

Toraja Coffee and Tourism Destination: The Sustainable Development Tourism Based on Identity of Region

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Abstract

Toraja coffee as characteristic of the world tourism needs a brand image and reputation and different, to cope with global competition in the field of tourism. The main issues in this research are how to enhance the image and reputation of the Toraja coffee as a tourism identity and how the effectiveness of place branding in an attempt to improve the image of the Toraja coffee as a tourism destination in the world and how the effectiveness of branding Toraja as a tourism destination. Qualitative research methods are used to answer this descriptive problem formulation with a focus on the exploration of the social situation in-depth, broad and thorough about coffee as the identity of Toraja tourism. Source data obtained through interviews and questionnaires with foreign tourists. The results of this study concluded that Toraja coffee has many different coffee variants based on the area of planting, and the variant of coffee Toraja is the sustainable development tourism based on identity in Toraja Region.

Keywords

Place branding, Toraja coffee, coffee destination, sustainable development tourism

Introduction

In the context of global competition service quality greatly influences tourist behaviour, their perceptions of the quality of tourist destinations, and the decision of tourists to return. Besides, the destination branding is essential and always carried out continuously to strengthen the image and potential of tourist destinations. Like commercial products, tourist destinations also require branding that must have value. Karl Max in Williamson (1978) says that when the goods becomes a commodity, the goods have value, namely the benefits and exchange value. Baudrillard (2001) developed Marx's theory, saying that besides these two values, a commodity has a symbolic value. The value inherent in the commodity must undoubtedly have a brand as product identity and personality. Tourist destinations are, of course, also a commodity, which requires branding. The names of tourist destinations are brands that must have an identity, personality and image. In general, the purpose of branding is marketing tourism destinations to promote and sell attributes. Every tourist destination in the world tries to attract tourists who come from various countries besides domestic tourists. Generally, tourist destinations use history (Hasyim, 2019), culture (Stebbins, 1996, Gumede, 2019), ethnicity (Moscardo & Pearce, 1999, MacCannell, 1984), and natural potential (Duffy, 2014, Knut Fossgard, 2019), as a source of attraction in strengthening tourism marketing, by branding and promoting the image of tourism byways of distinguishing themselves from competitors.

A destination requires branding and tourists to conduct tourism activities by having a specific destination that is not merely visiting a tourism area for a vacation. A particular purpose as a perception or reason for tourists to do tourist destinations must undoubtedly be attached to a tourist destination. According to Pike (2018), a tourist destination is a place that attracts tourists while staying, travelling (touring) from country to country, from city to city, and uninhabited islands. A tourist destination should have an attraction that makes tourists decide to visit.

Place branding of Toraja coffee is a destination that can support the tourism of Toraja culture as a preferred destination. Toraja coffee potential as a tourism destination is because the name Toraja coffee is known has been marketed to Europe and has had a legend as a quality coffee since the 19th century. Based on its history, Toraja coffee has been known since the 19th century in Europe through the Dutch trade (VOC). According to Van Dijk, a Dutch coffee plantation owner in Toraja mentioned that in Sa'dan has found coffee plants that are estimated to be aged 200 to 300 years. Coffee plants in Toraja have been introduced by Arab traders who have been trading to South Sulawesi. The activity of Arab traders in South Sulawesi, especially in the port of Gowa in Makassar, has

been taking place in the early 17th century. The Dutch agronomy, B.H. Paerels, who had been observing the coffee plantation areas in Toraja in 1923, concluded that the production of coffee is quite a lot started in the years 1873 and 1878, judging by the age of coffee trees that he thoroughly. The coffee tree was introduced to Sa'dan plateau, which was brought by small merchant Bugis (Bigalke, 2005).

Toraja coffee potentials as a destination for tourism is due to coffee quality. This is evidenced by the participation of the Indonesian Speliati Coffee contest, which is carried out annually, and Toraja Coffee won the first place in the year 2016, champion of the second year 2017 and the third place in 2018. The competition involves judges from abroad, such as Germany, Australia, and Japan. Each jury assesses the quality of coffee without knowing where the coffee came from. They only supplied cups containing warm coffee that was given a number. Each of those numbers will then be their value (Hasyim, 2019).

Branding of Toraja coffee as a destination requires a study approach to find strategies for enhancing the imagery. The approach that can be done is semiotics brand by reviewing the social significance and function of Toraja coffee and culture of Toraja ethnic traditions. This approach is also connected with Toraja coffee as a tourism destination. The question formula that requires the answer in this article is how Toraja coffee as a new destination can add to the value of Toraja culture tourism.

Methods

This study used a qualitative descriptive method, which was based on the facts found by making a direct visit to the object of research in the districts of Tana Toraja and North Toraja of South Sulawesi, Indonesia, namely the coffee planting area. The coffee plantation areas visited were Sesean, Sapan, Pango-Pango, and Ketekesu. The tourist objects visited were Lemo (stone grave), Ketekesu (village of traditional houses Toraja and stone graves) and there were five cafes visited which offered Toraja coffee drinks.

The method of data collection is direct observation, documentation and interviews with tourism stakeholders (government, coffee farmers and tourists). The observation method is to make visits and observations of variants of Toraja coffee products found in tourist attractions, and in coffee shops, Toraja coffee plantations. To strengthen the data obtained from observations, documentation techniques were carried out, namely recording and recording images (photos). Furthermore, the interview method is conducted with informants, namely tourism stakeholders (local government, coffee entrepreneurs and tourists). Data obtained from the government (tourism and cultural offices) are related to the policies of the Toraja government in developing coffee tourism. Information collected from the coffee business is the distribution of coffee plantations, variants and quality of coffee in Toraja. Finally, the questionnaire data from foreign tourists is their perception of the Toraja coffee destination as tourism support for Toraja cultural tourism. Data obtained through questionnaires and interviews with foreign tourists were conducted randomly, those who visited Toraja attractions and at cafes.

Results and Discussion

Commodification

There have been various efforts made to preserve cultural civilization along with the current of globalization entering Southeast Asian countries. Conservation efforts that are oriented towards maintaining traditional culture are packaged in the form of products or consumption commodities. The attempt to change the form of culture into a kind of product/commodity is called commodification.

The format of commodification (product packaging) which is very prevalent and popular in cultural preservation efforts and at the same time can provide economic benefits (welfare) to the community is a culture of tradition and natural wealth owned by an area that has the potential to be developed into tourism products. For example, ceremonies in the form of festivals, cultural parades and duplication of material cultural objects, (traditional clothes, equipment used in dances, etc., which are then packaged in souvenirs), natural wealth, for example, agricultural products are managed into tourism products, etc.

Commodification is the process of transforming use value goods and services (values based on the ability to meet needs) into exchange rates (values based on markets). Mosco (2009) defines commodification as the process of changing the value of a product that previously only has use value then becomes an exchange rate (selling value) where the value of the need for this product is determined by the price that has been designed by the producer. The more expensive the price of a product shows that the individual and social needs of this product are getting higher.

In this commodification concept Mosco (2009) states that communication is a potential arena where commodification occurs. Communication is a very important commodity because what happens is not only commodification to get surplus value, but also because the message delivered contains symbols and images that can be used to sharpen the awareness of the recipient of the message.

When traditional culture becomes a commodity as a process of commodification, the commodity culture has economic value. As stated by Karl Max:

The process, then simply this: The product becomes a commodity, i.e. mere moment of exchange. The commodity is transformed into exchange value. In order to equate it with itself as an exchange value, it is exchange for a symbol which represents it as exchange value as such. As a symbolized exchange value, it can then in turn be exchange in definite relations for every other commodity. Because the product becomes a commodity, and the commodity becomes an exchange value, it obtains, at first only in the head, a double existence. This doubling in the idea proceeds (and must proceed) to the point where the commodity appears double in real exchange: as a natural product on one side, as exchange value on the other. (Karl Marx in Williamson, 1978).

Referring to Karl Marx's statement, when cultures become commodities, it has two values, namely, use value and exchange value. Use value is the real property and benefit of the product. The exchange value is the exchange rate between the object (product) and the other object.

Brand destination

A brand is a signifier that references images, logos, names, words, letters, numbers, colour arrangement, and so on to distinguish products from one another. According to Kotler and Armstrong (2012), the brand is "name, term, sign symbol (or a combination of these) that identifies the maker or seller of the product". So, the brand is the identity of a product that distinguishes it from other products. A brand is a function of communication in delivering the consistent nature, benefits, and services of a specific product. In addition, the brand has four characters or traits, namely: (1) an attribute, a marker attached to a product and alerting people to the product; (2) benefits, usefulness of a product that can be felt by the buyer; (3) the value, assessment of a buyer against a product used, (4) personality, related personality or figure attached to the product and become the image of the product. A brand personality is the specific mix of human traits that may be attributed to a particular brand (Kotler & Gary, 2012).

In addition to personality, brands also have imagery (brand image). According to Kotler and Keller (2012), the brand image "describes the extrinsic properties of the product or service, including how the brand attempts to meet customers' psychological or social needs." The brand image is the packaging that is constructed by consumers of a brand and becomes a sign system in the minds of consumers. The brand image relates to an index of brands that create trust or confidence in the product. A product brand, as identity and brand identity, can have a sharp image according to consumer perception. A strong brand image can be an advantage of functions, associations, generating specific experiences, etc.

The brand is not just a commercial product manufactured by a person or company. Brands can also be places (countries, cities, regions, tourism objects) that have a target market (visitors). Places, such as tourism areas that have the appeal of visits require marketing or promotion, called place Marketing. According to Kotler (2012), "Place marketing involves activities undertaken to create, maintain, or change attitudes or behaviour toward particular places. Cities, States, regions, and even entire nations compete to attract tourists, new residents, conventions, and company offices and factories".

The marketing venue by Kotler is called Place branding. Place branding, place marketing is a new term in marketing that includes the nation branding, region branding and city branding. Place branding is the process of imaging communication as a place for the target market. In this case, a branding place is an approach that is used for marketing a city or a character-based region (potency). So, a brand is related to product quality. Place Branding means how quality or character is and the identity of a place (city, or country). Anholt (2010) gives an example, that in trademarks the success of Italian automobile brands deals with the quality of Italian style, speed and innovation. The Perfume brand is always spoken with France that has a classy brand image and lifestyle. Japan's television brand image emphasizes on high-tech expertise. Place branding for tourism areas can be modelled among others: France is famous for its Eiffel tower tourist attraction, the California United States has a tourist attraction of Disneyland Park. In Indonesia, Bali is known as the World tourism city with the iconic island of Dewata (gods).

Tourism Destination of Coffee Toraja

The product is given the brand of 'Kopi Toraja' or Toraja Coffee in English. In denotation, Kopi Toraja means a coffee brand that originated from Toraja and personality brand (brand identity). There are four brand meanings of coffee Toraja as product identity. (attributes, benefits, values and personality).

Attributes are physical traits that become brand identities and become differentiators with other coffee brands. The characteristic of Toraja coffee is Toraja Tongkonan customary house. Toraja Traditional House as a logo on the packaging, is a representation of the origin of the product. On an indecisiveness, Rumah adat Toraja always refers to the area of Toraja and cultural traditions owned by the Toraja ethnic. Almost all Toraja coffee products use Tongkonan Custom House icon as the identity and personality of Toraja coffee.



Figure 1. The traditional house Toraja ethnic
<https://elizato.com/rumah-adat-sulawesi-selatan/Tongkonan>.

figure 2: Variant of Kopi Toraja with the character of the traditional hosue
<https://elizato.com/rumah-adat-sulawesi-selatan/Tongkonan>.

Benefits are how the benefits (taste and aroma) coffee Toraja by consumers. The meaning of the denotation of Toraja coffee is characterized by Toraja coffee becomes a souvenir for visitors, whether outside the Toraja area, for example in Makassar or Toraja. Foreign and domestic tourists are buying Toraja coffee products as souvenirs and want to try and enjoy the quality of Toraja coffee. Motivation visitors to buy Toraja coffee because of the image of Toraja coffee as a quality coffee. In denotation, Toraja coffee has the meaning as the best quality coffee.

Value is the perception of consumers to the quality of Toraja coffee. Tourists who visit Toraja and want to enjoy Toraja coffee at Café in Toraja and wish to buy as provision and souvenir shows there is value in Toraja coffee products believed by consumers. Based on the results of interviews with foreign tourists (Europe) who enjoy Toraja coffee in the café that Toraja coffee has a taste of a distinctive aroma that does not exist with other coffee brands.

Personalities (personality brands) are the qualities that are associated with a product. The Personality of Toraja coffee brand is associated with Toraja tourist destination, Toraja cultural characteristics (Toraja customary house) as well as the best quality Toraja arabica and robusta coffee. Toraja Coffee concified with Toraja cultural tourism. The results of interviews with foreign tourists about Toraja coffee showed that the coffee product is always associated with the tourism Toraja culture that has been known globally, and become one of the world's tourism. So, the personality of Toraja Coffee brand associate in Toraja customary house as a symbol of Toraja culture.

Toraja's identity as a coffee district is an instrument that is the basis of the branding process. The character of "Coffee District" allows a product (Toraja coffee) as an image, is different from other places. Citra Toraja as the coffee district is tied to the power of Toraja coffee identity that is attached to Toraja as a coffee producing area. Toraja Coffee Imagery is a reflection of Toraja coffee identity.

Results of the survey that has been conducted on the products of Toraja coffee circulating in the market (in Indonesia and abroad) said Toraja coffee becomes an identity and is a generic name other than the brand. Then, the symbol used that characterize Toraja coffee is the traditional house of Toraja.

Toraja Coffee Image

The brand image is "the set of beliefs or associations relating to that name or sign in the mind of the consumer" (Anholt, 2010). Furthermore, Helin (2014). The brand image is "the current view of the customers about a brand. It can be defined as a unique bundle of associations within the minds of target customers. It signifies what the brand

presently stands for. " The brand image relates to the perception or association provided by the consumer to the product. The trust of the product by the consumer is very detailed knowledge and experience to the product.

Kotler in Yananda and Salamah (2014) divides the imagery of the top six categories: positive image, weak image, negative image, mixed image, contradiction imagery and attraction image (excessive attraction). A positive image that is still strong on the foreign tourist species is Toraja with a cultural icon of the tradition (ethnic). It is not apart from the promotion of Toraja tourism by the stakeholders (tour and travel) that still sells the tour package of Toraja ethnic culture (ritual death rituals, graveyard and traditional house Toraja).

The brand image of the place, ' Kopi Toraja as Coffee District ' is a set of beliefs created by the region (government) and then the conception by visitors (tourists) and society in general. The image strength of Toraja coffee is highly dependent on the identity of Toraja coffee built and the positioning of tourists.

The observation of Toraja coffee as a tourism product shows that Toraja coffee has different variants of coffee based on the planting area of the coffee. There are four variants of Toraja-based coffee area in Tana Toraja Regency and North Toraja of South Sulawesi that have different coffee characters, as in table 2.

Table 1: the name of Toraja coffee product based on area of plantation

No	Toraja Coffee products
1.	Kopi Toraja Seko
2	Kopi Toraja Dende
3	Kopi Bittuang
4	Kopi Gandang Batu
5	Kopi Parindingan
6	Kopi Toraja Sesean
7	Kopi Toraja Palesan
8	Kopi Buah Kayu
9	Kopi Sado'ko
10.	Kopi Messila
11.	Kopi Pango-pango
12.	Kopi Lalai
13.	Kopi Sulo'ko
14	Kopi Pangalla
15.	Kopi Sapan

To get information about the foreign visitors about Toraja image as a tourism destination coffee, then the distribution of questionnaires and interviews to foreign tourists visiting in Toraja, especially the attractions and café in Toraja. The collection of data used in the survey method is by way of face-in interviews based on a prepared questionnaire. In the collection of data, the respondents (foreign tourists) are asked to identify information obtained about Toraja before they visit Toraja, what information has been known about Toraja, their perception of tourism Toraja, the information they know about Toraja coffee and their reasons or motivation to tour in Toraja.

Descriptions of interviews are obtained by various information. Toraja, as a tourism destination in Indonesia, has generally obtained information through the Internet media, and information collected through relatives or families who have visited Toraja. A sharp image of Toraja as cultural tourism is obtained through word of mouth information, especially those who have visited Toraja. To get more precise and detailed information, tourists abroad looking for information through travel, such as brochures containing Toraja tour packages and information about Toraja in the form of videos. Information about the tourism about Toraja is Toraja is one of the ethnic in Indonesia that has a culture of tradition (unique), natural natural and arabica coffee and robusta Toraja that can be enjoyed not only in the coffee shop but that is very interesting for They are the reception party, as a series of rituals of Toraja ethnic death. The dominant knowledge they had was the new cemetery, the death ritual ceremony with the slaughter of sacrificial animals (buffalo), Tongkonan House and Toraja coffee.

Results of interviews with foreign tourists can be obtained information about their perception and expectation of the tourism development of Toraja coffee. The questions given are related to what activities they want to do in a new

destination of coffee tourism. Thirty-five foreign tourists provide answers to the questions given. Of these, 70 per cent of foreign tourists speaks French (French and country bordering France), 10 per cent from Italy, 15 per cent from the Netherlands, and 5 per cent from Austria. Their perception and expectation of Toraja coffee tourism can be found in table 3.

Table 3. Activity of foreign tourists at destination of Toraja Coffee

No	Destination of Toraja Coffee that foreign tourists visite	Percontation
1.	Visite the coffee planttains	85.7
2.	Watch the process of making coffee by farmers	48.6
3.	Living together in estates with coffee farmers	51.4
4.	Picking coffee	48.6
5.	Drinking coffee together with farmers	74.3
6.	Witness the everyday activity of coffee farmers	88.6



Figure 3. Tourism Destination of Toraja Coffee at Pango-Pango, Tana Toraja residence

The interview shows that there are six activities that foreign tourists will do in the new destination of Toraja coffee tourism. However, most activity will be done by them, namely witness the everyday activity of coffee farmers, visiting the coffee plantation and drinking coffee together with farmers. Their reason is they want to get a new experience they have never done in their country of origin, and they want to be in direct contact with coffee farmers.

Conclusion

The research results of the writing show that Toraja coffee is a potential tourism destination to be developed to add to the value of culture tourism Toraja. The characteristic of Toraja coffee as a tourism destination that distinguishes it from others is a different flavour based on the origin of the coffee. Variants of Toraja coffee was introduced in the tourism objects Toraja culture. Based on the perspective of foreign tourists to tourism in Toraja, the development of Toraja coffee as the identity of Toraja is an object variant that complements the cultural tourism of the tradition (Grave and Tongkonan House) as the main tourist attraction. Tourists, both foreign and foreign, want to enjoy Toraja coffee in their home area and make it a typical souvenir Toraja. Toraja Coffee as a new destination is a myth or alibi for tourists who make them to visit Toraja.

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