tourism in its various forms has helped the preservation of cultural heritage. Table 22 illustrates how local people consider the link between tourism and preservation issues.

Table 22: Communities' perception on tourism and preservation of cultural heritage based on statements rated on a five-point *Likert* scale: 1, strongly disagree; 2, disagree; 3, undecided/not sure; 4, agree; 5, strongly agree.

| <b>Descriptive Statistics</b>   |          |                 |                 |             |                           |
|---|----------|-----------------|-----------------|-------------|---------------------------|
| <b>Statements (non-tourism local community respondents)</b>   | <b>N</b> | <b>Mini mum</b> | <b>Maxi mum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| Tourism has supported the preservation of cultural heritage   | 45       | 2.00            | 5.00            | 4.23        | 0.7                       |
| Tourism has stimulated the local residents' interest in participating to conserve cultural heritage | 45       | 2.00            | 5.00            | 4.02        | 0.75                      |
| Tourism helps to preserve/conserves the cultural identity and heritage by the local population      | 45       | 2.00            | 5.00            | 4.02        | 0.72                      |
| I have participated/I would like to participate in the preservation of cultural heritage            | 43       | 2.00            | 5.00            | 3.97        | 0.77                      |
| Cultural heritage of South Sulawesi has been preserved (in good condition)                          | 39       | 1.00            | 5.00            | 3.41        | 0.93                      |
| <b>Statements (tourism community respondents)</b>   | <b>N</b> | <b>Mini mum</b> | <b>Maxi mum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| Tourism has supported the preservation of cultural heritage   | 73       | 2.00            | 5.00            | 4.27        | 0.78                      |
| Tourism has stimulated the local residents' interest in participating to conserve cultural heritage | 72       | 2.00            | 5.00            | 3.98        | 0.75                      |
| Tourism helps to preserve/conserves the cultural identity and heritage by the local population      | 70       | 1.00            | 5.00            | 4.17        | 0.85                      |
| I have participated/I would like to participate in the preservation of cultural heritage            | 67       | 2.00            | 5.00            | 4.2         | 0.7                       |
| Cultural heritage of South Sulawesi has been preserved (in good condition)                          | 68       | 1.00            | 5.00            | 3.35        | 1.06                      |
| <b>Statements (government officials respondents)</b>  | <b>N</b> | <b>Mini mum</b> | <b>Maxi mum</b> | <b>Mean</b> | <b>Standard Deviation</b> |
| Tourism has supported the preservation of cultural heritage   | 37       | 2.00            | 5.00            | 4.00        | 0.84                      |
| Tourism has stimulated the local residents' interest in participating to conserve cultural heritage | 37       | 2.00            | 5.00            | 3.97        | 0.79                      |
| Tourism helps to preserve/conserves the cultural identity and heritage by the local population      | 36       | 3.00            | 5.00            | 3.88        | 0.70                      |
| I have participated/I would like to participate in the preservation of cultural heritage            | 34       | 3.00            | 5.00            | 4.23        | 0.55                      |
| Cultural heritage of South Sulawesi has been preserved (in good condition)                          | 32       | 2.00            | 5.00            | 3.56        | 0.84                      |

Graph 3. Communities' perception on contribution of tourism on community seen by three kinds of respondents in *Likert Scale*



The graph indicates that tourism in South Sulawesi has given a positive boost to the preservation of cultural heritage. The three kinds of respondents involved in this questionnaire survey have indicated that tourism has certainly supported the preservation of cultural heritage. They believe that by establishing tourism in their areas, people's consciousness concerning culture and tourism can be increased. The majority of respondents also believe that tourism activities will lead to the preservation or the conservation of cultural heritage that can certainly help local people to safeguard their cultural identity. They acknowledge that they would like to participate in the preservation of cultural heritage. This means that the community has high expectations to see their culture safeguarded and maintained for their own benefit. Obviously, tourism development is needed as it complements cultural heritage preservation.

Respondents' perception of the condition of cultural heritage in South Sulawesi is less positive. The data illustrates that respondents are not convinced that the cultural heritage in South Sulawesi is in good condition. This means that the cultural heritage needs to be paid attention to seriously and efforts undertaken to salvage it. According to the local community, tourism has an important role in preserving cultural heritage, however, it does not guarantee that cultural heritage is in well-managed condition. This confirms my qualitative findings about the condition of both physical and non-physical cultural heritage. For instance, the destruction of historic and cultural buildings, replaced by modern buildings, causes the extinction of tangible cultural heritage (see cultural degradation in section 5.5).

The majority of respondents argued that tourism is essential to preserve cultural heritage. A government official from the central government institution stated "tourism is an effective tool to preserve cultural heritage in a dynamic way, not in a static way" (interview, 10 August 2011). He contends that in order to optimise the role of tourism in preserving cultural heritage, three aspects need to be considered: conservation, utilisation and development. The statement asserts that tourism needs to be well-managed and that cultural heritage tourism can contribute to the preservation of cultural heritage. Cultural heritage for tourism development can lead to conserving physical and intangible cultural heritage, opening the cultural sites as tourism attractions and optimising the benefits of the attraction for local people and indigenous people in particular.

Timothy and Nyaupane (2009b: 20) confirm that cultural heritage assets can be used for "countering the effects of modernisation (e.g., demolition of historic structures), building nationalism and preserving collective nostalgia, improving science and education, safeguarding artistic and aesthetic values, maintaining environmental diversity, and generating economic value". For these reasons, preservation needs to be collective and sustainable rather than for personal goals. For instance, the practice of traditional rituals is too often intended to raise social status in the community rather than to maintain the cultural values of the rituals. The need to preserve cultural heritage resources is not only to accommodate cultural tourists through cultural tourism but also to support future generations

through the preservation of the cultural capital of the indigenous people (Millar 1989).

#### 7.4.2 Promoting tourism

The government needs to optimise the implementation of *Sapta Pesona* (seven charms) to support the establishment of the tourism campaign. It is a concept that requires active participation of the community as the host of tourism development. Communities should deal with seven features in order to develop tourism including safety, proper regulations, cleanliness, coolness, beauty, courtesy and memory. The slogan or the brand of “Wonderful Indonesia” should also be promoted optimally since “it reflects the country’s beautiful nature, unique culture, varied food, hospitable people and price competitiveness in various kinds of services” (Jero Wacik as cited in indoflick.com 2010). It was associated with the brand “visit Indonesia year” to encourage international tourists to choose Indonesia as a destination. In addition, the country launched “Indonesia, Ultimate in Diversity” as a brand that specifically emphasised the different, unique and rich cultures spread all over Indonesia together with slogans such as “Visit South Sulawesi 2012, the Best of Nature in Asia”; “Visit Makassar 2011, Great Expectation”.



Figure 37: Slogans of tourism development

(Source: Author 2012, created based on the images made by the different levels of government)

Promoting such slogans may not be successful if they are not supported by the reality. In particular, tourism promotion by tourism industries utilising the slogans and other phrases on their brochures to attract visitors may not affect the tourists' decision to visit a destination if they have heard negative descriptions of the country or had an unsatisfactory experience. A positive image of the destination affects the decision and satisfaction of tourists (Amoamo and Thompson 2010). On the one hand, such strategies can reinforce tourists' imaginary to come to a destination as well as to prove the promoted slogans.

If the information presented on the brochures or marketing tools is perceived to be true, the tourists will no doubt recommend the destination to other people. In this regard, the increasing number of visitors can be one indicator to evaluate the success of tourism development through tourism marketing tools. As Butler and Hinch (2007) affirm, various forms of tourism development should consider five interrelated links including vulnerability, education and training, linkages, image and ownership and control (see figure 38). This is relevant to the situation of tourism development in South Sulawesi especially the priority to improve the income of indigenous communities through cultural heritage tourism.

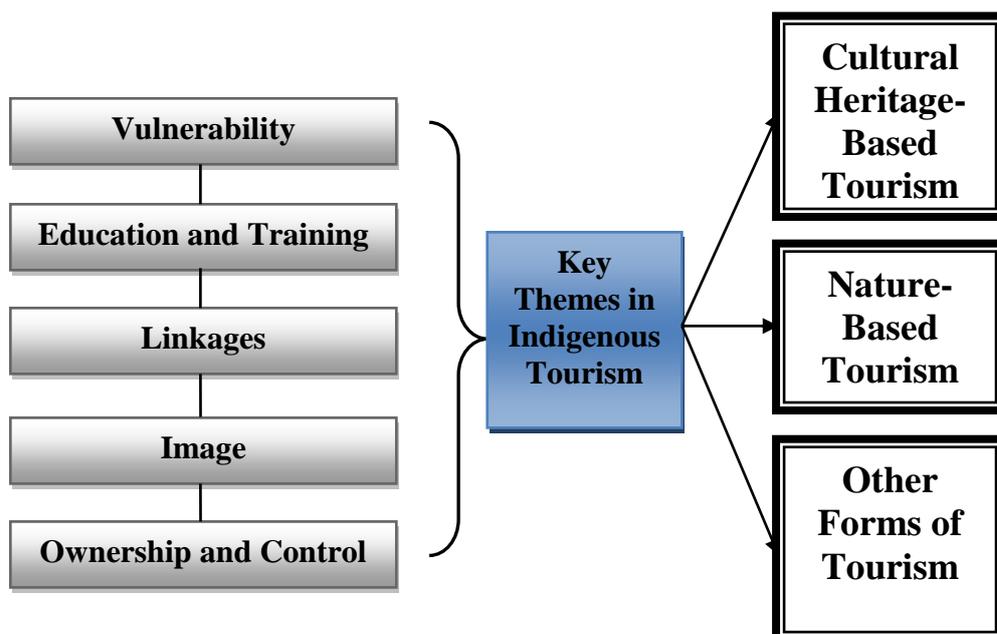


Figure 38. Key themes in indigenous tourism  
(Source: Butler and Hinch 2007)

Tourists may have achieved a memorable experience during their visit. However, some aspects need to be paid attention to in order to offer more exciting memories. For example, a good physical and non-physical environment is an important aspect to engage tourists to expand their length of stay in a destination. Cleanliness, non-polluted conditions, safety and hospitality of the host community are elements to market a destination. These factors are associated with internal management of a destination in terms of how levels of government implement policy and planning. In particular, the attitude of the local people towards tourism development in their area is crucial because they are the ones who run businesses and obtain benefits from tourism.

Such strategies are useful because countries in the world have been working on and promoting their cultural assets to attract potential tourists. Since many countries are doing similar activities to attract tourists, competition cannot be avoided. The competition has encouraged countries in the world to find specific strategies and plans in order to give different experiences to the visitors (Bonn *et al.* 2007). The experience tourists face in a destination will affect how the brand and the image of the destinations are interpreted. For instance, when tourists visit cultural sites or historical attractions, a positive image of their visitation is not only supported by how satisfied and fascinated the tourists are when they discover and explore the past, but also how the physical and non-physical elements of the destination support their visit (Morgan 2004; 2005).

When tourists decide to visit a destination, they probably have obtained significant information about the interesting features that they can visit. Apart from the internet and travel agents, recommendations from friends and colleagues may also affect potential visits. In other words, efforts here to promote cultural heritage tourism are to create unique and memorable experiences that give a positive impression to increase the number of tourists. In informal interviews with tourists in Toraja, I noted that tourists consider South Sulawesi (especially Toraja) as an interesting, unique and safe destination to visit. Tourists will recommend to colleagues, friends and family to visit South Sulawesi if they have a positive impression and memory.

### 7.4.3 Informing potential tourists

My interviews with some tourists in Toraja show that updated websites or updated online data is needed to provide information. Indeed, the internet (blogs, websites, etc.) provides information about cultural heritage and other aspects related to tourism in South Sulawesi. However, I argue that specific, complete and updated information about how people all around the world can manage their trip to Indonesia is limited.

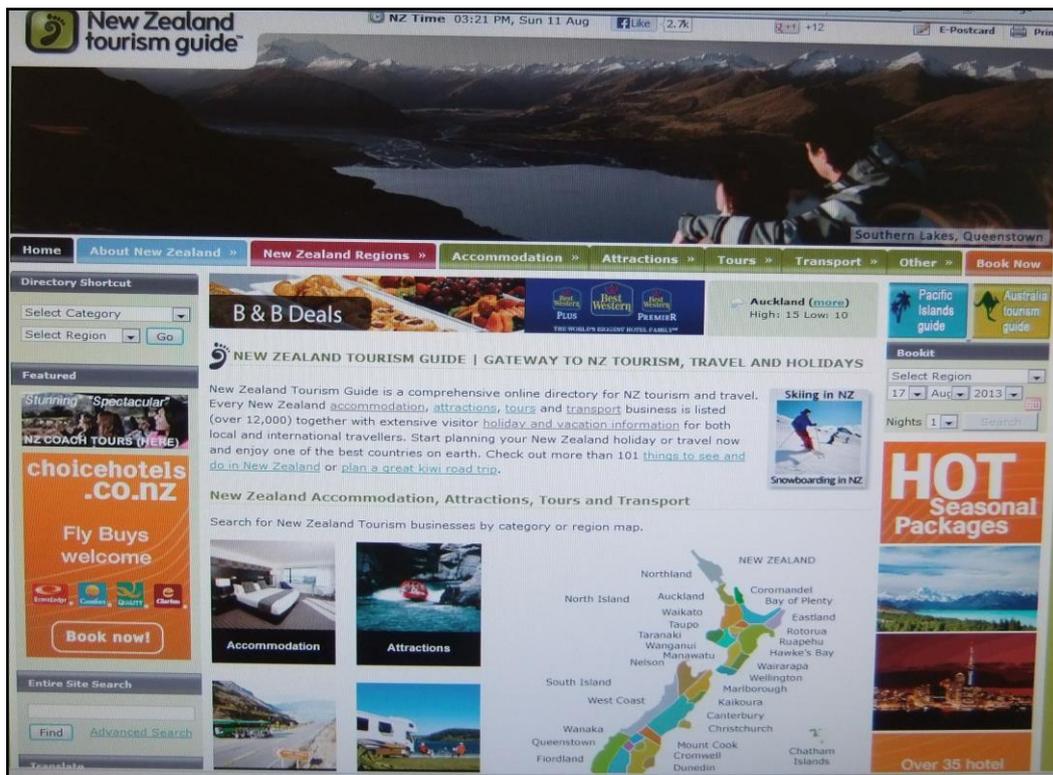


Figure 39: New Zealand tourism guide website

(Source: a photography of the screen by permission from New Zealand tourism guide 2013a)

The website featured above (figure 39) provides many features about tourism in New Zealand, for example, a description of regions in New Zealand and the kinds of attractions tourists can explore. It also has information about accommodation providers and modes of transport tourists can choose. If compared to websites or blogs or other means of online information that describe South Sulawesi (or Indonesia in general), the New Zealand Tourism Guide is more promising because it contains links and details on how tourists or people find the services that they need. I maintain that the Indonesian government at all levels should think of

creating a website that can at least provide details as in the New Zealand Tourism Guide website.

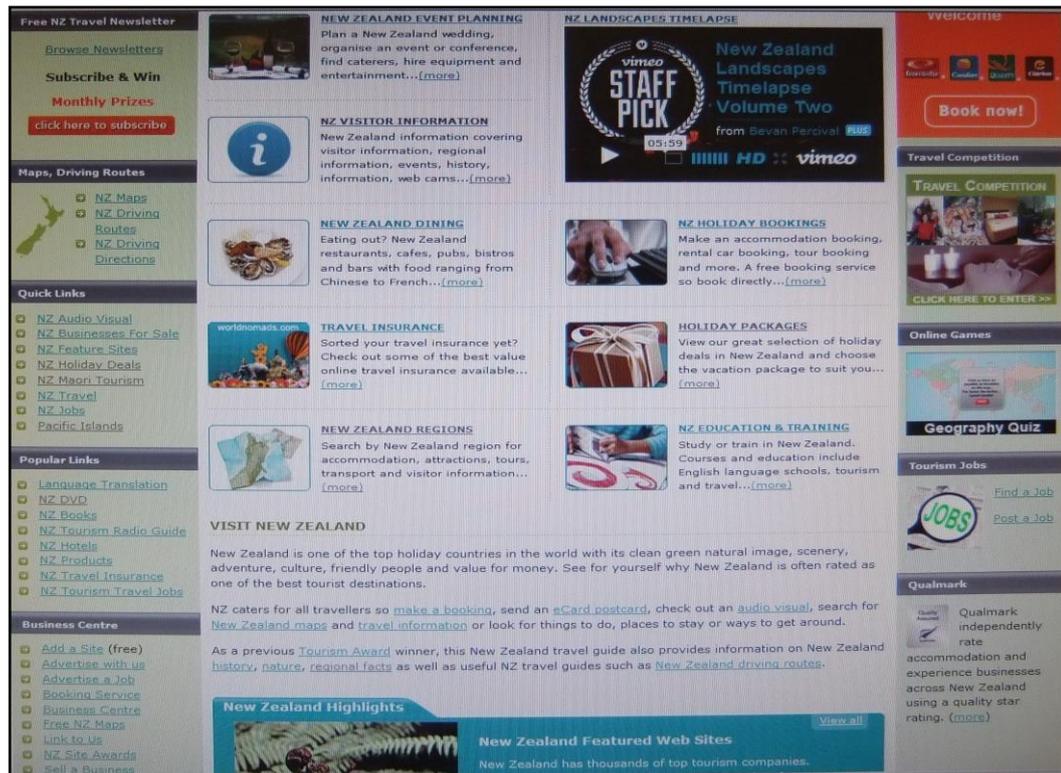


Figure 40. Various features in New Zealand tourism guide website (Source: a photography of the screen by permission from New Zealand tourism guide 2013c)

I am not suggesting that an Indonesia tourism website should follow exactly the New Zealand model. Rather, creativity, links and details about South Sulawesi and Indonesia should be available because complete and updated information has a significant influence on tourists' decision to visit. Visitors expect information about specific aspects such as event planning, tour packages, booking procedures, maps, insurance, attractions, before making their decision to travel to a destination.

As discussed in chapter 5, Māori tourism is one example of successful cultural tourism. The New Zealand tourism guide also provides links to Māori tourism where people can explore the cultural heritage of Māori. Figure 41 illustrates how cultural tourism of New Zealand is promoted based on the indigenous Māori cultural heritage website. I argue that the website is actually one strategy to preserve cultural heritage. It has video clips that tell Māori culture and history that the public can access easily. This can be an excellent model for the preservation of

the cultural heritage of South Sulawesi as well as the development of cultural heritage tourism.

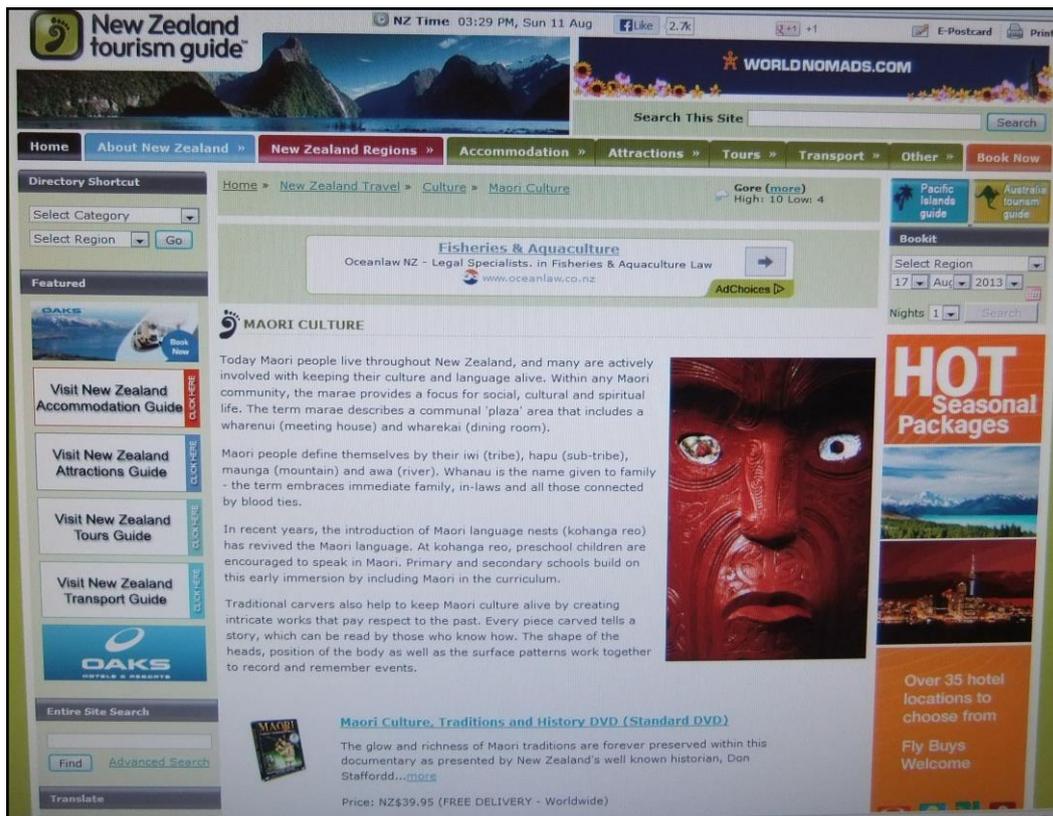


Figure 41. Māori tourism on New Zealand tourism guide website

(Source: a photography of the screen by permission from New Zealand tourism guide 2013b)

Video clips about cultural heritage, tourism and history are useful in recording the tangible and intangible cultural heritage in South Sulawesi. This effort has been adopted by government at all levels. However, more efforts can still be made by encouraging identification, registration, recording and promotion. Digitalisation of cultural heritage involves the use of technology which is particularly useful for the safeguard of intangible cultural heritage. For the cultural heritage of *Lontarak* (see section 2.4.1), digitalisation means creating software that provides the opportunity for the people of Bugis-Makassar to learn and use *Lontarak*. I assume that there might be individuals or groups who have made this effort. However, the software needs to be more widely distributed so that it impacts positively the preservation of cultural heritage and awakens awareness of culture.

## 7.5 Conclusion

In its cultural policy, the Indonesian government realises that cultural heritage is important to understand identity as well as to help communities achieve prosperity. Different and numerous ethnic groups, traditions and languages should not be seen as potential to split the country. Rather, they are the impetus for strengthening the differences, preserving, developing and utilising them for the benefit of the local people. All stakeholders agree that cultural heritage is an important asset for developing the nation. Strategies and programs have been developed to achieve the objectives of safeguarding identity and improving the communities' welfare. They are reflected in the current cultural policy that emphasises culture as interrelated with education. I believe that the target is to stimulate communities to understand the importance of culture as well as to preserve culture through education. In the meantime, tourism development is focused on how to help communities to improve their economic well-being through creative efforts without ignoring the utilisation of cultural heritage as cultural tourism attractions.

It is the expectation of communities to gain positive returns from tourism and from preservation of cultural heritage. Burns argues that "if tourism is to have a positive effect on culture it must go well beyond the creation of infrastructure and the improvement of material conditions to strengthen local cultures and languages" (2005 402). The local and indigenous communities should be the main priority in designing any cultural tourism activities. Ideally, there should be a process to involve the local and indigenous people and all related stakeholders in deciding culture as tourism commodities and whether to develop tourism through cultural heritage. This is important because communities' aspiration and the involvement of related stakeholders can help the decision makers to achieve the principle of sustainable development (Getz and Timur 2005). Custom, religious and local leaders, cultural activists and observers as well as academics do have a role because of their knowledge of local culture.

Among many forms of tourism, cultural heritage tourism has been one of the government's priorities in response to the presence of many cultural heritage resources in Indonesia. In this sense, preservation of cultural heritage and

development of cultural heritage tourism are encouraged by all levels of government. The goals of cultural heritage preservation are to maintain the cultural identity of communities, to protect both tangible and intangible cultural heritage from being lost or deteriorated and to safeguard the cultural and historical values of the heritage.

Preservation of the cultural heritage can be achieved if cultural heritage tourism is managed based on two principles. First, local and indigenous people obtain benefits from tourism rather than the elites and the tourism industry. The unequal distribution of tourism makes it difficult for the local community to preserve their cultural heritage. Community awareness to preserve cultural heritage links to what benefits the local people will get from tourism. In some cases, communities who have obtained benefits from tourism will think positively to preserve cultural heritage. This can be seen in Toraja where tourism provides advantages even though the local people still require more economic returns from tourism. However, tourism can also bring negative consequences to their cultural heritage. Examples provided in this chapter indicate that the local people are anxious about their cultural heritage although economic benefits of tourism have been obtained.

Second, the anxiety of communities concerning their culture shows that all stakeholders need to accommodate the voice of the local and indigenous people in the development of cultural heritage tourism. Issues such as what kind of and how to present the culture, who manages the cultural heritage tourism and how to optimise tourism activities for the benefit of local people are essential in achieving the goal of preservation. The government has worked on developing cultural heritage tourism. However, active participation by the local people has not been achieved because only certain groups in the community are willing to preserve their cultural heritage. Preservation of cultural heritage requires not just certain members of community but all stakeholders in general.

The role of government institutions is essential to achieve the preservation of cultural heritage and tourism development. For example, levels of government in Indonesia supervise cultural and tourism institutions that work based on their main tasks such as researching culture and tourism, planning and managing cultural and tourism programs, etc. Indeed, the government has given attention to the

preservation of cultural heritage not only its physical elements or tangible cultural heritage but also its intangible cultural heritage. But, issues of community participation by the local and indigenous people are rarely raised as more attention is given to the inventory of cultural heritage and how to promote it as tourism attraction. The government institutions have a very important role because they plan and manage the projects. More importantly, the cultural institutions need to understand that the inventory is not just the government officials' task but also that of communities in general. Involving communities in any cultural and tourism activities will help increase community awareness to preserve their cultural heritage.

The government has also given attention to revitalising museums by repairing physical buildings and re-evaluating and redisplaying collections. To some extent, there has been commitment to preserve cultural elements through museum revitalisation and programs of museum visits. But, unequal treatment and attention between tangible and intangible cultural heritage seem to indicate that preservation of cultural heritage is just in museums. Cultural heritage in rural areas also needs more attention because communities in rural areas are those who suffer most from poverty. Many poor and marginalised people live in rural areas but in fact, they have cultural heritage resources that can attract international tourists to visit.

Overall, balancing preservation of cultural heritage and tourism development is based on two reasons. First, communities consider cultural heritage as their identity and tourism is one of the tools to maintain the identity and to prevent it from deterioration and degradation. Second, communities are struggling to achieve better living but in fact, they have a unique and rich cultural heritage. Tourism can be the driver for economic development through managing cultural heritage as tourism attractions sustainably.



## CHAPTER EIGHT: Conclusion

### 8.1 Introduction

This research has provided me lessons on the scientific process of investigation in terms of theoretical, conceptual and methodological understanding. Initially, I was thinking that much literature in tourism and cultural tourism existed to understand social phenomena and that my university provided me access to such references. However, I asked myself “why should I research cultural tourism?” and whether or not my research can contribute to the advancement of tourism studies. In fact, after following this process, I realised that various themes can emerge from the field and a researcher can contribute to the theoretical and/or practical advancement of knowledge in tourism.

Cultural tourism has become a popular topic in tourism studies and researchers and academics have discussed different perspectives of cultural tourism. In the case of Indonesia, tourism in Bali has captured most of the attention of scholars researching various aspects of tourism development including cultural tourism. For the eastern part of Indonesia, Toraja’s funeral ceremonies and issues embedded in them (such as commodification, authenticity, cultural change etc.) have been studied by scholars. As Smith argues “cultural tourism is no longer new or niche, but the field is constantly evolving and it has been a privilege to be part of the ever-widening cultural tourism ‘community’” (2013 xxvi).

I began this thesis by presenting the South Sulawesi governor’s testimony concerning the government policy on utilising and developing “tourism” in the area of a very important cultural site, *Somba Opu* fort. My intention was to critically investigate cultural heritage tourism expecting that it would effectively represent cultural tourism in South Sulawesi (not only Toraja) as well as emphasizing the link between preservation and economic development under the framework of sustainable development.

Before and during this research, diverse opinions from local people (especially from my respondents) show that communities pay attention to the issues of

cultural heritage preservation. Preservation of cultural heritage, poverty alleviation, economic development, consequences of cultural heritage tourism on the cultural heritage and the quality of life of local and indigenous people and sustainability issues have emerged as interrelated concepts in tourism development. As a native person of South Sulawesi, I was wondering whether or not sustainable development as proposed by scholars and stated by different levels of governments has really been implemented. This research arose from a desire to seek social reality in a developing country (Indonesia) which has rich cultural and natural resources (especially cultural heritage) but most of its population is struggling to achieve economic prosperity.

If one looks at resources in tourism studies and other related fields that discuss culture (or cultural heritage) and tourism, many of them are presented as “cultural tourism” and/or “heritage tourism” and one can find terms such as indigenous tourism, ethnic tourism, etc. Although some authors might have different conceptions of cultural tourism and heritage tourism (Timothy 2011), I prefer to use “cultural heritage tourism” in explaining the conduct of cultural tourism and/or heritage tourism in South Sulawesi. Nevertheless, I do not limit my discussion to such terms because culture and tourism cannot be separated from indigenous people (who are the focus of this research) whose culture is sold for tourism development, as well as ethnic tourism (Toraja) as mentioned by Adams (1984; 1997).

Before starting, a researcher should choose a specific methodological approach on the basis of the topic. Qualitative methodology (primary approach) and the utilisation of quantitative methodology or mixed methods have enabled me to understand that knowledge is constructed based on the processes of planning, collecting and analysing data to draw conclusions, a set of processes which a researcher should deal with. I focused my research in five areas in South Sulawesi including Makassar (multi ethnics), Gowa (Makassar ethnic), Bone (Bugis ethnic) and North Toraja and Toraja Land (Toraja ethnic). I consider these areas can represent the conduct of cultural heritage tourism in South Sulawesi. In addition, I spent four days in Jakarta (the capital city of Indonesia) to collect information about the national government policies and planning through interviewing

government officials and collecting written documents which were relevant to my research. Furthermore, as a government employee of the Ministry of Culture and Tourism, my visits to Jakarta provided me with an understanding of the government's policies and planning.

The theoretical framework and methodological tools used in this research enabled me to analyse the data that I gathered from common people as well as from government officials, and so on. I discovered though that one can never get enough data. For example, as discussed in section 5.6, banks seem to not support the local and indigenous people when they seek to borrow money. But at the same time, the government seems to distribute money. I did not gather data about where that money goes. Therefore, future research can explore the effectiveness of government programs of financial aid. It is important to know the flows of financial aid so that they can be managed more effectively. Overall, I am aware that any research will have limitations especially since one has to deal with time. One would think that three years was an enormous amount of time for data collection. But, in the end, one probably would need five years or more.

Another lesson is that one can validate his/her findings without depending solely on one methodological approach. Rather a researcher can support his/her arguments by utilising different methods of collection. Nevertheless, by utilising different methods of collection as well as my background as a native person of the research area, I believe that a more robust research outcome has been met. By utilising qualitative methods (semi-structured and in-depth interviews, participant observation, focus group discussion) as well as a quantitative method (questionnaire survey), I successfully gained relevant information which I then used in constructing knowledge in cultural heritage tourism in Indonesia.

In the Indonesian academic world, less attention is given to ethical issues and consequently, respondents have little knowledge about their rights. Researchers are also unaware of research related issues of anonymity and confidentiality. This thesis has demonstrated the importance of introducing and implementing ethical practices in research, particularly in tourism research. Furthermore, the inclusion of positionality and reflexivity can be considered a major contribution. A researcher should bear in mind his/her position when doing research and thus,

researchers all over the world should indicate what their position is and how it might impact the research. It is my role to introduce these issues in Indonesia especially when research deals with human beings.

I believe that I have also provided to better knowledge about South Sulawesi, not just about cultural heritage but also about the social condition there. Countries in the world need to know their potential (e.g. cultural resources) so that they can plan how to develop tourism through their cultural heritage resources. Knowing the social condition of the communities has also enabled me to understand how the conduct of cultural heritage tourism is affected.

## **8.2 Contributions to knowledge**

Implementing the scientific process of constructing knowledge has enabled me to address my research questions and to approach my research aims by identifying issues and recommending strategies to achieve the goals of sustainable cultural heritage tourism. The knowledge constructed in this research offers examples and explanation about cultural heritage tourism seen from a social, cultural (and political) perspective. Scholars have researched and published on various issues related to cultural tourism (Salazar 2010) which have advanced knowledge and theory in cultural tourism (and tourism in general). However, possible investigation of other aspects can still be done because knowledge can be improved. Prideaux and Timothy (2008 316) affirm that “we still know relatively little about the manifestations of relationships between tourism and religion, agriculture and land tenure, language, urbanisation processes, migration, and poverty”. It is my concern that the thesis that I wrote contribute to the advancement of knowledge and theory in the cultural tourism arena.

### ***8.2.1 Critique of postcolonialism and sustainability***

The purpose of my thesis, as per the research questions was to examine whether cultural heritage tourism might help alleviate poverty in South Sulawesi. I used postcolonialism and sustainability concepts as a framework because postcolonialism demands that the poor and the marginalised people be heard while sustainability recommends participation from the grassroots level up of all members of the community. Indonesia was a colonised country and hence

community suffering because of colonisation should not be experienced today when independence has been achieved (Tucker and Akama 2009). The Indonesian constitution mandates government to implement policies that can improve the communities' economic prosperity through the utilisation of cultural and natural resources. If tourism (and cultural heritage tourism specifically) is an alternative to help communities achieve better quality of life, an equity principle should be the major concern because postcolonialism criticises imbalanced relationships between the powerful and the powerless, the rich and the poor. However, my research uncovered major flows in the application of such a theoretical framework.

The mission of postcolonialism implies something positive which then can help the local community overcome their socio-cultural and economic problems. This is relevant with what the communities expect such as to achieve better quality of life, to maintain their cultural identity and to minimise the unequitable benefits of any socio-economic activities. However, it should be noted that postcolonialism is a theoretical concept because it was developed mostly by scholars in literature. It is very difficult to put into practice, especially concerning equitable economic development. If one asks communities in Indonesia (or people in other countries in the world), better living is a hope and wish. Hence, they need strategies, ways or practical techniques to achieve their expectation. Findings presented in this thesis indicate that barriers in cultural heritage tourism development exist and ways to tackle such obstacles have also been discussed. As a theoretical framework, postcolonialism provides insights on how tourism should be managed and developed, in particular for community-based development.

Poverty needs ways or strategies to be overcome by long and short-term policy and planning in tourism or through some other development strategy. The spirit of postcolonialism can be used as the starting point for policy writing (including in cultural heritage tourism). There is limited information on how postcolonialism helps reduce poverty because no one has devised practical techniques for its implementation. Thus, this thesis discusses ways to address poverty issues in a developing country by working with the people who suffer from this poverty, i.e. from the bottom of the social hierarchy. My work is based on investigation in a

postcolonial country as well as in the communities that struggle to be released from colonialism. For instance, I have discovered the importance of increasing community awareness on cultural preservation and tourism development through education, training and empowerment which can only occur in a postcolonial environment. Postcolonialism has been adopted in tourism studies but obviously it can only indicate the goals to be achieved under the framework of cultural heritage tourism.

Sustainability has also been utilised to understand the conduct of cultural heritage tourism in Indonesia. Sustainability offers the possibility to implement the ideals of postcolonialism. Since sustainability demands active participation of communities and the protection of the local resources, communities and government have received and adopted the concept. However, sustainability has problems because though it provides something positive, implementation has been weak. The issue here is that sustainability remains rhetorical either in written documents or in oral statements. Findings discussed in this thesis illustrate that sustainability will be just conceptual if it is not supported with commitment and concrete actions. I argue that sustainability is not to be used just as a beautiful notion, but that there should be mechanisms to actually implement such a concept in tourism in general and cultural heritage tourism in particular. Besides, communities have been critical concerning the way governments implement policies and planning in South Sulawesi confirming that the theories provide interesting concepts but they are difficult to implement.

Governments realise that many issues arise when sustainability is to be achieved. Communities in general also indicate that governments have worked on developing tourism and preserving cultural heritage, but sustainability remains conceptual. Communities expect real implementation of sustainability. Unequal benefits of tourism and lack of participation of communities in preserving their cultural heritage are the reasons why governments need to really implement sustainable policies and planning. Written and oral statements about sustainability have been mentioned by government in most development policies. But, sustainability remains rhetorical if it is only a concept. Ethics and responsibility seem to be the reasons why sustainability is accepted in development policies and planning but one might be sceptical if the concept has been used without

considering the possibility to reach its goals. A critical point of view here is that how sustainability is achieved in a development project should be clearly explained.

Sustainable development should address the two conflicting ideas of economic development of communities through various activities and the necessity to safeguard the local resources (Wall and Mathieson 2006). For instance, communities expect that the more tourists come to a destination, the more economic benefits they can obtain. However, communities are anxious that tourism can impact negatively either the communities' life style or the preservation of the cultural heritage. Tourism in Toraja is an example where communities hope to attract more visitors but they are worried that their tangible cultural heritage is threatened. I argue that residents in any destination in the world will feel anxious if their cultural heritage is utilised as a tourism product even though they have obtained economic benefits from tourism. It is problematic because sustainability requires that the two goals should be in parallel. But in fact, their simultaneous implementation is difficult. As Wall and Mathieson (2006 291) mention, although "sustainable development has been widely endorsed, its practical implications are far from clear".

Sustainability as a concept has been appropriated by capitalism which uses the discourse to hide the unequal power relationships it maintains with developing countries, including in tourism (d'Hauterres 2010; Mowforth and Munt 2009). Mowforth and Munt (2009 191) confirm that "the profit maximisation motive does have a tendency to subvert and subjugate other considerations". There is little support for the main feature of sustainability; participation (and hence investment too) by the local community on the part of capitalist promoters of tourism development. The role of sustainability even in South Sulawesi faces grave limits. Governments are required to facilitate investment by others, foreigners or the countries' own elite. Though international organisations, hotel multinationals and tourism organisations trumpet the development benefits of tourism in developing countries, their discourses, here too, hide leakages to the countries the investors come from because locals are given no opportunity to invest.

Government and capitalists have a tendency to claim green and sustainable intentions through the use of terms like conservation, responsibility, cultural revival but in fact, they keep on acting according to the mode of capitalist accumulation. Indonesia does seem to have relatively robust institutions, but individual members of government there have been shown to be corrupt or power hungry and to behave for their own benefit rather than to implement and enforce policies that could lead to the economic betterment of the poorer members of their constituencies. Capitalism seeks to continually reproduce the developing countries because it makes it easier to exploit them. All means to that end seem to become acceptable, including twisting even the best intentioned principles or concepts (such as sustainability). Shiva has tried to rise against this new way of colonising as capitalism establishes “corporate controls over every dimension of our lives” (1999 18).

### ***8.2.2 Sustainable cultural heritage tourism: Hopes and reality or other constraints***

For stakeholders in Indonesia (especially the government), the idea or concept of sustainability or sustainable development is not something “new”. It has been used in many development policies, which is reflected in oral statements and written documents. Tourism development policy of the national, regional and local governments, for example, has incorporated the concept of sustainable development as a strategy or idea to support poverty alleviation; to encourage community welfare; to support long life of cultural and natural resources; to maintain cultural identity and to achieve the national and regional goals of development. Policy makers of tourism development (specifically in cultural heritage tourism) in South Sulawesi Indonesia accept the principles of sustainability, but it will remain theoretical and of little use for the poor unless those principles are implemented.

Communities in South Sulawesi have thought about sustainability which is reflected in their socio-cultural life. This research has indicated that cultural practices of Toraja contain values that help implement sustainable ways. Similarly, people of Bugis-Makassar have recognised sustainable principles although they do not use that exact term. Local and indigenous people believe that current and

future generations should have an opportunity to achieve economic prosperity and that requires sustainable use of resources by the present generation too. Overall, if one asks communities about the importance of sustainability or sustainable development, there is no doubt that all stakeholders expect to safeguard cultural heritage and achieve economic prosperity.

However, the hope of communities and government to achieve sustainable development through cultural heritage tourism is not always realised. The reality in the field shows that obstacles and challenges besides the co-option of the ideal by capitalism constrain the implementation of sustainability. In general, the obstacles and challenges are reflected in socio-economic conditions of the communities as well as political issues. The starting point for cultural preservation and tourism development in South Sulawesi (or Indonesia in general) is how to increase community awareness of culture and tourism. Considering that local and indigenous people need to fulfil their food needs, they tend to see cultural matters as less urgent. Issues of cultural preservation are mostly paid attention to by cultural observers or those who are interested in safeguarding cultural heritage.

Lack of understanding of communities concerning the economic benefit of cultural heritage tourism is one of the reasons for the lack of awareness. As mentioned by my respondent, social status is one constraint for people working in the tourism industries as well as other issues such as lack of skills and education. This issue might not be generalizable to the whole community or all of the communities as people now have opened their mind to work in any sector. However, for some people who consider themselves “noble”, serving people in a restaurant, guiding tourists, working as housekeepers, etc. are low level jobs. Unfortunately, the above issues influence the implementation of principles of sustainability.

Mbaiwa and Stronza (2009) affirm that sustainable tourism development should address a number of issues such as environment, socio-cultural factors and development policy. Constraint occurs during the implementation of policy. The case of building tourism projects in the area of cultural sites as explained earlier in chapter one is an example of the challenge for balancing preservation and/or protection of cultural sites and economic development. If we look at the principles

of sustainable development, the project might not be sustainable because there might be other alternatives to preserve cultural heritage that would not ignore improving economic prosperity.

If people come to invest in tourism development, the indigenous and local people should be supported to participate in self mobilisation. They can also contribute to the tourism development or work in parallel with investors even though these last might be outsiders. My thesis has argued that active participation of the local people is the demand for sustainability with the purpose to alleviate poverty. As mentioned by Prideaux and Timothy (2008), there should be more investigation on the link between poverty and cultural heritage tourism. Here, I emphasised that the effort of developing countries to alleviate poverty through tourism might not be successful if the local and indigenous people are not really supported to participate actively in tourism.

If one asks whether or not tourism is the “best” way for economic development and preservation of cultural heritage, the answer depends on how we define “the best” in terms of “is it the only one”? or “is it an alternative”? or is it complementary to other economic activities? The case of South Sulawesi, Indonesia shows that people who gain an income from tourism consider it essential for economic development. In this sense, economic benefit from tourism activities is positive, but if it is possible to have other economic businesses to improve economic well-being. Those who have not been involved or benefitted economically from tourism require encouragement and understanding about tourism (Ramukumba 2013), and cultural heritage tourism in particular. Communities, however should not rely just on tourism as an economic booster, but utilise it as one potential for income generation. For instance, if fishing, agriculture, trading, etc. are communities’ main sources for economic development, tourism can be an additional source. This is how sustainable tourism (cultural heritage tourism) should be managed through creative efforts.

Findings discussed in this thesis have indicated that efforts have been made by government in South Sulawesi to preserve cultural heritage and to develop tourism through cultural heritage. Legislation on the importance of sustainable development has been mentioned in policies and planning (e.g. tourism plan), but

implementation of the sustainability principles is needed because the community requires real benefits from such policies and planning. Linking preservation of cultural heritage and economic development is accepted discourse but issues that need to be tackled remain. In this research, I have indicated that challenges in cultural heritage tourism exist and they affect the implementation of sustainable development particularly in tourism.

### ***8.2.3 Cultural anxiety and degradation***

One of the contributions of my thesis has been to indicate the challenges, the barriers and the difficulties of implementing cultural heritage tourism even though it can be a major tourist magnet. In many countries, tourism has been considered a major tool for economic development and cultural preservation, including in Indonesia. However, achieving economic development and preservation of cultural identity through tourism is not an easy task. The influence of globalisation and/or modernisation is one of the causes leading the success of cultural heritage tourism. In Hong Kong for instance, westernisation (which includes globalisation and modernisation) has impacted the traditional cultural identity of the community that leads to the success of cultural tourism (Hang 2008). In Indonesia, cultural degradation is identified as one of the major challenges in cultural heritage tourism development.

Cultural degradation as discussed in this thesis illustrates the current condition of the tangible and intangible cultural heritage. This term was used to illustrate the poor condition of some of the tangible cultural heritage as well as its causes. Indeed, communities expect that cultural values should be implemented in their daily socio-cultural life because the values are actually to the advantage of communities. However, globalisation and/or modernisation, religion and tourism contribute to changes in traditional practices. This does not mean that these factors are something “negative” to the local and indigenous people and to the cultural heritage. In Toraja, for example, communities admit that those factors exist. Nevertheless, the most important fact is that their cultural identity is still maintained, which provides the chance for present and future generations to recognise and understand their cultural heritage.

Several factors explain why such a condition occurs in South Sulawesi. The low quality management of cultural heritage tourism seems to be an essential problem because it influences the number of tourists or visitors who come to the cultural tourism attractions. Low quality management has a broad meaning which can be about human resources, physical aspects of tangible cultural heritage, poor state of facilities and infrastructure, lack of promotion and marketing, lack of support to maintain knowledge in intangible practices, etc. Stakeholders in Indonesia (especially government at all levels) have realised that such factors are obstacles that need to be resolved. My research has emphasised that concrete actions are more important than conceptual and/or rhetorical discourse. This is particularly important because many local people have shown anxiety in the face of cultural degradation.

Obviously, communities expect that their culture and traditions will be changed by modernisation, tourism and religion and that their identity will reflect these modifications. They desire to enhance community welfare and to strengthen social cohesion but it cannot rest only on past traditions. Indeed, there is no doubt that modernisation might even enrich the communities' culture. In a similar vein, however, local people consider that negative impacts of globalisation should be tackled; cultural practices should be in line with religious teaching; and tourism should help release communities from poverty but not at the expense of losing all ties to tradition (or traditional behaviours). Present cultural practices represent today's community identities which of course partly result from traditional practices but also reflect their evolution.

Cultural degradation and issues of authenticity have been discussed at length in the literature from the perspective of the tourists, tourism organisations or of the authors (Barker 2006; Cohen 1988, 2002; Cole 2007; MacCannell 1992). There is hardly any word about local feelings when the local culture is threatened. Grillo (2003) is a rare author who affirms that cultural anxiety has been the concern of communities in European countries reflected in both minority and majority groups of people. Communities are anxious because the reality is that cultural values are lost because of the decreasing attention of people to their cultural identity as shown in the behaviour of people who ignore cultural values. My work is one of

the few that discusses cultural degradation and its consequences from the perspective of those most impacted, members of the local communities visited.

My fieldwork in South Sulawesi has revealed that local communities are anxious about the evolution of their traditional culture. In Toraja for example, local people consider that efforts to preserve cultural heritage have been made by the community (through traditional and cultural rituals). However, they consider that cultural values have been affected by modernisation, religion and tourism. Similarly, cultural observers in Bugis and Makassar area think that hard efforts must be made to maintain cultural identity. This point of view is based on the anxiety of the local people concerning the degradation of their culture. They are worried that the young generation might not recognise their cultural identity because of the tendency to follow modern styles and to ignore traditional values. Communities are also anxious about the deterioration of tangible cultural heritage because they believe that historic buildings and their architecture and archaeological sites have meanings and history that construct the identity of communities. Selling cultural elements to collectors for quick cash and the lack of understanding of people about culture also worries people.

Communities in general expect to preserve their cultural heritage. There is no doubt that they are willing to participate in preserving cultural heritage including if tourism is an alternative to preserve it as well as a medium to improve economic well-being. For this reason, communities expect that the government will work hard to preserve cultural heritage. The government is supposed to establish programs and/or activities to maintain cultural identity. The notion of cultural preservation appears because they know that their culture is threatened. On the contrary, the government also expects that the work of preservation is not for government only. Communities should work together to preserve their cultural heritage. In written and oral statements, the government encourages communities to safeguard their cultural heritage because degradation exists. This indicates that communities are anxious about the condition of both tangible and intangible cultural heritage.

However, socio-economic conditions restrain people from getting involved in preservation and tourism. I have found that the less active (or even passive)

participation by communities in culture and tourism activities is caused by their struggle to fill basic economic needs rather than by cultural and tourism issues. Commodification of cultural heritage as tourism attraction (as in Toraja) has shown that cultural heritage tourism brings two pivotal issues. First, tourism provides economic advantage to local and indigenous people since the more tourists come, the more income is gained. To some extent, however, communities still practice their traditions whether tourism exists or not.

Second, if tourism, for example, provides the chance to preserve cultural heritage, it will be encouraged. Respondents in this research have mentioned the positive returns of cultural heritage. But mass tourism and high commercialisation can potentially destroy tangible and/or intangible cultural heritage (Henderson 2013). *Tautau* in Toraja (statue of the deceased) for example, has been protected by installing metal fences. Indeed, Toraja people would prefer not to protect the *Tautau* in such a way. However, there was a case (or cases) where their very important artefacts were stolen. This requires managing tourism (cultural heritage tourism) sustainably, focusing on minimising negative impacts and maximising positive consequences to communities and to the cultural heritage (NWHO 1999; Papathanasiou-Zuhrt and Sakellaridies 2005; Ruhanen 2010).

Tourism should provide the opportunity for people to preserve their cultural identity. Many cultural practices and rituals are contrary to local religion or have been forgotten because of the influence of globalisation and the desire of many people to look more modern. But, tourists want to come to see a different way of living. This is what people in Indonesia need to realise if they want to develop cultural heritage tourism. Countries in the world might have various issues related to cultural identity and modernisation. Hence, my research has indicated that some countries (Indonesia in particular) have faced problems in developing cultural heritage tourism. Most importantly, people need to maintain and preserve their cultural heritage. People also need to know what their culture is about and why it is interesting to visit it. Thus, modernisation and/or globalisation should not be considered as a barrier for sustainable cultural heritage tourism, rather it is the impetus to make more efforts for preservation of cultural heritage and for tourism development. Since tourists visit a destination to seek unique and varied cultures,

the understanding of cultural heritage and social condition of communities provides information about how to manage tourism based on the cultural heritage to improve the social condition of the destination.

Active participation by local and indigenous people (in preservation of cultural heritage and tourism activities) is the core of sustainable development. Indeed, cultural heritage and tourism have not resulted in optimum prosperity of communities. In addition, participation of communities in preservation and tourism activities varies from active to passive participation. As mentioned by Mowforth and Munt (2009), self-mobilisation and interactive levels of participation are the only sustainable principles. In fact, only cultural observers and those who have an interest and commitment to cultural issues participate in cultural heritage preservation. Although the numbers of these groups of people have been increasing, the majority of communities consider fulfilling basic needs as their priority rather than allocating time for cultural issues.

#### ***8.2.4 Governance and sustainable cultural heritage tourism development***

This research has contributed to knowledge about how government functions in developing countries. The Indonesian constitution (*UUD 1945*) has mandated government to implement policies that help communities achieve their prosperity. The constitution also emphasises that residents have the right to utilise resources for their welfare including cultural resources. This has encouraged government to make laws and regulation that aim to preserve cultural heritage (law of cultural heritage) and to develop tourism (law of tourism) which is then elaborated in a number of regulations related to culture and tourism development. For tourism policies and planning, preservation of cultural heritage and economic development of communities have been considered by government by including various concepts in tourism development and one of them is sustainable tourism development.

However, government policies do not always respond to the expectation of government for achieving sustainable development as well as to implement the mandate of the constitution. I have mentioned some key issues linked to the implementation of government policies and planning such as political will by the

elites (executive and legislative members), consequences of decentralisation of the system, and the effectiveness of government programs or projects. My research has indicated that these issues affect the implementation of sustainable development. Sustainable development can be possibly implemented if policies and planning encourage community participation (development) in culture and tourism activities. However, technical aspects of transferring or giving authority (or explaining the mechanisms of authority) have been unclear. It is necessary to consider this because competition about power over cultural and natural resources as well as different perceptions about how autonomy works still continues.

As discussed in the thesis, regional autonomy has consequences for the conduct of cultural heritage tourism. Who has the right or authority to manage matters? First, I have discussed that government regulation concerning the explanation of the law of regional governance has been made by government. Poorly implementing decentralisation creates difficulties to promote community-based economic growth. There is competition between levels of government for achieving authority and controlling funds for the management of cultural heritage tourism. This means it becomes even more difficult to help the poor people. All levels of government would like to manage the resources, but authority has not been given; coordination among levels of government becomes lax; and some issues arise during the implementation of regional autonomy. Consequently, tension and/or different interpretation about the law of “regional governance” cannot be avoided. Statements by government representatives reflect this finding which of course affects preservation efforts and economic development.

Issues of decentralisation and its impact on tourism development have been recognised not just in Indonesia. China, for example, has adopted a decentralisation system which has given the possibility for regional and local governments to invest in infrastructure and various forms of tourism development. However, the central government maintains control, especially of the representation of ethnic cultures who have to demonstrate their adaptation of modern ways (Li 2008). The decentralisation system in the Indonesian context requires real implementation of regional autonomy. This thesis has indicated that several issues resulted from the implementation of regional autonomy and showed possible ways to tackle such issues. The emphasis is on enabling each level of

government to understand its position in the management of cultural heritage tourism. It is problematic that each level of government has reason for claiming authority in managing resources. Commitment of governments to implement policies and planning is essential in achieving the goals of sustainable development.

Establishing strategic planning is also useful in explaining what each level of government has to do in its policies. Here, coordination is required because all levels of government have the same goals: helping communities to alleviate poverty and safeguarding cultural identity. Each level of government has cultural and tourism institutions that aim to manage culture and tourism based on their level of action. To some extent, this policy seems to indicate that government has paid attention to sustainability even though it does not seem to have done so.

The second issue is about government political will. Issues of political will should be tackled by ensuring that legislative members understand the necessity to preserve cultural heritage and tourism development. Positive argument by executive and legislative members to preserve cultural heritage and to alleviate poverty should be implemented through concrete action. However, it is problematic because each level of government claims to have the right to manage resources, if not always the funds. As my respondents assert, government may have decided a budget for cultural and tourism programs. However, legislation requires joint decision between executive and legislative members, which means that whatever development programs are proposed, there should be approval from legislative members. I do not mean to critique this system, rather, commitment and policies (through joint decision) should be implemented by emphasizing and considering what the communities need and how the resources should be managed sustainably.

Third, the government has programs and/or projects to be implemented. In fact, abuse of financial aid decreases communities' trust of the government. Corruption is a social reality which the government has been working to resolve. It is also essential that government programs should be monitored continuously to prevent misuse of funds. This other obstacle makes the establishment of cultural heritage problematic: the way governments position staff in an institution for example, has

been critiqued by communities because the staff member's work is not based on his/her expertise. This might not be a form of corruption, but this lack of professionalism certainly affects cultural heritage tourism management.

This research discusses the role of government (through policies and planning) in cultural heritage tourism development as well as other issues related to the social reality in South Sulawesi, Indonesia. Nevertheless, it should be noted that government is not the only actor in successful sustainable development. Local and indigenous people, the tourism industry, government officials, politicians, academics have an important role in achieving the goals of sustainable development. Generally, issues such as awareness, education and economic needs are interrelated factors that affect sustainable cultural heritage tourism. Hence, the success of preservation of cultural heritage and tourism development depends on the willingness of all related stakeholders to work together as well as having financial capability (Orbasli and Woodward 2009). This last can be managed by government for those who have little or no capital.

Successful implementation of sustainable development has not been met in many tourism destinations in the world (d'Hautesserre 2006; McCool and Stankey 1999; Mowforth and Munt 2009). Although efforts have been made by government and groups of communities to preserve cultural heritage and to promote tourism as an economic booster, the reality indicates cultural heritage tourism seems to have not implemented sustainable principles. Success stories of cultural heritage tourism exist in the five research areas. However, maximum efforts should be made to encourage local and indigenous people to actively get involved in culture and tourism activities. "No single way of telling the extent to which sustainability is achieved in any sector has been agreed so far" according to Turcu (2013 697). Nevertheless, I argue that the more people participate in culture and tourism activities, the more sustainability can be achieved provided the cultural and natural heritage is not threatened.

### **8.3 Recommendations for future research**

This study examined how cultural heritage tourism contributes to the preservation of cultural heritage and the economic improvement of local and indigenous people.

I have indicated that achieving principles of sustainable development through cultural heritage tourism is not an easy task. This research has discussed various issues, obstacles and challenges related to sustainable tourism development. Nevertheless, further studies can potentially bring more understanding to cultural heritage tourism in its different dimensions. The implications of strategies proposed in the appendix to this research for example, need further investigation, whether or not they can truly contribute to sustainable development.

I consider five issues that need further studies. First, the change of ministry (currently the Ministry of Tourism and Creative Economy) provides two possible themes to be investigated including the extent and/or the consequences of the new policies in achieving economic welfare of communities and the way cultural heritage tourism is managed. In my understanding, new policy should mean implementing something “new” that potentially creates positive consequences but might to some extent create negative impacts. Although commitment on developing sustainable tourism has been stated, such a concept needs to be examined especially because cultural matters are no longer managed by the new ministry. Will sustainable cultural heritage tourism be achieved if economic issues are the only focus in tourism development?

This research tries to understand the conduct of cultural heritage tourism and recommend ways to achieve sustainable principles. Data obtained for this research was mostly from the previous ministry as well as the regional and local governments who had not followed and implemented the new policy of the central government. Thus, it is necessary to investigate the influence and contribution of the new policy to the economic well-being of communities and to the preservation of cultural heritage.

Second, countries in the world inevitably face obstacles and challenges in developing tourism (and cultural tourism in particular). This research has found that traditional social status of communities such as issues of nobility as well as perceptions of communities about tourism affect the willingness of communities to participate in cultural heritage tourism. I consider this an important issue to be investigated further because communities in other destinations in the world might recognise traditional social status. This issue might not represent communities in

general. However, because it was mentioned by a respondent who has been dealing with cultural heritage tourism for almost twenty years in his area, I would say that this obstacle exists and needs to be examined.

Third, possible future research can also examine the impacts or the link between tourism awareness campaigns and the implementation of sustainable cultural heritage tourism. It can be argued that lack of awareness and interest of communities for tourism and cultural activities is caused by lack of understanding, education and the few economic benefits obtained. To understand whether or not tourism campaigns contribute to the communities' awareness, it is necessary to examine the campaigns. Indeed, countries in the world are working on raising communities' awareness through a number of efforts. Hence, in-depth study about the influence and/or contribution of government efforts to raise community awareness is essential.

This study has explored the Indonesian government's campaigns for tourism development. My findings indicate that education about tourism is necessary to encourage community participation although the fact shows that lack of awareness on culture and tourism is still a major issue in Indonesia. Further research on cultural heritage, tourism (with various forms of tourism) and community awareness can be made in other developing countries which might contribute to the literature of tourism studies. Nyaupane and Timothy argue that "in the context of heritage places, few statements have been made and very little is known about public awareness of the management, importance, or designation of historic sites" (2010 226). Ramukumba (2013) affirms that the purpose of encouraging community participation in tourism requires an understanding about tourism and that it is necessary to encourage community awareness.

Fourth, the political dimension of cultural heritage tourism can be further studied focusing on the relationship between government (executive) and people's representative council (legislative) in different levels of government. This research has discussed communities' point of view on the political aspect of tourism but further explanation of the legislative members' point of view about sustainable cultural heritage tourism is required. Qualitative tools can search for an explanation of this issue.

Fifth, although this research has discussed “tension between levels of government” in the management of cultural heritage tourism resulting from the implementation of regional autonomy, possible future research can be carried out in this area. For instance, how effective is regional autonomy in the management of various forms of tourism? The implications of regional autonomy for the tourism industry can be an exciting topic too. Greater attention has been given to the implementation of regional autonomy seen from different perspectives including tourism. Nevertheless, since this system affects the conduct of tourism, further studies are required to propose possible strategies that can tackle obstacles and challenges related to regional autonomy and tourism development. Decentralisation has been adopted in many developing countries and thus, further research (tourism from numerous perspectives) might explain how countries in the world deal with tourism under the framework of decentralisation.



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# Appendix 1: Information sheet

## Information Sheet for Interview (To be translated into Bahasa Indonesia)

Researcher: **Ilham Junaid**  
Contact :  
Email :

Supervisors: **Dr. Anne-Marie d’Hauteserre**  
**A.Prof. Michael Goldsmith**  
Contact :  
Email :

### **Preservation of Cultural Heritage and Sustainable Cultural Tourism Development In South Sulawesi Province of Indonesia**

#### **The research and your involvement**

I would like to thank for your valuable time to consider taking part in this research. I am a government employee (lecturer) of Makassar Tourism Academy, the Ministry of Culture and Tourism. I am currently a doctoral student in tourism studies of Waikato University in New Zealand and my supervisors are Dr. Anne-Marie d’Hauteserre and Associate Professor Michael Goldsmith. I am undertaking research on cultural heritage and sustainable tourism development in South Sulawesi. The aim of my research is to explore the consequences of policies and planning for the cultural heritage of South Sulawesi within a sustainable cultural tourism development perspective. I am interested in examining whether policies and planning of using cultural heritage for tourism development have supported the participation of local people and the protection of the cultural heritage in South Sulawesi.

I would like to invite you to participate in an interview. This will involve answering questions about issues relating to cultural heritage and tourism. The interview will last about 30-90 minutes at a time and place that is convenient for you.

#### **What are your rights as participant?**

If you agree to take part in this interview, we will arrange a suitable time for you. I would like to audio record the interview so that I have an accurate account of the interview; however, if you are not comfortable (for whatever reason) about being recorded, I will only take notes. As the participant, you will have the following rights:

- Refuse to answer any questions.
- Ask any questions about the research at any time during your participation.
- Anonymity and confidentiality.
- Request that any material be erased for three weeks from the time of this interview.
- Withdraw from the research at any time up until three weeks after the interview.

#### **Confidentiality**

I will ensure that all contents of the interview remain confidential by using a pseudonym or another method if you are not happy with a pseudonym. I will not share the information with anyone even though I am the only one who will have the information. The recordings and written transcripts will be stored securely in a locked cabinet inside my university office. Any electronic information will only be accessed with a password that will be changed regularly for the security of the documents.

The findings of this research, based on information from many different participants, including yourself will be presented as part of my PhD thesis, but they will not, in any manner identify you or any other participant unless you have given written permission to

do so. In accordance with University guidelines, three hardcopies must be produced, and one accessible on-line copy. The research findings may also be used in conference presentations and journal publications.

**What next?**

If you would like to take part in this research, I will contact you so we can schedule for the interview or please feel free to contact me at the following address:

**Ilham Junaid**

Address : xxxxxxxxxxxx  
Telp. : xxxxxxxxxxxx  
Email : xxxxxxxxxxxx

This research project has been approved by the Human Research Ethics Committee of the Faculty of Arts and Social Sciences on FS 2011-09. Any questions about the ethical conduct of this research may be sent to the secretary of the Committee, email [fass-ethics@waikato.ac.nz](mailto:fass-ethics@waikato.ac.nz), postal address, Faculty of Arts and Social Sciences, Te Kura Kete Aronui, University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240, New Zealand.

## Appendix 2: Consent form for interview

Researcher: **Ilham Junaid**

Contact:

Email :

Supervisors: **Dr. Anne-Marie d’Hauteserre**

**A.Prof. Michael Goldsmith**

Contact:

Email :

### **Preservation of Cultural Heritage and Sustainable Cultural Tourism Development in South Sulawesi Province of Indonesia**

(Please tick boxes to verify your informed consent)

- I agree to take part in the interview  
 Yes                       No
- I would like my identity to remain confidential and anonymous in any published work that uses this information  
 Yes                       No
- I would like you to use my real name in any presentations or written work.  
 Yes                       No
- I give consent for this interview to be audio-recorded.  
 Yes                       No
- I wish to receive a summary of the findings  
 Yes                       No

“I (your name) \_\_\_\_\_ acknowledge receipt of the consent form and the information sheet. I consent to be a participant in this research on the above conditions”.

Participant’s signature \_\_\_\_\_

Date \_\_\_\_/\_\_\_\_/\_\_\_\_

“I (the researcher) \_\_\_\_\_ agree to abide by the conditions set out in the information sheet and consent form”.

Researcher’s signature \_\_\_\_\_

Date \_\_\_\_/\_\_\_\_/\_\_\_\_

### Appendix 3: Guided questions for individual and focus group interviews

| Questions  | Government officials | Local and indigenous communities | The tourism representative | Academics (culture and tourism) |
|--|----------------------|----------------------------------|----------------------------|---------------------------------|
| <b>Issues of cultural heritage, tourism and sustainability</b>   |                      |                                  |                            |                                 |
| What do the terms “cultural heritage” and “sustainable cultural tourism development” mean to you?  | ✓                    | ✓                                | ✓                          | ✓                               |
| Do you think that the cultural heritage should be preserved? Why and what way?   | ✓                    | ✓                                | ✓                          | ✓                               |
| What do you think the present condition of cultural heritage of South Sulawesi?  | ✓                    | ✓                                | ✓                          | ✓                               |
| Who do you think take responsibility in the preservation of cultural heritage?   | ✓                    | ✓                                | ✓                          | ✓                               |
| Have you ever participated in the preservation of cultural heritage? In what way?  | ✓                    | ✓                                | ✓                          | ✓                               |
| What are the challenges in the preservation of cultural heritage?  | ✓                    | ✓                                | ✓                          | ✓                               |
| Do you think that local people (indigenous people) have participated in the preservation of cultural heritage?                                       | ✓                    | ✓                                | ✓                          | ✓                               |
| What do you suggest to preserve cultural heritage in South Sulawesi?   | ✓                    | ✓                                | ✓                          | ✓                               |
| Do you think that tourism is best used as a tool/media for the preservation of the cultural heritage? Why?   | ✓                    | ✓                                | ✓                          | ✓                               |
| Can you mention cultural heritage in South Sulawesi (in general) or in your area (in specific) and which of them have been used as tourist products? | ✓                    | ✓                                | ✓                          | ✓                               |
| Do you think that the utilisation of cultural heritage as tourism products has supported the preservation of cultural heritage in South Sulawesi?    | ✓                    | ✓                                | ✓                          | ✓                               |
| Do you think that people of South Sulawesi (local and indigenous people) have got benefit from tourism activities? In what way/to what extent?       | ✓                    | ✓                                | ✓                          | ✓                               |
| What are the challenges in the development of cultural tourism in South Sulawesi?  | ✓                    | ✓                                | ✓                          | ✓                               |
| What do you suggest to improve tourism (cultural tourism) and to preserve cultural heritage?   | ✓                    | ✓                                | ✓                          | ✓                               |

| <b>Issues of policy and planning</b>  |   |   |   |   |
|---|---|---|---|---|
| What is the mission and vision (policy) of government for the preservation of cultural heritage?  | ✓ |   |   |   |
| How does the government implement the mission and vision (policy)?  | ✓ |   |   |   |
| Do you think that the government has done the best to preserve cultural heritage?   | ✓ | ✓ | ✓ | ✓ |
| In your view, what strategies (policy and planning) should the government implement to involve indigenous people in preserving cultural heritage?   | ✓ | ✓ | ✓ | ✓ |
| What is the mission and vision (policy) of government to develop tourism?   | ✓ |   |   |   |
| How does the government implement the mission and vision?   | ✓ |   |   |   |
| What are the government's programs, projects or actions to develop tourism and cultural heritage?   | ✓ |   |   |   |
| How does the government implement sustainable cultural tourism development?   | ✓ |   |   | ✓ |
| Do you think that the policy of government for tourism activities has supported prosperity (economy) for indigenous people in South Sulawesi (people in your area)? Why?  | ✓ | ✓ | ✓ | ✓ |
| In your view, what strategies (policy and planning) should the government implement to involve indigenous people in and get more benefits from tourism activities?  | ✓ | ✓ | ✓ | ✓ |
| <b>Guided questions for tourists</b>  |   |   |   |   |
| <ol style="list-style-type: none"> <li>1. How did you first hear about this area/site?</li> <li>2. What is your primary purpose for visiting this area/site?</li> <li>3. What do you like most about this area/site?</li> <li>4. Are there things you don't like about this area/site?</li> <li>5. Can you suggest ways of improving your experience of visit to this area/site?</li> </ol> |   |   |   |   |

## **Appendix 4: Information sheet for questionnaire survey of local and indigenous people**

Researcher: **Ilham Junaid**

Contact :

Email :

Supervisors: **Dr. Anne-Marie d’Hauteserre**

**A.Prof. Michael Goldsmith**

Contact:

Email :

### **Preservation of Cultural Heritage and Sustainable Cultural Tourism Development In South Sulawesi Province of Indonesia**

#### **The research and your involvement**

I would like to thank for your valuable time to consider being a part in this research. I am a government employee (lecturer) of Makassar Tourism Academy, the Ministry of Culture and Tourism. I am currently a doctoral student in tourism studies of Waikato University in New Zealand and my supervisors are Dr. Anne-Marie d’Hauteserre and Associate Professor Michael Goldsmith. I am undertaking research on cultural heritage and sustainable cultural tourism development in South Sulawesi. The aim of my research is to explore the consequences of policies and plans for the cultural heritage of South Sulawesi within a sustainable cultural tourism development perspective.

I would like to invite you to participate in a questionnaire survey. Could you please fill in the attached questionnaire about issues relating to cultural heritage and tourism. Filling in this survey will take 15 to 25 minutes.

#### **What are your rights as participant?**

If you agree to take part in this research, you will have the following rights:

- Refuse to answer any question
- Ask any questions about the research at any time during your participation
- Anonymity and confidentiality

#### **Confidentiality**

I will ensure that all information provided when filling this questionnaire remains confidential. Do not write your name anywhere on the questionnaire so it remains anonymous. I will not share the information with anyone except my supervisors. The information you provide will be stored securely in a locked cabinet inside my university office.

If you have further questions concerning my research, please feel free to contact me at the following address:

#### **Ilham Junaid**

Email : xxxxxxxxxxxx

Address : xxxxxxxxxxxx

Telp. : xxxxxxxxxxxx

## Appendix 5: Questionnaire survey for local and indigenous people

Researcher: **Ilham Junaid**

Supervisors: **Dr. Anne-Marie d’Hauteserre**

Contact :

**A.Prof. Michael Goldsmith**

Email :

Contact:

Email :

I would appreciate your cooperation in providing this information. All information will remain confidential to the researcher. Please tick the appropriate boxes provided.

**1. Please indicate which group age you are in:**

- 16 – 25       26 – 35       36 – 45  
 46 – 55       56 – 65       Over 65

**2. Please indicate which ethnic group you identify with:**

- Bugis       Makassar  
 Toraja       Other (please specify \_\_\_\_\_)

**3. Please indicate your sex:**

- Male  
 Female

**4. Please indicate your family status: (tick if applicable)**

- Single (not married yet)       Married with no child  
 Married with one child       Married with two or more children  
 Other (please specify \_\_\_\_\_)

**5. Please indicate your highest educational qualification:**

- Junior High School       Senior High School  
 Diploma       Bachelor Degree  
 Master Degree       PhD  
 Other (please specify \_\_\_\_\_)

**6. Please indicate your occupation status at the moment:**

- Civil Servant (government employee)       Professional (doctor, lawyer, teacher, etc.)  
 Private Company/Businessman       Seasonal Worker  
 Not Working       Student  
 Retired       Other (please specify \_\_\_\_\_)

**7. Please indicate if your job has relation to tourism:**

- Yes  
 No

**8. If yes, please indicate the group of jobs that indicates your job:**

- Hotel/inn (accommodation)       Restaurant/cafe  
 Catering industry       Tours and travel  
 Guides       Other (Please specify \_\_\_\_\_)

**9. Please provide an estimate of your gross personal income in Indonesian Rupiah (IDR)**

- Less than 1000,000       1,000,000 - 1,500,000  
 1,500,000 - 2,000,000       2,000,000 - 2,500,000  
 2,500,000 - 3,000,000       3,000,000 – 3,500,000  
 3,500,000 - 4,000,000       More than 4,000,000

**10. To what extent do you agree with the following statements? (Please circle a number from 1 to 5)**

Tourism holds great promise for local and indigenous people

Strongly Disagree    1    2    3    4    5    Strongly Agree

Tourism has provided many employment opportunities for local and indigenous people

Strongly Disagree 1 2 3 4 5 Strongly Agree  
 Tourism has increased the economic well-being of local and indigenous people  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 I have got benefit from tourism activities  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 I would like to be involved/participate in tourism activities  
 Strongly Disagree 1 2 3 4 5 Strongly Agree

**11. To what extent do you agree with the following statements? (Please circle a number from 1 to 5)**

Tourism has supported the preservation of cultural heritage  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 Tourism has stimulated the local residents' interest in participating to preserve/conservate cultural heritage  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 Tourism helps to preserve/conservate the cultural identity and heritage by the local people  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 I have participated/I would like to participate in the preservation of cultural heritage  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 Cultural heritage of South Sulawesi has been preserved (in good condition)  
 Strongly Disagree 1 2 3 4 5 Strongly Agree

**12. To what extent do you agree with the following statements? (Please circle a number from 1 to 5)**

The government has supported the development of tourism in South Sulawesi  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 The government policies for tourism have supported benefits for local and indigenous people  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 The government has supported the preservation of cultural heritage  
 Strongly Disagree 1 2 3 4 5 Strongly Agree  
 The government has encouraged local and indigenous people to participate in tourism and in the preservation of cultural heritage  
 Strongly Disagree 1 2 3 4 5 Strongly Agree

**13. Can you suggest ways of developing tourism?**

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**14. Can you suggest ways of preserving cultural heritage?**

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**15. Can you suggest ways of how should the government implement policy and planning so that indigenous people get more benefit and participate in tourism and preservation of cultural heritage?**

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## **Appendix 6: Review of Recommendations for Stakeholders in Indonesia**

Sustainable development requires the levels of government to implement policies that prioritise the development for local and indigenous people. For instance, training communities in business practices especially in tourism and providing the opportunity for local and indigenous people to access any government programs. Alternative forms of tourism and possible economic enterprises need to be introduced to communities without solely depending on just one form of tourism (e.g. cultural heritage tourism). Communities know their tourism potentials, and thus, it is necessary to support them in identifying and possibly developing them as tourism attractions. Here, the governments should ensure that the poor and marginalised people are prioritised if tourism is to be developed.

It is necessary to ensure that government policies and planning are based on equitable practices and relationships. For example, if the tourism programs are managed by government and for government employees or for the tourism industry, more attention should be given to local and indigenous people. The creation of programs should involve non-government people and non-tourism industry. The inclusion of local people such as those who live around cultural sites in any government programs and/or projects will help achieve equal benefits. The government's role is to ensure that the tourism industry has employed as many local and indigenous people as possible so that awareness of people on the importance of cultural heritage tourism is improving.

Obviously, local and indigenous people need to take greater control of the management of cultural heritage tourism by getting involved in tourism planning and development. This is to minimise domination by the governments and to optimise the participation of local and indigenous people. As Wall and Mathieson (2006 306) affirm "many developing countries have top-down decision-making systems and limited expertise in tourism planning". Hence, the voice of the lower level people need to be accommodated in the making of policy and planning.

There should be positive synergy between levels of government, government and the private sectors, and government and community if the goals of sustainable cultural tourism are to be achieved. This can be implemented by sharing authority among stakeholders and encouraging active participation of indigenous people by accommodating their aspirations for policy making. Tourism requires synergetic relationship between different stakeholders. In this sense, the understanding of stakeholders concerning their responsibility and role in tourism development can help achieve sustainable goals. The legislation role of the central government for example, needs to integrate the various expectations of communities by emphasising that cultural heritage tourism (tourism in general) is for the benefit of not only the tourism industry but also for the local and indigenous communities. This is the foundation of policy making and planning which should be followed by the lower levels of government. Furthermore, the regional and local governments should make policies (such as regional regulations) that are relevant to the policies of the central government. Communities should also realise that they need to support government in implementing tourism programs and/or projects.

Political statements should be implemented in concrete actions rather than remain narratives and promises that potentially can disappoint the local and indigenous people. Government programs in cultural and tourism development should focus on the importance of improving community skills and education. Overall, responsible ways in managing cultural and tourism resources should be the main concerns to achieve sustainable cultural tourism. The success of government policies can only be achieved if all forms of corruption are removed including political assignment to fill vacant positions on boards and elsewhere.

Strengthening and implementing regulation as well as implementing commitment with concrete actions by executive and legislative members seem to be essential in achieving sustainable cultural heritage tourism. Cultural and tourism regulations are made to accommodate the preservation efforts of cultural heritage and tourism development which are reflected in the adoption of sustainability in policy documents. Hence, it is the role of governments to make sure that the making of regulations is in line with the mandate of the constitution. Furthermore, as

mentioned by my respondents, the understanding and awareness of executive and legislative members are essential because mechanisms for preserving cultural heritage and developing cultural heritage tourism belong to the executive and legislative members.

Cultural lessons seem not to be prioritised, so that reduced attention on the part of teachers on culture perhaps is the main problem faced by schools nowadays. This condition requires all levels of government to make regulation concerning the educational system so that it emphasises cultural lessons at any level in schools. Similarly, tourism education for communities should also be encouraged so that local people have skills and knowledge about tourism. The schools, academies or universities in South Sulawesi can offer tourism studies or tourism management to the public as an option to engage community awareness concerning tourism. It is expected that the tourism schools and institutes should also work on promoting and preserving cultural heritage and training people in modern systems of hospitality as well as encouraging local people's awareness to learn their culture. Overall, cultural and tourism education should not only be seen as formal education. Rather, informal learning of culture and tourism (such as cultural groups, short trainings in tourism and culture) is essential to raise community awareness.

Policies should emphasise helping communities to understand their culture and to increase their awareness. The culture and tourism institutions need to create programs and activities that promote the preservation of intangible cultural heritage and active involvement of local people. Maximum efforts are needed to encourage various forms of preservation such as developing ecomuseums and supporting cultural groups. Empowerment is essential to help communities utilise their potential for their own benefits. A number of efforts can be made to empower local and indigenous people such as giving appreciation or awards to people who have an interest in cultural issues; providing them the opportunity to develop their potential, skill and/or ability by providing short training or courses; and supporting the indigenous people to invest in tourism rather than inviting outsiders to develop tourism. Indeed, many people have potentials in terms of skills, knowledge or investment. Communities' understanding about the economic

benefits of tourism enterprises seems to be the barrier to community participation. Hence, empowerment enables them to understand about tourism and to develop their potential.

Museums are one of the tools to preserve cultural heritage and to promote cultural heritage tourism, and thus revitalisation projects should consider museums in regencies and/or in rural area that need more attention. Museums need to display their collections in interactive ways as well as to provide programs or activities that encourage people to come and visit museums. It is necessary to make people aware of the importance of museums as a medium for preserving cultural elements and for learning. If museums are utilised as tourism attraction, attention should be given to the quality of presentation and other related factors such as cleanliness, promotion, information, etc.

Potentials of cultural heritage tourism (or tourism resources in general) need to be diffused globally. Here, I suggest the use of websites to maximise tourism promotion to potential tourists. On the basis of my interviews with tourists in Toraja, most of them argue that there is limited information about tourism destinations in Indonesia. Hence, governments should organise to create a website or official information that enables tourists to know what and how to travel to Indonesia. Specific information should be provided such as transportation systems and regulation, insurance providers, accommodation, etc.

Future policies should ensure that the investor trains and employs local and indigenous people; provides access for the local and indigenous people (as well as tourists) to the cultural site; encourages more preservation of the cultural heritage without ignoring tourism as a tool to preserve cultural heritage; proposes concrete actions for the protection of the cultural heritage especially if the evaluation of the project proves it is unsustainable. I consider three key issues for policy implementation including empowering local and indigenous people; prioritising local and indigenous people especially those who live around the historic and cultural sites but have not obtained economic benefits; regulating and/or encouraging the implementation of laws and regulation. A number of efforts can be derived from the key issues. For example, the government provides and conducts education and training programs, followed up by concrete actions.

To achieve the goal of sustainability requires following an established approach. Political will of the government is required to really implement sustainability principles. Besides, those who are involved in the governance system (judicative, legislative and executive) should commit to implement the mandate given by communities. Trustworthiness is essential for achieving good governance. On the other hand, communities should not only rely on the government as the main actor and supporter in preservation of cultural heritage and tourism development. Rather, collaborative work between stakeholders should be strengthened for positive management of cultural heritage (Aas *et al.* 2005).

## Appendix 7: Research consent from the regional and local governments



PEMERINTAH PROVINSI SULAWESI SELATAN  
BADAN PENELITIAN DAN PENGEMBANGAN DAERAH  
Jalan Urip Sumohardjo No. 269 Telp. 436936-436937 FAX. 436934  
Makassar (90231)

Makassar, 31 Oktober 2011

### Kepada

Nomor : 070.5.1// 224/Balitbangda  
Lampiran : -  
Perihal : Izin/Rekomendasi Penelitian

Yth. 1. Walikota Makassar  
2. Bupati Gowa  
3. Bupati Bone  
4. Bupati Tana Toraja  
5. Bupati Toraja Utara  
6. Bupati Soppeng  
7. Bupati Bulukumba

Masing-Masing di Tempat

Berdasarkan surat Chief Supervisor Univ. Waikato New Zealand tanggal 03 Oktober 2011 perihal tersebut diatas, mahasiswa/peneliti dibawah ini:

Nama : Ilham Junaid  
Nomor Pokok : 115 03 09  
Program Studi : Studi Pariwisata  
Pekerjaan : Mahasiswa (S3)  
Alamat : Hamilton 3284, New Zealand

Bermaksud untuk melakukan penelitian di daerah/kantor saudara dalam rangka penyusunan disertasi, dengan judul :

**"PRESERVASI WARISAN BUDAYA DAN PENGEMBANGAN PARIWISATA BUDAYA YANG BERKELANJUTAN ( SUSTAINABLE ) DI SULAWESI SELATAN"**

Yang akan dilaksanakan dari : Tgl. 31 Oktober 2011 s/d 31 Februari 2012

Sehubungan dengan hal tersebut diatas, pada prinsipnya kami **menyetujui** kegiatan dimaksud dengan ketentuan :

1. Sebelum dan sesudah melaksanakan kegiatan, kepada yang bersangkutan melapor kepada Bupati/Walikota Cq. Kepala Bappeda/Balitbangda, apabila kegiatan dilaksanakan di Kab./Kota;
2. Penelitian tidak menyimpang dari izin yang diberikan;
3. Mentaati semua peraturan perundang-undangan yang berlaku dan mengindahkan adat istiadat setempat;
4. Menyerahkan 2 (dua) eksemplar copy hasil penelitian kepada Gubernur Sulsel. Cq. Kepala Badan Penelitian dan Pengembangan Daerah Propinsi Sulawesi Selatan;
5. Surat izin akan dicabut kembali dan dinyatakan tidak berlaku apabila ternyata pemegang surat izin ini tidak mentaati ketentuan tersebut di atas.

Demikian disampaikan untuk dimaklumi dan dipergunakan seperlunya.

a.n. KEPALA BADAN

Kabid. Penelitian, Pengkajian Sumberdaya Alam,  
Lingkungan dan Teknologi



Ir. Muslih Radhi Abdullah, MP.



PEMERINTAH KABUPATEN GOWA  
BADAN KESATUAN BANGSA, POLITIK & LINMAS

Jln. Masjid Raya No. 30. Telepon. 884637. Sungguminasa - Gowa

Sungguminasa, 9 Nopember 2011

Kepada

Nomor : 070/2719/BKB.P.L/2011  
Lamp :  
Perihal : Rekomendasi Penelitian

Yth. 1. Ka. Bappeda Kab. Gowa  
2. Kadis. Pariwisata Kab. Gowa  
3. Camat Somba Opu  
4. Camat Pallangga  
5. Camat Bontomarannu  
Masing-masing  
Di-

Tempat

Berdasarkan Surat Kepala Badan Penelitian dan Pengembangan Daerah: (BALITBANGDA) Nomor : 070.5.1/11.224/Balitbangda tanggal 31 Oktober 2011 tentang Rekomendasi Penelitian.

Dengan ini disampaikan kepada saudara bahwa yang tersebut dibawah ini :

Nama : **ILHAM JUNAID**  
Tempat/Tanggal Lahir : Makassar, 8 Januari 1977  
Jenis Kelamin : Laki-laki  
Pekerjaan : Mahasiswa (S3)  
Alamat : Jl. Dg. Tata 3 Lr.7 Makassar

Bermaksud akan mengadakan Penelitian/Pengumpulan Data dalam rangka penyelesaian Skripsi/Thesis/disertasi di wilayah tempat/ saudara yang berjudul : **"PRESERVASI WARISAN BUDAYA DAN PENGEMBANGAN PARIWISATA BUDAYA YANG BERKELANJUTAN (SUSTAINABLE) DI SULAWESI SELATAN"**.

Selama : 31 Oktober s/d 31 Februari 2011  
Pengikut : Tidak ada

Sehubungan dengan hal tersebut diatas, maka pada prinsipnya kami dapat menyetujui kegiatan tersebut dengan ketentuan :

1. Sebelum dan sesudah melaksanakan kegiatan kepada yang bersangkutan harus melapor kepada Bupati Cq. Kepala Badan Kesatuan Bangsa, Politik dan Linmas Kab. Gowa
2. Penelitian tidak menyimpang dari izin yang diberikan
3. Mentaati semua peraturan perundang-undangan yang berlaku dan mengindahkan adat istiadat setempat
4. Menyerahkan 1 (Satu) Ekssemplar copy hasil kegiatan kepada Bupati Gowa Cq. Kepala Badan Kesatuan Bangsa, Politik dan Linmas Kab. Gowa

Demikian disampaikan dan untuk lancarnya pelaksanaan dimaksud diharapkan bantuan seperlunya.

An. BUPATI GOWA  
KEPALA BADAN  
  
Dr. Ir. H. HASAN HASYIM, M.Si



**PEMERINTAH KABUPATEN TANA TORAJA**  
**KANTOR KESBANG, POLITIK DAN LINMAS**

Jalan Pongtiku Nomor 122 ☎. (0423) 22876 makale

Nomor : 070/338/IX/Kesbang  
Sifat : Biasa  
Perihal : Izin Penelitian

Kepada  
Yth. **Kadis Pariwisata dan Kebudayaan**  
**Kab Tana Toraja**  
Di-

Tempat

Menunjuk surat The University of Waikato Tanggal 8 Agustus 2011 perihal tersebut diatas, maka disampaikan dengan hormat kepada Saudara bahwa yang tersebut dibawah ini :

N a m a : **ILHAM JUNAID**  
Tempat/tanggal lahir : Ujung Pandang, 8 Januari 1977  
Jenis Kelamin : Laki-laki  
Instansi/pekerjaan : Universitas Waikato, New Zealand  
A l a m a t : Rantepao

Bermaksud mengadakan **Penelitian** di daerah / instansi Saudara dalam rangka Penulisan Thesis, dengan Judul :

**“PRESERVASI WARISAN BUDAYA DAN PENGEMBANGAN PARIWISATA BUDAYA YANG BERKELANJUTAN (SUSTAINABLE) DI SULAWESI SELATAN “**

Yang akan dilaksanakan dari tgl 21 September 2011 sampai selesai

Pengikut/Anggota Team :

Pada prinsipnya kami dapat menyetujui kegiatan dimaksud dengan ketentuan :

1. Sebelum dan sesudah melaksanakan kegiatan tersebut, harus melaporkan diri kepada Bupati Tana Toraja up. Kepala Kantor Kesbang, Politik dan Linmas Kab. Tana Toraja.
2. **Penelitian** tidak menyimpang dari masalah yang telah diizinkan dan semata-mata untuk kepentingan ilmiah.
3. Mentaati semua peraturan perundang-undangan yang berlaku dan mengindahkan adat istiadat setempat.
4. Menyerahkan 1 (satu) berkas **“Thesis”** kepada Bupati Tana Toraja up. Kepala Kantor Kesbang, Politik dan Linmas.
5. Surat izin akan dicabut kembali dan dinyatakan tidak berlaku, apabila ternyata pemegang surat izin tidak mentaati ketentuan-ketentuan tersebut diatas.

Demikian disampaikan kepada saudara untuk ditaati.

Makale, 21 September 2011

KEPALA KANTOR,

Y.D.PAMARA,SE

Pangkat:Pembina .Tk I

Nip.19581005 198003 1 018





**PEMERINTAH KABUPATEN TORAJA UTARA**  
**BADAN KESATUAN BANGSA DAN POLITIK**

Tlp. : 0423-23058 Alamat : Jln.Jend. A. Yani No. 62, Rantepao Fax : 0423-23058

Rantepao, 16 September 2011

Kepada

Nomor : 070/180/Kesbang/IX/2011  
Sifat : Biasa  
Perihal : **Izin/Rekomendasi Penelitian**

Yth. **1. KEPALA DISBUDPAR KAB. TORAJA UTARA**  
**2. PARA CAMAT SE-KABUPATEN TORAJA UTARA**  
masing-masing  
Di -

Tempat

Dengan hormat,

Menunjuk Surat Permohonan Izin Penelitian dari Sdr. Ilham Junaid tanggal 8 Agustus 2011 perihal tersebut diatas, maka disampaikan dengan hormat kepada Saudara bahwa yang tersebut dibawah ini :

N a m a : **Ilham Junaid**  
Tempat/Tgl. Lahir : Ujung Pandang, 8 Januari 1977  
Instansi : Universitas Waikato, New Zealand.

Bermaksud mengadakan **Penelitian** di daerah/Instansi Saudara dalam rangka penulisan Thesis dengan Judul :

**"PRESERVASI WARISAN BUDAYA DAN PENGEMBANGAN PARIWISATA BUDAYA YANG BERKELANJUTAN (SUSTAINABLE) DI SULAWESI SELATAN".**

Yang akan dilaksanakan tmt. 16-30 September 2011

Pada prinsipnya kami dapat menyetujui kegiatan dimaksud dengan ketentuan :

1. Sebelum dan sesudah melaksanakan kegiatan tersebut, harus melaporkan diri kepada Bupati Toraja Utara up. Kepala Badan Kesbang dan Politik Kab. Toraja Utara.
2. **Penelitian** tidak menyimpang dari masalah yang telah diizinkan semata-mata untuk kepentingan ilmiah.
3. Mentaati semua peraturan perundang-undangan yang berlaku dan mengindahkan adat istiadat setempat.
4. Menyerahkan 1 (satu) berkas copy laporan hasil "**Penelitian**" kepada Bupati Toraja Utara up. Kepala Badan Kesbang dan Politik.
5. Surat izin akan dicabut kembali dan dinyatakan tidak berlaku, apabila ternyata pemegang surat izin tidak mentaati ketentuan-ketentuan tersebut diatas.

Demikian rekomendasi ini dikeluarkan untuk dipergunakan sebagaimana mestinya.



Tembusan Kepada Yth. :

1. Bupati Toraja Utara di Rantepao, sebagai laporan;
2. Kapolres Tana Toraja, di Makale;
3. Dan-Dim 1414 Tana Toraja, di Rantepao;
4. Mahasiswa yang bersangkutan;
5. Peninggal.



**PEMERINTAH KABUPATEN BONE**  
**KANTOR PENELITIAN DAN PENGEMBANGAN**  
Alamat : Jalan Yos Sudarso Telp/Fax. (0481) 27467 Email: litbangbone@yahoo.co.id  
**WATAMPONE**

**SURAT IZIN PENELITIAN**

Nomor : 070 / 1136 / XI / 2011

Menunjuk surat : Kepala Badan Penelitian dan Pengembangan Daerah Prov.Sul-Sel  
Nomor : 070.5.1/11.224/Balitbangda Tanggal : 31 Oktober 2011  
Perihal : Permohonan Izin Penelitian

Maka dengan ini memberikan Izin Penelitian :

N a m a : **ILHAM JUNAID**  
Nomor Pokok : 115 03 09  
Jenis Kelamin : Laki-Laki  
Pekerjaan : Mahasiswa  
Alamat : Hamilton 3284, New Zealand

Maksud dan Tujuan mengadakan penelitian dalam rangka Penyusunan Disertasi dengan Judul :  
**“PRESERVASI WARISAN BUDAYA DAN PENGEMBANGAN PARIWISATA BUDAYA YANG BERKELANJUTAN ( SUSTAINABLE ) DI SULAWESI SELATAN”**

Lamanya Penelitian : 31 Oktober 2011 s/d 31 Februari 2012

Dengan ketentuan sebagai berikut :

1. Sebelum dan sesudah melaksanakan kegiatan penelitian kiranya melapor pada Instansi Dinas dan Unit Kerja Serta Camat yang bersangkutan.
2. Penelitian tidak menyimpang dari maksud izin yang diberikan.
3. Mentaati semua peraturan perundang-undangan yang berlaku, serta menghormati Adat Istiadat setempat.
4. Menyerahkan 1 ( satu ) exemplar Foto Copy hasil penelitian kepada Bupati Bone Cq. Kepala Kantor Penelitian dan Pengembangan Kabupaten Bone.
5. Surat Izin Penelitian akan dicabut kembali dan dinyatakan tidak berlaku bilamana pemegang izin ternyata tidak mentaati ketentuan-ketentuan tersebut diatas.

Demikian Izin Penelitian ini diberikan untuk dipergunakan sebagaimana mestinya.

Watampone, 29 November 2011

KEPALA KANTOR



H. A. NUR AMIN AH, SP, M.Si

Pangkat : Pembina

Nip : 19600710 198603 1 020



PEMERINTAH KOTA MAKASSAR  
KANTOR KESATUAN BANGSA  
DAN PERLINDUNGAN MASYARAKAT

Jalan Ahmad Yani No 2 Makassar 90111  
Telp +62411 – 315867 Fax +62411 – 315867

Email : [Kesbang@makassar.go.id](mailto:Kesbang@makassar.go.id) Home page : <http://www.makassar.go.id>



Makassar, 04 November 2011

Kepada

Nomor : 070 / 4247 -II/KKBL/XI/2011  
Sifat :  
Perihal : Izin Penelitian

Yth. CAMAT SEKOTA MAKASSAR

Di

Makassar

Dengan Hormat,

Menunjuk Surat dari Kepala Balitbangda Propinsi Sulawesi Selatan Nomor : 070.5.1/110224/ Balitbangda, Tanggal 31 Oktober 2011, Perihal tersebut di atas, maka bersama ini disampaikan kepada Bapak bahwa :

Nama : **Ilham Junaid**  
Nim / Jurusan : 115 03 09 / Studi Pariwisata  
Instansi / Pekerjaan : Mahasiswa  
Alamat : Jl. Dg.Tata 3 Lr. 7, Makassar  
Judul : **"PRESERVASI WARISAN BUDAYA DAN PENGEMBANGAN PARIWISATA BUDAYA YANG BERKELANJUTAN (SUSTAINABLE) DI SULAWESI SELATAN"**

Bermaksud mengadakan *Penelitian* pada Instansi / Wilayah Bapak, dalam rangka *Penyusunan Skripsi* sesuai dengan Judul di atas, yang akan dilaksanakan mulai tanggal **04 November s/d 31 Februari 2011**.

Sehubungan dengan hal tersebut, pada prinsipnya kami dapat **menyetujui** dan harap diberikan bantuan dan fasilitas seperlunya.

Demikian disampaikan kepada Bapak untuk dimaklumi dan selanjutnya yang bersangkutan melaporkan hasilnya kepada Walikota Makassar Cq. Kepala Kantor Kesatuan Bangsa dan Perlindungan Masyarakat.

An. WALIKOTA MAKASSAR  
KEPALA KANTOR KESBANG DAN LINMAS



**Tembusan :**

1. Kepala Badan Kesatuan Bangsa Prop. Sul – Sel. di Makassar;
2. Kepala Balitbangda Prop.Sul Sel di Makassar;
3. Chief Supervisor Univ. Waikato New Zealand Makassar di Makasar
4. **Sdr. Ilham Junaid**
5. Arsip