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Between local communities and foreign visitors:

Social actors of two Indonesian rituals (*Rambu Solo'* and *Pujawali-Perang Topat*)

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Summary

Between August 2017 and December 2018, I conducted field research in the cultural contexts of two Indonesian religious rituals: *Rambu Solo'*—the well-known Toraja funeral ceremonies (South Sulawesi) and the annual Lingsar Temple festival called *Pujawali-Perang Topat* (Nusa Tenggara Barat). The study was focused on actors who took part in the selected rituals. My primary objective was to describe social actors as the participants of discourses on *Rambu Solo'* and *Pujawali-Perang Topat* within local-foreign continua.

Actors take various ritual roles; they lead, enact, organize, and observe rituals. I examined their embodied attitudes towards and knowledge about the selected religious celebrations. I was reflecting on the relations between divergent groups of ritual participants, including not only the locals and the foreigners but also individuals located in-between (e.g. government officials and tourist guides). The choice of the destinations and events that are well-established in the travel market was intentional. The dissertation also pertains to the interrelations between tourism and indigenous religious traditions of Indonesia. The studied rituals are entangled with political discourses and its related communication in tourism.

I was using several qualitative methods; my project was ethnographic as well as textual. In the field, I was examining statements on two Indonesian rituals using participant observation, casual conversations, and—most importantly—in-depth interviews. 82 individuals participated in the research as anonymous and expert interview partners. I employed the strategy of line-by-line coding to stay focused on the utterances of research participants. As far as the content analysis is concerned, I limited the extent of the studied data by focusing on the touristic images of *Rambu Solo'* in Toraja and *Pujawali-Perang Topat* in Lingsar. I was comparing various publications; however, special attention was given to Lonely Planet's texts.

I grouped the participant of discourses on *Rambu Solo'* and *Pujawali-Perang Topat*. The local-foreign lines between different groups of ritual actors are blurred but often distinguishable, and the overlapping spheres are broad. I described multiple religious affiliations of Torajas and the touristic fame of *Rambu Solo'*. Leisure travellers who visit Toraja funerals are more knowledgeable than the stereotype suggests. *Pujawali-Perang Topat* was proclaimed a tourist event, but it lacks tourists. I offered explanations of the difference between the two rituals in terms of their promotion strategies. I called for the reflection on our voices. The power of the researcher's voice was especially visible in Lingsar. In the context of its festival, I emphasized the authority of governmental and academic discourses.

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