tourism development can also cause problems that are detrimental to many parties. It is recognized that the development of the tourism sector has the potential to cause socio-cultural transformation that harms communities in tourism destination area. In this regard, this paper discusses issues related to Lingko Lodok tourism development in Manggarai District, East Nusa Tenggara Province. The results of the study show the magnitude of economic potential that can be obtained from Lingko Lodok tourism development, however, at the same time, such development has led to social friction among the stakeholders. In order to be able to achieve the optimal benefits of Lingko Lodok tourism development, the application of the principles of collaborative management and community-based rural tourism development is a fundamental thing to do.

Keywords: Lingko Lodok, Community-based, Rural, Tourism.

EXOTICIZATION OF LOCAL & GLOBAL: EXPLOITATION AT WEST JAVA TOURISM PRACTICE
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West Bandung Regency is the youngest district that was only established in 2007 in West Java Province. An administrative autonomous region resulting from the expansion of Bandung Regency. Entrepreneurs see business opportunities for the location and position of West Bandung Regency between the City of Jakarta and the City of Bandung.

West Java Province is focusing on handling development projects located in some of the former tea plantations owned by PT Perkebunan Nusantara VIII (Cikalong Wetan Subdistrict, West Bandung Regency) in the Walini area, which covers an area of twice that of Cimahi which was initially unproductive and insignificant built into Mega-City.

First, the construction of the Jakarta-Bandung high-speed railroad corridor, which is one of the stops in Walini. Second, the construction of international cities and the capital city of the new West Java Province (Walini City). Third, the development of recreational parks of Disneyland Park and agro-industrial tourism destinations that are still in the Walini area. Fourth, development is based on the concept of Eco Green and Cyber City.

The Regional Government Work Unit (SKPD) in the West Bandung Culture and Tourism Sector is aggressively exploring all the potential of its regional tourism. The head of West Bandung Disbudpar has collaborated with the PT-Kereta Api Indonesia-China consortium (KCIC) to realize West Bandung tourism promotion. Offer to fast train passengers consisting of domestic and foreign tourists regarding a package of visits to agro-tourism and cultural tourism in West Bandung District.

The rapid development of West Bandung Regency as Mega City raises two questions. How has the practice of exploiting the potential of tourism been going on? How does local and global exoticization become the attraction of a region to increase local revenue?

Keywords: exoticization, local, global, exploitation, tourism
BACKGROUND

This research is about the exoticization of something that is perceived as local and global. The realization of exploitation in tourism practices in West Java. The research case focused on the development of tourism that took place in West Bandung Regency. However, what happens and takes place automatically reflects a tourism policy at the level of West Java Province, as well as nationally.

At present, West Bandung Regency is the youngest district in West Java Province. Officially established as a district-level autonomous region, Tuesday, January 2, 2007. An autonomous administrative region resulting from the expansion of the Bandung Regency area. The administrative area is 1,311.31 km2 with coordinate points of 6053’14”S - 107025’58” E and the population has reached 1,531,072 inhabitants.

Entrepreneurs see business opportunities for the location and position of West Bandung Regency between the City of Jakarta and the City of Bandung. So, the West Java provincial government is focusing on handling development projects located in some of the former tea plantations owned by PT Perkebunan Nusantara VIII (Cikalong Wetan Sub-district, West Bandung Regency) in the Walini area, which was twice as Cimahi City as a non-productive area into Megacity.

Initially, Walini was just an area without productivity located on the edge of the Cipularang Toll Road (Cikampek-Purwakarta-Padalarang). A toll road access that connects the City of Jakarta and the City of Bandung. Development of an unproductive area is a large project involving many parties consisting of national governments, regional governments (provinces and districts), BUMNs, and private entrepreneurs (national and foreign). The involvement of many parties resulted in the establishment of a consortium.

The purpose of the consortium is business cooperation that provides mutual benefits for their respective interests. The background of the establishment of the consortium is based on four cases. First, the construction of the Jakarta-Bandung fast train corridor, which is one of the stops in Walini. Second, the construction of international cities and the capital city of the new West Java Province (Walini City). Third, Disney project development works and agro-industrial tourism destinations are still in the Walini area. Fourth, the development of Mega City, which is Eco Green and Cyber City in Walini.

In connection with this, SKPD (Regional Government Work Unit) Office of Culture and Tourism (Disbudpar) of West Bandung Regency actively explores all of the potential of its regional tourism in the form of arts and local cultural traditions. The Head of West Bandung Disbudpar has collaborated with the PT-Kereta Api Indonesia-China (KCIC) consortium to realize West Bandung tourism promotion. They have prepared a draft program package for agro-tourism visits and cultural tourism for domestic and foreign tourists.

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32 Explanation of the Head of the Sub-field of Culture at the Disbudpar West Bandung Regency, Drs. Hernandi Tismara (Ngamprah, West Bandung Regency, on Thursday, January 18, 2018).
OBJECTIVE

Simple economic law says that positive economic growth occurs if the money that enters a region is far greater than the amount of money coming out of an area. Income is greater than expenditure. The thought that arises is an effort to make as much money as possible into an area.

In the logic of the tourism industry, the main component of tourism objects is something that makes people from other regions arise the desire to visit a place to see, enjoy the atmosphere, and spend their money (Ko & Liu 2011). Similar to tourist attraction are all factors that cause tourists to enter certain locations. Factors related to tourism facilities are elements of tourism products that can motivate tourists to make visits (Goeldneret. al. 2000: 364).

Tourist destinations as tourism objects can attract a variety of business people according to their respective fields. The higher the frequency of tourists visiting a tourist attraction encourages more investors interested in investment. Every tourism object requires a strategic partner in an effort to bring in tourist visits. The desire of collaborating partners is affected by the potential for this attraction along with the support of stakeholders in providing comfort to partners in business investment (Erislan 2016: 254).

Kadin Chairperson (Indonesian Chamber of Commerce and Industry) Rosan P. Roeslani said the tourism sector has the potential to contribute the largest and most important foreign exchange earnings in Indonesia (Thursday, September 27, 2018 at Raffles Hotel, Jakarta). I quote Rosan's words to give an overview of exploitative and local and global tourism practices in West Bandung Regency (West Java Province).

The author studies the relationship between tourism policy, regional development, and the interests of employers raises a problem statement. The practice of exploiting the potential of tourism by means of exoticization of the local and global becomes the attraction of a region in order to increase local revenue.

Exoticization signifies something isolated, different, unique, and strange in its way of life and culture. Intentional distinction is emphasized to those who are considered different (other people) with the aim of producing a narrative of difference which has implications for the emergence of existence imagined as the differentiator (Debarbieux, et. Al. 2012: 85; Marushiakova & Popov 2011: 96-97). Distinction is always reflected in the meaning between global versus local and in various respects closely related to global tourism and globalization (Dimova & Gillen 2017: 60; Salazar 2013: 690). Distinction does not mean that distance is truly separate, but global and local are closely intertwined between them in a process of globalization (Chaubet 2015: 100-108; Robertson 1995: 25-44; Salazar 2005: 628). Sociological, anthropological, and historical studies of the socio-cultural aspects of globalization can refer to a number of previous literature (Appadurai 1999; Arizpe 1996; Bauman 1998; Chaubet 2015; Eriksen 2003; Featherstone, Lash and Robertson 1995; Friedman 1994; Hannerz 1996; Inda and Rosaldo 2002; Lewellen 2002; Tomlinson 1999; Waters 2001).

The situation of globalization as a fabric of social relations that is undergoing expansion, and its intensification at the world level. A process in which events and events in other places can have significant consequences for individuals and communities that are very far away in the world (Giddens 1990). Global coherence and interdependence open a gap for cross-cultural production opportunities from local meaning, self-image, representation, and ways of life that are typical of
various groups and individuals (Appadurai 1996). Direct implications of globalization arise from local transformations (Miller 1995; Wilson & Dissanayake 1996). Contradictory, the increased interest in the forces of global currents helped push local ideas forward far ahead, than before. Local is not just referring to spatially limited locations (Salazar 2005: 629).

The practice of tourism exploitation rests on exoticism as a cognitive process that builds, controls, organizes, and frames the world according to certain interpretive schemes. Exoticism follows hierarchical dichotomous logic as binary opposition. Exoticization involves symbolic domestication and the material world (Debarbieux et. al. 2012: 88). It takes part in world charm that is exploited by international tourism, television broadcasts, and marketing to sell exotic material or immaterial products that are presented as the uniqueness of an ethnic tribes (Debarbieux et. al. 2012: 89). Thus, exotic is not a characteristic of an object, place, or human being, but is characteristic of views and discourses (Gauthier 2008; Staszak 2008).

DESCRIPTION

Thursday, May 2, 2019, in a seminar in the city of Bandung, staff of the Ministry of Tourism of the Republic of Indonesia, Budi Setiawan said, Indonesia has 74,910 villages that have great potential for the development of cultural tourism that expresses the attractions of tradition, rituals, traditional arts and local cultural products. He said further, the development of tourist villages and cultural tourism could advance the village economy. Communities can be directly involved in the construction of tourist villages in various regions. "Tourism villages are able to maintain and preserve the environment and its culture," said the doctor of Hospitality Management and Sahid Polytechnic lecturer (Jakarta).

The government policy of West Java Province strives towards the center of world tourism destinations. Its potential, the area of West Java Province is 35,400 km2 or the eighteenth largest province in Indonesia. Various traditional ritual ceremonies take place in West Java. Serentaun ceremonies are in Cigugur (Kuningan), Ciptagelar (Sukabumi), Sindang Barang (Pasir Eurih, Taman Sari, Bogor Regency), and in Kampung Naga (Tasikmalaya). Ngertakeun Bumi Lamba on Mount Tangkuban Perahu (West Bandung Regency) and Ruwatan Bumi Kampung Banceuy Ceremony (Sanca Village, Ciater, Subang). Ngalaksa ceremony in Rancakalong, Sumedang.

Rituals that are closely related to water such as the Miasih Bumi Mountain Nagara Padang ritual (Rawabogo, Ciwidey, Bandung Regency), Ngala Cai Kukulu in Sindang Barang (Eurih Sand, Tamansari, Bogor Regency), Nyepuh Ciomas in Panjalu (Ciamis), Cai Marriage (Kabuyutan Cipageran, Cinahi City), Salamatan Solokan in Chideung (Parongpong, West Bandung), and Hajat Overtime Rempug Tarung Adu Tomato in Cikareumbi Village (Cikidang Village, Lembang, West Bandung). The rituals are self-defeating such as Ngabungbang in the Cisukawayana River Estuary (Cikakak, Sukabumi) and Ngabungbang in Pangadegan waterfall (Subang).

SKPD Data Collection Disbudpar West Bandung Regency has recorded at least 27 cultural tradition rites that receive stimulant budget funding every year on the basis of recommendations from West Java Province Disparbud. This policy is related to the promotion of culture which can be a potential for developing cultural tourism in tourism villages. The main objective is the sale of regional tourism potential to increase local revenue. The ability of the rhetoric as a trading strategy business is something very important. Tourism development is taking place especially in West Bandung Regency, and generally in West Java Province there are similarities to different phenomena that occur in Yogyakarta (Indonesia) and Arusha (Tanzania).
A study using a comparative case study between global tourism discourse and local tourism guides in Yogyakarta (Indonesia) themed cultural heritage tourism destinations and Arusha (Tanzania) themed nature reserve destinations, basically, tour guides as key actors deliberately mediate tensions between ongoing globalization process and local differentiation. Tour guides are creative producers of tourism rhetoric. They sell authenticity narratives about the traditional culture of local heritage. Seducing tour guides to tourists through cultural tourism tales in tourist village areas or tourist destinations in the village (Salazar 2007: 23).

But in the case of tourism in West Bandung Regency (West Java Province) there is another side in the same coin. The West Java Provincial Government is doing a mega project (lighthouse) about the construction of Kota Raya Walini along with the Rapid Railroad project that connects the City of Jakarta with the City of Bandung through West Bandung Regency. Kota Raya Walini takes the theme of a city that provides a green environment alongside the construction of Disneyland. The new prospective city design of the new West Java Capital City requires an area of 10,000 hectares, of which 3,000 hectares are tea plantation land managed by PTPN VIII and the remaining 7,000 hectares are land acquisition by the West Java Provincial Government in collaboration with other private companies.

Head of West Java Regional Development Planning Agency (Bappeda) Deny Juanda Puradimaja (Tempo Magazine, Friday, 11 November 2015) said the first phase of the master plan was compiled by PTPN VIII, one of which was the division of tea plantation blocks which became the forerunner of Kota Raya. "There is Disneyland, a government office complex, partly for research institutions. Not only are ITB interested, IPB too," said Deny. The Disneyland development project is needed to become the icon of the new area. "Every tourist area has an icon," said Deny.

The West Java government designed the development of the Greater Bandung Metropolitan by developing a number of satellite cities. Deny said, in addition to Kota Raya Walini in the west, there are at least two more areas projected to become new satellite cities, namely Tanjungsari in Sumedang, and Pangalengan in Bandung Regency.

FINDINGS

Tourism development policies deliberately maintain a viewpoint that dichotomizes between traditional versus modern, or local versus global, authentic (authentic) versus made. Distinction is important as part of a trading political strategy. The practice of tourism exploits these two things, so that between the global and the exotic local, as if, two characters who have authentic differences. Both provide a sense of dreams about something to fulfill the desires of tourists. The purpose of differentiation between global and local produces a variety of taste narratives that can satisfy the desires of different foreign and domestic tourists. The tourism market share does not consist of one taste, but there are many variations of tastes and desires. Every time tastes and desires change dynamically.

Thus, the dichotomy between global versus local, modern versus tradition, and original (authentic) versus fabricated (artificial), in principle, is not to ignore the one and be more partial to the other. The general view deliberately maintains the dichotomian in order to remain contradictory (binary opposition). Globalization becomes something that looks exotically due to the presence of a different one. Locality becomes something that looks exotic due to the existence of a different side. Both can be merchandise material (selling) worth selling high. So, dichotomy is not something that takes place naturally, but rather engineering and rhetoric.
Deny said that the Disneyland development project as an icon for Kota Raya Walini intends to globalize various local cultural tourism and village tourism in various regions in West Bandung District in particular, and generally West Java Province. The West Java provincial government policy towards tourism development is a global and global tourism center. Disneyland is an exotic and global fairy tale anglosaxon mother tongue. The key to opening the window of globalization. The local ritual attraction is local exoticism.

The practice of cultural tourism and village tourism enters the vortex of global capital networks that cross borders between countries. Cultural tourism exploits the diversity of local traditions not in order to maintain, maintain, and develop values of local wisdom, but processed material for spectacle attractions for tourists. The values of local wisdom do not necessarily experience further development. Moreover, inheritance of wisdom values to the next generation. Everything is just a trade political jargon. The importance of tourism policy is an effort to increase foreign exchange.

However, self-realization sees the fact that economic growth does not necessarily coincide with the improvement of the economic well-being of the households and the equal distribution of social justice for all citizens. Another issue that requires serious attention from the government and cannot be ignored. If this is neglected, then there is no meaning in the development of tourism carried out, because it does not provide benefits to all citizens. In fact, tourism only creates socio-economic disparities, due to the ownership of land or land that is only focused on a handful of people.

CONCLUSION

Walini City is a dream land of global identity. Global city. Exoticization of the global through the construction of Disneyland which will be built in the City of Walini. So West Bandung Regency, Bandung City, and West Java Province stepped up to the global level to join several other cities in the world that became the branches of these famous entertainment venues, including Anaheim, Lake Buena Vista, Paris, Hong Kong and Tokyo.

The problem is not just to make it easier for Indonesians to visit Disneyland, so there is no need to go to Hong Kong. Indonesians simply go to Walini City. The Capital of the new West Java Province. But the case is mainly about its symbolic and representational aspects (Zukin 1991, 1996a: 11, 1996b: 43). Disneyland and Disney World go beyond ethnic, class, and regional identities that offer a national public culture based on aesthetization of differences (Zukin 1996a: 49; Barker 2000: 398-403).

Paradoxically, the dream land of global identity, a fairyland based on the mother tongue anglosaxon, Disneyland is present among other identities rooted in uniqueness and authenticity that are not universal and not global. Exoticization of local, unique, and the ethnic tribes’ peoples attaches itself to something that comes from the global world so that it can be sold globally as well.

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In 2012, the Balinese’s Subak was declared as World Heritage by UNESCO. This was a process proposed by the Indonesian government since 2006. Subak, a traditional irrigation system which is based on indigenous knowledge Balinese society, namely ‘Tri Hita Karana’, is a manifestation of the idea of harmony between nature, culture and spiritual values of the people in Bali. Subak is also supported by a robust institutional system, which is rooted in the community. Having declared in 2012 by UNESCO as a World heritage because it has outstanding value for the world, several new problems appears. Interpretation of heritage embedded in the Subak system was not understood by the farmers who cultivate rice there.

This paper will be talking about how the concept of heritage comes into a contest of power relation where the Subak has becomes the property of the of tourism capital owners and commercial landowners who are not farmers in Bali, rather than to strengthen the farmers as rice cultivators who are the owner of the tradition. UNESCO and the Indonesian government failed to manage this issue so that with the World Heritage recognition.

**Keyword:** Subak, Bali, World Cultural Heritage, UNESCO, Tourism

**INTRODUCTION: BACKGROUND AND METHOD**

This paper conducted from comparative research in two locations: Pakerisan watershed landscape in Gianyar, and Catur Angga Batukaru (Jatiluwih) landscape in Tabanan. The choice based as both have almost same characteristics: extensive agricultural land with the existence of subak community, yet supportive environment. Pakerisan watershed encompasses Basangambu, Pulagan, and Kumba. The sites are, Pura Pagulingan, Pura Mangening, Pura Tirtha Empul, Gunungkawi Temple. While in the Catur Angga Batukaru landscape, there are Jatiluwih subaks with Pura Luhur Batukaru, Luhur Pecak Petali Temple.

The method used is rapid ethnography. Rapid ethnography in anthropology is a limited-time data collection technique that is preceded by analysis of various problems through literature studies and the results of previous studies. (David R. Millen, 2000). Furthermore, rapid ethnography will deepen the problem through a comparative diachronic (past and present) test in order to reach certain depth from new problems that arise. (Isaac, 2013: 93). The author conducted a review study concerning to community participation in the establishment of subak as World Cultural Heritage by UNESCO. Observation and interviews also conducted with subak community such as the chairman of subak (pekaseh), members (kelihan), traditional leaders, and other stakeholders.