

# COMMODIFICATION OF LOCAL WISDOM IN THE GLOBAL TOURISM ERA: COMPARATIVE STUDY OF PARADOX CASES OF UTILIZATION OF BALINESE LOCAL WISDOM WITH TIMOR-LESTE

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## Abstract

Bali and Timor Leste have the same vision for developing their country, namely to make tourism one of the sources of foreign exchange income for the country. As is known, the two parties' experiences in managing tourism are very different. On the one hand, Bali has recovered since the new normal in May 2022. On the other hand, Timor Leste has only started its tourism activities since breaking away from the Unitary State of the Republic of Indonesia in 2002 and is recovering. Bali is used to managing various tourism activities on a global scale. To be precise, Bali is the venue for various international-scale activities, such as the World Culture Forum, Miss World, IMF, the G20 Summit, which will take place in 2022, and other international events. It is this kind of existence that encourages us to build a collaborative research relationship between Warmadewa Bali University and the Institute of Business (IOB) of Timor Leste by raising the research topic: Commodification of Local Wisdom in the Era of Global Tourism: "A Comparative Case Study of the Paradox of Utilization of Local Wisdom in Bali and Timor Leste." It is exciting to study commodities because nowadays, commodities are not limited to goods, money, and services but sacred objects, education, holy places, sex, and even death. All of these phenomena indicate that the world's existence is without borders or boundaries. This study uses a qualitative approach—data collection methods through observation, interviews, and literature support. Then, the theories used to dissect the research problem are the commodification theory and the theory of power and knowledge.

**Keywords:** Commodification, Paradox, Local wisdom, Global tourism era.

## 1. INTRODUCTION

The topic of this study is "Commodification of Local Wisdom in the Era of Global Tourism: A Comparative Study of Paradox Cases of Utilization of Local Wisdom of Bali and Timor Leste." This research was conducted to compare carefully, then look at the different aspects of heritage utilization in today's global tourism era. The emphasis on these two aspects comes from the backgrounds of Bali and Timor-Leste in diverse heritages, such as culture, customs, traditions, religion, belief systems, and religious ceremonial procedures. All forms of differences arising from the diversity of aspects are reflected in the attitudes and behavior of the supporting community members from both parties.

Viewed from the genealogical aspect, Timor-Leste, as part of an eastern country, has the same cultural basis as Indonesia (Bali), especially the characteristics of togetherness, feelings, and spirituality which are in principle the opposite of western culture which are individual, intellectual and material (Alfian, ed. 1985: 109). As is well-known, Timor-Leste, as a small country, was sovereign on May 20, 2002. Since then, the government and people of Timor-

Leste have determined and aspired to create a stable, peaceful, and prosperous society, according to what is written in article (6) sections (e) and (i) of the constitution of the Republica Democratica De Timor-Leste (Constitution of RDTL, 2002). However, it is very difficult to change the attitude, behavior, and habits of the East because they have been attached and passed down from generation to generation.

Nowadays, in global tourism events, the two regions of origin from different countries, Bali (Indonesia) and Timor-Leste, have the same vision in tourism development, namely to make local wisdom products a tourist attraction commodity. Having the same vision has implications for the birth of a moral obligation for the two regions to endeavor to preserve cultural and religious values amidst the onslaught of global culture. It is undeniable that visiting tourists come from various countries with different cultural and religious can influence the lives of local people. As Salazar (2006: 188) revealed, the cultural battle of various tourist communities from different countries causes this world to be without partitions. Blurring cultural boundaries, customs, and traditions have significantly impacted the two regions with different cultural backgrounds from global culture. In particular, Bali, with its cultural diversity background, is given the spirit of Hinduism and differentiates Bali's cultural status into sacred (holy) and profane (general).

The Institute of Business (IOB) of Timor-Leste, a partner of Warmadewa University in this collaborative research, has learned that tourism is one of the sources of local revenue. The rapid development of Bali is inseparable from the role of selling values and using values owned by local wisdom of nature, culture, and natural and cultural collaboration. Because development requires capital and as a form of reciprocity, various unique and exciting legacies are commodified as tourist attractions (Peter Burke, 2003: 102). Marvin Haris (in Mulyanto, 2012) argues that one of the fundamental characteristics of capitalism is the commodification of almost all goods and services, including land and labor. Undoubtedly it is different from the current era of global tourism; commodity products are not limited to goods, services, and labor but also local wisdom in the form of cultural heritage, natural heritage, and collaboration of natural and cultural heritage. The same goes for Bali; the interest of foreign tourists in Bali is due to these three aspects and the friendliness of its inhabitants. The first western nation to state that Bali is unique because of its natural and cultural beauty began with the arrival of Dutch traders under the leadership of Cornelis Houtman in 1597. They said Bali was heaven on earth (Covarrubias, 2013: 30).

The success of Bali in developing its region, which was triggered by the tourism sector as its driving force, was one of the main factors for IOB to collaborate through research. As a mandatory output in this collaborative research entitled "Commodification of Local Wisdom in the Era of Global Tourism: A Paradox Case Study of Utilization of Local Wisdom in Bali and Timor Leste." Chosen this title to provide space and time for IOB to gain experience in Bali tourism as a comparative material for tourism development in Timor-Leste. In turn, Timor-Leste seeks to develop tourism as a source of state revenue by making local wisdom a commodity tourist attraction product, as Bali did.

It should be noted that even though Bali and Timor-Leste are in the same region as part of the eastern countries, they are inseparable from the differences between the two regions. As previously explained, most Balinese local wisdom has a sacred status that causes a dividing line between the sacred and the profane. On the other hand, in Timor-Leste, there is no separation between the sacred and the profane. To analyze these two different phenomena, this study aims to examine the paradoxical case of using local wisdom in the era of global tourism in Bali and Timor-Leste.

## **2. RESEARCH PURPOSE**

In general, this study aims to introduce local wisdom to local communities in the two areas selected as research objects. As known, Bali is well-known by the international community for its rich natural and cultural local wisdom. However, there are still many that have yet to be revealed to the surface. The same goes for the people of Timor-Leste, who have a lot of local wisdom and are spread across various districts but are limited to certain well-known spots. Introducing heritage to local communities is crucial to deepen their sense of pride and love for their wealth. In particular, this study aims to analyze and understand the paradoxical case of using local wisdom in Bali and Timor-Leste in the era of global tourism.

## **3. RESEARCH METHOD**

Creswell (2010: 264) states that qualitative research is interpretive research in which researchers are involved in ongoing and continuous experiences with participants. With the presence of the researcher in each activity together with the participants, when unexpected things happen in the field, surely the researcher knows and understands better. So that researcher can quickly find a solution to the problem. This research was conducted using a qualitative approach. The data was collected using observation and interviews and supported by the literature. Observation data collection was done through participant observation. Observations like this are carried out by being directly involved in research sites and actively participating in community activities (Moleong, 2012: 9). By using this method, efforts to obtain data in Bali and Timor-Leste were made more intensive.

Interviews were conducted with predetermined informants. During interviews, to guard against possible loss of data, the researchers used a tape recorder. Likewise, the camera is used during direct observation of the community. This way, obtaining data on objects in both areas is more intensive. Furthermore, data collection and analysis activities were carried out from literature book sources that discussed commodification, such as journals, social media, and other documents obtained from the village, sub-district, or district offices, as well as archive storage institutions in the respective districts/cities.

#### **4. COMMODIFICATION OF LOCAL WISDOM OF BALI AND TIMOR LESTE IN THE GLOBAL TOURISM ERA**

In the current era of global tourism, the issue of commodification is fascinating to study. One of the interesting phenomena in this era is seen in commodity products. The market, like its habitat, is a meeting place between the supply and demand for goods, services, and labor. But in the era of global tourism, commodity products are not limited to goods, services, and labor; everything that did not before has now become a commodity. The commodity is everything produced and exchanged for something else, usually money, to obtain more value or money (capital). More extreme, Pilliang (2005: 191) reveals that education, culture, desire, religion, body, death, and even politics are commodities. Commodification reduces the meaning of life to economic meaning and exchange. In line with Pilliang, it was revealed that the forms of commodity products that are traded are not limited to goods, services, and human labor but have spread to the organs of the body, a sense of security, happiness, and religious symbols (Mulyanto, 2012: 25).

Marx (in Strinati, 2003), in his theory of commodity fetishism in the context of capitalism, that the exchange principle will always dominate the benefit principle. In this case, something commodified is a commodity with an exchange value to be exchanged with other commodities to get more profit. Due to the intense competition in the global market, of course, it is not enough to have a competitive exchange rate, but price compatibility with the quality of commodity products is an important aspect to be accepted in the global market. It means that apart from having exchange rates and quality commodities, attention to price compatibility is very important to gain market sympathy.

However, in the current research, the commodity products to be commodified are the local wisdom of Bali and Timor-Leste. As known, these two regions only have other products that are globally competitive because they promote natural and cultural local wisdom as a product of their commodities. Bali is known by the world community for its diversity and unique culture that is not shared by other countries. Bali is no less competitive than other countries, even in the cultural arts field. One of Bali's greatness in the cultural arts field can be seen in the colossal art performances presented to world leaders at the dinner at the G20 Summit at GWK Bali. The world delegates who attended were amazed by the colossal art performances played by Balinese artists while at the same time giving high appreciation for Indonesia's success as the organizer of the grand G20 Summit event on 15-16 November 2022.

Since Bali was developed as a tourism destination, there has been a reciprocal relationship between tourism and Balinese arts (Putra and Paturusi, 2017; Picard, 2006), in the sense that tourism is thriving because Bali has cultural arts attractions at the same time, the Balinese art world is growing because of tourism. It is in line with the aspirations of the Regional Regulation on Cultural Tourism (first enacted in 1974, updated in 1991 and 2012), which expects the development of tourism to benefit the arts and the development of the arts can support tourism (Raka et al., 2020: 96).

Bali's success in performing missions and organizing various international events; can be used as a parameter to measure Bali's success in managing tourism. As the world's number one tourism destination in Indonesia, it certainly has many positive implications for foreign exchange earnings for the development and welfare of its people. According to Vickers (2013: 5), tourism is also a focal point for social change. As a new industry, tourism carries excellent hopes, not only for Bali but also for other regions in Indonesia. Bali tourism development with a cultural perspective is given the spirit of Hinduism and offers local wisdom as a tourist object or attraction. However, not only does Bali make heritage a tourist attraction, but almost every country with natural and cultural heritage makes local wisdom a tourist attraction. Such a phenomenon has made Timor-Leste interested in developing tourism by modifying local wisdom as a tourist attraction.

## **5. COMPARATIVE STUDY OF PARADOX CASES OF UTILIZATION OF LOCAL WISDOM OF BALI AND TIMOR-LESTE**

### **5.1 Utilization of Local Wisdom in Bali**

Bali is known internationally for its diversity and unique culture, natural beauty, and hospitality of its people. Cultural diversity can be seen in the villages in each district/city, in customs, traditions, and procedures for religious ceremonies, which are reflected in the attitudes and behavior of the people. Collaboration between natural local wisdom and culture decorates the existence of Bali so that it looks unique, beautiful, and attractive. Because of its uniqueness and beauty, the Dutch traders under Cornelis Houtman, who first came to Bali in 1597, declared Bali to be a new "paradise" (Covarrubias, 2013: 30).

When entering the middle of the 20th century, the promotion of Balinese art was carried out with various performances and exhibitions at the Paris Colonial Exposition (Exposition Coloniale Internationale) in Paris in 1931 (Marlowe and Arida, 2015: 6). Then, entered the era of the 1980s, Bali tourism experienced very rapid development. Bali makes natural and cultural beauty a tourist attraction because many unique and interesting things appear in the eyes of tourists. They give various names to Bali, namely: as an island of a thousand temples, the island of the gods, yadnya island, and others. It depends on their perspective look at it.

In the context of the island of a thousand temples, the role of sacred places is vital and is placed upstream in the life of the Hindu community in Bali. The issues of holy places (temples) are always related to the sacred (holy) and profane (public), and there is a clear demarcation between the sacred and the public. If you enter the sacred space, it is only limited to those praying. Those who are dirty due to menstruation, death, childbirth, and so on are not allowed to enter the holy place because it pollutes the temple's sanctity. Such a phenomenon means that not everyone is allowed to enter the sacred area, especially tourists. They are allowed to enter the public area only, even though they have paid a ticket or given donations.



### 5.1.1 Gianyar Regency

Tirta Empul Gianyar Temple is one of the holy places (temple) commodified as a tourist attraction. As a religious and spiritual tourism attraction, almost every day is never separated from the visit of both domestic and foreign tourists. Usually, local people prefer to visit on religious holy days, Sundays, and holidays for self-purification and prayer. The main thing that is of concern in this study is the special treatment given to tourists. There is an omission from the local guide to enter the sacred area. Supposedly, it is only allowed for Hindus to pray.

When one of the traditional village officials, the manager of the sacred place, was interviewed, he said that a very sacred space had been partitioned off with a wooden fence. This response certainly doesn't make sense because a sacred space generally has a dividing wall, then a makeshift barrier is made with a wooden fence. Such treatment spoils tourists too much because it is only for the sake of money (material). They allow the holy place to be entered by tourists freely and even into the holy area. In fact, they are aware that Tirta Empul Temple is the Kahyangan Jagat Bali 'Heaven of the Universe of Bali' as the lord of all Hindus in Bali, Hindus of the archipelago, and even Hindus in the world. Therefore, it must be strict about prohibiting anyone who wants to enter the sacred area.



**Figure 1: One of the sacred pools at Tirta Empul Gianyar Temple**

### 5.1.2 Denpasar City

A unique phenomenon for study material is Serangan Village, Denpasar City. The ocean is considered sacred by Hindus because it functions as a medium for religious and spiritual activities. Serangan Village is located on an island right in the middle of the blue sea, with the sound of the waves being wonderful and charming. However, investor, Tomy Soeharto, succeeded in winning the hearts of the local community to reclaim the sea separating Denpasar from the mainland and Serangan Island at an agreed price under the pretext of developing tourism infrastructure and facilities. Since the execution of the reclamation in the 1990s, community members do not need to cross using the Jukung (outrigger) service because a bridge has been made to connect mainland Denpasar with Serangan Village.

With the rapid development of tourism in Bali and especially the City of Denpasar, almost all traditional villages that live on the outskirts of Sanur beach take advantage of the potential of the beach as a source of income for traditional villages. In fact, many domestic and foreign tourists love beach tourism. Likewise, the local people flock to the beach almost daily and choose beaches along the Sanur Village area. Moreover, on Saturdays, Sundays, and holidays. They enjoy the nature of the beach while swimming with family and friends and the food the traders offer. The Serangan Village community also utilizes coastal resources as jobs as residents of the coastal communities in Sanur Village. As one of the City's tourist destinations, apart from making turtle-breeding marine biota a source of village income for community members who have land for trading, they develop culinary tourism with commodity products of various processed marine fish.



**Figure 2: Circular road; result of see reclamation of Serangan Island, Denpasar**

### 5.1.3 Badung Regency

Badung has been known for a long time by domestic and foreign tourists because of the natural beauty of Kuta beach. When visiting Bali, tourists feel incomplete if they have not visited Kuta Beach. To avoid the monotony of the objects on offer, such as GWK, Kuta Beach, Uluwatu Temple, and various other exciting objects, the direction of developing tourist attractions is directed to North Badung. Sangeh is known as a tourist attraction for the Alas Pala Monkeys, a habitat for hundreds of monkeys. The object is neatly arranged and equipped with stories from the Ramayana with the topic 'The Fall of Kumbakarna.' Almost every day, the object is visited by tourists, especially foreign tourists. When school holidays come, many visitors dominate junior, high school, children, and general tourists who love monkey tourism objects. After entering the new normal era of the Covid-19 Pandemic, since July 2022, the number of visits has increased, although not like before the pandemic hit the world.

The Sangeh Traditional Village manages a tourist attraction of Sangeh Village under the supervision of the Badung Regency Government Tourism Office. The Badung Regency Government handles all costs required for object maintenance, promotion, and ticket provision. In this case, management in the field, such as parking, ticket sales, and object guides, are fully handled by the Sangeh Traditional Village. The results of its management are 75% received by the management and 25% submitted to the Government of Badung Regency. Initially, some of the distribution of management proceeds obtained by the adat village was kept at the Village Credit Institution (LPD) and some at the Sangeh Village Bank. However, since there was a problem managing the LPD's finances, temporary capital belonging to the village due to managing tourism objects is kept at the Sangeh Village Bank.



**Figure 3: Sangeh Monkey Forest in Sangeh Village, Badung**

## **5.2 Utilization of Local Wisdom in Timor-Leste**

Timor-Leste chose tourism as a source of capital to develop its district. The tourism ideology guarantees that it can improve the welfare of people's lives. Of course, if tourism develops well, there will undoubtedly be many opportunities, job vacancies, and space for business and trade. For the time being, tourism management is entirely entrusted to local communities in each district where local wisdom originates, under the guidance and supervision of relevant government agencies. As a tourism object commodity product, different and unique local wisdom is chosen to attract tourist visits.

Irianto (2016), in his research entitled "Commodification of Culture in the Global Economic Era against Local Wisdom: A Case Study of the Existence of the Tourism Industry and Traditional Arts in Central Java," clearly states that local wisdom of traditional art is one of the tourist attractions. He also emphasized that the commodification of culture is a buying and selling transaction of cultural objects through an industrial process that was born along with the globalization era. The tourism industry is a biological child of globalization, producing cultural objects to be traded for financial gain. One form of commodified cultural objects in the era of globalization is traditional arts.

In contrast to Central Java, which promotes local cultural wisdom as a tourist attraction, natural heritage is a commodity for tourist attraction in Thailand. As figured out by Niko & Atem



(2019), in their research entitled "Water Festival (Songkran): Commodification of Culture in Thailand," it aims to see the commodification discourse that occurs in Songkran culture in Thailand. Songkran in Thailand is a religious and cultural festival, which is also a New Year celebration in Thailand. Songkran culture later became a festival that brought many foreign tourists to several areas in Thailand, such as Bangkok, Chiang Mai, and Phuket. This big festival then positively impacts the local community's society, culture, and economy.

Likewise, in Timor-Leste, tourism development is expected to increase the social and economic welfare of the people from the tourism sector. Almost all countries in Southeast Asia with heritage, such as Malaysia, Cambodia, Singapore, Thailand, and Indonesia, develop tourism as a source of foreign exchange to build their country. So Timor-Leste, which has a lot of natural and cultural local wisdom, chose to develop tourism as a source of state income. The following explains the heritage of some local wisdom in the five districts developed as tourist attractions.

### 5.2.1 Lautem District

Lautem District has several heritages to be commodified as tourist objects, including artificial tourist attractions, national parks' natural heritage, and traditional houses. These three objects are quite interesting to offer to tourists visiting Timor-Leste. The inheritance in question is as follows.

#### a. Artificial Tourism Industry

This artificial industry was made by local people located in Souro Lautem Village. This artistic work resulting from the thinking of residents qualified in the field of copyright, is beautiful and different from other cultural heritages. It is believed that developing this new artificial object will give more meaning than other objects in Timor-Leste because its presence is deliberately made following the global market's needs.



**Figure 4: Artificial tourist attraction in Lautem District**

#### b. Nasional Park

The national park, which is named "Parqur Nacional Nino Conis Santano," takes the name of one of the famous warriors or heroes in Timor-Leste from the Lautem district. The Timor-Leste government is conserving this national park because many flora and fauna species still exist in the area. The forest is very dense, with many types of wild animals. There are even findings

from several BirdLife International studies which found birds that do not exist in other countries. Apart from that, several tourism potentials in the forest will likely be developed as tourist attractions.

### c. Traditional House

From a cultural perspective, the Lautem district is still bound by high cultural values because the local community respects local works. One of them is the traditional house which was used as a symbol of Timor-Timor when it was still part of the Unitary State of the Republic of Indonesia as the 27th province. Until now, this house still exists and is carved according to local identity, as well as home decoration and a work table that is used as a cidramata; every time there is a formal or informal guest visit.



**Figure 5: Traditional house in Lautem District**

### 5.2.2. Vikeke District

This district has a small heritage when compared to other districts in Timor-Leste. However, the limited heritage of local wisdom owned does not mean it is not interesting to visit. It is said so because three exciting objects deserve to be promoted as tourist attractions, namely, two natural heritage objects in the form of waterfalls and river heritage, as well as cultural arts heritage. One of the exciting objects is the “waterfall,” which looks unique and beautiful, located in the District of Ossu and, to be precise, in the village of Loihunu. For those who want to capture their arrival at this place, it is also perfect for selfies with family, friends, and girlfriends. This object has become a tourist attraction because of the beauty of the waterfall. It is also easy to access because it is located on the side of a public road between the Vikeke District and the Ossu Sub-District.



**Figure 6: Waterfall in Lautem District**

### **5.2.3. Baucau District**

Baucau District has become known by the broader community because it has natural potential in the form of Mount Mate bean. This mountain is one of the well-known mountains in Timor-Leste, which has a historical connection with the struggle and as a center of defense for Fretilin guerrillas during the colonial period of the Republic of Indonesia. Currently, the mountain is enshrined as a site of struggle. Apart from carrying out its function as a site of struggle, it is also used as a place for recreation, hiking, and meditation for clergy and clergy. Apart from the panoramic beauty of Mount Mate bean, another attractive tourist attraction is Lake Hogabiloi. The lake looks beautiful with clear water, and houses like houses on stilts are built in the surrounding area. In addition, the district also has a beautiful beach with blue water and a background of vegetation, making the beach very beautiful.



**Figure 7: Mount Matebean in Baucau District**



#### 5.2.4 Atauro District

Atauro District is located on a very strategic island with potential in the tourism sector. Geographically, it is close to Dili District as the capital of Timor-Leste. Because it is close to the national capital, it is undoubtedly straightforward access for international tourists from various countries. The district of Atauro has the natural potential of the sea and ecology, and the people are friendly toward guests. There are several residents' activities and natural scenery that are the main attraction, including: (1) industrial activities of local products (seaweed), which are processed into snacks for consumption by tourists in every hotel and homestay on the island; (2) making dolls (atauro dolls) as mementos (souvenirs) for visiting tourists; (3) beautiful natural (original) beach objects; and (4) waterfall object. To be more attractive to tourists, great efforts are needed, such as promotion, location arrangement, and provision of on-site facilities and fast road access, of course, packaged as well as possible so that it fits the needs of the global market.



**Figure 8: Local seaweed product industry activities in Atauro District**

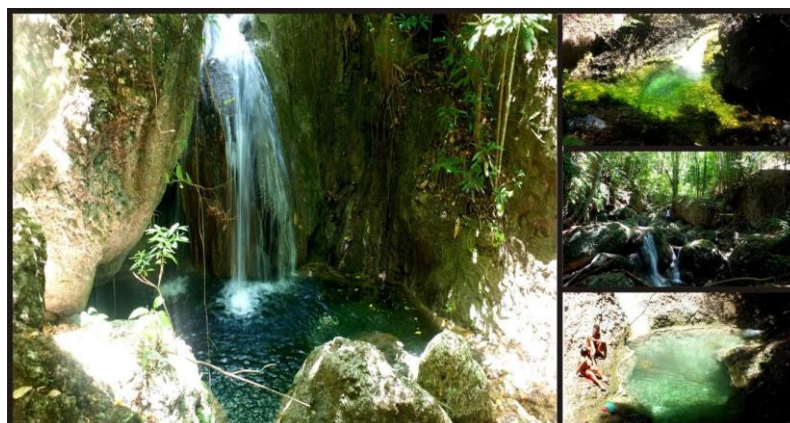


**Figure 9: Atauro doll; local handicrafts**





**Figure 10: The beach in the Atauro District**



**Figure 11: Waterfall in the Atauro District**

#### **5.2.5 Manatuto District**

Manatuto District only has a local heritage in the form of bridges and arts. The bridge in Tetum is “Be Tudak Cribas”. The bridge looks beautiful. It is the only attraction in the Manatulo District. In addition, a local product is quite well-known, the Balixaun Suru Boek dance, which is used as an activity in an exciting event. The Soru Boek dance, as a legacy from our ancestors, is performed when there are corn and rice harvesting activities. The meaning of this art performance is as a form of offering to God for blessings in the form of abundant agricultural production. However, now its function is developed as a medium to entertain guests when there are essential activities in their area.

### **5.3 Comparative Study of Paradox Cases of Utilization of Local Wisdom in Bali and in Timor Leste**

Explanation of several fascinating aspects in the use of local wisdom in Bali (Indonesia) and Timor-Leste, namely from the status of local wisdom, commodified as a commodity product,

the management of objects, and the contribution of income from the results of its management. From these three aspects, when comparing inheritance in Bali and in Timor-Leste, most show an inversely proportional phenomenon. The paradox of using local wisdom can be seen in the status of commodity products attached to their religious background. Hinduism as a giver of strength (spirit) to most of the local wisdom in Bali, gave rise to sacred (holy) and profane (general) statuses. These various phenomena are reflected in sacred buildings, the natural environment, and various other forms of local wisdom, which are used as media to communicate God's manifestations.

### **5.3.1 The Paradox Case of Local Wisdom of Sacred Buildings**

Since 29 June 2012, Pura Tirta Empul Gianyar has been designated as a world heritage in Petersburg, Russia, from 24 June to 6 July 2012 (World Heritage Committee, 2012). One of the important things that must be done by the custodian of the world heritage status is to maintain and preserve this heritage. However, in reality, there have been deviations in efforts to preserve Tirta Empul Temple, namely the freedom for tourists to enter the Main Mandala (sacred area), where it is clear that there is a dividing wall with the Madya Mandala. In fact, from Madya Mandala, besides seeing the source of the holy water that emerges from the ground, one can also see the Sthana building, the manifestation of God in the sacred space. Only Hindus who pray and ask for holy water are allowed to enter. Unfortunately, the Tirta Empul Temple tourist attraction management is more concerned with material (money). In other words, the commodity products are viewed at exchange rates.

In particular, Hindus, besides those who are menstruating, are not allowed to enter the holy place. Also, those who are breastfeeding have deceased relatives, especially the bodies of those who have died. In contrast to Timor-Leste, the use of local wisdom, such as churches and other holy places as tourist attractions, only prohibits visitors who are menstruating from entering the Church. Meanwhile, breastfeeding mothers and deceased persons' families are allowed to enter the Church. In fact, before being buried, the bodies of the dead must be laid down in the Church to conduct death ritual activities according to the Catholic Religion. Thus, using local wisdom as a tourist attraction is far more flexible (free) in Timor-Leste.

### **5.3.2 The Paradox Case of Local Wisdom of the Marine Natural Environment**

The natural marine environment is very sacred to Hindus because of its function as a medium for carrying out religious ceremonies. Communities' commitment to preserving the sea is very high. Suppose there is an attempt at sea reclamation from the government. In that case, it will definitely be rejected by local community members because they are considered destroying the natural heritage, which has a vital function according to Hindu beliefs. The rejection of reclamation during the reform era undoubtedly learned from past experiences during the New Order era. The planned sea reclamation for the construction of hotels and other tourism facilities on Serangan Island in the 1990s had already been carried out. Economically, it is certainly very beneficial for local communities because it can have positive implications for the economy of local communities. As well as the convenience that has been felt so far is in carrying out various activities in the daily life of its people and communicating with the city

government. From the aspect of environmental sustainability, reclamation damages marine biota's life tarnishing the sanctity of Sakenan Temple and the sanctity of the sea as a medium for religious ceremonies.

In contrast to Timor-Leste, on the one hand, the preservation and cleanliness of the marine environment are essential. In developing marine tourist attractions, the Lorosae state has unique and attractive beaches to be used as tourism attraction commodity products, namely natural beach tourism in the Atauro District. Timor-Leste does not recognize the sacredness of the sea. What is important to maintain is its cleanliness and beauty. As is known, tourists don't like the dirty environment in tourist objects, especially beach tourism. As a new tourist destination, cleanliness is a crucial factor to be realized in every tourist attraction and the surrounding environment. Under these circumstances, it can make tourists feel comfortable to visit, apart from the friendliness of the residents in the destination or tourist area.

### **5.3.3 The Paradox Case of Local Wisdom of the Natural Forest Environment**

The nature of the forest environment has the same value as the sea, mountains, and waterfalls because it is the source of the life of various living things in this world. Thus, it must be preserved. In the era of global tourism, it is undeniable that there are meetings of various tourists who come from different countries and have different needs to determine their favorite tourist attraction. Bali has many natural attractions. One of them is the tourist attraction Alah Pala (Nutmeg Wood Forest) Sangeh, Badung. Hundreds of monkeys inhabit the forest area of about 14 hectares. That is why the local people call it the Monkey Forest. At the upstream part of the object stands the sacred place, "Pucak Sari Temple," as a medium of worship to the Creator who controls the Alas Pala region as a source of fertility. Preservation and sanctity of the temple are top priorities. As a director, there are restrictions on tourists entering the sacred space (sacred area); enjoy its beauty from the temple's front yard.

In contrast to Lautem District, Timor-Leste. Tourists are free to enjoy the beauty of the National Park "Parqur Nacional Nino Conis Santano," which has historical value. The name of this park is taken from one of the famous warriors or heroes in Timor-Leste from the Lautem district. The government of Timor-Leste is conserving the national park. Urgent conservation activities are carried out because, in it, there are many types of flora and fauna species that still exist today. The forest is very dense, with quite a lot of wild animals. There are even findings from several research results conducted by BirdLife International, namely, bird communities that do not exist in other countries. Because of its uniqueness, the National Park "Parqur Nacional Nino Conis Santano" is undoubtedly very attractive as a tourist attraction for the state of Timor-Leste.

### **5.3.4 The Paradox Case of Local Wisdom Management and Results Contribution**

In managing the tourist attraction of Tirta Empul Temple, the role of the Gianyar Regency Government through the Tourism Office is still visible. When referring to the method Foucault (in Listiyono Santoso et al., 2021: 163), namely genealogy (origins) and archeology (documents), as the basis for the theory of power and knowledge. Both approaches are fundamental in placing the community's role in developing tourism in the village. In

accordance with the principles of ecotourism-based tourism development, communities around tourism objects benefit from implementing tourism. Generally, ecotourism tourists have the goal of seeking opportunities to unite with nature and local culture by staying away from the hustle and bustle of the urban atmosphere (Arida, 2009: 19). Thus, in the management of local wisdom as a tourist object it is entirely given to the community while the government is in a supervisory and supervisory position. As a positive consequence for the traditional village, the results of object management are handed over to the community to build their village. However, because the management of the Tirta Empul Temple tourist attraction still involves the District Government, according to the policy of the Gianyar Regency Government, 60% of the proceeds are submitted to the Gianyar Regency Government, and the management receives 40%.

Especially in Badung Regency, the management of tourist objects is fully transferred to the local traditional village. The Tourism Office, the leading sector that handles the tourism sector, takes the supervisor role and oversees the management process carried out by the traditional village. For the maintenance of tourist objects financed by the Government of Badung Regency. As a result of managing the object, 25% is handed over to the Badung Regency Government, and traditional villages enjoy 75%. By looking at the phenomena in Badung Regency, the direction toward community-based tourism development is becoming more apparent. As an indication, it can be seen that the role of the community is more significant than in Gianyar Regency. However, in Denpasar City Government, the management of Serangan Village tourism objects is fully handled by the customary village, and the Serangan Village community takes all the proceeds. A management system like this follows the concept of ecotourism offered by Fandeli (in Arida, 2022: 19), which is to maintain a balance between aspects of marine natural preservation and the economy. Thus, the community has the responsibility to preserve the natural marine environment and, at the same time, be able to enjoy the results of its management.

While the tourism objects management system in Gianyar Regency, where there is still government intervention in its management. Meanwhile, in Timor-Leste, the matter of preservation and management of objects is entirely organized by local people who own them. Those entrusted with being managers are, of course, members of the local community who have abilities and are trusted. For example, the management of Waterfall and Beach attractions in the Atauro District; the Waterfall object in Vikeke; Mountain Natural attractions in the Baucau District; Artificial tourist objects in the form of Artificial Bridges, National Parks, and Traditional Houses in the Lautem District are all managed by local people who incidentally own the object. Then, the management results are taken by the object manager. At the same time, the government is obliged to provide guidance and financial assistance for the development of objects according to the priority scale of government programs.

Another interesting thing that is also a significant concern is the skill of the intelligent local people, who can think and make a unique and beautiful bridge over the river in the Lautem District. Apart from the creativity of making bridges, the creative industry for making dolls in the Atauro District can be developed. As expressed (Raka, Anoegrajekti, Yasa, et al., 2020),



the development of locality-based creative industries related to traditional arts needs to be increased so that traditional arts, which are part of the community's culture, can prosper the supporting community. Likewise, the development of the creative doll industry in Atauro can undoubtedly be developed as a source of inspiration for making key chains and other forms of souvenir items. The proceeds from selling these souvenirs can be enjoyed by a person or group working in the craft industry.

## 6. CONCLUSION

Based on the description above, comparing Bali and Timor-Leste in several things, there is a paradox in the use of local wisdom in the current global tourism era. This phenomenon can be seen in several aspects, namely:

- 1) In the use of holy places as tourist attractions in Bali, the division of the temple grounds into sacred (sacred) and public (profane) causes restrictions for tourists to enter the holy places, and they are only allowed up to the Madya Mandala (central courtyard). They are not allowed to enter the sacred grounds for fear that some are dirty due to their periods. Especially for Hindus, apart from those who are menstruating, those who are breastfeeding, corpses, or dead people are not allowed to enter the holy place. On the other hand, Timor-Leste has no clear boundaries for tourists to enter churches, mosques, and other holy places. Breastfeeding mothers and relatives of the deceased are allowed to enter the Church. Even the bodies of dead people, before being buried, must be laid down in the Church to carry out death ritual activities according to the Catholic Religion.
- 2) In the management of Tirta Empul Temple as a tourist attraction, there is still interference from the Gianyar Regency Tourism Office in the ticket sales section, but for services for tourists, such as providing cloth and clothing for tourists, guiding and serving while at the object, and maintaining the temple, carried out by the management. In Badung Regency, the management of the Sangeh Village tourism object is entirely given to the object manager, and the Government of Badung Regency finances the maintenance of the object; in Denpasar City, the maintenance, management, and services at the object are thoroughly carried out by the Serangan Traditional Village. On the other hand, the management of objects in Timor-Leste is left entirely to the object managers.
- 3) There are significant differences in the distribution of the results of object management, both between districts/cities in Bali and Bali and Timor-Leste. In Gianyar Regency, 60% was handed over to the District Government, and 40% went to the Manukaya Traditional Village as the manager; In Badung Regency, 25% was handed over to the District Government, and 75% to Sangeh Traditional Village as the manager, and in Denpasar City, all the results of its management are taken by Serangan Traditional Village as the manager. Meanwhile, in Timor-Leste, all proceeds from the management of the object are handed over to the administrators in their respective districts and then returned for their maintenance and preservation.

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