

Model of Cultural Tourism Development Based on Conservation And Commodification (Survey On Several Cultural Tourism Objects In South Central Timor)

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ABSTRACT: The presence of tourism in the cultural context has given a positive impact towards the level of local and community income, job creation, employment, developing the community trade sector, preservation of local people's culture such as religious activities, customs and traditions, and the acceptance of tourism object development and tourist arrivals by the local community as well as the increasing public insights and perspectives. In addition to the positive side, there is also negative impact such as the commoditization of local culture. Shepherd (2002) states that along with the increasing demand for tourism, commoditization of culture becomes an unavoidable thing because tourists want to experience a different cultural experience from what they have in their origin, thus causing a shift in traditional values and contamination of sanctity of the sanctuary, modification of regional dances, fading of identity and historical value, and public becomes consumerism and materialistic (commercial) so that the kinship and intimacy values are lost and sacrificed. If previously various ceremonies / rituals and cultural products were only used for their own's account with special meanings and functions, the presence of tourists has added another value, i.e. the private sector becomes go public and sacred becomes secular. Following up on the weaknesses experienced by the Timorese community and anticipating no commoditization of all cultures in Timor, the researchers were interested in conducting research entitled "Model of Cultural Tourism Development Based on Tourism and Commodification (Survey on Several Cultural Tourism Objects in South Central Timor)". The main problem studied: how is the model of cultural tourism development based on preservation and commoditization (survey on several cultural tourism objects in South Central Timor). The objectives to be achieved are: Identifying Timorese cultures classified into tourism products, analyzing the influence of cultural tourism development on preservation and cultural commodification, designing models for developing cultural tourism based on conservation and commoditization, analyzing strategies for developing cultural tourism based on conservation and commoditization in Timor South Central. While the output targets are Scientific Articles (International journals), Models, Teaching Materials, and databases to achieve the intended target. Regarding these output targets, the output innovations carried out are inventorying potential Timor cultures, mapping potential Timorese cultures that must be preserved and commodified, designing models of cultural tourism development towards the cultural preservation and commodification, as well as designing strategies for developing cultural tourism based on conservation and commoditization in South Central Timor. The research method used is qualitative and quantitative descriptive analysis, i.e. namely statistical analysis (SEM).

KEYWORDS: Model, Development, Tourism, Culture, Preservation and Commodification

Date of Submission: 05-10-2018

Date of acceptance: 20-10-2018

I. INTRODUCTION

Indonesia is one of countries in the world with biological and cultural diversity both in the form of values /ideas, behavior as well as cultural heritage material from the past or present generation. It can be seen from more than 200 million people scattered in approximately 17 thousand islands that Indonesia as a country of pluralism with a diversity of arts and cultures from more than 470 ethnic groups and 19 customary law areas with no less than 700 languages used by community groups (Nurahman Hanafi, 2006). This is strengthened by each ethnic group that having diverse arts and cultural heritage from the past, proving that Indonesia does have extraordinary cultural assets as the identity of a great nation. NTT's natural resources in the tourism sector are very abundant and diverse, as well as diverse backgrounds such as sea and hills that complete the beauty of the

natural panorama of the coast and mountains like: the Komodo dragon (*Varanus Komodoensis*) in Labuan Bajo, Kelimutu lake in Ende, Alor marine park, the famous sea waves of Rote for its 7 wave reels, the Motaain border (East Timor and NTT), the Moran beach in Sumba, the Oehala waterfall in Soe, the pond in Atambua, the white sand beach in Oetune Soe, the Kristal natural cave in Kupang, and many more. NTT is also famous for its diverse ethnic cultures including tribes, arts / dances, traditional houses, religious rituals / customs, whaling, handicrafts, *ikat* weaving, *Jumat Agung* processions, and various regional languages. The abundant wealth and resources made NTT confirmed as the New 7 Wonders of Nature in 2013. Also, in 2016 NTT became the general champion of Indonesia's Enchantment Award for the best hotel, the best surfing, and the best marine park. In addition, the appearance of NTT models wearing cultural weaving and accessories in Miss Indonesia competitions and music and dance performances, as well as other cultural competitions at the regional, national, and international levels, received tremendous praise and awards.

The presence of tourism in the cultural context has had a positive impact on the level of regional and community income, job creation, employment, developing the community trade sector, preservation of local people's culture such as religious activities, customs and traditions, and the acceptance of tourism object development and tourist arrivals by the local community as well as the increasing public insights and perspectives. In addition to the positive side, there is also negative impact such as the commoditization of local culture. Shepherd (2002) states that along with the increasing demand for tourism, commoditization of culture becomes an unavoidable thing because tourists want to experience a different cultural experience from what they have in their origin, thus causing a shift in traditional values and contamination of sanctity of the sanctuary, modification of regional dances, fading of identity and historical value, and public becomes consumerism and materialistic (commercial) so that the kinship and intimacy values are lost and sacrificed. If previously various ceremonies / rituals and cultural products were only used for their own's account with special meanings and functions, the presence of tourists has added another value, i.e. the private sector becomes go public and sacred becomes secular. The challenge regarding the loss of indigenous culture because cultural wealth is exploited as a tourism industry that produces goods or services to meet the demands of tourists with its elements includes natural resources, human resources, and human / cultural creation resources (Law No. 10 of 2009). Damage control is needed so that the culture does not fully changed into paid performance only, but separation is needed to classify which one is sacred culture and which one is culture can be promoted to tourists, or which culture must be preserved and which culture can be exploited as commoditization. Concerning problems experienced by the Timorese, i.e. the erosion of regional culture because the community did not maintain its sustainability and anticipate no commoditization towards all Timor cultures, the researchers were interested in conducting research entitled: "Model of Cultural Tourism Development Based on Tourism and Commodification (Survey on Several Cultural Tourism Objects in South Central Timor)".

II. FORMULATION OF PROBLEM

Starting from the above background, the main problem can be formulated is: "What is the Model of Cultural Tourism Development Based on Conservation and Commodification (Survey of Several Cultural Tourism Objects in South Central Timor)". The research problems can be mentioned as follows:

1. Identifying Timorese cultures classified into tourism products in South Central Timor
2. How significant / influential is the of cultural tourism development on preservation and cultural commotification in South Central Timor
3. How to design models for developing cultural tourism based on conservation and commoditization in South Central Timor.

1.1 Research Purposes

This research was carried out to achieve the following purposes:

1. Identifying Timorese cultures classified into tourism products in South Central Timor
2. Analyzing the influence of cultural tourism development on preservation and cultural commotification in South Central Timor
3. Designing a model for developing cultural tourism based on conservation and commoditization in South Central Timor

1.2 Research Urgency

Cultural tourism is a tourist attraction that can be seen and touched and which cannot be seen but can only be felt and enjoyed with the type of activity using culture as its object, based on 12 cultural elements to attract tourists to the relevant Tourism Object Destinations (Indonesian Wikipedia) i.e. language, society, handicrafts, food and eating tradition, music and arts, history, ways of working and technology, religion, forms and characteristics of architecture in each tourist destination, dress code, education system and leisure activities. There is still a taste gap found in the packaging of these objects, especially between the arts and tourism

industry. Artists say that special packaging of these objects for tourists will eliminate the authenticity or biological integrity of a cultural product, while the tourism industry says that it is valid as long as it does not eliminate the substance or meaning of an artwork.

Various studies show that tourism has damaged or destroyed the local culture, forced the commoditization of local culture to be to suit the tourist's demands. However, Sociologists and Anthropologists exactly sees that tourism does not destroying culture but strengthening it due to a process called *Cultural Involution*. McKean (1978) said that although socioeconomic changes are taking place in Bali, all of that happens in collaboratve with efforts to conserve traditional culture. Tourism in fact has strengthened the conservation process, reform, and re-creation of various traditions. Apart from the pros and cons, the sociologist, Selo Soemardjan, expressed his opinion that culture will continue to grow because intentionally or not it does have to continue to grow due to stimuli, such as the development of the tourism industry. The influencing process is a natural symptom in the people interaction. Through interaction with various other communities, Indonesia and its community groups inhabiting the archipelago (before Indonesia was formed) have experienced a process of influencing and to be influenced. Ability to change is an important characteristic in human culture. Without it, culture will be unable to adjust to conditions that are constantly changing, or in other words, culture is a dynamic thing which continues to evolve as time passes, either because it is influenced by tourism or influenced by those who own the culture.

1.3 Targeted Output Innovations

1. Data Base / Inventory of potential Timorese cultures in South Central Timor
2. Mapping of the potential of Timorese cultures that must be preserved and which can be commoditized
3. Model of cultural tourism development towards the preservation and commoditization of culture in South Central Timor

1.4 Contributions to Science Development

The results of this study are expected to give contributions as follows:

1. Government:
 - a. Facilitate the government in making policies regarding the development and promotion of cultural tourism marketing
 - b. Find an appropriate Model of Cultural Tourism Development Based on Conservation and Commodification in South Central Timor
2. Private Sector / Tourism Object Manager
 - a. Give a reference to policies issued by the government and development models that have been available when opening new business in the tourism industry
 - b. Give facilitation towards management in distinguishing which cultures should be preserved and which cultures should be commoditized
3. Society: when the results of this study are applied by the government and the private sector as well as community involved in building tourism, it will provide benefits to the community itself such as: reducing poverty, increasing income and welfare, opening new jobs, reducing unemployment, and living harmony.
4. Academics: open up a broader and deeper horizon of thinking for other researchers in conducting further research on the existence of culture in NTT.
5. Provide additional knowledge to students in the education and teaching system (teaching and learning process).

III. LITERATURE REVIEW

The highest achievement in the development of cultural tourism and novelty with previous references is that the development of science and technology today requires our nation to build a capacity to regulate cultural traffic without knowing the country's borders so as to create opportunities for cultural diversity development and management with positive impact such as the development of local culture and the interaction of productive harmony between cultural units, fostering and reinforcing normative and pragmatic feelings and spirits while paying attention to the preservation of traditional arts and culture. However, it also creates various obstacles / negative impacts because it is impossible for Indonesian culture to limit itself, or in other words be independent from other cultures. Information that flows from one source to another cannot be limited / fortified with any device. Consequently, the cultural values / messages contained in the information cannot be avoided in its process of distribution. Unlimited information is a global process. In such situation, a cross-cultural process occurs which then brings together cultural values with one another and there are two possibilities resulted, namely:

1. There is an acculturation process from two different cultures so that one will experience typical erosion of their identity and will gradually diminish and be difficult to recognize. This process is called a cultural commoditization.
2. There is a mixing process of two cultures / more that meet and influence each other, some take over selectively few elements of foreign culture, and some reject cultural elements of the intended influence. This process is the preservation of cultural values.

Both of these processes are very influential in the research process. Thus the government, private sector, and society which are the 3 pillars of cultural tourism development actors and a collection of people who always follow globalization and the actual issue of the nation must create a model of cultural tourism development based on preservation and commoditization so that all efforts made to develop culture in local, national, and international tourism can yield optimal results and benefit the community welfare.

IV. RESEARCH METHODS

The object of this research is Cultural Tourism with analysis units as follows: living culture (social, economic, language, religion, aesthetics), wisdom and technology (livelihood, peace, pleasure, language, education), and heritage culture (artifacts, monuments, tradition, and art / dance, woven). This research is located in South Central Timor, NTT Province.

Scientific research is basically an attempt to express natural phenomena systematically, controlled, empirically, and critically (Kerlinger, 1990). If then further translated into statistical language, the definition of research is an attempt to express the influence between variables (Harun Al Rasyid: 1993). Referring to these limits and in accordance with the research purposes that have been formulated, this research uses an explanatory survey method. This research contains description, but as a relational research it focuses more on explaining the relationships between variables. A consequence of this method requires the operationalization of more basic variables to the indicators. These indicators refer to the diversity of data and information in such a way that hypothesis testing models can be designed.

1.5 Operationalization of Variables

This study uses dependent variables and independent variables **Cultural Tourism (X) Living Culture (X1)**: something that has been handed down from generation to generation related to feelings, **Wisdom and Technology (X2)**: All forms of knowledge, beliefs, understanding or insight, and customs or ethics that guide human's behavior in life within the ecological community, **Culture Heritage (X3)**: an object or non-existent attribute which becomes the identity of a society or people inherited from previous generations, which is preserved for generations to come. **Preservation (Y1)**: efforts to maintain the quality spirit of the Nation's fundamental values from the physical / outward forms of culture that are more open to change according to the times, and **Commodification (Y2)**: Transformation of free trade relations to commercial relations, exchange relations, buying and selling".

Before the research was conducted, a research design was made. One important point here is the selection of research sites. To get accurate data, there are some conditions in location selection: All tourism objects in South Central Timor which have unique attractiveness and meet the criteria: 1) *something to see*, 2) *something to buy*, and 3) *something to do*.

1.6 Population and Sample

Population mentioned in this study is a combination of all elements in the form of events, things or people who have similar characteristics that become the researcher's center of attention because it is considered as a universe of research which consists of several elements: Society as the owner and performer of culture and Government as a decision maker and policy maker. For research requirement, the sample was limited to key figures and census methods were used for sampling.

1.7 Data Types and Data Collection Methods

Data sources are divided into two, i.e. primary data and secondary data. Data Collection Method is a technique or method used to collect data. The method designates a method so that it can be shown using the questionnaire, interviews, observations, tests, documentation, and so on. While the instrument for data collection is a tool used to collect data. Because it is a tool, the instrument can be in the form of check-list sheets, questionnaires (open / closed questionnaires), interview guidelines, camera photos and others, observation and documentation, and literature review. Research instruments that use a Likert scale can be made in checklist or multiple choice. There is a validity and reliability test in the questionnaire.

1.8 Data Analysis

Data analysis is conducted without using calculation but based on theories and opinions that are subjective so that it can be used as a basis for quantitative analysis (Arsyad in Sunyoto: 2013). Data analysis used in this study is multiple regression analysis to answer the following hypotheses:

1. There is an influence of cultural tourism variable on cultural preservation, whether simultaneously or partially
2. There is an influence of cultural tourism variable on cultural commoditization, whether partially or simultaneously

II. RESULT AND DISCUSSION

2.1 Tourism Potential in South Central Timor Regency

a. History

According to the history, the Government of South Central Timor Regency is divided into two parts i.e. History of the Governments of the Kings and History of Post-Independence Government. Before the formation of South Central Timor Regency, there were 3 (three) kingdoms or *swapraja*, namely Swapraja Mollo (OEnam), Swapraja Amanuban (Banam) and Swapraja Amanatun (Onam). The Mollo Kingdom is part of the territory of the former Kingdom of OEnam. Its first king was To Oimpan (To Luke 'ttasa). At that time, To Oematan was a fetoMollo, but when the Mollo kingdom was formed, he was immediately appointed as king and signed Korte Verklaring on May 10, 1916. However, To Oematan together with the Usif Nunbena Bait Oimpan (Bait Kaunan) and Moeb Baki Phobia previously had signed a pledge of loyalty to Queen Welhelmina and the chair of the Governor-General of the Netherlands in Batavia on April 19, 1907 at Kapan. When the King To Oematan started to rule the Kingdom of Mollo is not known. However, it is estimated that he came to power after the Nefo Besak War around 1906. One of the important things that very beneficial for Mollo people during the reign of King To Oematan was the establishment of the People's School (Volks School) in 1908 in Nefokoko which was later relocated to Kapan in 1910. After some period of King Oematan ruled, he hands over his position to his interpreter, Lay AKoen (Tabelak Oematan) or Wellem Fredik Hendrik Oematan to carry out his duties as the King of Mollo. The Kingdom of Amanuban (Banam) was officially established in the 17th century by BilBanu, a Nope family.

This kingdom is a combination of small kingdoms or more precisely called tribal units (clans) that have existed many years before. King BilBanu laid strong foundations for the development of the Amanuban kingdom. He has compiled the royal organizational structure and the names of the positions. The next task is to strive to promote the community welfare, as well as ensure their security and peace. King BilBanu was replaced by his son, Luis II. King Luis II continued what had been initiated by King BilBanu. The activities of King Luis II are not widely known. King Luis II was replaced by Tubanu / Bil. There is no much information regarding this King. Tubanu / Bil was replaced by King Luis III. It was during the period of Luis III that the royal center in Pili was relocated to Niki-Niki.

The relocation of the Royal Capital was estimated in 1709. Amanatun's ancestor known as the "Banunaek" entered Amanatun with the help of the Nokas, Kobi, Nitbani and Bana tribes and a number of other traditional figures. The arrival of Banunaek to this region was welcomed by all leaders of the group (tribes) unity in Amanatun. Then with the agreement of all the tribal leaders, MakBanunaek was recognized as a king (Usif) in the Amanatun area. Banunaek in carrying out his duties and responsibilities is always assisted by the Bana, Nokas, Liunokas, Kobi, Benu, Tahun, Nenabu and Misa tribes.

According to folklore that Banunaek's ancestors at Amanatun today consisted of two sons (twins) i.e. one who was born during the day and one who was born at night. The one who was born during the day is called "Neno" (Afternoon) while the one who is born at night exactly on the full moon is called "Funan" (Moon). On the next story, the one who became a king in Amanatun passed down from generation to generation was Banunaek from the Neno lineage who acted as an older brother (Tataf) who was stationed in the center of the kingdom in Nunkolo. While the Funan descendants who act as younger siblings (Olif) are placed in Menu. The Post-Independence Government History of the South Central Timor Regency is divided into several periods, including:



- 1945–1958 Period : Zelfbestuuren de Lanschappen
1958 – 1960 Period : Transition of Swapraja into Regency

1960 – 1973 Period : Consolidation of Regional Government
1974 – 1999 Period : Focus of Regional Autonomy
1999 – Present : Reformation Era

This folklore and historical heritage is a hereditary culture that needs to be preserved. In addition to regional culture, there are also very exotic natural resources that can be used as superior potentials to be developed and promoted to national and international communities.

b. Natural Resources

Natural resources in the form of natural attractions, such as coasts and mountains. For details, see the following picture:



The South Central Timor Regency, which is located on Timor Island, East Nusa Tenggara, has a lot of cultural diversity. In this district with a population of around 400 thousand people, there were previously several small kingdoms. One of them that still remain until now is Boti Kingdom which inhabits the mountainous area in Kie sub-district, South Central Timor Regency. The Boti tribe is descended from the indigenous Timorese island of Atoni Metu. The region of Boti kingdom is located approximately 40 km from the South Central Timor Regency, Thus, administratively it has now become the Boti village of Kie sub-district. Because of its remote location which is difficult to reach in the middle of the mountains, the Boti village seems to be closed from modern civilization and the development of times. The passage of the time seems not affect the Boti kingdom. The Boti people are still living in their modesty and remain firm in their ancestral traditions. The lives of the Boti people still depend on the harsh nature of the Timor Island. The King of Boti, **Usif Nune Benu**, has just replaced his father, Usif Nune Benu, who died in March 2005. Usif is the title given by the Boti Tribe to their king who is also the traditional and spiritual leader of the Boti people. Since the death of Usif Nune Benu, the Boti people have spent a mourning period, so for the three years period the Boti people were absent for customary parties. According to the new King, Usif Nama Benu, they usually hold customary party activities after the harvest but during the mourning period, all of these activities are eliminated to honor the father Usif Nune Benu. The Boti tribe is known to firmly hold their beliefs called Halaika. They believe in two natural rulers, Uis Pah and Uis Neno. Uis Pah is a mother who regulates, supervises, and maintains the life of the universe and its contents including humans. Whereas Uis Neno is father who rules the afterlife who will determine a person can enter heaven or hell based on his behavior in the world. According to the philosophy of life of Boti people, humans will be safe and prosperous when caring for and preserving the environment. In their daily lives, everything they get from nature as well as clothing is made from cotton yarn and the color was taken from plants in their surroundings. In everyday life, there is a clear role division between men and women. The men are in charge of dealing with problems outside the house, such as gardening, and hunting. While domestic matters are handed over to women. Although this division is commonly found in kinship systems, there is one thing that makes Boti people somewhat different, they adhere to monogamy or only have one wife. A married Boti man is prohibited from cutting his hair. Thus, if their hair gets longer, they will roll like a hair. If the Boti customary beliefs and rules are violated, then sanctions will be imposed. They will not be recognized as followers of the Halaika faith, meaning that they must leave the Boti tribal community, as happened to the eldest son of Laka Benu, brother of Raja Usif Nama Benu. Laka Benu who was supposed to be crown prince, believed on Christianity so he had to leave the Boti community. According to Molo Benu, who is also the younger brother of

the UsifNamaBenu, to be able to continue or maintain their customs and beliefs, children in one family are divided into two, half of their children are allowed to go to school while others are not allowed to go to school for the purpose to firmly uphold their traditions. The education rules for Boti children aim to create a balance between the present life and the one inherited from their ancestors. Many old Boti people who are not fluent cannot even speak Indonesian including the king. They use the local language of Dawan area for their daily communication. However, language is not an obstacle for Boti people to welcome their guests who come to their village. Their warm hospitality and smile seemed more than enough as a medium of communication, a symbol of their openness to visitors who want to feel peace and modesty in Boti Village.

2.2 Custom and Tradition

Woman and Marriage

In the tradition of the South Central Timor community, some forms of marriage are all patrilineal, including:

1. Marriage with a proposal with the assistance of a spokesperson (i.e. *netelanan*) or sometimes called NeteLalau Tulu Sene;
2. Serving marriage (if a man is unable to pay *belis* and serve in the house of a female tribe but does not belong to a female tribe).
3. Replacement Marriage (in anthropological terms, it called Sororat and Levirat, i.e. marrying a brother-in-law or a woman after his wife or husband dies. Generally marriages are conducted in an exotic manner between existing tribes or clans.

As a simple illustration, the proposal is done in the following order:

A person who is appointed as NeteLalau Tulu Sene (usually a man who knows the local customs and good at talking rhymes or *natoni*) looks at the girl's house, whether the girl is old enough or not, as well as her behavior. If she meets the requirements, then the proposal can be made soon. The proposal can be done by first paying attention to the luggage or what is called *Oktotes* (= betel nut). The proposal is usually made during the day as is done by Mollo people (north and south). *Ok Totes* consist of 10 young betel fruit, which are still dried petals or areca nut, but should not be split as a symbol that the girl will be asked is still virgin. Betel leaves are arranged and tied with pandan leaves. Also a betel plant called *OteTuke*, which contains silver and or paper money today. When arrived at the woman's house, NeteLanan began the conversation. Two families exchanged betel nut (which is specifically for eating, not *Ok Totes* or *OteTuke* which is brought by a male family), and ate together. The girl's parents began to ask questions to the male's family about their intention. The male's family classically expressed his desire to take the fertile betel and betel seeds in the girl's house. The girl's parent answers are usually 3 or 4 days after the afternoon proposal. The two families ate just a little and then went home. The male's family returned and left the *Ok Totes* and *OteTuke* betel plants in the girl's house. At the present time, the proposal is usually answered directly. At the previous time, if the contents of both *Ok Totes* and *OteTuke* are returned with complete conditions, then the proposal is rejected. In the return of betel place, if the proposal is received, it will accompany by a symbol of family honesty that the girl is still a virgin. Usually it showed in *Ok Totes* that the betel leaves are arranged by the back and the areca nut must be still petals. If the betel nut is filled with no more petals, then this means that the girl is no longer a virgin. After receiving the return of *Ok Totes*, then the male's family sent again *Bunukauno*, clothes and money to her fiance girl. The girl replied with a belt and plaited woven bags. The whole process is known by the customary leader as a symbol of the inauguration so that it is known by the public. Once the *belis*, marriage time, and post-marriage settlement are agreed, *belis* is usually determined by agreement in accordance with the social status of each candidate. On the night before the marriage, there were two *Ais Tue* events (drinking wine), the male's family handed over a *belis* called *PuaMnasi Manu Mnasi*; or what is called by giving up *Old BoitMese*, *Noinsolmese*, a bottle of wine, a lot of money and a *maputuaimalala* as a symbol of the heat of water and fire between the two family (a sign of gratitude for the parents' efforts). The girl's family replies by giving a bottle of wine; a small gift was also given to those who were witnesses or those called *PuaSaksi Manu Saksi*. All the stages of the discussion were finished; they both officially became husband and wife. There was a ceremony at the delivery of fiancé girl to the male family. The ceremony called *SanutNonoSaebNono*, which means releasing and entering a wife into her husband's clan member. There is one thing that is taboo for women who have married in South Central Timor, the wife cannot visit her parents before her parents visit her.

Various forms of Timor woven motifs

1. Futus is tied and then dipped in blue dye
2. Atoni-people, worn by most people every day.
3. Manu-chicken, worn by most people in Amanuban and Amanatun every day
4. Gecko, worn every day by the nobility (formerly) and most people in Amanuban (today)
5. Horse-riding, worn by knight group or Meo (formerly) and people in Amanuban and Amanatun (today)
6. Kai Koti- hooks out, worn every day by most people in Amanuban and Amanatun

7. Kai Koti Kai Nan, hooked out and in, worn every day by the majority of people in Amanuban and Amanatun
8. Kai ma usa, hooked and pivoted, worn by nobility and most people in Amanuban for official meetings and every day life
9. Kai ma Khana, interrelated, worn by the nobility in official meetings at Amanuban
10. 10. Lotis (leveraged), the thread that forms the motif is leveraged from the thread with a special tool called "sia"
11. Kaif, hooked, worn daily by most people in Amanuban
12. Kfu, star motif, worn every day in Amanatun
13. Buna or saeba, wmbossed, the forming thread looped on the base yarn, it is an embossed motif
14. Kai Naek, hooked, has a large line, worn in official meetings by the nobility in Amanuban
15. Teke or kauna, gecko or reptile, worn by the Amanuban nobility in official meetings
16. Kai Mnutu, hooked on a small line, most people of Amanuban wear it in official meetings.

The colors and weaving pattern of the women in South Central Timor are generally very striking, reddish, orange and yellow, blackish brown. The above three basic motifs are not only used in a variety of weaving, but also sculpture (carving), or woven art.

III. DISCUSSION

The results showed that simultaneously the development of cultural tourism with variables of *living culture, wisdom and technology, and culture heritage* was very influential on the cultural preservation and commoditization. While partially living culture has a very strong influence to be preserved. In the commoditization part, heritage culture has a very strong influence. This means that tourism development in the South Central Timor regency always pays attention to the maintenance of historical heritage, local culture, and intellectual property which later became Indonesian tourism assets. An important part of culture is "social heritage" from the human's work in maintaining and improving living standards, the adaptation process to the environment and so on which is an "identity" that has the same traits, and can be classified into components of living culture (social, economic, political, language, religion, aesthetics and livelihood), wisdom and technology (livelihood, peace, pleasure, language, education, knowledge and technology), and heritage culture such as artifacts, monuments, manuscripts, traditions, and art. Culture is also an autonomous entity in the human life that is in a social and natural environment constellation. The presence of tourists with all its habits and behavior can have an imitating effect on local communities and can shift local cultural values. As suggested by some experts that tourism development has damaged or destroyed local culture, forcing the expression of local culture to be commoditized to suit the tourist's demands. Indeed, the arrival of tourists makes our local culture valuable because people and tourists can recall everything that has happened and become a historical and cultural heritages. Everything that has been passed down from generation to generation is related to feelings such as traditional cultural arts of south Central Timor including religious ceremonies, harvest seasons of salvation ceremonies, death ceremonies, guest welcoming ceremonies (Natoni) and more specifically wedding ceremonies that attract domestic tourists. and foreigners to be able to enjoy it. Culture is also the way or attitude of human life in relation to its interrelationship with nature and the environment in which all the results of creativity, taste, intention, and work are included, both materially physical and psychological, idyllic and spiritual. In other words, culture includes all that is obtained or learned by humans as members of society. In addition to culture, there are also habits that are religious magic in nature from the lives of indigenous people, which includes, among others, the interrelated cultural values of norms which then become a traditional system or regulation.

The development of sustainable tourism has strengthened the conservation, reform, and the re-creation processes of traditions that are almost forgotten. There is a stimulation from ancestors, indigenous people, and local communities to promote local culture which they consider to be very traditional and not favored by contemporary society because the culture needs a very high costs and time. In order to avoid debates of cultural development between local communities and modern society, the government and stakeholders need to take cultural preservation measures so that they can construct past cultures in the present through interpretations that not only illustrate historical facts, but also emotional understanding or response so as to increase appreciation, awareness, and pleasure for all related parties. In addition to preservation aspects, local culture also needs to be separated from commoditization that occurs due to the adjustment process of two different cultures so that one will experience a characteristic erosion of their identity and where it will gradually diminish and be difficult to recognize.

Local people need to keep maintaining local culture when cultural tourism continues to grow. When ritual and traditional ceremonies are held for requests, expectations and satisfaction of tourists, the term cultural reconstruction will emerge. Requests for souvenirs, art objects, and the like are mere commodities which will ultimately affect the shift in cultural value of the society. Commercialization or commoditization of cultural

activities tend to lead to an increase in the family's economy so that people do it without considering the impact behind it.

Watching the development of cultural tourism in this era of globalization, there are 2 forms of cultural preservation and commoditization:

1. **Cultural Experience**
It is expected that the local culture in South Central Timor can be passed on to the next generation through stories, or active participation whenever there are certain activities or events. For example: the process and the wedding ceremony, the funeral process, the process of welcoming guests and others.
2. **Cultural Knowledge**
It is a cultural preservation that is conducted by creating an information center about culture that can be functionalized into many forms. It is purposed for education or for the sake of developing the culture itself and the potential of local tourism. Thus the young generation can aware about their own culture.

Several ways to preserve local culture in the South Central Timor Regency:

1. Compose a local history book that can be read by all people including tourists
2. Make a grand design of local culture and submit IPR
3. Include local / regional culture in the local content of subjects in the school
4. Innovation in cultural recognition
5. Conduct / hold cultural festival activities every year
6. Instill a sense of love for culture in the community (especially the younger generation)
7. Make a socialization to others so that they are interested in taking care of or preserving it
8. Take a look at the origins of local culture
9. Promotion of local culture
10. Government policy to maintain local culture.

By preserving local culture, it will benefit the community, government, NGOs, the private sector, and the world of education in general. These benefits consist of:

1. Improve the character of the nation
2. Enrich the nation's treasures
3. Maintain the authenticity, originality, uniqueness, and diversity of the cultural community
4. Become the material or object of study for researchers and humanists.

Model of Cultural Tourism Development Based on Conservation and Commodification in South Central Timor
By considering at the strong influence of cultural tourism on conservation and commoditization, the following researchers present their development model and benefit from the development.



Figure 5.3 Model of Cultural Tourism Development Based on Conservation and Commodification In South Central Timor

IV. CONCLUSION AND RECOMMENDATION

4.1 Conclusion

1. Results of data analysis: Simultaneously, there are significant influences of local culture, wisdom and technology, cultural heritage of cultural preservation. There is no significant influence from local culture, wisdom and technology, cultural heritage on cultural commoditization.

2. Partially: local culture has a positive and strong influence on the preservation of TTS culture. While wisdom and technology and cultural heritage have no influence on the preservation of South Central Timor's culture. In addition, cultural heritage has a positive and strong influence on the commoditization of South Central Timor's culture. Local culture and wisdom and technology have no influence on the commoditization of culture.

V. RECOMMENDATION

The development of sustainable tourism has strengthened the conservation process, reform, and re-creation of traditions that are almost forgotten so that if the government wants to maintain cultural tourism to be free from cultural commodification, it is necessary for government to make policies that focus more on the level of authenticity, originality, uniqueness, and cultural diversity of society.

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IOSR Journal Of Humanities And Social Science (IOSR-JHSS) is UGC approved Journal with Sl. No. 5070, Journal no. 49323.

Mientjeratoeodjoe .'' Model of Cultural Tourism Development Based on Conservation And Commodification (Survey On Several Cultural Tourism Objects In South Central Timor).'' IOSR Journal Of Humanities And Social Science (IOSR-JHSS). vol. 23 no. 10, 2018, pp. 74-