Moslem with modern symbols. But, shari'ah consumerism among middle class Moslem, for Jati, is an indication that Islamic teachings is still at the scriptural level, because shari'ah is just an icon to persuade people to become a ‘modern’ Moslem middle class. As reported, Indonesia’s Moslem majority has embraced more overt signs of religiosity and shifted toward Arab-style devotion (flowing clothes and veils, Arabic names and Middle Eastern devotional architecture). According to Mr. Ulil of the Liberal Islam Network, “Salafism is a magnet for people because it’s very simple and easy to understand”. Many students in Mr. Zenaal Abidin’s Islamic school, which is part of a Salafist community build on the outskirts of Jakarta in 1998, are middle class government employees. According to him, “We were colonized for so long by Christians, so we have an inferiority complex, but this is a country with the world’s largest number of Moslems, so we must show our true Islamic nature”. The issue of “being Moslem” and “becoming more Moslem” is a new political trend which governs people’s life in Indonesia today. It has become the most significant trait for identifying friends, working partners as well as community and state leaders. But, seeing class distinction as the core determinant for middle class Moslem grouping, we could safely say that Moslem identity is just an ‘ethnic factor’ that has been created for the purpose of distinguishing a certain group from the general Indonesian middle class. Hence is the beginning of what I will call class-based ethnicity.

If we look carefully at the underlying issue about the needs for “decent employment” and “well‐paid job” which was raised by Muhammad Chatib Basri as the reason for the growing discontentment of [Moslem] middle class, we could argue that the statement is clearly targeting economic disparities of ethnic based majority and minority which has long been established since before the Indonesian independence, namely between indigenous and non-indigenous, as well as between those were economically weak and dominant, albeit now between the ‘poor’ Moslem majority and ‘rich’ non Moslem minority.

Host, Guest and Stranger: Exoticization and Exploitation at Tourism Indonesian Practice
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As a subject of anthropology, tourism had its dynamic perspective, from interest in culture contact (Smith, 1989), form of imperialism (Nash, 1989), into representation problem (Urry, 2002). Through its dynamic, the host-tourist relation seems could not escape from its dilemma, which the two groups are likely to encounter and the less natural they are likely to act. As Theodossopoulos (in Salazar, 2014) described, the situation led to exoticization, “limiting vision of indigenous host as passive recipient of tourism imagination; appreciate the agency of host in renegotiating their self-identity during tourism encounter”. Exoticization often co-exist in parallel in the tourist imagination, producing contradictions that set in motion the imagination of local host. The local is constructed in contradictory ways and has always been, at least in part, the product of outside influences (Appadurai, 1996:178–199), yet the exchange of values happens in this relations. In contemporary Indonesia, the tourism is imaged as instrument of beneficiary. Since Jokowi’s era, Indonesia’s tourism boom considered positive for the economy as can be seen in the flood of overseas visitor, massive investment, and acceleration of tourism infrastructures. In that situation, this panel wants to elaborate and present cases on the Indonesia’s tourism acceleration and its impact. This panel want to discuss how the host and guest relations in tourism at the time of Indonesia’s booming tourism? How and what kind of values exchange that happened in contemporary Indonesia, present and future? And also, how we reflecting the
Guest including Middle East tourist entertainment that be through Base Cipanas. Cipanas Puncak Area is famous for the beauty of nature and becoming a tourism destination for tourist from the Middle East, such as Saudi Arabia, Yaman, Kuwait, Qatar, and so on. There is an effect relation between host and guest. Cipanas Puncak Area has a strong influence from Middle East guest on infrastructure, economic, social and culture. It was a controversial issue in society internally of maintaining Middle East tourist in Cipanas Puncak Area. Therefore, there are some questions about how interaction practice between Middle East guest and host in Tourism context and who have received more benefit from this practice.

Through the framework of the practice theory, in every practice by every human did that will not be released by their system and structure, which is the actor on this issue is host and Middle East guest who will not be released from their system and power structure, and system and structure which connect them each other. But Individual will not always act follow by his structure, be side that the power has absorb characteristic in every individual (ubiquitous), the power can be destroyed. So there is a possibility that the practice of individual will be out of his structure and showing his agency.

Base on the data research, there is some actor in Cipanas Puncak Tourism. They are host and Middle East guest, then the stranger from outside of Cipanas Puncak Area who related on tourism, including government existing. In general, travel style that the Middle East chose was different from other tourists in Cipanas Puncak Area. Middle East guest more like to look at facilities and entertainment which is similar to their culture. So host must adjust of desire and need Middle East tourist specifically, such as foods, drinks, accommodations, entertainment, then prostitution and marriage with local people. The power relation between host and Middle East guest can be called domination. However, there is some agency by the host to Middle East guest for coming out from that power structure, such as the cases of the host who prosecute their rights and host who take advantage from Middle East tourist for social business, such as a foundation. Although there has some agencies to resist or protect the structure practices of Middle East guest in Cipanas Puncak. In the last analysis it seen that the domination of Middle East guest is still strong in the tourism industry of Cipanas Puncak.

**Keywords:** Host, Middle East Guest, Practice, Interaction, Domination