Preservation of Locality as a Vital Element of Architectural Tourism in Tongkonan Toraja, Indonesia

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Abstract

Preservation of local places is a vital aspect of architectural tourism in Indonesia. It allows tourists to experience and appreciate the unique cultural and historical aspects of architectural landmarks such as traditional houses, temples, and palaces. Preservation involves protecting the original architectural features, materials, and construction methods, as well as respecting the cultural and historical significance of a structure.

In Indonesia, many traditional houses such as the Tongkonan houses in South Sulawesi are important entities that have significant cultural and historical values. These houses represent traditional architecture and the lifestyles of the local communities. Their preservation can promote and maintain the cultural identity of the region. In addition to preserving the physical characteristics of the houses, preservation of locality also involves respecting the cultural and historical significance of the houses. This requires an understanding of the local customs, beliefs, and traditions associated with the houses, and presenting the authentic houses in a respectful way.

This paper examines the issue of the preservation of these houses. It employed a grounded theory method as a research methodology, in accordance with its aim to explore in depth the uniqueness of Tongkonan Toraja architecture and its residential environment. The data is presented in the form of descriptive text resulting from interviews with informants, corroborated documents and images of Tongkonan traditional houses.

The paper demonstrates that the preservation of a locality is a vital aspect of architectural tourism in Indonesia. It allows the tourists to appreciate the unique cultural and historical aspects of architectural landmarks, while also promoting the cultural identity and heritage of the local communities. It argues that by preserving the original architectural features, materials, and construction methods, and respecting the cultural and historical significance of the landmarks, architectural tourism can be developed in a sustainable manner that benefits both the tourists and the local communities.

Keywords: Locality, Preservation, Tourism, Tongkonan, Culture.

Introduction

Indonesia has a rich cultural heritage, which is reflected in its architecture. From the traditional houses, palaces, temples to modern buildings, Indonesia's architecture reflects the diversity of its culture, history, and geography. Architectural tourism in Indonesia, therefore, focuses on preserving the authenticity and uniqueness of these structures. Preservation of locality is important because it maintains the cultural identity of a place, which is the primary reason why tourists visit. Indonesia has a vast array of cultural and ethnic groups, each with their own unique architectural styles. By preserving these structures, we can ensure that future generations can learn about their cultural heritage, and tourists can experience the rich cultural diversity of the country.

In Indonesia, many traditional houses, such as the Tongkonan houses in South Sulawesi are important architectural entities that have significant cultural and historical values (Ridwan *et al*, 2016). These houses represent the traditional architecture and lifestyles of the local communities, and their preservation can help promote and maintain the cultural identity of the regions. Preserving the locality of these traditional houses involves protecting the original architectural features, such as the distinctive roof structures, wooden carvings, and decorative motifs. It also involves preserving the materials and construction methods that were traditionally used, such as bamboo, timber and traditional joinery techniques.

Preserving the localities of Indonesian architecture can also benefit the local economy by promoting sustainable tourism (Hildayanti, 2020). It encourages responsible travel, which supports the local communities and promotes cultural exchange. By preserving the localities and the universality of Indonesian architecture, we can create unique and authentic tourist experiences that benefit both the tourists and the local communities. By promoting the conservation of natural and cultural resources, architectural tourism can help to ensure that the country's cultural heritage and natural beauty are protected for future generations (Thoban & Warlina, 2017).

Architectural tourism is a significant and growing sector of Indonesia's tourism industry. It plays an important role in promoting the country's cultural heritage and traditions. Indonesia's traditional architecture is an important part of the country's cultural heritage, and architectural tourism can help to preserve and promote this heritage. By encouraging restoration and the preservation of traditional buildings and structures, architectural tourism can help ensure that Indonesia's rich cultural heritage is passed down to the future generations. In economic sectors, architectural tourism can provide economic benefits to the local communities and businesses by generating revenue and creating employment opportunities. As more tourists visit Indonesia to explore its traditional architecture, local businesses can thrive, and the local economies can grow.

Architectural tourism can also provide educational opportunities for visitors to learn about Indonesia's history, culture, and traditions. By exploring the country's traditional buildings and structures, visitors can gain a better understanding of Indonesia's rich and diverse cultural heritage. Indonesia's traditional architecture is unique and distinctive, and by promoting it through architectural tourism, the country can gain international recognition for its cultural heritage. This can help in attracting more visitors to Indonesia and promote the country's tourism industry at a global scale.

However, there are several problems that occur in most of the tourism areas in Indonesia. This is about the balance between preserving traditional architecture and accommodating modern developments. As Indonesia experiences rapid economic growth and urbanization, traditional buildings and structures are often threatened by the development projects that prioritize modern designs and functionality over cultural preservation.

There have been instances where traditional buildings have been demolished to make way for the new developments, sparking debates about the importance of preserving Indonesia's cultural heritage. Additionally, some modern developments, such as the high-rise buildings and the shopping centres have been criticized for their lack of cultural sensitivity and their negative impact on the surrounding communities.

Another problem is sustainability of architectural tourism itself. The increasing number of tourists visiting traditional sites and buildings can have negative impacts on the environment and the local communities, such as increased waste generation and resource depletion. Sustainable tourism practices and regulations need to be implemented to ensure that architectural tourism benefits both the visitors and the local communities without compromising the integrity of cultural heritage. There is a growing concern about the authenticity of traditional architecture in the face of globalization and commercialization. Some traditional structures have been restored or reconstructed for commercial purposes, leading to questions about their historical accuracy and cultural significance.

Therefore, this study aims to identify the architectural components of the Tongkonan house, present the value of local wisdom as a tourist attraction, and describe the conservation efforts that need to be carried out for the two study objects so that they can be preserved.

Theorizing Locality as Part of the Tourism Aspects

There have been numerous research studies that have examined the role of locality as part of tourism. Many of these studies have focused on the importance of preserving the cultural and historical significance of architectural landmarks, such as traditional houses and temples, while also promoting sustainable tourism practices that respect the environment and the local community.

One study, examines Bali as the leading tourism destination in Indonesia capable of increasing the welfare of its people from tourism sector. However, in tourism development, there are many things to be cared for, in order to achieve sustainable tourism in Bali (Sutawa, 2012). Sutawa (2012) has found that preservation of cultural heritage, including architectural landmarks and traditional practices, was essential for the sustainable development of tourism in the region. The study recommends the development of visitor guidelines and codes of conduct that promote respect for the local culture and heritage, as well as the promotion of community-based tourism that engages the local communities in the development and management of the attractions.

Herawati et al. (2014), look at the role of cultural heritage in the development of tourism in Yogyakarta, Indonesia. Yogyakarta is the second tourist destination in Indonesia after Bali. They offer rural tourism as alternative tourist attractions in a natural and cultural heritage scheme which has been the mainstay of the local government. Rural tourism offer the tourists, experience into a new way with direct involvement in the daily life of the rural community. Generally, rrural tourism is managed by the rural community itself (called as CBT-Community Based Tourism). Heraweti et al.(2014) clearly demonstrate that the community empowerment came from themselves based on local wisdom. They also has found that the preservation of cultural heritage, including traditional houses and temples, was an important factor in attracting tourists to the region. They recommend the development of tourism products and services that highlight the unique cultural and historical aspects of the region, while also promoting sustainable tourism practices that minimize the impact of tourism on the environment and the local community.

Hildayanti & Wasilah (2020 say that architectural forms are achieved through trial and error to maximize comfort, safety, ease-of-construction, and social cohesion. Localities are manifested in their materials, construction systems, and layouts, which have—through synchronicity and harmony—created specific forms that have been through environmental change for centuries. Thus, preserving the locality of an area can not only become a tourism potential but also an effort to preserve the environment

Overall, these studies highlight the importance of preserving the cultural and historical significance of architectural landmarks, such as traditional houses and temples, while also promoting sustainable tourism practices that respect the environment and the local community. By developing tourism in a sustainable manner that preserves the locality aspect, tourism can contribute to the economic development of the region while also promoting the cultural identity and heritage of the local communities.

Theorizing Locality in Architecture

The concept of locality in tourism refers to the relationship between a tourist's experiences and the specific geographic location in which those experiences take place. In other words, it's the idea that a tourist's experience is influenced by the culture, customs, geography, and environment of a particular destination. Theorizing locality as part of tourism aspects involves analysing how the concept of locality can be used to enhance tourist experience. This can involve examining how a destination's unique culture and customs can be integrated into tourism activities, or how the natural environment can be used to create memorable experiences for tourists. For example, a tourism business in a coastal town might offer a tour of the local fishing industry, giving tourists a chance to see how the local community relies on the ocean for their livelihood. This provides not only a unique experience for the tourist but also promotes the local economy by showcasing a local industry.

Additionally, theorizing locality can involve examining how the destination's history and heritage can be incorporated into tourism activities. For instance, a city with a rich architectural history might offer tours that highlight the unique architecture of the area, providing tourists with a deeper appreciation for the local culture and history. Overall, theorizing locality as part of tourism aspects is about understanding how a destination's unique characteristics can be leveraged to create a more authentic and meaningful tourist experience. By incorporating local customs, traditions, and natural and cultural resources into tourism activities, tourists can gain a deeper understanding and appreciation of the places they visit, while also supporting the local economy and community.

Locality refers to human traditions that are passed intergenerationally, and these include both culture and architecture. Locality is thus inexorably intertwined with ethnicity (local culture) and reflected in everyday local life. It encompasses culture, including its social, political, economic, religious, technological, and scientific guidelines, philosophies, systems, and values. Architecture also contains certain local values and cultures, as informed by its geographic and cultural context. In other words, it contains the thoughts and values that are perceived as wise or appropriate by the locals.

Rapoport (1969) argues that built environments take various forms that illustrate the philosophies and concepts of their promoters. As such, architecture may be considered a form of non-verbal communication that is inexorably intertwined with the cognitive precepts of its creators. It may be used to fulfill material needs or spiritual ones (for example, to seek salvation, blessings, and prosperity) (Rapoport, 1969). Built environments are places where human beings can communicate with Nature, with architecture as a product of the non-verbal communication between people and their environments (Prijotomo, 2012). In damp tropical lands, for example, specific architecture emerge that are suited to local climate conditions; likewise, communities develop behaviors and activities that are particularly apt for their environment. Nature thus guides living beings and their co-existence with their surroundings.

Architecture, being a product of human activities, is a manifestation of peoples communication with the natural world. In recent years, a new form of traditionalism has emerged in Indonesian architecture, known as Nusantara Architecture (Octavia & Prijotomo, 2018). Stemming from the discussions and arguments of academics and practitioners, this approach offers a fresh perspective on the realization of local wisdom and culture through contemporary architecture as well as the manifestation of sustainability through architectural materials, technologies and concepts.

The integration of local wisdom into modern architecture offers new insights. Understanding locality means understanding construction processes, material histories, social backgrounds and conservation issues. Locality involves how the local materials and technologies, as well as social formations can provide fresh perspectives on architecture and be integrated into modern understandings.

Paramount in the philosophy of local architecture is avoiding harm to Nature. It combines three components: humanity, culture, and Nature (Prijotomo, 2012). Human beings produce designs, and these designs interact with Nature. Local architecture offers an ecological

approach that requires adaptation to natural contexts; adoption of Nature (i.e., natural forms); and accommodating Nature (complementing Nature).

Architecture is offered as an expression of humanity's interactions with Nature. Balance is thus required between all the three elements: architecture, Nature, and humanity. Nature provides people with what they require, while people use that which is provided by Nature. Architecture, finally, provides protection and comfort. Traditional approaches to architecture and spatial organization seek to maintain a balance between these three components.

Traditional architecture provides protection even as it expresses the realities and experiences of those involved. Architecture ensures the fluidity of communication between Nature and humanity (Hildayanti & Sahabuddin, 2023). It understands the language of both, as well as the expectations and requirements of the local inhabitants. Locality is thus a space wherein diverse events and situations can intersect. In a tropical climate, this means providing inhabitants protection from the natural disasters and the predators. Societies have thus developed diverse traditional architecture, which provide protection even as they maintain balance.

Traditional architecture has particular values, in part because it offers inspiration for the development of harmony through architecture. Barker (2011) explains, using the phrase Traditional Ecological Knowledge (TEK), that harmonious practices are transmitted intergenerationally. TEK is possessed collectively and may be transmitted through stories, songs, cultural values, beliefs, rituals, and customary laws. If the environment is conserved (rather than damaged), it can provide the resources necessary for maintaining the community and increasing its quality of life. TEK thus serves to conserve the environment and ensure continued survival. It seeks to connect Nature and humanity, for which it requires three elements: cognitive, an aspect that involves individual understandings and knowledge; affective, which involves emotions, motivations, desires, and values; and connotative, which involves action, employment, and labor. Through all of these, particular knowledge and a clear understanding can be used to protect the environment.

Additionally, locality in architecture refers to the preservation and celebration of the unique cultural, historical, and environmental characteristics of a specific place or region. It emphasizes the integration of local traditions, materials, techniques, and aesthetics into architectural design and construction.

Locality in architecture is vital for several reasons. Firstly, it helps to foster a sense of identity and pride among the local communities by showcasing their cultural heritage and traditions. It allows for the continuation of meaningful connections between people and their built environment, reinforcing a sense of place. Secondly, locality in architecture contributes to the sustainability and resilience of communities and ecosystems. By utilizing locally available materials and traditional building techniques, architects can reduce the environmental impact of construction and promote the efficient use of resources.

Locality in architecture plays a significant role in tourism and cultural exchange (Rilatupa *et al,* 2020). Unique architectural styles and heritage buildings become important tourist attractions, promoting economic development and providing opportunities for local communities to showcase their traditions and generate income. However, locality in architecture also faces challenges, such as the pressures of rapid modernization, urbanization, and globalization. These factors can threaten the preservation of local architectural styles and traditions, as well as lead to the loss of cultural diversity and identity.

Research Method

The concept of locality in architecture and its relationship with tourism aspects have been widely discussed and analyzed in the literature. Its known that there is a relationship between locality and tourism, particularly in the context of cultural tourism. It is argued that locality adds value to tourism experiences by providing an authentic and immersive encounter with the local traditions, architecture, and cultural practices. Tourists are attracted to destinations that offer a genuine sense of place and a deeper understanding of local culture. However, there are concerns about the commodification and over-commercialization of

localities, potentially leading to cultural distortion, loss of authenticity, and negative impacts on local communities. Overall, while the literature recognizes the importance of locality in architecture and tourism, further study is needed to deepen our understanding and address the gaps in knowledge and practice. By critically examining existing literature and exploring new avenues of inquiry, this study can contribute to the sustainable development and preservation of localities in the field of architecture and tourism.

Therefore, this study uses a grounded theory method, in accordance with its aim to explore in depth the uniqueness of Tongkonan Toraja architecture and its residential environment. In this study, the data is resented in the form of descriptive text resulting from interviews with informants, corroborated documents and images of Tongkonan traditional houses. Data collection steps include gathering information through observation and interviews, both structured and unstructured, documentation, visual materials, and design of protocols for recording and recording information.

To determine the informants, the research locations were identified by several criteria as follows:

a. Research setting or location.
b. Actors, who will be interviewed and observed are parties related to the Tongkonan Traditional Houses, observers, local government agents, the community and other related parties.
c. Events, or incidents that are felt by the actors and will be used as topics of interviews and observations. Such as: *Aluk Rambu Solo*, *Aluk Rambu Tuka'*, and *Aluk Basse Bubung / Aluk Torro Tangnga.*
d. Process, in the form of the nature of events that are felt by the actors in the research settings. The process that is experienced or gone through in maintaining the existence of the Tongkonan Traditional House as a cultural artifact and the transformation of changes involving the process (time), actors. (man), activity (activity) and place (place).

While the techniques used in extracting data are as follows:

a. Field observations, recording places and events in the physical and non-physical environment. Physical data records include data on traditional houses from roofs, walls and foundations and other elements that surround them, as well as the environmental conditions of settlements. Non-physical data records include economic, social, cultural and religious activities.
b. Document viewing method examines secondary data related to historical documents in the form of maps, photographs, sketches of Tongkonan Toraja houses and government policies related to the traditional houses.
c. In-depth interviews, interviews with various related parties.
d. Recorded audio and visual material.

Findings and Discussion
Observations
A. Architectural Components

Rumah Tongkonan or Tongkonan house is the traditional dwelling of the Torajan people in South Sulawesi. Even today manifesting the wealth of possibilities offered by Nusantara Architecture, the structure of the *Rumah Tongkonan* is also influenced by their natural environment and the geographic situation. Many studies have shown that traditional dwellings have great climate control and structural performance. *Rumah Tongkonan* are built on pillars (Fig. 1) and divided into three main elements, namely:

Fig. 1: Structure of *Rumah Tongkonan*
Source: Author

1. *Sulluk Banua*

    At the base, the *Rumah Tongkonan* consists of pillars and horizontal beams (*roroan*). As such, it endures vertical and horizontal stresses well. These dwellings are sturdy in their construction, which enables them to carry their burdens well. The pillars and horizontal bars are connected through a pins-and-holes system, which is sufficient for distributing the weight of the building.

2. *Kale Banua*

    Kale Banua refers to the main body of the dwelling. This portion consists of the internal and external walls, which serve to support the weight of the roof. These walls differ in their materials and orientation. The *Kale Banua* is connected to the *Sallu Banua* using the *Rattiang Banua* and serves to carry the weight of the dwelling downwards toward the *Sallu Banua*.

3. *Ratiang Banua*

    This portion of the dwelling consists of the roof, which covers the building. The *Ratiang Banua* structurally consists of the roof itself as well as a series of pillars and beams, which are connected through joints, notches, pins and holes. The weight of the *Rattiang Banua* is carried downwards to the ground by the *Kale Banua* and the *Sullu Banua*.

Structurally, Torajan buildings employ the *tongkonan* system wherein the above three elements are combined to create a single whole. This provides a strong and stable structure, one that responds positively to natural disasters. To understand the significance of architecture is to understand the language of its form, i.e., its visual appearance. Visual and spatial aspects based on the results of in-depth interviews with traditional stakeholders and the Toraja community, include :

1. Local Genius
    a. Axis and balance, which indicate that the language of society may be realized through proportional and geometrically balanced dwellings.
    b. Ground, which indicates that local society is capable of anticipating threats from wild animals and earthquakes by using stilts.
    c. Orientation, which indicates that society is capable of realizing a sustainable design by using sun and wind energy.
2. Lifestyle
    a. Alignment: the settlements of Torajan society are aligned to form lines. This indicates the hierarchy that exists within the society.
    b. Orientation, which shows that the Torajan society has organized its space following the philosophy of Aluk Todola; this philosophy influences spatial composition and activity patterns.
    c. Radiosity, which shows that the people of Toraja are capable of protecting nature by situating their settlements in the outermost areas of the forests.

3. Technology
   a. Dynamism, which shows that society is capable of developing earthquake-resistant dwellings that consist of several segments.
   b. Balance, patterns, and repetition, all of which show that society has developed balanced yet strong structures.
   c. Goodness of form, strength, and stability, which shows that the structures and systems contained within Torajan dwellings can distribute weight appropriately, thereby maintaining the strength and stability of every element.
4. Aesthetics
   a. Harmony, which shows that the aesthetic values of Torajan society are reflected in ornaments and decorations.
   b. Goodness of form, which shows beauty through physical form and constructed exteriors.
5. Identity
   a. Repetition, pattern, and harmony; the balance between the ornaments of *Rumah Tongkonan* shows the cultural identity of local society.
   b. Balance, which shows that the beliefs of local society remain strong.
   c. Ground, which shows a particular indigenous identity through the use of a stilt-based construction.
   d. Sharpness and imbalance, which show the core identity of Torajan society through the roofs that resemble ships, thereby connoting the ancestors. The roofs of *Rumah Tongkonan* are larger than the bodies and foundations, highlighting their protective role.

The Torajan people have sought to conserve Nature by avoiding encroaching on virgin forests. Land usage is also efficient. At the base, the area between the floor and the ground is used for keeping animals. Use of stilts also minimizes the amount of land that must be excavated. Majority of Torajans earn a living through horticulture and husbandry. Most use their land for traditional agriculture with minimal environmental impact.

Tongkonan houses are a unique and fascinating example of traditional architecture in South Sulawesi and they are a major attraction for the tourists visiting the Kete Kesu area in Toraja. The distinctive shape and design of the Tongkonan houses, with their steeply pitched roofs and ornate carvings make them a popular subject for photography and admiration. In addition to the Tongkonan houses, the Kete Kesu area also includes a stone tomb area that is unlike any other in the region. The tomb area features elaborate carvings and decorations, and it is a testament to the skill and artistry of the Torajan people. To support tourism in the Kete Kesu area, several tourist facilities have been developed, such as souvenir shops, restaurants, and accommodation options. This has helped to create employment opportunities for the local people and has contributed to the local economy.

However, the popularity of the *Kete Kesu* area among the tourists also poses some challenges. The high volume of visitors can put a strain on the local infrastructure and environment, and there is a risk of over-commercialization and loss of authenticity. Therefore, it is important to balance the needs of tourism with the preservation of the local culture and environment. Efforts should be made to promote sustainable tourism practices, such as responsible waste management and the conservation of natural and cultural resources. Additionally, involving the local community in tourism development and decision-making can help to ensure that the benefits of tourism are shared fairly and equitably.

Fig. 2: *Rumah Tongkonan* in Kete Kesu Toraja, Indonesia
Source: Author

Fig. 3: Stone tomb in Kete Kesu Toraja, Indonesia
Source: Author

Tongkonan house is a traditional house in the Toraja region of Sulawesi, Indonesia. The house is characterized by its unique architecture, which reflects the culture and traditions of the Torajan people. The preservation of Tongkonan houses is a vital element of architectural tourism in Indonesia for several reasons. Firstly, Tongkonan houses are an important part of Indonesia's cultural heritage and identity. They represent the unique architecture and cultural traditions of the Toraja people and are a source of pride for the local community. By preserving these houses, Indonesia can promote its cultural heritage and attract tourists who are interested in experiencing traditional Indonesian architecture and culture. Secondly, Tongkonan houses can be an important source of income for the local economy. As tourists visit the preserved Tongkonan houses, they can spend money on local accommodations, food, transportation, and other tourism-related services. This can help support the local businesses and provide the employment opportunities for the local people. Thirdly, the preservation of Tongkonan houses can contribute to sustainable tourism development in Indonesia. By preserving these houses, the country can promote tourism that is environmentally responsible and culturally respectful. This can help to ensure that tourism development is sustainable and benefits the local communities in the long term.

Furthermore, the preservation of Tongkonan houses also involves the preservation of traditional customs and rituals. The Torajan people have a rich culture and heritage, which is

closely linked to the architecture of their houses. By preserving the houses, the local community can also preserve their cultural identity and traditions. Thus the preservation of Tongkonan houses is a vital element of architectural tourism in Indonesia. It helps to maintain the country's unique cultural identity, provides economic opportunities for local communities, and contributes to sustainable tourism development.

B. Tourist Attraction

Because the population is relatively homogeneous, namely the Toraja tribe, the dominant cultural style in North Toraja is Torajan culture. Torajan cultural expressions cannot be separated from the ancestral belief system of the Torajan people, namely *Aluk Todolo*. Based on in-depth interviews with traditional stakeholders and the Toraja community, this belief system is the inspiration for Toraja customs, rituals and arts. Traditional ceremonies in Toraja are broadly divided into two, the first is the *Rambu Solo* ceremony, namely the mourning ceremony (funeral) and the Rambu Tuka ceremony, which are ceremonies related to joy or thanksgiving (inauguration of a new Tongkonan, weddings, harvest thanksgiving, etc.).

1. Aluk Rambu Solo

The Rambu Solo traditional ceremony is a traditional ceremony of mourning/death for the Toraja people. Literally in the Toraja language, Rambu Solo' means the smoke that descends, where the sun's rays begin to fall so that at first, the implementation was carried out after 12 noon. Generally, the Rambu Solo ceremony consists of two ceremonial processions, namely: a funeral procession and an artistic procession. The procession is carried out harmoniously in a funeral ceremony which shows the Toraja people's respect for their deceased ancestors.

Fig. 4: Rambu Solo ceremony
Source: Irvin Pabane

The 'Rambu Solo' ceremony is one of the most important and fascinating traditional ceremonies in Toraja, and it is a major tourist attraction (Randan *et al*, 2019). The ceremony is a celebration of the life of the deceased, and it involves various rituals and customs that have been passed down through generations of Torajan people. During the 'Rambu Solo' ceremony, the family of the deceased will prepare a feast and invite guests from near and far to attend. The ceremony can last for several days and includes various rituals, such as the slaughtering of buffalo, the exchange of gifts, and the playing of traditional music and dances. Many tourists are drawn to the 'Rambu Solo' ceremony because it provides a unique glimpse into the authentic culture and traditions of the Torajan people. It is an opportunity for visitors to learn about the Torajan beliefs and customs surrounding death and the afterlife, and to witness the elaborate and sacred ceremony.

The popularity of the 'Rambu Solo' ceremony among the tourists has also brought economic benefits to the local community. The ceremony generates income for the local businesses, such as hotels, restaurants and souvenir shops, and provides employment opportunities for the local people. The 'Rambu Solo' ceremony is a major tourist attraction in

Toraja due to its unique cultural significance and the opportunity it provides for the visitors to learn about and experience the local traditions and customs. The popularity of the ceremony has also brought economic benefits to the local community.

2. *Aluk Rambu Tuka'*

The Rambu Tuka traditional ceremony is a traditional ceremony of thanksgiving for the Toraja people. Rambu Tuka' in the Toraja language literally means smoke that rises or its direction is upward, meaning that the smoke from the offering rises into the sky before the sun reaches the zenith. Signs of Tuka' are often also called *aluk rampe matallo*, rites in the East. These offerings are addressed to the gods and to the ancestors who have become gods, who are now believed to inhabit the Northeastern sky. The rites in *Rambu Tuka'* are interpreted as a form of request to obtain the blessings and all the necessities of life in this world. Some of the events included in Signs *Tuka'* are *Ma' Bua'*, *Merok, Mangrara Ban*ua, and *Rampanan Kapa'*.

Fig. 5: Rambu Tuka' ceremony
Source: Irvin Pabane

3. *Aluk Basse Bubung / Aluk Torro Tangnga*

Aluk Basse Bubung / Aluk Torro Tangnga is a custom that does not belong to the category of Rambu Solo' and Rambu Tuka'. Customs that fall into this category are Ma'nene'. The Ma'nene ceremony is a form of respect for their deceased ancestors.

Fig. 6: *Ma'nene'* ceremony
Source: Irvin Pabane

The rituals of the two ceremonies consist of rituals of mourning, joy and artistic expression. Toraja art is called *Gau' Tendengan* or *Gau' Pa' Tendengan*, which originates from or is based on the philosophy of life and the life of the Toraja people, wholly seen in the life of

Aluk Todolo as the foundation for all Toraja culture (Gunawan & Merina,2018). Each of these arts has a specific function, time and place of use which should not be mixed up, especially those involving the arts of worship, the arts of mourning and the arts of joy.

Local traditions are a tourist attraction because they offer a unique and authentic experience that cannot be found anywhere else. Tourists are often drawn to destinations that offer a sense of cultural authenticity and a glimpse into the way of life of the local people. By experiencing local traditions, tourists can learn about the history, values, beliefs, and customs of a particular place, which can be a valuable and enriching experience.

Dai & Sunarti (2022) argue that local traditions can also provide a sense of place and identity, which can be appealing to tourists who are seeking an immersive and meaningful travel experience. For example, traditional festivals, ceremonies, and rituals can be a fascinating way for tourists to experience the culture of a destination and connect with the local community.

Additionally, local traditions can contribute to the economy by generating income for local businesses, creating jobs, and attracting tourism. By promoting and preserving local traditions, destinations can create a unique and sustainable tourism product that attracts visitors and benefits the local community. Local traditions are a tourist attraction because they offer an authentic and immersive experience, provide a sense of place and identity, and contribute to the economy of the destination.

C. Preservation Effort

Preserving the locality of the Tongkonan traditional house and Toraja cultures is important for maintaining its cultural and historical significance. Some efforts that can be made to preserve the locality of the Tongkonan are :

1. Using traditional materials and techniques for construction and maintenance of the Tongkonan can help to preserve its cultural authenticity and locality. This can involve using locally sourced materials such as wood, bamboo, and palm leaves, and employing traditional carpentry and joinery techniques.

2. Tongkonan is not only a physical structure, but it is also an embodiment of cultural practices and traditions. Conserving cultural practices such as the tongkonan's customary ceremonies, the weaving of traditional textiles, and the production of handicrafts can help to preserve the locality of the structure.

3. Education and awareness-raising campaigns can help to promote understanding and appreciation of the cultural and historical significance of the Tongkonan (Ma'na *et al*, 2015). This can include educational programs for visitors, cultural heritage workshops for local communities, and promoting the traditional knowledge and skills of local artisans.

4. Collaborating with the local communities, non-governmental organizations, and government agencies can help to promote the conservation and preservation of the Tongkonan (Itamar *et al*, 2014). This can include working with the local communities to establish conservation programs, implementing sustainable tourism practices, and working with government agencies to provide legal protection for the Tongkonan.

5. Regular monitoring and evaluation of the conservation efforts can help to ensure that they are effective in preserving the locality of the Tongkonan. This can involve assessing the impact of tourism on the structure and surrounding environment, evaluating the effectiveness of conservation efforts, and adapting conservation strategies accordingly.

Preserving the locality of the Tongkonan traditional house requires a collaborative effort that prioritizes the preservation of cultural practices, the use of traditional materials and techniques, education and awareness-raising, and monitoring and evaluation of conservation efforts.

Conclusion

Based on the research, it is known that the Tongkonan houses in Toraja are unique architectural structures with distinctive designs and intricate carvings. They show the rich

cultural heritage and traditional building techniques of the Torajan people, making them an important architectural attraction. Tongkonan houses provide an authentic experience for tourists seeking to immerse themselves in local culture. The houses are not only architectural marvels but also serve as a living testament to the traditions, beliefs, and values of the Torajan community. However, there are concerns about the potential over-commercialization of Tongkonan Toraja, leading to a loss of authenticity and cultural integrity. Excessive tourist infrastructure, souvenir shops, and commercial activities may overshadow the genuine experience of the local traditions and architecture.

Therefore, it is necessary that striking a balance between preserving the authenticity of Tongkonan houses and facilitating responsible tourism development. Development plans should consider the long-term preservation of architectural heritage while ensuring that economic benefits are shared among the local communities. In addition, it is also necessary to carry out in-depth research and monitor the impact of architectural tourism in Tongkonan Toraja, which can provide valuable insights for effective management strategies. This includes assessing visitor satisfaction, environmental impact, community welfare, and the effectiveness of conservation efforts.

Overall, locality preservation is a vital element of architectural tourism in Indonesia because it helps to maintain the country's unique cultural identity, generate income for the local economy, and promote sustainable tourism. By preserving and promoting Indonesia's architectural heritage, the country can continue to attract tourists and showcase its rich history and cultural diversity. Conserving the locality value in traditional architecture is important for maintaining cultural identity, preserving historical significance, promoting sustainable tourism, and supporting environmental sustainability.

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