

Determinants of Attractiveness of the Sacred Area of Pakkwarue Wells

Andi Muh Rusdi Maidin ^{a,1}, Rajamemang ^{b,2}, Wahyudi Putera ^{c,3}, Wahyuti ^{d,4}, Andi Tenri Ulmi ^{e,5}, Indah Lestari Yahya ^{f,6}

^a(Department of Sociology, Bosowa University, Makassar, South Sulawesi)

^b(Department of Public Administration, Sinjai, South Sulawesi)

^c(Department of Economic Education, Makassar State University)

^d(Department of Public Health, Cendrawasih University, Makassar, South Sulawesi)

^e(Department of Finance, Hasanuddin University, Makassar, South Sulawesi)

^f(Department of Industrial Engineering, Universitas Muslim Indonesia)

¹rusdi.maidin@universitasbosowa.ac.id, ²rajamemang11@gmail.com, ³yudhieputera@gmail.com,

⁴wahyutimaidin@gmail.com, ⁵atten999@gmail.com, ⁶indah.ly29@gmail.com

* corresponding author

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ABSTRACT

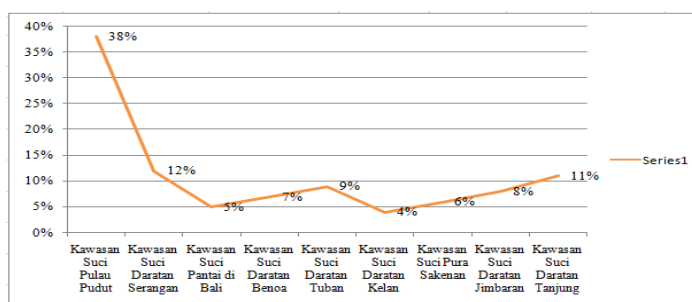
Sacred Area: The "Pakkawaruwe" Well of Life and Death in Amparita, Sidrap Regency The Tolotang Benteng community has a sacred area, an old well called the "Pakkawaruwe" well, which is a legacy of their founder La Panaungi. They believe the well water can bring success in their lives. This study aims to explain and analyze the influence of attraction to the sacred area through business success, peace of life and cultural preservation. The population in this study were the participants, especially the Tolotang Benteng Community, which amounted to ± 11,000 people in South Sulawesi Province spread across 4 districts / cities including Sidrap, Pinrang, Pare-Pare, and Makassar. The sample used in this study was 180 respondents, using NonProbability Sampling, namely Purposive Sampling or this technique, a researcher can provide an assessment of who should participate in a study. A researcher can implicitly choose a subject that is considered representative of a population. This means that the sampling technique is generally used by the media when asking for opinions from the public about something. The media will choose which subjects are considered to represent the public. As for determining the number of samples used, the researcher used the Slovin Formula with a combination of mix methods combining quantitative and qualitative approaches which were used sequentially in this study. Data were obtained through observation, interviews, questionnaires, and documentation. The analysis technique used for hypothesis testing is path analysis using the help of the SPSS For Windows program. The results showed that the attraction indirectly (indire effect) had a significant effect on business success. Furthermore, the attraction directly (direct effect) has an effect, and is significant to the sacred area, and business success both directly and indirectly (direct and indirect effect) has an effect and is significant to the sacred area with a coefficient of determination of 82%. This study they recommend that religious harmony that runs well is maintained and maintained so that there is no horizontal conflict between fellow Amparita villagers Sidenreng rappang district (Sidrap).

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1. Introduction

The role of religion as health and medicine from the soul, the heart in order to remain peaceful in living all the problems of life. Each religion and belief of people has a place or sacred area, especially with the beliefs of the community that develop to make a sacred area sacred especially sacred by the surrounding population. Like a Hindu religious belief, namely the temple is a place that is sanctified, sacred as a place of worship for religious people. One of them is a place to perform Yajña ceremonies tailored to the Village, Kala, and Patra (L.D.Carmichael, 2013). As happened to the residents of the Tolotang Benteng uwatta Community who still maintain a sacred sacred area, namely an old Pakkawaruwe (hopefully safe) well that has been passed down from generation to generation is very sacred, especially those who are the guardians of this sacred area must be from the descendants of the guardian's family itself. This is what is unique and the land in the business of the success of the Tolotang Benteng Community's business, where the community and guests from outside who visit come immediately in giving their assets voluntarily or involuntarily in order to achieve what they are looking for. As a business manager, entrepreneurs must be able to organize, utilize, and increase available resources in such a way as to be able to compete and be competitive with other business actors and can also take advantage of every opportunity that exists. According to L. Safko. (2010) argues that success is synonymous with income, so income is one of the criteria for business activities, which can be used to assess business success or it can be said that business success is a fact of conformity between the plan and the implementation process and the results achieved. From this statement, it can be concluded that in achieving the objectives of a business, it must be done by means of good input processes and outputs so that the business being run also gets blessings from the Almighty. After the achievement of the success of a business, a sacred area needs to have what is called a public attraction to visit the sacred area, what tips and things are necessary or make people from outside residents come to the place. There are several attractions that need and can attract someone to come, namely rational, emotional and moral appeal. Rational appeal serves to arouse the self-interest of each individual. This attraction shows that the activity produces benefits or uses. Emotional appeal is an attempt to arouse motivation towards an activity or product, these emotions can be positive or negative emotions that will motivate the audience to get satisfaction. Positive emotional appeals can be humor, love, pride, and happiness, while negative emotional appeals such as fear, guilt and shame. Moral appeals are directed at a person's feelings about what is right and right, so they are often used to encourage people to support social issues (L.T.Huston, 2013). Based on the definition of attraction, it draws a conclusion that attraction is the initial process of the impression of a form of communication and plays a very important role in shaping the interest of communicants. The following are images of several holy areas that have the largest number of participants in Indonesia as follows:



Source: *Detik.com, detikpedia, 2022*

Figure 1. Most Participant Sacred Areas in Indonesia

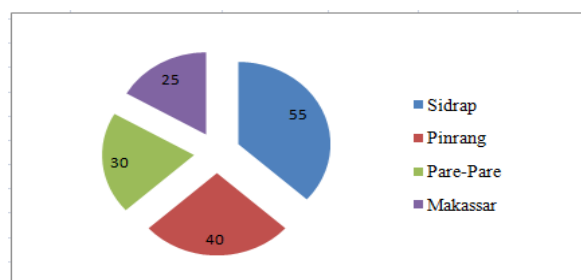
From Figure 1 above, it explains that several holy areas are visited by local and international tourists, both locals and residents from outside. The most crowded holy area visited by tourists, local, international, locals and from outside is the holy area of Pudur Island with a total of 80,000 participants, - or 38% of participants, then the holy area of the attack mainland as many as 25,000, - or 12% participants, then the holy area of the cape mainland as many as 25,000, - or 11% participants, further each holy area of the tuban mainland as many as 20. 000, - or 9% of participants, the sacred area of jimbaran land as many as 16,000, - or 8% of participants, the sacred area of benoa land as many as 15,000, - or 7% of participants, the sacred area of sakenan temple as

many as 12,000, - or 6% of participants, the sacred area of the beach in Bali as many as 11,000, - or 5% of participants and the sacred area of kelan land as many as 9,000, - or 4% of participants.

With reference to propositions from signal theory and expectancy theory, this study hypothesizes that perceptions of corporate citizenship of job seekers positively influence corporate attractiveness and expectations of career success (P.C. Lin, et al, 2012). Attraction to sacred areas i.e. nature worship research is practiced in India as well as in other parts of the world. Various forms of nature worship exist; worship of sacred groves is one form of nature worship. In India, nature worship has existed since pre-revolutionary times. While sacred sites have tourist appeal, sacred groves are different from other sites that have been developed for tourism (D.Monteiro & S.M.Dayanand, 2016). As well as the successful implementation of efforts to sustainably utilize the planet, sacred areas require human societies to reexamine and expand their view of what is sacred and what is not. The most important aspect is to go beyond a homocentric focus to a biocentric emphasis (J.Jr.Cairns, 2002).

2. Method

The research was conducted on the Tolotang Benteng Community in South Sulawesi Province which is spread across 4 districts / cities including Sidrap, Pinrang, Pare-Pare, and Makassar. This location was chosen because South Sulawesi Province has unique customs and tribes, especially the Tolotang Benteng Community so that South Sulawesi Province is a good destination in researching tribes, customs and sacred areas. With a research focus on community attraction, business success and sacred areas. This research was conducted on special participants of the Tolotang Benteng Community in South Sulawesi Province spread across 4 districts / cities including Sidrap, Pinrang, Pare-Pare, and Makassar which are estimated to number $\pm 11,000$ people. The sampling technique was carried out by NonProbability Sampling, namely Purposive Sampling or this technique, a researcher can provide an assessment of who should participate in a study. A researcher can implicitly choose a subject that is considered representative of a population. This means that the sampling technique is generally used by the media when asking for opinions from the public on a matter. As for determining the number of samples used by researchers using the Slovin Formula with a combination of qualitative and quantitative mix methods, a sample size of 180 respondents was obtained (E. Slovin, 1960). The unit of analysis used in this study is the participants, especially the Tolotang Benteng Community in South Sulawesi Province, which is spread across 4 districts / cities including Sidrap, Pinrang, Pare-Pare, and Makassar, who are directly involved in religious tourism visits to the holy area of the "uwatta" Pakkawaruwe well (hopefully safe) with sample specifications that have been determined by researchers, namely participants, especially the Tolotang Benteng Community in South Sulawesi Province.



^a. Source: Respondent data processed 4 districts / cities Tolotang Benteng Community in South Sulawesi Province (N = 180), 2022

Fig. 1. Population and Sample Research Data

Based on Figure 2 Purposive Sampling above, the total population of participants specifically the Tolotang Benteng Community in South Sulawesi Province spread across 4 districts / cities including Sidrap, Pinrang, Pare-Pare, and Makassar is $\pm 11,000$ people while the sample size is 180 participants specifically the Tolotang Benteng Community in South Sulawesi Province including Sidrap population of 5,000 with a sample of 55 respondents, Pinrang population of 3,000 with a sample of 40 respondents, Pare-pare population of 2,500 with a sample of 30 respondents, and Makassar population of 500 with a sample of 25 respondents. The data collection method used in this study was through distributing questionnaires to participants of the Tolotang Benteng Community in South Sulawesi Province spread across 4 districts / cities including Sidrap, Pinrang,

Pare-pare and Makassar. Data collection in this study used a questionnaire method. Respondents' answers were measured using a 5-point Likert scale. The data analysis technique used is structural equation modeling Path Analysis Program SPSS For Windows.

2.1. Hypothesis

1) *Attractiveness to Business Success*

Research shows that a company's corporate citizenship provides a competitive advantage in attracting job seekers and fostering optimistic career success expectations. These findings substantially complement the growing literature that corporate citizenship provides a competitive advantage for companies without strong evidence from a recruitment and human resource perspective. Finally, the managerial implications and limitations of this study are discussed (P.C. Lin, et al., 2012). Then two research hypotheses were formulated: (a) that BI Market Attractiveness at the time of new firm establishment is positively affected by the market orientation of academic founders, and by the frequency of their interactions with external agents; (b) that BI Articulation at the time of new firm establishment is positively affected by role articulation, and by the level of shared experience of academic founders. We test our hypotheses on a sample of 42 Italian academic start-ups. Implications for universities and academic entrepreneurs are also discussed (A. Grandi & R. Grimaldi, 2005). As well as the research the two factors can be labeled as the constructs 'competitive position' and 'industry attractiveness'. These two constructs form the axes of the matrix. Factor scores are calculated and used to place each firm on the appropriate cell in the matrix. Positive feedback was received from the companies who felt that the benchmarks and general guidelines for strategic development included in their reports provided value that far exceeded their expectations (C. Thacker & B. Handscombe, 2003).

H.1: Attractiveness Significantly Affects Business Success

2) *Attractiveness of Sacred Areas*

The research reveals that it is a case study on the sacred grove, Holiyechirai located in the village of Caranzol in North Goa and aims to show the stage of development of the grove using two tourist attraction development frameworks, namely Dean Maccannell Sight Sacrificialization Theory and Clare Gunn Theory (D. Monteiro & S.M. Dayanand, 2016). Furthermore, the research is a case study on the sacred forest, Holiyechirai located in the village of Caranzol in North Goa and aims to show the stage of development of the forest by using two tourist attraction development frameworks, namely Dean Maccannell Sight Sacrificialization Theory and Clare Gunn Theory (D. Monteiro, 2017). And the research established that Tshatshingo Pothole is a sacred place that has clear potential as a tourist destination. However, full-fledged tourism development is unlikely to happen due to the deep cultural conservatism of the Vha-Venda people. Nevertheless, it was revealed that a possible development trajectory at Tshatshingo Pothole could be undertaken with the approval and permission of the Makani chiefs. However, the development must be culturally acceptable and at an appropriate distance from Tshatshingo Pothole (D.B. Odhiambo & M. Manuga, 2017).

H.2: Attractiveness Significantly Affects Sacred Areas

3) *Successful Attempts on Sacred Areas*

Research reveals that the successful implementation of efforts to sustainably utilize the planet requires human societies to reexamine and expand their views on what is sacred and what is not. The most important aspect is to move beyond a homocentric focus to a biocentric emphasis. The unifying theme is the desire to leave a habitable planet for the descendants of humans and other species. It is unlikely that society can be confident of achieving sustainability until persuasive evidence supporting this belief has existed for generations. For sustainable use of the planet to endure indefinitely, the conditions essential to this state of affairs must be morally safeguarded on sacred grounds. Viewing natural systems as sacred means not only preventing damage to them, but also, where possible, repairing damage caused by humans (J. Cairns, 2002). Furthermore, the study of corporate rituals as condensed public dramas can directly investigate the cognitive, emotive, and neurological processes of meaning creation by various stakeholders, and can capture the enactment of different levels of organizational descent, power and hierarchical order, as well as shifting images of possible futures. To strengthen this argument, the author offers a detailed ethnographic study of a Japanese multinational's retirement party in the United States (H.T. Connolly, 2010). Also in two cases, sacred places have been added to the Zuni Nature Reserve. While the strategies employed by the Zuni have generally been successful, our analysis identified

two unresolved issues: (1) the limited ability of archaeologists to recognize sacred sites, and (2) the unknown impacts that may arise from the reduction of dynamic oral traditions to literate scientific and legal forms in the dominant society (B.Mills & T.Ferguson, 1998).

H.3: Business Success Significantly Affects Sacred Areas

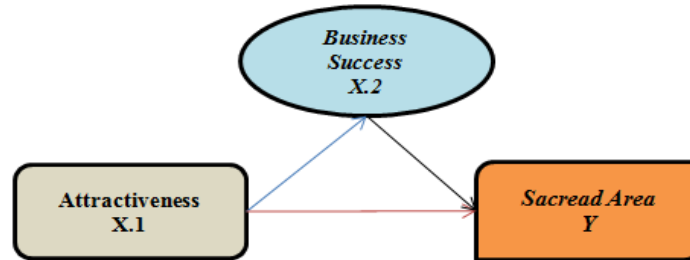


Fig. 2. Conceptual Framework of Relationship Between Variables

3. Results and Discussion

3.1. Results

The classification of respondents based on gender, age, education, occupation and marital status of respondents is as follows:

Most of the respondents participating in the Benteng Tolotang Community are male as many as 120 people or 67%, while the female gender is 60 people or 33% of respondents. Furthermore, Figure 4 classification based on age, 25 to 30 years as many as 20 or 11%, 31 to 35 years as many as 25 or 14%, 36 to 40 years as many as 35 or 19%, 41 to 45 years as many as 45 or 25% and 45 years and over as many as 55 or 31%.

Classification based on the level of education of respondents in the Tolotang Benteng Community in South Sulawesi Province, among others, never went to school as many as 20 or 11%, did not finish elementary school as many as 25 or 14%, finished elementary school as many as 35 or 20%, finished junior high school as many as 40 or 22%, finished high school as many as 45 or 25% and undergraduate as many as 15 or 8%. Furthermore, in Figure 6 above, the classification based on the occupation of respondents in the Tolotang Benteng Community in South Sulawesi Province includes civil servants as many as 10 or 6%, farmers as many as 50 or 28%, laborers as many as 40 or 22%, bentor drivers as many as 20 or 11%, mixed selling as many as 30 or 17% and other selling as many as 30 or 16%.

Classification based on the marital status of respondents from specific participants of the Tolotang Benteng Community in South Sulawesi Province includes widow status as many as 15 people or 8%, widower status as many as 80 people or 45% and married status as many as 85 people or 47%.

Validity testing shows that all question items/statements to measure attractiveness variables (X.1), business success (X.2) and sacred areas (Y) in this study have a correlation coefficient greater than t -table = 0.165 (t -table value for $n = 180$). So, it can be concluded that all items of questions/statements of variable indicators of attractiveness, business success and sacred areas are valid. Reliability testing shows that the items of questions/statements for the variable value of attractiveness, business success and sacred areas have a Cronbach's Alpha value above 0.7 and above the r -table value of 0.120 (r -table value for $n = 180$) so it can be said that the items of questions/statements for the variable value of attractiveness, business success and sacred areas are suitable for use as data collection tools and as measuring instruments.

3.2. Classical Assumption Testing

Testing the normality of data with Kolmogorov-Smirnov by comparing the value of the probability number or Asymp. Sig (2-tailed) with a significance level of 0.05 or 5% with decision making if the significance value is less than 0.05 or 5%, the data distribution is not normal. Based on the calculation of the SPSS program above, the value of the probability number or Asymp. Sig (2-tailed) with a significance level above 0.05 or 5%, the data is declared normally distributed.

The autocorrelation test above resulted in a Durbin-Watson value of 1.762. The value is not less than -2 and not more than 2 so it can be concluded that there is no autocorrelation in this study.

Heteroscedasticity testing, showing each variable attractiveness (X.1) with Sig 0.034, business success (X.2) with Sig 0.340 each variable (Sig.) > 0.05 or above 0.05, it can be concluded that there are no symptoms of heteroscedasticity.

Simultaneous testing together shows the regression value 3646.456, residual 299.872, df 1, mean square 3646.456. f value 216.366 with sig .000 which means that indirectly attractiveness has a significant effect on business success.

Based on the results of the path analysis in Table 7, the structural equation can be formulated as follows:

$$X.2 = 0.741 X1 + e1$$

The structural equation can be interpreted as:

- (1). The attractiveness variable has a coefficient of 0.741, which means that indirectly attractiveness has a significant effect on business success, meaning that if attractiveness increases, business success will increase.

Simultaneous testing together shows the regression value of 1975.322, residual 959.228, df 2, mean square 987.661. f value 182.246 with sig .000 which means that directly together attractiveness and business success have a significant effect on the holy area.

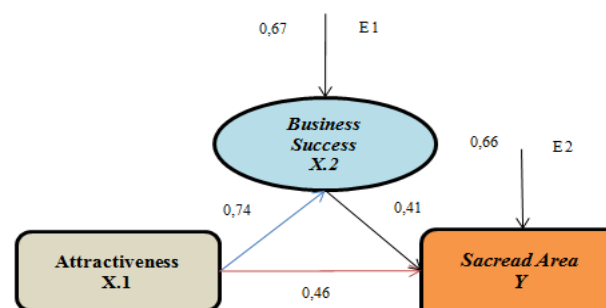
Based on the results of the path analysis in Table 9, the structural equation can be formulated as follows:

$$Y = 0.462X1 + 0.417 X2 + e1$$

The structural equation can be interpreted as:

- (2). The attractiveness variable has a coefficient of 0.462, which means that directly the attractiveness has a significant effect on the sacred area, meaning that if the attractiveness increases, the Pakkawaruwe sacred area will increase.
- (3). The business success variable has a coefficient value of 0.417, which means that directly the success of the business has an influence on the sacred area, meaning that the increasing success of the business will affect the Pakkawaruwe well sacred area. In this study, the effect of attractiveness and business success on the sacred area was calculated through the SPSS for windows program.

Test the coefficient of determination (R²) and the error variable (e) In calculating the total coefficient of determination obtained of 0.820, it was concluded that 82% of the Pakkawaruwe well holy area variable in the Tolotang Benteng "Uwatta" Community was influenced by attractiveness and business success, while the remaining 18% was influenced by other factors not included in the research model or outside the research model. The following is a picture of the results of the relationship between direct and indirect influence variables as follows:



^b. Source: Data Processed SPSS Program, (N = 180), 2023

Fig. 3.Figure 4. Results of Direct and Indirect Relationships

Description:

X1 : Attractiveness

X2 : Business Success

Y : Sacred Area

P : Path coefficient

E1, E2 : residual variables/factors

X3 : endogenous variable

X1 and X2 : exogenous variables

Px3X1: coefficient of direct causal relationship between X1 and X2

Px3X2: coefficient of direct causal relationship between X2 and Y

Structure equation: $Y = Px3X1 + Px3X2 + E1$

E1: residual coefficient calculated by the formula

 $E1 = (Riduwan, 2009: 152)$ **Table 1.** Evaluation of Parameter Estimation

No	Uraian	B	Std.Error	Beta	Prob.	Ket
1.	Attractiveness	1,309	0,089	.741	.000	Significant
2.	Business Success	0,543	0,075	.462	.000	Significant
3.	Sacred Areas	0,277	0,043	.417	.000	Significant
SMC 1				0,000		
SMC 2				0,741		

The regression equation that can be proposed by looking at figure 2 and table 11 is as follows:

Business Success = 0.741 attractiveness X1 e1

Sacred Area = 0.741 attractivenessX1 + 0.462 business success X2 e1

The value of 0.741 is the standard regression coefficient of attractiveness on business success (in SPSS denoted by Beta). The value of 0.462 is the standard regression coefficient of attractiveness on the sacred area (in SPSS denoted by Beta) and the value of 0.417 is the standard regression coefficient of business success on the sacred area (in SPSS denoted by Beta).

The value of 0.820 is the Squared Multiple Correlation between attractiveness and business success with the sacred area (in SPSS denoted by R2). This value is the magnitude of the simultaneous influence between the variables of attractiveness and business success on the sacred area. The magnitude of the squared multiple correlation or R2 for the sacred area of 0.820 indicates that 82% which means that the variance of the sacred area can be explained by the variables of attractiveness and business success. The magnitude of R2 between 0.3 to 0.6 according to Kline (2004) indicates a fairly strong explanatory power of exogenous variables on endogenous variables.

When viewed from the weight of the estimated coefficient, it can be explained that the indirect effect of attractiveness on business success is relatively weaker than the direct effect of attractiveness and business success on the sacred area.

Discussion

Effect of Attractiveness on Business Success

The results showed that attractiveness indirectly (indirect effect) affects the success of the business with an R2 value of 0.741 with an R Square of 0.549 with a t-value of 14.709 > 1.96 with prob < 0.000. This means that if the attraction is enabled, it affects business success. Achieving business success is inseparable from how the attraction is provided to participants. Where the attraction includes attractions, accessibility, amenity and tourist support services as a form of fulfillment of the success of a business. If you look at the results of research showing that the attraction affects the success of the business, then the business in the form of religious tourism in the holy area is able to provide business success specifically Tolotang Benteng Community with profit, productivity, work efficiency, competitiveness, competence and business ethics, good image and business income.

The final results of indirect effect testing of attractiveness variables with indicators of attractions, accessibility, amenity and supporting services and business success variables with indicators of profit, productivity, work efficiency, competitiveness, competence and business ethics, good image and business income are proven through the results of questionnaires and in the field where the accessibility offered / provided is able to lift business success, the amenity or facilities offered / provided have also covered everything the tudang sipulung participants want (gathering together at the wellPakkawaruwe rite center) as well as supporting services that are felt by providing profit, productivity, work efficiency, competitiveness, competence and business ethics, good image and business income are quite good by participants, especially the Tolotang Benteng Community, as revealed by "Uwatta" the supreme leader of the Tolotang Benteng Community (Uwa Mangka) stated that the Tolotang Benteng Community the first founder was La Panaungi whose grave is in Amparita, According to him, he recognizes Dewata Seuwae as his God, Sawerigading as his Prophet, also recognizes lontara as his holy book and has pemali-pemali, customs, and visits and asks for safety at the grave. As revealed by Uwatta (Uwa Mangka), the supreme leader of the Tolotang Benteng Community, the Tolotang belief consists of two words Tolotang and Benteng. Tolotang comes from the word meaning and riolo means first, so if it means people first, while Benteng means defense. So the belief of the Tolotang Benteng community is the belief of the ancients that is defended, he said.

Uwatta further stated that the first founder of the Tolotang Benteng community was La panaungi whose grave is in Amparita, according to him he recognized Dewata Seuwae as his God, and Sawerigading as his prophet, also recognized Lontara-Lontara as his holy book and had pemmali-pemalli and customs and visited and asked for safety at the grave.

According to him, the number of Tolotang Benteng communities in Sidrap is approximately 5000, in Pinrang it is estimated at 3000, Pare-Pare is estimated at 2500, and in Makassar it is estimated at approximately 500. Of the four districts/cities, the total number is estimated at 11,000 Tolotang Benteng communities.

According to him, the center of their activities is carried out at the Pakkawaruwe well rite, Pakkawaruwe means hopefully safe, he continued that they stated that the well belonged to La Panaungi the founder of Tolotang Benteng which is located in the middle of Amparita village, 10 meters south of the Amparita village mosque, or 100 meters southeast of the Tallu Limpoe sub-district office, According to him, once a year at a set time, usually after the harvesting of rice fields, he said the adherents of the Benteng Tolotang Community come in droves to the well, bringing a bunch of fresh betel leaves, 3 areca nuts and a small bottle of coconut oil colored red and a bottle of water to pray or chant. According to him, these objects, after being prayed for, are taken home to be used as a blessing to facilitate their business. Uwa Mangka said.

In line with the research that reveals shows that a company's corporate citizenship provides a competitive advantage in attracting job seekers and fosters optimistic career success expectations. Finally, the managerial implications and limitations of this study are also discussed by (P.C.Lin, et al, 2012).Furthermore, BI market attractiveness and BI articulation are discussed as two characteristics of academic spin-off firms that are likely to lead to their success. Two research hypotheses are formulated: (a) that BI market attractiveness at the time of new firm establishment is positively affected by the market orientation of the academic founders, and by the frequency of their interactions with external agents; (b) that BI articulation at the time of new firm establishment is positively affected by role articulation, and by the level of shared experience of the academic founders. We test our hypotheses on a sample of 42 Italian academic start-ups. Implications for universities and academic entrepreneurs are also discussed by (A.Grandi & R.Grimaldi, 2005).This work reports on the development of a tool to help SMEs identify more clearly their position in the market and provide strategic clues that can increase profitability. A nine-cell matrix was created to form a new development based on the well-established General Electric Co (GE) matrix. It is proposed that companies can be positioned in one of the matrix cells as a function of two important business indicators - competitive position and industry attractiveness. The two factors can be labeled as the constructs 'competitive position' and 'industry attractiveness'. These two constructs form the axes of the matrix. Factor scores were calculated and used to place each company on the appropriate cell in the matrix. An individual report was then created and sent to each participating company. Positive feedback was received from the companies who felt that the benchmarks and general

guidelines for strategic development included in their reports provided value that far exceeded their expectations by (C.Thacker & B.Handscombe, 2003).

The Effect of Attractiveness on the Sacred Area

The results showed that the attractiveness directly (direct effect) affects the sacred area with an R2 value of 0.820 with an R Square of 0.673 with a t-value of $7.229 > 1.96$ with prob < 0.000 . This means that if the attraction is functionalized, it affects the sacred area. The achievement of the sacred area is inseparable from how the attraction is provided to the participants. Where the attraction includes attractions, accessibility, amenity and tourist support services as a form of arrival of *tudang sipulung* participants in the sacred area. If you look at the results of the study which show that the attraction affects the sacred area, then the business in the form of religious tourism in the sacred area is able to provide the sacred area to participants, especially the Tolotang Benteng Community with peace of life, smooth business and tourism sustainability.

The final results of direct testing (direct effect) of attraction variables with indicators of attractions, accessibility, amenity and supporting services and sacred area variables with indicators of peace of life, smooth business and tourism sustainability are proven through the results of questionnaires and in the field where the accessibility offered / provided is able to increase the holy area tourism at the well of the Tolotang Benteng Community "uwatta", amenity or facilities offered / provided have also covered everything desired in the sacred area as well as supporting services that are felt by the peace of life, smooth business and tourism sustainability have been felt quite well by participants, especially the Tolotang Benteng "Uwatta" Community.

According to Uwatta (Uwa Mangka) that the Pakkawaruwe well sacred area as the center of the *tudang sipulung* rite, has its own attraction for the Tolotang Benteng Community, according to him why is that? because the Pakkawaruwe holy well is evidence of La panaungi's legacy as the founder of the Tolotang Benteng Community which is used as a place / water that is used or can be used as medicine / blessing for every activity of the Tolotang Benteng Community, even further saying that the water taken from the well is used as medicine or used as purity and used as bathing water when dying and also used for purification from sins for the Tolotang Benteng Community. He further stated that the water is used as a medicine to prevent all diseases or is also used as an antidote for all diseases, besides that if there is a newborn child, Pakkawaruwe holy water is used for bathing so that it becomes a useful human being later. Uwa Mangka said.

In line with research nature worship is practiced in India as well as in other parts of the world. Various forms of nature worship exist; worship of sacred groves is one such form of nature worship. In India, nature worship has existed since pre-revolutionary times. While sacred sites have tourist appeal, sacred groves are different from other sites that have been developed for tourism. To protect the vegetation of sacred groves and make the experience of participants more meaningful, well-designed tourist facilities need to be created for the benefit of participants. This paper is a case study of a sacred grove, Holiyechirai located in the village of Caranzol in North Goa and aims to show the stage of development of the grove using two tourist attraction development frameworks, namely Dean Maccannell Sight Sacrificialization Theory and Clare Gunn Theory (D.Monteiro & S.M.Dayanand, 2016). Furthermore, nature worship is practiced in India as well as in other parts of the world. Various forms of nature worship exist; worship of sacred groves is one form of nature worship. In India, nature worship dates back to pre-revolutionary times. While sacred sites have tourist appeal, sacred groves are different from other sites that have been developed for tourism. To protect the vegetation of sacred groves and make the visitor experience more meaningful, well-designed tourist facilities need to be created for the benefit of the participants. This paper is a case study of a sacred grove (D.Monteiro, 2017). As well as research establishing that Tshatshingo Pothole is a sacred place that has clear potential as a tourist destination. However, full-fledged tourism development is unlikely to happen due to the deep cultural conservatism of the Vha-Venda people. Nevertheless, it was revealed that a possible development trajectory at Tshatshingo Pothole could be undertaken with the approval and permission of the Makani chiefs. However, the development must be culturally acceptable and at an appropriate distance from Tshatshingo Pothole (D.B.Odhiambo & M.Manuga, 2017).

Effect of Business Success on Sacred Areas

The results showed that the attraction directly (direct effect) affects the sacred area with an R2 value of 0.820 with an R Square of 0.673 with a t-value of $6.517 > 1.96$ with prob < 0.000 . This

means that if the success of the business will be functioned, it will affect the sacred area. Where business success includes profit, productivity, work efficiency, competitiveness, competence and business ethics, good image and business income. If you look at the results of the study which show that business success affects the sacred area, then the business in the form of religious tourism in the sacred area is able to provide sacred area tourism to tudang sipulung participants, especially the Tolotang Benteng Community with peace of life, smooth business and cultural preservation.

The final results of direct testing (direct effect) of business success variables with indicators of profit, productivity, work efficiency, competitiveness, competence and business ethics, good image and business income as well as sacred area variables with indicators of peace of life, smooth business and cultural preservation are proven through the results of questionnaires in the field where profit and productivity are able to increase with the maintenance of tourist infrastructure sacred areas at Pakkawaruwek competence and business ethics, Good image and business income are able to provide different things to participants in the form of peace of life, smooth business and cultural preservation have been felt quite well, especially the Tolotang Benteng Community as revealed by Uwatta (Uwa Mangka) as the supreme leader of the Tolotang Benteng Community that peace of life, the smooth running of the business and the preservation of culture is a special happiness for the participants of tudang sipulung at the Pakkawaruwe holy well to come every year, in order to give a report to the uwatta as an evaluation of last year's activities, whether they experienced peace of life with their families throughout the year passed, said Uwatta, further said that whether the business they were doing was running smoothly or there were obstacles, he said, how the culture adopted by the Tolotang Benteng Community was still maintained, for example, existing using Bugis language, and other cultural ethics, said Uwa mangka.

In line with the research, the successful implementation of efforts to utilize the planet sustainably requires human societies to review and expand their views on what is sacred and what is not. The most important aspect is to move beyond a homocentric focus to a biocentric emphasis. The unifying theme is the desire to leave a habitable planet for the descendants of humans and other species. It is unlikely that society can believe in achieving sustainability until persuasive evidence supporting this belief has existed for generations. For sustainable use of the planet to endure indefinitely, the conditions essential to this state must be morally safeguarded on sacred grounds. Viewing natural systems as sacred means not only preventing damage to those systems, but also, where possible, repairing damage caused by humans (J.Jr.Cairns, 2002).

and layers that sometimes have areas of disagreement or difference. The analysis of business rituals, such as new product launch celebrations, business conventions, award ceremonies, retirement parties, and new plant openings offers a powerful locus for capturing how hierarchical conventions are reiterated in different forms; how individual agents and stakeholder groups engage with each other in public performances; and how they produce synergistic fusion and creative adaptation, or conversely, mutual alienation, confusion, and even hostility. The study of corporate rituals as condensed public dramas can directly investigate the cognitive, emotive, and neurological processes of meaning-making by various stakeholders, and can capture the enactment of different levels of organizational descent, power and hierarchical order, as well as shifting images of possible futures. To strengthen this argument, the author offers a detailed ethnographic study of a Japanese multinational's retirement party in the United States (H.T. Connolly, 2010). And research Sacred sites are important in the ceremonial life of the Zuni Indians in the American Southwest. To protect these sites, both on and off the Zuni Indian Reservation, the Zuni have employed two research and management strategies: (1) historic preservation, and (2) legislation and litigation. In this article, the Zuni Tribe's use of historic preservation to manage sacred sites is analyzed using the Zuni Archaeology Program report series. Although sacred sites are only a small fraction of the total number of recorded sites, the treatment of these sites as cultural resources results in their protection. The Zuni have also successfully managed sacred sites through special Federal legislation and land claim litigation. In two cases, sacred sites have been added to the Zuni Reserve. While the strategies employed by the Zuni Tribe have generally been successful, our analysis identified two unresolved issues: (1) the limited ability of archaeologists to recognize sacred sites, and (2) the unknown impact that the reduction of dynamic oral traditions to literate scientific and legal forms may have on the dominant society (B. Mills & T. Ferguson, 1998)

4. Conclusion

The Tolotang Benteng community centered in Amparita in Sidrap Regency has a sacred area called the "Pakkawaruwe" well. Pakkawaruwe means hopefully safe, the well is a legacy or inheritance from their founder named La Panaungi. They believe that the well water can bring good luck or success in their lives, the highest leader of the Tolotang Benteng Community has the title "Uwatta", currently the position is held by wa' Mangka aged 56 years.

Pakkawaruwe holy water can be used to bathe newborn children, in order to become useful human beings in the future, and Pakkawaruwe well water is used to bathe corpses for the Tolotang Benteng belief, in addition, Pakkawaruwe is also used as spells in business.

Tolotang Benteng belief consists of two words "Tolotang" and "Benteng". Tolotang comes from the word Toriolota, To means people and riolota means first if interpreted means people first while Benteng means defense. So, the Tolotang Benteng belief is the belief of the past that is defended.

Based on the test results, this research is an attraction indirectly (indirect effect) has a significant effect on business success and attractiveness directly (direct effect) has a significant effect on the sacred area through indicators of attractions, accessibility, amenity and tourist support services on business success. Business success directly and indirectly (direct effect & indirect) has a significant effect on the holy area of Pakkawaruwe wells Tolotang Benteng Community through indicators of profit, productivity, work efficiency, competitiveness, competence and business ethics, good image and business income can encourage the creation of a holy area of wells Tolotang Benteng Community through peace of life, smooth business and cultural preservation.

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