The Influence of Middle Eastern Tourists on Local Community in Cisarua Bogor in the Perspective of Identity Politics and Communitarian Citizenship

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Abstract
This research aimed to analyze the influence of Middle Eastern tourists on local community in Cisarua Bogor in the perspective of Identity Politics and Communitarian Citizenship. This research usedqualitative with a descriptive explanatory research type. Data collection techniques used were observation, in-depth interviews, and library research. The results of this research showed that Middle Eastern tourists positively encouraged tourism activities and economic development of local community but there was an emergence of social, political, and cultural problems such as identity crisis. Local community in Cisarua as part of Indonesia is faced with the presence of a minority group namely Arab tourists who visit this region at certain times and demand a recognition of their identity. So that the localcommunity in Cisarua is faced with multicultural life because they touch and interact with values that are different from what they have. Empirically, from a political perspective, Middle Eastern tourists have encouraged the formation of identity politics and the issue of communitarian citizenship while local values are increasingly eroded. The problem of communitarian citizenship is reflected in the phenomenon of Arabic villages through the rise of Arabic writing in business, the dominance of Arabic culture, Arabic food, and so on. The thick Middle Eastern culture in tourist areas becomes a problem when dealing with local culture and nationalism as a challenge for a sovereign nation. The novelty of this research is the influence of Middle Eastern tourists in the perspective of Political Science on identity politics and communitarian citizenship.

INTRODUCTION

Indonesia is known as a country that has beautiful and diverse tourist destinations, so it becomes one of the tourist destinations of various countries (Robinson & Hadiz, 2017). In the local context, an area in Bogor Regency precisely in Cisarua which is often a concern of the general public because it is dominated by the arrival of Arab tourists from the Middle East. The development of Arab tourist arrivals to the Cisarua region, in fact, has lasted several decades, so this tourist area has developed into an "Arab village" covering two villages namely North Tugu and South Tugu, which became known as warung kaleng (canned stalls) area, even according to its development

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has expanded to the area often called Flower City in Cipanas and Lido.

On one hand, the presence of Middle Eastern tourists in this area has positively encouraged tourism activities and economic development of the local community. On the other hand, a negative impact arises from the influence of the social, political, and cultural dynamics of local communities experiencing an identity crisis in multicultural life (Aigner et al., 2001). From an economic standpoint, the presence of tourists has a positive influence on the lives of local people in the Cisarua area, especially in North Tugu and South Tugu villages. Among them are various businesses and growing economic activities such as travel agents, restaurants, mini-markets, money changers, salons, souvenir shop sellers, all specialize in the needs of Middle Eastern tourists having goods which are usually imported from the Middle East. In its development, many residents make a living in business places that target Arab tourists (Middle East) their main market.

In terms of culture, the area around North Tugu and South Tugu has been influenced by Arab culture and has an impact on the existence of the local community's culture. One of the influences of Arabic culture is the use of Arabic language, which is carried out intensely between residents and tourists which results in the use of local languages (Sundanese) and national languages (Indonesian) being marginalized. The most prominent problem is the phenomenon of Arab villages, where the atmosphere of life is dominated by the emergence of Arabic-language writings, especially along the Cisarua area, such as mini markets, restaurants, travel agents, money changers, and others. The phenomenon of Arab villages with thick Middle Eastern culture being in a tourist area has become a problem in the midst of local culture and nationalism as a sovereign nation.

This phenomenon is a picture of the nation's loss of integrity and the process of forming a new cultural identity. One explanation that can be drawn is a view about the influence of Arab culture's dominance in this region because of the religion with the local community, namely Islam and so people considers everything that comes from the Middle East to be synonymous with Islam, so local people absorb their culture more easily (Ropi, 2017). In general, the phenomenon that occurs in this region is a picture of the nation's loss of integrity in facing cultural globalization (tourism) the process of forming a new cultural identity (Al-Najjar, 2014; Ummanah et al., 2015). This problem resulted firstly from an identity crisis in the local community. Secondly, the dominance of foreign (Arabic) culture in

this region finally formed identity politics in the lives of local people. Various assumptions can explain the identity and cultural crisis of local communities in the North Tugu and South Tugu areas, such as the community's low economic life level so that tourist arriving are targeted as an economic livelihood by the local community. Economic factors made the local community experience an identity crisis against the cultural domination brought by Arab tourists to this region.

The concept of 'Globalization' can also be referred to as the increasing integration of economies around the world, particularly through trade and financial flows, the concept also reflects the movement of people (labor) and knowledge (technology) across international borders. It is the ever-tightening network of connections which cut across national boundaries, integrating communities in new "space-time combinations" (Mustafa, 2010). Moreover, these communities are all forming a world that is a single interconnected and interdependent whole, a homogeneous mass or a single social order, caused by the erosion of local differences (Allen & Massey, 1995)

In global life, the influence of foreign tourists on the lives of local people is a picture of the influence of globalization (tourism and culture) in the nation-state.

From the perspective of globalization of state, ethnic barriers, religion fades because it is integrated by the global world with the support of information technology advancements (Heywood, 2014).

From a political perspective, ethnic identity and nationality are a phase of transition in human history. Parochial loyalty will be lost with an increasingly unified world, both economically, culturally, and politically. Globalization has created more space for minorities to maintain the identity and life of their groups. Globalization has made the myth of a country that is culturally homogeneous becomes unrealistic and forces the majority in every country to be more open to pluralism and differences (Hall,1992). This is what happened with local communities in the north Tugu and the south Tugu area of Cisarua, Bogor.

The arrival of Middle Eastern tourists in the Cisarua area which has lasted more than three decades in its development has led to identity politics in the lives of local communities. Then, the emergence of identity politics inherent with Middle Eastern tourists in the Cisarua region, if applied to the lives of local people can illustrate the existence of a multicultural society. On a special scale, the development of the lives of local communities in the Cisarua region is faced

with multicultural life because it intersects and interacts socially, culturally, and economically with values that are different from what they have had so far.

In a special perspective, the arrival of Arab tourists from the Middle East to the Cisarua region and its surroundings has relevance to multicultural citizenship, where there are Arab tourists who make periodic visits and those who visit for a long period for business reasons.

Generally, the position of local communities when dealing with Arab tourists who visit periodically or for long period of time can be applied to the problem of communitarian citizenship, namely the participation of citizens in the community based on the social dimension (Bjork et al., 2018). Communitarian perspective emphasizes ethnic groups or cultural groups where people determine and shape individuals, both their character and beliefs (van Houdt et al., 2011). Citizenship communitarianism emphasizes the importance of community and of shared social values.

During this time the neglect of the problems surrounding the lives of local people in Cisarua which is dominated by Arabic culture brought by Middle Eastern tourists has been going on for decades. This is what underlies the importance of this research, namely the influence of Middle Eastern tourists on local

communities from the perspective of communitarian identity politics and citizenship.

Comprehensive research on issues related to tourism can be multi-dimensional integrative, wherein the context of globalization there are sociological, cultural, and political approaches that analyze tourism as a social phenomenon in the context of globalization and multipolarity of the world social system so that the problem of tourism is a complex and global phenomenon (Yudina et al., 2016).

The focus is to see how globalization (tourism and culture) or the processes through which a sovereign state is entered and weakened by transnational actors, namely Middle Eastern tourists (Brelik, 2018; Chanin et al., 2015). The presence of Middle Eastern tourists dominates the lives of local people with a variety of prospects of power, orientation, identity, and networks, especially in their relevance to identity politics and communitarian citizenship.

LITERATURE REVIEW

Globalization (Tourism and Culture)

Heywood (2014) defines globalization as a "world without borders". This does not only refer to a tendency where traditional political boundaries, which are based on national and state boundaries,

become increasingly soft. But also, Globalization implies that the divisions of society previously separated by time and space have become increasingly less significant and sometimes irrelevant. Globalization is also related to the growth of supraterritorial relations between societies throughout the world.

Beck (2000) criticizes globalization, where closed spaces, especially those associated with the nation, are increasingly illusory. These spaces become illusory because of globali-zation or the processes through which a sovereign state is entered and weakened by transnational actors with various prospects of power, orientation, identity, and networks. This transnational process is not only economic, but also involves ecology, culture, politics, and civil society. This transnational process (including tourism) crosses national boundaries, which then make the state boundary irrelevant.

Bauman (1998) has view of the consequences of human globalization, he sees globalization in terms of "space war", namely "mobility is the most powerful factor in the world today" and winners in this war are those who are "mobile" or one who is able to move freely throughout the world. Winners can be said to "live in a time", namely space is not a problem for them, because a long-distance is irrelevant to them. Bauman exemplifies "tourists" as those who have high mobility because they want it.

The definition of globalization can illustrate the existence of inter-dependence or interconnectedness in a global world that allows a tribe, race, or nation to be interconnected and traditional political boundaries, which are based on national and state boundaries, become increasingly soft. This is relevant to the intense interaction between local communities in the Cisarua region and Arab (Middle East) tourists. The influence of the Middle East tourists in its development has dominated social, cultural, and economic life of the people in this region that have lasted more than three decades.

Multiculturalism in Rights Theory

Modern society is increasingly recognized as a multicultural society, namely a society composed of various forms of life and value orientation or refers to the term "a country with many nations". Liberalism adheres to the principle of equality of all people before the law and upholds individual rights (Janoski, 1998; Pélabay & Sénac, 2019). One of the problems in liberal societies is the problem with immigrants, language minorities, religion, or ethnicity and because of their difference's injustice happens. Discourse on multiculturalism arises in the context of

handling the aspirations of cultural minority (Kymlicka, 2002).

Demands and about ethnic minority groups, who want to get their rights to determine themselves as a cultural minority. The right to determine themselves as members of a minority group is a demand for recognition of collective identity. In the theory of rights will Kymlicka (1995) includes minority rights as part of the system of rights in liberalism. The politics of multiculturalism is a politic about minority rights. For basing his theory about minority rights on a collective subject or group, Kymlicka divides them according to three differences: 1. new social movements, 2. national minorities, and 3. ethnic groups (immigrants who leave their national community to enter other societies). The three subjects have one each of three kinds of collective rights, namely special representative rights, self-governing rights, and political rights. In the problem of Middle Eastern tourists in Cisarua, the perspective of Multiculturalism can be applied in terms of the recognition and equality in cultural diversity, especially towards Arab culture (Middle East) when their culture is present and becomes dominant in the lives of local communities in Cisarua Bogor (Zapata-Barrero, 2016).

Identity Politics

One important feature of modern politics is the growing recognition of the influence of cultural differences in society, often described as "identity politics" or political differences (Karim, 2017). Identity politics is a social or political philosophy, rather than a collection of ideas that are coherent with an established political character. Identity politics is a political style that seeks to fight the marginalization of groups by adhering to a positive and assertive sense of shared identity. The manifestation of identity politics is quite diverse because identity can be formed around many principles, namely regarding: race and ethnicity, gender, religion, and culture (Heywood, 2014).

Identity politics is relevant to explain the special characteristics inherent in social life, the culture that is in the individual or group of Arab tourists who come from the Middle East during their visit at certain times in the area of North Tugu and South Tugu, Cisarua Puncak. In general, Middle Eastern tourists in this region cannot let go of sense (feeling/awareness) of collectivity bonds. The identity politics of diaspora groups originating from the Middle East is very thick, which can be described by the dominance of Arabic culture, language, Arabic writings, lifestyles, etc., as collective

ties and distinguishing categories with local communities.

Communitarian Citizenship

Janoski (l998) and Christodoulidis (2016) explained that the main focus in communitarianism in the study of citizenship is the participation of citizens in the community, namely citizenship based on the social dimension. This theory argues that it is a society that determines and shapes individuals, both their character and their beliefs. Communitarianism emphasizes the importance of community and shared social values.

According to Kymlicka (1995) and Demaine (2016), Communitarianism in the study of citizenship is the participation of citizens in the community. The problem of communi-tarianism is citizenship based on the social dimension, citizenship and also politics from the political community. Then the communitarian perspective emphasizes ethnic groups or cultural groups, including solidarity among people who have the same history or tradition, the capacity of said group to respect the identity of people who are left atomized by rooted tendencies towards liberal society (Etzioni, 2007).

RESEARCH METHOD

The design of this study began with the stage of data collection on the influence of Middle Eastern tourists on local communities in Cisarua Bogor. Identifying and analyzing the influence of Middle Eastern tourists that has been going for three decades which dominates the lives of local communities where sovereign countries are entered and weakened by transnational actors namely Middle Eastern tourists in their relevance to the issue/perspective of communitarian identity and citizenship politics comprehensively.

The approach used in this study is qualitative, this study seeks to analyze social life by describing the social world from the perspective or interpretation of individuals (informants) in a natural setting (Creswell, 2003). This research was conducted using explanatory descriptive research type, which is a combination of descriptive research and explanatory research (Keith, 2006). In this study, the unit of analysis is the influence of Middle Eastern tourists on local communities in Cisarua Bogor, in the perspective of identity politics and communitarian citizenship.

The data collection technique in this study uses interview techniques (deep interviews) and literature studies. Various written literature is used as data in strengthening the results of interviews, such as various books/literature, journals,

and mass media coverage that are relevant to the problem and research objectives.

Interviews were conducted with relevant selected informants as follows:

1. Usep Sugeng, Secretary of District, Cisarua District, Bogor Regency;
2. Yayat Nuryanti, Business Actor, Early Shop Owner, Travel, Salon, Money Changer in Cisarua Bogor;
3. Hendri, Business Actor in Cisarua, Bogor Regency;
4. Dahi W. Chandra, Secretary of North Tugu Village, Cisarua, Bogor Regency;
5. Haji Afip Lukman, Head of South Tugu Village, Cisarua, Bogor Regency;
6. Uen Jueni Hosir, Former Staff of the Indonesian Embassy in Jeddah and Riyad;
7. Nining Nihayah Nawawi, Indonesian citizen who has lived in Jeddah and Riyad for 32 years;
8. Dr. Ziad Zaheredin, Ambassador of the Syrian Arab Republic for Indonesia; 9. Mardianto, Head of Information and Immigration Communication Facilities Section, Department of Immigration 1st Class Bogor;
9. Dadang Sirojudin, staff of Bogor Tourism and Culture Administration Office;
10. Deni Chandra, Staff of PT. Bafagih, Cisarua, Bogor Regency;
11. Middle East Tourists, 8 People (Saudi Arabia and Yemen).

The material discussed in the interview refers to in-depth interview guidelines which consist of informants from government/embassy elements, local people, and Middle Eastern tourists regarding the background of Middle Eastern tourists choosing Puncak area of Cisarua Bogor as its main tourist destination in Indonesia and also opinions on positive and negative impact of the arrival of Middle Eastern tourists to the Puncak area of Cisarua on the lives of local people in terms of social, economic, political, and cultural aspects.

Referring to the results of in-depth interviews from several relevant informants above, it can be concluded that the influence of Middle Eastern tourists on the lives of local people has relevance in the issue of communitarian identity politics and citizenship in the perspective of Political Science.

The search for relevant literature is carried out from the making of research proposal until the final analysis process of research which consist of books, research reports (theses), journals, news in the mass media, data from the Bogor regency immigration office, data from the Bogor regency tourism agency, and so on.

RESULT AND DISCUSSION

Cisarua District, Bogor Regency consist of 10 villages, namely Citeko

Table 1. Main Livelihoods of North Tugu Village and South Tugu Village Community, Cisarua District in 2012

No	Main livelihood	North Tugu		South Tugu	
1	Agriculture/Plantation	2916	40.65%	735	26.88%
2	Civil Servants	537	7.49%	372	13.61%
3	Traders	2782	38.78%	1262	46.16%
4	Driver/Service	938	13.08%	365	13.35%
	Total	7173	100%	2734	100%

Source: Monographic Data of North Tugu Village and South Tugu Village, 2012.

Village, Leuwi Malang Village, North Tugu Village, South Tugu Village, Cibereum Village, Batulayang Village, Kopo Village, Cilember Village, Jogjogan Village, and Cisarua Village.

In this study it is found that the main areas of Middle Eastern tourist activities centered on two villages namely North Tugu and South Tugu villages. The origin of the name Tugu comes from the term "monument" which is a boundary of a place or a region. In general, in Cisarua, the area of North Tugu and South Tugu is a central area of activity and the establishment of Middle Eastern tourists.

In general, the location of the Cisarua region, including North Tugu and South Tugu is a descending hill with an altitude ranging from 650 to 1,200 meters above sea level, with cold air conditions with temperature ranges of 17,8°C to 23,910°C, with rainfall reaching 3,178 mm/year. The cool air has caused most of the population to rely on agricultural sector as livelihoods and around 3,661 people rely on their income from agriculture, both

as farmers, farm laborers, or plantation workers (see table 1).

The main types of livelihood recorded and found in Tugu village, both North Tugu and South Tugu villages, are working in agriculture, civil servants (PNS), traders, and drivers or services. Being a farmer is the main livelihood of North Tugu community, which is as much as 40.65 percent, while many people in South Tugu become traders with a percentage of 46.16 percent. In general, the basic livelihoods of the people in North Tugu and South Tugu areas are farmers and traders (see table 2).

Referring to the table above, the average population of North and South Tugu village has a low standard of education, this happens not because the lack of funds for educational purpose, but because there is no awareness for children and also parents lack of encouragement to their children to go to school. The table above illustrates the magnitude of the number of people who received formal education ranging from elementary school

Table 2. Number and Percentage of Population by Education in North and South Tugu Village, Cisarua District in 2012

No	Level of Education	North Tugu		South Tugu	
1	Elementary School	2418	50.91598%	279	24.03101%
2	Junior High School	982	20.67804%	675	58.13953%
3	High School	665	14.00295%	160	13.78122%
4	Academy	669	14.08718%	22	1.894918%
5	University	15	0.315856%	25	2.153316%
	Total	4749	100 %	1161	100 %

Source: Monograph data of North Tugu village and South Tugu village, 2012.

level to college level, namely for elementary school level in North Tugu there are 2418 people (50.91598%) and in South Tugu there are 279 people (24.03101%). Then, for university level there are 15 people (0.315856%) in North Tugu and 25 people in South Tugu (2.153316%).

Based on the basic livelihood data and public education data in the North Tugu and South Tugu villages, it can be analyzed that the level of economic life and low education causes people to switch and make tourism business activities as their economic livelihoods, ignoring the dominance of Arab cultural values towards their social life.
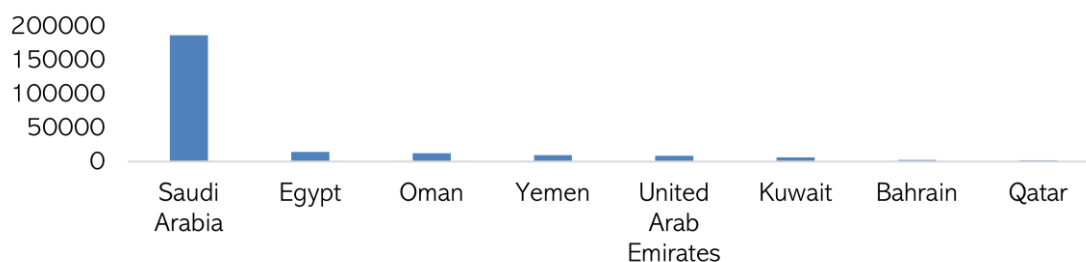
A Brief History of Middle Eastern Tourists in Cisarua Bogor

Cisarua area Puncak is the name of a mountain tourism area that belongs to the Bogor Regency and Cianjur District. This area is already very well-known both for domestic and foreign tourism. For decades, this region has become the destination of Arab tourists from several countries in the Middle East region.

In general, no concrete data is found in tracing the history of Middle East tourist arrivals to the Cisarua or Puncak area, but referring to information from several sources it can be identified that: First, it relates to the arrival of the habib (Arabic scholar) to this area with the intent to promote Islam religion which eventually establish an Islamic boarding schools. From the information obtained, the arrival of Arab people in the area of North and South Tugu is estimated to around 1980 or 1985's, they did not specifically visit the region but brought their families to show the condition of local people for their interest and to give alms and build a mosque.

Then, another view stated that the arrival of Arab people to this area occurred in 1953, but not from Saudi Arabia, their aim was to promote religion while trading, known as "habib", who came to the Cisarua area to make a foundation for a mosque. The arrival of the habib is

Graph 1. Middle East Tourist Visits 2016

Source: Ministry of Tourism 2017.

different from the arrival of Middle Eastern tourists from the last eras. This view was reinforced by another view which said that the history of Middle Eastern tourist arrivals to the Cisarua area had occurred since 1980, when the Indonesian government issued a policy on Women Migrant Workers (TKW). Middle Eastern communities (especially Saudi Arabia) are interested in visiting Indonesia, especially to Puncak, because they hear a word of mouth promotion from female/male migrant workers working in these countries. However, Bogor Immigration does not have real data regarding the history of Middle Eastern tourists visiting the Puncak area as a tourist destination.

Apart from not obtaining concrete data regarding the history of Arab tourist arrivals from countries in the Middle East region so far, empirically there has been significant development of the arrival of Arab tourists (Middle East) from year to year, especially in the last decade (see graph 1).

Referring to the table above, it can be seen that Middle Eastern tourists visiting the Puncak Cisarua area are dominated by tourists from Saudi Arabia, then Mesir (Egypt), Oman, Yemen, Uni Emirat Arab (United Arab Emirates), Kuwait, Bahrain, and Qatar. Data from the Ministry of Tourism in 2017 was strengthened by statements from several informants who were made as speakers who shared the view that tourists visiting this region were dominated by tourists from Saudi Arabia.

In general, tourist motivation is influenced by driving factors and pull factors. The driving factor is a factor originating from within the tourists themselves, while the pulling factor comes from outside, usually in the form of destination conditions of area that will be visited. The results of research on Middle Eastern tourist motivation to visit Cisarua Bogor it is found that the need for "relaxation" gets the highest score for driving factors, while the dimensions of environmental and weather conditions get

the highest score on the attraction factors (Sari, 2019).

Middle Eastern tourist influences and Identity Politics

Tourist visits from one country to another at certain times, periodically or sometimes during a long period of visit can be categorized as diaspora tourism. Diaspora comes from ancient Greek terms which mean "to spread or sow seeds". Generally, the term diaspora is used to refer to the spread of religious or ethnic groups from their homeland, both forced and voluntary, for example, through visits as tourists within a certain period time. Their spread and developments are the result of tourists and their cultures spread. The word diaspora is also used to refer to the spread of people as a collective group and society.

In general, Middle Eastern tourists who visit the Puncak Cisarua area are classified based on field observations and interviews with informants, which are:

1. Family Traveler

   Tourists who come with extended family or married couples, usually a tourist visit is done because there is a certain holiday period in their country of origin (summer vacation, school holidays).

2. Tourist Group

   Tourists who consists of mainly first-time comer to Indonesia and who have made several tourist visits to the Puncak Cisarua area.

3. Traveler

   Individual (personal) traveler usually has several times come to the Puncak area, with various activities, specifically on vacation or to do business.

Based on the classification above, the most dominant tourist influencing the lives of local people in Cisarua is group tourists and individual tourists who have visited tourist areas several times. This group even has intense interactions with local communities through business activities or marriage (marriage contracts) with local women.

Empirically, the length of visits of Middle Eastern tourists to this area varies but their culture and Arab identity still influence the lives of local people both directly and indirectly. This is reinforced by the existence of several similar views from informants that there is a new identity formation which is influenced by the dominance of Arab culture or in a political perspective called identity politics and the formation of multicultural society life or in a political perspective called multiculturalism.

The phenomenon of the formation of identity politics in the lives of local communities in the Cisarua region,

especially in North and South Tugu villages is a picture of the nation's loss of integrity and the process of forming a new cultural identity in facing cultural globalization. This problem resulted from: First, the occurrence of an identity crisis in the local community. Second, the dominance of foreign (Arabic) culture in this region, eventually forming identity politics from immigrants to the lives of local people.

The Establishment of Identity Politics in the lives of local people in this area can be illustrated by the dominance of Arabic writings throughout the business area in North and South Tugu. Economic actors who have businesses in the mini market, money changers, travel agents, restaurants, cafes, and men's salons in this region try to carry out a business strategy that attract the attention of tourists by putting Arabic writings in their business place. On the other hand, communication carried out by Arab tourists with local communities still uses Arabic, so this is one of the factors that drive the formation of identity politics in the lives of people in the Cisarua region.

Generally, Indonesia is a multicultural country so local communities in the Cisarua region as part of Indonesia are faced with the presence of minority groups, in this case, Arab tourists who visit this region at certain times who demand recognition of their identity. On a special

scale, the development of the lives of local communities in the Cisarua region faced multicultural life because it intersects and interacts socially, culturally, and economically with values that are different from what they have had so far.

The lives of local people in North Tugu Village and South Tugu Village, Cisarua District, are now experiencing all the processes of multiculturalism carried by the identity of Arab tourists, resulting in acculturation. This multicultural life can be illustrated empirically from the rise of Arabic writings in the business district in Cisarua, conversations between local people and Arab tourists using Arabic, and the presence of many restaurants or cafes that provide Arabic menus and so on. Empirically, political identity can be applied to the dominant influence of values and Arab culture on the lives of local people in Cisarua.

Middle Eastern tourist influences and Communitarian Citizenship

Hardiman (as cited in Kymlicka, 2002) explained that Clifford Geertz once questioned the rise of identity politics that began to spread in the late 20th century, namely by asking questions, what is a country if not a nation?. According to Geertz Indonesia is very complex because it is not only multi-ethnic (Javanese, Sundanese, Batak, Bugis, Acehnese,

Padang, etc.) but also an arena for multi mental influences namely India, China, Netherlands, Portuguese, Hinduism, Buddhism, Confucianism, Islam, Christianity, and so on. In its development, modern society is increasingly recognized as a multicultural society which is a society composed of various forms of life and value orientation, referring to the term Geertz made that is a country with many nations.

Generally, the word multi-culturalism as something diverse has relevance to the influence of Middle Eastern tourists in the Cisarua area of Puncak Bogor, where the politics of multiculturalism illustrates that people in modern life are faced with minority groups who demand recognition of their identity and acceptance of their cultural differences.

In relation to citizenship issues that adhere to the principle of equality for all people before the law and the defense of individual rights which are attached to liberalism, there is one thing that is ignored, namely the aspirations of citizens as members of a certain cultural minority group in terms of "justice" that enters in the rights of citizens. Citizens' rights do not recognize cultural differentiation because in liberal societies both the majority and the minority are subject to laws that treat them equally.

Political philosophy is charac-terized by the emergence of communitarianism which prioritizes community values and criticizes individualist liberalism. Communitarianism actually considers that society already exists, in the form of cultural traditions, practices, and shared social understanding. The community does not need to be established again, but rather needs to be recognized, valued, and protected by paying attention to group membership rights. For communitarianism, society is an equal and free society. Communitarianism emphasizes the dependence and attachment of individuals to their community. According to communitarianism, individuals are embedded or attached to social practices (Janoski, 1998).

Communitarianism in the study of citizenship is the participation of citizens in the community. The problem of communitarianism is citizenship based on the social dimension, citizenship and also politics from the political community (Fox & Menchik, 2011). Subsequently, the communitarian perspective emphasizes ethnic groups or cultural groups including solidarity among people who have the same history or tradition. The capacity of the group to respect the identity of people who are left atomized by rooted tendencies towards liberal society (Kymlicka, 1995).

In general, communitarian citizenship theory is a reaction from the theory of liberal citizenship which argues that society is formed on individual's free choices, whereas this theory actually argues that society determines and shapes individuals both their character and their beliefs. Communitarianism emphasizes the importance of community and shared social values.

If it is applied to the problem of the local community in Cisarua when faced with the dominant influence of Arab values and culture brought by Arab tourists from countries in the Middle East, the theory of communitarian citizenship can be applied. That is, Arab tourists as a minority group demand their identity and their cultural differences to be acknowledged (Freedman, 2003). Citizens' rights should not recognize cultural differentiation because in liberal societies both the majority and minority are subject to laws that treat them equally.

The perspective of communitarian citizenship can be applied when Middle Eastern tourists demand the acceptance of their identity and cultural differences in the lives of local communities in Cisarua because it is the people who determine and shape individuals both their character and their beliefs in a community and the existence of shared social values.

Empirically, the intensity of Arab tourist arrivals from countries in the Middle East to North Tugu and South Tugu areas has been going on for decades. The Cisarua area has become the center of visit for Middle Eastern tourists before they visit other tourist destinations in Indonesia.

The long history of the arrival of Arab tourists in this tourist area ultimately shows a great influence that dominates the lives of local people particularly from an economic, cultural, social, and political perspec-tive. From a political perspective, the dominant influence from the cultural, social, and religious aspects inherent in Arab tourists towards the lives of local people includes the development of identity politics, multicultural society, multicultural citizenship, and the issue of communitarian citizenship.

On the other hand, local communities in this region are very pragmatic, they use Arab tourist visits to as an economic livelihood. Economic factors made local people experience an identity crisis against the dominant values and culture brought by Middle Eastern tourists to this region.

Based on previous studies, no one has analyzed the problem of the influence of Middle Eastern tourists in a local community in Indonesia in the perspective of Political Science referring to the problem of identity politics and communitarian citizenship.

CONCLUSION

Referring to the problem of Middle Eastern tourists in the social, cultural, and economic life of the people in the Cisarua area of Bogor, it has relevance to the description of the occurrence of diaspora tourism, which forms a multicultural identity and community politics as well as issues of communitarian citizenship.

First, in modern life, the development of globalization that supports and influences the birth of the diaspora can be described by the arrival of foreign tourists from the Middle East in this region which has been going on for decades. In modern society, diaspora in the form of tourists is important in the international political arena where the movement of people across international borders has enormous implications for growth and prosperity in the country of origin and destination.

Second, the cultural globalization can be seen as a transnational expansion, as local and global cultural input processes interact to create a kind of combination that leads to cultural heterogeneity.

Third, identity is always inherent in each individual and community which is a distinguishing characteristic between each community. From a political perspective, the dominance of Arab cultural values inherent in Middle Eastern tourists in the Cisarua area of Bogor has shaped identity politics in the lives of local people who are faced with identities that are different from their original identities.

Fourth, Indonesia is a country that contains the ideal of multiculturalism in a polyethnic society. Generally, the word multiculturalism as something diverse has relevance to the problem with the influence of Middle-Eastern tourists in the Cisarua area of Puncak Bogor, where multiculturalism politics illustrates that people in modern life are faced with minority groups who demand recognition of their identity and acceptance of their cultural differences.

The phenomenon of Arab tourist arrivals that have lasted a long time and influenced the lives of local people can be applied to the problem of communitarian citizenship, namely the participation of citizens in communities based on social dimensions. Communitarian perspectives emphasize ethnic groups or cultural groups where people determine and shape individuals, both their character and their beliefs. Empirically, local communities in the Cisarua region, particularly in North and South Tugu are faced with issues of communitarian citizenship that can be attributed to the presence of Arab tourists in the region which have been going on for decades.

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