



## Research Article

© 2019 Muhadjir Suni and Masri Ridwan.  
This is an open access article licensed under the Creative Commons  
Attribution-NonCommercial-NoDerivs License  
(<http://creativecommons.org/licenses/by-nc-nd/3.0/>).

# “Erong” as Supplementary Learning Materials for Tourism Geography of Toraja Tribe in South Sulawesi, Indonesia

**Muhadjir Suni**

*Doctor of Philosophy,  
Tourism Polytechnic of Makassar,  
Makassar, Indonesia*

**Masri Ridwan**

*Master of Education, Tourism Geography,  
Tourism Polytechnic of Makassar,  
Makassar, Indonesia*

**Doi: 10.2478/mjss-2019-0075**

### Abstract

*‘Erong’ in Toraja Tribe is a funeral tradition which is potentially used as a learning source for Tourism Geography. The research aimed at discovering the use of ‘erong’ in funeral tradition of Toraja. The concerns of this research were the history of ‘erong’, its the development process, and the optimization of ‘erong’ as supplementary learning materials on the topic of potential attraction on the Tourism Geography course in Tourism Polytechnic of Makassar. This ethnographic study employed observation and in-depth interview in collecting the data. The collected data applied was based on their category and chronology then simultaneously checked and coded. The data verification strategy used triangulation, member checking, and audit trial. This research revealed the history underlying the tradition of ‘erong’ including the belief in Aluk Sanda Pitunna (Rule 7777) which was originated from the teachings of the ancestors (Aluk Todolo). ‘Erong’ as Austronesian culture came through the transformation into Pata’ne. Nowadays the uniqueness of Toraja’s culture makes it popular as destination for both local and international tourists. In optimizing the integration of this tradition into curriculum of Tourism Geography within the scope of Tourism Polytechnic of Makassar, the result of this research will become supplementary textbook. Further study is recommended to conduct in-depth research on the potential of other local tourism destinations in Toraja such as Rambu Solo ceremony (funeral), Rambu Tuka (thanksgiving), traditional house Tongkonan, and Passiliran (baby grave).*

**Keywords:** Toraja Tribe, Erong, Tourism Geography

## 1. Introduction

### 1.1 Toraja district tourism potential

Indonesia as a developing country has many popular tourism potentials such as nature, history, and culture. Indonesian tourism which is distinguished from other countries lies on cultural diversity. Some regions in Indonesia have diverse cultures and hospitality services to attract many tourists, especially international tourists. Over the past three years, Indonesia through the brand “Wonderful Indonesia” received more than 100 awards from various countries. The Ministry of Tourism of the Republic of Indonesia in 2018 informs that tourist arrival reached 16.2 million, or about 96% of the targeted set at 17 million foreign tourists ([www.kemenpar.go.id](http://www.kemenpar.go.id)). Data from the World Travel &

Tourism Council (WTTC) about the Top-30 Travel & Tourism Country Power Ranking reported that China, the United States, and India are the top three countries while Indonesia is in the 9<sup>th</sup>. Overall, Indonesia is in the 3<sup>rd</sup> place after China and India per continent as the best among other Southeast Asian countries such as Thailand in the 12<sup>th</sup>, Malaysia in the 13<sup>th</sup>, Singapore in the 16<sup>th</sup> and Vietnam in the 21<sup>st</sup>.

The visit for cultural tourism destinations is continuously increased. The World Tourism Organization (UNWTO) claimed that nearly 40% international travel is related to the heritage and culture which are growing about 15% per year (Boyd, 2001; McKercher, 2002; Nguyen, Cheung, 2013). Europe is one of those countries that love cultural tourism destination. More than a quarter of Europeans (26%) mentioned that culture (religion, cooking skills, art) as one of the main reasons for their visiting in 2015 with a greater percentage from older and more educated people (Eurobarometer, 2016). Thus, the potential for cultural tourism resources is very important to be optimized. Tana Toraja as a tribe in Indonesia has a unique culture, the funeral tradition of using containers called *erong*. Relics of the funeral tradition still exist today. Burials with containers *erong* often found in old grave sites such as Kete' Kesu and Londa in the North Toraja. *Erong* is a container where the bones are stored. The uniqueness of the tradition of *erong* attracts domestic and international tourists to visit the North Toraja. Funeral traditions such as *erong* and *pata'ne* are the cultural tourism attractions in Tana Toraja which are divided into five categories, 1) Natural Tourism Destination Areas, 2) Cultural Tourism Destination Areas, 3) Transportation Tourism Destination Areas, 4) Economic Tourism Destination Areas, and 5) Economic Tourism Destination Areas. (Astina, 2012).

The tourism sector in the North Toraja has such a positive influence on locally-generated revenue. It proved that the total revenue realization of the regional government of the North Toraja in 2017 was 1,234,394.90 million rupiah as the largest locally-generated revenue of the North Toraja in the tourism sector. The contribution of the tourism sector to locally-generated revenue in 2017 reached 210.56 billion rupiah, which means an increase of 22.56% compared to added value in 2018. (BPS North Toraja, 2018).

## 1.2 Tourism Geography

The challenge for Tana Toraja is to develop the sustainable tourism. Implementation of sustainable tourism development strategy can be attained through education-based tourism. Sustainable tourism development requires appropriate human resources in the public and private sector. Tourism Geography Education is suitable as a foundation to achieve sustainable tourism development. Tourism Geography emphasizes some aspects of space, environment, and region. Spatial and territorial aspects can be focus in fulfilling market needs. The tourism market can be accessed tourism operators correctly which requires more sophisticated understanding of the destination experience (Darcy, Cameron, Pegg, 2010). Besides, it is also oriented to various kinds of symptoms on Earth. Therefore, the scope of geographic studies in tourism concerns to the point of view or its combination, even though spatial review is the main study (Rachman, 2014).

The potential of Toraja tribe's local cultural tourism meets the requirements as a source of materials in Tourism Geography supplementary textbook. Local knowledge as knowledge, confidence, understanding, customs, and ethics that guide human behavior in life (Keraf, 2002). By learning the local culture of Toraja tribe, it can guide us to learn about human behavior. While the application in education implements outdoor learning studies. Suharyono (2014) explained that Geography synthesizes and requires students to consider issues and problems arising from time to time through outdoor study. Learning pattern by making direct observations of the real object is commonly referred to the outdoor study. The real objects in outdoor study are the natural and social conditions, economic, and cultural conditions of the community around the school (Fatchan, 2013).

Based on the description above, this research aims at understanding the funeral tradition using *erong* holistically into supplementary Geography Tourism teaching materials. Thus, the objectives of this research are to (1) understand the history of the tradition of *erong*, (2) comprehend the development process of *erong*, and (3) optimize the tradition of *erong* in the potential attraction in Tourism Geography course at Tourism Polytechnic of Makassar.

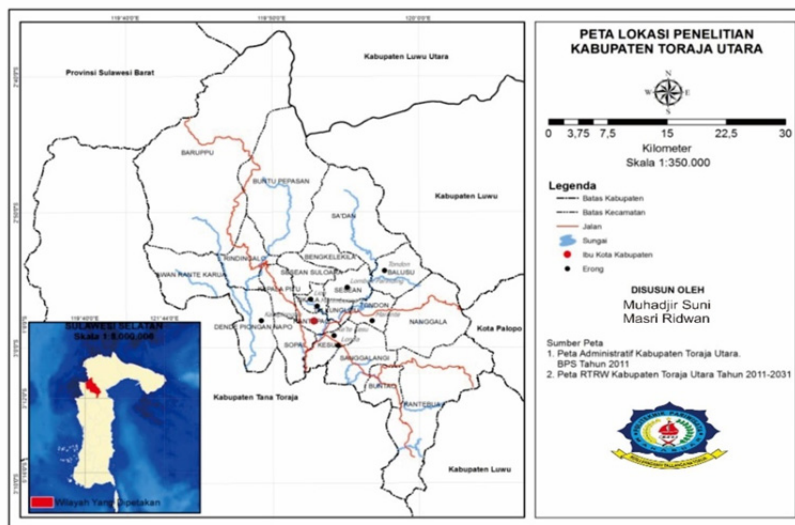
## 2. Research Methods

### 2.1 Tools

This qualitative research uncovered the tradition of *erong* in Toraja tribe based on the historical background. This study used an ethnographic perspective which applied three-stage and 12-step patterns or model (Spreadley, 1979; Fatchan, 2015). This research was carried out using naturalistic principles. The researchers socialized with Toraja people at dead body removal ceremony called the tradition of *Mangaro* in Kete'kesu, the North Toraja. Researchers found theories from data, understood the forms of action, synthesized concepts, and studied the transformation of *erong* into *Pata'ne*. The data was obtained from participatory observation and in-depth interviews. Observation allowed researchers to record events in situations related to proportional knowledge and knowledge obtained from data (Guba and Lincoln, 1981; in Moleong, 2007). In-depth interview was conducted in a structured and open manner to bring the views and opinions of the participants (Creswell, 2014). The data verification strategy uses triangulation, member check, and audit trial (Lincon and Gubah, 1985; in Fatchan 2015)

### 2.2 Places of research

The study was located in *Kete'kesu* and *Londa*, North Toraja Regency, South Sulawesi Province, Indonesia. The research locations were considered as the procession of *erong*. In addition, *Pata'ne* as a transformation of *erong* also ornamented this destination.



**Figure 1.** *Erong* distribution, in North Toraja Regency (Data processed, 2019: Geographic Information System)

## 3. Findings

### 3.1 “Aluk Todolo” as a life guide

Based on the interviews, the researchers found a causal relationship between themes of research that was in line with the focus of the study. Next, to understand the various special/distinctive/original terms of the history behind the tradition and its implementation process of *erong* explained in the following matrix:

### Matrix 3.1: *Aluk Todolo* as a life guide

No. Informant	Statements Informant	Information Obtained	Theme that appears
1 Mugallo (Cultural man of Toraja)	Every removal of the corpses must be celebrated and honored according to the belief ( <i>Aluk Todolo</i> ), so that the ancestors can be equal to <i>Puang Matua</i> (the first human) in heaven, so our prayers will be granted by the dead grandmother.	Obligated to make a ceremony of death, the ancestors can be equal to the one who grants their prayers.	<ul style="list-style-type: none"> <li>▪ Obligated corpse removal ceremony</li> <li>▪ Learned life guidelines since childhood</li> </ul>
2 Pakambanan (Government)	We are taught to perform ritual " <i>Mangaro</i> " since we are kid to make the ancestors arrive in <i>puya</i> (heaven).	They were taught since childhood by their parents.	<ul style="list-style-type: none"> <li>▪ Violation of these guidelines is considered as <i>pamali</i> /disaster</li> </ul>
3 Tingting (To' Parenge', Traditional Figure)	The rule <i>Sanda Pitunna</i> (7777), a guideline for Toraja people, is handed over in <i>Kete' Kesu</i> from nirvana (sky). One of the rules is the funeral procedure, for example, the use of <i>erong</i>	<i>Aluk Sanda Pitunna</i> as a guideline for the people of Toraja was handed over in <i>Kete' Kesu</i> Village from Heaven.	
4 Pongkarasi (To' Parenge', Traditional Figure)	The damaged ancestors' grave should be repaired by children or grandchildren, we call it tradition of <i>Ma'nene</i> (venerate ancestors). Unless it is done, we will get trouble/ disaster	They are obliged to renovate a damaged grave, they consider it as <i>pamali</i> if it is not renovated, the term glorifies is called <i>Ma'nene</i> .	

Based on the matrix above, conclusion can be drawn into a minor proposition, as **Proposition 1:**

*"It is a form of respect by Toraja people to their ancestors to move corpses that have been damaged. Since childhood they were taught to carry out such rituals. This ritual is from Aluk Sanda Pitunna as a way of life. Violation of this guideline is considered as pamali. They assume that violations will bring in havoc and their prayers who will not be granted".*

### 3.2 "Erong" as Austronesian culture

#### Matrix 3.2 : *Erong* as Austronesian culture

No. Informant	Statements Informant	Information Obtained	Theme that appears
1 Mugallo (Cultural man of Toraja/Teacher)	Protestant arrived in Toraja in 1903. The Netherlands carried technology, for example, chisels.	They were familiar with chisel technology after 1903, along with the arrival of Protestants.	<ul style="list-style-type: none"> <li>▪ Chisel technology</li> <li>▪ Originally, the shape of <i>erong</i> is boats</li> <li>▪ Shapes of <i>erong</i> are adjusted with social status</li> </ul>
2 Tingting (To' Parenge', Traditional Figure)	<ul style="list-style-type: none"> <li>▪ <i>Erong</i> as worship to ancestors.</li> <li>▪ <i>Erong</i> with pig and buffalo shapes is for those who have never married.</li> <li>▪ <i>Erong</i> with boat shape is for those who are considered as independent and can navigate the life/ark.</li> <li>▪ <i>Erong</i> with pig and buffalo shapes is for those who have not married and considered to require a vehicle.</li> <li>▪ This container will deliver the departed souls to the <i>puya</i> (heaven).</li> <li>▪ <i>Erong</i> with snake (dragon) shape is for those who are considered to have a high position in the community.</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Erong</i> as worship of ancestors.</li> <li>▪ Shapes of <i>erong</i> are based on social status in society.</li> <li>▪ <i>Erong</i> is able to deliver ancestral spirits to <i>puya</i> (heaven).</li> </ul>	<ul style="list-style-type: none"> <li>▪ <i>Erong</i> is considered as vehicle to <i>puya</i> (heaven)</li> <li>▪ Ancestors came by boat</li> <li>▪ They came from the North</li> <li>▪ <i>Erong</i> is becoming more decorative with various shapes, e.g. buffalo, pig, dragon, and <i>tongkonan</i> house.</li> </ul>
3 Pamalingan (Government)	Initially, the shape of <i>erong</i> was a boat. It is a symbol that their ancestors came by boat.	Ancestors came by boats, so the shape of <i>erong</i> is originally resembled a boat.	
4 Pongkarasi (To' Parenge', Traditional Figure)	At first, <i>erong</i> was brought by the Luwu people in the Northern part of Toraja. They settled in the Sesean region. They came by boat.	Luwu people came from the Northern part of Toraja. They were the first ones to use <i>erong</i> .	

Based on the matrix above, we can draw minor conclusion, as **Proposition 2:**

*"Erong is an Austronesian culture. The migration of Austronesians resulted to settle in the Northern Toraja. Members of the community who died were buried in a cave using wood called*

*erong*. At first, the shapes of *erong* resembled a boat, it is as a symbol that they came using a boat. After the entry of Dutch missionaries in 1903, people began to know chisel technology and other carving tools. From there, it resulted in the emergence of various *erong* shapes, e.g. buffalo, pig, and snake.

### 3.3 “Pata’ne” as an “erong” modification

#### Matrix 3.3 : Pata’ne as an erong modification

No.	Informant	Statements Informant	Information Obtained	Theme that appears
1	Pongkarassi (To' Pareng', Traditional Figure)	<i>Pata'ne</i> was made the same as <i>erong</i> without reducing the value of respect for the ancestors.	<i>Pata'ne</i> was made without reducing <i>erong</i> values as a form of respect for the ancestors.	<ul style="list-style-type: none"> <li>▪ <i>Pata'ne</i> as a modification of <i>erong</i>.</li> <li>▪ <i>Pata'ne</i> and <i>erong</i> as a form of respect for their ancestors.</li> </ul>
2	Tingting (To' Pareng', Traditional Figure)	Current storage of corpse with <i>pata'ne</i> buildings.	<i>Pata'ne</i> storage of corpse.	
3	Pamalingan (Government)	<i>Pata'ne</i> is actually an <i>erong</i> modified.	<i>Pata'ne</i> as a modification <i>erong</i> .	
4	Mugallo (Cultural man of Toraja/Teacher)	Currently, the Toraja people use <i>Pata'ne</i> to move the corpses.	Currently, the community uses <i>Pata'ne</i> to storage the corpses.	
5	Pakambanan (Government).	The ceremony that we are holding now is “ <i>Mangaro</i> ”. It is a tradition to move corpses, previously people who have applied <i>erong</i> .	Nowadays, people store the corpses using <i>pata'ne</i> . They previously used <i>erong</i> .	

Based on the matrix above, it can be concluded the minor propositions, as **Proposition 3:**

*“Pata’ne as modification of erong is used to store corpses. Pata’ne is made without reducing values of erong as a form of respect for the ancestors”.*

Based on the description above, it appears that historical experience influences the actions of Toraja people. Belief in ancestral spirits is used as a way of life. One of the rules of *sanda pitunna* (7777) as a conception of this teaching is interpreted in a tradition of glorifying ancestral spirits. The bones of the ancestors were collected and stored in *erong* containers with decorative shapes. This tradition is unique due to the use of various shapes of containers for storing the corpse, the shapes are ranged from boats, buffaloes, pigs, and traditional *tongkonan* houses.

Based on the resulted several minor propositions, major proposition can be made as follows:

#### Major Propositions:

*Aluk Sanda Pitunna is the rules of the Torajans. The excellence of the competitiveness of cultural tourism in Toraja, especially in the North Toraja is due to the consistency of the implementation of Aluk Todolo and Aluk Sanda Pitunna (Rule 7777) in people's lives. The application of these rules resulted in Toraja's cultural products uniqueness. One of uniqueness of cultural product is the funeral tradition. Using erong as a container to store corpses and making it attractive by sculpting it into various shapes is a form of glorification to ancestral spirits. The uniqueness of this erong becomes a tourist attraction.*

*Erong* is an Austronesian culture. The migration of Austronesians resulted in them settling in the Northern Toraja. Members of the community who died were buried in a cave using decorative wood called *erong*. At first, the shapes of *erong* resembled a boat as a symbol that they came using a boat. After the entry of Dutch missionaries in 1903, people began to know chisel technology and other carving tools. From there, it resulted in the emergence of various *erong* shapes, e.g. buffalo, pig, and snake.

The modification of *erong* to *pata'ne* in the North Toraja was caused by the acculturation and innovation. After the technological industry revolution entered Toraja, the use of technology changed *erong* originally made of wood into *pata'ne* that resembled modern home building model and traditional *Tongkonan* home model. This change in the shape of the cemetery does not affect the meaning of the funeral tradition. Together with the arrival of Christianity in Toraja in the 1913, cultural acculturation took place.

#### 4. Discussion

*Aluk Todolo* is considered as the original religion of the Toraja people. This religion is a belief that originates from ancestor (spirit) worship believed to have been existed since ancient times. *Aluk Todolo* is also called as a religion-tradition because in the teachings of *Aluk Todolo* is considered as part of tradition and customs rather than as religious teachings. The Toraja people believe that objects in nature have existence of spirits who are considered to enable to protect or harm human life. This phenomenology of religion is classified in primitive religion or beliefs. The existence of spirits is able to protect or harm human life. This phenomenon is also found in Japan. Based on a research conducted by Hitoshi (Sendra, 2013), it states that the belief system adopted in Japan prior the entry of Buddhism is called popular religion like Shinto. In general, Shinto is considered as the original religion of the Japanese which is an animistic belief based on the worship of the spirits of ancestors who has existed since ancient times.

The people of South Sulawesi are influenced by ancient beliefs. A description of the various elements of ancient belief was explained by Pelras (2006). The elements of ancient belief in South Sulawesi highlight a statement that people of South Sulawesi are still influenced by the belief in the worship of the sun and moon, and special emphasis on sacred trees. It showed in their role as organizers in life cycle ceremonies and in ritual offerings to local spirits and noble ancestors. This ancient belief has influenced mindset and actions of the Toraja people. This cosmological life is also shifted into the tradition of making *erong*. It is believed that the entire system of *erong* reflects the surrounding natural environment and highly depends on various natural phenomena. Burial with *erong* is one of the important stages in life in the funeral ritual of Toraja people's tradition. The community believes that a funeral carried out by following traditional teachings (*Aluk Todolo*) will make the path of the deceased person which is spacious to the realm of *puya'* (heaven) and to bring good fortune for their live relatives as a final resting place for their parents/ancestors.

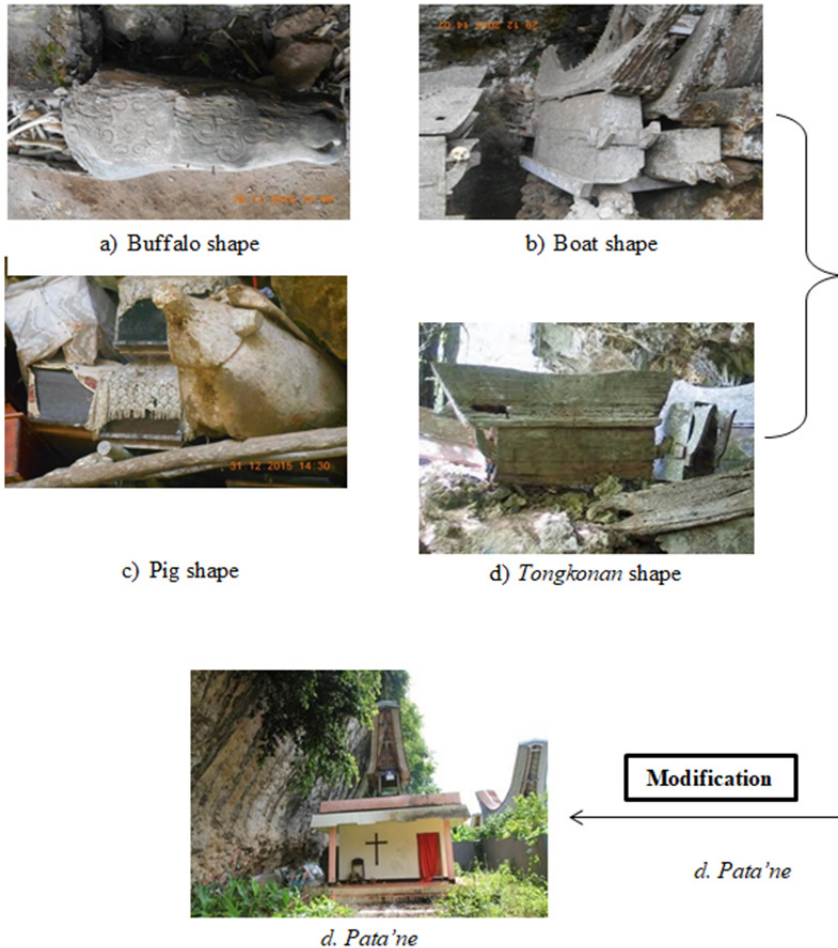
*Erong* is a part of worship of ancestral spirits. Pelras (2006) states that their belief is still in the form of ancestor worship. Their belief is based on the order of social-cosmic in which the world is noticed as leading to a polarized entity. The Toraja people describe it into symbols such as the pair of Heavenly Gods (*Puang Matua*), Earth Gods (*Puang Deata*), funeral ceremonies (*Rambu Solo'*), and Thanksgiving Ceremonies (*Rambu Tuka'*), North and South as well as Men and Women. Austronesian is a migration from Yunan, South China in 3000-2500 BC to Taiwan and the Philippine Islands. Migration continued until 2500 BC when they reached Sulawesi, Kalimantan and the surrounding islands (Wegner, 1995). The existence of this migration causes the cultural dynamics of the Sulawesi community including Toraja tribe. One of them is the tradition of *Erong*. Along with the spread and migration of human groups on earth, cultural elements have also spread. Koentjaraningrat (2009) states that *erong* is a process of diffusion, the elements which contained in *erong* resemble and have the symbolic relationship, which can be witnessed at the funeral system in Minahasa, Papua, Kalimantan, Filipina, Vietnam, and regions in Southern China.

The burial tradition of *erong* in Toraja resembles the funeral ritual in China. One of the rituals obediently carried out is a traditional Chinese funeral custom. Burial has always been such a serious problem for the Chinese because if it is not done properly, it will bring bad luck to the live families (Epochtimes, 2012). In line with Epochtimes, if the funeral is not carried out by the Toraja people following the teachings of the ancestors (*Aluk Todolo*), it is believed to bring disasters. The boat shape on *erong* is a symbol that their ancestors came using a boat. A form of respect for the ancestors, the container is made to resemble a boat. After the arrival of Dutch missionaries in 1903, people began to acknowledge chisel technology and other carving tools. From there, it resulted the emergence of decorative *erong* with buffalo, pig, and snake shapes.

Changes from foreign cultures that enter the Toraja community's life structure have a huge influence. The change appears in the form of the Toraja cemetery. Changing the form container of *erong* into *pata'ne* is without any purpose to change the meaning and symbols. It is a cultural change in society through the process of acculturation and innovation (Koentjaraningrat, 2009). The acculturation process is caused by the influence of foreign cultures. The cultures of the European nations spread throughout the world and influenced people in Toraja. *Erong* is modified to *pata'ne*. The acculturation of the Toraja people is the inclusion of the spread of Christianity at the same time.



*Pata'ne* shows the influence Christianity. Some symbols are shown such as the cross, the statue of the Virgin Mary, and the statue of Jesus. Christianity was introduced in Toraja by a Dutch missionary A. A. Van de Lostrect in 1913. Evangelism continued until the founding of the first Toraja Church in 1947. Alex (informant) suspected that the making of *Pata'ne* allegedly started to develop in the 1970s.



**Figure 2.** Erong classification and modified form of *Pata'ne*

The formation of social structures and social institutions of Toraja community is based on Christian values while the culture of Toraja (*Aluk Todolo*) has been rooted. This phenomenon by Pals (2012) is referred as the old cultural resistance to the new culture. This form of resistance does not appear explicitly, it is not even realized. Furthermore, Pals (2012) argues that every person has a conscious thought about daily life. It is beneath the surface of consciousness which lies ideas and other concepts described as natural “pre-conscious”, namely memory, ideas, and intentions. Those were not realized but can be called whenever needed. Although our mind cannot realize it at a certain time, it can easily recall it back when needed.

The current change of the Toraja social conditions is always in a tug of war between ancestral culture and religion. This tug of war can have implications for dualism, but it can also emerge a

dichotomy between the ecclesiastical and the Christian. In the church, they appear to “clothes” of Christianity. However, when they left the church, they changed their “clothes” dress according to the *Aluk Todolo* culture. In carrying out “*Mangaro*” to *Pata’ne*, people in North Toraja received the influence of Christian. However, from this phenomenon, people in North Toraja are preserving the culture of their ancestors even though they were confronted with this dualism.

Implementation of corpse removal (*Mangaro*) was carried out in the influence of Christianity and by following the theory of religion localization. Mulder (1999) reveals that the religion localization was an initiative and contribution of the local community in response to and liability of cultural meetings. Localization in Toraja shows local belief (*Aluk Todolo*) admitted by foreign influence (Christianity). Absorbing and expressing foreign influences in carrying out the removal ceremony (*Mangaro*) adjusted to the view of the local community as part of its culture. Mulder illustrates *Kejawen* as a form of Javanese success in the effort to localize several waves of foreign culture which resulted in a philosophy and way of life of its own. *Kejawen* mixed various elements of animism, Hinduism, Buddhism, Islam, and other elements. However, in *Kejawen* there is an emphasis and specificity of Javanese thoughts with taste, inspiration, revelation, and intuition and more values as a path to truth more than as dogmatic thoughts.

The innovation is seen in the use of natural resources and existing technology. The change from container of *erong* to *pata’ne* is predicted after the industrial revolution. At that time, the technology had entered in Toraja, so that the community utilized technological sophistication in the funeral process. Sofiana (2014) informs that the changes in art and design occurred after the industrial revolution had more positive impacts on the development of modern art and design. The change *erong* was originally made from wood into *pata’ne* that resembles a building/house. The basic material of making *pata’ne* is almost the same as making modern buildings in general. The shape of building is a modern house and most of them follow *Tongkonan* traditional house model.

Based on the findings, *erong* and *Mangaro*’ ceremony is the main attraction of the North Toraja. The uniqueness of the two traditions makes North Toraja become such a popular destination among local and foreign tourists. Tourism objects and attractions in North Toraja range from nature, culture, and agro tourism. This becomes the foundation in optimizing the potential of local tourism by integrating it into the curriculum of Tourism Geography course and used as the learning material in Tourism Polytechnic of Makassar. The ethnography report on the funeral tradition using *erong* is packaged into a textbook entitled Tourism Geography on the topic of *Erong* tradition in Toraja. Based on the study of Core and Basic Competencies in the syllabus of the Geography Tourism course in Tourism Polytechnic of Makassar. The tradition of *erong* as a cultural tourism destination in North Toraja can be optimized for teaching materials in Geography Tourism in the first semester and Travel Management in the third semester in Management Tourism Study Program.

**Table 1.** Syllabus for Geography Tourism Course

Basic Competency	Indicators	Material	<i>Erong</i> as Local Tourism Potential South Sulawesi
Analyzing the distribution of natural, cultural/artificial tourism objects identification of local tourism potential (internal and external)	After attending the lectures students are expected to be able to: 1. Identify local tourism potential (internal and external natural tourism objects) 2. Classify local tourism potential (internal and external) natural tourism object 3. Making a map of the distribution of local tourism potential	1. Identification of local tourism potential, including: a) internal: cultural tourism object qualifications, condition of the object, and object development support b) external: accessibility, supporting facilities, and complete facilities 2. Principle of making map and the potential of Tourism objects	1. Objects and tourism attractions in North Toraja cover nature, culture, and artificial tourism. 2. <i>Erong</i> as a cultural tourism category. 3. Statistical data shows North Toraja as a favorite tourist in South Sulawesi 4. Data shows that <i>erong</i> located in <i>Kete’kesu</i> and <i>Londa</i> is the leading destination in the North Toraja 5. Identification of <i>erong</i> : this tradition is motivated by the belief in <i>Aluk Todolo</i> as a way of life for the Toraja People, <i>erong</i> as Austronesian culture and <i>pata’ne</i> as a transformation of <i>erong</i> 6. The development of tourism objects in <i>Londa</i> and <i>Kete’kesu</i> as locations for distribution of <i>erong</i> community-based 7. Construction of tourism destination in <i>Londa</i> and <i>Kete’kesu</i> includes components of attractions, accessibility, amenities, supporting facilities ( <i>ancillary services</i> ) and institutions



Based on the relevance of the Core Competencies and Basic Competencies in the syllabus shown in Table 1.1, *erong* as a tourism potential can be a source of learning material for Tourism Geography course in Local Tourism Identification in Tourism Polytechnic of Makassar. To optimize the achievement of learning competences, the students study in the class and conduct direct observation related to *erong* and *pata'ne* traditions. As the result, students will automatically impact directly on their physical behavior and shown when observing, paying attention, discussing, solving problems and making comparisons between textbooks and reality, and making final conclusions (Fatchan, 2013).

## 5. Conclusion

Based on the results of the study, the history behind the funeral tradition using *erong* is (1) *Aluk Sanda Pitunna* as rules and beliefs of Toraja People, (2) *Erong* as Austronesian culture, (3) *Pata'ne* as transformation of *erong*. The tradition of funeral implementation with *erong* in North Toraja community changes with the dynamics of the community. Nowadays, the burial is carried out by making *pata'ne* as a transformation of *erong* which is well-known as a modern *erong*. The funeral service, called *Mangaro*, is carried out with a combination of Christian teachings and local beliefs of Toraja people (*Aluk Todolo*). The combination of these beliefs makes this tradition unique. The funeral tradition of using containers of *erong* in North Toraja people has the potential and strength as tourism attraction for the cultural tourism category. Therefore, it can be a source of Tourism Geography course on the topic of Local Tourism Identification in Tourism Polytechnic of Makassar.

## References

- Astina, K. (2012). *Geografi Pariwisata*. Malang: Universitas Negeri Malang.
- Badan Pusat Statistik. (2018). *Kabupaten Toraja Utara Dalam Angka*. Rantepao: BPS Toraja Utara
- Creswell, W. J. (2010) *Research Design : Pendekatan Kualitatif, Kuantitatif, dan Mixed (edisi ketiga)*. Yogyakarta : Pustaka Pelajar.
- Darcy, S., Cameron, B., Pegg, Shane. (2010). Accessible tourism and sustainability: a discussion and case study. *Journal of Sustainable Tourism*, Volume 18, 2010.
- Eurobarometer. (2016). Preferences Europeans towards tourism.
- Epochtimes. *Adat Pemakaman Tradisional Cina (1)*. <http://erabaru.net/sejarah/56-sejarah/30360-adat-pemakaman-tradisional-china-1>
- Fatchan, A. (2013). *Keunggulan Pembelajaran Scientific Indoor Dan Outdoor Study Untuk Meningkatkan Aktivitas, Hasil Belajar, Dan Kemampuan Menulis Karya Ilmiah Peserta Didik Di Bidang Geografi: Memperkokoh Kesadaran Spasial Kepemimpinan NKRI Untuk Menghadapi Tantangan Global*. PT. Pro Fajar: Jakarta, (Prosiding Pertemuan Ilmiah Tahunan XVI, Ikatan Geografi Indonesia, Banjarmasin 2-3 November 2013)
- Fatchan, A. (2015). *Metode Penelitian Kualitatif: Pendekatan Etnografi dan Etnometodologi untuk Penelitian Ilmu-ilmu Sosial*. Yogyakarta: Ombak
- Koentjaraningrat. (2009) *Pengantar Ilmu Antropologi*. Jakarta: PT Rineka Cipta
- Moleong, MA Lexy, J. (2007). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. Bandung: PT Remaja Rosdakarya.
- Mulder, N. (1999). *Agama, Hidup dan Perubahan Budaya, Jawa, Muangtaihai dan Filipina*. Jakarta: Gramedia.
- Nguyen, THH., Cheung, Catherine.( 2013). The Classification of Heritage Tourists: A Case of Hue City, Vietnam. *Journal of Heritage Tourism*, 9:1, 35-50, DOI:10.1080/1743873X.2013.818677
- Pelras, C. (2006). *Manusia Bugis*. Jakarta: Forum Jakarta-Paris : Nalar.
- Pals L, D. (2012). *Seven Theories Of Religion*. Terjemahan Inyik Ridwan Muzir. Jogjakarta:
- Rachman F. A. (2014). *Geografi Pariwisata Jawa Dan Bali*. Jakarta Timur : Media Bangsa.
- Sendra, IM. 2013. Komodifikasi Informasi Pariwisata Budaya Fungsi Dan Makna Upacara Memasuki Usia Dewasa di Jepang Dan Bali : Perspektif Lintas Budaya. *Jurnal Analisis Pariwisata*. Vol. 13 No. 1
- Sofiana, Y. (2014). Pengaruh Revolusi Industri Terhadap Perkembangan Desain Modern. *Interior Design Department, School of Design, BINUS University. Journal.binus.ac.id*, Vol 5, No 2. DOI: <https://doi.org/10.21512/humaniora.v5i2.3144>
- Keraf, S.A. (2002). *Etika Lingkungan*. Jakarta. Diterbitkan oleh PT. Kompas Media Nusantara.
- Kementerian Pariwisata. *Laporan Akuntabilitas Kinerja Kementerian Pariwisata Tahun 2017*. Jakarta
- Suharyono. (2014). *Bunga Rampai Pemikiran Geografi dan Lingkungan Hidup dalam Pendidikan dan Pengajaran*. Jogjakarta : Ombak.

- Spardley, J. P. (2006). *Metode Etnografi*. Yogyakarta: Tiara Wacana
- Wagner, Fritz A. (1995). *Indonesia: Kesenian Suatu Daerah Kepulauan*. Translated by Hildawati Sidharta. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Depdikbud.
- World Travel & Tourism Council. (2018). *Travel & Tourism Power and Performance*.