

Tourism in Cisarua Changes the Culture of Local People: Study of Culture Acculturation between Local Community and Arab Tourist in Cisarua

Suzy Azeharie and Eko Harry Susanto

Faculty of Communication, Tarumanagara University, Jln. S. Parman No. 1, Jakarta, Indonesia

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Abstract: International Organization for Migration placed boat people from Vietnam in Cisarua, Puncak, West Java Province in late 1970s. Afterward, the refugees from in-conflict countries such as Afghanistan, Syria and Iraq are also placed in Cisarua. Since the early of 1990s one by one tourist from Arab countries have come to Cisarua. They come from Saudi Arabia, Qatar, United Arab Emirates and others. The numbers have risen day by day and some get married with local women. In general, they stay in Cisarua for two or three months. To meet the needs of Arab tourists, slowly, the indigenous people who are ethnically Sundanese and traditionally live from the agricultural sector, turned into service providers. They run kiosks and stalls which provide the daily needs of the tourists. Local residents also open barbershop, stalls selling telephone credits, Arabic food store, and car rental. They also become goat sellers, maids, chauffeurs and many more. This paper will discuss how Arab tourists in Cisarua change the culture of local people.

1 INTRODUCTION

Tugu Utara Village in Cisarua, Bogor District, West Java Province, is known as the tourism destination for tourists from Saudi Arabia and some Arab countries as well as tourists from African countries. Refugees from conflicting countries, such as Iraq, Syria and Afghanistan also settled there. According to *kompas.com*, there are 1,000-1,500 tourists recorded to visit the village per day. Of the number, 90% come from Saudi Arabia (Triana, 2016).

The visit of Arabian tourists makes great change and the local people are very responsive to take advantage of the opportunity. Tugu Utara Village right now is known as "Arab Village."

This article will see how the visit of Arab tourists has changed the culture of local people in Cisarua.

2 LITERATURE REVIEW

One of the researches carried out in Kampung Arab is a research conducted by Mia Amalia. She examined the Criminal Acts of Prostitution in Connection with Moral and Efforts to Overcome at Cisarua area.

She revealed that with the arrival of immigrants and Arab tourists, the prostitution business also grew. Therefore, the government should be more active in seeking solutions to this problem, such as eradicating prostitution bravely in brothels (Amalia, 2016).

Other studies were carried out by Siti Sarah Maripah on the phenomenon of contract marriages in Bogor. She said that in the last two decades there had been a phenomenon that makes the practice of marriage as deviant behavior. The phenomenon is a marriage between Middle Eastern tourist with a local woman accompanied by specified period agreements or so-called marriage contract in Puncak (Jurnal UPI, vol 6 no.2, 2016).

2.1 The History of the Arab Village in Cisarua

A reason why Tugu Utara Village becomes Arab village, according to the interview with Village Head Asep Ma'mun Nawawi, was for the placement of immigrants under the management of the International Organization for Migration (IOM) in Cisarua. The organization has been operating in Indonesia since 1979 when Vietnamese refugees

were forced to flee their homes by war. By boat, they arrived in Tanjung Pinang, Riau in massive number. Some of refugees were placed and trained in English language in Tugu Utara Village before they were allocated to third countries. Currently activities of IOM have been moved to their offices in Tangerang Selatan, Banten Province.

2.2 Tugu Utara Village

Kampung Sampay or known as Arab Village is located in Tugu Utara Village, Cisarua, Bogor District with total population of 12,000 people consisting of 5,683 men and 5,344 women. There are 3,250 household heads and of them 120 household heads are single parents. The domestic product from Tugu Utara Village comes from the sector of agriculture and trade, hotel and restaurant (Prodeskel, 2017).

The arrival of Arab tourists occurred in 1990s. In the beginning, there were a few tourists who visited Cisarua. The Arab people can be distinguished in two categories. The first is those from Saudi Arabia, Qatar, United Arab Emirates and other countries in Arab peninsula. The second is immigrants who become refugees from in-conflict countries such as Iraq, Syria and Afghanistan.

One can easily differentiate them physically because the first category of the tourists will walk together with their wives and children. The wives wear dark color dress with *purdah*. The mode of transportation they used when they stay in Cisarua area is rented cars. And they rented these cars for months.

Meanwhile, the second category is immigrants. They usually walk on foot in a group of people. Their skin is lighter if compared to other Arab tourists. After living in Cisarua for long period of time, generally immigrants dressed more casually, wearing t-shirt and short pants.

Arab tourists like to stay in Desa Tugu Utara because the place has cool air, lush with many green trees and lots of rain. These are things that cannot be found in the country tourist origin.

3 RESEARCH METHODS

The research method used in the research is qualitative method, i.e. the researchers will focus on their attention to the process and not just to the outcome or product (Yin, 2008:1). The research method can be grouped through proper method uses in analyzing the research object depending on

(Nazir, 2005:66), i.e. the type of research question, controlling the researcher to do to behavior events to be researched and focused on the research phenomenon. The phenomenon is divided into contemporary phenomenon that occurs and the historical phenomenon, which is phenomenon in the past or those that have occurred for many years ago.

Data collection methods used in this study are in-depth interviews with two key informants, observations directly to Cisarua, and literature study.

4 DISCUSSION

Since the 1990s Arab tourists began to arrive at Cisarua. The arrival of Arab tourists slowly began to change the lives of local people who are Sundanese. Cisarua is located in the valley of Mount Gede Pangrango. Therefore, the land is very fertile.

Accordingly, the villagers are farmers and live from the sector of agriculture. Before Arab tourists visit their village, majority of local people have the livelihood source from the sector of agriculture. They plant tomatoes, cabbages and beans as the favorite foodstuff in the village.

Along with the time and also with the increasing number of Arab tourists coming to their area, the local people slowly change their livelihood system into service providers.



Figure 1: Travel agent office with arabic language.

Various kiosks and stalls are built to meet the needs of Arab tourists such as barber shops, restaurants, internet stores, the live goat selling, rented cars and many more. Local people also provide "*hadamah*" or maids who will assist the daily activities of the Arab tourists.

After having intense interaction with Arab tourists, the *hadama* learn Arabic in a self-taught way. They are able to speak Arabic very well and will work as long as the tourists stay in Indonesia. They work for Arab tourists for 10 days to two or three months depending on the length of tourists'

stay. Their wage is around Rp. 250,000 per day or equivalent with \$ US 17.

As has been said above, there is a change in the lives of Cisarua people. Changes not only happen to the livelihood system but also to other cultural elements, for example in the use of language.

It is not difficult to meet people who can speak Arabic. Local people who open kiosks or stalls speak Arabic. They learnt Arabic in a self-taught way. It is seen when I asked a peddler to mention names of food in his kiosk in Arabic. He was able to speak fluently the names of foods sold in Arabic such as omelet, stir-fry beans, stews tofu, fried tempeh and others.

Almost all kiosks in Tugu Utara Village have the nameplate of their kiosks and stalls in Arabic. This is in line with Samovar opinion which stated language is another feature that is common to every culture. The importance of language makes Samovar say that without the capacity to understand complex language then the human culture as it is known today will not exist (Samovar et al., 2010).

According to Asep Ma'mum Nawawi, almost 99% mosques in Desa Tugu Utara built from the donation from Arab tourists. Donations come from individuals or foundation. It ranges from Rp. 500 million to 1.5 billion. The donor may request the existing mosques to be demolished and the new mosque was built in the place of origin of the old mosque.

In addition to the emergence of shops, what interesting is the rise of local residents who sell goats intended to meet the needs of Arab tourists who really like side dishes from lamb.

Goat sellers can be found easily in the street of Tugu Utara Village. They build goat cages in the street bank. Arab tourists will buy and eat goat every day.

When the research was carried out, there were some cars stopped in front of the live goat sellers and bought some goats in Ciburial area where tourists from Middle East mostly stay.

I could see goat cages built and the tourists could see the cages effortlessly. For Arab people, they only eat goat meat while its offal is discarded. It differs from local people who process the goat offal as soup or "gule".

At a kiosk that sells foodstuff, *maryam* bread, the Arabian bread, was sold. Roti *maryam* is usually served with *kari kambing* (mutton curry). Besides, candy onion boxes can be seen easily in front of the kiosk. Arab people like to eat candy onion. We can also see *shisha*, the multi-stem instrument for

vaporizing and smoking Arabian tobacco (*dokha*) exposed at the kiosk.



Figure 2: Arabic language nameplate in kiosk.

Moreover, along the street in Cisarua, there are many Arabian cafes. The activities in the cafes make heavy traffic jam in the area every day. Therefore, to facilitate the mobility of Arab tourists who live in Cisarua, the villagers build roads in the village in self-support way.

This is in line with the opinion of Stewart L Tubbs and Sylvia Moss who say that because intercultural communication is increasingly prevalent and widespread therefore the effects of this cultural contact take place even more quickly (2005: 259-260).

In addition, the system of knowledge that local people have also changed. For example is on the food aspect. As many restaurants sell Middle East food, such *biryani* rice or *kabsa* rice, local people start to like the Middle East food. *Biryani* rice is a delicious savory rice dish that has wonderful taste. It is habitually eaten with mutton roast or baked meat with pickles, raisins and fried onions. Furthermore, there is *kabsa rice* as well. It is cooked from rice imported specially from India named *basmati* rice. The *Kabsa* has reddish form from tomatoes. It is usually eaten with mutton roast. Some restaurant chefs in Cisarua come from Turkey.



Figure 3: Kiosk that sells shisha.

Asep Ma'mun Nawawi admits that he himself like the Middle East food after he ate the food. People are also getting used to providing *biryani* rice when they hold a celebration.

What William A. Haviland says is true that culture is a learning outcome and not a biological heritage (1999:338). The situation shows that the process of cultural acculturation occurs in local communities. Acculturation can be defined as a process of cultural change from the result of contact between groups of people with certain cultures with gradual and continuous stages without losing the element of their own culture or the personality of the culture (Koentjaraningrat, 1990).

The religion system does not seem to have any changes. Apparently, local people and Arab tourists embraced the same religion that is Islam. It means that religious values they obey are similar and their religious practices are also similar.

In the aspect of arts, there is no Arab culture as the part of acculturation in Kampung Sampay. Therefore, there is no form of arts from Arab impacted to the Sundanese arts. It is due to Sundanese values their local form of arts highly.

Different things happen to the Muslim community of Jatón, Tondano, North Sulawesi. Because they are categorized as a minority group in the North Sulawesi Christian community, the culture they embrace is the culture of North Sulawesi (Azeharie, 2017: 3).

After visiting Cisarua, the tourists will continue their journey to Lombok. They like to visit Lombok because Lombok is known as a destination for halal tourism.

5 CONCLUSIONS

Since the arrival of tourist from Arab countries to Cisarua in early 1990s, gradually some cultural changes have occurred in Sundanese-ethnic community in Cisarua. The influence of Arab tourists is apparently strengthening of local people's economic activities.

Acculturation occurs between local community and Arabs with the main reason related to economic needs. In addition, because of the religious similarity between them, the local people make tourists feel at home in Desa Tugu Utara.

The arrival of Arab tourists to Kampung Sampay causes the economic growth in the village. It also opens new jobs and replaces the existing livelihood system in the village.

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APPENDIX

Suzy Azeharie was born in Jakarta, Indonesia November 8th 1959. She graduated from Padjadjaran University, Bandung Indonesia in the field of Communication and then continued her studies at ISS in The Hague, Netherlands and got a Master of Arts degree in the field of Woman and Development. Then she continued to Murdoch University in Australia with research in the field of Humanities and received a Master of Philosophy degree.

Eko Harry Susanto was born in Pekalongan, Indonesia on April 4th 1958. Graduated from Gadjah Mada University in the field of Social and Political Science. Master degree from University of Indonesia, Jakarta Indonesia in the same field then continued to Padjadjaran University, Bandung Indonesia and received a Doctor of Political and Social Science degree.

