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The new Toraja destination: adding value 'Toraja coffee' of the sustainable tourism development

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The new Toraja destination: adding value ‘Toraja coffee’ of the sustainable tourism development

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Abstract. This research will discuss the new destination of Toraja coffee as a tourism development strategy. Questions that will be answered is what is the attraction of Toraja coffee tourism as a new tourist destination. Methods of research conducted are field observation and interviews with coffee stakeholders as an informant and foreign tourists as respondents. The results of this study concluded that the appeal of Toraja coffee as a tourism destination is Toraja coffee has characteristic (taste) differently based on the planting area Toraja coffee. There are 15 names of coffee products based on the region and the name of Toraja coffee products taken from the region. E.g. coffee Toraja Sapan, derived from the Sapan area, and coffee Sesean derived from the village of Sesean. Perception of foreign tourists to Toraja coffee is that the taste of Toraja coffee is different based on the height of the coffee planting area to be a tourism identity Toraja Agritourism.

1. Introduction

Tourism destination branding is a marketing strategy undertaken by a country or region to attract tourist visits. In today's global competition, the quality of service to destinations greatly influences tourist behaviour, their perceptions, and the decision to visit. The country or region utilizes the history, natural potential and cultural heritage of local wisdom as a tourist attraction and potential as a new destination. This is certainly a strategy for sustainable tourism development. A favourable brand experience is an important way to distinguish between tourist destinations and improve brand quality with visitors [1].

Branding is needed by a new destination so that he has an identity, personality and image. According to Brakus et al. (2009) [2], marketing practices pay attention to the importance of the brand experience of a product (destination) to attract a lot of attention for consumers (tourists) so that consumers get new experiences from the brands used. Furthermore, the tourists take a tour to get new experiences that are different in their country [3], have a curiosity about a country's cultural heritage [4] and they want to make contact with various local residents [5].

Various studies on destination brands have been carried out. Existing research tends to focus on effective communication of destination brand messages [6], the influence of destination image on destination branding, the relationship of destination brands with characteristics and destination identity [7], perception of the value of destination brands for millennials [8], and tourist perceptions of the image of regional tourism. However, research on branding tourism destinations from the perspective of adding



brand value for tourists is still rare and inadequate. This paper will focus on how Toraja coffee as a new destination adds value to Toraja tourism's image from the perspective of foreign tourists. Toraja coffee branding as a new destination requires a study approach to find strategies to improve its image. The approach that can be taken is brand semiotics by examining brand identity and brand image of Toraja coffee as a tourist destination.

2. Text formatting Etnis Toraja and coffee

The Toraja are ethnic who live in the mountains in the northern part of Indonesia's South Sulawesi Province. Based on its origin, the name 'Toraja' is taken from the Bugis language, 'to riajang' which means people who reside in the highlands or mountains. The Toraja ethnic group was only known since the 17th century when this tribe made contact with the Bugis ethnic groups who were aware of the Toraja area (Bone, Sindenreng and Luwu). The Toraja ethnic group adheres to a traditional or religious belief called Aluk Todolo, a belief that comes from an ancestor. According to Toraja ethnic beliefs, this religion was passed down by Puang Matua, the Creator to the first ancestor, Datu La Ukku' then passed on to his grandchildren. This belief teaches its adherents to worship and glorify the Puang Matua, which is manifested in the form of offerings, offerings or ceremonies.

In addition to the beliefs adopted, the Toraja ethnic group has an ancestral home, named Tongkonan. This traditional house consists of two types, namely 'banua' (house) Tongkonan, and 'banua barung-barung'. Banua Tongkonan is a traditional family home in the form of a stage with a curved roof like a boat or buffalo horn. Meanwhile, banua barung-barung is a private house of the Toraja people who are not bound like the Tongkonan house. This traditional house was built based on kinship (heredity) that was passed down from generation to generation. So, Tongkonan is a symbol of kinship ties and is the social and religious leaders of the Toraja people. In the life of the Toraja community, Tongkonan becomes a source of reference and problem solving for families and surrounding communities [9].

In general, the daily activities of the Toraja people are farming, and one of the primary commodities is coffee [10,11]. Based on its history, coffee plants in Toraja were discovered since the 17th century. According to Van Dijk, owner of a coffee plantation in Toraja from the Netherlands said that in Toraja coffee plants had been found that are 200 years old. Paerels, a Dutch agronomist, said that coffee production had begun in 1873. [12] Coffee in Toraja is under the Arab merchants, who have been trading coffee in Sulawesi Selatan since the beginning of the 17th bad. Then, Toraja coffee was introduced in Europe since the 19th century by Dutch traders (VOC). In addition to Dutch traders, Toraja coffee is also exported and introduced abroad (America and Countries in Europe) by Japanese traders.

Through tourism activities in Toraja, with the characteristics of tourism of local wisdom cultural heritage, since 1976, Toraja coffee is known by foreign tourists. The Toraja coffee drink is not only a daily drink for the Toraja people, but also has a social function at the traditional ceremony of death (Rambusolo) and Rambutuka ceremony related to happiness (building houses, weddings, etc.). Guests at each traditional ceremony are served Toraja coffee as a symbol of kinship.

3. Research methodology

3.1. Context

The context of the study is the districts of Tana Toraja and North Toraja districts. The area that is the location of research is the cultural attractions of Toraja, Toraja coffee plantations and cafes in Toraja. In tourism objects, the context of the study is aimed at foreign tourists as respondents visiting the tourist attraction. At the coffee plantations, those contacted for information related to the object of research are coffee farmers/traders as resource persons who have knowledge and experience in the coffee sector and in the cafes, aimed at visitors, especially foreign tourists who are consuming Toraja coffee.

The Toraja area has vast coffee plantations at an altitude of between 800 and 1200 meters above sea level. The area of coffee cultivation and production is at the same time; the name of the brand of coffee produced. For example, Sapan coffee is in the village of Sapan. So, the name of the village where the coffee is attached to the Toraja coffee product brand. Some areas which are famous for coffee production in Toraja are Pango-pango, Sapan, Sesean, Randang Batu. Packaged Toraja coffee products can already be found in cafes and coffee shops that sell Toraja Arabica and Robusta coffee types.

At the cafes and in the coffee shop, observations were made to find out the types of Toraja coffee products and product packaging. Based on observations in the field, Toraja coffee packs use traditional Tongkonan home drawings as the Toraja coffee brand identity. The brand name Kopi Toraja is juxtaposed with a picture of a traditional Tongkonan house.

3.2. Research design

A qualitative approach was used to evaluate the phenomenon of the branding destination of Toraja coffee as adding value to Toraja's leading tourism from the perspective of foreign tourists. Qualitative research is used to determine the understanding of foreign tourists about Toraja coffee destinations as adding value and insight.

Table 1. Interviews with tourists and focus group with stakeholder (farmer, Traders, Government.)
Source: Data collection Results

	Occupation of tourist	Country	Duration of interview
1	Employees	Swiss	30 min
2	Teacher	Swiss	30 min
3	Doctor	France	60 min
4	Retirement	France	60 min
5	Manager	France	60 min
6	Stay at home wife	France	60 min
7	Teacher	France	60 min
8	Employees	France	60 min
9	Employees	France	30 min
10	Employees	France	30 min
11	Stay at home wife	France	30 min
12	Manager	France	30 min
13	Teacher	Italy	30 min
14	Stay at home wife	Italy	30 min
15	Lawyer	Belgium	50 min
16	Stay at home wife	Belgium	50 min
17	Manager	Belgium	50 min
18	Doctor	Jepang	50 min
19	Stay at home wife	jepang	50 min
20	Employees	Spanish	50 min
21	Engineers	Spanish	50 min
22	Manager	Spanish	50 min
23	Teacher	Italy	50 min
24	Doctor	Italy	30 min
25	Doctor	Spanish	30 min
26	Employees	France	30 min

27	Engineers	France	30 min
28	Engineers	France	30 min
29	Employees	France	30 min
30	Employees	Spanish	45 min
Focus group discussion with stakeholder (farmer, trader and government)			
Number of participants :			
	5		30 min
	2		30 min
	1		30 min

Table 2. In-depth interview questions for foreign tourists

	Perception of foreign tourists for Coffee Toraja destination	Per cent	
1.	Coffee Plantation	85.7	The field study was conducted by conducting in-depth interviews with 30 foreign tourists found in
2.	Coffee Farmer's Daily activities	48.6	
3.	Drinking coffee along with farmers	51.4	
4.	Coffee picking	48.6	
5.	Coffee making process by farmers	74.3	
6.	Living with a coffee farmer	88.6	

tourist objects and cafes in Toraja. Interviews were conducted by providing a questionnaire of questions, likewise with stakeholders (farmers, traders and the government). Interview questions with them are related to the Toraja coffee variant, the type of coffee planted in Toraja and the government policy regarding Toraja coffee as a tourist destination.

3.3. Literature review

3.3.1 The semiotics of branding. Semiotics is there a study of signs and symbols in socio-cultural life in society. Signs and symbols are used to connect humans with groups. Semiotics, as a study that helps determine how humans naturally communicate through signs (language) and symbols and obtain meaning from their environment. Once branded, semiotics can be applied to explore how various societies interpret a brand and determine how people think of them as a sign of being a system.

Applying semiotics to brand studies means analyzing layers of meaning through symbols, colours, and language. Consumers assign users to identify the traits that are communicated by the brand and contain meaningful actions to influence consumers to buy products or services.

The layer of meaning on the brand in a semiotic perspective is called denotation and connotation [13]. Denotation is the material meaning inherent in the brand (compatibility and function). The connotation is a symbolic or social meaning that is constructed by the public (consumers): brand connotations namely personality and brand image. Denotation also shows the brand material function. For example, the umbrella has a material function protecting the body from rain. Connotation refers to the social function of a brand. Umbrellas have social functions and symbols at the time of death (grieving).

3.3.2. Brand destination. The brand is a name, term or symbol that refers to the product identity [14] Because a brand is a product identity, it has a character, name attribute, benefits, values, and personality [15]. Attributes are markers that are attached to a product and remind people of the product; benefit is the use of a product that can be felt by the buyer; value is a buyer's judgment of a product that is used, and

personality is a figure that is attached to the product and becomes the image of the product. In addition, the brand also has a brand image that explains the extrinsic nature of the product or ways to meet the customer's psychological or social needs

Not only commercial products, but brands can also be places (countries, cities, or regions) that have an attraction that will make people visit a place. Places that have an attraction can become tourist destinations. Place as a tourist destination also requires place marketing. So, the name of a tourist destination is a brand that requires promotion to be known to the public. Cities, states, regions, and even all countries that have competing tourist destinations to attract tourists and place marketing are needed to create, maintain, or change attitudes or behaviours towards certain places [16].

So, the brand destination is the branding of a region or city as a process of imaging communication of a place to a target market and the approach used to market an area or city. Brand destination means the quality or character and identity of a location (city, or country). For example, the success of the Italian car brand is related to the quality of Italian style, speed and innovation. Perfume brands from France have a classy brand image and lifestyle. Japanese television products emphasize high-tech expertise. Brand destinations for tourism, for example, France is famous for its Eiffel Tower attractions, California The United States has a Disneyland Park attraction [17].

In addition to brand identity, the product also has a brand image, "the set of beliefs or associations relating to that name or sign in the mind of the consumer"[17], and "the current view of the customer 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. [18] "Brand image relates to the perception or association given by consumers to the product. Product trust by consumers is closely associated with the knowledge and experience of the product.

4. Result and Discussion

4.1. Brand Identity of Coffee Toraja

Coffee produced by the people of Toraja is named 'Kopi Toraja' (Toraja coffee). The word 'Toraja' is taken from the name of the ethnic group itself, one of the ethnic groups living in the mountains, north of Makassar, the capital of South Sulawesi, Indonesia. Toraja is a tribal name and has a cultural heritage of local wisdom which later this area is known in the world as cultural tourism. The Toraja coffee brand means coffee originated and produced by farmers in the Toraja area.

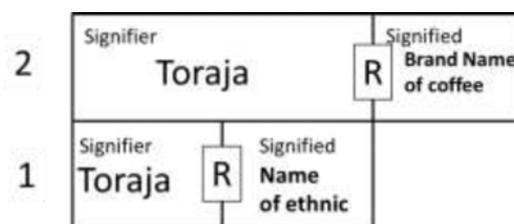


Figure 1. Signification of Toraja brand name

Using Barthes's semiotic model (1967) as mentioned in Figure 1, at the first level called denotation, the word Toraja is an ethnic name that is already well-known in the world because of cultural tourism of local wisdom. At the second level, which is called connotation, there is a sign system that is wider than the first level. The word Toraja refers to coffee brands that originate from Toraja and become a brand identity.

Aspects of brand identity include attributes, namely physical characteristics inherent in the brand and become a differentiator with other coffee brands. The attribute of Toraja coffee, besides its ethnic name, is a picture of a traditional Toraja house, named Tongkonan. The Toraja house is a symbol of the culture of the Toraja coffee brand. The use of images of the Toraja house views the cultural icons of the Toraja ethnic group and its tourism areas. The iconic traditional house of Tongkonan characterizes Toraja coffee products as the identity of the Toraja coffee brand.

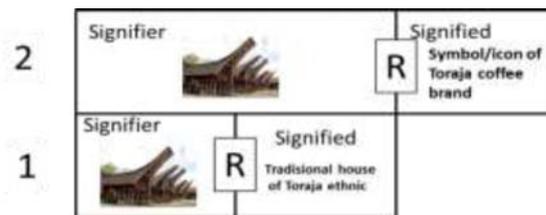


Figure 2. Signification of Toraja house as iconity (symbol) Toraja coffee

Various Toraja Coffee brands on the market use the traditional Tongkonang home drawings on product packaging.



Figure 3. Example of Toraja Coffee product packaging that uses the Toraja house icon.
Source: <http://torajaparadise.com>

The personality of the Toraja coffee brand is associated with the characteristics and identity of Toraja as world cultural tourism. Toraja coffee connotes Toraja cultural tourism. The perspective of foreign tourists shows that Toraja coffee is always associated with the cultural tourism of Toraja which is well known globally, and has become one of the world's tourism. Thus, the Toraja coffee brand identity is associated with the Toraja traditional house as a symbol of the Toraja culture. Toraja's identity as a coffee destination is an instrument that forms the basis of the branding process. The identity of the "Coffee Toraja destination" allows a Coffee Toraja product as an image, to be different from other places. The image of the destination of Toraja Coffee is very much tied to the strength of the Toraja coffee identity inherent in Toraja as a coffee-producing area.

4.2. Brand image of Toraja Coffee, adding value to tourism destinations

The brand image of a destination is an assessment of the benefits perceived and felt by tourists for the costs incurred. According to Luo et al (2019) [8], the value reflects the difference between the total utility that consumers get from and the total cost they pay for a service. Thus, the strength of the value of the benefits felt by visitors can be a determinant for a return visit to the same destination. The concept of perceived value shows the fact that consumers not only see the price of a product, but also assess the price of perceived quality. Therefore, many consumers (visitors) prioritize the perceived benefits over the costs incurred to come back to the tourist destinations of interest. Value is an important aspect that must be attached to a brand.

The value of the benefits of Toraja Coffee as a destination is strengthened by the strength of the image of Toraja Tourism is a hereditary cultural heritage and coffee has become part of the culture of ethnic Toraja traditions, for example the ritual ceremony of the death of the Toraja people. At the ritual ceremony, Toraja coffee served as a drink to the guests as a symbol of respect for the guests and a symbol of kinship with the family of the deceased. Foreign tourists who attended the event were served with Toraja coffee. The ritual ceremony for ethnic death becomes a tourist attraction and one of its uniqueness is the serving of Toraja coffee drinks for invited guests including foreign tourists. The perception of foreign tourists shows the fact that Coffee Toraja adds value to Toraja tourism destinations and is a sustainable development of Toraja tourism. The natural wealth of an area, including coffee plants is a cultural heritage that can provide the value of benefits felt by foreign tourists. Like other regions, the cultural heritage destination of karst forest in Maros and Pangkep regencies, South Sulawesi, Indonesia has a unique value strength, the only one in Indonesia that is an attraction for foreign tourists visiting [19].

The image of place branding, Toraja Coffee as a tourism destination is a set of trust created by stakeholders (government) and perceived by tourists as a tourism product that can add value to Toraja cultural tourism. The results of field observations on Toraja coffee as a tourism product indicate that the strength of the value of benefits of Toraja coffee is the variance and taste based on the coffee growing area. Foreign tourists feel the value of the benefits of these coffee variants that have never been found in other countries. There are five rice variants of Toraja coffee which are marketed in Toraja which are spread in cafes and souvenir shops. The Toraja coffee variant is taken from the name of the coffee growing region.

Table 2. Variants of Toraja Coffee

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



Figure 4. Examples of Toraja coffee variant products produced by Toraja farmers



Figure 5. Foreign tourists enjoying Toraja coffee

The value of the benefits of Toraja coffee as a destination felt and perceived by foreign tourists is one of the reasons for their attraction to visit. In addition to enjoying Toraja coffee directly from the source and also a souvenir. As many as 30 foreign tourists delivered their perceptions and expectations (table 3). Of the six discussion topics, their perception of the destination of Toraja Coffee that is most desirable is to visit the coffee plantations and observe the daily activities of Toraja coffee farmers. Their reason is to get new experiences that they have never found and felt.

Table 3. Foreign tourists' perception of the destination of Toraja Coffee.

	Destination of Toraja Coffee that foreign tourists visite	Per cent
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 everday activity of coffee farmers	88.6

Toraja coffee has a social function for the people of Toraja through ritual (death) ceremonies so that Toraja coffee as a destination reflects its connection with demographics and the socio-economic and ethnocultural attributes of Toraja. Therefore, the influence of the Toraja coffee's social value on the Toraja death ritual ceremony that was attended by foreign tourists and served as a guest of honour influenced their perceptions of the destination brand value of Toraja Coffee. The social value of Toraja Coffee can enhance the image of Toraja destinations felt by foreign tourists. This explains why tourists often collect evidence or facts on the ground from their trips in the form of photos, videos and souvenirs as a means to express the identity of those who have toured their families and relatives. Besides, the experience of tourists interacting with the locals to learn about culture, history and lifestyle provides an image of the tourism destinations visited. The Foreign tourists' perceptions also shows that they travel for social interaction reasons and when social interactions are fulfilled they tend to be loyal to tourism destinations and will return.

5. Conclusion

The results of this study indicate that the destination of Toraja Coffee has the strength of a brand image, namely the value or social function perceived and perceived by foreign tourists and the presence of Toraja coffee as a destination reinforces the value of the Toraja brand as a cultural tourism destination. The characteristics of the Toraja coffee variant become a brand and brand personality that strengthen the positioning of destinations for foreign tourists and the image of world tourism. This is evidenced by the activities of the Toraja coffee festival, which is held every year in Toraja by introducing various variants of Toraja coffee to visitors.

By seeing Toraja coffee destinations as a brand, the strength of the brand values perceived by foreign tourists explains the attractiveness of foreign tourist destinations and influences sustainable tourism development in Toraja. This is empirical evidence of the perceived value of brand benefits and the loyalty of the Kopi Toraja Toraja brand as a tourism destination. The social value of the Toraja Coffee brand strengthens the positioning of Toraja as a tourism destination.

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