

Community-Based Tourism: Does It Bring Sustainability and Well-being to Local Communities in Kampung Caping, Indonesia?

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The Paris Conference on Arts & Humanities 2025
Official Conference Proceedings

Abstract

Community-based tourism relies entirely on the community's ability and stakeholder interests to balance well-being and desires. This study aims to explore whether Community-Based Tourism can promote the desires and well-being of communities that were previously marginalized due to slum conditions, isolation, and negative stigma due to criminality issues. This study used a Qualitative case study method in Kampung Caping, Pontianak, Indonesia. Data in this research was obtained through participant observation, media content analysis from the Kampung Caping website, and semi-structured interviews with local community groups. The study's findings are, since 2018, 1) The community has transformed by controlling the making and marketing of caping as a local livelihood, 2) Increasing decent and good living standards, and 3) CBT affects the interaction, solidarity, and social structure of local communities. This study emphasizes the importance of community involvement, cultural Preservation, and improving well-being in achieving sustainable tourism through CBT.

Keywords: community-based tourism, cultural preservation, local community

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Introduction

Tourism development models have evolved over the past few decades, making cultural diversity a social mechanism for empowering communities (Higgins-Desbiolles et al., 2023). This evolution has progressed from the era of mass tourism 1950-1970s to the community-based tourism model 2000-present that recognizes cultural diversity as a system for social transformation and regenerative development (DeWalt, 2010). The community transformation happened in the Maori Communities in Rotorua and Kaikoura, New Zealand, which developed CBT based on their own culture during the period 2010-2017, they succeeded in increasing the use of the Te Reo language by strengthening Maori cultural identity.

The growth of CBT has seen a visible increase in the number of CBT certifications in Southeast Asia by 300% (Asean Tourism Forum, 2022). CBT has become a driver of social change through Thailand's DASTA Program, giving voice to marginalized groups (Kontogeorgopoulos et al., 2014) and Nepal's CBT, overcoming caste and gender barriers (Deagon et al., 2021). In addition, CBT is also able to create community resilience, such as in Namibia with a decrease in dependence on subsistence agriculture (Kalvelage et al., 2020) and in Costa Rica with cooperative networks that increase adaptive capacity to crises (Trejos et al., 2008). In the development of social justice, CBT integrates local values into development indicators in Bhutan (Rinzin et al., 2007).

Kampung Caping sits in Pontianak City, West Kalimantan, Indonesia. Currently, the population is 389, with 209 men and 180 women. Before 2018, Kampung Caping faced socio-economic challenges (Jufriansyah et al., 2020). The many negative stigmas attached to Kampung Caping, such as drug abuse and gambling, then marginalized its people. Another problem was the absence of a waste disposal and management system, ultimately making Kampung Caping a slum (Scheyvens & Biddulph, 2018). Uniquely, Kampung Caping, which the Malay ethnic group dominates, has a resource system in the form of local cultural assets that have existed since 200 years ago, in the form of caping (tudung kepala) making skills that remain underutilized by the local population. This community also has cultural assets they have not optimally utilized, namely, traditional caping (tudung kepala) making skills. Until 2018, the local community, together with the Kalimantan Idea Academy, made caping a cultural asset and a tool that artisans can use as their primary to improve socio-economic conditions in Kampung Caping. Research in Kampung Caping then complements the gaps in CBT literature, including (1) lack of research on local cultural products that the community used as drivers of community change (Bortolotto, 2025) and Limited understanding of social behavior in improving the quality of life and the environment for the community (Pécot et al., 2024). This research question then departs from community intervention: Can “Caping” as a cultural heritage become an asset in community-based Tourism that brings sustainable welfare to previously marginalized communities?

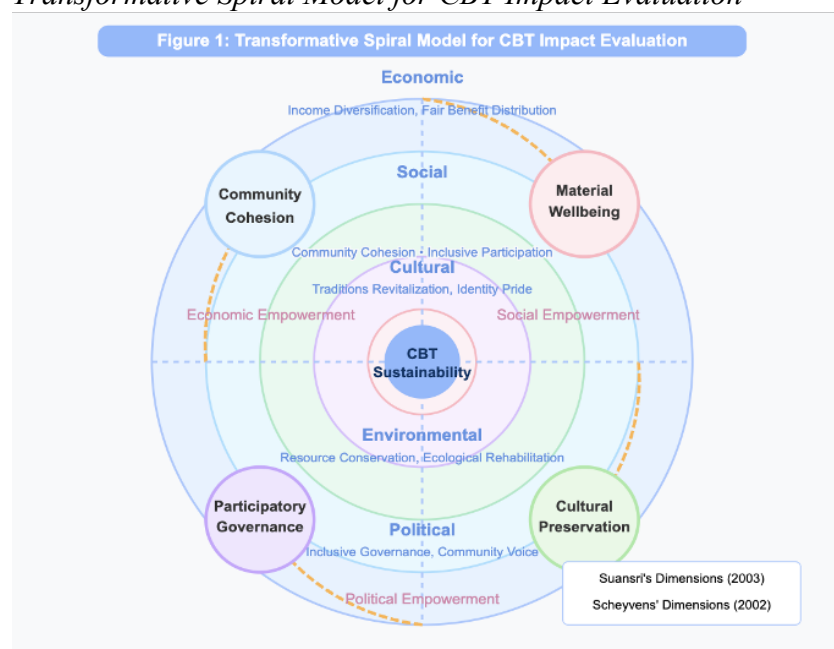
Literature Review

Community-based tourism is defined as a model that considers aspects of sustainability, culture, environment, and the welfare of local communities (Suansri, 2003). Community-based tourism, hereinafter referred to as CBT, gives full authority to the community to manage and run the potential resources they can manage to achieve social functioning (Dolezal & Novelli, 2022). CBT that runs well is seen from implementing all its dimensions, namely the social, economic, political, cultural, and environmental dimensions (Suansri,

2003). The implementation of the CBT dimensions shows an increase for many communities in Southeast Asia, such as in Mae Kampong, Thailand, which strengthens its agriculture by making it an ecotourism potential so that its integration makes the community not only rely on one source of livelihood (Jitpakdee et al., 2016). In Malaysia, the CBT model makes the rehabilitation of heritage settlements the starting point for a tourist area, where previously the area was degraded but is now a national tourist village (Mat Radzuan & Ahmad, 2022). CBT makes community identity capital in improving the structure of life, as well as in Ban Nong Khao, Thailand; the community also managed to escape the poverty line by revitalizing traditional crafts (Kontogeorgopoulos et al., 2014). Then, in Indonesia, CBT is widely used for the development of tourist villages, such as in the Ngalenggran tourist village of Yogyakarta; with CBT, disaster-prone communities make disaster problems an attraction and source of learning by involving the younger generation (Iqbal et al., 2021).

All of these locations are in suburban areas that have transformed from their previous condition as marginal communities to making culture a strength by strengthening the community (Jitpakdee et al., 2016). The community is actively involved in understanding the institutionalization of management, the problems faced, the younger generation's involvement, pride in culture, and being adaptive to digitalization and change (Kontogeorgopoulos et al., 2014). This approach is very relevant to the conditions of Kampung Caping, so if applied to similar tourist villages, it can help the community to at least improve social functioning problems together so that it can become a community-based tourism area that prioritizes sustainability (Mat Radzuan & Ahmad, 2022). CBT in Kampung Caping is analyzed through an implementation framework with community transformation mechanisms, sustainability, and welfare, namely social, political, economic, environmental, and cultural dimensions (Suansri, 2003). This analytical framework can explore the relationship between CBT and sustainability outcomes, which use three theoretical propositions, namely 1) balance between dimensions, 2) identity transformation (negative stigma becomes cultural pride), 3) community welfare as a result of CBT, which can be seen in the picture below (Scheyvens, 2002).

Figure 1
Transformative Spiral Model for CBT Impact Evaluation



Source. Primary data, 2024

Figure 1 shows the interconnection between each dimension, where it is seen that improving one dimension creates improvements in the other dimensions, thus strengthening the long-term sustainability of the community (Pécot et al., 2024). Community assets in this framework developed into tourism capital relevant to Kampung Caping as a previously marginalized community. Indicators in this framework include material, social, and cultural preservation welfare. In contrast, the intersection points in the framework manifested in indicators that can capture the complexity of CBT in Kampung Caping (Suansri, 2003).

Methodology

This study uses a qualitative case study approach, considering the uniqueness of Kampung Caping due to its cultural assets. This approach can be an appropriate method to examine the mechanisms in the CBT dimension of community sustainability and welfare (Yin, 2018). This research was conducted for three months, from July 2024 to October 2024. The informants were selected in this study by purposive sampling (Qian et al., 2018). The researcher then conducted data mining with in-depth interviews with sixteen key informants involved in developing Kampung Caping (Creswell & Poth, 2018). The researcher also conducted participatory observations to support data from in-depth interviews by being directly involved in community activities in Kampung Caping (DeWalt, 2010).

Furthermore, the researcher conducted data analysis using interview transcript coding using the ScreenOut web application (Silverman, 2024). The researcher then ensures the data obtained through method and source triangulation by comparing each piece of information obtained from the field (Li, 2014). To present the data, the researcher interprets the process by developing theoretical propositions within the framework and then identifying appropriate patterns (Yin, 2018).

Results

Local Community and Caping

Before 2018, Kampung Caping faced a complex situation where 78% of families lived below the poverty line with an average income of IDR 1,200,000 or around 71.50 USD; this figure is relatively low when compared to the 2024 Provincial Minimum Wage (UMR) of Pontianak City, which is at IDR 2,840,206 (Badan Pusat Statistik Kota Pontianak, 2018). The community in Kampung Caping relies on informal work, such as daily laborers (42%), grocery traders (25%), river fishermen (18%), and an unemployment rate of 24%, especially among young people (Badan Pusat Statistik Kota Pontianak, 2018). Due to the high unemployment rate, this area is stigmatized because of the high crime rate, such as gambling and drug abuse (BNN, Pontianak City). Then, in 2018, the Non-Governmental Organization, namely the Kalimantan Ide Academy, which is actively addressing environmental problems in West Kalimantan Province, was interested after visiting Kampung Caping and meeting with traditional elders and then realized that Kampung Caping, which was then called Mendawai, had the potential for traditional crafts in the form of caping (head coverings) that had been passed down from generation to generation but had not utilized as a potential that could developed (Akademi Ide Kalimantan, 2020). Until then, it adopted the community-based tourism model in its development, and the name Kampung Mendawai has changed to Kampung Caping. Homemakers and young people are directed to re-learn how to make caping from the elders so that they could help the family economy, and then all the people in Kampung Caping were initiated to form a community and highlight the identity of caping;

this condition then became the starting point for the transformation of Kampung Caping into a tourist village in West Kalimantan (Tryasnandi et al., 2023). More details about Kampung Caping can be seen in the table below:

Table 1

Description of Social and Environmental Conditions of Kampung Caping

Category	Description
Geographical Location	Kampung Caping is located in Jalan Adi Sucipto, covering RT 01, RT 02, and RT 03, which are in the administrative area of RW 03, Bansir Laut Village, Pontianak Tenggara District, Pontianak City, West Kalimantan Province. The area of land that has been built is 1,641 m ² , and the area that has not been built is 1,865 m ² (Dheyaulhaq et al., 2024).
Total Population	The population of 389 consists of (209 men and 180 women) predominantly ethnic Malay (Badan Pusat Statistik Kota Pontianak, 2024).
Key Stakeholders in CBT	Kalimantan Idea Academy, Pontianak City Government, local communities, and Creative Tourism Group Organization Karya Caping Mandiri is also involved in developing tourism infrastructure and the entire community in the Caping village.
Initiation	

Source. Primary data, 2024

Economic Transformation

Before the implementation of CBT in Kampung Caping, the number of elders who were still active caping artisans was 24 people from the total community; they made caping if someone ordered it for a particular event (Akademi Ide Kalimantan, 2020). After the development of CBT in 2018, which made caping the identity of the craftsman community, slowly but surely, many mothers began to try to learn to make caping again because previously caping had been around for a long time, so it did not take long for them to recall the memory of making caping again. The number of caping artisans began to increase; in 2024, there were already 50 active craftsmen (Badan Pusat Statistik Kota Pontianak, 2024). The price of caping, which was previously only IDR 6,000 or USD 0.36 per piece, is now around IDR 15,000 or USD 0.89 per piece; this price made a standard to appreciate caping craftsmen (Kelompok Wisata Kreatif Karya Mandiri, 2023). The community then began to organize Kampung Caping so that it was ready to become a cultural tourism village. The difference between Kampung Caping before and after CBT can be seen in the table below:

Figure 2

Condition Before and After CBT in Kampung Caping



Source. Kampung Caping Development Document 2023

The management of the Kampung Caping area, which is also a cultural tourism area, then made the local community start offering several tourist attractions for visitors, including educational tourism packages for making caping, Malay cultural attractions, Kapuas river tourism (Kelompok Wisata Kreatif Karya Caping Mandiri, 2023). This transformation then changed the Kampung Caping area, a slum; all the community members managed it until 2024. The number of poor households, previously 78%, is now only 36% due to increased community income (Badan Pusat Statistik Kota Pontianak, 2024). Changes in the condition of the community in Kampung Caping before and after CBT can be seen in the table below:

Table 2*Economic Transformation of Kampung Caping 2018-2024*

Economic Transformation in Kampung Caping	Before CBT (2018)	After CBT (2024)
Caping artisans	24 Elders	50 People (almost all homemakers)
Average Income of Caping Artisans	IDR 3.494.368/year or USD 208	IDR 19.056.530/Year or USD 1.136
Communities involved in the management of Kampung Caping	0	312 Persons
Caping Product Price	IDR 6.000/Pc or USD 0.36	IDR 15.000/Pc or USD 0.89
Cultural Tour Packages	No Tourism Business	10 Tour Packages

Source. Primary data, 2024

Social Transformation

The management of tourism areas using the CBT model provides complete management to the community so that local communities' decision-making ability maintains local autonomy and cultural integrity (Manyara & Jones, 2007). In Kampung Caping, this appears in decision-making after CBT; every Tuesday morning, the community gathers at the Malay house with food while evaluating, resolving conflicts that arise, and strengthening friendships, considering that all community members have new responsibilities in managing the Caping cultural tourism village. This is conveyed by the informant below:

Every Tuesday morning, we always gather with each community member bringing food for us to eat together, which we call 'Berantang.' Here, we also make time to discuss something that happens, such as events that will be held or resolve problems or conflicts between communities, considering that Kampung Caping, since its development, has become one of the sources of livelihood for the local community, so it must be controlled together. (LA, in In-depth Interview, 8 August 2024)

The community voluntarily held this meeting because of the sense of interest and ownership. This meeting is important, considering there was previously a crime issue in Kampung Caping. In line with this, trust has increased, as evidenced by the number of people who always attend the "Berantang" meetings, namely 40-60 people every week (HD, in In-depth Interview, 10 August 2024).

Drug use, previously a serious social problem in Kampung Caping, has also begun to be overcome, as evidenced by the award from the National Narcotics Agency as a drug-free village in 2022. As conveyed by the informant: ‘With the opening of Kampung Caping tourism and our control, the perpetrators have begun to be afraid to commit crimes such as drug users, robbers, and gambling. Because they feel they are watched.’ (MY, in-depth interview, 5 August 2024)

This weekly “Berantang” meeting is also an effort to use a participatory approach to make decisions previously made by the Head of the Neighborhood Association/Citizens Association. Now, every decision about Kampung Caping must go through community approval from the “Berantang” meeting; this can be seen from the statement of the informant below:

In the past, decisions tended to be made unilaterally. Now we always initiate a consensus mechanism, where the voices of all residents have the same weight, including young people and mothers who were rarely involved in the past. (EH, in In-depth Interview, 3 August 2024)

This meeting also initiated the formation of groups that have responsibility for every aspect of the management of Kampung Caping, including the Caping Craftsmen Group (focusing on craft production and innovation), Traditional Culinary Group (developing local gastronomic experiences), Tour Guide Group (mostly consisting of trained local youth), Homestay Group (managing accommodation for tourists), Arts and Culture Group (preserving and presenting Malay arts), and Environmental Group (responsible for the cleanliness and arrangement of the village) (Akademi Ide Pontianak, 2024).

This group was established in 2018, since the beginning of the transformation of Kampung Caping into a tourist area, so that there is a control system for every activity in Kampung Caping, and it also makes the distribution of responsibilities within the community even. Thus increasing management efficiency and the sense of belonging in the local community. (IR, in In-depth Interview, 3 August 2024)

In addition, currently, the number of women involved is much greater than that of men; this can be seen in the leadership of half of the groups formed by women (Akademi Ide Kalimantan, 2020). The social transformation of the community in Kampung Caping can be seen in the table on the next page.

Table 3*Social Transformation in Kampung Caping*

Social Activities	Before CBT 2013-2017	After CBT 2018-2023
Community Social Activities	No social activities yet.	Cooperation in the physical improvement of Kampung Caping, weekly cleaning of Kampung Caping, and local arts, cultural, and festival activities are increasingly developing.
Crime Rate	There are criminal acts such as drug use and theft.	It no longer exists because it will impact the decline in visitors due to community control and evaluation every week. The National Narcotics Agency has also given the Drug-Free Village award.
Community Group	No community group.	There are 16 local community groups responsible for Kampung Caping.
Participation in Decision Making	There is no community participation in decision-making.	Active participation through regular “branding” meetings, local control, empowerment, and development of local tourism.
Conflict Resolution	Conflicts occur, and there is no attempt to resolve them, which is also the cause of crime in Kampung Caping.	Conflicts still exist but are always resolved by the community because if conflicts are left alone, they will affect the management system in Kampung Caping.

Source. Primary data, 2024

Environment and Culture in Kampung Caping

Since its development, the community in Kampung Caping, in addition to being concerned about improving the environment, which is categorized as a slum, is in line with the vision of the Kalimantan Ide Academy Non-Governmental Organization, one of which is environmental issues. The location of Kampung Caping, on the banks of the Kapuas River, is undoubtedly an urgent concern, considering that the Kapuas River is the longest in Indonesia, with a river length of 1,143 kilometers. One of the programs initiated by the Kalimantan Ide Academy and the Community in Kampung Caping is the “Clean Caping” waste bank program (Akademi Ide Kalimantan, 2020).

The community, who were previously not accustomed to sorting waste, began to learn to sort waste, starting with household waste. Then, the tourism awareness group processes inorganic waste into souvenirs that can be marketed, and organic waste is processed into compost for ornamental plants in Kampung Caping (Kelompok Sadar Wisata Kampung Caping, 2023). In line with this, the cooperation or cleaning program in Kampung Caping and the Kapuas River is regularly scheduled weekly. All people must follow it in Kampung Caping. People who are absent up to three times will be reprimanded by the Head of the Waste Management Community, who is responsible for this (Peraturan Komunitas Kampung Wisata Caping, 2021). This can then be seen from the interview excerpt below:

In the past, our riverbanks were full of garbage and polluted; now, it has become one of the favorite photo spots for tourists because of its cleanliness. This proves that protecting the environment is also beneficial from a tourism perspective. (HT, In-depth Interview, 27 July 2024)

This group also developed a “Green Village” program by planting medicinal plants and fruits in previously neglected open spaces, providing dual benefits through improved air quality and additional community food sources.

After improving the physical condition of the environment, the community in Kampung Caping relies on preserving the authenticity of caping as a uniqueness, then formed a traditional council that became the supervisor of 16 groups formed in Kampung Caping as a legal institution in the community with the task of supervising and giving approval to modifications of cultural elements for tourism interests. (AR, In-depth interview, 2 August 2024)

This traditional council also encouraged the younger generation in Kampung Caping to start increasing their love for maintaining the caping craft culture, which can be a source of livelihood. This can be seen in the in-depth interview excerpt below:

To prepare future generations such as young people in preserving the making of caping, a program will be carried out for 1 year where the program is given to young people to be given training in making caping, with the intention that the program is trying to be able to inherit the method of making to young people so that the tradition of making caping is not lost in future generations, maybe there will be 15 people who will receive training including being trained in the making process and also the marketing management of this caping for sale. (BN, In-depth Interview, 23 July 2024)

From the interview excerpt above, there are efforts to maintain the sustainability of the caping tourism village. So a co, comprehensive training program, “Creative Young Caping,” was held which was initiated in 2022 to introduce and train the generation in caping-making techniques considering the abilities of the younger generation are very compatible with high digital literacy, the younger generation in the caping village by directing them to modern businesses such as digital marketing and caping product design.

Discussion

Community-Based Tourism in the Development and Transformation of Society in Kampung Caping

There is a relationship between CBT and improving community welfare in Kampung Caping, as found in this study. Where there is a “berantang” tradition, one of which is a link for transformation in the reconstruction of local community identity through the restoration of cultural practices and decision-making processes that provide opportunities for all communities to be involved and equal to conflict resolution and community control that fosters trust between local communities (Scheyvens, 2002). Furthermore, power distribution by forming sixteen working groups based on interests catalyzes community change. This decentralized system makes the leadership in Kampung Caping prioritize individual competence, which then changes the traditional hierarchy that previously existed in Kampung

Caping (Mayaka et al., 2020). This system also revives the caping craft culture that has existed for 200 years (Unhasuta et al., 2021). The link between identity, culture and decision-making in the community in Kampung Caping results in 1) efficient division of responsibilities in tourism management because all systems and rules are connected, 2) Groups that were previously reluctant to “caping” are now returning to their ancestral crafts because they realize that this can increase income and increase the attachment between neighbors in Kampung Caping as part of the community, and 3) Providing opportunities for everyone to be involved in the management of Kampung Caping (Trejos et al., 2008).

The transformation of Kampung Caping by using traditional crafts as a medium or tool to reconstruct communal identity (Gocer et al., 2024). This differs from Kampung Tenun Sade, which emphasizes product development and market expansion. While using conventional hierarchical governance models in Luang Prabang and Bolaven Plateau, the centralized interest group system in Kampung Caping makes it more open to disadvantaged groups (Phommavong et al., 2020). This group uses cultural products to transform negative identities into positive ones (Pritchard et al., 2011).

The transformation in Kampung Caping was successful because it integrated five dimensions of CBT (Suansri, 2003): social, economic, political, environmental, and cultural. Improving community welfare in CBT requires intervention in all dimensions of CBT (Novelli & Gebhardt, 2007). This can be seen in the table on the next page.

Table 4

Improvement of Community Welfare According to UNEP and WTO CBT Standards in Southeast Asia (Suansri, 2003)

Dimension	Indicator Improvement CBT	Improvement in Kampung Caping
Economic	There are funds for community development and the Creation of jobs	<ul style="list-style-type: none"> - Funds from the Pontianak City Government - Implementation of the city tourism budget to support tourism destinations - Homestay, guide, local guide - Typical Malay food seller - Parking attendant and photographer
	Collaboration with other institutions	<ul style="list-style-type: none"> - Collaboration with the Kalimantan Idea Academic Institution in creating tour packages
Social	Improvement of quality of life, Transforming negative stigma, and Gender equality	<ul style="list-style-type: none"> - Improved quality of life-based on interview results - Slums transformed into tourist villages - It has been developed into a tourist village - Local people are proud of their village - There is no gender discrimination in the management of Pokdarwis Kampung Caping.
Culture	Cultural respect, Local cultural development, and Preservation of tradition	<ul style="list-style-type: none"> - Development of cultural exchange, especially Malay culture - Preservation of local language and food - Hereditary culture in making hats
Environment	Waste management system, Waste sorting, Environmental activities	<ul style="list-style-type: none"> - There is an environmentally friendly waste disposal system - Management in many corners of the Kampung Caping area - There are trash bins with different colors to make sorting easier - Waste management is sorted based on the type - Routine cleaning activities - Heavy equipment for environmental management needs
Politics	Community participation, area management in the community, and Guarantee of local rights	<ul style="list-style-type: none"> - Increased participation from local communities - Management and decision-making in all communities in Kampung Caping

Source. Primary data, 2024

Long-term sustainability can be ensured by developing a systematic documentation and knowledge transfer system (Sherpa, 2024). This will allow the transformation achieved in Kampung Caping to be maintained and deepened in the long term, making it an adaptive model for future social, economic, and environmental changes (Dredge, 2022). This study has several limitations because the phenomenon of marginal communities is often found on the city's outskirts. First, the focus of this study is still on a single case, which limits the findings to different contexts in other regions or countries (Yin, 2018). Second, the observation period, which is three months, limits the dynamics of CBT(Choi, 2018). Finally, this study needs to be equipped with quantitative methods to evaluate changes more specifically (Mitchell & Ashley, 2010).

Summary

This study examines changes in society in Kampung Caping, which uses Community Based Tourism as a model to develop its tourism potential. The community in Kampung Caping started from the initial problem of marginalization and criminal acts attached to their social stigma (Suryadjaja et al., 2024). Until then, the presence of the Kalimantan Idea Academy Non-Governmental Organization helped the community in Kampung Caping to re-explore cultural potential that could be a potential source for community improvement. The CBT model was chosen because it provides an empowerment solution with complete control over the local community, and CBT also encourages cultural Preservation (Bortolotto, 2025). The results of this study show that since the development of CBT in Kampung Caping in 2018, it has brought about changes, including the Creation of caping that can be revived and preserved again, the crime rate that has received more attention from the community so that the environment becomes safe and is proven by an award from the National Narcotics Agency in 2022 as a drug-free environment. Furthermore, the formation of communities that manage Kampung Caping gives rise to new habits in increasing participation and decision-making of all elements of society (Dolezal & Novelli, 2022). The limitations of this research lie in the research location, which only focuses on one location, so the research findings cannot be generalized to the context of marginal communities with different social, economic, and cultural characteristics (Movono & Becken, 2017).

Recommendations

From the findings presented above, further research can be developed with multi-site comparative research with a CBT model based on community crafts and culture to identify various variables that influence the success of CBT (Li, 2014). Furthermore, research has explored the stages of regeneration between each member for the development of CBT, including youth and their involvement in maintaining traditional crafts in the digital era (Adinolfi et al., 2021).

Conclusion

This research found three strands that support caping crafts as a tool used in their community's ComCommunity-Basedurism model: 1) Local crafts are not only able to become souvenirs but become the identity and symbol of the community, 2) CBT fosters community social capital to obtain sources of income and improve negative stigma by controlling the community, 3) Preservation of traditions gives complete control to the community for the Preservation of traditions (Cherry & Lew, 2018). The findings of this study also answer the question of how marginalized communities can rise by reconnecting the interconnection

between social reconstruction and cultural revitalization (Dredge, 2022). Each dimension in community-based tourism encourages improvements in other dimensions by being continuously monitored by the sixteen communities that have been formed so that it can have implications for improving the lives of the community in Kampung Caping.

Acknowledgments

The author would like to express deepest gratitude to the Indonesian Education Scholarship, the Center for Funding and Assessment of Higher Education, and the Indonesian Education Foundation for funding this conference.

Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

This manuscript uses Grammarly to check grammar, correct spelling, and improve sentence clarity in English, and SciSpace, which is used for scientific literature searches. These AI tools generate no substantial content; all intellectual contributions remain to the authors' work.

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