

Conceptualization Of Community-Based Tourism In Kampung 99

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Abstract

Kampung 99 Pepohonan is a tourist destination located in the Limo area, Depok City, which one family founded to develop into a village community; this tourist destination attracts visitors through a variety of environmentally friendly and green tourism-oriented tourism activities in the middle of urban areas. The central vision of Kampung 99 Pepohonan management is a strong desire to apply the concept of healthy living by creating a healthy environment so that healthy behavior arises. This research refers to the idea of community-based tourism (CBT), which is a type of tourism where residents run activities for their welfare and the application of social capital as the basis for the construction of meaning, trust, togetherness, tolerance, and participation which are closely related to community survival strategies. This research aims to identify social capital within the scope of the Kampung 99 community with local communities through basic principles in community-based tourism. This type of research is ethnography with a qualitative descriptive approach, while data collection is done through observation, interviews, and literature studies. This research shows that the Kampung 99 community has successfully empowered the environment through excellent and efficient utilization and management. The Kampung 99 community is oriented towards the common principles of life through a vision and mission with cooperation to achieve community goals and welfare.

Keywords

Kampung 99; Community; Social Capital; Community-Based Tourism

INTRODUCTION

Tourism objects in the city of Depok continue to experience development not limited to historical, religious, cultural, and culinary attractions. However, the movement is now starting to develop ecotourism-based tourism objects, and green tourism is being developed by a group of people who live in a community. Tourism development in Kampung 99 is oriented towards environmental preservation in an area previously a garbage dump and far from the local

community's attention through sustainable management marked by the arrangement and organization of events. This place has become one of the tourist destinations in the middle of the city and attracts visitors. The concept of CBT (community-based tourism) is relevant to the development of tourism carried out by the community who are also permanent residents in the village, and this refers to the CBT concept where the local community acts as a resource owner and as an actor in the development of these resources.

Therefore, the CBT concept can strengthen the community's position in tourism development.

Kampung 99 was founded based on concerns about natural conditions that were not considered through the same vision and mission. A community of families and relatives energized to work together to make changes that significantly impact the community and the residents around Kampung 99. The process started with revitalizing the river and planting trees for reforestation, and they encouraged residents to support each other and increase concern for the environment. In the principle of community-based tourism, sustainable development embraces the community as the leading actor through community empowerment in various tourism activities so that the benefits of tourism are primarily for the community. The main target of the CBT concept is developing tourism and improving local communities' welfare (Nurhayati, 2012).

Sustainable tourism development is a common goal of the Kampung 99 community through economic and tourism development that is currently being developed. The characteristics of Kampung 99 are included in the form of alternative tourism, which is a form of tourism oriented towards environmental and cultural sustainability. Alternative tourism offers a greater depth of meaning and experience of the attractions visited. Therefore, related to alternative tourism, as described, the concept of tourism in Kampung 99

Pepohonan is one of the tourist destinations in the middle of the city that raises the concept of ecotourism and green tourism. One of the applications of ecotourism in Kampung 99 is education tourism, a concept that applies informal education about knowledge to visiting tourists. Through educational tourism, visitors can do various exciting activities with a more fun method, and visitors can learn about the surrounding nature. Smith and Jenner (1997) describe educational tourism as a tourism trend combining recreational and educational activities as a tourism product with an element of learning.

According to Rodger (1998), educational tourism or ecotourism is a program where tourists visit a tourist location to obtain learning experiences directly at the tourist attraction. Kampung 99 Pepohonan, an urban tourist spot, presents the natural beauty that exists and provides learning space for visitors, as well as complete facilities to support the various needs of visitors so that this place becomes one of the choices for family tourism. Educational tourism can be in line with positive activities by developing special interest tourism, namely educational tourism; of course, educational tourism cannot be separated from a tourist destination with aspects as a vehicle to increase visitors' insight. Meanwhile, as seen in its development, alternative tourism has several types of tourism focusing on the potential of natural resources in tourist sites.

Alternative tourism can be divided into several types: green tourism, ecotourism, responsible tourism, and sustainable tourism (Theng, 2015). Of the various types of tourism, the essence has something in common: First, environmental sustainability is the main focus. Second, the involvement of local communities in its development. Third, there is a process of seeking knowledge and understanding of nature and society. Fourth, it offers a more profound impression and meaning of the tourist attractions visited. In the context of alternative tourism through ecotourism and green tourism, Kampung 99 is presented to revive aspects of ecotourism and green tourism; visitors have the opportunity to learn about nature and the environment directly, while green tourism provides value by maximizing the use of existing natural resources, exploration through environmentally friendly activities.

Kampung 99 is located in Meruyung- Limo sub-district, Depok City, West Java, and is a residential area of Mr Eddy Djamaluddin's family, built-in 1989. Mr. Eddy and his family bought 500m² of land on the edge of the Meruyung irrigation river. The land was a local community garbage dump for many years. After becoming the private property of the land, Mr. Eddy and his family worked together to build Kampung 99, starting with revitalizing the riverbank and planting several large trees, including white teak, banyan, rengas, mahogany, cinnamon, eucalyptus, rattan, and the various complex trees. The Kampung

99 area continues to expand to 5 Ha; the greening process positively impacts the surrounding environment, and several family-owned dwellings are built from wood amid its natural beauty. Through management and development, the area now attracts the attention of residents and tourists. An effort to develop a tourist area initiated by a community group, as carried out by Mr. Eddy and his family, can be seen as a form of social capital in social life.

According to Bourdieu (1983-1986), social capital is inherent in a community. It is characterized by networks of members or community groups and social norms that work in it. It can empirically facilitate coordination and cooperation to obtain positive benefits among members or groups of the community. In line with the concept of social capital, the formation of Kampung 99 through a network of family members who later became a new community group has one goal: building a healthy environment; through cooperation, success can be achieved by creating community welfare.

The development of Kampung 99 as a tourist destination is expected to be one of the leading destinations for Indonesians and global tourists so that the village continues to experience sustainable development. This place has several programs to attract visitors, including The Young Greens. It is an educational tour package that is packaged according to the needs of tourists, ranging from games in the park and outbound to learning about cattle and Angklung music classes. In

addition, visitors also have the opportunity to try alternative medicine with bee sting therapy and products from natural ingredients such as yogurt, fruits (breadfruit, kiwi, orange, strawberry, grapes), carcade (Arabic tea), and goat milk.

The massive development of Kampung 99 Pepohonan with a variety of products managed makes the area widely known and in demand. However, to increase the number of tourist visits to Kampung 99, a sustainable strategy is needed through local communities' development cooperation because the area is residential. This research aims to identify social capital within the scope of the Kampung 99 community with the local community through the basic principles of community-based tourism. Whether Kampung 99 successfully implemented these principles or failed in practice.

RESEARCH METHODS

The type of research used is Ethnographic with a qualitative descriptive approach. The descriptive method describes the conditions in the Kampung 99 Pepohonan tourist attraction settlement related to tourism management with the concept of alternative tourism. According to Mamik (2015), qualitative research methods are often referred to as naturalistic research methods because the research was carried out under similar conditions (natural setting). This method matches ethnography because it was initially used for anthropological research culture; it is

also called the qualitative method because the data collected, and the analysis are more nuanced and qualitative. The data sources in this research consist of two forms: primary data and secondary data. Primary data is obtained through observation through observations made directly at the location of the Kampung 99 Pepohonan area. Observations were made to find out the actual condition of the research object. This process includes observing the settlement environment's physical condition and the residents' activities. Interviews were conducted involving parties related to (1) Mrs. Nia as a manager and the residents of Kampung 99; (2) Mr. Teten as a production manager of business development; and (3) Mr. Marali as a figure representing the local community. Secondary data from literature studies is obtained by studying supporting literature and scientific reports on the research topic.

RESULTS AND DISCUSSION

1. Sociocultural Conditions

a. Kinship System

Based on the results of in-depth interviews with informants who are part of the extended family, it is explained that most of the family relationships for the residents of this village are between uncles, nieces, nephews, parents, and children who are still in the same lineage as the late Mr. Eddy (Founder of Kampung 99). Interestingly, some residents have no blood relations and live in this village. It was explained that those who were not related by blood were friends of

one of the early residents who had the same vision and mission as this community, as at the beginning of the establishment of Kampung 99, Mr. Eddy not only invited his extended family but also other people who had connected and same vision to work in together build a green area at Meruyung.

Therefore, it is not only blood relations that become one of the unifying elements that glue a sense of kinship in a community. The similarity of vision and mission is also one of the factors that can unite a community to form a built environment according to what they want. The vision and mission are not only a unifying factor but also a guideline for the residents in planning types of activities and a requirement for someone to be able to live in this village so that the fundamental values instilled in each person become the primary key in the everyday life they run.

b. Belief

The beliefs embraced by the people of Kampung 99 Pepohonan are derived from the teachings of Islam. Based on information from relevant sources, it explains that the selection of the name Kampung 99 Pepohonan has a vital religious element, namely: (1) village is defined as a place for the community to live and settle, (2) the number 99 has a deep meaning, this number is taken from Asmaul Husna in Islamic religious, and (3) Trees describe the coolness and nature marked by the various types of trees that exist as a characteristic of Kampung 99. Even though there are elements of Islamic religious meaning

in the name of Kampung 99 Trees, the founders and residents of this community claim that they are not oriented towards a religious community or environmental development that focuses on Islam. The basis for using names that represent religion and become the village's identity is their obedience to Islamic teachings; intending to develop Kampung 99 as a residence and tourism destination in line with religious teachings and become a comfortable place for anyone who visits. Kampung 99 does not limit visitors based on their religious background. This community prioritizes an attitude of tolerance and is open to people who want to enjoy the coolness and comfort of the Kampung 99 environment. As explained earlier, the background of the formation of this village is the desire of its residents to practice the teachings in the Qur'an and Hadith. Even the religious activities in this village are general activities, such as reciting the Quran, praying in congregation, and regular deliberations within and among residents. Their religious activities are evident during Ramadan when they carry out Tarawih (special Sunnah prayers) together in the Musholla. As well as during Eid al-Fitr, where they have a particular habit where all village residents gather after Eid al-Fitr prayers. Religious symbols can be understood as symbols or signs that are always related to sacred symbols, and their content is full of sound value systems sourced from religious teachings embraced by a community

member as a guide to life that is believed to be full of truth (Syukur, 2003). Therefore, religious symbols become essential and can represent the value of goodness, both in the form of feelings and natural conditions in human diversity.

c. Community and social activities/behavior

The social condition of the community in this village has been closely maintained since its inception, and this can be seen from the fact that every work is done with cooperation and mutual assistance, with each family member taking their part to cooperate. The people in this community prioritize deliberation in every matter, be it plans, decision-making, problem-solving, and other discussions. Raymond Williams and Outwhite (2008) explain that the community appears to be an addition to a set of institutions that contain close, deep, horizontal, and natural relationships to strengthen the bond of brotherhood between community members. It is explained that each of them is responsible for the community so that there is a sense of belonging to each individual, including in terms of education; children from this village are allowed to study and receive education up to a high level in the hope that they will return to the Kampung 99 to devote themselves to future development and progress. At the same time, parents act as teachers to their children. Parents technically teach about the values of life in the community as a family and contribute to teaching good norms.

Meanwhile, the relationship between the Kampung 99 community and residents refers to the values of togetherness built since Mr. Eddy's time and are now passed down to his children and siblings. As already explained, the relationship between the local population and the community runs by the norms that have been carried out; the relationship that is built is still limited by the rules that exist in the life order of the Kampung 99 community in terms of economic and tourism development according to local community leaders, the presence of kampung 99 and making it a tourist destination indeed has a direct positive impact on the lives of local people, for example the surrounding nature becomes more astounding, the environment becomes clean and maintained, the area is now better known to many people. On the other hand, it is explained that residents contribute little to the development of Kampung 99 because each resident has their work and duties in addition to relations as neighbors. Relations between Kampung 99 and residents are also limited to certain situations and conditions, such as collaborative activities and others.

The relationship built between the Kampung 99 community and the neighbors/residents initially seemed closed because the Kampung 99 community seemed to isolate itself by implementing the concept of living together they had been implementing. This community has absolutely no intention of separating itself from the

surrounding environment because they realize they are in a residential area and are opposite the residents. Therefore, Kampung 99 did several things to avoid things that could interfere with the community's survival. They proved this by not making a boundary fence between Kampung 99 and the housing complex so that access between the two was open. Activities in the Kampung 99 areas were transparent because residents could interact with each other. For the development of a community, various potentials and resources are needed internally and externally. In social capital, networks and relationships are potentials that can synergize and reveal other potentials and capitals.

The potential of network capital and relationships is at the core of the dynamics of community development. The complexity of networks and relationships created in a community is one indicator of the strength of the community (Abdullah, 2013). In social life, everything goes well in the village community, and the residents feel positive benefits. An attitude of openness and maintaining communication is a way of keeping the relationship going well. In some situations, residents are involved in activities in Kampung 99. For example, Kampung 99 collaborates with residents; for example, they are engaged in building houses together with village residents, processing waste together, Kampung 99 facilitates special vehicles for waste management, giving responsibility to residents to manage fisheries,

distributing alms to underprivileged residents, especially during the month of Ramadan, in the context of Bourdieu's social capital (1980) social capital is a link that connects individuals and community groups, which has a positive impact on each party.

In interviews with local community leaders, the relationship between Kampung 99 and residents is good, and the communication pattern is open, so all forms of activities, both tourism activities. Activities involving residents and internal village activities have been well organized. Mutual trust between the two communities also makes the relationship suitable. Trust is one of the essential social capital to build a community, both for the community itself and its relationship with other communities. Thus, social capital is the basis for building cooperation in community life to achieve common goals in national development (Syafar, 2018). Even if something can affect the order of life together, both parties always prioritize the space for joint discussion.

The work process of social capital collaboration becomes energy and strength in the community based on its nature and substance, namely trust, norms, and networks that cannot be separated from one another. The results of social capital collaboration produce positive energy such as a sense of responsibility, caring, honesty, cooperation, inclusiveness, trust, solidarity, transparency, feelings of security and comfort, and even a positive work ethic. The development

of Kampung 99 as a place for community development with consistent nature conservation and being able to bring in tourists certainly has a positive impact on the surrounding community. They feel proud because the benefits of environmental preservation, coexistence between the two communities, and contributing to each other in a standard life order strengthen the relationship.



Figure 1: Distribution of groceries to residents and gathering of residents of RW 01 Meruyung to Kampung 99 on Eid day
source:
[instagram.com/kampung99pepohonan_](https://www.instagram.com/kampung99pepohonan_)

d. Economy

The results of interviews with relevant sources explain that in fulfilling the needs of life within the scope of the community, the residents of Kampung 99 Pepohonan maximally meet their own needs. They can do this by maximizing the use of nature and the Kampung 99 area with a variety of production activities, for example, organic vegetable cultivation, gardening a variety of fruits, raising cows and goats, opening fisheries, processing livestock products such as fresh cow's milk, which they are currently developing, namely a particular beef processing factory and other exciting tour packages for activities/events such as the use of

venues and facilities for weddings and kind of activities from different communities or institutions. They help each other through the division of labor, and each field has its person in charge to be able to maximize the care and management of crops so that they can produce something that produces, each taking part according to their interests and abilities, school-age children are also actively involved in helping parents outside of school activities.

The results of this production are not only for consumption by community members; further will be produced to be traded to visitors who come to travel, as food ingredients for the menu in restaurants, and begin to expand the family business with a broader market reach through branches of meat sales outside the kampung 99 area. The division of occupations of the residents of Kampung 99 is village management, agriculture, fisheries, livestock, plantation, tourism, laundry, public kitchen, social media, and cleaning. The management of Kampung 99 itself is primarily the duty and responsibility of Mr. Eddy's lineage, while other workers/employees are recruited according to the needs and expertise for certain positions. This community is known to have a system of togetherness in management their community. All the product sales results from agriculture, plantations, meat production, fisheries, and tourism will be managed together, and they have a joint treasury; this is in line with the CBT concept, where the

community is involved in the decision-making process, primarily related to income generation, employment opportunities, and preservation of the environment and local indigenous culture, which ultimately fosters the identity and pride of the local population that grows due to increased tourism activities (Setyaningsih, 2010).

Bourdieu's (1983/1986) view of social capital has been seen in the pattern of life of the Kampung 99 community. In this community, several social duties and obligations attach strong social relations between village communities in the form of strengthening networks through the provision of good joint rules and fostering mutual trust in managing the potential resources of each community together. Therefore, the community is bound by solid norms and trust daily, making cooperating actively and well-coordinated to achieve common goals easier. The level of participation of the local community in economic and business activities does not have a direct impact at Kampung 99; for example, local people are not directly involved in economic management activities or as employees in some business units due to the following factors.

1. The average resident in the settlement is of productive age, and they have jobs. Therefore, they are not included as workers in Kampung 99.
2. The residents of Kampung 99 have their regulations and management of tourism areas and all business units.
3. Labor is recruited according to business needs, and tourism

management development is directly managed by the extended family in Kampung 99.

4. Local communities' contribution to the development of Kampung 99 is a form of temporary cooperation between residents and residents in the Kampung 99 community; for example, fisheries management involves residents as responsible, and residents can take the results.

In explaining the three informants, the two groups of people, namely residents of Meruyung and residents of the Kampung 99 community, support each other, and collaboration is built while living side by side. Although several factors cannot involve residents directly in developing Kampung 99 tourism, the Kampung 99 community invites residents to participate in several environmental activities, prioritizing transparency, cooperation, and deliberation.

2. The concept of Community Based Tourism in the development of Kampung 99 Pepohonan

Kampung 99 has the potential for nature and educational tourism, including various types of trees, large and small green plants, livestock, plantations, fisheries, outbound, and other supporting facilities for traveling activities. Kampung 99 also offers a variety of fun activities for children and adults, for example, feeding cows and goats on the farm, joint sports, painting, and many more activities; they also provide a place for anyone who wants to do activities in the form of groups/organizations. The

informant said that Kampung 99 is often used to conduct training/experiments related to tourism and some research related to cultivated plants, which shows the positive and sustainable efforts made by the Kampung 99 community to attract tourists. The role of the local community in CBT, as carried out by the residents of Kampung 99, makes it tourism that counts and places the sustainability of the social environment. Culture is organized and owned by the community and for the community. The following are the basic principles of community-based tourism in tourism development including.

First, CBT highly depends on nature conservation and can prevent environmental degradation. Here, it is assumed that CBT relies on the uniqueness of the environment as a tourism attraction. Kampung 99 community was formed by a group of people who have the same vision and mission of creating a healthy, beautiful, and comfortable environment to live in by preserving the damaged environment by planting various types of large trees to create a green and calm area so that the climate begins to be maintained. As for small plants, such as types of flowers, to make the area beautiful and comfortable, this village community works together to protect nature and its surroundings through sustainable conservation by planting trees around the river. Areas that are still empty, based on the information of the sources visiting tourists, are required

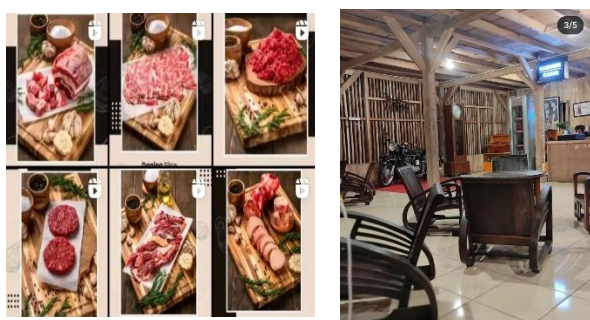
to contribute to protecting nature and become part of green tourism, which is marked by a minimum donation of one tree that will be planted around Kampung 99.



Figure 2: Large trees dominate the landscape.
Source: personal documentation

Second, the creation of jobs in the tourism sector. If implemented well, community-based tourism can provide economic benefits by increasing local community income through business profits and employment opportunities, alleviating poverty, restoring economic conditions, and improving infrastructure. Community-based tourism can benefit financially by increasing local communities' income through business profits and employment opportunities, alleviating poverty, restoring economic conditions, and improving infrastructure. (Toressa & Momsen, 2004). The use of local labor also has other advantages, namely psychological effects for the community in the form of pride as the owner of local tourism resources, as well as a tool to reduce the potential for social jealousy (Damanik & Weber, 2006).

In addition to nature conservation, the Kampung 99 community also widens the range of tourism in improving the Economy through business units, including restaurants that provide healthy food menus from agricultural products, plantations, livestock, coffee shops with a variety of drinks such as cow's milk, goat's milk, and coffee. The workforce in each business unit is also part of the village community itself. As for the absorption of outside labor that is brought in from outside the city, it is recruited based on village policies and the required qualifications. However,



most workers are members of the Kampung 99 community.

Figure 3: Punch Bike Cafe and meat processing. Source: Instagram [kampung99pepohonan_](#)

Third, community participation positions the community as an active participant in tourism development (Suansri, 2003; Nasikun, 2000). Residents of Kampung 99 have the concept of living together as a community formed from one family and kinship ties and that the guidelines for life are adjusted to the fundamental values that have been instilled since the beginning. Therefore, everyone participates in maintaining and continuing the

existing policies. Meanwhile, relations with neighbors (the residents) outside this Kampung 99 community are limited to several situations and conditions; the cooperation system between the local community and the Kampung 99 community is temporary. However, this does not close the space for interaction between the two communities in their daily lives, so their relationship has been maintained since the beginning of Kampung 99 and tourism development around the Meruyung area.

The two communities are not bound to each other; the principle of independent community development and development is the orientation of the residents who live in Kampung 99. They are oriented towards planning, environmentally friendly tourism, business, and the development of the community itself. Therefore, people not categorized as residents of Kampung 99 or the residents in Meruyung are not directly involved in economic activities and tourism development in Kampung 99; only cooperation systems such as gotong royong in waste management and environmental preservation apply.

Fourth, it is based on the principle of education/human resources. Community-based tourism can improve the quality of local human resources through training and education programs, support local community organizations in terms of capacity building, networking, and their involvement in tourism development in the area, and enable the creation of good tourism governance through community involvement and participation in planning at all levels (Suansri, WTO, 2003). Parents in the Kampung 99 community provide space for their children to receive education up to a high level according to their aspirations.

However, based on information from related sources, these children are prepared to regenerate to continue the development of Kampung 99 in the future, with the hope that children from this village can seek knowledge anywhere and after they finish their education, they will return to take care of kampung 99 to be more developed and sustainable. While related to alternative tourism with the concept of education tourism and green tourism, Kampung 99 facilitates children to learn about nature and the environment directly with fun methods, for example, inviting children to explore what is in Kampung 99, see and feed cows and goats under adult supervision and learn to paint under the trees, as well as various activities that visitors can do.



Figure 4: Build children's interaction through shared learning activities such as feeding livestock during excursions and painting using environmentally friendly coloring materials.

Source: Instagram kampung99pepohonan_

Fifth, another thing in managing and developing CBT that needs to be considered is maintaining unique values in customs, traditional ceremonies, beliefs, traditional performing arts, and typical crafts owned by the community in the area. (Demartoto, 2009). In some community-managed tourism destinations, tourists stay in people's homes, learn batik, dance, and more intensely dive into the living culture of the local community. They quickly abandon their original identity to understand and gain a unique and complete experience from these activities (Putra, 2011). The uniqueness of Kampung 99 is the green environment filled with green trees, as it is known that the location of this village is in an urban area and adjacent to the Meruyung residential area. Therefore, the green area developed by this village is one of the main

attractions; urban tourists who come to this place are generally looking for fresh air. Then, developing tourism units through the culinary community harvests livestock products is charming.

Kampung 99 has various facilities to support tourist activities, and visitors can carry out exciting activities such as sports, gymnastics, family recreation, open community events, and learning about nature directly, especially by introducing it to children. The series of activities are friendly and according to the needs of children, such as learning about animal husbandry, gardening, and planting trees. On the other hand, the visitors are not limited to the public or community. These places are also open for university students explicitly majoring in animal husbandry, fisheries, and architecture to conduct their needs of research about tourism, and they stay for some days during their research studies. They are invited to participate in the daily activities of the Kampung 99 community to learn about the local situation and habits and gain experience in tourism, community, and business development during the activity and research at Kampung 99.

Based on the discussion about the development of Kampung 99 and the management of tour packages, the Kampung 99 community has applied the principles of the CBT concept through the practice and implementation of tourism development by maximizing the utilization of their resources. In contrast, in the context of the social

capital approach, the Kampung 99 community positions itself as the main driving force in reviving damaged natural conditions. Community life is built through a common goal of creating a comfortable and healthy environment and shelter. The development of the village until it is known as a tourist spot is the result of the contribution and cooperation of residents who are members of the Kampung 99 community to achieve common welfare. Another critical aspect that needs to be maximized in collaboration with the local community, such as their neighbors around Kampung 99, is increasing the involvement of residents in managing a clean and healthy environment.

Supporting and Hindering Factors for the Implementation of Community-Based Tourism (CBT) Principles Several factors become supporting factors and inhibiting factors, including: a. Supporting factors in applying CBT principles, which are the maximum management of natural resources, community cohesiveness in the village community, institutionalization, and managers' commitment.

b. The factors that hinder the application of CBT principles are the need for more local community involvement and government support.

CONCLUSIONS

The results of the discussion related to the social capital of the Kampung 99 community show that there is strong cooperation in their community. They built trust in each other through good and robust

communication and adherence to the guidelines of life inherited from the predecessors of the community. The community could achieve their common goals of managing and developing the Kampung 99 Pepohonan in ecotourism and becoming one of Depok's most popular tourist destinations. While connected to the basic principles of community-based tourism, the community of Kampung 99 is fully independent in developing the tourism and business units.

This community has implemented the CBT concept well in developing Kampung 99, and the community can achieve mutual prosperity through the supporting factors of applying CBT principles. Several inhibiting factors need to be considered by the Kampung 99 community; the local community's readiness to support tourism development in Kampung 99 still needs to be improved. The contribution of the local community is essential in advancing local tourism. For this reason, the Kampung 99 management needs to increase sustainable cooperation with residents through a variety of training, empowerment, and skills for residents so that it is not only centered on development within the Kampung 99 area.

On the other hand, the management of Kampung 99 is entirely carried out by Mr. Eddy's lineage and his relatives; in this context, the government is not involved in the management of

Kampung 99 tourism, it can be seen as a form of readiness, of the Kampung 99 community in the development of ecotourism-based tourism in Depok City. However, there is no government contribution to supporting this destination.

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