

# Community Response to Buntu Burake Religious Tourism Management in Tana Toraja District

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## COMMUNITY RESPONSE TO BUNTU BURAKE RELIGIOUS TOURISM MANAGEMENT IN TANA TORAJA DISTRICT

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### ABSTRACT

**Background:** Religious Tourism is a tourism that is visited by quite a lot of Indonesian tourists. The Buntu Burake Religion tourist destination is not only about the tall statue but the beauty of the scenery on the mountain and the glass bridge that stimulates adrenaline makes people come to visit.

**Aim:** This study aims to find out how Buntu Burake Religious Tourism is managed.

**Method:** Method used is descriptive, namely the type of research that aims to provide a clear picture of the extent of the community's response to the management of Buntu Burake Tourism.

**Findings:** The community's responses varied, as for the community's response so that the management of Buntu Burake religious tourism must be improved again, because there are many lacking infrastructure, such as cleanliness in the Burake dead-end religious tourism area, toilets that are rarely used even the water often runs out and trash cans still very lacking. In fact, what is happening now is that visitors to Buntu Burake religious tourism must use motorcycle taxi services to get to tourist attractions, because temporarily the management of religious tourism at Buntu Burake has been taken over by the community due to profit-sharing problems.

### KEYWORDS

*management of Buntu Burake Religious Tourism, Tana Toraja, tourism*



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### INTRODUCTION

Tourism is a sector that is an option for people to travel to relieve their boredom (Durgun & Davras, 2022; Jacobsen et al., 2023; Yao et al., 2023). Travel activities can also directly involve the community around the tourist area so that it benefits the community to improve their economy (Everingham & Chassagne, 2020; Irawan et al., 2022; Streimikiene et al., 2021). Even tourism is said to have natural potential that can make local people experience various changes in their daily income (Fibrianto, 2020; Tao & Wall, 2009; Truong et al., 2014). Tourism is also a trip done for a while in which one does not have to stay at the tourist spot (Boniface et al., 2016; Holcomb & Pizam, 2006).

Buntu Burake Religious Tourism is one of the tallest statues in the world which was built in 2014 and visitors are starting to arrive in 2016. Buntu Burake Religious Tourism which is located in Buisun Village, Makale District, Tana Toraja Regency, South Sulawesi Province. Religious Tourism is a tourism that is visited by quite a lot of Indonesian tourists. The Buntu Burake Religion tourist destination is not only about the tall statue but the beauty of the scenery on the mountain and the glass bridge that stimulates adrenaline makes people come to visit.

Community responses might be in the form of positive or negative responses visible from their background and respective perspectives (Monahan et al., 2020). As for the response of the Burake dead-end community to the management of Burake dead-end religious tourism at this time it can be said that it is less than optimal. The positive response is regarding the recruitment of workers who are dead in Burake where the workers are people around Burake deadlock without any outsiders, and since Buntu Burake Religious Tourism has been able to help the economy of some Burake people. The negative response is regarding the management of toilets in Burake where the toilets are rarely filled with water or rarely used and regarding the cleanliness of each burake which is very lacking because there is still a lot of garbage scattered around the yard and the Buntu Burake Religious Tourism grounds.

The management of the Buntu Burake Tourism Object from 2020 to 2021 has been taken over by the Burake community for a while, due to disputes between the community and the government regarding profit sharing, so that people who come to visit Buntu Burake Tourism must use motorcycle taxi services at higher rates. has been agreed upon by the motorcycle taxi drivers in Buntu Burake. The community in general really hopes for peace and prosperity in an area and does not want crime to become rampant.

Tourism site management is the process of planning, organizing, and controlling the resources and activities related to a tourism destination. In this era, tourism site management faces various challenges and opportunities, such as the impact of the COVID-19 pandemic, the emergence of new technologies, the increasing demand for sustainability, and the changing preferences and expectations of tourists. Therefore, tourism site managers need to adopt innovative and adaptive strategies to cope with these changes and enhance the competitiveness and attractiveness of their destinations. Some of these strategies include developing health and safety protocols, implementing digital solutions, promoting green practices, and engaging with local communities and stakeholders.

A study by Sari et al. (2021) found that the community's perception of tourism development in Tana Toraja is influenced by various factors such as economic benefits, social and cultural impacts, and environmental sustainability. Other sources found that the community's participation in tourism development in Tana Toraja is influenced by various factors such as education level, income level, and social capital (Itamar et al., 2014; Muin, 2021; Roslin et al., 2023). By comparing these studies with the current research, there are some potential knowledge gaps such as the lack of attention to the environmental sustainability aspect of tourism development or the lack of attention to the role of social capital in community participation.

In connection with the above, the researchers wanted to contribute ideas on the issue by questioning aspects of accessibility through this paper. It aims to describe community's response to Buntu Buraken Religious Tourism management in Tana Toraja District. The researchers expect to help readers and related parties in improving the tourism site and its management quality by providing an in-depth research on the issue.

## **METHOD**

The method used was descriptive to provide a clear picture of the extent of the community's response to the management of Buntu Burake Tourism. The data were obtained from a survey questionnaire distributed to 50 local residents who live near the tourist site. The population was

stratified by age, gender, and occupation, and the sampling technique was simple random sampling. The data analysis technique was descriptive statistics, such as mean, median, mode, standard deviation, and frequency distribution.

## RESULTS AND DISCUSSION

### Data Analysis Based on Respondent Characteristics

Below are some of the characteristics of respondents from the Burake community regarding the management of Burake blind religious tourism and these are the results tables from community respondents:

**Table 1.** Distribution of Respondents' Age Characteristics on Buntu Burake Religious Tourism

Age	Frequency	Percentage (%)
> 40	13	26
< 40	37	74
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data After Processing*

Based on the table above, the age of the respondents who are > 40 years with a percentage of 26%, and aged <40 years with a percentage of 74%.

**Table 2.** Table of Respondents by Education on Buntu Burake Religious Tourism

Education	Frequency	Percentage (%)
Junior High School	9	18
Senior High School	22	44
D3	6	12
S1	13	26
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data After Processing*

The number of tables above is based on the educational background of the Buntu Burake Community respondents. Starting from junior high school graduates with a frequency of 9 with a percentage of 18%, to high school graduates with a frequency of 22 and a percentage of 44% is the highest number who gave a response. Then for D3 graduates with a frequency of 6 and a percentage of 12% and for S1 graduates with a frequency of 13 and a percentage of 26%.

**Table 3.** Table with a Job Background Buntu Burake Religious Tourism Respondent

Work	Frequency	Percentage (%)
Employee	6	12
Honorary	9	18
Shopkeeper	20	40
Housewife	10	20
Farmer	5	10
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data After Processing*

In accordance with the table of respondents based on occupation, the average Burake people with work backgrounds are traders where they use their location as a place for field tourism to earn money to meet their needs. The frequency of traders is 20 or with a percentage of 40%.

### Respondent Response

**Table 4.** Community Response to Conditions Buntu Burake Religious Tourism

Condition	Frequency	Percentage(%)
Organized	12	24
Unorganized	15	30
Very disorganized	23	46
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data Processed*

Buntu Burake Religious Tourism Conditions:

- 1) It was organized where there were around 12 people or with a percentage of 24% who answered that the Buntu Burake Religious Tourism area was in an orderly condition;
- 2) Unorganized, for Buntu Burake Religious Tourism according to the results of the study that the current condition of the Buntu Burake Religious Tourism area is unorganized with a frequency of 15 or around 30%;
- 3) Very disorganized, according to research results, people answered around 23 or with a percentage of 46% who answered very disorganized.

**Table 5.** Table of Responses About the Cleanliness of the Buntu Burake Religious Tourism

Response	Frequency	Percentage(%)
Clean	22	44
Not clean	27	54
Very unsanitary	1	2
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data Processed*

Based on table 5 regarding the response to the cleanliness of the Riliji Buntu Burake Tourism, respondents gave answers:

- 1) Clean: If the cleanliness is indeed clean, without any garbage being handed over;
- 2) Not clean: There is still a lot of trash scattered around; and
- 3) It is very clean when it is completely absent even though many visitors come.

22 or 44% of the respondents said that cleanliness in tourism is clean, and for respondents with a frequency of 27 or with a percentage of 54% answered that cleanliness in the Buntu Burake area is not clean which means a lack of awareness that environmental cleanliness is very supportive for beautifying tourist attractions and Only 1 person answered very unclean out of a total of 50 respondents.

**Table 6.** Responses to the Arrangement of the Buntu Burake Religious Tourism Area

<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Well Organized	6	12
Organized Enough	40	80
Unorganized	4	8
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data Processed*

For the arrangement of the Buntu Burake Religious Tourism Area from:

- 1) Well organized, if the Burake arrangement is well organized;
- 2) Good enough, which means the arrangement of Buntu Burake Religious Tourism is not good;
- 3) Bad, which means not laughing at all.

Of 50 respondents, 6 people who answered cleanly and 4 respondents who answered badly and with the highest number of respondents, 40 respondents with a frequency of 80% lacked the arrangement.

**Table 7.** Visitor Response Using Ojek Services

<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Profitable	24	48
Very Profitable	21	42
Unfavorable	5	10
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data Processed*

When using a motorcycle taxi service, the results of 50 respondents said that, the Burake dead-end community responded with:

- 1) Profitable while using motorcycle taxi services with frequency 24 or with a percentage of 48% they get a sizable profit as long as they treat visitors using motorcycle taxi services and when using motorcycle taxi services almost all Burake people carry out these motorcycle taxi activities;
- 2) Very profitable with a frequency of 21 or a percentage of 42%; and

- 3) For not using about 5 or the percentage is around 10%.

**Table 8.** Response About Burake Becoming A Tourism Area

<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Support	32	64
Very supportive	18	36
Does not support	0	0
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data Processed*

The community's response regarding their area being used as a tourist spot, the results of their response are:

- 1) Support with a frequency of 32 or a percentage of 64%,
- 2) Very supportive with a frequency of 18 and the percentage is 36%,
- 3) Does not support 0.

**Table 9.** Response About Existence of Tourism Buntu Burake Religion Can Help the Economy of the Burake Community

<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Help	20	40
Very helpful	27	54
Helpful enough	3	6
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data Processed*

According to the research results that out of a total of 50 respondents who said that:

- 1) With the Buntu Burake Religious Tourism it really helps their economy, namely helping around 20 frequencies or with a percentage of 40;
- 2) Very helpful with 27 frequency or with 54%;
- 3) Quite helpful, only 3 people answered enough to help with a percentage of 6%.

**Table 10.** Feedback on Community Participation in Management of Buntu Burake Religious Tourism

<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	15	30
Never	35	70
Will never	0	0
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data Processed*

Respondents regarding community participation in managing Buntu Burake Reliji tourism who answered:

- 1) Yes: There were 15 responses with a percentage of 30%, meaning they participated in the management of the Buntu Burake Religious tour;
- 2) Never: 35 responses with an accumulated percentage of 70%, which means more Buntu Burake people do not participate in the management of Buntu Burake Religious Tourism;
- 3) Would never participate is 0 out of a total of 50 respondents.

**Table 11.** Response regarding the Addition of Facilities and Infrastructure in Buntu Burake Religious Tourism

<b>Response</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Need	23	44
It is necessary	26	52
No need	1	2
<b>Amount</b>	<b>50</b>	<b>100</b>

*Source: Data Processed*

The response regarding the need for additional facilities and infrastructure at Buntu Burake Religious Tourism, the following are the results of research with 50 respondents and those who answered:

- 1) The need for additional facilities and infrastructure is 23 or with a percentage of 44%
- 2) There really needs to be additional facilities and infrastructure, namely with a frequency of 26 with a percentage of 52%,
- 3) Not necessary: only 1 person with a percentage of 2%.

**Table 12.** Recapitulation of Respondents' Responses

<b>No</b>	<b>Table</b>	<b>Alternative Answers</b>			<b>Amount</b>
		<b>fa(%)</b>	<b>fb(%)</b>	<b>fc(%)</b>	
1	4.4	12(24%)	15(30%)	23(46%)	50
2	4.5	22(44%)	27(54%)	1(2%)	50
3	4.6	6(12%)	40(80%)	4(8%)	50
4	4.7	24(48%)	21(42%)	5(10%)	50
5	4.8	32(64%)	18(36%)	0(0%)	50
6	4.9	20(40%)	27(54%)	3(6%)	50
7	4.10	15(30%)	35(70%)	0(0%)	50
8	4.11	23(44%)	26(52%)	1(2%)	50
<b>Amount</b>		154(306%)	209(418%)	37(74%)	400

*Source: Results of Data Management (Questionnaire) in 2021*



Based on the data analysis, the average frequency obtained from each answer can be calculated based on this formula:

$$f = \frac{f_i}{\Sigma f} \times 100\%$$

- 1) Based on the frequency of the answers  $f_a$  is 154 or by 306% thus the average frequency of answers is: relative  $f = \frac{f_{154}}{\Sigma 50} \times 100\% = 3.08\%$
- 2) For the frequency of answers  $f_b$  is 209 or 4.18%, the average frequency is  $f$  relative =  $\frac{f_{209}}{\Sigma 50} \times 100\% = 4.18\%$
- 3) At a frequency of answers  $f_c$  is 37 of 74%, the average frequency is relative  $\frac{f_{37}}{\Sigma 50} f = \times 100\% = 0.74\%$ .

From a number of existing data and information that have been collected and analyzed according to the data that has the most answers, answer B is 209 or the percentage is 418%, then answer A is 154 or the percentage is 306% and for answer C is 37 or 74%. The calculation results in the recapitulation table for answer B are 209 or 418% more, it is concluded that the current management of Buntu Burake Religious Tourism is not good.

The results of the research above show that out of 50 respondents, many Buntu Burake people think that management of Buntu Burake religious tourism is still lacking, such as cleanliness, and lack of facilities and infrastructure. And with the Buntu Burake Religious Tourism it really helps the community for their livelihoods.

Then for the people who ride motorbike taxis, they say that they get a little extra after they manage it by *mongojek* for tourist visitors. They think it is fair but for the government it is not because there is no income for the development of the Buntu Burake Religious Tourism. Therefore, there needs to be good management so that Buntu Burake Religious Tourism can run well, as we know that Buntu Burake Religious Tourism is currently one of the big earners for Tana Toraja Revenue, if the lack of management of visitors will also get bored by itself, then from Therefore, the management of Buntu Burake Religious Tourism needs to be improved again.

## **CONCLUSION**

The management of Buntu Burake Religious Tourism is based on the results of the respondents that it is still not good. For the condition of the Buntu Burake Religious Tourism area, many say it is not average. For Buntu Burake Religious Tourism Cleanliness, many respondents chose unclean with a total of 58%. For the arrangement of the Buntu Burake Religious Tourism area, many say that it is quite good. When the community closed the Buntu Burake Religious Tourism area, the community said they had enough benefits because they could manage their tourism by increasing their income. With Buntu Burake Religious Tourism, it can help local people to find their livelihood.

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