

Slum Kampong Tourism “Jakarta Hidden Tour”: Designing Eco-Cultural Based Pro-Poor Tourism

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Abstract

Forecasts of high tourism development in Jakarta, Indonesia, where massive poverty cases also exist, has directed tourism as a way of alleviating poverty; this is usually termed “pro-poor tourism” which involves multi variant stakeholders and interests. Jakarta has widespread poor areas called “slum Kampongs”, where government and business sectors are supported by international development agencies have tried to tackle down poverty by economy-community (eco-community) based development programs. However, distinguished from those programs, slum kampong development based pro-poor tourism is yet unsupported by bureaucracy agencies. “Jakarta Hidden Tour” (see “Jakarta Hidden Tour” in Trip Advisor): a “wild” tour activity which is promoted by community movement led by Ronny Poluan indicates a term of economy and cultural (eco-cultural) based slum kampong tourism that basically can pursue a better community development and economy condition through a unique culture and real life portrait experience. This paper analyses the dilemma of “Jakarta Hidden Tour” which is claimed as a poor exhibition while in another hand tries to offer a new design and approach of pro-poor tourism by utilizing thematic Kampong development with local culture excellences: as such “Green Slum Kampong in Ciliwung river”, or “Sailor Slum Kampong in North Jakarta”. Key learn from Brazil with slum kampong tourism in Santa Marta is a motivation for government to live a recognition, that like any other global/industrial policies, tourism is highly driven by political interest. By conducting a system thinking perspective base, this paper analyses how “Jakarta Hidden Tour” and government’s supporting policy will ensure eco-cultural pro-poor tourism development and how stakeholders as a system’s element need to uphold poverty alleviation towards sustainability.

Keywords Pro-poor tourism, *Jakarta Hidden Tour*, Thematic based Kampong, Development, Slum Kampong tourism, Sustainability.

A. Introduction

Jakarta is a melting pot for its unique and dynamic life pattern. However, the economic growth, which it was recognized to increase rapidly, has been driving

overwhelming impacts on socio-culture and environmental sectors for over last decades. In the midst of such a promising future of economic development, gaps between rich and poor are often wider; uncontrolled urbanization has directed the emergence of slum settlements where poor people have no choice but to live in less accessible areas with dirty environmental condition.

Slum area; which it was claimed as such an ironic fact, has become a major priority of urban development agenda in Jakarta. Many policies to relocate slum settlement have been approaching to be succeed includes pro-poor apartment project, “Kampung Deret” or cluster based Kampong are parts of revitalization policies done by governor of Jakarta. In another side, the spirit of *Bhinneka Tunggal Ika* (unity in diversity) has led local government, donor agencies, business player and civil society to jointly work and balance the synergy between economy, socio-culture, and environment as main parts of sustainable development and poverty eradication goals.

This practice of Good Governance has also directed local community movement in which, poverty eradication does not merely rely on government’s responsibility but also local community’s. The trend of community empowerment based development is recently becoming a massive approach includes slum settlement development. In this case, in order to support the structurally weak categories (class, gender, race) (Ife and Tesoriero, 2006: p.149), local community put active roles in managing slum areas and assisting help for poor people by developing pro-poor tourism or slum tourism namely *Jakarta Hidden Tour*.

Jakarta Hidden Tour, a “wild” tour activity which is promoted by community movement led by Ronny Poluan indicates a term of economy and cultural (eco-cultural) based slum Kampong tourism that basically can pursue a better community development and economy condition through a unique culture and real life portrait experience. This type of slum tourism in an extent of pro-poor tourism which offers tourism benefits for the goodness of the poor. From São Paulo, Brazil to Mumbai, India, and Jakarta, Indonesia, urban slumming tour has

become a global reality, a tool for certain people to unite tourists as well as for some non-profit aid and community groups to earn donors and give feedbacks to the poor. Meanwhile, a lively debate comes from many perspectives arguing about the ethics of what promoters call “slum tourism: the hidden reality” as a way of dehumanization and poor exploitation.

In the other side, *Jakarta Hidden Tour*, even though this debatable tourism earned many protests, it did put harmless impacts for the poor. There, in some slum areas of tour destinations, financial assistance, public facility development, and shared knowledge are given by tourist communities. Despite its less support, the authenticity of *Jakarta Hidden Tour* successfully attracts tourists to see and feel the real life experiences of being poor and let them be care of other people's life. Some benefits may be built informally by those communities on how they actually assist the poor financially and physically through some aids to build schools, public toilets, and also to serve education.

Local government may take some success clues from São Paulo, Brazil, where local government had turned slum city to be a famous tourism site with local culture attraction. This case tells that eco-culture is meant to be well developed by local government of Jakarta through the concept of thematic Kampong project development. This project is used to revitalize slum areas and improvise *Jakarta Hidden Tour* to be a top tour of Jakarta. Slum tourism is also a way of community movement to criticize local governments for their corrupt behavior and ignorance, meanwhile, at the same time, tries to grab aids and concerns from international networks.

The global debate over slum tourisms may be not just an intellectual conversation to the donor agencies and academia, but, some questions and issues are about to arise as public discourses. This research means to analyze *Jakarta Hidden Tour* as a promising tool of tourism development uses perspective of community empowerment, public-private partnership and eco-culture based thematic Kampong development to enhance tourism potential in Jakarta.

B. Problem Statements

Jakarta Hidden Tour is not yet clear to get its social acceptance; as its debatable perspective, academic and practitioners assume that *Jakarta Hidden Tour* is fragile. It needs a strong political commitment towards sustainable development and empowerment. Analyses of questions and debates are attempted to solve this situation include consideration of appropriate system/policy scenario in the framework of eco-culture based pro-poor tourism development.

C. Pro-poor Tourism and Community Empowerment

1. Understanding Pro-poor Tourism (PPT)

Pro-poor tourism is meant to be one of tools of alleviating poverty since the end of the 1990s, it's due to largely, discourses about tourism studies has successfully refocused attention in some considerations on the need to confirm tourism as a means of poverty eradication, especially in developing countries.

Pro-poor tourism strategies are concerned specifically with impacts on poor people, though the non-poor may also benefit. Strategies focus less on expanding the overall size of tourism, and more on unlocking opportunities for specific groups within it (on tilting the cake, not expanding it). However, these strategies have to be integrated within general tourism development for two reasons: mainstream activities (such as tourism planning) need to be influenced by pro-poor perspectives; and pro-poor tourism cannot succeed without successful development of the whole tourism destination (DFID in Harrison, 2008: 854).

Characteristics of pro-poor tourism are complex; those are briefly explained in the table below:

Table 1. Characteristics of Pro-poor Tourism

<i>Pro-poor Tourism DOES NOT</i>	<i>Pro-poor Tourism DOES</i>
<i>anti-capitalist</i>	<i>focus on incorporating the poor into capitalist markets by increasing job and entrepreneurial opportunities and collective benefits. Like fair trade, it is a form of market intervention, which relies heavily on the private sector</i>
<i>separate from wider tourism systems</i>	<i>depend on existing tourism structures and markets</i>
<i>a theory or model</i>	<i>orientates research to the net benefits from tourism that can or could accrue to the poor</i>
<i>a niche type of tourism</i>	<i>apply to any kind or type of tourism, including large and small-scale tourism, even if the non-poor also benefit. Can be from regional or national policies or private sector involvement</i>
<i>specific method</i>	<i>use numerous methods, none of which are specific to PPT, including value chain analysis, to collect data and show how the poor are and can be further involved in tourism</i>
<i>only about the poor</i>	<i>recognize that the non-poor may also benefit from tourism, even disproportionately. It is less concerned with the relative than the absolute (net) benefits received by the poor</i>
<i>just about hunger and no/ inadequate incomes</i>	<i>have a broad definition of poverty, including lack of freedom, opportunity, power, skills, and education. It is about development.</i>
<i>only about individual benefits</i>	<i>focus on community benefits; water, sanitation, health, education, infrastructure, etc.</i>
<i>only for those occupying the "moral high ground"</i>	<i>require wide stakeholder cooperation and commitment, including national and local authorities, planners, the private sectors, etc, ideally combining to ensure the poor benefit from tourism</i>

Source: (Harrison, 2008: 856)

As explained in the table above that pro-poor tourism is not anti-capitalist, some practitioners have different quotes; some believe in capitalization, others reject it. In Indonesia, various religion and cultures decide different ideology. Some anti-capitalist groups believe that pro-poor tourism is a form of imperialism and dehumanization, moreover, when the poor becomes an object of tourism. But, democracy and globalization have successfully opened a wider opportunity for international relation practices and international transaction/commodity including

tourism. In this case, pro-poor tourism is defined as a strategy to incorporate the poor into capitalist markets by enhancing job opportunity and public private partnership benefits which provide services and goods to the poor through development.

As a system, tourism has many elements, and pro-poor tourism is only one element. It needs an interaction and feedback as well as support from all stakeholders. Pro-poor tourism needs markets to be its association in holding promotion and re-innovation. Crucially, it needs whole support from local government to deliver access and legality, or, since slum areas are 20%-30% of total areas of Jakarta and more than 30% of population are poor, local government needs to open

more access towards pro-poor/slum tour mechanism by formulating a certain local regulation. In Jakarta, support from local government is formed by a policy of *One Village One Product*, where each Kampong will have different local brand and commodity, unfortunately, this policy is far away to succeed because coordination of stakeholders is not yet acclaimed in a clear regulation.

Pro-poor tourism is better understood as an approach or strategy, not a theory; model; or paradigm of development. It is indeed, a way or tool of netting the poor into benefits from tourism activities, of course, uses a bottom up approach which put community participation in the first level. However, community based tourism is not pro-poor tourism. Pro-poor tourism uses community empowerment strategy on how the poor can actively involve, but, the benefit will not be given to all level of community, thus, this type of tourism in community empowerment based pro-poor tourism.

2. Pro-poor Tourism and Sustainable Development

From its modern beginnings till this last decade, pro-poor tourism has been viewed as an agent of development and modernization in the Third World countries, largely because of its purported economic benefits for the poor. It was common for general assumption that adventurous tourists from develop countries, not surprisingly, began to seek an interest in more exotic Third World destinations; places where economic options were often limited as a result of poor communications, low commodity prices and/or lack of a modern manufacturing base; tourism became a seemingly obvious choice as a

tool for development (Brown & Hall, 2008: 840).

For some reasons, international world debates and argues the essence of pro-poor tourism and its sustainable impacts towards development. It is claimed, as many people believe, to be more problematic for particular reasons as such capitalization (result from foreign/outside control of the industry); environmental degradation; and an immorality amusement. Somehow, these debates are still running under new paradigm of sustainable tourism as a response of sustainable development goals (SDGs) that actually give more supports to the practice of pro-poor tourism as an element of development.

Pro-poor tourism, in the globalizing world acclaims many ways to achieve balance of development between the rich and the poor. The dynamic changing of pro-poor tourism considers tourism may now be being viewed in a more positive term; pro-poor tourism can be accepted to contribute in attaining sustainable development's goals: economic, socio-culture, environment. It is stated that pro-poor tourism delivers income not only from tourists but also international aid assistance. It may be no longer become a commodity of private sector to raise capital, or, a concern of community movement, but it may become a development agenda of governmental institution.

3. Slum Tourism: Its Development and Debate

Slum tours have existed in some form for a long time. Nineteenth-century New Yorkers toured the Bowery to satisfy their curiosity, and perhaps to stimulate their charitable instincts. Today, however, the Internet has helped expand and popularize the concept as never before, so that travelers to almost any major city can find or arrange a tour of the urban underbelly. A 2009 article in *National Geographic Traveler* called this brand of reality tourism "the latest frontier in travel," and credited its growth to tourists' eschewing "indulgent vacations in favor of more meaningful travel experiences." (Dufresne, 2010: 10).

Ronny Poluan, a founder and creator of *Jakarta Hidden Tour*, has chosen to portray slum Kampongs in Jakarta as an opportunity to make changes by

conducting slum tourism. Mumbai, Manila, Rio, and Jakarta have similar realities, however in different ways. Critics were coming about the practice of globalizing the abject poverty of the slums and making them look physically exotic under a Western gaze. As is to be expected, discourses of slum tourism mean more to appeal for global readership, which is understood by Danny Boyle's *Slumdog Millionaire* as a message to worldwide societies and concerns that have become commodities in a global market through global media (Hanrahan, 2015:101).

In worldwide dimension, media gives tremendous impacts on the tourism growth, international actor, as its role in

Sound Governance's dimension, it has big role to affect development includes tourism development (Farazmand, 2004). In particular, there are some major films about slum tourism; for Kibera, it was *The Constant Gardener* (2005), for Rio, *City of God* (2002), and for Mumbai, *Slumdog Millionaire* (2008), and a novel titled *The Solemn Lantern Maker* (2008) for Philippines (Dufresne, 2010:10, Hanrahan, 2015:103). These movies and novel have helped to spread the reality about the slums, it might tell that in a positive way, the media has led tourist and travelers to share charitable impulses and help slum dwellers.

In Jakarta, a tour to experience The Hidden Jakarta (*Jakarta Hidden Tour*) costs US\$25, this is the average price that provides tours to some Kampongs in several hours and includes interaction with residents. There is no private tours offered, one package is all included in one group of tourists. The interview notes informed by Ronny Poluan indicates that one group of tourists in *Jakarta Hidden Tour* consists of 4 people, but it can be 30 tourists per day, so that, I have to recruit additional tour guides. Residents in slum Kampong are very interested, it is due to half of tour cost (50%) goes to them, while at the same time, tourists often give helps directly to the slum dwellers, where most people live on less than \$3 a day.

With each visit to The Hidden Jakarta, the residents seemed happy and thankful. It is a difficult matter for most tourists that usually come from America,

Australia, and European Countries. The place, as it is seen, full of dirt and improperly built, but it does more a matter of a social and cultural interaction, the way how tourists could begin to see The Hidden Jakarta as a community, not just a slum. The interaction is a good socio-cultural exchange that brings economic support, however, it does need time and process. *Jakarta Hidden Tour*, as it named, is an activity which explores a hidden poverty story of modern city; a capital of country, it matters because in a poverty zone, a real tourism will get hard to develop, or may be, will lead a false interpretation. Thus, *Jakarta Hidden Tour* cannot only sell its slum; it must lead the tourism development to be a more socio-culture tourism with economic advance given to the people.

4. Jakarta Hidden Tour: Slum Needs Community Empowerment Project

Jakarta's tourism potentials are immense-with a large variety ranging from rich cultural diversity, modern-historical buildings, heritage and architectural monuments, and also festivals, to a wild and exotic tourism activity in *Jakarta Hidden Tour*. Indeed, Jakarta is not a specific tourism place for its role as a capital of Indonesia; however, its tourism attraction makes it different from many tourism sites in Indonesia. The uniqueness is its authenticity as a metropolitan city where problems are found everywhere. *Jakarta Hidden Tour* offers a reality of life in the Third World country as well as how the culture, environment, and community welfare show the dignity of a country.

Community empowerment based tourism development run by national and local government is part of national development/policy agendas named NAWACITA; nine ideas/priorities of Indonesian government directed by President of Indonesia Joko Widodo. The spirit of NAWACITA has enlivened local values and commodities to be the foundation of tourism development, particularly in Jakarta. However, it has never been as beautiful as preached in the theory; the development of local based tourism needs more supports and improvements. Uniformity of artificial structures in tourism areas does not blend with the natural diversity of undisturbed areas. Inter-

governmental linkages and complexity with several missed coordination and communication make cooperation and community participation difficult.

Research on *Jakarta Hidden Tour* especially on policy and development planning project gives high priority on the system or linkages of community empowerment as an approach of development and NAWACITA based tourism development that uses local values as tourism products. The term of community empowerment is crucial for its important role in educating and empowering people. It is because *Jakarta Hidden Tour* has never been and will never be a common tourism activity; it tells more about morality and reality than amusement.

Debates over *Jakarta Hidden Tour*, particularly - as a result, it is poorly studied and understood as wild and unacceptable tourism activities that no government's effort is involved. However, tourism, as well as any other business activities, needs social and political supports both from government and civil society. Indeed, like it was said in many critical reviews about poor bureaucracy in developing countries, Jakarta has confronted with fragmented and poorly coordinated policies; the

agenda of community based long term sustainable development often get crashed by political interest of certain parties in the parliament.

Governor of Jakarta had planned his tourism Kampong to be an authentic Kampong development which multiplier effects are prominent – can enhance poverty alleviation and alternative livelihoods; even though it is rarely understood by the implementing agencies. Jakarta really needs to re-develop its spatial and temporal dimensions - implications for physical planning. An integrated community empowerment program - *PNPM (Mandiri) - A national Program of Community Empowerment* - is a massive effort of central and local governments to reform *Jakarta Hidden Tour* and empower community especially the structurally weak category includes the poor, low-cost labor, and women.

Most people in slum Kampongs; Kampong Luar Batang (sailor Kampong), Kampung Pulo and Kampung Melayu (Ciliwung river Kampongs), Kampung

Bandan (the Old Colonial City) work as low-cost labors and street vendors. Some priority programs for the poor in slum Kampong are *Bank Sampah* or *Waste Bank* that is run by women to help government preserving environmental sector. *Waste Bank* improves traditional solid waste management into economic based solid waste management; it empowers women to do recycle-reuse-reduce activities and to gain economic benefits from waste. Another program is *Kampung Deret* or *Line in Line Kampong* (slum houses are rebuilt more modern and cleaner line in line each other, they are built with the same design/homogeneous houses), however this program raised many critics; it was claimed to be an obviously expensive project and less effective in empowering people.

Community empowerment project in *Jakarta Hidden Tour* must involve the processes of possibility; reinforcement; protection; support; maintenance. It means that the program must sustain in a long term period. The strategies built vary; Indonesian people have suffered from tight economic competition for several decades, but core problem tends more to the political leader commitment. Strategy of community empowerment needs high political will from local government; it can be formed as;

- Micro Strategy

Guidance, counseling, stress management, and crisis intervention. This strategy can be effective to small group of the poor with small impacts to the whole level of community.

- Mezzo Strategy

Education, training, and dynamic group consultation can offer effective solutions to community group that affects greater scope of community member. Education and training are major to raise community encouragement to be more independent.

- Macro Strategy

Policy development, social planning, campaign, social action, lobbying, community organization, and conflict management are main strategies to develop a better *Jakarta Hidden Tour*. Central government needs to uphold national policy development to make an integrated slum Kampong development and tourism enhancement.

The resume of community empowerment model can be seen below:

Table 2. Community Empowerment Model

<p><i>Purpose:</i> To increase the authority or ability</p>	<p><i>Structurally Weak Category</i></p>	<p>CLASS The poor, unemployment, and low cost labor. GENDER Female RACE/ETNIC Local community and minority group.</p>
	<p><i>Special Weak Category</i></p>	<p>Old people, children and teenager, physic and mental defect, gay and lesbian, isolated people (geographically or socially)</p>

	<i>Personally Weak Category</i>	<i>Troubled people in individual, family, grief, and Loss</i>
<i>Authority type has ability upon:</i>	<i>Personal choice and life opportunity; basic assessment; idea; institution; sources; activity; economy; reproduction</i>	
<i>Process</i>	<i>Possibility; reinforcement; protection; support; maintenance</i>	
<i>Strategy</i>	<i>Micro</i> <i>Guidance, counseling, stress management, crisis intervention</i> <i>Mezzo</i> <i>Education, training, group dynamic</i> <i>Macro</i> <i>Policy development, social planning, campaign, social action, lobbying, community organization, and conflict management</i>	
<i>Principles</i>	<i>Building aids relation; building the communication; Involved in solving problem; Reflecting social work profession attitude and value</i>	

Source: Ife and Tesoriero (2006: 149)

5. Thematic Kampong Scenario System in *Jakarta Hidden Tour*: Eco-Cultural based Pro-Poor Tourism

In 2014, thematic Kampong development was highly concerned by central

and local government to be a new project to maintain culture, enhance economic sector, and create a unique tourism destination. In slum tourism context, thematic Kampong is designed to support *Jakarta Hidden Tour* that requires the engaged sustainable development sectors to control its negative impacts, because if it is not, it will cause, on a cumulative basis, a decline of the resource base with significant effects on the natural, cultural, social interaction, heritage attractions,

and the unpopularity of tourism trends.

Thematic Kampong is a Kampong development which government and community partnership can uphold sustainable development within tourism activities that maintains the originality of social interaction, authentic cultural diversity, and local economic resources. Key lessons from Brazilian people have led global discourses into a deep understanding of slum tourism with traditional and heritage art excellences.

Brazil has developed its slum tourism with "Rio Top Tour: Rio de Janeiro in a Different Perspective," through which the government partners with slum residents to promote tours celebrating local arts and culture. It is shrewd politics in advance of hosting the 2016 Summer Olympics, but it also shows how slum tours could evolve into something genuinely beneficial to residents. If slum residents from Rio can start marketing something other than their poverty to tourists, poverty is more likely to disappear. (Dufresne, 2010:11).

Jakarta Hidden Tour is never meant to be dismissed; this authenticity must be supported by the project of thematic Kampong development. A *creative Kampong* can be managed to serve tourism attraction in *Visit Jakarta's* leading programs. Foreign tourists can have experiences of a wide range of cultural and traditional art, especially Betawi and Javanese cultures. Most of them also come as a backpacker who can plunge directly knowing the social and cultural life of traditional Betawi and Javanese people who are really original and diverse.

Thematic Kampong development is also a strategy to make tourists get easier in enjoying the life of the indigenous people of Betawi ethnics. Further, local economic development will help people to promote and provide one packaged tourism accommodation includes local culinary, souvenirs, traditional art show, and homestay in the homes of residents who meet the requirements of the specific standards. This thematic Kampong will give more references toward global readership on the discourses of pro-poor tourism development, which is, pro-poor or slum tourism not a matter of poverty exhibition, slum tourism or *Jakarta Hidden Tour* only need more role of local government, thus, in the future, this slum tourism will not only merely be judged by its slum but more about its cultural life that is economically beneficial for its people.



Figure 1. Batik Graffiti in Slum Kampong: Local Culture Arts



Figure 2. Graffiti in Slum Kampong: "Green and Clean in Frame"

A creative art such as graffiti is often missed claimed as vandalism, and somehow, if it is managed well by government it will be a tourism attraction. In Yogyakarta, another province in Indonesia, a thematic Kampong which offers local graffiti has become a unique interest for foreign tourists; somewhere in Brazil, graffiti and traditional dance are perfect attractions fill in the colorful slum city; meanwhile, in Jakarta, slum Kampong can be reincarnated into something more artistic than slum by designing local graffiti art.

Community participation is part of successful keys in managing thematic Kampong development. The persistence of Good Governance has gained public private partnership that puts citizen control and independence as main indicators to achieve sustainable development goals (Arnstein, 1971:70). The role of stakeholders in thematic Kampong development varies; those are explained in table below:

Table 3. Role of Stakeholders in Thematic Kampong Development

<i>Government</i>	<i>Donor</i>	<i>Jakarta Hidden Tour Activists</i>	<i>Community</i>
<i>Funding</i>	<i>Funding</i>	<i>Consultation</i>	<i>Local Economic Developer</i>
<i>Regulation</i>	<i>Facility Provider</i>	<i>Assistance</i>	<i>Tourist Guide</i>
<i>Facility Provider</i>	<i>Conflict Mediator</i>	<i>Tourist Guide</i>	<i>Environmental Cadre</i>
<i>Conflict Mediator</i>	<i>Assessment</i>	<i>Assessment</i>	<i>Heritages Arts Provider</i>
	<i>Facilitator</i>	<i>Facilitator</i>	
		<i>Executor</i>	
		<i>Marketing and Networking</i>	

Slum tourism is a dynamic, complex, and systemic problem; force field analysis defines driving and restraining factors in developing scenario design of thematic Kampong development.

Table 4. Driving and Restraining Forces: Force Field Analysis

<i>Driving Forces</i>	<i>Score</i>	<i>Restraining Forces</i>	<i>Score</i>
<i>Cultural and</i>	<i>5 (most significant)</i>	<i>Political Will</i>	<i>3 (average)</i>

<i>Local Economic</i>	3 (average)	<i>Bureaucracy</i>	4 (significant)
<i>Indigenous Local</i>	4 (significant)	<i>Property Management</i>	2 (sufficient)
		<i>Poverty</i>	5 (most significant)

In systems thinking perspective, the whole process or transformational process is seen as a system with input-process-output diagram (Senge, 1994). The systemic input-output diagram explains the relationship among elements in system as figured below:

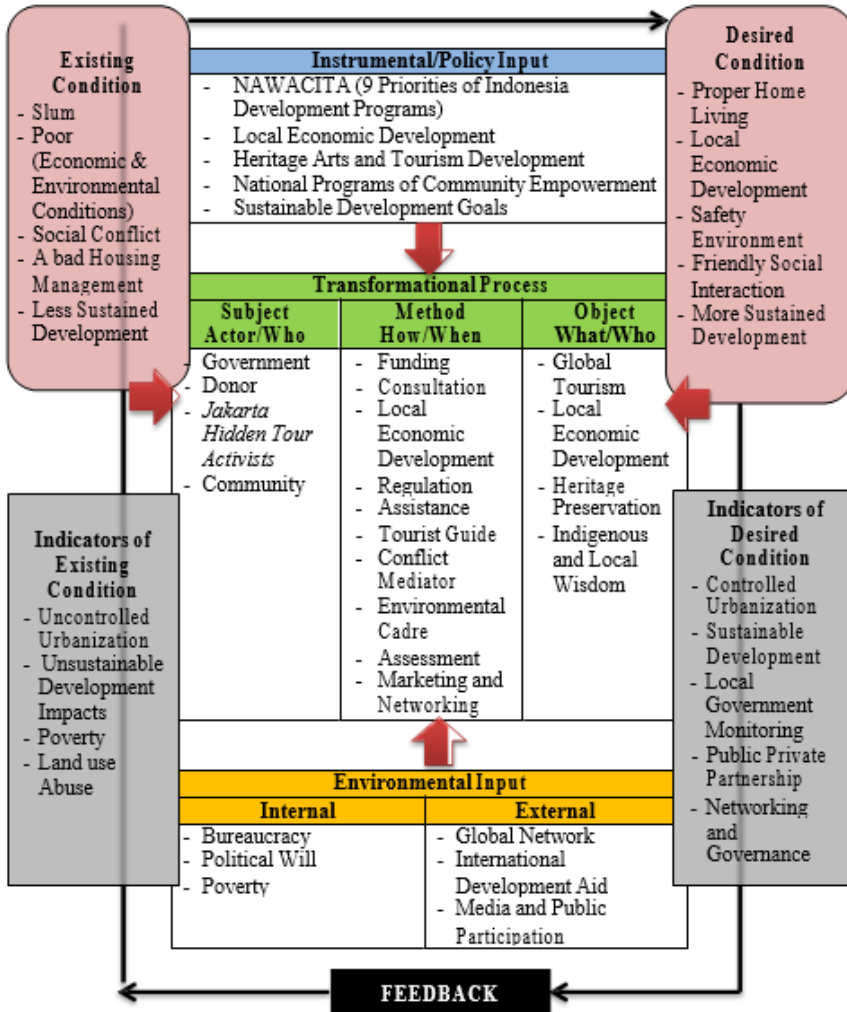


Figure 3. Input Output Diagram: Transformational System

Poverty, economic growth, sustainable development, and thematic Kampong development give significant impacts on *Jakarta Hidden Tour* as a system. The networks among those elements can be seen in Causal Loop Diagram (see

below), which gives a clear understanding of each element's sub-systems and relation (Coyle, 1996). Solutions can be taken by maintaining the performance sustainable development; it may put the biggest role and impact on the sustainability of the economic sector, poverty eradication, socio-culture interaction, environmental preservation, and surely slum tourism.

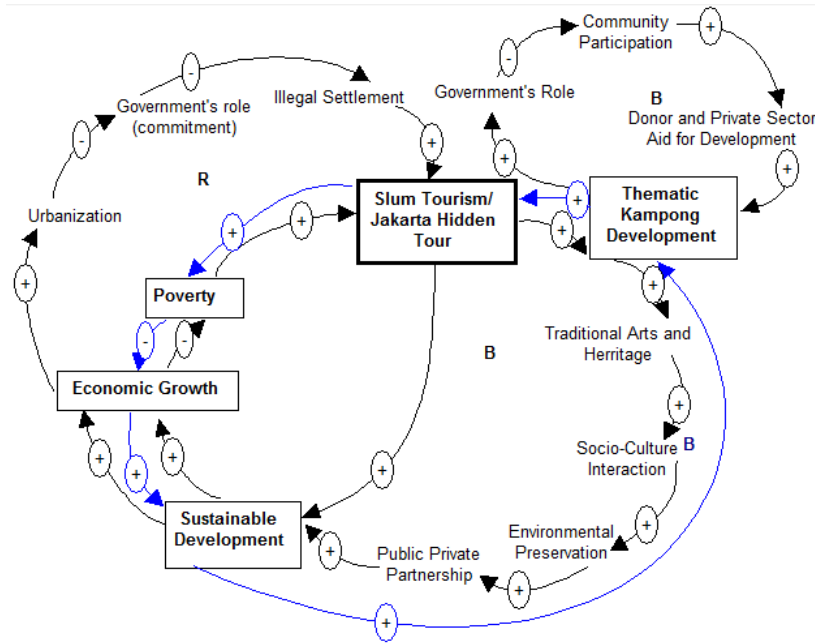


Figure 4. Systems Thinking Analysis: Causal Loop Diagram

D. Conclusion

More than 14 decades, since 2000, development is meant to seek its ability to net the poor into a better quality of life. In Indonesia, especially Jakarta, where every day biggest problem happens, a massive urban empowerment program has been implementing for several years. Economic development has tried to never merely count on global market and capital; it found more cultural spirits in the development process which also has a close relation to its local community. Tourism development is searching for means that will enable the poor to take economic benefits for their basic needs through pro-poor tourism.

As it is debated and argued in a global world, slum tourism still becomes a controversy for its acceptance as a continued development of pro-poor tourism. From Brazil, Mumbai, Philippines, Africa to Jakarta, slum tourism has its dilemma, somehow, perspectives cannot be reasons to tackle down development process. *Jakarta Hidden Tour* must not be illegalized; political commitment on thematic Kampong development may become more effective to support *Jakarta Hidden Tour*. In this paper, the concluding remark states that slum needs to be fixed not erased, because slum and the poor are not problems, the real problem is development. A community empowerment program must base on local economic sector and never leave socio-culture connection; no matter how global dimension will always grow.

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