

## **Income Analysis of the Ke'te Kesu Tourism Attraction in North Toraja Regency**

**Jumiati Audina Rappan<sup>a\*</sup>, Widyastuti<sup>b</sup>, Rendra Zainal Maliki<sup>c</sup>, Iwan Alim Saputra<sup>d</sup>**  
<sup>a,b,c,d</sup> Undergraduate Program of Geography Education, Faculty of Teacher Training and Education,  
Tadulako University  
\*Corresponding Author: jumiatirappan@gmail.com

### *Abstract*

*The research aims to find out the revenue of the tourist attraction Ke'te Kesu and to know the impact of COVID-19 on the tourism sector. This research uses purposive sampling, which is the technique of picking up informants with certain considerations who are thought to know the most about what the researcher expects or knows about the object or social situation being studied so that it can facilitate researchers. Primary research data is obtained directly while secondary data is data that comes from an instance that is related to an object that is carefully examined. The method used in this study is qualitative descriptive using documentation and interviews after which the results are analyzed descriptively. Research results show that the increase and decrease in tourist revenue of Ke'te Kesu is influenced by the number of tourists. Visitors from outside the region are more than visitors from abroad, it's the impact of the COVID-19 pandemic that causes out-and-in from an area and/or country that was not as free before the pandemic. In 2018, visitors totaled 47.610 people total income of Rs.21.400,000, in 2019 visitors 63.650 people total revenues of Rs.1.012.650,000, the year 2020 visitors 22.100 people total revenue of Rs.253.500.000, in 2021 visitors 39.600 people total earnings of Rs.535250.00, and in 2022 visitors 45.625 people total incomes of Rs.692125,000. The number of tourists increased but not with the revenues of the merchant because the tourists who visited minimal in doing the sale-buy transactions with the merchants. Nowadays the entrepreneur is eager to promote his trade to attract the interest of the buyer. This provides a benefit to the Ke'te Kesu Foundation to increase the number of visitors because every buyer who will make a sale-buy transaction within the tourist attraction complex must pay for a ticket to enter.*

**Keywords: Analysis; Income; Tourist Objects**

### **1. INTRODUCTION**

Indonesia is a very rich country with various customs and cultures that remain strong. This country also has a lot of natural potential and has many local wisdom values. The society consists of various tribes, religions, and races that live side by side. This is a unique Indonesian value that is recognized by people all over the world. The tourism industry has the opportunity to compete with other countries, especially Southeast Asian countries, in terms of the number of tourists and non-oil and gas spending. If the community, government, and tourism actors work together well, tourism development and development will run well. Therefore, to develop the national tourism sector, economic power must be used to utilize cultural resources and potential. (Patandianan, 2018).

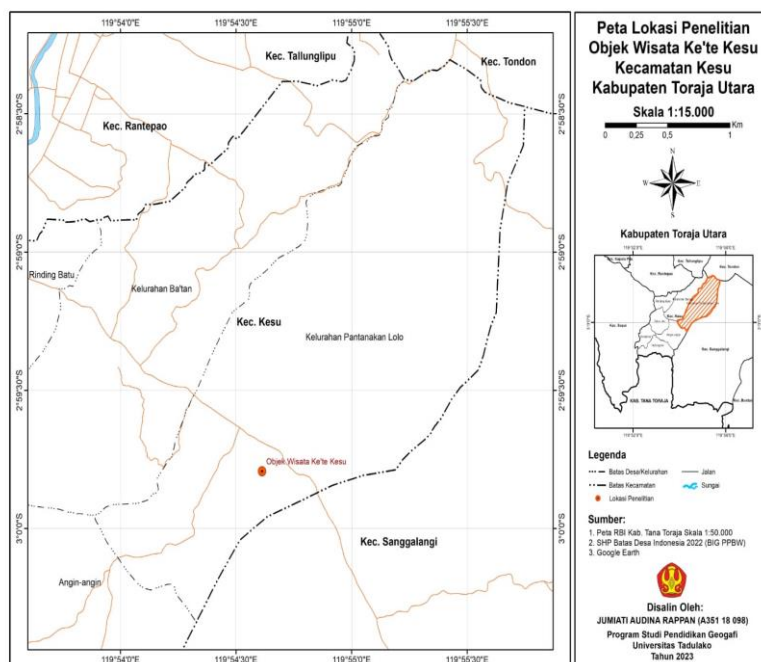
One of the best ways to encourage local and international economic progress is the tourism industry. Tourism can increase local income because of the large number of tourists who come, which has an impact on the socio-economic conditions of the community, one of which is the impact of tourism on community income. Tourist visits to a place cause social interaction between local people and tourists, which can cause changes in people's patterns or ways of life. Many tourists coming to a place generate increased local income. (Suwena Ketut, 2017).

North Toraja Regency is one of the areas in South Sulawesi which holds a variety of riches. There are several types of tourism in North Toraja Regency, ranging from arts and cultural tourism to nature tourism, and historical tourism. The most dominant tourist attractions in North Toraja Regency are arts

and cultural tourism objects. Tourist attractions that have a relatively large number of visitors are only located in areas that are quite close to the city area, have adequate access to get to that location, and also because the tourist destination seems new. Ke'te Kesu is one of the tourist attractions in a tourist village in the North Toraja region which is known for the customs and traditional life of the people that can be found in this area. The Ke'te Kesu tourist attraction is a tourist attraction that is busy with visitors who are visiting Toraja for the first time. This is because the Ke'te Kesu tourist attraction has attractions that contain unique Toraja culture, such as Tongkonan (traditional houses), old graves (noble tombs), and human skulls collected in sampan (boats). The income of the Ke'te Kesu tourist attraction is influenced by the number of visitors. Apart from that, the Ke'te Kesu tourist attraction opens up business opportunities for people living around the tourist complex to sell typical souvenirs originating from Toraja. Traders' income and tourist attraction income depend on the number of tourists who visit. The formulation of the problem in this research is how the income of the Ke'te Kesu tourist attraction and what is the impact of COVID-19 on tourism at the Ke'te Kesu tourist attraction. This research aims to describe the income of the Ke'te Kesu tourist attraction and analyze the impact of COVID-19 on the tourism sector.

## 2. RESEARCH METHOD

This study used a descriptive qualitative method. Qualitative descriptive research does not prioritize numbers or statistics but tries to find the meaning behind actions so that we can understand a problem or situation (Nasution, 2003). This research uses a purposive sampling technique, namely a technique of selecting informants with certain considerations who are considered to know best about what the researcher expects or knows about the object or social situation being studied, making it easier for the researcher. The location of this research was carried out at the Ke'te Kesu tourist attraction, Lembang Panta'ruka Lolo, Kesu District, North Toraja Regency.



Picture. 1. Research Location Map

The subject of this research is the Ke'te Kesu tourist attraction by the research title, namely "Income analysis of the Ke'te Kesu tourist attraction in North Toraja Regency". As for the object of this research, researchers took several people who opened businesses around the Ke'te Kesu tourist attraction and who manage tourist attractions. Informants were taken using a purposive sampling technique. The preparation of this research used written data. These data will support the data processed in the field to produce conclusions from this research. This data includes primary data and secondary data. The primary data collection method was carried out using interviews and documentation.

### **3. RESULTS AND DISCUSSION**

#### **Description of the Ke'te Kesu tourist attraction**

The Ke'te Kesu area has several historical relics from the ancestors of the Toraja tribe, such as the traditional Toraja house which was founded several hundred years ago. The traditional house or Tongkonan in the Ke'te Kesu area functions as a center for traditional activities and a place to store corpses before traditional funeral ceremonies. Apart from that, a row of traditional houses or Tongkonans have along or rice barns next to the Tongkonans. Each Tongkonan wall has many Toraja carved ornaments that indicate the social level of the owner. Apart from that, on each Tongkonan pole, there are many buffalo horns, indicating that the Tongkonan owner has performed a large traditional ceremony. Traditional houses in the Ke'te Kesu area were first built in the 17th century.

In 1919, the traditional leaders of Lembang Kesu, led directly by Pong Panimba, united all the Ke'te Kesu Tongkonan. Previously, the Tongkonan in that area were separated from each other. To'sedana, Puang Ri Kesu, Tonga, Rura, and Barongsa'lau are the names of Tongkonans who were separated when they became Tongkonan Bamba and still exist today. Currently, Tongkonan Rura functions as a museum and stores historical items of the Toraja tribe. At a distance of about fifty meters north of the Tongkonan, there is a Rante or traditional ceremony area, where there are many stone menhirs, most of which have existed several hundred years before.

The grave area is located on a karst hill about 70 meters to the south or behind the Tongkonan. At this location, there are various types of graves, such as erong or coffins placed on the ground, and some are hung in the middle of the karst hill. According to developing tradition, the animal-shaped erong was first used by the Toraja tribe to store bones. Several types of erong in the burial area include erong which resembles a boat containing hundreds of bones, and erong which are shaped like animals, such as buffalo, which contain the bones of men and pigs. The cliff walls have special stone burrow graves for families. (Vernando, 2020).

#### **History of Ke'te Kesu**

At first, Ke'te Kesu was simply called Kesu', but in 1683, the name changed to Ke'te Kesu (Anon., nd). The name is unique because of its location in North Toraja Regency, where the word Ke'te means pick or handle and Kesu is short for Kaesungan, which means throne, position, or throne. Ke'te Kesu functions as the holder of power.

If a village has important components such as Tongkonan, granary, Rante, burrow, rice fields, and kombong, then the village is considered a traditional village. Tongkonan Kesu, located third from the east, is the oldest in this traditional village. Tongkonan Kesu' comes from Puang Ri Kesu', an ancestor who came down from the sky; The house was built by his son-in-law, Pabene', who organized the Mangrara Banua event. In this way, Pabene' made the house a Tongkonan for his descendants. Kobong (1994) said that their ancestors came from the Puang family called "Ambe", which refers to the nobility and its inhabitants. Some say that the Ke'te people came from the mountains where the ancestors of the Tana Toraja people first lived.

According to Layuk Sarungallo, the traditional leader of Ke'te Kesu', "According to legend, the Tongkonan in Kesu' was built by Puang Ri Kesu'. According to the genealogy, there are 24 to 27 generations who have lived in Kesu' since Puang Ri Kesu' until now." From Tominaa, Tasir chanting of praises by traditional priests, which lasted until the Bone war around 1683, a series of genealogies were discussed back to Puang Ri Kesu, which shows that there are still 14 generations left. If ten generations last for about 300 years, then twenty-four generations last for about 700 years. So, towards the end of the 13th century, when the Singosari and Majapahit Kingdoms moved to Java, the "Tongkonan Kesu" was built. (Sanda, 1990).

The heirs of Tongkonan Banua Puan, Tongkonan Kaero, and Tongkonan Kesu', namely Puang Mengkendek, Puang Sangngalla', and Pong Panimba, agreed to move this Tongkonan to Ke'te, Sanggalangi' District (now Kesu District) by Pong Panimba, which is located around 1 km from Ke'te. Around 9000 BC, the first traditional ruler, Puang Ri Kesu', built Tongkonan Pesio' Aluk or Panta'nakan Lolo as a place to gather, manage, and establish the traditional rules of Aluk and pemali which were used as rules of life and society in the Kesu' and throughout Tana Toraja. It is known as Aluk Sanda Pitunna (7777) and is the oldest among similar Tongkonans (Parinding, 1982).

As chief of Kesu's district during the reign of Siambe' Pong Parimba, he moved to Ke'te to live and made it the center of Kesu's traditional government. In Bonoran village, there is Tongkonan Bamba, who functions as Sokkong Kayu (Traditional Head). This Tongkonan is related to Tongkonan Kesu' and Tongkonan To' Sendana. Around 1680, Siambe' Sa'bu Lompo traditional leaders built Tongkonan Bonoran (Tangdilintin, 1986).

When researchers came to Bandung in 1975 for the PATA (Pacific Area Travel Association) Conference, the designation of the Ke'te Kesu traditional village as a tourist attraction began. At that time, there were around 500 PATA Conference participants who were sent to South Sulawesi. They were then divided into several groups and visited every region in South Sulawesi. At that time, Tana Toraja was very attractive to tourists because there was so much to discover and observe, both from nature and the Toraja culture. The researchers had to conduct the study for five to two weeks. PATA conference participants who are striving to major in archeology begin to investigate the Ke'te Kesu traditional village. (Barumbun, et al. 2017).

### **Management of Ke'te Kesu as a Tourist Attraction**

The majority of tourist attractions in North Toraja Regency are still managed by the private sector and have not been managed professionally. Even though the number of tourist attractions in North Toraja Regency was recorded at 80 at the end of 2015, only 24 of these tourist attractions were managed independently, while the rest were still not managed well and some were still in the process of being developed and arranged by the Tana Toraja Regency Government. Thus, 90% of tourist attractions in North Toraja Regency are still not available. The government cannot maintain tourist attractions managed by these family groups because some of them are historical treasures, heritage, and ancestral remains (Barumbun, et al. 2017).

The expansion of Tana Toraja into 2 districts (Toraja & North Toraja) has more or less positive and negative influences on the management and development of tourism in Tana Toraja. The expansion has a positive influence because there will be 2 institutions (Tourism Service) that will regulate this part of the sector. This means that tourism management will increasingly focus on a narrow range of coverage areas so that service quality can be better. On the other hand, expansion itself can also have a negative impact on tourism management and development because it must be acknowledged that there is an imbalance in the number of tourist areas/attractions. Supporting facilities, especially hotels between North Toraja and Toraja (Main Toraja), especially if these two areas are unable to creatively revitalize and diversify local tourism potential. Apart from that, there is the possibility of unhealthy competition in attracting investors for tourism development as well as competition in attracting tourist visits.

Traditionally, the Ke'te Kesu traditional village area belongs to the traditional families who are members of the "Tongkonan Kesu" group, but legally or institutionally it belongs to the Ke'te Kesu Foundation which is chaired by Layuk Sarungallo. The foundation was established based on a notarial deed. Not all of the proceeds from tourist attraction levies are paid to the regional government, some are distributed based on the technical distribution of levy collection results as regulated in Regent Regulation No. 56 of 2012 concerning Procedures for Collecting Levy for Recreation and Sports Places, for the technical distribution of levies, as follows:

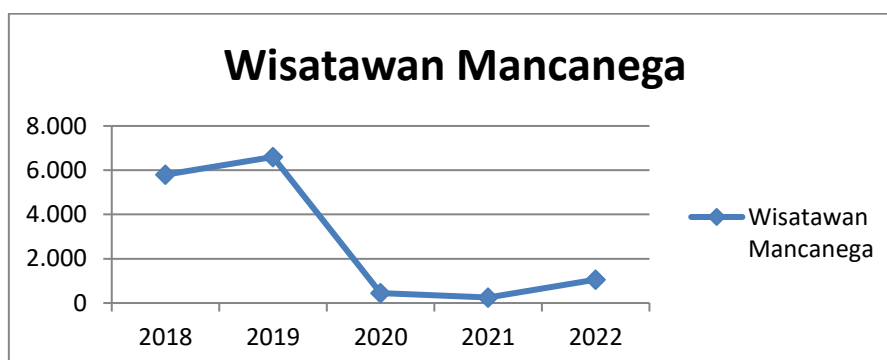
Table 1. Regional Regulation no. 56 of 2012 concerning Procedures for Collecting Levy for Recreation and Sports Places

No.	Tourist Attraction Manager	Distribution
1.	Foundation (notarial deed)	60% for foundations, 40% for local government
2.	Non-Foundation (Family/farmer)	50% for tourist attractions, 50% for local government

Source: Regency Regulation Number 56 of 2012

### **The Influence of the Number of Tourist Visitors on Income at the Ke'te Kesu Tourist Attraction**

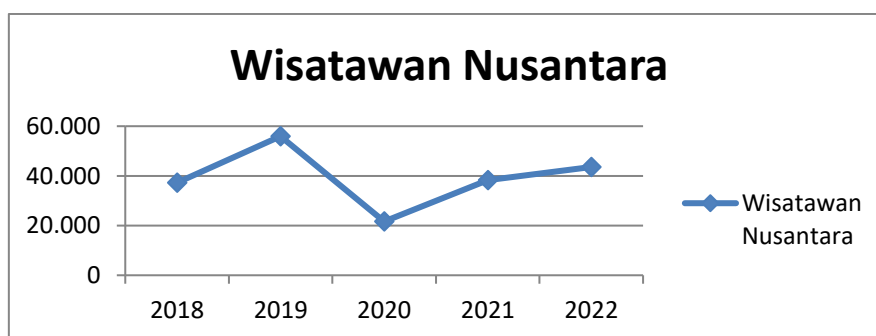
Increases and decreases in the number of visitors and income from tourist attractions are caused by the holiday season. Visitors to the Ke'te Kesu tourist attraction are divided into three groups of tourists, namely foreign tourists (tourists), domestic tourists (Wisnus), and educational tourists (students and local government).



Picture. 2. Graph of Increase and Decrease in the Number of Foreign Tourists

Source: North Toraja Regency Tourism Office

Based on Figure 2, it can be seen that the number of foreign tourists was higher in 2018 with 5,800 people, and in 2019 with 6,600 people. The COVID-19 outbreak that has hit various countries has caused foreign tourists to be unable to carry out tourism activities abroad or even within the country.

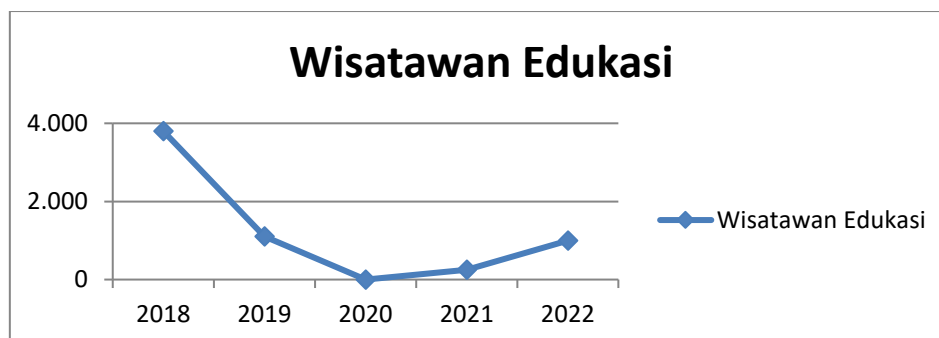


Picture. 3. Graph of Increase and Decrease in the Number of Indonesian Tourists

Source: North Toraja Regency Tourism Office

Based on Figure 3, it can be seen that the number of domestic tourists was higher in 2019 with a total of 55,950 people. In 2020 domestic tourists experienced a decline due to the COVID-19 outbreak which also hit Indonesia and even North Toraja Regency. However, the Ke'te Kesu tourist attraction continues to receive tourist visits by implementing health protocols for visitors and tourist attraction managers. With the implementation of the new normal in mid-2021, the number of visits to the Ke'te Kesu tourist attraction began to increase until now.





Picture. 4. Graph of Increase and Decrease in the Number of Educational Tourists

Source: North Toraja Regency Tourism Office

Based on Figure 4, it can be seen that the number of educational tourists was higher in 2018 with 3,800 people. The decline in educational tourists is also influenced by online learning which has been implemented since 2020.

Covid-19 has had a huge impact on tourism income, where tourism income figures have dropped significantly. The Foundation's solution for increasing the number of visitors is to promote the Ke'te Kesu tourist attraction on the Internet and empower people who live outside the city and/or outside the province to socialize the Ke'te Kesu tourist attraction with tourism organizations.

Table 2. Number of visitors and total income from tourist attractions

Year	Number of visitors	Total Income
2018	47,610	IDR 621,400,000
2019	63,650	Rp. 1,012,650,000
2020	22,100	IDR 253,500,000
2021	39,600	IDR 535,250,000
2022	45,625	IDR 692,125,000

Source: North Toraja Regency Tourism Office

Based on Table 2, it can be seen that the number of visitors greatly influences the income figures for the Ke'te Kesu tourist attraction. The increase in the number of visitors was also influenced by the school holidays and Toraja traditional cultural activities, in 2018 the number of visitors reached 47,610 while in 2019 it increased to 61,400. After the arrival of the coronavirus at the end of December 2019, the number of visitors in 2020 decreased to 22,100. After the implementation of the new normal in 2021, the number of visitors also increased to 39,600, and followed by 2022, visitors began to increase to 45,625. The number of visitors to the Ke'te Kesu tourist attraction is starting to increase, but the income of business actors in the tourist attraction complex has not increased as much as the number of visitors. This is because visitors who come do not always carry out buying and selling transactions with traders at the Ke'te Kesu tourist attraction complex.

This research raises the theme of tourism. The analysis of this research focuses on the income of tourist attractions, namely socio-economic. The relationship between research in the field of education can of course be seen from the perspective of natural resources and the economy. Socioeconomic is a person's position in society about other people in terms of social environment, achievements, and rights and obligations about resources (Soekanto, 2007). This research has a contribution to the subject of class The learning material explains the meaning of tourism, and types of tourism and identifies the potential of natural tourism resources. Meanwhile, the relevance of this research in the field of education can be seen in geography which also studies tourism geography and economic geography.

#### 4. CONCLUSION

Based on the results and discussion, it can be concluded that the increase and decrease in income of the Ke'te Kesu tourist attraction is influenced by the number of tourists. Currently, the number of visitors from outside the region is greater than visitors from abroad, this is the impact of the Covid-19 pandemic which means that leaving and entering a region and/or country is not as free as before the pandemic. In 2018 the number of visitors was 47,610 people with a total income of IDR 21,400,000, in 2019 the number of visitors was 63,650 people with a total income of IDR 1,012,650,000, in 2020 the number of visitors was 22,100 people, with a total income of IDR 253,500,000, in 2021 the number of visitors was 39,600 people with total income of IDR 535,250.00, and in 2022 the number of visitors will be 45,625 people with total income of IDR 692,125,000. The number of tourists at the Ke'te Kesu tourist attraction has increased but not the income of traders because tourists who visit the Ke'te Kesu tourist attraction have minimal buying and selling transactions with traders around the tourist attraction.

The Covid-19 pandemic has had both positive and negative impacts. The positive impact is that business actors around the Ke'te Kesu tourist attraction are increasingly active in promoting their wares to attract buyers' interest. This of course also provides benefits for the Ke'te Kesu Foundation in its efforts to increase the number of visitors because every buyer who will carry out buying and selling transactions within the tourist attraction complex must of course pay a ticket to enter. Meanwhile, the negative impact is the lack of tourists visiting and the decline in income for foundations and business actors.

The Ke'te Kesu tourist attraction is one of the dominant tourist attractions visited by tourists from outside the region and even abroad. It would be better for foundations and the government to help the community by increasing the income of traders who open businesses around the Ke'te Kesu tourist attraction complex by promoting local community merchandise. Apart from that, the government and foundations need to make regulations regarding procedures for responses/movements carried out by tourists, especially foreign tourists, so that local culture is maintained. Tour guides must inform tourists not to adopt customs from their home country. This is a suggestion for the government and managing foundations.

#### 5. REFERENCES

- AAA Ribeka Martha Purwahita, Putu Bagus Wisnu Wardhana, I Ketut Ardiasa, I Made Winia, (2021). The impact of COVID-19 on Bali tourism is reviewed from the social, economic, and environmental sectors (a literature review). *Journal of Tourism Studies and Applications*, 1(2): 68-80.
- Anon., and Ke'te Kesu Foundation Data. Hasanuddin, AD, (2003). *Toraja Past and Present*. Makassar: Reflection Library.
- Anggita Permata Yakub, (2019). *The Influence of Tourism Growth on Economic Growth in Indonesia*. Thesis, Master of Economics Study Program, Airlangga University. Surabaya. Published
- Devy, H, A & Soemanto, RB (2017). *Development of Natural Tourism Objects and Attractions as Tourist Destinations in Karanganyar Regency*. Thesis, Sociology Study Program, Sebelas Maret University. Surakarta. Published.
- Eka Budiyantri (2020). *The Impact of the Corona Virus on the Indonesian Trade and Tourism Sector*. *Journal of Economics and Public Policy*, 12(4): 19-24.
- Fitriani (2020). *The influence of tourism sector income on economic growth in North Toraja Regency*. Thesis, Development Economics Education Study Program, Muhammadiyah University of Makassar. Makassar. Published.
- I Ketut Suwena, I Gst Ngr Widyatmaja. (2017). *Basic Knowledge of Tourism Science*. Larasan Library: Denpasar, Bali.
- Lidya Arni Barumbun, M. Rasyid Ridha, Patahuddin (2017). *Ke'te Kesu Tourist Attraction (1975-2017)*. Department of History Education FIS UNM, 1(2):1-9.
- Kobong T., (1994). *Gospel and Tongkonan*. Tana Toraja: PT. BPK Gunung Mulia.
- Marensya Todingallo, Manuel A Todingbua, H. Baharuddin, Petrus Ma'na (2021). *Increase in tourists and its impact on people's income in Lolai, North Toraja Regency*. *Paulus Journal of Management*

Research, 1(1): 1-8.

Masri Ridwan, Ach. Fatchan, I Komang Astina (2016). The potential of North Toraja tourist attractions is based on local wisdom as a source of material for Tourism Geography. *Journal of Educational Theory, Research and Development*, 1(1): 1-10.

Parinding C., (1982). *Background to the Toraja World*. Tana Toraja. Lempongan Bulan Foundation (YALBU).

Tangdilintin, L., (1986). *Legend of Tourist Attractions in Tana Toraja*. Ujung Pandang: Makassar Arts Council

Yarianti Patandianan (2018). *Evaluation of Tourism Development Strategy in North Toraja Regency*. Thesis, State Administration Study Program, Hasanuddin University. Makassar. Published.

Vernando Yohanis Sarungallo (2020). *Information Design for Ke'te Kesu Tourism Objects Through Infographic Media*. Thesis, Design Study Program, Bandung Computer University. Bandung. Published.