

THE DEVELOPMENT OF LANDSCAPES MANAGEMENT  
AT BOROBUDUR, INDONESIA SINCE THE 1970S

By

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Figure 1. A watercolor painting of Borobudur by Sir Stamford Raffles  
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## **Abstract**

This study investigates a historical account of the development of landscapes management at Borobudur in particular since the 1970s. The plan created in the 1970s proposed a shift of heritage management from an authority-driven, monument-centric approach to a community-based approach for wider landscape preservation. This can be explored through a detailed study concerning the progression of the management of the Borobudur Temple and its surrounding area, its eventual nomination on the World Heritage List and a current consolidated national legal system in cultural heritage management as well as its impact to community members at the Borobudur area.

There are four factors that gave a new approach to the concept of heritage management discourse at Borobudur in Indonesia and that proposed a shift in thinking about heritage values from authorities-driven monumental and physical-focused heritage or cultural property management to a wider context of heritage value including historical climate and environment with community participatory approach. Hence this study attempts to examine the following points from the case study of the Borobudur World Heritage site:

1. There is a heritage preservation concept which gave a new approach on the protection of heritage and its surroundings at Borobudur in Indonesia; the *Borobudur Prambanan National Archaeological Parks Final Report July 1979*, hereafter referred to the JICA Master Plan. Attempting to preserve the wider cultural landscapes of Borobudur in Central Java with community participation, this Plan proposed a new refinement of the definition and scope of cultural heritage in Indonesia in the 1970s and 1980s. This approach was influenced by the concepts and practices of historical and natural feature management that had been developed in Japan since the early 1900s.

Much like the case of the Documents of Nara, Hoi An and Xi'an and differing ideas of authenticity from that of European conceptualisations, the exclusive concept of the preservation of heritage value for the wider Borobudur area management was proposed by the Japanese heritage conservation practitioners. Through a detailed study of the JICA Plan and related other three JICA Plan documents, this research will attempt to elucidate a chronological account of the evolution of the Borobudur management concept;

2. This paper also examines the chronological account of the factors and reasons why the JICA Master Plan, the concept of diversified Borobudur value protection including a wider setting of cultural landscapes with a community-centered approach, was not realized in the 1980s although the Government of Indonesian agreed to implement the JICA Master Plan through a financial loan called the Overseas Economic Cooperation Fund (OECF) with the Japanese government in April 1980. The research asserts that one of the reasons was that the Indonesian authorities followed a material focused heritage practice and conservation ethic strongly influenced by over three and half century Dutch colonization, and the other was that the authorities were bound by the then World Heritage system at the time of nomination of Borobudur on the World Heritage List in 1991. This paper finds that the obligatory use of the then World Heritage criteria and system based on European developed ideas of material-centric views of heritage, which coincides with the nature of the colonial conservation ethics seen in the Indonesian Monument Act of 1931, led the Indonesian authorities to exclude the integrity of the wider landscape settings from the heritage protective measures, i.e., the concept of the preservation of a wider setting of cultural landscapes was totally lost in the World Heritage nomination dossier and the protection of the historical monuments and immediate surrounding areas was legitimized by the

Presidential Decree in 1992. Whilst attempting to clarify this historical account and an impact to the management of the Borobudur area, this study will introduce current debate initiated by the Indonesian authorities whether the inscribed site of Borobudur on the World Heritage List can be extended to include the wider landscapes.

3. Commenced in the late 20<sup>th</sup> century A.D., the Indonesia authorities re-defined heritage management strategies that emphasise the necessity of a community-based approach for wider landscape preservation whilst trying to improve quality of life of the community, as stipulated in the new law in 2010 concerning the Preservation of Cultural Property and the newly adopted Borobudur Presidential Regulation in June 2014. Whilst examining a chronological account of the refinement of national legislative policy and framework since the 2000s, this research will attempt to identify similarities and differences between the JICA Master Plan and the newly adopted Borobudur Presidential Regulation in 2014 as well as other Indonesian heritage related laws. The study asserts that these legislative laws testify the Indonesian heritage discourse reached its own exclusive national legislative policy and framework, being shifted from the post-colonial ideas of material-centric views influenced by that of the Netherlands and the heritage management concept in the 1970s influenced by the JICA Master Plan. Proposed by heritage conservation practitioners, the Indonesian Charter for Heritage Conservation adopted in 2003 was also a key milestone to lead the country to a newly set principles and guidelines for integrated and sustainable heritage development: the 2003 Indonesian Charter for Heritage Conservation highlights the importance of community engagement, cultural diversity, cultural landscapes, and sustainable heritage tourism that should bring forward a holistic approach to culture in development in Indonesia. The study also attempts to identify the geographical

change of land use within the zone 3 of the JICA Master Plan, approximately 10 Square kilometers (1,000 ha.), by comparing the data of 1979 JICA Plan to the survey result in 2009 carried out by the Borobudur Park management authorities, PT Taman Wisata Candi Borobudur, Prambanan dan Ratu Boko (PTW).

4. The paper further argues how a move of community-driven heritage management was reinforced and promoted at Borobudur and its surrounding areas by the Indonesian authorities and the community members. By taking up four cases, namely a community-driven tourism initiative since the 1990s, local businesses using rich natural and cultural resources, authorities' initiatives in the 2000s in organizing a number of tourism/heritage workshops involving community members, and the natural catastrophic disaster at Borobudur in 2010 through analyses of semi-structured questionnaires among the local community at Borobudur, the study attempts to elucidate that these factors contributed to increase awareness of, and pride in their environmental setting and culture, and thus helped promote community-participation in heritage management in the wider areas of Borobudur. The research asserts that its specific and unique character of not only monumental remains but also wider landscape scenery and people's livelihood, which are constituted of the intrinsic linkage between nature and culture, and the local practices, rituals and beliefs, are the assets to the cultural and economic well-being of the future generations of local people; The Borobudur cultural heritage site holds a tremendous potential for regaining socio-economic benefits in this particular area and beyond.

There has not yet been a detailed study concerning the progression of spatial perception of the Borobudur temple and its surrounding climate. Since the JICA

Master Plan attempted to explore a new approach to shift the focus of heritage management from an authority-driven, monument-centric approach to a community-based approach for wider landscape preservation, this paper attempts to fill this gap mainly through a detailed historical account and analysis of the evolution of the Borobudur landscapes plan in the 1970s, its implementation in the 1980s and beyond. This will be explained by a chronological account of the evolution of the Borobudur management system; first the planning phase of Borobudur management in the 1970s; second its implementation phase in the 1980s; third the current heritage discourse from the 2000s to date – thirty five years after the creation of the JICA Master Plan; and fourth a current move since the 1990s concerning community-driven initiative in tourism, businesses and preservation of the Borobudur temple at the natural disaster in 2010.

With a view to obtaining a holistic view of heritage management at Borobudur, this research seeks to provide three different contexts, i.e., local, national and international. The local context consists of the local environment and characteristics of Central Java surrounding the Borobudur Temple; the national state covers the legislative framework on heritage management and policy; and the international perspective contains the dynamics of World Heritage system.

By examining the Borobudur heritage management as a case study, this research has drawn on a series of documents and plans for the preservation of Borobudur landscapes created in the 1970s and 1980s. Crucial management planning documents for the establishment of the Borobudur Archaeological Park have yet to be analyzed in details by scholars: these crucial documents include the JICA Master Plan and other three linked planning and implementation documents which provide an overall view of the main issues influencing the protection of the Borobudur heritage area and heritage discourse in Indonesia. The research also focuses on contracts between the Governments of Indonesia and Japan concerning



Borobudur Park construction, documents from the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Borobudur Park management authorities and the international campaign for the Safeguarding of Borobudur, which was led by UNESCO from 1973 to 1983.

The study further examines the development of cultural administration in Japan and the documents of the Safeguarding Borobudur Project and the JICA Master Plan in the 1970s and 1980s. In addition, this study draws on a sequence of one-to-one interviews with key experts of Indonesia and Japan as well as the representatives of local community members at Borobudur who were involved in the planning and implementing phases of the JICA Master Plan. Furthermore, in order to investigate a socio-economic impact of heritage management policy taken by the Indonesian authorities and local businesses using natural and cultural resources in the wider area of Borobudur, the research refers to the UNESCO surveys in all twenty villages at the Borobudur sub-district in Magelang in February 2012, 120 visitors of the Borobudur Temple in March 2012 and October 2013, and 100 local artisans at Borobudur from April to October 2013. In order to develop the argument of this paper, wider interdisciplinary debates in heritage studies and critiques of Eurocentric notions of cultural heritage and its practices, such as the Convention concerning the Protection of the World Cultural and Natural Heritage (the World Heritage Convention), will be introduced.

The paper concludes with recommendations of development of the preservation of a wider setting of Borobudur cultural landscapes with a community-based approach in heritage management for a future action, thus helping enhance the community representation in the region, and moreover meet the obligations of the national government in heritage discourse.

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## **Abbreviations**

BNPB	Indonesian National Disaster Management Agency
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council on Monuments and Sites
IOM	International Organization for Migration
IUCN	International Union for Conservation of Nature
JICA	Japan International Cooperation Agency
MTCT	Indonesian Ministry of Transportation, Communication and Tourism
NEDECO	Netherlands Engineering Consultants
OECD	Overseas Economic Cooperation Fund
PTW	PT Taman Wisata Candi Borobudur, Prambanan dan Ratu Boko
TDC	Netherlands Institute of Tourism Development Consultants, Ltd.
UIS	UNESCO Institute of Statistics
UNESCO	United Nations Educational, Scientific and Culture Organization
UGM	University of Gadjah Mada

**PART I**

**INTRODUCTION**

## **1. Introduction**

Since the 1960s there was a move in the development of new international frameworks and principles for the preservation and restoration of ancient buildings, the most significant being the 1964 International Charter for the Conservation and Restoration of Monuments and Sites (Venice Charter), the 1972 United Nations Educational, Scientific and Cultural Organization (UNESCO) Convention concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention), the 1979 the Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (Burra Charter), the 1981 Charter on the Preservation of Historic Gardens (Florence Charter), the 1982 Declaration of Dresden on the Reconstruction of Monuments Destroyed by War (Dresden Declaration), the 1990 Charter for the Protection and Management of the Archaeological Heritage (Lausanne Charter) and so forth. Whilst the Venice Charter is widely adopted as the international principles guiding the preservation and restoration of ancient buildings, the World Heritage Convention proposed a guideline to protect properties and sites deemed to be of universal significance. Smith (2006, 27) argues that these principles and frameworks ‘confirmed the presence of “heritage” as an international issue’.

However, from the 1980s and early 1990s a global heritage discourse of an enlarged value system emerged to embrace such issues as cultural landscapes and settings, living history, intangible values, vernacular heritage and urban landscapes with community involvement. In this regard, the early 1990s saw a move against the European-dominated discourse of heritage and the concept of authenticity in the World Heritage system and other European-oriented classification. Clearly demonstrating that the Asian view of heritage value is far different from that of the European view, the Asian experience in heritage discourse has begun to have a significant impact onto the European standard. For instance, the 1994 Nara

document articulated a developing Asian approach to authenticity, recognizing the ways and means to preserve cultural heritage with community participation and different understandings of heritage that existed outside Europe.

Meanwhile, there was another significant development and split in ideas around cultural landscapes in the 1990s that has broadened wider interdisciplinary debates in heritage studies. Much like the cases of the Nara Document, Hoi An Protocol, Xi'an Declaration, China Principles, Shanghai Charter, Seoul Declaration, Yamato Declaration and others, differing ideas of authenticity in Asian contexts and the concept of cultural landscapes also differ sharply within Asia and between Asia and European conceptualizations. These different understandings are evident in the case of the Borobudur Temple and its eventual nomination on the World Heritage List in 1991.

During his assignment as head of culture unit at UNESCO Office in Jakarta from September 2008 to June 2014, the author became to realize that the Borobudur management concept and its implementation in the 1970s and 1980s was an innovative approach for the Indonesian's heritage discourse to shift from the post-colonial ideas of material-centric views influenced by that of the Netherlands to a diverse way of heritage discourse. Initiated by Japan International Cooperation Agency (JICA), this plan was a first large-scale Japan's Official Development Assistance (ODA) programme related to cultural heritage preservation and management.

The heritage management approach at Borobudur in the 1970s and 1980s was not a simple and clear dichotomised idea against that of the European concepts. Rather it was intricate factors entangled in the course of the creation and execution of the Borobudur heritage management: a local value-based approach influenced by the concept of Japanese historical natural feature management during the post-colonial period with a conservation ethic strongly influenced by over three and half



century Dutch colonization. Without thorough research of this historical account and analysis of the facts, a misleading interpretation of heritage management concept at Borobudur that the JICA Master Plan proposed in the 1970s would occur. Indeed, a number of scholars have offered criticisms of the process involved in the creation of the Borobudur management in the 1970s and 1980s: their principle critique is that the plan adopted a top-down approach without any knowledge of the areas' value and culture as well as any input of local people (Dashles 2000; Hampton 2005; Kausar 2010; Timothy 1999; Wall and Black 2004; Wiffen 2006).

It was in 11 February 2009 when the author firstly met Yasuhiro Iwasaki, former director of the Japan City Planning, at a coordination meeting in Jakarta, Indonesia on the subject of enhancement of effective management for the Borobudur Temple Compounds. This meeting was organized by the Indonesian Ministry of Education and Culture and UNESCO, in order to evaluate the then spontaneous development sprawl in and out of the Borobudur Archaeological Park.

One of the agenda of the meeting was to review the 1979 JICA Master Plan. Yasuhiro Iwasaki, who was considerably involved in the process of preparation of the 1979 JICA Master Plan and its immediate subsequent implementation from 1980 to 1988, was invited to the meeting by the organizers. His elaboration about the JICA Plan, e.g., the concept and vision, development and conservation methodology, policy and strategy of preservation and conservation of the Borobudur Temple property and its surrounding areas, was astonishing. His clarification of the JICA Master Plan was abundant to subvert my stereo-typed view toward the JICA Plan.

During the meeting, the author of this dissertation observed that the attended Indonesian national officials also had a misleading understanding on the recommendations of the JICA Master Plan and conceived that this may be one of the reasons why the JICA Plan was deviated gradually or drastically to the current

situation and that the change of management and administration in heritage management at Borobudur occurred in the last thirty five years from the time of creation of the JICA Master Plan.

The JICA Master Plan was prepared in the 1970s based on the then existing condition surrounding the Borobudur Temple and wider landscapes in the region, Central Java in Indonesia, and therefore, it may not be appropriate now to apply the JICA Plan for the improvement of site situation; however it is prudent to learn the background of the JICA Plan and its recommendation for our reference.

From 2009 until 2015, the author had a number of meetings with Iwasaki who resided in both Indonesia and Japan. It was a unique experience for the author to listen to him about not only its concept, spirit and nature of the JICA Plan and carried-out actions for the protection and management of wider landscapes surrounding the Borobudur Temple but also vibrant stories which have never been recorded or documented in the Plan. The author then realized that both phases of the creation of JICA Master Plan in the 1970s and its implementation in the 1980s played a significant role to give a new approach in the heritage management discourse at Borobudur in Indonesia and attempted to support sole means of communities' involvement in protective measures for the Borobudur temple and its surrounding areas. Furthermore, whilst the JICA project was the first large-scale attempt related to the preservation of cultural heritage in the history of Japan's ODA programmes, it was also an extensive cultural heritage preservation project in Indonesia before the country's national legislation on the protection of cultural properties including a management system to maintain wider natural settings and landscapes surrounding cultural heritage properties has established. Hence the author conceived his great interest in these factors which should be recorded and raised in a scientific manner as an Indonesian historical account for further discussion among heritage conservation practitioners and academia.

## **1.2 Research question and objective**

Considering on-going international debates on European and Asian approaches to heritage discourse, preceding heritage studies on Borobudur management, and the author's experience in Indonesia from 2008 to 2014, the main research question the author will seek to answer through this dissertation is:

**How the management of the Borobudur historical monument and its landscapes was developed since the 1970s and reached current exclusive national legislative framework.**

Contrary to the monument centric approach, the concept of the JICA Master Plan, published in 1979, attempts to preserve cultural landscapes with community participation since the landscapes with natural systems has formed a distinctive character with the interaction between people and their environment over a long period in Java. This concept sharply differs from that of the European theoretical and practical understanding of heritage.

It was in 1992 that the World Heritage Committee at its 16<sup>th</sup> session in Santa Fe, USA acknowledged that cultural landscapes represent the 'combined works of nature and man [*sic*]' designated in Article 1 of the World Heritage Convention. This Convention became the first international legal instrument to recognize and protect cultural landscapes as a category on the World Heritage list through its incorporation in the Operational Guidelines (OGs) to the World Heritage Convention. Prior to this movement, the JICA Master Plan proposed a re-conceptualization of heritage back to local understandings and away from Eurocentric notions of cultural heritage; the Plan helped widen the definition of heritage value from the monument to the wider landscapes in Central Java which was constituted of the intrinsic linkage between nature and culture, and the local

practices, rituals and beliefs associated with community involvement (Nagaoka 2015b, 237). The JICA Plan also attempted to refine the definition of cultural heritage in Indonesia because the Plan developed the concept that emphasizes tangible and intangible heritage as an integral part of culture and that gives heritage a function and a meaning for the community (Japan International Cooperation Agency 1979, 5). This concept is now observed in the current Law of the Republic of Indonesia – *Number 11 of the Year 2010 concerning Cultural Property*: Article 82 of the Law highlights that ‘revitalization of culture property shall provide benefit to improve quality of life of the community and to maintain the characteristic of local culture’ (Ministry of Education and Culture 2010).

In order to answer the above research question, the following research objectives need to be addressed:

1. To elucidate a chronological account of the evolution of the Borobudur management plan and its system in the 1970s and 1980s through a detailed study of the JICA Plan and related other three JICA Plan documents;
2. To examine how the 1931 Monument Act and the World Heritage system have influenced the management concepts and practices at Borobudur in the 1980s and 1990s – the time of the site’s nomination for the inscription on the World Heritage List in 1991, and the country’s heritage discourse onwards; and,
3. To identify the similarities and differences between the JICA Master Plan and the newly adopted Borobudur Presidential Regulation in 2014 and the country’s first Spatial Plan at Borobudur which work has begun since 2007.

### **1.3 Research methodology**

This research builds on both extensive literature review and quantitative data analysis for the identification of factors and elements which affected the country's policy on heritage management discourse.

With respect to the literature review, the research consists of five aspects: Firstly, previous and on-going theoretical discussions and debates around the ideas of European theoretical and practical understanding of heritage will be examined, which can be found in numerous scientific publications and academic journals; Second, it reviews Asian heritage perception which 'may differ from culture to culture, and even within the same culture' (ICOMOS 1994), whilst it will also examine the Japanese national legislation on the protection of cultural properties which has been developed since the nineteenth century; Third, it examines the historical account of Indonesian heritage discourse and a series of all related documents and plans for the preservation of the Borobudur Temple and its landscapes created during the 1970s, e.g., contracts between the Governments of Indonesia and Japan, the Borobudur Park management authorities and the international campaign for the safeguarding of Borobudur (Safeguarding Borobudur Project), unpublished documents of Japanese specialists involved in the Safeguarding Borobudur Project and in the JICA Master Plan in the 1970s which archives are stored at the National Research Institute for Cultural Properties in Tokyo. This archive contains their entire documentation concerning both projects; Forth, it studies a number of UNESCO's documents on the protection and management of World Heritage Convention to identify existing inconsistent elements and challenges; and lastly, it examines extensive documentation generated both at the international level under the World Heritage system mostly by the World Heritage Committee, the Advisory Bodies, the World Heritage Centre and UNESCO office in Jakarta, and at the national level under the Indonesian

authorities, in particular Presidential Decree, Indonesia's national laws and charters, and any official and unpublished documents concerning the Borobudur Temple management.

In relation to quantitative data analysis, semi-structured questionnaire among the local community at Borobudur and one-to-one interviews with key experts of Indonesia and Japan as well as the representatives of local community at Borobudur who were involved in the planning and implementing phases of the JICA Master Plan were recurrently used to back up and clarify secondary data collected throughout this research.

Research conducted by UNESCO in all 20 sub-district villages in the Magelang regency in 2012 and 2013 which surround the Borobudur Temple is considered to be local specification, and therefore, it is contextual in its nature. This is due to each site having its own characteristics and specific pattern of relationships with people that live in the region. Contextual research emphasises on understanding of the point of local villagers' view within their social, cultural, economic and political environment. Recognition of this study as a contextual one is particularly pivotal in carrying out this study's first objective of investigating a move of heritage and landscapes management at Borobudur from a community point of view.

Furthermore, the research result is integrated from secondary sources, analysis of collected data from visitors and local community in 2012 through survey and focus group interviews and author's knowledge from his work experience both *in-situ* and in Indonesia. In addition, this marginalization of data analysis also reflects interdisciplinary and multidisciplinary studies, which relates to the fields of heritage discourse, tourism, socio-economy and social-science. Consequently, this integrated approach embraced in this study makes it possible for community's view toward the current heritage discourse at Borobudur to be presented.

## 1.4 Significance of the study

There are a plethora of existing studies of the Borobudur Temple focusing on restoration, archaeology, architecture, conservation, art history, tourism and development, and the impact on local people as a result of the conservation intervention at the Borobudur Temple in the 20<sup>th</sup> century (Errington 1993; Chihara 1986; Fatimah and Kanki 2012; Kanki et al 2015; Kausar 2010; Soekmono 1976 and 1983; Tanudirjo 2013; Wall and Black 2004; Yasuda et al 2010). However, there has not yet been a detailed study concerning the progression of the landscapes management at Borobudur. Hence, this paper attempts to fill this gap through a historical account and analysis of the Borobudur landscapes plan and its implementation since the 1970s.

Meanwhile, as mentioned above, there are a number of scholars who have offered criticisms of the process involved in the creation of the JICA Master Plan: their principle critique is that the Plan adopted a top-down approach without any knowledge of the areas' value and culture as well as any input of local people.

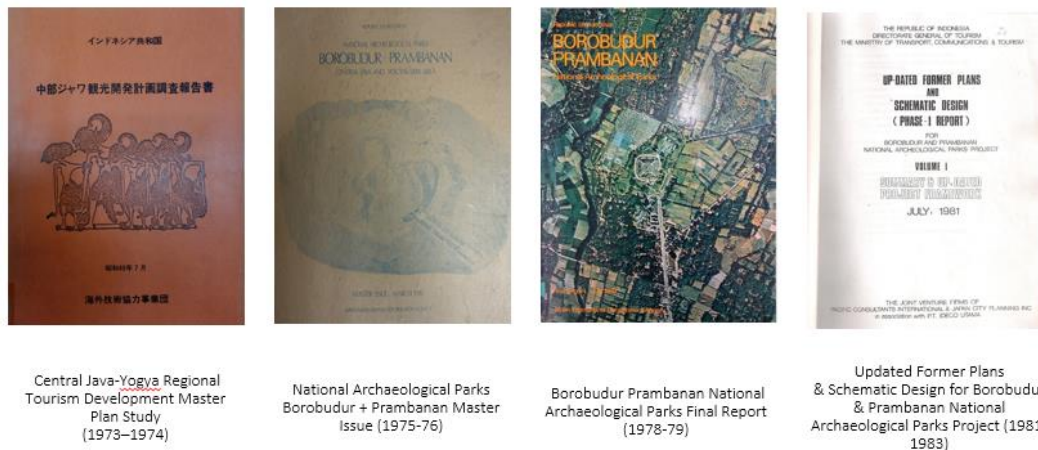


Figure 2. A series of JICA Studies (Source: PTW)

However, these studies did not examine thoroughly a consecutive four series of Borobudur management plan documents – of uppermost importance is not only the JICA Master Plan (1978-1979) but also contiguous three JICA studies concerning a wider area management at Borobudur: the Regional Master Plan Study (1973–1974) and the Project Feasibility Study (1975–1976) as well as the implementation document entitled the Updated Former Plans and Schematic Design for Borobudur and Prambanan National Archaeological Parks Project (1981-1983). Whilst their critiques reply on the research results of restrictive community’s voices on the JICA Master Plan, none of them have reached main actors of the JICA Master Plan study team members and then Indonesian government officials who created and executed the JICA Master Plan in the 1970s and 1980s.

Hence, this dissertation has primarily drawn on a four series of documents and plans for the preservation of Borobudur landscapes created and implemented during the 1970s and 1980s. This study also draws on a sequence of one-to-one interviews with key Indonesian and Japanese experts who were involved in the planning and implementing process of the JICA Master Plan. Furthermore, the study examined the documents of Japanese specialists involved in the Safeguarding Borobudur Project and in the JICA Master Plan in the 1970s. After their passing in 1997 and 2001, the families of Dr Daigoro Chihara and Dr Masaru Sekino, who both led the JICA Study Team in the 1970s, donated their personal archives to the National Research Institute for Cultural Properties in Tokyo. This archive contains their entire documentation concerning both projects, including personal communication memos, unpublished reports, draft restoration plans, meeting minutes and correspondence with the Indonesian authorities and UNESCO, and references and photos and scientific papers delivered at a number of international symposia in the 1970s and 1980s. The study also introduces the unpublished personal document of Yasutaka Nagai, who led the JICA study team as a planning



coordinator from 1973 to 1980, with a view to clarifying how the concept of an integrated zoning system was created and evolved throughout the successive four JICA Plans in the 1970s.

Overall, the study attempts to make a contribution to the growing literature which looks to critique management concepts and practices surrounding spatial zoning approaches at Borobudur in Indonesia that the JICA Plan proposed, whilst it provides holistically a detailed historical account of the evolution of the Borobudur management plan since the 1970s. Whilst documentation of the cultural landscapes approach in the Southeast Asian World Heritage setting has currently received an attention, there are not many researches of the World Heritage sites in the region to clarify how different cultural locations can provide lessons for better management. The research hence attempts to provide some useful empirical material about the way in which World Heritage properties can be managed.

## **1.5 Dissertation Structure**

This dissertation will be presented in seven chapters. The first chapter provides background, research questions and objectives, research methodology, significance of the study and structure of dissertation. The successive chapter introduces a general introduction of Borobudur and its surrounding areas; historical setting, geographical features, its discovery in the 1900s and restoration movements in the 20<sup>th</sup> century A.D., academic Borobudur studies since the 19<sup>th</sup> century, and current condition of the Borobudur Temple. The third chapter introduces heritage management discourse at Borobudur in the 1970s – the three JICA Plans were consecutively created from 1973 to 1979, whilst clarifying the differences of the European and Asian theoretical and practical understanding of heritage, in particular in the understanding of cultural landscapes. This chapter also clarifies how the comprehensive legal framework in Japan for the protection of cultural

properties and their wider settings was developed in Japanese heritage laws, and how this Japanese heritage discourse has influenced the concept of the JICA Plan which aimed to expand and reinforce the existing protection system at Borobudur and correspond to the society's requirements. The fourth chapter provides a historical account of implementation phase of the JICA Master Plan in the 1980s. This chapter analyses how the JICA Plan attempted to explore to refine heritage value and its management which promoted recognition of buffer zones as a tool not only to protect a property of historical monuments but also to interpret the values of the surrounding areas and to strengthen the bond between heritage and people. This chapter also clarifies how the early World Heritage system has influenced the concepts, practices and legislative measures of the Indonesia's heritage management at Borobudur. The fifth chapter discusses current heritage discourse in Indonesia – some thirty five years after the Park Project completion which saw a change of the definition of heritage value and adoption of a wider cultural landscape concept surrounding Borobudur. This Chapter attempts to elucidate the similarities and differences between the JICA Master Plan and the country's Spatial Plan at Borobudur. This chapter also attempts to identify the geographical change of land use within the zone 3 of the JICA Master Plan, approximately 10 Square kilometers (1,000 ha.), by comparing the data of 1979 JICA Plan with the survey result carried out by PTW in 2009. The sixth chapter clarifies how a move of community-driven heritage management in the 2000s was reinforced and promoted by the Indonesian authorities; this was a linchpin of the JICA Master Plan. By taking up the cases of community-driven tourism initiative since the 1990s, local businesses using natural and cultural resources, the authorities' efforts in the 2000s to include community members in heritage management, and the natural catastrophic disaster at Borobudur in 2010 through analyses of semi-structured questionnaires in 2012 and 2013 among the local community at Borobudur, this chapter attempts to elucidate

that these factors contributed to increase awareness of, and pride in their environmental setting and culture, and thus helped promote community-participation in heritage management and strengthen the bond between heritage and people; a fundamental power shift from the authority-driven heritage discourse to community-participation for the wider landscapes preservation, which was recommended in the JICA Master Plan in 1979. The final chapter in this dissertation concludes with recommendations of development of wider landscapes protection with community-involved initiatives in heritage management for a future action, thus helping enhance the community representation in the region, and moreover meet the obligations of the national government in heritage management, as stipulated in Article 5 of the World Heritage Convention (UNESCO 1972).

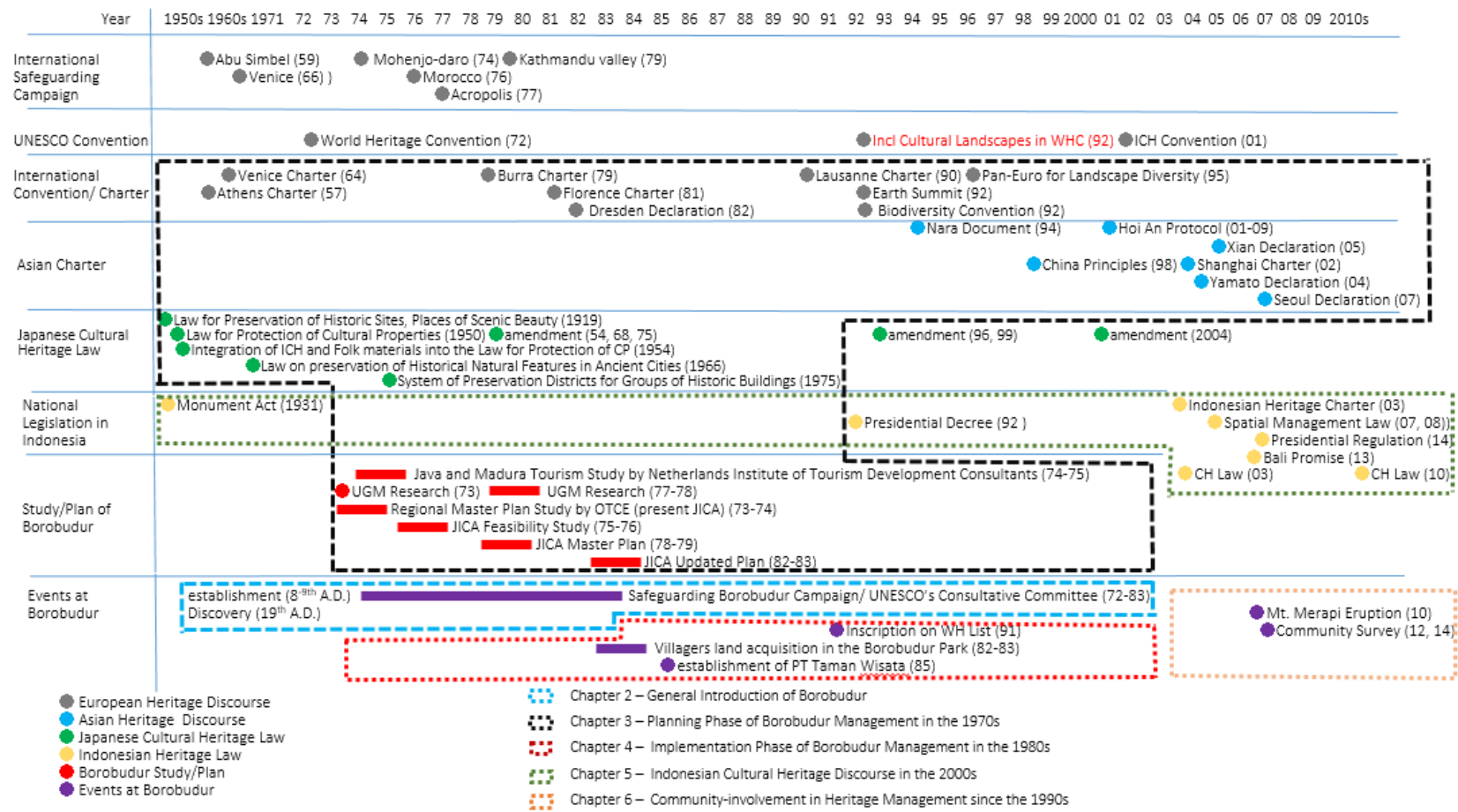


Figure 3. Dissertation Structure with a chronological order of European and Asian heritage discourse and the development of cultural heritage legislation of Indonesia and Japan (Source: Author original diagram)

## **PART II**

### **HISTORICAL SETTING OF BOROBUDUR**

## **2. Historical setting of Borobudur**

### **2.1 Introduction - Borobudur**

Borobudur Temple was built during eighth and ninth-century A.D. by the Buddhist Sailendra Dynasty (UNESCO 2014b). Founded by a king of the Sailendra dynasty, it was built to honor the glory of both the Buddha and its founder, a king Bodhisattva. The name Borobudur is believed to have been derived from the Sanskrit words *vihara Buddha uhr*, meaning the Buddhist monastery on the hill (Ministry of Education and Culture 2001).

Situated in the center of Central Java, Borobudur temple was designed in Javanese Buddhist architecture, which blends the Indonesian indigenous cult of ancestor worship and the Buddhist concept of attaining Nirvana (UNESCO 2014b). Central Java was the central stage of Indonesian history in the 8<sup>th</sup> to 10<sup>th</sup> centuries, when Hindu-oriented kingdoms were established and Hindu and Buddhist cultures flourished. In this regard, Indian influence was in almost every field including building political structure, agriculture, other industry and building technology (Japan International Cooperation Agency 1979, 65).

The temple also demonstrates the influences of Gupta art that reflects India's influence on the region, yet there are enough indigenous scenes and elements incorporated to make Borobudur uniquely Indonesian (Phuoc 2010). The temple consists of six square platforms topped by three circular platforms and is decorated with 2,672 relief panels and 504 Buddha statues (Soekmono 1976, 35). And the temple structure consists of three tiers: a pyramidal base with five concentric square terraces, the trunk of a cone with three circular platforms and, at the top, a monumental stupa. The walls and balustrades are decorated with fine low reliefs, covering a total surface area of 2,500 m<sup>2</sup>. Around the circular platforms are 72 openwork stupas, each containing a statue of the Buddha (Ministry of Education

and Culture 2001).

Having a harmonious marriage of stupas, temple-mountain and the ritual diagram, this temple complex was built on several levels around a hill which forms a natural centre. The first level above the base comprises five square terraces, graduated in size and forming the base of a pyramid. Above this level are three concentric circular platforms crowned by the main stupa. Stairways provide access to this monumental stupa. The base and the balustrades enclosing the square terraces are decorated in reliefs sculpted in the stone. They illustrate the different phases of the soul's progression towards redemption and episodes from the life of Buddha.

The vertical division of Borobudur Temple into base, body, and superstructure perfectly accords with the conception of the Universe in Buddhist cosmology (UNESCO 2014b). It is believed that the universe is divided into three superimposing spheres, *kamadhatu*, *rupadhatu*, and *arupadhatu*, representing respectively *the sphere of desires* where we are bound to our desires, *the sphere of forms* where one abandons his desires but is still bound to name and form, and *the sphere of formlessness* where there is no longer either name or form. At Borobudur Temple, the *kamadhatu* is represented by the base, the *rupadhatu* by the five square terraces, and the *arupadhatu* by the three circular platforms as well as the big stupa. The whole structure shows a unique blending of the central ideas of ancestor worship, related to the idea of a terraced mountain, combined with the Buddhist concept of attaining *Nirvana*.

The temple was used as a Buddhist temple from its construction until sometime between the 10th and 15th centuries ruled by the Sailendra Dynasty, then it was abandoned (Soekmono 1976). At the beginning of the 11th century A.D. because of the political situation in Central Java, divine monuments in that area, including the Borobudur Temple, became completely neglected and given over to



Figure 4. Central Java, Indonesia (source: JICA Master Plan 1979, 35-36)

decay. The temple was exposed to volcanic eruption and other ravages of nature.

## 2.2 Geographical feature of Borobudur and Kedu plains

The Borobudur temple stands in Magelang regency, the centre of the fertile and richly watered Kedu Plains at the midst of the island of Java, flanked to the south by the jagged Menoreh Hills and to the east and north from Mount Merapi by a series of volcanic peaks linked by an undulating ridge: it is a bowl-like plain fenced by mountain ranges on practically all sides (Ministry of Education and Culture 2001, 25). Its extreme fertility and its agricultural-industry related population explain why



it is often called the “Garden of Java”. The undulating plain is bordered on practically all sides by rugged mountain ranges. And two sets of active volcanoes soar in the sky: Merapi (2,911m) and the Merbabu (3,142m) the north-east, and Sumbing (3.371m) and the Sindoro (3.315m) at the north-west (Japan International Cooperation Agency 1979, 50). Taylor (2003, 51) describes the whole setting of the Kedu Basin as being:

... flanked to the south by the jagged Menoreh Hills and to the east and north from Mount Merapi by a series of volcanic peaks linked by an undulating ridge. The whole setting is a gigantic amphitheatre with Borobudur standing in the middle on a low hill creating a memorable and evocative effect. The whole landscape of Candi Borobudur itself mirrors the volcanic peaks. The sight of the monument rising out of the landscape is awe-inspiring. Its presence in this landscape suggests an association between the monument and its setting that is palpable and rich in Buddhist meaning with Hindu overtones.

Another significant character of geological setting is that the monument is situated in a major earthquake zone which follows the Indian Ocean coasts of Sumatra and Java. Some of the earthquakes are purely local phenomena related to volcanic activity. Others, however, are associated with the major geological structures of the Indonesian island Archipelago and thus represent regional phenomena which may affect large areas. Voute (1973, 115) asserts that ‘Such tectonic earthquakes can attain considerable intensity and may form a serious hazard for the stability of the monument’. Historic records mention strong quakes in A.D. 1006, 1549 and 1867. Since 1900 earthquakes with an epicenter not very far from Borobudur were observed on 15 May 1923, 12 November and 2 December 1924, 27 September 1936,

23 July 1943 and in May 1961 (Voute 1973, 115).

### **2.3 Discovery of the Borobudur Temple and its scientific research**

For Borobudur the 19<sup>th</sup> century marked the end of a prolonged silence. Its sublime significance attracted many people, who made their task of life to unveil it. A number of works were accomplished on this subject, such as Sir Thomas Stamford Raffles' "*The History of Java*" (1817), Jahn Crawford's "*History of the Indian Archipelago*" (1820), and the Borobudur Monograph by Dr. C. Leemans and J. F. G. Brumund. Thanks to C. M. Pleyte the reliefs of the upper series on the main wall of the first gallery, have come to be known as the life of Buddha in conformity with the text of the Lalitavistara. Dr. H. Kern's knowledge of the Old Javanese language proved to be invaluable in this work. A. Foucher should be mentioned for this contribution to acquire a better insight into the nature of the whole, and the same applies to Dr. J. L. A. Brandes, well-known archaeologist, for his detailed acquaintance with Borobudur.

It was during the brief British administration under Sir Thomas Stamford Raffles that Borobudur was discovered from its slumber. In 1815 Raffles (1817) commissioned H.C. Cornelius an officer of the Royal Engineers to institute investigation. According to *The History of Java* (Raffles 1817), more than two hundred labors were occupied for forty-five days felling trees, burning undergrowth and brushwood and removing the earth where the Borobudur temple was entirely buried and hidden. Activities were continued later on, and in 1835 the structure of Borobudur was finally revealed. A German artist, A. Schaefer, made the first pictures in photography. Later F. C. Wilson was given the task to make drawings of all reliefs, which he carried out from 1849 to 1853, with the assistance of Schonberg Mulder (Japan International Cooperation Agency 1979, 47).

An unexpected find was the discovery of the hidden base by J. W. I

Jzerman in 1885 when in partly dismantling the broad base of the monument, reliefs were laid bare (Japan International Cooperation Agency 1979, 47). In 1890 to 1891 this concealed section was entirely disclosed, photographed by Cephass for documentary purposes, and then recovered entailing the removal and replacing of about 13,000m<sup>3</sup> of stone. This significant aspect of Borobudur, which so far has been hidden from view, reflected the sphere of *Desire*. These reliefs appeared to be unfinished, but the inscriptions included instructions for the sculptors and thus period in which the temple was built could be ascertained (Ministry of Education and Culture 2010).

#### **2.4 1<sup>st</sup> and 2<sup>nd</sup> restoration works of the Borobudur Temple in the 20<sup>th</sup> century**

Neglected and abandoned for almost one thousand years, Borobudur was in ruinous condition when it was rediscovered in 1814. Since then effort has been made to preserve it. Many parts of the walls and foundations, especially those of the four lower stages of the north-west, north and north-east part were slanted and sagged. Small scale repairs have been made on several occasions in the 19<sup>th</sup> centuries and various proposals were formulated for conservation measures of diverging nature, such as over-roofing the monument or evacuating the bas-reliefs to a museum and abandoning the monument itself (UNESCO 2014b).

In 1907 to 1911 the first large-scale restoration was carried out by Theodor Van Erp. Although many parts of the structure were not put back in their original positions, his preliminary restoration work contributed to preserve the upper terraces of the structure. Since then, as a result of detailed examinations, in particular regular measurements of the walls of Borobudur carried out by the Indonesian Archaeological Service, which had a full custody for the preservation of historical monuments in Indonesia and which role and responsibility were

succeeded to the Indonesian Ministry of Education and Culture in 1957, serious structural instability were observed.

In the 1950s and the 1960s, upon receipt of a request from the Indonesian Government, UNESCO organized several expert missions to identify how to preserve the Borobudur temple. UNESCO identified during its survey the complexity of the problems. The main issues were concerning its natural setting and architectural aspect. The monument was built on an unpropitious site; on sloping ground around and over the top of an artificial hill. This resulted in its instability and caused the stones to gradually slide downwards ever since its construction. Furthermore the monument is located in an earthquake-prone zone, therefore recurring shocks had dislodged numbers of stones, and caused cracks and fissures in others. In addition, the edifice had been subject to the damaging rigors of the tropical climate and fluctuations of temperature, ranging between 17 and 35 centigrade in any 24 hour period (Leisen, Plehwe-Leisen, Wendler and Warscheid 2014, 15). Moreover, the heavy rains had overwhelmed the inadequate drainage system, percolating down into the central core of the temple. Once in its central structure, the rain water would wash away the earth and weaken the foundations. As a result the floors sloped forwards and the terrace walls, particularly the lower tier, which sagged and tilted precariously threatening a total collapse of the entire monument. Moisture on the stones had also corroded many of the carved reliefs and cultivated damaging patches of moss and lichen.

At the request of the Government of Indonesia, two Indian archaeologists conducted a research in 1948. In 1956, at the request of the Government of Indonesia, a Belgian expert came to Indonesia on a UNESCO mission, with a view to carrying out a general investigation of the monument. Further technical advice by C. Voute, a geologist, and B. Groslier concluded that the only solution to cease further decay and to prevent the loss of the monument is to strengthen the

foundations with reinforced concrete slabs and to drain all rain and surface water through underground pipes, whilst preventing seepage of infiltrated water by inserting filter layers (Voute 1973, 119). Preparatory work of physical conditions of the subsoil before the actual restoration commenced in 1963 proved that the hill on which Borobudur was constructed, and which believed to be a natural hill, was in reality artificial using loamy soil from immediate surroundings, mixed with stone and stone chippings (Voute 1973, 114). This finding concluded a much more large scale restoration project would be required: it became clear that holistic interdisciplinary study and large-scale restoration measures were inevitable, and hence, it was eventually decided that the earth-core of the monument would have to be hierologically isolated from the stone masonry. For this purpose it was proposed to build new foundations within the temple. It was considered that adequate strengthening of these foundations could only be achieved by constructing concrete slabs which would spread the weights of the walls and the balustrades over a wide surface. However, it was imperative that the monument maintained a certain amount of flexibility, so it could withstand seismic activity. It was therefore decided to construct independent ring-like foundations under each of the galleries (UNESCO 2014b).

A preparatory work commenced in 1968, in close cooperation by the national officials of the Archaeological Institute of Indonesia, the Gajah Mada University, the Institute of Technology in Bandung, and various foreign experts and institutes from the Netherlands, France, Belgium and Italy. A considerable wide range of preliminary researches were also carried out before the final design was adopted. The disciplines involved in these preparatory activities included: aerial photo analysis, archaeology, architecture, chemistry, conservation techniques, engineering seismology, foundation engineering technology, landscape planning, meteorology, microbiology, petrography, physics, soil mechanics, surveying and

terrestrial photogrammetry. A project of such complexity and magnitude required special measures for its organization and management (Soekmono 1972a).

## **2.5 UNESCO International Campaign for the Safeguarding of Borobudur**

The Government of Indonesia hence appealed to UNESCO in 1968 stating the outlines of the proposal (Soekmono. 1972a). The General Conference of UNESCO gave full support to the Indonesian appeal and a resolution of the General Assembly of UNESCO authorized its Director General to raise funds for the safeguarding of Borobudur temple.

In January 1971, a panel meeting of Indonesian and international experts (from West Germany, Japan, USA, the Netherlands, France and Italy) was convened by the Indonesian government, with UNESCO's support, in Yogyakarta, Indonesia. The meeting discussed the results of the research, the proposals for a restoration project and the requirements of the works, in ways of systematic and scientific observation. In June 1971 a body for the restoration of Borobudur, under the chairmanship of Ir. R. Roosseno, the then dean of the Engineering Faculty of University of Indonesia, was formed. The Netherlands Engineering Consultants (NEDECO) directed by Ir. C. C. T. de Beaufort made a comprehensive report according to which this restoration would cost USD 7,750,000 and the time required was estimated to be at least six years (Japan International Cooperation Agency 1979, 74).

On 6 December 1972, UNESCO launched a campaign to explore international support for the restoration of the Temple of Borobudur. It was known that such a large scale campaign of archaeological rescue operation was possible, following the successful international safeguarding operation of the threatened monuments of Abu Simbel in Nubia (Voute 1973, 113). In 1972, the International Safeguarding Campaign of Borobudur was launched by UNESCO with financial

support from Member States. In 1973 Belgium, France and the Federal Republic of Germany became the first signatory States for UNESCO's international appeal for the safeguarding of Borobudur.

UNESCO further assisted Indonesia in its operations by appealing for international cooperation, thus mobilizing international assistance<sup>1</sup>. In response to this emergency appeal, India, Malaysia and Singapore became members of the Executive Committee in 1973 after signing the Agreement concerning the Voluntary Contributions to the Safeguarding Project. The following countries also started to contribute in both cash and in kind: Australia, Belgium, Burma, Cyprus, France, Germany, Ghana, India, Iran, Iraq, Italy, Japan, Kuwait, Luxembourg, Malaysia, Mauritius, Netherlands, Nigeria, Pakistan, Philippines, Qatar, Singapore, Spain, Switzerland, Tanzania, Thailand, and United Kingdom of Great Britain and Northern Ireland. Each country pledged or contributed financial assistance, bilaterally or multi-laterally, to the Trust Fund established for the operation therefore becoming members of the Executive Committee. In addition, a number of private contributions were made to this campaign which includes American Committee for Borobudur, the Asian Cultural Centre for UNESCO in Tokyo (ACCU), the Borobudur Restoration Group in Nagoya, the Japanese Association for the Restoration of Borobudur, the Commemorative Association for the Japan

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<sup>1</sup> UNESCO's roles were to 1) gather funds and channel the various contributions transparently and channel the various contributions (funds, assistance in kind, technical contributions) that would enable Borobudur to be saved, 2) assist the Indonesian Government in providing the necessary equipment and materials needed for the project, and 3) ensure Indonesia cooperation of qualified technical experts and advisors. In this regard, UNESCO signed an agreement with the Indonesian Government in Paris in 1973 in order to designate the UNESCO coordinator and an International Consultative Committee.

World Exposition, the Netherlands National Committee for Borobudur, the Netherlands General Lottery, the J.R.R 3<sup>rd</sup> Fund of New York, and a number of other private contributions. The mobilization of international resources became for a representation of international solidarity. Eventually the total budget of USD 7,750,000 was amassed from the international community and USD 2,750,000 was raised by the Indonesian government (The Republic of Indonesia 1972a and 1972b).

Based on the conclusions and recommendations of the consecutive meetings, the Government of Indonesia prepared a detailed project appraisal which accepted the offer of the Government of the Netherlands to appoint the engineering firm of NEDECO to the project.

In 1975, the actual work began. Over one million stones were dismantled and removed during the restoration, and set aside like pieces of a massive jig-saw puzzle to be individually identified, catalogued, cleaned and treated for preservation (Japan International Cooperation Agency 1979, 74). Borobudur became a testing ground for new conservation techniques, including new procedures to battle the microorganisms attacking the stone (Ministry of Education and Culture 2010). The foundation was stabilized, and all 1,460 panels were cleaned. The restoration involved the delicate and complex work of dismantling and re-assembling the balustrades and terraces<sup>2</sup> of the five square platforms, the improvement of drainage by embedding water channels into the monument, the building of a reinforced concrete substructure, and consolidation of the stones. Both impermeable and filter layers were added. This colossal project involved around 600 people to restore the monument (UNESCO 1983b).

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<sup>2</sup> See Article 1, Agreement co-signed between Rene Maheu, the Director-General of UNESCO, and Soepojo Padmodipoetro of the Government of Indonesia on 29 January 1973 concerning the Preservation of the Temple of Borobudur



By 1983 the work on stone conservation was successfully carried out in particular on the main walls, balustrade stones and element stones on the west and east faces. And climatological data collection was executed since its commencement of the campaign in order to protect the monument against organic grow and any other ill-effects. To achieve this operation, more than a million stone blocks had to be lifted by crane from the site, then numbered and catalogued by a computer to control the whole project and to help identify some ten thousand stones which had fallen from the structure, including heads of some of the Buddha statues (UNESCO 1983a). By July 1982, the total amount of the contributions received and other income was US \$ 6,500,630 whereas the Government of Indonesia spent more than US \$13 million (UNESCO 1983b).

## **2.6 UNESCO Consultative Committee for the Safeguarding Borobudur Project and the cultural landscape preservation approach**

During the Safeguarding Borobudur Project from 1972 to 1982, the UNESCO's Consultative Committee for the Project (CC) was formed and met once a year, with a view to providing technical advice to the Indonesian authorities concerning the restoration works of the Borobudur Temple. The Consultative Committee's member are Dr. R. Rooseno, (chairman, Indonesia), Dr. D. Chihara, Japan, Dr. R. Lemaire, Belgium, Dr. W. Brown Morton III, USA, Dr. K.G. Siegler, West Germany (Japan International Cooperation Agency 1979, 5).

Although landscaping and site development was not initially a part of the restoration project, the project became to pay a special attention to a large extent. Chihara (1981) argues that 'Borobudur is not only a precious heritage of the illustrious Hindu-Javanese past but also an extremely valuable asset to the development of tourism in Indonesia, in particular to Central Java. Consequently there is a need to establish a protective area around the monument, in which

building and other activities would require special permission and should fit into an overall plan for the area'. In a preface of the JICA Master Plan Chihara (Japan International Cooperation Agency 1979) also argues that 'Considering the fact that both the restoration program and the archaeological park construction project have in common the goal of permanently preserving the historical legacy of the area, they are very much related to one another'.

The second session of the Consultative Committee for safeguarding of Borobudur was organized at the Ambarrukmo Palace hotel in Yogyakarta, Indonesia on 3 July in 1973. The meeting, attended by some 30 participants of all Consultative Committee members, representatives of the Indonesian government and of UNESCO, international experts and consultants, was organized with a view to discussing the way for the conservation of the temple structure, landscape planning of surroundings of Borobudur and promotional activities for the protection of the landscape and environment of the temple. It is worth emphasizing that the Committee discussed a special attention not only to the preservation of the monument itself but also to the integrity of its historic and artistic context for the safeguarding of the cultural value of Borobudur, i.e., to prevent a scenery hindrance through inappropriate modernization and improper tourist promotion, in view of the fact that landscaping is not only concerned with the provision of an explicit view towards the monuments, but also with the scenic view from the monument towards the surrounding areas (UNESCO 1973). The Committee also stressed that the surroundings of Borobudur should be in full harmony with monuments and maintain its high cultural values, with its serenity and tranquility of the surroundings, which is important to spiritual enhancement considering the nature of the monument and its environment. Hence the Committee concluded that the area should be strongly protected against the adverse impact which may result from mass tourism, and there should be a full integration of the present local population with

the development of the surroundings of Borobudur. In this regard, special attention was paid to the full participation of the local Government in the execution of the project in particular with respect to the development of the Borobudur area. In addition, other intangible aspects of cultural development such as performing arts, handicrafts, etc were also paid attention for a part of the planned development. Thus the safeguarding operation focused on not only the material existence of the cultural heritage but also the preservation of its environmental, social, cultural and spiritual value (UNESCO 1973; Priyana 2015).

## **2.7 Chihara's initiative for the landscape protection at Borobudur**

Among five members of the CCs was Dr Daigoro Chihara, an advisor of the JICA Study Team and a UNESCO's CC member, who advocated and raised the issue of the necessity to protect not only the historical monuments but also the surrounding area. He also was committed to the designing and implementation of the JICA Master Plan as an advisor and consultant until 1987 (Iwasaki 2009, 6).

During the fourth CC in June 1975, Chihara reaffirmed the importance of preservation of a wider area of landscapes. According to his personal memo (1981), a plan to promote tourism at the Borobudur area was raised by the Indonesian Committee members during the session. The plan was to establish a viewing platform with a restaurant on the top of Dagi hill, some 500 meter away from the Borobudur Temple to the north-west. The Indonesian Committee members explained that this idea was proposed by a local private development industry. The plan also included the construction of a golf course that required a large area of the hill. After this CC meeting, Chihara visited the Governor of the Central Java to urge him to halt the plan surrounding the Borobudur Temple and clarified to him the ongoing Feasibility Study that the JICA team was then pursuing. The Governor was convinced by Chihara that the plan would trigger consequent loss and degradation

of the landscape scenery at Borobudur. Eventually, this tourism exploitation plan was stopped by the Indonesian authorities. A personal memo by Chihara notes that Indonesia should introduce legal instruments to protect not only historical monuments but also surrounding landscapes. He then referred the Indonesian authorities to related laws in Japan, then-West Germany and USA, to urge the authorities that they establish a consolidated national legal system, which would in particular protect landscapes (Chihara 1981).

The CC members were unanimous in supporting Chihara's initiative and the landscape protection concept in the JICA Master Plan. The landscape preservation was strongly recommended by the CC members in its second (in 1973) to eighth (in 1978) sessions (UNESCO 1973, 9; 1974, 5; 1975, Annex IV, items, 3, 4, 5, and 6; 1976, Annex V, item 3; 1977b, Annex V, items 11, 12, and 13; and 1978b, Annex V, item 10). The CC outlined that 'the planning should not be restricted to the preservation of the monument as such, but the interrelationships between monument and environment are given full weight' (UNESCO 1975). The CC therefore urged that the Indonesian authorities mainstream the protection measures of the surrounding area into a national legal system that included protective zoning, architectural style, access routes to Borobudur and landscaping. In turn, as the Indonesian authorities outlined during the eighth session in 1979, 'the government would take into account the CC's recommendation with regard to the JICA Master Plan' (UNESCO 1979, 5). This approach became the linchpin of the JICA Master Plan, which will be further clarified in the next chapter.

## **2.8 Outstanding Universal Value of Borobudur**

In 1991, eight years after the end of the campaign, the Borobudur Temple Compounds, as it was called in the nomination dossier, was inscribed on the World Heritage List as an outstanding example of a masterpiece of Buddhist architecture

and monumental arts (The Republic of Indonesia 1990). The three criteria for the inclusion on the List (UNESCO 2014b) were that;

**Criterion (i):** Borobudur Temple Compounds with its stepped, unroofed pyramid consisting of ten superimposing terraces, crowned by a large bell-shaped dome is a harmonious marriage of stupas, temple and mountain that is a masterpiece of Buddhist architecture and monumental arts.

**Criterion (ii):** Borobudur Temple Compounds is an outstanding example of Indonesia's art and architecture from between the early 8th and late 9th centuries that exerted considerable influence on an architectural revival between the mid-13th and early 16th centuries.

**Criterion (vi):** Laid out in the form of a lotus, the sacred flower of Buddha, Borobudur Temple Compounds is an exceptional reflection of a blending of the very central idea of indigenous ancestor worship and the Buddhist concept of attaining Nirvana. The ten mounting terraces of the entire structure correspond to the successive stages that the Bodhisattva has to achieve before attaining to Buddhahood.

## **2.9 Conclusion - Buddhist heritage in a predominant Islamic region**

The Borobudur Temple is currently surrounded predominantly by Muslim communities.<sup>3</sup> And therefore, the temple is not used as a place of Buddhist worship

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<sup>3</sup> During interviews with the author on 13 and 14 May 2014, Zaenal Arifin, Regent of Magelang, clarified that there is no official census about religious information in the Magelang regency. But

on a daily-basis by most of the villagers. The religious link between the Buddhist temples of Borobudur, Mendut and Pawon can only be observed in the Vesak day for the celebration of the birth of Buddha which is the biggest event held in these temples in a year during the full moon in May or June.<sup>4</sup> On the other hand, the local Muslim people also gather at the Borobudur Temple to celebrate *Idul Fitri*, the end of Muslim fasting season and greet their relatives and friends. They also provide offerings to the monument. Tanudirjo (2013, 70) underlines that these actions became part of their life and their cultural identity and engendered a feeling of ownership among the local people. And thus, people consider themselves the guardians of the cultural complex. Kausar (2010, 4) and Rahmi (2015, 39) argue that although the Borobudur Temple is surrounded by Muslim communities, the area should be seen as a place for collective identity and memory of Javanese villages where the monument cannot be seen as separated from its natural and cultural landscapes as well as local perspectives.

Though the Borobudur temple was constructed for the Buddhism worship in the 8<sup>th</sup> to 9<sup>th</sup> century A.D., its use is no longer the same as in the past since its re-discovery in the 19<sup>th</sup> century. The protection of this setting is crucial not only for the preservation of the heritage property per se or for religious worship, but also for the long-term sustainable development of the local community. Preservation of the region's ancient heritage is directly tied in with the livelihoods of the local communities and their future generations. Economic sustainability in this area from

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there are two Buddhists within the sub-district of Borobudur who respectively manage *Vihara*, Buddhist monasteries near the Mundut Temple. Sucoro explained there are a few Buddhists residing in the vicinity of the Borobudur Temple besides two keepers of the *Viharas*.

<sup>4</sup> Involving people and monks reside both within the area and in other parts of the province or the other countries, a procession of Buddhist monks starts in Mendut Temple, passes by Pawon Temple and ends at the Borobudur Temple.

tourism and the community's sense of belongings to the area rely on the highest possible conservation quality of the sites, their environments, their explicit characters and unique assets, which all contribute to the cultural and economic well-being of local people.

## **PART III**

### **CONCEPT OF LANDSCAPES PRESERVATION AT BOROBUDUR**

#### **- PLANNING PHASE OF JICA MASTER PLAN IN THE 1970S**



### **3. JICA approach to cultural landscapes management at Borobudur, Indonesia in the 1970s**

#### **3.1 Introduction**

The Borobudur temple experienced a large-scale restoration intervention from 1907 to 1911 and more recently from 1973 to 1983 (UNESCO 2014b). The latter intervention at Borobudur occurred at the time of the new World Heritage movement which was also seeing large-scale work on the Abu Simbel Temple in Egypt (from 1959), Mohenjo-daro in Pakistan (from 1974), Venice in Italy (from 1966), Fez in Morocco (from 1976), Kathmandu valley in Nepal (from 1979), the Acropolis in Greece (from 1977) and many more. The restoration of the Borobudur Temple, which was led by UNESCO, the Indonesian authorities and international heritage conservation experts, was the first and most extensive intervention in South-east Asia during this period.

Inscribed on the World Heritage List in 1991, the site of Borobudur Temple Compounds was nominated as an outstanding example of a masterpiece of Buddhist architecture and monumental arts (The Republic of Indonesia 1990). Prior to its inscription, there was a significant attempt in the 1970s to preserve not only the architectural features of the temples, but also the wider connected landscapes surrounding the temples. Contrary to the European-dominated discourse of heritage at the time, this approach sought to define and manage the wider cultural landscapes of Borobudur in Central Java with community participation. The plan was developed by Japanese heritage practitioners and was entitled *Borobudur Prambanan National Archaeological Parks Final Report July 1979*, hereafter referred to the JICA Master Plan. Whilst the JICA project was the first large-scale attempt related to the preservation of cultural heritage in the history of Japan's ODA programmes, it was also an extensive cultural heritage preservation project in

Indonesia when its national legislation on the protection of cultural properties has not yet set a management system to maintain wider natural settings and landscapes surrounding the country's cultural heritage properties.

The JICA plan was influenced by the Japanese cultural heritage conservation laws and practices related to artefacts, monuments, historic places and natural heritage sites and other forms of heritage as one concept that had been developed in Japan since the early 1900s. As the basis for their intervention, the JICA study team acknowledged the similarities of landscape contexts between central Java and the cities of Nara prefecture in Japan such as Asuka and Ikaruga, an ancient capital in the eighth century that has a linkage between Buddhist temples, the natural environment, strong indigenous traditions of nature veneration and highly developed mountain worship. Motonaka (UNESCO 2002, 127) asserts that in Asia, mountains play a significant role in landscapes, in close association with indigenous religious or beliefs, as the subject of prayer or reverence. The JICA study team sought to use their knowledge of the preservation approach of historic climate linking with surrounding natural environments and cultural landscapes, along with existing and living Javanese ideas of landscapes, and integrate this into a management system for the wider area of Central Java that surrounds the Borobudur Temple.

Since there has not yet been a detailed study concerning the progression of the Borobudur landscapes concept, this chapter attempts to fill this gap through a historical account and analysis of the Borobudur landscapes protection plan in the 1970s. In doing so, this chapter demonstrates that, whilst Indonesia had followed a monument-centred heritage approach strongly influenced by the Netherlands, the concept of cultural landscapes at Borobudur in the 1970s introduced a new approach to the country in understanding non-European heritage management discourse.

### **3.2 European and Asian approaches to heritage and cultural landscapes**

Critiques of Eurocentric notions of cultural heritage and its practices have been voiced in recent years (Butland 2012; Byrne 2008a and 2008b; Daly 2012; Deegan 2012; Gillespie 2013; Lennon 2012; Peleggi 2012; Silverman and Ruggles 2009; Smith 2006; Smith and Akagawa 2009; Taylor 2012a and 2012b; Winter and Daly 2012). Byrne (2009, 231) asserts that the European interest resided in cultural continuity which led to an appreciation of the material culture of times past. Lloyd (2012, 140) argues that in the western philosophy heritage was therefore perceived as sites, monuments and objects. Butland (2012) and Boniface (2000) argue that Western theoretical and practical understandings of heritage in the modern world can be seen as a dichotomy between the valued and valueless: between heritage and non-heritage. As a consequence, Wang (2012, 2) outlines that preservation efforts came to be dominated by those with institutional access to heritage resources, who focused primarily on the restoration of ancient monuments and buildings rather than the needs of local residents.

Lloyd (2012, 140) asserts that conservation philosophy within which heritage was perceived as sites, monuments and objects often reflects a narrow Western concept as defined in heritage charters such as the Athens Charter and Venice Charter. Concerns have also been expressed about the core concept of World Heritage: the idea of OUV, which reflects western theoretical and practical understanding of heritage through international conventions such as the World Heritage Convention. Daly (2012, 353) argues that these European developed ideas of material-centric views of heritage were applied globally as an 'official' heritage discourse and practice.

In recent decades, the concept of cultural heritage has moved away from the focus on monumental and physical heritage or cultural property to include notions of living heritage, traditional knowledge, language, cultural diversity and

performing arts (Daly 2012; Lloyd 2012; Winter and Daly 2012). Peleggi (2012, 61) argues that lately under the influence of the idea of cultural diversity championed by UNESCO, the principles underlying the Venice Charter have come under review. Intangible culture has become one of the major topics for discussion within heritage studies, resulting in numerous publications and an academic journal dedicated to intangible heritage (Smith and Akagawa 2009; Silverman and Ruggles 2009; Daly 2012). This builds upon critiques of the material-centric view of heritage as well as Western hegemony over ‘official’ heritage discourse and practice. Taylor (2004, 420) argues that heritage in Asian contexts, for instance, differs from the European theoretical and practical understanding of heritage. Lloyd (2012, 140) also stresses that heritage in Asian contexts often differs from the commonly perceived heritage forms of historic monuments and ‘high culture’. Taylor (2004, 423) asserts that:

Asian cultures have a spiritual view of what is culturally valuable from the past; the past lives on in memory of people, of events and of places through time rather than concentrating on the material fabric which can change or be replaced.

Indeed, there are clear cases where the European ideas of heritage and the Asian ideas have been contested; the 1994 Nara Document on Authenticity; the 1998 China Principles; the 2002 Shanghai Charter; the 2004 Yamato Declaration; the 2005 Hoi An Protocols; the 2005 Xi’an Declaration; and the 2007 Seoul Declaration are among the initiatives that advanced such claims (Fong, Winter, Rii Khanjanusthiti, and Tandon 2012, 40).

One significant example of this is the Nara Document in 1994, which first articulated an evolving approach and a distinctively Asian perspective on

authenticity, recognizing that the ways and means of preserving the authenticity of cultural heritage are culturally dependent. Paragraph 11 of the Nara Document states that:

All judgments about values attributed to cultural properties as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgments of values and authenticity within fixed criteria (ICOMOS 1994).

There are other declarations and charters articulated an evolving approach and a distinctively Asian way of authenticity, recognizing that the ways and means of preserving the authenticity of cultural heritage are culturally dependent.

The value of a heritage site derives from ... the site illustrates the material production, life-style, thought, customs and traditions or social practices of a particular historical period (Conservation Principles for Sites in China 1998).

... affirming the significance of creativity, adaptability and the distinctiveness of peoples, places and communities as the framework in which the voices, values, traditions, languages, oral history, folk life and so on are recognized and promoted in all ... heritage practices ... (Shanghai Charter 2002)

The Hoi An Protocols declared in 2001, revised periodically and published

in 2009, is another example:

The immaterial dimension of authenticity (e.g. artistic expression, values, spirit, emotional impact, religious context, historical associations ... and creative process) and sources of information about them are particularly important in regard to maintaining authenticity of cultural heritage in Asia (Hoi An Protocols for Best Conservation Practice in Asia 2005)

These Protocols clarify that an Asian understanding of heritage value include, 'for example, a continuous craft tradition handed down generation by generation, an unbroken oral tradition, a ritual of which the practice is in the hands of hereditary specialists' (Engelhardt 2012, 312). The Protocols state that 'Authentic cultural assets are passed through time and communities by un-interrupted transmission, evolving but retaining the essential qualities that make them authentic' (UNESCO Bangkok 2009).

The 2005 ICOMOS Xi'an Declaration also reflects the contests of heritage values of western and eastern ideas. The Declaration stipulates that:

Beyond the physical and visual aspects, the setting includes interaction with the natural environment; past or present social or spiritual practices, customs, traditional knowledge, use or activities and other forms of intangible cultural heritage aspects that created and form the space as well as the current and dynamic cultural, social and economic context (Xi'an Declaration 2005).

These were in sharp contrast to the definition of Outstanding Universal Value (OUV) from the World Heritage Convention. These arguments clearly demonstrate

that the Asian view of heritage value is far different from that of the European view. And the Asian experience has begun to have a significant impact onto the European standard of heritage value. Introduced in 2005 for the first time, Paragraph 79 of the Operational Guidelines (OGs) of the World Heritage Convention and their Annex 4 refer to the application of the concepts of the Nara document within the definition of authenticity of World Heritage properties (UNESCO 2005c).

Whilst the debate around the idea of authenticity has been well documented (Holtorf 2008; Lennon 2012; Mitchell and Melnick 2012; Peleggi 2012; Sirisrisak and Akagawa 2012; Taylor, 2012b), another significant point of difference between the World Heritage System and other Asian heritage perspectives can be seen in the understanding of cultural landscapes.

The European term *landscape* has its origin dating back to 500 A.D. in the European region (Taylor 2009). However, cultural landscape planning and management is a relatively new professional field of study in land use and site management (UNESCO 2009b, 6). Inaba (2012, 110) asserts that by the late 1980s, there were international moves to bridge the gap between cultural and natural heritage and these were separately developed areas within the World Heritage system. For instance, in 1992, the United Nations Environment Programme adopted the Convention on Biological Diversity. In 1995, the European Environment ministers also adopted the Pan-European Strategy for Biological and Landscape Diversity on a Europe-wide level (UNESCO 2009b, 29). Bandarin (2009, 3) argues that ‘the breakthrough came in 1992 at the World Heritage Committee level with the Earth Summit, the UN Conference on Environment and Development in Rio de Janeiro, which influenced the heritage debate’. These events and related debates paved the way for new thinking about human relationships with their environment, linking culture and nature, which helped acceptance of cultural landscapes as a category within the World Heritage List (UNESCO 2009b, 18).

In 1992, the World Heritage Committee at its 16<sup>th</sup> session in Santa Fe, USA acknowledged that cultural landscapes represent the ‘combined works of nature and man [*sic*]’ designated in Article 1 of the World Heritage Convention. It adopted cultural landscapes as a category on the World Heritage list through its incorporation in the OGs. This Convention became the first international legal instrument to recognize and protect cultural landscapes with the declaration of three categories of cultural landscapes of OUV for World Heritage purposes (Table 1). Today, more than a hundred cultural landscape sites have been inscribed on the World Heritage List. However, despite this shift, many World Heritage properties such as Borobudur that were listed during the early stages of the World Heritage system were defined by the then criteria of the OGs. This led the concerned Member States to the World Heritage Convention nominating the site not as a cultural landscape but rather as monuments or historical buildings in accordance with European ideas of heritage value.

Much like the case of the Documents of Nara, Hoi An and Xi’an and differing ideas of authenticity in Asian contexts, the concept of cultural landscape also differs sharply within Asia and between Asia and European conceptualisations.

Contrary to the European dominated discourse of heritage, an innovative approaches to define and manage with community participation in the protection of wider cultural landscapes of Borobudur in Central Java was explored in the 1970s. The plan was developed by Japanese heritage practitioners and was entitled *Borobudur Prambanan National Archaeological Parks Final Report July 1979* (JICA Master Plan). This approach was influenced by the Japanese cultural heritage conservation laws and practices related to artefacts, monuments, historic places and natural heritage sites and other forms of heritage as one concept that had been developed in Japan since the early 1900s.



### 13.3 Heritage discourse in Japan for the protection of cultural properties, natural monuments and cultural landscape

Akagawa (2014, 9) assets that:

Japan is one of the countries in Asia that has been consciously working on the protection of art works and monuments under national legislation since the nineteenth century and this has been the result of its own national initiative. .. (L)aws related to the conservation of the arts and monuments have been added and amended to present and protect what authorities at that time believed constituted national culture.

Table 1. Types of Cultural Landscapes

(Source: Extract from the Operational Guidelines for the

Implementation of the World Heritage Convention 2008, Annex 3)

World Heritage criteria	Cultural Landscape category	Extract from the Operational Guidelines for the World Heritage Convention
cultural criterion (i)	i	The most easily identifiable is the clearly defined landscape designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.
cultural criterion (ii), (iii), (iv), (v)	ii	<p>The secondary category is the organically evolved landscape. This results from an initial social, economic, administrative, and /or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories.</p> <p>- a relict (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.</p> <p>- a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.</p>
cultural criterion (vi)	iii	The final category is the associative cultural landscape. The inscription of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

In Japan, ‘research on cultural landscapes had already been started to a certain extent even before the Second World War, when pastoral landscapes were gradually disappearing from large cities and their suburban areas to the extent that the voice of concern was raised by the public (Agency for Cultural Affairs 2003, 1). Inaba (2012,111) asserts that the natural monuments and landscape protection movement began in the mid-nineteenth century following the disappearance of important celebrated trees and the necessity to keep such trees from further damage. Agency for Cultural Affairs of the Ministry of Education, Culture, Sports, Science and Technology in Japan further clarifies that:

Not only the destruction of the natural environment but also the active development of suburban areas caused continuous decrease of agricultural lands, natural sciences recognized that lands associated with agriculture, forestry and fisheries play an important role in maintaining ecosystems by providing habitats for diverse species and began to pay more attention to “cultural landscapes” than ever before. Their findings in this regard included in particular the positive role of human interventions that are repeatedly made through agricultural, forestry and fishery activities on lands in light of a certain degree of disturbance to ecosystems contributing to the maintenance of diverse species and their habitats in an adequate condition and the extremely important roles of water surfaces such as rice paddies and agricultural water channels which provide passages to animals. Animals and plants of high academic value which inhabit, breed, stop over or naturally grow in such areas have been designated as Natural Monuments (Agency for Cultural Affairs 2003, 3).

In 1911, adopted by the Japanese parliament, a public system for the protection of

a wider setting involving cultural heritage properties was initiated by *the Recommendation for the Historic Sites and Natural Monuments*. Furthermore, the three categories of historic sites, places of scenic beauty and natural monuments all coexisted as a trio of concepts, and were included in the first culture/nature conservation law in Japan in 1919 under the name of *the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments* (Inaba 2012, 111).

‘The destruction by fire of mural paintings in the main hall *Kondo* of the Temple *Horyu-ji* in 1949 gave impetus to the enactment of *the Law for the Protection of Cultural Properties* in 1950’ (Agency for Cultural Affairs 2013, 4). Since the enactment of this first comprehensive legal framework for the protection of cultural properties in Japan, heritage concept, definition and categories were developed in Japanese heritage laws, with a view to expanding and reinforcing the existing protection system and corresponding to the society’s requirements (Agency for Cultural Affairs 2013, 4).

Having rich and diverse cultural heritage in each local region in Japan, the expanded definition and scope of cultural heritage was explored in order to cover wider cultural elements of historic value. Hence in 1954 the system for the designation of important intangible cultural properties and tangible folk materials were integrated into the Law for the Protection of Cultural Properties, with a view to documenting selected intangible cultural properties and important folk-cultural heritage (Agency for Cultural Affairs 2013, 4).

Agency for Cultural Affairs (2003, 49) explains that:

various activities to operate, maintain and manage these tangible elements or to pray for and celebrate an abundant harvest or a large catch of fish and other activities repeatedly carried out by the humankind upon

the land through traditional industries and lives constitute the important intangible elements that compose “cultural landscapes.

Ito (2003) explains that ‘the essence of the protection of intangible cultural heritage in Japan is not the heritage itself but efforts to hand intangible culture down to posterity’. Akagawa (2014, 11) also asserts that:

Japan’s approach and conventional ‘Western’ international practice in the field of heritage conservation differed on two key issues: the concepts of and the practices related to authenticity and intangible heritage. It was in addressing these concepts, both central to its long tradition in heritage conservation, that Japan was able to institute major changes in the global heritage system.

Composed of various types of tangible and intangible elements, national cultural properties including areas of historical natural features became to be acknowledged in the Japanese legislative system as one of the important topics.

Nishimura (2005) outlines that it was in the 1960s and 1970s that with massive construction and large-scale developments, people started to be aware of the loss of traditional structures and townscapes. The movement to protect a wider setting including cultural properties has then led to adopt *the Law Concerning Special Measures for the Preservation of Historical Natural Features in Ancient Cities* in 1966. The Law was aimed to conserve entire environments inseparably united with cultural properties. Under this law, cities of Kyoto, Nara, Kamakura and other ancient cities were designated as containing areas of historical value that served as political or cultural centres in the history of Japan. Agency for Cultural Affairs (2003, 13) explains that:

although the scope of the law is limited to “Historical Natural Features” that exist around tangible cultural properties, historic sites, etc. of “Ancient Cities” designated by the national government, they contain rice paddies, farmlands and *Satoyama* areas in most case; in this regard, the Ancient Cities Preservation Law plays a significantly large role in the protection of “cultural landscapes” in the “Ancient Cities” of Japan.

Inaba (2012, 118) argues that from this period, the heritage discourse was ‘expanded from spot conservation to area conservation to cover the larger area including the surrounding landscapes... This became the second largest landscape protection movement after the one first seen in the early nineteenth century’.



Figure 5. *Inabuchi no Tanada* designated as the Area for Preservation of Historical Natural Features (Asukamura, Nara Prefecture) (source: Agency for Cultural Affairs: retrieved from <http://www.bunka.go.jp/english/pdf/nourinsuisan.pdf>)

Adopted in 1975, *the System of Preservation Districts for Groups of Historic Buildings* was set, in order to help community's initiative to promote preservation measures of the historic landscapes of villages and towns (Agencies of Cultural Affairs 2008, 1). The emphasis was on townscape rather than single buildings. Since Japanese people have built villages and towns at various locations on the Japanese islands such as mountainsides, riversides, basins and seashores where the livelihoods of people in a local community and the local geo-cultural features have been formed, they refined the culture of their daily life whilst showing their profound awe to physical or spiritual relation to such environments and attempting to improve their life by preserving such landscapes.

Motonaka (UNESCO 2002, 128) asserts that:

The Japanese Government implements the conservation of cultural landscapes using two approaches. The first is the designation of the relevant land, landscape or its components as one of the several types of cultural property under domestic law. Specifically, sacred mountains with historic or academic values are to be designated as Historic Sites; mountains or terraced rice fields with artistic or scenic values are to be designated as Places of Scenic Beauty... On the other hand, buildings and other human-made structures such as shrines or temples in the sacred mountains and works of craftsmanship of high historic/artistic value such as statues of Buddha are to be protected as Tangible Cultural Properties, whereas various forms of local customs or folk art that have been inherited through the ages can be protected as Tangible or Intangible Folk-Cultural Properties, as appropriate, as an essential source of information on the development of relevant agricultural or religious lifestyles and practices.

In this regard, the Japanese law for landscapes protection acknowledged the linkage between cultural monuments and landscapes, and thus heritage value was not limited to ruined and isolated monuments preserved as heritage sites (Siririsak and Akagawa 2012, 188). Inaba (2012, 114) argues that the nature of the Japanese landscape concept can be explained by the fact of the long accumulated history of the Japanese peoples' relationship with nature and their keen appreciation of nature as an elemental part of their cultural identity. Akagawa (2014, 47) also asserts that 'the concepts of *machizukuri* (town making) and *furusato* (hometown) used by the Japanese government in utilising heritage landscape to influence people's sense of identity'. This understanding of cultural landscape was in direct contrast with the early World Heritage system and European ideas of heritage. These different understandings are evident in the case of the Borobudur Temple and its eventual nomination as a World Heritage site.

### **3.4 Context of Javanese Cultural landscapes**

Engelhardt, Brooks and Schorlemer (2003, 38) assert that Borobudur is the central point of a larger landscape *mandala* consisting of hills, streams and other landscape features, sacralised by many small temples, the whole of which is intended to bring replicate on earth the universal *mandala* of the cosmos, with Mount Merapi at its center. Engelhardt et al (2003, 39) further explains that:

*Mandala* are abstract representations of the universe understood as having both physical and metaphysical manifestation. *Mandala* are intended as aids to guide meditation on the *dharma* – or laws determining existence. Both their architectural form and the didactic sculpture of the bas-reliefs is meant to educate the student/worshipper. Therefore not only is every Buddhist temple conceived of in the form of a *mandala*, but these

same principles of architecture and land-use planning – being considered universal and absolute – were also used to construct homes, design cities, and lay out roads, canals and other works of landscape engineering.

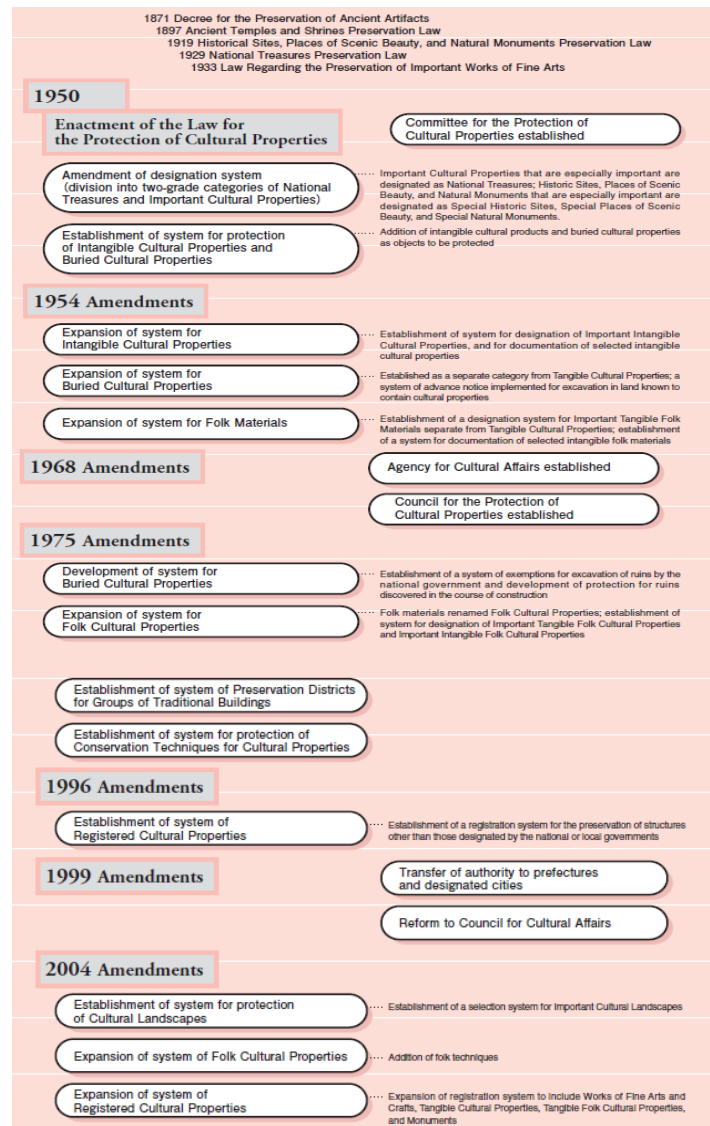


Figure 6. History of the Law for the Protection of Cultural Properties in Japan  
 (source: Agency for Cultural Affairs: retrieved from [http://www.bunka.go.jp/bunkazai/pamphlet/pdf/pamphlet\\_en\\_03\\_ver04.pdf](http://www.bunka.go.jp/bunkazai/pamphlet/pdf/pamphlet_en_03_ver04.pdf))



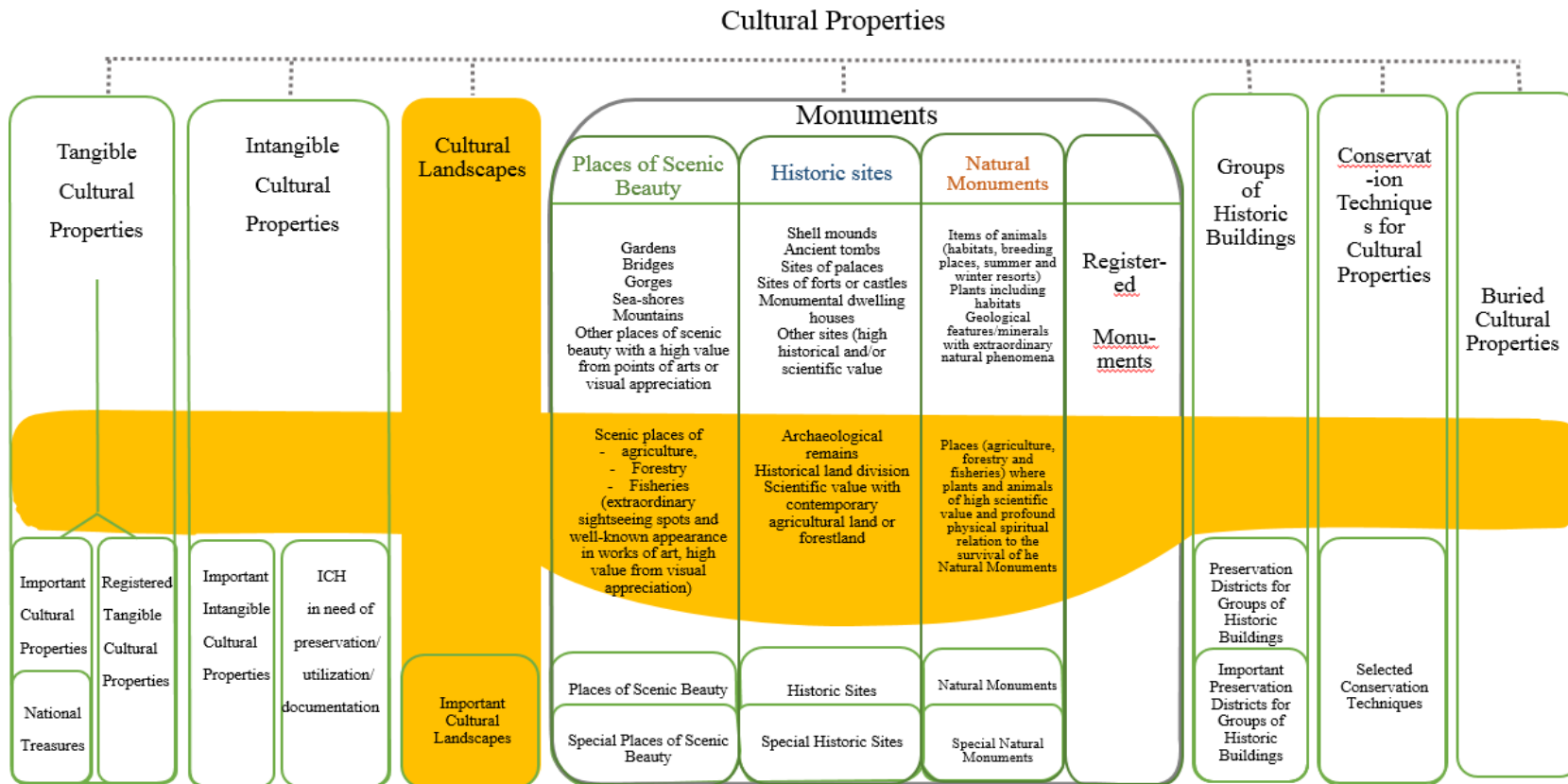


Figure 7. Elements composing Cultural Landscapes in Schematic Diagram of Cultural Properties in Japan 2013 (source: Definition of Article 2 and 69 of the Law for the Protection of Cultural Properties in Japan: Author original diagram)

According to Amin (2012, 73), Adishakti (2015, 3) and Rahmi (2015, 39) natural elements such as mountains, trees and water were and still are taken as important symbols in the Javanese beliefs, as the ideal world view that influences how landscapes are made and manifested in form. Amin (2012, 73) and Rahmi (2015, 49) also outline that many people's concepts of nature and the landscape in Java are an amalgam of beliefs, rituals and myths. Indeed, Java's cultural landscapes exemplify this point: the hills contain numerous archaeological sites and meditation spots that are still used today as part of the living cultural landscape, and hence, these landscapes of Java represent a particular way of living and as an example of a continuous living history (Amin 2012, 82). The 2006 UNESCO-ICOMOS Reactive Monitoring Mission Report argues that the integrity of the wider landscape setting of the Borobudur Temple is of extraordinary importance because of its spiritual character, sense of sacredness and unity with nature typical of a Buddhist religious site (Boccardi, Brooks and Gurung 2006, 8).

Sacred landscapes encompassing natural features are a deeply-rooted fundamental cultural ethos of people's interaction with landscape that is bound by associations and beliefs, and where the intangible assumes a greater significance than physical manifestations (Lennon and Taylor 2012, 349–350). The Javanese notion of nature is:

... poetic expression of thinking about the unity of the cosmos and the interrelatedness of everything in it. Cosmology and mysticism are at the heart of the traditional Javanese beliefs and concepts of earth, land and landscape, which often appear in the forms of symbols and rituals shared by both *priyayi* (the nobility) and *wong cilik* (the common people) (Amin 2012, 75).

Engelhardt et al (2003, 39) underline that:

the sacred volcano of Mt. Merapi is conceived of in local knowledge systems as the central point of a sacred and magical landscape representing the creative forces of the universe. This is the place where what is divine and eternal is revealed as human and temporal. A volcano, with its simultaneous demonstration of both destruction and creation, is an obvious revelation in the landscape of these concepts.

Engelhardt et al (2003, 39) further outlines the importance of reinforcement of the interpretation of the monument as part of a larger sacred landscape:

The finding is revealed in a mapping of all of the archaeological remains of Buddhist and Hindu temples from the 5-10th centuries in the Kedu Valley. What emerges is a pattern of more than 40 temples or ritual sites in the catchment area between Borobudur and Mt. Merapi. These temples are located along water courses in a pattern that is reminiscent of the area around Mt. Besaki in Bali, suggesting that the ritual pattern of a cultural landscape centered on Borobudur has even more ancient pre-Buddhist roots based on indigenous philosophical traditions based on a mountain-water... Water is crucial to this landscape interpretation, because water is poured as libation to the gods; a sacred landscape must therefore have flowing water across it as a perpetual offering to the divine.

Kausar and Nishikawa (2012, 211) follow Amin and Engelhardt's argument by contending that the view of Borobudur as part of a wider cultural landscape is supported by long-lasting intangible cultural enactment such as local knowledge in



are inseparable elements in sustaining the harmony of the cosmos (Priyana 2015, 109). This idea is representative of the collective memory of Javanese people for an ideal image of an ordered cosmos with the symbolic importance of trees and mountains, features in the non-character shadow puppet (wayang) called *kayon* from the Javanese word *Kayu*, which means tree or *hunungan* from the word *gunung*, which means mountain (Amin 2012, 75). These cultural landscapes that consist of archaeological remnants and their specific relationship with their surroundings demonstrate how the dynamic landscapes of Java evoked awe in earlier inhabitants of the island, who regarded the mountains and rivers as the abode of supernatural powers or the spirits of their ancestors (Amin 2012, 74–75).

Acknowledging the intrinsic linkage between nature and culture, and the importance of local practices, rituals and beliefs associated with community involvement in the preservation of Borobudur's living cultural landscape, the JICA study team aimed to conceptualise in the complexity of heritage values in Central Java and draw in public perception through management of cultural and natural resources in the 1979s (Japan International Cooperation Agency 1979, 19). Created in 1979, the JICA Master Plan attempted to forge such diverse factors into an integrated zoning system for the protection and management of Borobudur cultural landscapes and advocate it as a means of systematic land and scenery control for the overall development and control of the surrounding areas around the Borobudur Temple, covering 114.6 km<sup>2</sup> (Japan International Cooperation Agency 1979, 20).

### **3.5 Management concept of landscapes protection in the JICA Master Plan**

As one of the early large-scale models for the preservation of archaeological monuments and natural climate of Central Java, the JICA Master Plan was created in 1979 (Japan International Cooperation Agency 1979, 9). This approach sought

to define and manage the wider cultural landscapes of Borobudur in Central Java with community participation.

The JICA Master Plan was developed based on the preceding two studies: the Regional Master Plan Study (1973–1974) and the Project Feasibility Study (1975–76). Both of these studies were jointly produced by Pacific Consultants International and Japan City Planning on behalf of the JICA under the direction of a Work Supervision Committee consisting of representatives from the Indonesian Ministry of Transportation, Communication and Tourism (MTCT), the Ministry of Culture, regional government and the University of Gadjah Mada (UGM). The aim of the establishment of the JICA Master Plan was to preserve the Borobudur Temple and its surrounding environment because ‘archaeological monuments do exist under particular historical social and natural conditions’ (Japan International Cooperation Agency 1979, 17).

### **3.5.1 The Regional Master Plan Study (1973–1974)**

At the request of Indonesian Government, Japanese government provided technical assistance from 1973 to 1974 with respect to the national archaeological parks project at Borobudur and Prambanan as a project pertaining to the tourism development of Central Java and preservation and improvement of cultural heritage and its surrounding environments (Japan International Cooperation Agency 1979, 3).

The first Regional Master Plan entitled ‘*Central Java and Yogyakarta Area Tourism Development*’ was drawn up in 1974 and proposed a tourism and social development plan for Central Java (Japan International Cooperation Agency 1974, 3). Given the overall goal, the Plan focused on the preservation of the monument, identification of protective geographical scope through archaeological survey, and enhancement of community’s livelihood through tourism development. The

specific aims the first Regional Master Plan are to:

- 1) review of the feasibility study of infrastructure for tourism development of Central Java and Yogyakarta, undertaken by the Netherlands Institute of Tourism Development Consultants (TDC) from 1971 to 1972 with the technical assistance of the Netherlands Government;
- 2) establish a special tourism development area in the region and preparation of a 20 year long-term development plan and a 10 year implementation plan; and,
- 3) study the economic and technical feasibility of the above mentioned implementation plan.

Through this approach, the Plan proposed a broad scenery zoning diagram which covers a three concentric protective zone which ranges the geographical extent of 5,000 hectares from the Borobudur temple: zone 1 for protection of the monuments and their immediate surroundings defined as a 'sanctuary' from the destruction of the physical environment; zone 2 for preservation of the historical environment, mainly for the undiscovered archaeological remains underground; zone 3 for regulation of land use whilst controlling development in areas outside of zone 2 (Japan International Cooperation Agency 1974, 34-35). This study also attempts to establish a macro-frame for the tourism development of the region with the application of integrity for cultural heritage and surrounding natural environmental settings.

Since the Plan focused to propose a conceptual model of the integration of different objectives, i.e., protection of monuments, enhancement of community's livelihood through tourism development and natural environmental protection, the proposed concept required further study for its implementation. For instance, the

FIG. IV-4 BOROBUDUR ARCHEOLOGICAL PARK ZONING MAP

図4-4 ボルブドール史跡公園ゾーニング図

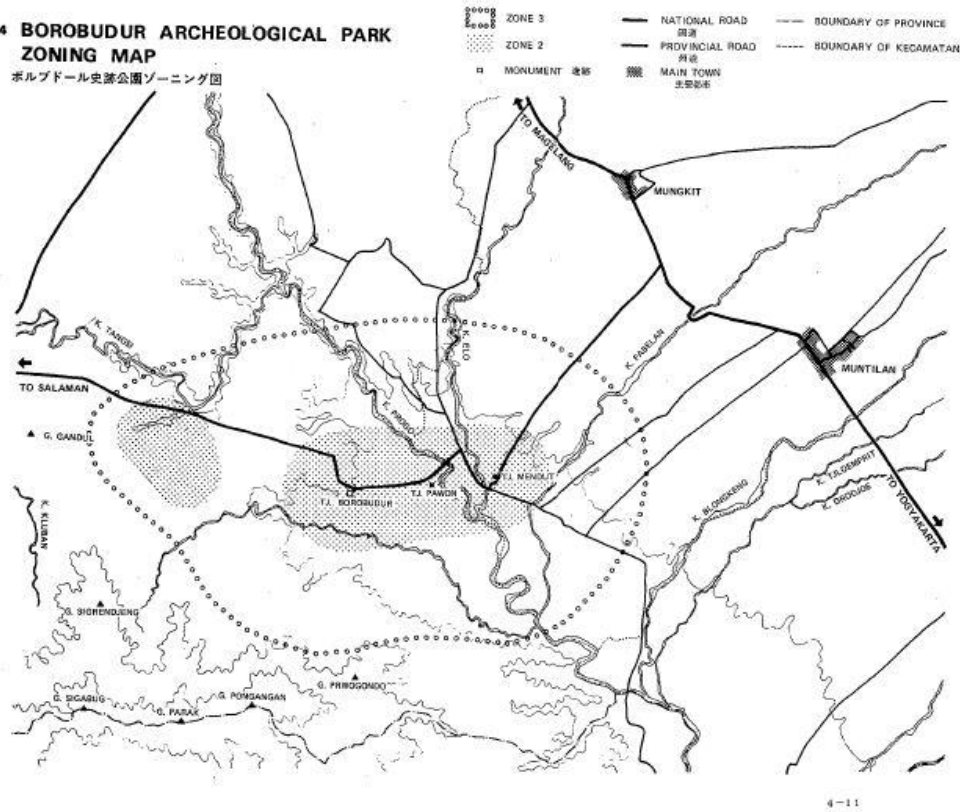


Figure 9. Three concentric conceptual zoning plan (source: JICA Regional Master Plan)

idea of Borobudur Archaeological Park was still conceptual which focused on its function and networks of each facility considering behaviours of visitors, researchers and villagers.

In this regard, considering the Borobudur and Prambanan archaeological parks as leading projects for the tourism development of Central Javan and as social development projects based on the policy of the 5-year plan, the Indonesian authorities requested that the Japanese government continue the economic and technical feasibility studies on the premise of implementation of the projects as national projects (Japan International Cooperation Agency 1976, 1).



FIG. IV-8 MODEL OF ENVIRONMENTAL DESIGN CRITERIA  
 図4-8 環境デザイン基準モデル

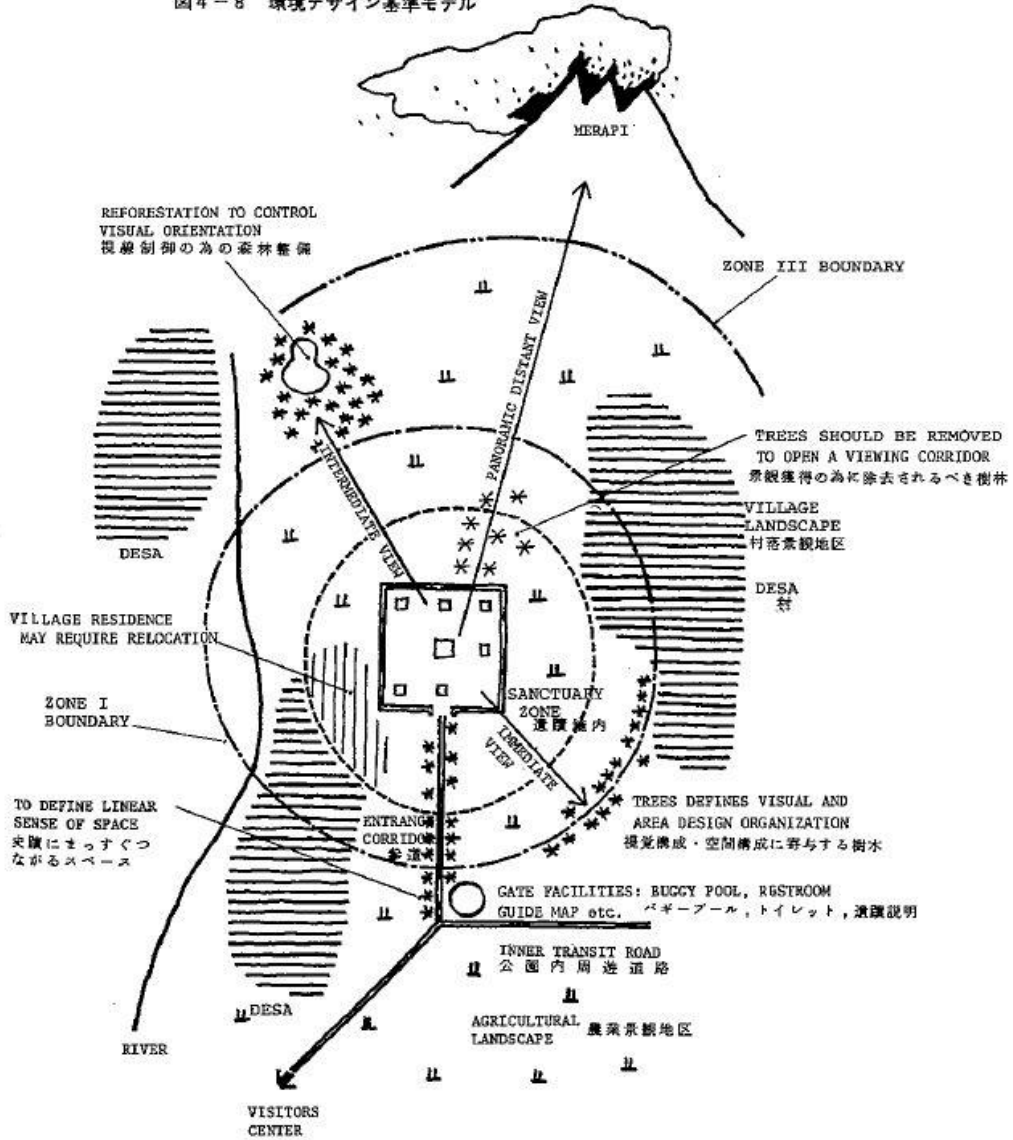


Figure 10. Interface between monument protection, tourism development and environmental preservation (source: JICA Regional Master Plan)

FIG. IV-1 ACTIVITIES NETWORK

図 4-1 活動ネットワーク

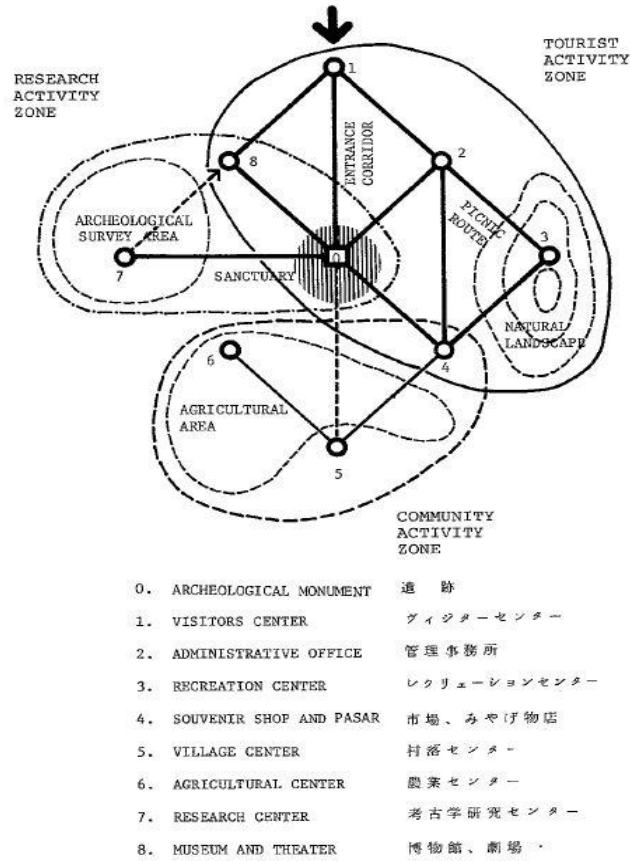


Figure 11. Conceptual disposition of facilities in the Borobudur Archaeological Park (source: JICA Regional Master Plan)

### 3.5.2 Project Feasibility Study (1975-1976)

With a three-year technical study since 1973, the subsequent 1976 Project Feasibility Study entitled ‘*National Archaeological Parks Project: Borobudur and Prambanan*’ is a result of a series of surveys in Central Java and consultation meetings jointly carried out by the members of the Indonesian Government Steering Committee and the Japanese Government Supervisory Committee for 14 months

from February 1975 to March 1976 which involved planning specialists and advisors, a total of 24 persons participated in the study<sup>5</sup> (Japan International Cooperation Agency 1976).

The Study (1976, 12) explains that the overall goal of the project is the revitalization and permanent protection of the monuments' cultural legacy of Indonesian's historical past in the Kedu Basin and the Kewu Plain, known as the "Garden of Java". In order to realize this aim, the Study sets the following three specific objectives:

- 1) The conservation and preservation of Indonesia's cultural historical heritage;
- 2) The development of archaeological parks to promote the expansion of domestic and international tourism; and,
- 3) Improvement of the living condition for local communities.

With a view to realising these purposes, the Study (Japan International Cooperation Agency 1976, 1) examined the following supplemental studies:

- Economic study, including market analysis, financial analysis and development effect analysis;
- Site evaluation study with computer for the purpose of determining

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<sup>5</sup> From February to March 1975, a field survey was conducted and an interim report with three complementary Progress Reports was presented in April 1975. In July a supplementary field survey was made and after careful review in Japan, a final draft was presented in December in 1975. Based on suggestions made by the Indonesian Government, the draft was revised, and the final Study was presented in March 1976. Hence the conclusions and recommendations have been established and agreed step-by-step discussions with these two Committees after details study of the Project (Japan International Cooperation Agency 1976).

- appropriate land use;
- Design standards (technical manuals) for continuation on to future detailed design and engineering; and,
  - Based upon the terms of reference, the following studies are cited;
    - Review of the existing master plan for the Dieng area
    - Policies for the preservation of historical relics in Yogyakarta and Surakarta cities
    - Policies for the provision of the tourist accommodation facilities required with the development of the archaeological parks

During the examination of the Study from 1975 to 1976, the following works were carried out: preparatory work from January 15 to February 8 in 1975; field investigation and data collection from February 9 to March 10 in 1975; fact finding and frame-making from March 11 to March 28 in 1975; general planning from March 29 to April 30 in 1975; revision of a preparatory work based on the comments and input of the Indonesian Steering Committee on the Interim Report from June 15 to November 30 in 1975; additional field investigation and data collection from July 1 to July 15 in 1975; detailed planning and design from July 16 to September 25 in 1975; and final report work from October 1 to November 30 in 1975 (Japan International Cooperation Agency 1976, 2). In addition, in order to keep with the progress made in the study and reflect the Indonesian's view toward the Study result, a six-time interim report and a two-time final report were submitted to the Indonesian authorities throughout the year 1975, which reports were the outcomes of seven joint meetings<sup>6</sup> between the Indonesian Steering

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<sup>6</sup> 1<sup>st</sup> meeting on February 11 and 13 in 1975, 2<sup>nd</sup> meeting on March 5 and 6 in 1975, 3<sup>rd</sup> meeting on May 9 and 10 in 1975, 4<sup>th</sup> meeting on July 1, 2 and 10 in 1975, 5<sup>th</sup> meeting on September 29

Committee, the Japanese Work Supervision Committee, and the Study team (Japan International Cooperation Agency 1976, 2).

Given the results of these studies, the JICA Study urges the authorities to take necessary legislative actions urgently to meet the aforementioned objectives. The Study (Japan International Cooperation Agency 1976, 14) requests that the President and/or the Ministers implement the following items with all due haste as prerequisite to the national archaeological park project of Borobudur and Prambanan:

- (1) Enactment of a special law concerning the preservation and development of national archaeological parks;
- (2) Designation of Borobudur and Prambanan area as National Archaeological Parks and legal administrative procedures for regional zoning and land use regulations;
- (3) A detailed scientific survey for the purpose of unearthing archaeological monuments before the commencement of construction work;
- (4) Budget measures for the project; and,
- (5) Establishment of an implementation body<sup>7</sup> on legislation financial, development and other parts of the project.

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and October 4 in 1975, 6<sup>th</sup> meeting from October 26 to November 8 in 1975, and 7<sup>th</sup> meeting on December 22 and 24 in 1975 (Japan International Cooperation Agency 1976, 2)

<sup>7</sup> The Study (Japan International Cooperation Agency 1976, x) notes that ‘A Park Authority will be established by Presidential order for the execution of the project. A special Council to be established by the final decision making body is to support the activities of the Park Authority. Certain subordinate organizations to the Park Authority in the different stages of the Project should also be provided’.

Furthermore, with a view to coping with adverse land use changes, development activities, and changes in the price of the land during the preparatory phase of the project, the Study (Japan International Cooperation Agency 1976, xi) proposed that all development activities leading to land use modification be halted within the proposed a zoning areas during the preparatory period of the project as a temporary measure; sanctuary improvement (23.0 hector), park development (85.0 hector), and village relocation (10.5 hector).

Considering the religious meaning and historical climate of the areas, where the monuments of Borobudur and Prambanan were created by the Hindu and Mahayana Buddhist craftsmen, the Study (Japan International Cooperation Agency 1976, 15) divided the areas including the historical remains into three categorized clarifications:

1) Archaeological remains and nearby surroundings

Including the Candi, the gardens formed by cathedral placement, and the immediate vicinity, this is an archaeological sanctuary with a recognizably religious atmosphere. It is this area which is to be the core of the archaeological park.

2) Archaeological domain

This is the area which may be supposed to have once been a cultural centre, and even now there are numerous clusters of relics to be found. In the Borobudur case, this is set as having a radius of about 2.5 kilometres as proposed by the Consultative Committee for the Restoration of Candi Borobudur.

3) Archaeological ecosphere

This area extending for a radius of about 30 kilometers from the monuments is both the environmental sphere of the area's ecological

range and encompasses the edges of the panoramic view. The preservation of this setting is essential to the historic and archaeological climate.

Based on the above basic understanding, the Study team set a hypothetical model to develop a conceptual zoning plan. This model was founded upon the background of ecological, archeological, visual, social, psychological and religious factors and was established as guidelines or planological system components for determining the actual solutions (Japan International Cooperation Agency 1976, 15). The conceptual zoning plan are introduced by three categorized functions – archaeological preservation, park development, and village improvement, within four zones (figure 12).

The Study (Japan International Cooperation Agency 1976, 26) describes zone classification as following:

- Archaeological Monument Special Preservation Zones (category 1)  
Public acquisition of the land around the archaeological monuments, the making of environmental improvements thereon, and control not only of the monuments but also of cultural assets on the basis of the Cultural Assets Protection regulation<sup>8</sup>.
- Voluntary Control Zone (category 2)  
These zones will be appropriately developed on the basis of voluntary controls on the part of the development entities themselves.
- Land use Zoning Regulation (Zone 3)

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<sup>8</sup> The Study (Japan International Cooperation Agency 1976, 26) refers to the Monument Act for the permanent protection of the historical monuments.

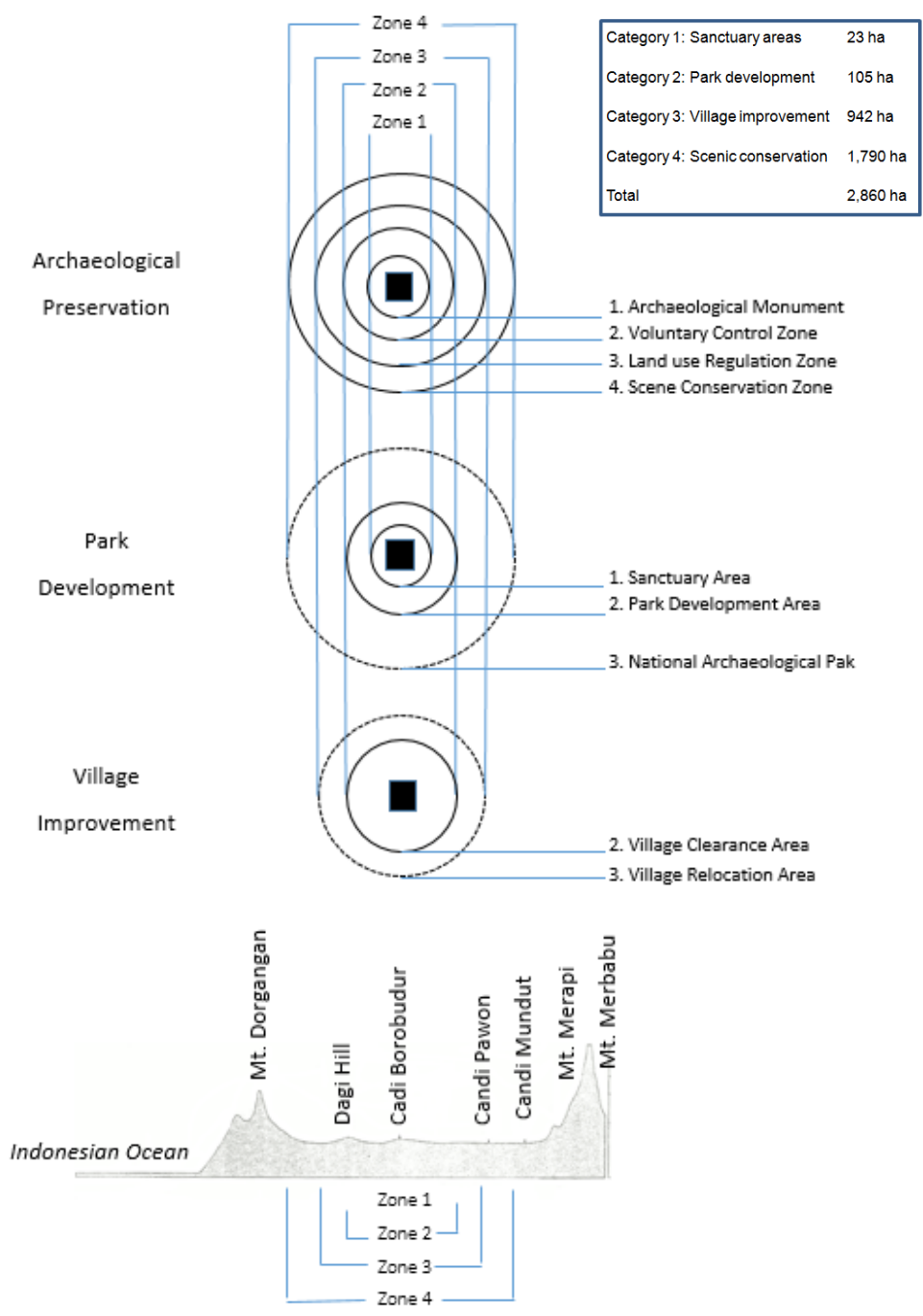


Figure 12. Three categorized functions with four conceptual zoning system at Borobudur area (source: 1974 JICA Project Feasibility Study)



In this zone which encompasses the villages lying outside of the special development zones, the environment will be maintained through use-zoning regulation.

- Scenic Conservation Zone (Zone 4)

In this zone, which represents the rest of the park-designated area, the scenery will be maintained through scenic regulation.

In determining the geographical zoning setting, the Study made visual analysis to find optimum boundaries; analysis of physical distance from the historical monuments, analysis of visibility of the historical remains, and qualitative analysis of the view of the monuments (Japan International Cooperation Agency 1976, 23). The Study (1976, 23) explains that this is to secure an adequate space proportion to the size and height considering the particular volume and form of the archaeological remains.

The Study also paid a special attention to the natural environment and landscapes surrounding the monument. The Study (Japan International Cooperation Agency 1976, 26) clarifies that;

Archaeological remains do not exist independently, but rather in the context of historical, social and natural conditions, and only on the basis of an integrated awareness of these conditions can understand their essential value. It is therefore important that there be not only provision of facilities to help in understanding and appreciating such conditions but also measures for the maintenance and preservation of the natural environment of the remains and of the surrounding land.

It is the first time within two Studies, 1973 Regional Master Plan Study and 1976

Project Feasibility Study, that the significance of environmental control not only for the archaeological remains themselves but also for the surrounding area are equally stated. The Study (Japan International Cooperation Agency 1976, 22) henceforth identifies the following categorized main scenic components for their preservation:

1) Volcanic mountain landscape

Prominent among the landscape factors of the area are Merapi, Merbabu, Sambing, and other active volcanoes over 3,000 meters high.

2) Agricultural landscape

Located respectively in the Kedu Basin and the Kewu Plain, Borobudur and Prambanan present such wonderful scenery that they have been called the garden of Java.

3) Village landscape

The village structure of this region is a series of hamlets located geographically nearly equidistant from each other. At the same time, the bulk of these villages are heavily wooded and present the appearance of woods or groves standing in attractive contrast to the surrounding fields and paddies.

4) Archeological landscape

The most distinctive element of the Borobudur and Prambanan areas is the vast number of historic remains there. Set against a vast natural background, these archeological remains give a vivid sense of history stretching back over the millennia. This archaeological landscape lays the very foundations for park development, and it is imperative that the plan be formulated and implemented with utmost attention to the area.

In addition, the following studies were carried out in order to analyze the visual

structure of the various landscape elements constituting the environment of the monuments so as to preserve distinctive resources in the historic climate and to utilize them for the visual experience of visitors (Japan International Cooperation Agency 1976, 22).

- Extraction of those mountainous skylines which form the visual edges of the parks.
- Regional thorough section study to analyze the visual positions of the parks.
- Detailed study of archaeological landscape features and impact area to determine the scope of the sanctuaries.
- 

Working through these studies, the 1976 Feasibility Study proposed qualitatively and quantitatively the visual identities of the national archaeological park and its surrounding areas.

The Study (Japan International Cooperation Agency 1976, 30) emphasises that;

The new development must be planned in such a way as not to give rise to any environmental destruction, taking into careful account of the existing ecological system – particularly agricultural ecological system and the regional social structure – and preservation of the archaeological climate.

Developed from the 1974 Regional Master Plan Study, the 1976 Project Feasibility Study focused on the preservation of both historical monuments and their surrounding environment equivalently. With a view to ensuring this concept, the

1976 Study urges that the authorities set a legal framework for regulating developmental activities in each categorized areas to preserve the environment of the archaeological parks and to deter urbanization within the set-zoning areas (Japan International Cooperation Agency 1976, 30):

- Agricultural fields

In areas where the land title designation is that of agricultural fields, all development activities except those for agricultural production are to be prohibited (this is to prevent urban sprawl).

- Residential areas

In the areas designated as residential, all commercial and industrial activities except those neighbourhood service facilities specified by the land use plan are to be prohibited. Conversion to agricultural land shall be permitted.

- Community facility areas

General development activities not requiring large-scale landscaping shall be permitted within this area. (Examples are public service facilities, commercial facilities, and small-scale industrial activities)

- Road areas

The area for the rights of way for roads provided for under the plan shall be reserved under law.

- River areas

The major river areas as well as riverbank greenery areas are to be designated natural conservation areas and development activities therein prohibited.

The Study (Japan International Cooperation Agency 1976, 30) also asserts that:

Because these land use regulations may restrict the private rights of residents within the target area, the plan shall be formulated with the popular participation of residents, including holding of preliminary hearings and other means to obtain popular understanding and cooperation.

This is also the first time that the Study mentions the importance of community involvement in the preservation of the environment. In this regard, the Study urges the authorities to pay a special attention to modify the law not only for the preservation of historical monuments but also for the appropriate use of agricultural land and levy of customs, which are directly associated to the life of the community (Rahmi 2015, 47). The Study (Japan International Cooperation Agency 1976, 30) mentions that:

The target area is currently under the jurisdiction of the old *Adat* (Customs) Law regarding land use. In formulating the land use plan, it is important that consideration be given to compatibility within the *Adat* Law and the Agrarian Law.

The Study further stresses the importance of long-term improvement of the rural village infrastructure and to find immediate development components. The Study (Japan International Cooperation Agency 1976, 60) clarifies that ‘It is imperative that the area be promoted, even as productive agricultural land use is protected, as a model area for rural community development in Central Java to advance modernization in parallel with park development’.

Given these conditions and approaches, the Study (Japan International Cooperation Agency 1976, 81) refers to the Japanese legislative system as one of

the legislative models for the Indonesian authorities as following:

Based upon the Japanese *Law Concerning Special Measures for the Preservation of Historical Features in Ancient Capitals*, the Council for Historical Features in Ancient Capitals, located within the Prime Minister's Office, surveys and deliberates important matters relating to the protection of historical features, as well as giving opinions when the Prime Minister designates or alters historical features and conservation areas, decides or alters plans for the protection of historical features, or takes such other actions.

Referring to the Japanese *Law for the Preservation of Historical Features in Ancient Capitals*, the Study (Japan International Cooperation Agency 1976, 22) proposed that Indonesia pursue a broad scenery zoning diagram, with a community-involved approach, that covers geographical scope of 'mountainous skylines which form the visual edges from the Borobudur Park'.

### **3.5.3 JICA Master Plan (1978-1979)**

Following the Regional Master Plan Study of 1973-1974 and the Project Feasibility Study of 1975-1976, the JICA Master Plan was jointly produced in 1979 by Pacific Consultants International and Japan City Planning on behalf of the JICA under the direction of a Work Supervision Committee consisting of representatives from the Indonesian Ministry of Transportation, Communication and Tourism (MTCT), the Ministry of Culture, regional government and the University of Gadjah Mada (UGM). The JICA Master Plan (Japan International Cooperation Agency 1979, 9) clarifies that:

the goals of this project are (i) the permanent preservation of a common cultural legacy of all mankind, (ii) formation of a symbol of national unity, and (iii) construction of national archaeological parks. Through achievement of this significant project it will be possible to revive at this beautiful spot, “the garden of Java”, after a period of more than a thousand years a symbolic monument of Indonesia’s long history as an eternal message to future generations.

The JICA Master Plan (Japan International Cooperation Agency 1979, 9) also explains that:

The Borobudur and Prambanan monuments are located at the Kedu Basin and the Kewu Plain, Java’s most plentiful grain producing area, on the skirts of the volcanic Mt. Merapi. One of the most beautiful locations in Java, this area has long been known as “Java’s garden”... This historical climate and the Javan scenery are largely man-made products which change with the times. Nor are the natural conditions surrounding them absolute and eternal. Rather they are bound to change as the times require. Our obligation is therefore to devise means of maintaining the historical climate with as few restrictions as possible on people’s lives so that in the future as well visitors will be as impressed with it as we are now. Maintenance of the historical climate does not mean leaving things just as they are. Rather, it will be necessary to add a new lustre to environmental elements and life styles, which have been formed in harmony with and making use of nature, in the context of efforts to modernize villages in the area.

Buddhist philosophy was a central component of landscape management in the JICA Master Plan. Borobudur's shape combines the idea of a Buddhist Stupa with the concept of Meru – the holy world mountain – symbolically representing symbol (Japan International Cooperation Agency 1976, 7). The vertical division of the Borobudur Temple into a base, body and superstructure perfectly accords with the concept of the Universe in Buddhist cosmology. This understanding was the seat of the gods with a mandala, the geometrically designed ritual and spiritual incorporated into the JICA Master Plan as a symbolic expression of the three spheres: *Kamadhatu* – desires; *rupadhatu* – meditations; and *arupadhatu* – formlessness or emptiness, which was used for both the plans and the three-dimensional form of temple and shrine architecture, and each different architectural part was designed as a partial world and devoted to the god designated to it.

Accordingly, the extremely diverse architectural expression can be considered as being symbolic of a total world made up of different parts, by merging into one another as a harmonious entity. The JICA Plan clarifies that they 'have incorporated this cosmographic arrangement in our planning of the zoning system' (Japan International Cooperation Agency 1979, 8). The JICA Master Plan emphasises (Japan International Cooperation Agency 1979, 9) that:

It is self-evident that these monuments should be preserved as a part of historical climate formed by them and the surrounding natural environment in order to maintain their true value... and they are bound to change as the times require.

This demonstrates that the JICA Plan respected environmental elements and people's lifestyles, which were considered to be formed in harmony with, and making use of nature. The JICA Plan (Japan International Cooperation Agency



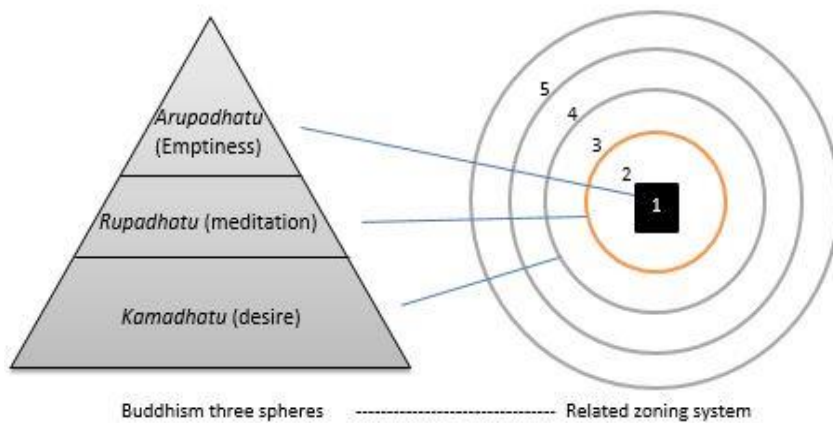
1979, 9) further underscores that:

... conservation of the area's value cannot be achieved merely by planning efforts and administrative compulsion. Indispensable is the understanding and participation of the people living there, for they are proud of their traditions and surroundings and have an active interest in maintaining their value.

One of the inventive approaches of the JICA Master Plan was to forge diverse factors such as nature, culture and their interaction with the communities, into an integrated zoning system as a means of systematic land and scenery control for the overall development and control of the surrounding areas at the Borobudur Temple, covering 114.6 km<sup>2</sup>. Hence, the JICA Plan called for the establishment of a zoning system consisting of five kinds of circular preservation zones with the centre at the main Temple, in order to manage and maintain its surroundings and to control development in a systematic manner. The Plan (Japan International Cooperation Agency 1979, 19) proposed a five-part integrated zoning system with the following respective purposes:

zone 1 for protection and prevention of destruction of the physical environment; zone 2 for provision of park facilities for the convenience of visitors and preservation of the historical environment; zone 3 for regulation of land use around the parks and preservation of the environment while controlling development in areas surrounding the parks; zone 4 for maintenance of the historical scenery and prevention of destruction of the scenery; zone 5 for undertaking archaeological surveys over a wide area and prevention of destruction of undiscovered

archaeological monuments.



Zones					Cosmos of Buddhism	Cosmos of Hinduism	Zoning system
1	2	3	4	5			
●					Arupadhatu - emptiness	Svarloka	Sanctuary area
	●				Rupadhatu - meditation	Bhuvaloka	Park development area
		●	●	●	Kamadhatu - desire	Bhurkoka	Scenic conservation zone




three spheres	Arupadhatu	Rupadhatu	Kamadhatu
Zone	1	2	3, 4, 5
	top of the Temple	vicinity of the Temple	surrounding area
View point from			

Figure 13. Buddhism world into three spheres and its integration to zoning system for the management of Borobudur landscapes (source: the author)

### **3.6 Evolution of the zoning concept and geographical scope from 1974 Regional Study, 1976 Feasibility Study to 1979 JICA Master Plan**

The zoning structure of the JICA Plans from 1974 to 1979 was gradually developed; it was a triplex arrangement in the first 1974 Regional Master Plan Study, which was evolved to a quadruple organization in the 1976 Project Feasibility Study, and it finally ended up with a quintuple structure in the 1979 JICA Master Plan.

Yasutaka Nagai, who led the JICA study team as a planning coordinator from 1973 to 1980 (2013, 47), explained in his unpublished personal notes that;

The rudimentary zoning concept was set during the JICA team's third mission to Indonesia in October 1978, which is based on the results of the 1974 Regional Master Plan Study and the 1976 Project Feasibility Study. It required a time-consuming 'trial and error' process. The distinction and function of the first three-zonal system in the 1974 Regional Plan was a conceptual basis and was not clear, but the 1976 Feasibility Study made clear each role and boundaries of four zones – the fourth zone is to ensure historic scenery value. Eventually the 1979 JICA Plan succeeded in adding the fifth element outside of the fourth scenic preservation zone – a protective zone of unexcavated monuments and remains in order not to damage such undiscovered cultural properties underground from the development activity. Although we did not include the sixth zone, it is obvious that the final zone covers whole five zones is the Kedu Basin in Central Java.

### **3.7 Derivation of the legislative aspect of the JICA zoning concept from the 1966 Japanese Ancient Cities Preservation Law**

The JICA Plan (1979, 201-202) states that the idea of the five integrated

zoning system in the JICA Master Plan is stemmed from the approach of the *Japanese Law in Ancient Cities* (Ancient Cities Preservation Law). Enacted in 1966, this Japanese special law (Agency for Cultural Affairs 2013, 13) is to ensure the preservation of the overall specific areas called “Ancient Cities”. This is aimed to conserve the entire environments inseparably united with cultural properties. The Agency for Cultural Affairs (2003, 13) explains that:

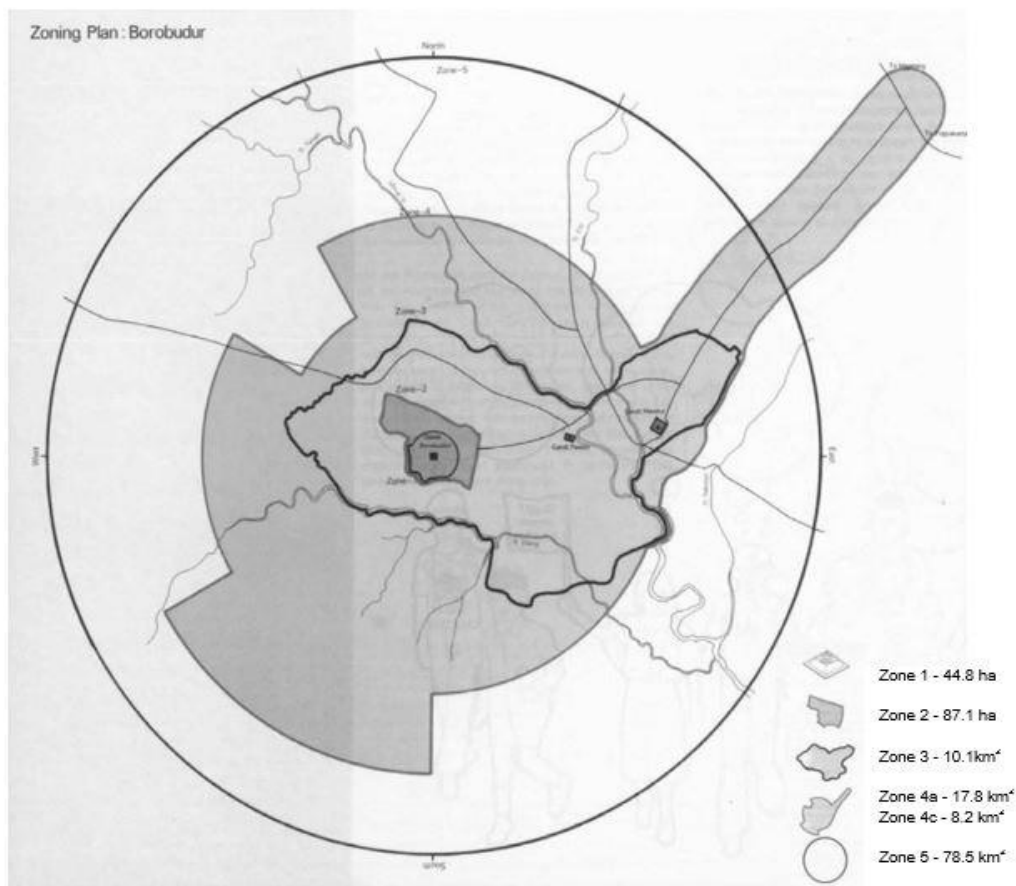


Figure 14. Integrated zoning system (source: JICA Master Plan 1979, 19)

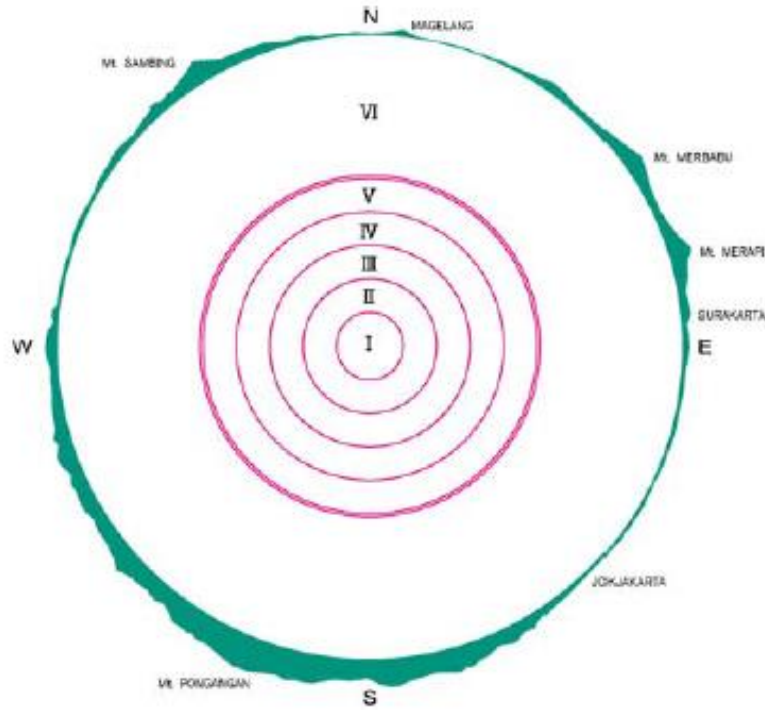
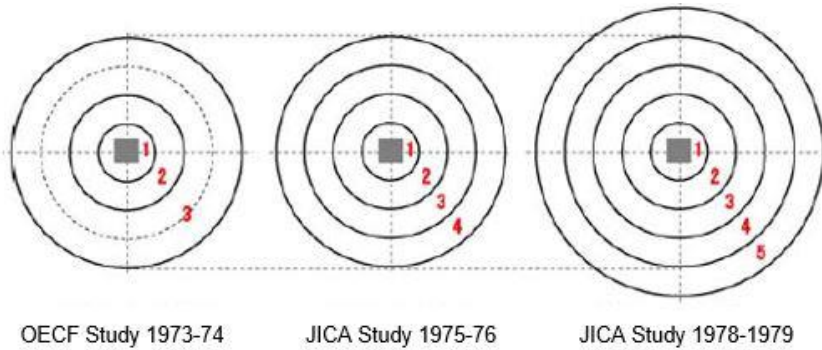


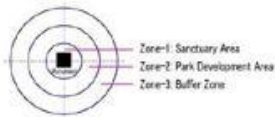
Figure 15. Six integrated zoning plan in Nagai’s unpublicized notes (source: Nagai 2013, 46)

Although the scope of the law is limited to “Historical Natural Features” that exist around tangible cultural properties, historic sites, etc. of “Ancient Cities” designated by the national government, they contain rice paddies, farmlands, and *Satoyama* areas in most cases; in this regard, the Ancient Cities Preservation Law plays a significantly large role in the protection of “cultural landscapes” in the “Ancient Cities” of Japan and therefore is expected to provide the basis for future discussion for a wider framework of the protection of “cultural landscapes”.



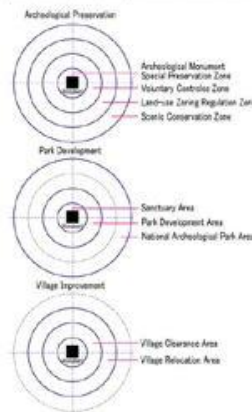
### 1. OECF Regional Study (1973-74)

Zones			Cosmos of Buddhism	Cosmos of Hinduism	Zoning system
1	2	3			
○			Arapadhatu	Svarloka	Sanctuary area
	○		Rupadhatu	Bhūvarloka	Park development area
		○	Kamadhatu	Bhūrloka	Buffer zone

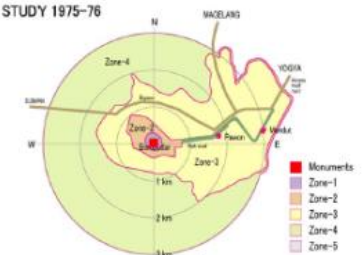


### 2. JICA Feasibility Study (1975-76)

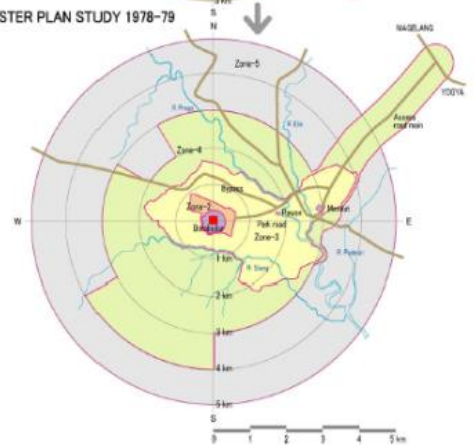
Zones				Zoning system	Borobudur
1	2	3	4		
○				Sanctuary area	23ha
	○			Park development area	105ha
		○		Village improvement area	942ha
			○	Scenic conservation zone	30.0k m <sup>2</sup> (radius 3km)



### FEASIBILITY STUDY 1975-76



### MASTER PLAN STUDY 1978-79



### 3. JICA Master Plan Study (1978-79)

Zones					Zoning system	Borobudur
1	2	3	4	5		
○					Archaeological preservation zone (Sanctuary area)	44.8ha
	○				Archaeological park zone	87.1ha
		○			Land use regulation zone	7.4k m <sup>2</sup>
			○		Historical scenery preservation zones	Panoramic view from Candi: 30.0k m <sup>2</sup> (radius 3km) Access roadside scenery: L: 8.2km, W: 1.0km
○	○	○	○	○	National archeological park zone	78.5k m <sup>2</sup> (radius 5km)

Figure 16. Development of Zoning System from a series of JICA documents (source: Japan International Cooperation Agency and Yasutaka Nagai 2013) concerning Special Measures for the Preservation of Historical Natural Features

The Agency for Cultural Affairs (2003, 55) also clarifies that:

In order to ensure the protection of “cultural landscapes” of high value, it is necessary, for example, through the relevant local governments’ ordinances to set up overall conservation measures covering the surrounding agriculture, forestry and fishery areas under the soft control measures based upon the notification/registration system.

In this Japanese Ancient Cities Preservation Law, any development activities, such as the construction of new buildings and other structures in special historic features preservation areas, are subject to permission from prefectural governors and the authorities. Zones for the preservation of historical monuments and the scenery around cultural properties in the JICA Plan (Japan International Cooperation Agency 1979, 201) clearly testifies the same idea of the Ancient Cities Preservation Law. During the author’s interview on 23 July 2013, Yasutaka Nagai clarified that the JICA study team adopted the approach of Japanese Ancient Cities Preservation Law for the preservation of wider Borobudur scenic preservation, in particular for the safeguarding of the historical scenery, panoramic preservation of the scenery around monuments and roadside scenery. The 1976 Project Feasibility Study (Japan International Cooperation Agency 1976, 81) also states that the zoning plan and its management at Borobudur referred to Japanese Ancient Cities Preservation Law.

In this way, this research argues that the management of cultural landscapes at Borobudur proposed by JICA Plan, which was referred to the Japanese Ancient Cities Preservation Law, was integrated into the larger landscape administration context.

### **3.8 The influence of the Japanese cultural perception approach in the JICA Master Plan**

Yasutaka Nagai had perceived a requirement to establish a landscaping concept for the preservation of the Borobudur area when he first visited Borobudur in 1973 (Nagai 1977, 90). Nagai was impressed by similarities between the Japanese and Javanese beliefs, rituals and myths found in Central Java that the local people still respected and followed. During the author's interview on 10 October 2013, one similarity Nagai noted was the terminology perception of *Mahoroba* (a Japanese archaic word) which is introduced in the *Kojiki*, one of the two primary sources for *Shinto*, the Japanese national religion. *Mahoroba* means a far-off land surrounded by mountains which is full of bliss and peace in tranquillity and harmony. Nagai argues that the features of the natural climate of the Kedu Basin in Central Java is analogous to one of the Japanese geographical characteristics, 'Akitsushima Yamato type' as Higuchi categorized landscapes in Japan into seven geographical features in his research (Higuchi 1975).

Nagai further argued that the concept of *Mahoroba* in Japanese can be equally reinstated to *kejawen* in Javanese. The term *kejawen* embodies not only the geographical climate but also cultural notion including the practices, rituals and beliefs Javanese people have practised on the island of Java for many years. The living Borobudur landscape in Central Java can be understood in terms of the *kejawen* philosophy, which is linked to nature worship, mountain asceticism, and Buddhism and Hinduism that were incorporated into local beliefs. Indeed Motonaka (UNESCO 2002, 28) asserts that:

The Japanese view of nature worship which holds that deities dwell in natural objects throughout the universe has been at the foundation of religious beliefs since ancient times. Thus mountains, islands, forests,



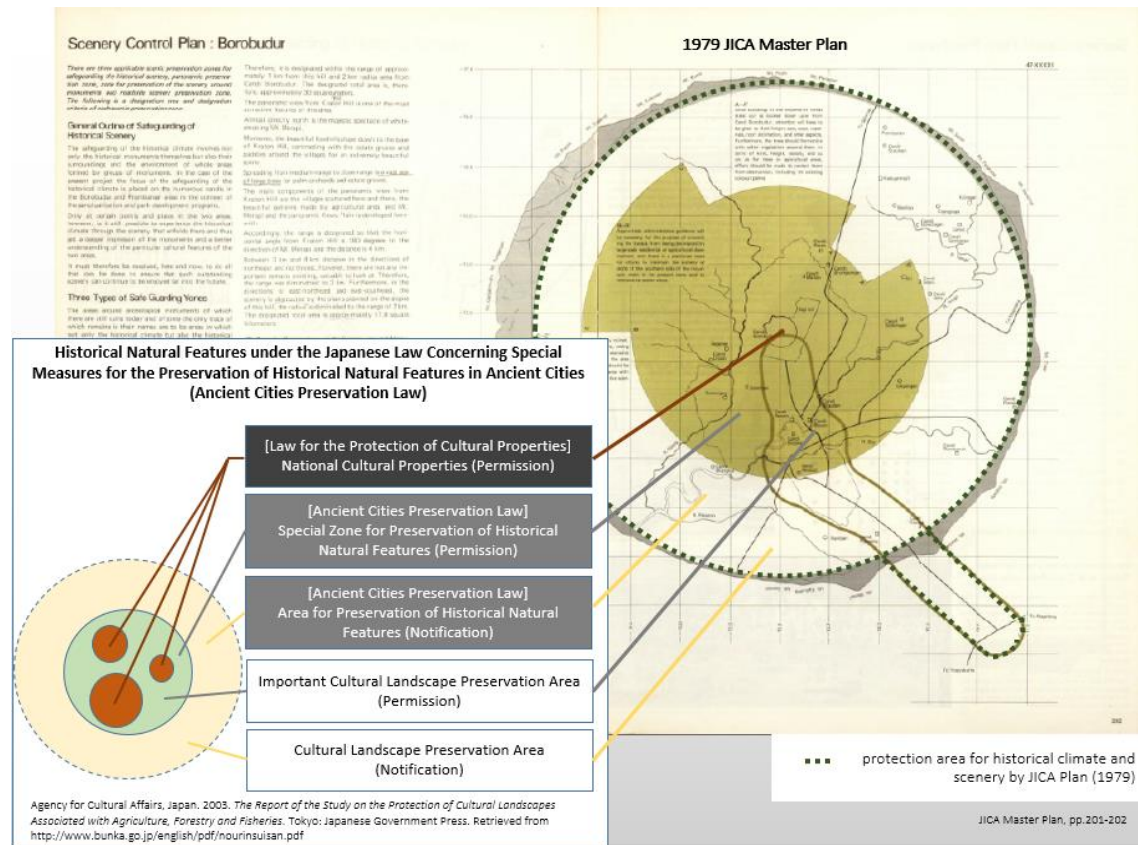


Figure 17. Borobudur integrated zoning system stemmed from the approach of *the Japanese Laws on Cultural Properties Protection and Ancient Cities Preservation*

(source: author original diagram with Japan International Cooperation Agency and Agency for Cultural Affairs, Japan. 200)

trees, ponds, swamps and other such elements of nature are considered to be sacred objects or places where deities dwell; rivers and seas are viewed as holy entrances which lead to the paradise where deities dwell. Among these sacred places, mountains have been closely associated with the world after death, and there is a belief that the soul of a dead person climbs a mountain on its way up to heaven. At the same time, mountains have been thought to be divine homes where gods of wealth and agriculture dwell, probably because they are the places closest to heaven – places to which the gods could easily descend.

Having observed the natural climate and cultural values in Central Java, Nagai was convinced that the varieties of Javanese character and philosophy contributed to maintaining the unique nature-culture landscapes in Central Java. In this sense, he was convinced that local communities should play a major role in the landscape management process. He then incorporated this idea as a landscapes protection approach with community participation as the heart of the JICA Master Plan (Nagai 1977, 90).

### **3.9 Scholars' criticisms of the JICA Master Plan and counter arguments against them by Nagai**

It is argued that some of the conflicts around Borobudur stemmed from the planning process itself, specifically the approach proposed by the JICA team and taken by the authorities. In this respect, a number of scholars have offered criticisms of the procedure concerning the creation phase of the JICA Master Plan. Wall and Black argue (2004, 438) that:

The term '*kejawen*' embodies geographical climate and cultural perception including the practices, rituals and beliefs Javanese people have practised on the island of Java for many years.

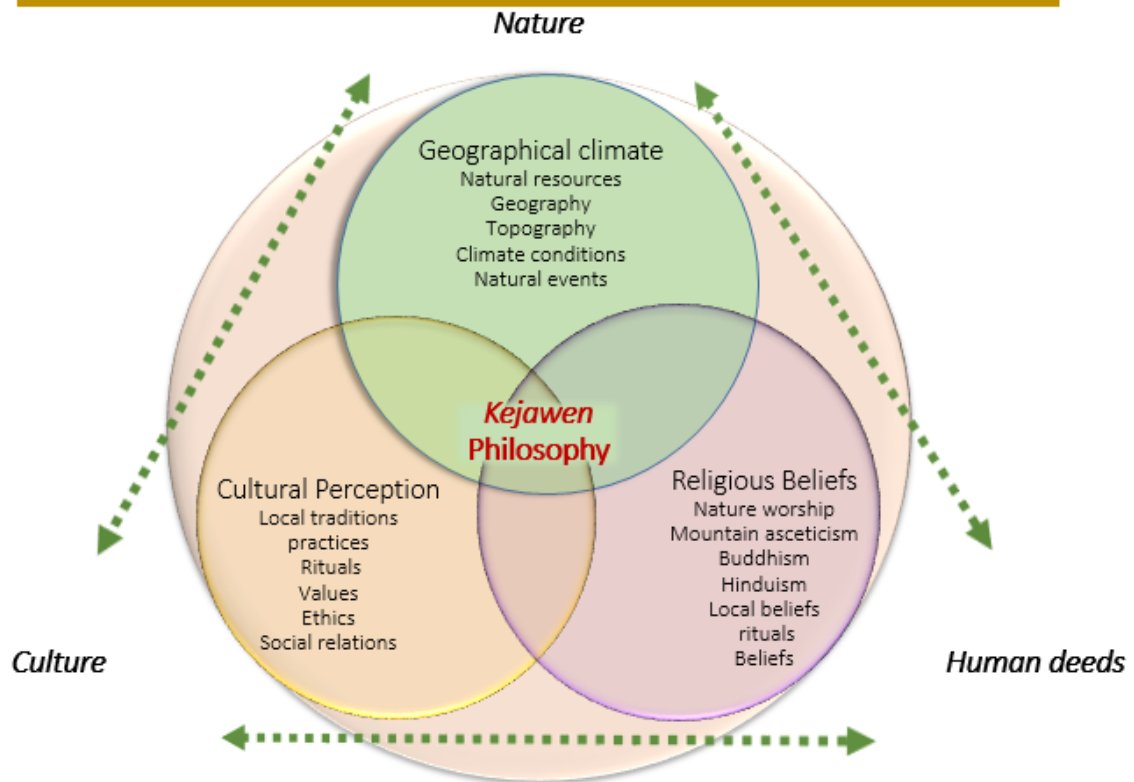


Figure 18. Cultural landscape and sustainable development interfaces based on Kejawen philosophy (source: author)











similarities	Okuasuka, Nara in Japan	Kedu Basim, Central Java in Indonesia
landscape Scenic beauty natural environment mountain villages		
terraced paddy fields rice fields livelihood		
historical recourses ancient sites monumental pavement archaeological sites		
mountain worship mountain asceticism religious building/structure		
religious event local beliefs religious ritual worship		

Figure 19. Similarities between Nara in Japan and Central Java in Indonesia

(photo source: Cultural landscape of Okuasuka, retrieved from

<http://www.asukamura.jp/bunkatekikeikan/imgs/pamphlet.pdf>

and Borobudur pictures taken by the author)

the master plan was prepared without the knowledge or input of local people ... A top-down approach to planning was adopted in which government officials and international consultants imposed what they considered best on an unsuspecting local population. Furthermore, the planners, who lived in very different circumstances, tried to anticipate the needs of local people rather than to consult with them about their hopes and fears. As a consequence, the spiritual value of the monuments to local people was underestimated for they and their families had grown up in the shadows of the monuments and had a close affinity with them... it is suggested that heritage professionals have been slow to learn from the rural development community concerning the merits of public participation, equitable resource distribution and local involvement in decision making and in the distribution of benefits.

Also, Hampton (2005, 739) underlines this position by asserting that ‘a management plan was formulated jointly by the Gadjah Mada University and JCIP (Japan City Planning) consultants without local consultation’. Kausar (2012, 53-55) also asserts that:

The Master Plan, drafted without residents’ knowledge, outlines village improvement policies – policies which concentrated largely on the process of removing people and their homes which were clustered near the monument... A zoning plan insisted on the need for the move and for subsequent controls to be placed on the development outside the park as well... there was a general misunderstanding, reinforced by the presence of the Japanese experts, that this project was a private venture and that businessmen stood to benefit from great profits at the villagers’ expense.

This reason indicates that somehow in the process of park development, there was lack of communication between villagers and people in the project, hence this misunderstanding occurred... The author's survey also found a lack of local government's participation in the process of recreation park development.

Taylor (2007, 429) also asserts:

Site planning is a process often not well understood in heritage management and calls for expertise able to respond to the genius loci of a site or place as well as an understanding of cultural heritage management issues. Many sites around Asia, for example Borobudur quoted above, are compromised by poor site planning where such ancillary facilities as car parks, visitor centers and facilities are sited incorrectly and where visual and physical intrusion from adjacent land uses may be abrupt and distracting to the setting and enjoyment of the heritage place.

Nagai explained during the author's aforementioned interview that the JICA team was strictly instructed by the authorities not to interact with the communities, in particular during field surveys, the reasons for this position being unknown. Given this state of affairs, the JICA team was obliged to discuss their draft plans only with the Indonesian counterpart team members, most of whom were from the UGM, and not the local residents themselves. These Indonesian team members were then left alone to communicate issues raised in the JICA Plan with the local people in the Borobudur area. Nagai (1977, 96) outlines that, from 1973 to 1976, there were four field surveys, ten comprehensive discussions with their Indonesian counterparts and

nine interim report submissions to the Indonesian authorities. In addition, according to the JICA Master Plan (1979), there were six joint meetings with the Indonesian government and five field surveys from 1978 to 1979. A number of revisions of the Draft Plan were prepared after the receipt of comments and issues raised by the Indonesian counterparts, who had received feedback on the draft plan from the local Borobudur community. Indeed, Kompas, a national newspaper which has a local edition for each region of the country, reports (1979a and 1979b) that there were community consultation meetings on the subject provided by the authorities in March and October of 1979.

According to Kompas (1979a), Dr Haryati Soebadio, Director General of the Indonesian Ministry of Culture, and Dr Achmad Tirtosudiro, Director General of Tourism at the Ministry of Communications and Chair of the Indonesian Steering Committee of the JICA Master Plan, explained the draft JICA Master Plan and planned regulations to the inhabitants and received a number of questions from the members of those communities. Nagai argues further that the JICA Plan was based on the results of two research projects conducted by the Research Centre of Architecture at the UGM in 1973 and 1977-1978. This process consisted, at least in part, of a series of in-depth community meetings to evaluate the status of the community environment, in order to define the socio-economy of all the twenty villages at Borobudur in the context of the project, and to review the plans prepared earlier by the JICA team. In this regard, Nagai emphasises that the JICA Plan indeed adopted a community-based approach to its work, although it was a very restricted condition. Iwasaki (2009, 5) also clarifies that:

It is important to know that JICA study 1973-1974, 1975-1976 and 1978-1979 have been carried out with consultation to and coordination with the Consultative Committee of UNESCO for restoration project

implemented since 1973 and completed in 1983. Besides, the series of JICA study had been well integrated with the studies of socio-economic, community and village improvement, mostly done by University of Gajah Mada commissioned by governments off and on since 1973 to 1979. Therefore, JICA Master Plan 1979 is a product of consolidated and integrated wisdom given by all concerned government decision makers, notable archaeologists, intellectuals, professionals and community members.

### **3.10 Japanese heritage practitioners to support the landscape concept in the JICA Master Plan**

As mentioned in the previous chapter, the CC members were unanimous in supporting Chihara's initiative and the landscape protection concept in the JICA Master Plan. Dr Masaru Sekino, a Japanese Steering Committee member of the JICA study team, also played a supporting role to Nagai and Chihara. When he visited Indonesia from 24 January to 4 February 1979, he met Achmad Tirtosudiro. Sekino (1979, 3) claimed that zoning was the most pivotal principle for the long-term preservation of historical monuments and landscapes. Sekino further referred to an example adopted in Japan, the Heijo Palace in Nara, the imperial palace during most of the Nara period in Japan (710–784 A.D.), that showcased how historical monuments could be legally protected, noting that this required a long term process. This site, having a one-km<sup>2</sup> protection zone, took more than 50 years to be officially recognized as a national historical site in 1952. Sekino further suggested that the Indonesian authorities adopt a zoning system for the protection of historical monuments and landscapes which designation should be done as clearly and early as possible (1979, 4).

The JICA Master Plan, referred to *kejawen* philosophy proposed by Nagai



and CC's recommendations initiated by Chihara, together with the support of Sekino, which were based on Japanese-influenced landscapes concept and legislation, attempted to introduce a management system to maintain the wider landscapes of Central Java surrounding the Borobudur Temple. The JICA Master Plan adopted by the Indonesian authorities in 1979 encompassed diverse features with the historic and natural environment surrounding Borobudur. Indeed, the JICA Plan clarifies that 'It is our duty now in the latter part of the twentieth century to ensure that these landscapes continue to be passed on to future generations' (Japan International Cooperation Agency 1979, 10). In April 1980, the Indonesian government agreed to implement the JICA Master Plan through a financial loan called the Overseas Economic Cooperation Fund (OECF) with the Japanese government.

### **3.11 Conclusion**

Considering the diverse and living cultural landscapes of Borobudur in Central Java, the JICA Master Plan, based on the results of the preliminary studies – the Regional Master Plan Study (1973-1974) and the Project Regional Feasibility Study (1975-1976), attempted to conceptualise the complexity of heritage values and draw in public perception through management of cultural and natural resources, considering that both are reciprocally integral elements as heritage value. This was attempted in the 1970s and sought to acknowledge the intrinsic linkage between nature and culture, and the importance of local practices, rituals and beliefs associated with community involvement in the preservation of Borobudur's cultural landscape (Nagaoka 2015b, 237). In this regard, the study asserts that the JICA Plan attempted to introduce an innovative concept of heritage value varied from material-centric views to the concept that emphasises tangible and intangible heritage as an integral part of culture and that gives heritage a function and a meaning for

the community (Japan International Cooperation Agency 1979, 5).

The JICA Plan also proposed to protect a wider historical climate and natural environment surrounding the Borobudur temple. Adopting the Japanese Ancient Cities Preservation Law, this study argues that the JICA Plan introduced the concept of an integrated zoning system for the preservation of historical monuments and the scenery around cultural properties.

Although a number of scholars have offered criticisms of the procedure concerning the creation phase of the JICA Master Plan – most of their critiques to the JICA Plan are that the Plan was created without the knowledge of the nature of Javanese unique culture in a hasty manner without any input of local people and a top-down approach to planning was adopted in which government officials and international consultants imposed what they considered best to preserve, this study asserts that these scholars have never researched a three consecutive series of JICA Plans in the 1970s nor reached any Japanese planners who were involved in the creation process of the JICA Plan, and therefore, their critiques are not legitimate and valid. In contrary, the study argues that the proposal of the JICA Plan adopted a community-based approach to its work, although it was a very restricted condition; the Plan took place for seven years from 1973 to 1979 to reach a final proposal whilst executing a series of missions to the site and proceeding with a number of consultation processes between the committee members of Japan and Indonesia. In addition, a number of revisions of the draft plans were recurrently prepared after the receipt of comments and issues raised by the Indonesian counterparts, who had received feedback on the draft plan from the local Borobudur community.

Recognizing that working with communities enables identification of a broader range of heritage values that had previously been undermined by official policies, the JICA Master Plan attempted to help develop this approach in the 1970s.

The JICA Master Plan attempted to introduce an innovative concept of heritage value that emphasizes tangible and intangible heritage as an integral part of culture and that gives heritage a function and a meaning for the community. The study asserts that the JICA Plan explored a pioneering heritage management approach in the 1970s: the concept of cultural heritage was to move away from the focus on monumental and physical heritage or cultural property and reconceptualises heritage to the wider landscape settings as an integral part of heritage value that represent the combined works of nature and man. In order to realize this concept and approach, the JICA Plan urged that the government and communities have a joint stake in creating a new concept of heritage value and their landscapes that involves listening to others in order to maintain a meaningful future for the region.

**PART IV**

**BUFFERING BOROBUDUR FOR EFFECTIVE USE OF  
THE PROTECTION OF SURROUNDING AREAS**

**– IMPLEMENTATION PHASE OF JICA MASTER PLAN IN THE 1980S**

#### **4. Buffering Borobudur for socio-economic development: an approach away from European values-based heritage management**

##### **4.1 Introduction**

Built in the eighth century A.D. by the Buddhist Saliendra dynasty, the Borobudur Temple experienced a large scale restoration intervention from 1907 to 1911 and more recently from 1973 to 1983 (The Republic of Indonesia, 1990). The second intervention, which was led by UNESCO, the Government of Indonesia and international heritage conservation practitioners, was the first and most extensive intervention in South East Asia during this period. At the same time, there was a significant attempt created by the Japanese expert team to protect landscapes and surrounding areas of the Borobudur Temple. This plan, entitled the JICA Master Plan, was created by the Japan International Cooperation Agency (JICA). This approach was influenced by cultural landscape management concepts and practices that had been developed in Japan since the early 1900s. Contrary to European dominated discourse of heritage at the time, this approach sought to define and manage the wider cultural landscapes in Central Java and the buffer zone of the Borobudur Temple with community participation.

Although the entire JICA Master Plan, the concept of diversified Borobudur value protection including a wider setting of cultural landscapes with community participation, was not realized in the 1980s and the authorities focused on the protection of the Borobudur Temple and establishment of the Borobudur Archaeological Park, the JICA Plan attempted to use the Park as a buffer zone to provide educational function and give benefits to people living around the heritage site through the smooth interaction between tourists and the local businesses.

Leitao (2011, 159) asserts that although the term buffer zone is relatively new, it has a long tradition in practice in the protection of a property. Kozlowski

and Peterson (2005, 3) argue that buffers are increasingly being used by planners and landscape managers as a valuable planning tool to conserve the values of protected areas and other remnant habitats. Yet, Gillespie (2012, 194) asserts that there is still a lack of data about the evolution, use and effectiveness of this approach. When buffer zones began to be introduced in the World Heritage system as an optional requirement in the 1970s, their primary aim was limited to the geographical protection measurement of 'core' heritage sites in accordance with European ideas of heritage value (UNESCO 2009a, 48). Stovel (2009, 23) outlines that buffer zones were therefore often established in a cursory or arbitrary fashion. Fejérdy (2009, 140) points out that even following forty years of refinements of the definition and purpose of buffer zones within the World Heritage system, as evident in the changing definition within the World Heritage Operational Guidelines (OGs), buffer zones still remain a large and ongoing issue for State Parties, site managers and other concerned stakeholders. Stovel (2009, 23) underscores that it was only in the 1990s that the supplementary use of buffer zones to reinforce the protection measurement for the properties in relation to World Heritage practice started to be discussed in the World Heritage system. Yet, the concept of buffer zones is still ambiguous and confusing, and there are many countries that have faced difficulties in defining buffer zones in ways appropriate for cultural heritage management in particular (UNESCO 2009a, 47). In addition, in the course of spatial planning and practice, community members have often been excluded from decision making for the management of sites.

Considering that discussions of a wider potential use and interpretation of buffer zones had not yet commenced on a wide scale at that time in international heritage discourse in the 1970s and the 1980s, the JICA Master Plan published in 1979 was ahead of its time in heritage management. It proposed a shift in thinking about heritage values through the practice of buffer zones from a monument-centric

approach to a wider context and community participatory approach. The JICA Plan underscores that wider landscapes and surrounding areas have to play a significant role equivalent to monuments. And therefore, a 'core' heritage site and its buffer zones are inseparable parts of primary importance and both are reciprocally integral elements as heritage value (Japan International Cooperation Agency 1979, 5). Given that European approaches of cultural landscapes concept builds up the cultural site instead of transcending the culture-nature binary (Byrne, Brockwell and O'Connor 2013, 4) and separating humans from their environments (Lilly 2013, 15), the JICA Plan was in direct contrast to the European developed ideas of heritage management. Overall, the argument developed in this chapter is that the JICA Master Plan attempted to explore a new approach to heritage management discourse at Borobudur in the 1970s which promoted recognition of buffer zones as a tool that protects wider values such as people's connection to the site through education and welfare, thus ensuring protection and sustaining heritage as a whole.

Since there has not yet been a detailed study concerning the buffer zone concept at Borobudur and the progression of the Borobudur Park establishment (hereafter referred to the Park Project), this chapter attempts to fill the gap through a historical account of the evolution of the Borobudur buffer zone system in the 1970s and 1980s. Focusing on the implementation phase of the JICA Master Plan in the 1980s, this chapter argues there is a gap between the concept and its application in heritage management that caused a number of issues including negative socio-cultural impacts on the local community and separation of people from the site.

In doing so, this study demonstrates that whilst the concept of the Borobudur buffer zone plan introduced a new approach to Indonesia, the Government of Indonesia continued an authority-driven monument-centred heritage management approach during the implementation phase of the Park Project in the 1980s. This

held back the shift of heritage management to community involvement. In order to develop the argument of this chapter, wider interdisciplinary debates in heritage studies, particularly with reference to the conceptual and practical issues of World Heritage management and local community participation will be introduced.

Crucial management planning documents for the establishment of the Borobudur Archaeological Park have yet to be analyzed by scholars. These crucial documents include the JICA Master Plan and the linked implementation document entitled the Updated Former Plans and Schematic Design for Borobudur and Prambanan National Archaeological Parks Project (Updated Plan). This Updated Plan proposed a practical and exhaustive design for the establishment of the Borobudur Park, and therefore, it can be understood as an updated JICA Master Plan. One of the reasons why the Borobudur Park Project has not been examined in detail is due to the limited access to the Updated Plan. With the exception of a few individuals and institutes who dealt with the execution of the Park Project, only the Indonesian authorities and the Park Management Authority, PTW, possess the Updated Plan. The Updated Plan is in principle not disclosed to the public and can only be viewed with the permission of the Indonesian authorities, thereby lessening opportunities for research to be undertaken on how the JICA Master Plan was modified and the Park Project was executed in the 1980s. The author opportunely received permission to access to the Updated Plan by PTW on 23 November 2012, which made this study possible to pursue.

#### **4.2 The evolution of buffer zones in the European dominated heritage discourse and World Heritage system**

Elliott (2008, 9) asserts that it was New York City which adopted the first major zoning ordinance in 1916. The aim was to achieve sustainable forms of urban development. Hence this zoning document introduced a narrative list of permitted



uses and a list of setbacks and height limits, in order to avoid crowding their neighbors. In Europe, on the other hand, Draye (2006, 1) asserts even if many international conventions, dealing with the protection of immovable heritage, do not use the term buffer zone, they have paid great attention to the safeguarding of the surroundings of protected monuments, landscapes and archaeological assets. For instance, intergovernmental collaboration between European states established to develop new international frameworks and principles for the protection of heritage and the immediate surroundings of protected properties since the 1960s; the 1969 European Convention on the protection of the Archaeological Heritage; the 1985 Convention for the Protection of the Architectural Heritage of Europe; and the 2000 European Landscape Convention. Although these conventions do not explicitly introduce concrete measures for the protection of surrounding areas of heritage, these urge each party to undertake to promote measures for the general enhancement of the environment.

Within these international heritage principles the term buffer zone was first applied to natural areas and came to prominence as a result of the UNESCO Man and the Biosphere programme, which was launched in 1971 (Kozłowski and Peterson 2005, 79). This idea aimed to accommodate the multiple functions of biosphere reserves in a given area (UNESCO 2009a, 73), and function as a clear tool to delineate the site on the map in terms of what protections and or regulations exist within a given area. The 2013 version of the Operational Guidelines (OGs) of the World Heritage Convention defines the objective of buffer zones as proper protection of the World Heritage property, and it clearly calls for the effective protection of the nominated property with legal and or customary restrictions. Paragraph 104 of the OGs (UNESCO 2013) states:

For the purposes of effective protection of the nominated property, a

buffer zone is an area surrounding the nominated property which has complementary legal and/or customary restrictions placed on its use and development to give an added layer of protection to the property. This should include the immediate setting of the nominated property, important views and other areas or attributes that are functionally important as a support to the property and its protection.

In the World Heritage system, the concept of buffer zones can be first traced to the 1977 version of the OGs, and have developed through subsequent OGs until contemporary times (Gillespie 2012, 196-197). Paragraph 25 of the 1978 OGs states that ‘when setting the boundary of a property to be nominated to the List, the concept of a buffer zone around the property may be applied where appropriate and feasible’ (UNESCO 1978a). The 1980 OGs synthesize this statement and replace an optional requirement with a vital obligation: ‘whenever necessary for the proper conservation of a cultural or natural property nominated, an adequate buffer zone around a property should be foreseen and should be afforded the necessary protection’ (UNESCO 1980). This buffer zone definition in 1980 remained principally unchanged within the OGs until 1988. According to the current version of the OGs, in particular paragraphs 103–107, the presence of buffer zones is strongly recommended for the inscription of a site on the World Heritage List, but is not mandatory. Paragraph 106 of the OGs states ‘where no buffer zone is proposed, the nomination should include a statement as to why a buffer zone is not required’ (UNESCO 2013). As specified in the paragraph 107 of the 2013 OGs, ‘any modifications to or creation of buffer zones ... should be approved by the World Heritage Committee’. This paragraph shows that the notion of buffer zones has gained increasing importance over years within the World Heritage system (UNESCO 2009a, 61).

Despite refinements of the definition and purpose of buffer zones within the World Heritage system as evident in the OGs, buffer zones remain a major and ongoing issue for State Parties, site managers, and other concerned stakeholders. For instance, on the second cycle of the Periodic Reporting exercise in the Asia and the Pacific region, out of 198 World Heritage properties in Asia and Pacific, 62 properties (31.3%) do not have buffer zones (UNESCO 2012b, 92). In addition, 21% of the respondents to the questionnaire (site managers and focal point national officials) felt that the boundaries of the buffer zone are inappropriate (UNESCO 2012b, 92). The UNESCO African Periodic Reporting (2003a, 35) outlines that the respondents felt more than half of the site boundaries of World Heritage sites in Africa are inappropriate, and two thirds of the State Parties in Africa deem the buffer zone redefined. The UNESCO Periodic Report in Latin America and the Caribbean region (2006, 24) suggests that 34.4% of respondents do not consider the borders and buffer zones of their sites adequate to ensure the protection of the World Heritage sites and 47.5% of them answer that site boundaries and buffer zones should be revised. The UNESCO Periodic Report in the Europe and North America region (2007b, 57) clarifies that the properties inscribed on the World Heritage List up to 1998, 42% of the properties did not have a buffer zone. Hence this study argues that these results clearly show that issues related to buffer zones are on-going challenges at World Heritage sites (Nagaoka 2015a, 5).

Fejérdy (2009, 140) argues that ‘it is true that we have the tool of buffer zones to reduce the impact of those uses on the World Heritage property, but this tool is not always effective and many do not exist in many cases’. In his study of buffer zones, Stovel (2009, 24) has found that early nominations of the World Heritage List buffer zone requirements appeared less stringent. Indeed, according to the nomination dossiers in the very early days of World Heritage List inscription— from 1978 to 1980, the time the JICA Master Plan was produced – sixty-five sites

were inscribed as cultural heritage sites.<sup>9</sup> Among them, only two sites had defined buffer zones, leaving 97% of cultural heritage sites inscribed during these years with no identifiable buffer zones (see Appendix 2). Even to these two sites, Wieliczka and Bochnia Royal Salt Mines in Poland and Mont-Saint-Michel and its Bay in France, the World Heritage Committee expressed its strong concerns concerning inadequate delineation of buffer zones and an increasing threat to the properties, and hence recommended re-examination of alteration of such boundaries respectively (UNESCO 2008b, 1990). In this regard, during the early years of the implementation the World Heritage Convention buffer zones received little attention from the Member States to the World Heritage Convention (Nagaoka 2015a, 5).

Whilst the World Heritage Convention has the merit of embracing a broad spectrum of heritage categories (Bandarin 2012, 217), the concept of buffer zones is becoming an issue of concern. The confusion may stem from the fact that buffer zones are not part of the World Heritage site. Paragraph 107 of the 2013 OGs clearly states that ‘buffer zones are not part of the nominated property’ (UNESCO 2013, 26). For this reason, Stovel (2009, 46) asserts that most State Parties put buffer zones around a site whether it is necessary or not, just to ensure that they do not have trouble in the evaluation and decision making processes of the World Heritage system. Feilden and Jokilehto (1998, 84) argue that the use of zones to limit uses in defined spaces can be contrary to the cultural richness and social diversity of a thriving historic center. Indeed, the World Heritage system requires defined spaces

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<sup>9</sup> In 1978 there were twelve sites inscribed on the WH List and eight sites were the cultural heritage sites among them. In the following year in 1979, it was thirty-eight inscribed as cultural heritage sites out of forty-four sites inscribed on the WH List. (note. Two sites are listed as a mixed site). In 1980, it was twenty three cultural heritage sites out of twenty eight properties inscribed on the WH List.

for the identification of buffer zones which negatively impacted to capture the integrity of heritage value. Gillespie (2012, 198) underscores that ‘the tensions and potentially significant impacts that the inclusion or exclusion of buffer zones for World Heritage properties creates has led to calls for a review of the use of buffer zones in the World Heritage management’.

### **4.3 Community participation in heritage management**

Clark (2008, 91) argues that whilst these have advanced the discussion and broadened the issue and understanding of cultural properties and buffer zones, heritage experts and conservation practitioners are beginning to recognize the importance of greater public participation. One significant development in contemporary World Heritage concepts and approaches to communities and World Heritage was the addition of ‘Communities’ to the Strategic Objectives under the 1972 World Heritage Convention at the 31<sup>st</sup> World Heritage Committee in 2007 (UNESCO 2012a, 27). The inclusion of a fifth ‘C’ – Community – among the other four ‘Cs’ of Credibility, Conservation, Capacity-Building and Communication marked a turning point at the national level and in the World Heritage system. It underlines that the enhancement of the role of communities in the conservation of heritage is of primary importance and must be taken into account in all the activities undertaken in the implementation of the Convention (UNESCO 2007a, 4). Today, involvement of community is more clearly stated in the OGs with paragraph 12 of the OGs in 2013 (UNESCO 2013, 3):

States Parties to the Convention are encouraged to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, non-governmental organizations (NGOs) and other interested parties and partners in the

identification, nomination and protection of World Heritage properties.

However, a central concern is that even community participation in heritage management is framed and legitimized by a set of principles within the World Heritage Convention, it is the Member States to the Convention who define what heritage is, how and why it is significant, and how it should be managed and used. Stovel (2004, 16) underlines that the requirement for World Heritage sites to be protected by a documented management system resulted in the form of a government-driven procedures. Deegan (2012, 79) clarifies that adding difficulty to this process is the fact that the criteria for assessing the Outstanding Universal Value of sites for nomination to the World Heritage List, as well as the concept of authenticity, have been conceptualized, explained and understood from a European viewpoint and thus come into conflict with non-European conceptualizations of authenticity, aesthetics and social values.' Logan (2012, 115) underscores that it is important to minimize top-down approaches to governance in the World Heritage system and to try to incorporate local and regional conceptions of cultural heritage and conservation practice. Taylor (2012a, 275) also argues that it is fundamentally important to listen to communities and learn how to communicate findings to planners, politicians and developers who will be influential in making land-use policy and decisions. Bandarin (2012, 218) argues that the aforementioned declarations and charters in Asia recognized cultural diversity as one of the fundamental dimensions for the understanding of the significance of heritage. The Nara Document, for instance, advocates a community-centered approach in heritage management. It underlines that 'Responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently, to that which cares for it' (ICOMOS 1994). Merode, Smeets and Westrik (2004, 9) assert that it is imperative that traditional values and

practices of local communities are respected, encouraged and accommodated for the sustainable management of World Heritage sites.

#### **4.4 Buffer zones as a management tool**

Along with the debate around community participation in heritage management, there have also been a number of discussions within the World Heritage system to address the issues of buffer zones and to evolve buffer zones away from a purely protective measure for cultural heritage to a much wider approach (UNESCO 2009a, 60). Significant debate and developments on this issue have occurred at the 2005 ICOMOS General Assembly in Xian, China, the 2005 Vienna Conference on World Heritage and Contemporary Architecture, the 2006 ICOMOS meeting on buffer zones in Hiroshima, Japan, the 2006 Periodic Reporting Follow-up Meeting in Warsaw, Poland, the 2008 International Expert Meeting on World Heritage and Buffer Zones in Davos, Switzerland. Some of the key findings from these discussions regarding buffer zones reaffirmed the importance of the environment for the object must be properly recognized to be able to define a suitable perimeter as well as required protective measures; therefore buffer zones as a management tool should be protected by a legal framework. Given this, the adequate planning and implementation process involving all levels of stakeholders for the management of a property with a buffer zone is of paramount significance, in particular the effective integration of local perspectives into the administrative process.

Yet, the OGs of the World Heritage Convention still encourage its Member States to adopt top-down legal and regulatory systems (Clark 2008, 91). Issues in heritage management in World Heritage systems, in particular the zoning approach and community involvement, are still undetermined and need to be addressed. These different understandings are evident in the case of Borobudur temple, in

particular at the time of the progression of the Borobudur Park establishment and implementation of the buffer zone concept in the 1980s. Whilst the Indonesian authorities pursued a historic monument preservation approach following European perspectives on what was valuable to preserve, the JICA Master Plan attempted to introduce the role of buffer zones for the application of integrity for cultural heritage and wider cultural landscapes and its protection with community involvement. This approach was in direct contrast to the early World Heritage System and European developed ideas of heritage management.

#### **4.5 The Borobudur Archaeological Park concept in the 1979 JICA Master Plan**

It was in the 1950s and 1960s that the worldwide movement of a number of safeguarding monuments campaigns were initiated by UNESCO such as the Abu Simbel temples in Egypt, Mohenjo-daro in Pakistan, Venice and its Lagoon in Italy and so forth. The restoration of the Borobudur Temple was one of the early large-scale models for the preservation of archaeological monuments. After the adaptation of a plan for the restoration of the Borobudur Temple in Paris, France on 29 January 1973, the Indonesian authorities, UNESCO and international heritage conservation experts launched the international campaign for the safeguarding of Borobudur in 1973 (UNESCO 1973; UNESCO 2005c, 67). During the same period, there was a unique initiative of utilizing the Borobudur Archaeological Park as a buffer zone which was proposed by the JICA Master Plan. This Plan introduced an important shift by proposing heritage value away from the monument-centric concept to a wider context and community participatory approach. This was one of the first operations not only to preserve a country's significant ancient monument but also to develop a social-economic infrastructure to sustain the Borobudur area as a heritage and tourist destination. In addition, the Plan was aimed to promote



practices between people and heritage through creative aspects within buffer zones.

Jointly produced by the Committee of the Indonesian and Japanese, one of the aims of the JICA Master Plan was to establish an archaeological park of 87.1 ha around the Borobudur Temple in order to ‘enable the people of Indonesia and of other countries to become better acquainted with the academic, historical, and educational value of such cultural assets’ (Japan International Cooperation Agency 1979). Besides park construction, the complex project also aimed to contribute to the socio-economic development of the region with the excavation and restoration of archaeological ruins, re-organization of the surrounding areas, and provision of roads and other infrastructures in a large scale.

#### **4.6 Advocacy of the JICA Master Plan - community participation in the safeguarding of Borobudur**

When the JICA Master Plan was produced in 1979, it was during the time of the centralized and military-dominated presidency of Suharto; this period of authoritarianism made it difficult for the public to criticize the authorities. Yet the JICA Master Plan was innovative and democratic, contrary to that era, emphasizing community’s participation and sustainable development of the area in the process of the Park Project. The JICA Master Plan (1979, 193) stresses that ‘it is essential to implement the plan with smooth relations between the agencies concerned in the national and provincial administration and the inhabitants’. The Plan (1979, 200) further underscores that ‘in order to foster such an attitude on the part of local residents, it is necessary that their wishes and the collective decisions made by them be given priority consideration with efforts of the kind so as to ensure that their interests are not prejudiced’. The JICA Plan also refers to an example adopted in Japan that outlined how the local community can be involved in the official administrative decision-making process (Japan International Cooperation Agency

1979, 200). It was certainly the spirit of the JICA Master Plan that local residents should play a central role to ensure the preservation of the area concerned. This was in sharp contrast to the Indonesian government's then heritage management discourse.

Cultural properties in Indonesia have been protected since 1931, when the colonial government of Netherland passed Ordinance Number 19 of 1931 regarding monuments, which was later amended with another ordinance in 1934 (The Republic of Indonesia 2003, 3). Indonesia's heritage policy and management was thus strongly influenced by that of the Netherlands due to its colonization. The authorities followed colonial conservation ethics which focused on the preservation of the physical colonial buildings and archaeological remains which were exclusively managed by conservation experts. Bloembergen and Eickhoff (2011, 431) argue that in Indonesia this Western hegemony over 'official heritage discourse continued until the post-colonial period and beyond'. The JICA Master Plan was a new approach for the country to introduce the ways and means to preserve cultural heritage with community participation and different understandings of heritage management.

The Indonesian authorities adopted the JICA proposal when the Indonesian government agreed to implement the JICA Master Plan through a financial loan called the Overseas Economic Cooperation Fund (OECF) with the Japanese government In April 1980.

One of the prominent actions which the authorities espoused was to appoint Boediardjo as the first President of PTW. Boediardjo was part of a family that had lived in the Borobudur village for eight generations and had served as local village chiefs continuously. Moreover, Boediardjo was a former Indonesian Minister of Information, an Indonesian Ambassador to Spain, the President of the Indonesian Orchid Association, and a Wayang puppet theatre player. Running a presidency of

PTW from 1980 to 1985 and having strong ties to the regime, he was appointed by the authorities to promote a dialogue as a mediator between the Indonesian authorities and the local community at Borobudur, and thereby to ‘reflect the voices of villagers in official administrative measures’ (Japan International Cooperation Agency 1979, 200). The JICA Master Plan served as guidance to the authorities to explore joint and harmonious cooperation with the local community to realize the Park Project (Nagaoka 2015a, 9).

#### **4.7 Outline of the Updated Plan**

The MTCT found the need to amend the JICA Master Plan from a basic conceptual plan to a practical and exhaustive design when it came to the implementation phase of the Park Project (Ministry of Transport Communications and Tourism 1981). Given this, a joint team of Indonesian and Japanese experts was formed to complete various studies and surveys. As a result, the Updated Plan was produced in July 1981 and included an amended plan of the park areas and facilities, the development of a budget and detailed construction costs, an implementation schedule, and the operational scheme of the park authorities.

The JICA Master Plan proposed not only a preservation plan for the Borobudur Temple but also a vision for the overall development and control of the surrounding areas covering 114.6 km<sup>2</sup>. This is in contrast to the Updated Plan which concentrated predominantly on the realization of the park establishment in the immediate surroundings of the Temple, and not the wider area surrounding the park. The Indonesian authorities began implementing the Park Project after taking entire custody of the project in accordance with an agreement with the Government of Japan in April 1980 for a financial loan – the Overseas Economic Cooperation Fund (OECF). Concerning the management of the wider surrounding areas, the Updated Plan (Joint Venture Firms 1981a, 3) only mentions the role of the government as

‘tourism promotion, development of tourism infrastructure in the regions, and regional development, particularly the development of village improvement programs’. Hence, the implementation of the preservation and development in the wider areas, especially zone 3, 4 and 5<sup>10</sup>, became to be under the entire responsibility of the Indonesian authorities, whereas zone 1 and 2<sup>11</sup> was to be executed by the Indonesian authorities under the assistance of the JICA team who initiated to elaborate the Updated Plan<sup>12</sup>.

Although the basic concepts of the Park Project in the Updated Plan are the same as in the JICA Master Plan, there are also some significant modifications

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<sup>10</sup> zone 3 for regulation of land use around the parks and preservation of the environment while controlling development in areas surrounding the parks; zone 4 for maintenance of the historical scenery and prevention of destruction of the scenery; zone 5 for undertaking archaeological surveys over a wide area and prevention of destruction of undiscovered archaeological monuments (Japan International Cooperation Agency 1979, 19).

<sup>11</sup> zone 1 for protection and prevention of destruction of the physical environment; zone 2 for provision of park facilities for the convenience of visitors and preservation of the historical environment (Japan International Cooperation Agency 1979, 19).

<sup>12</sup> Iwasaki (2009, 6) clarifies that ‘Land acquisition, relocation of villages and sub-district center, by-pass construction, and the construction of the entrance area (parking, souvenir shops, and entrance gate) of the park were out of scope of financial and technical assistance of OECF. Those were implemented by newly established (in 1980) PT Taman Wisata Candi Borobudur and Prambanan, and Ministry of Public Works with local government in 1980-1986. The construction of the Borobudur Park (Zone 1 and 2) except the entrance area was carried out in 1986-1988 after the international tender process (in 1984-1985) for selection of contractors. The existing park is as constructed by 1988 excepting the additional Ship Museum as well as additional enormous number of souvenir shops. The comparison by the Consultant between the existing situation and JICA Master Plan is practically the comparison between the existing situation and the development in 1988 which was based on JICA Master Plan 1979.

which helped reinforce and improve the function of the Borobudur archaeological Park. One of the most significant changes was in the Park buffer zone which was used to fulfil the roles of educational and socio-economic development in unison with the conservation of the Temple. As argued previously in this chapter, buffer zones during the 1970s and 1990s were treated as a zone of lesser importance in comparison to the ‘core’ area of cultural properties. However, the 1979 JICA Master Plan and the 1981 Updated Plan recognized the importance of a buffer zone with different purposes and roles adjacent to the Temple, with the plans identifying that core and buffer zones should be designed together as indispensable and integral elements reciprocally.

#### **4.8 An educational function of a buffer zone**

The JICA Master Plan proposed to establish a Borobudur Archaeological Conservation Centre within the park to give the buffer zone an educational function. However, the responsible owner and beneficiaries of the premises were not explicitly stated in the JICA Plan. Hence, the Updated Plan proposed two premises for the park and specified their roles, objectives and functions. One was an Archaeological Conservation Centre for the national officials under the custody of the Ministry of Education and Culture, with a view to conducting a comprehensive research in all scientific aspects of restoration work including petrography, chemistry, and microbiology, and archaeological surveys, research, excavations, etc. (Japan International Cooperation Agency 1979, 134). The other was the Centre for Borobudur Study, a place of research for both experts and students to pursue heritage studies and to promote cultural exchange (Japan International Cooperation Agency 1979, 51). In addition to these educational facilities, an archaeological museum was also planned to be constructed within the park, with a view to introducing the history of Borobudur, the restoration works completed in the 20<sup>th</sup>

century, and archaeological discoveries to visitors. In order to harmonize these educational facilities with a scenic view within the park, the height of their architecture was limited to one-storey and indigenous trees were planted around these buildings (Japan International Cooperation Agency 1979, 58), with the aim that when the area was seen from the temple, it looked as if the entire area was blanketed by green vegetation (Joint Venture Firms 1981b, 25). These ideas originally stemmed from the JICA Master Plan which proposed the establishment of three educational facilities within the buffer zone to be the ‘Mecca of research on archaeological monuments in Indonesia’ (Japan International Cooperation Agency 1979, 42).

#### **4.9 A strategic use of social, cultural and economic factors of the buffer zone**

The JICA Master Plan and the Updated Plan also proposed a social and economic strategy to be included in the buffer zone plan. The Plans encouraged development that would be beneficial to the site and community by providing an opportunity to gain maximum revenue from visitors and promote the smooth interaction between tourists and the local businesses. It was also proposed within the Plans that an area for souvenir shops and a parking lot in the entrance area of the park be established with a view to maintaining attractive conditions for tourists entering the park whilst providing substitute premises to the local people who were requested to relocate to new areas. The JICA Master Plan (1979) envisaged fifteen souvenir shops within a 450m<sup>2</sup> area, whereas the Updated Plan (Joint Venture Firms 1981b, 32) proposed to increase the shop numbers up to one hundred with a total floor space of 1,000m<sup>2</sup>. By 1984, an area for one hundred and twenty kiosks was secured (PT Taman, 2011). Indeed the JICA Master Plan (1979, 182) stipulates that ‘these plans will serve as

guidelines for community development in the archaeological park areas on the basis of a spirit of participation and cooperation on the part of the local government and the local residents'. Thus, the Park Project attempted to gain benefits for the rural population through the generation of sustainable and dependable incomes from tourism.

A result of the implementation of this zoning approach and creation of the park was a significant increase in visitor numbers to the Borobudur Park when it was officially opened in 1989 (Table 2). The visitor data from this period illustrates that the completion of the Park Project helped boost tourism considerably.

#### **4.10 Deficiencies of the Park Project**

Whilst there were a number of achievements in implementing the Park Project, there were also a number of negative aspects which detracted from its accomplishments. The most negative result was the estrangement of PTW/the authorities and the local community due to the land acquisition process within the planned park area. The Indonesian authorities owned only 17.8 ha within the planned park in 1979, with another 27 ha of private property needing to be acquired to complete it. Of this, 8.4 ha was privately owned farmland and 4.7 ha residential land holding 273 households with a total population of 1,329 people (Japan International Cooperation Agency 1979, 149). In order to secure a buffer zone as a Borobudur Archaeological Park, the farming fields and residential building areas in the buffer zone were to be levelled and replanted with vegetation. Given these plans, the inhabitants' cooperation in the zone was crucial for the realization of the Park Project.

According to the JICA Plan (1979, 23) inflation in the land price at the project site in 1978 had already become high due to the realization of the Park Project. In order to cope with this situation, it was a matter of urgency to launch a

Table 2. Visitor numbers to the Borobudur archaeological park  
(figure source: Data Pengunjung Taman Wisata Candi Borobudur,  
Tahun 1985-2013, PTW)

year	domestic	foreign	total number	year	domestic	foreign	total number
1985	1,005,802	70,050	1,075,852	1999	1,764,934	86,258	1,851,192
1986	1,087,694	81,610	1,169,304	2000	2,559,527	114,440	2,673,967
1987	995,181	92,797	1,087,978	2001	2,470,647	111,136	2,581,783
1988	902,693	113,805	1,016,498	2002	1,998,355	107,972	2,106,327
1989	1,025,313	122,964	1,148,277	2003	2,008,949	61,744	2,070,693
1990	1,602,359	219,645	1,822,004	2004	1,935,918	90,524	2,026,442
1991	1,613,023	227,676	1,840,699	2005	1,903,582	89,144	1,992,726
1992	1,677,489	312,525	1,990,014	2006	1,182,212	60,850	1,243,062
1993	1,743,022	342,283	2,085,305	2007	1,681,122	91,898	1,773,020
1994	1,814,097	340,372	2,154,469	2008	2,108,331	129,383	2,237,714
1995	2,053,488	325,149	2,378,637	2009	2,381,070	153,248	2,534,318
1996	1,980,949	311,315	2,292,264	2010	2,283,818	155,961	2,439,779
1997	1,991,404	283,818	2,275,222	2011	1,949,817	168,028	2,117,845
1998	1,279,460	115,309	1,394,769	2012	2,830,230	193,982	3,024,212
				2013	2,845,167	530,538	3,375,705

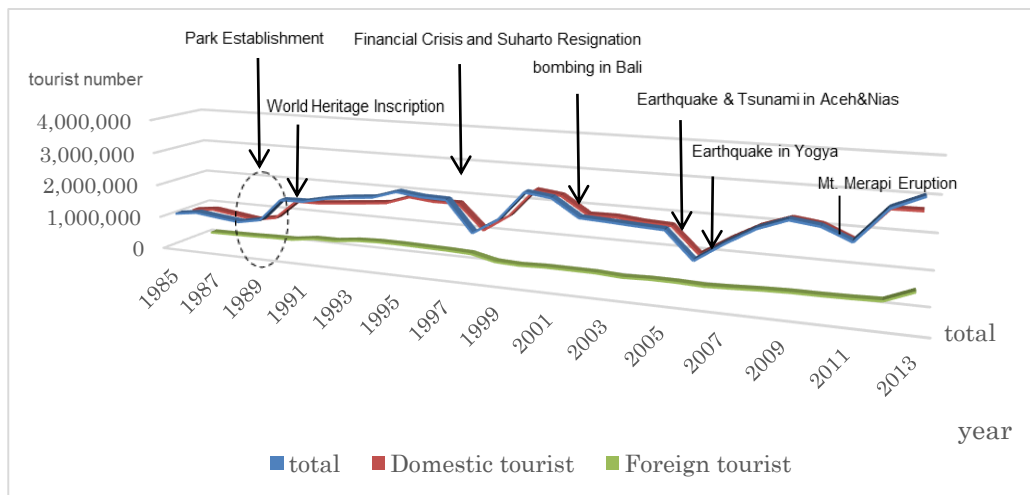


Figure 20. Progression of visitor numbers to the Borobudur archaeological park  
(figure source: Data Pengunjung Taman Wisata Candi Borobudur,  
Tahun 1985-2012, PTW)  
(Table data: author original)



proper assessment programme of land prices whilst publicizing a relocation plan so that the Park Project would not cause those who would have to resettle unnecessary loss or disadvantage. During an author's interview on 11 November 2012 Yasuhiro Iwasaki, the former Director of the Japan City Planning who assisted the Indonesian authorities in implementing the Park Project from 1980 to 1988, explained that a survey team was refused entry by the residents to one of the villages for a topographical survey in 1980. Iwasaki recalled that it was not community villagers but rather settlers who came from outside the Borobudur village area to within the planned park, who may have heard that the land price in the vicinity of the Borobudur Temple would be increased due to the Park Project. The increasing cost/inflation of the land price posed problems for the authorities and made the authorities decide to purchase, transfer ownership, substitute land, and reserve park land as quickly as possible.

Although the JICA Plan (1979) proposed that the villagers be fairly compensated with suitable substitute land after an appropriate assessment of the real estate value, the actual land acquisition process executed by the authorities distressed the local inhabitants. There were three main aspects to how the residents suffered during the procedure:

#### **4.10.1. Breaches of fair indemnity to the land owners**

The national budget of 1979–1981 was secured by the Indonesian authorities for compensation to local residents within the park. According to the Operation Plan (Joint Venture Firms 1982), Rp. 3,800 million was utilized in 1980 and Rp. 2,600 million in 1981 for acquiring the land with a further estimate of Rp. 7,600 million required for the remaining necessary land. However, Jack Priyana, one of the residents of Kenayan village who resided in the immediate vicinity of

the Borobudur Temple, said during a group interview with the author on 10 February 2013, that ‘the price of the new location the government proposed to us was ten times higher than the reparation cost. How can we purchase the proposed land and build our houses under this condition?’ Sucoro, who was the last resident relocated from the Kenayan village to outside of the Borobudur Archaeological Park, said ‘to express our disagreement, some of them joined in a demonstration against the authorities’. Indeed, residents conducted a number of protest mobilization actions towards the authorities. One of the biggest demonstrations was when twenty Borobudur villagers marched to the head of the Regional Parliament of Central Java on 24 February 1981, carrying a petition signed by 123 villagers to express their complaints to the authorities (Kompas 1981c).

#### **4.10.2 Non-involvement of the community in the decision making on re-settlement**

There were very limited opportunities given by the authorities to the local residents with respect to information sharing on the relocation plan and indemnity. There were, at least, a few meetings inviting local residents so they could explain the relocation plan including those on 25 January 1981, on 9 February 1981, and on 25 August 1982 (Kompas 1981a; Kompas 1982b). Kompas (1982a), a national paper which has a local section for each region, reported that it was not only the relocation plan and indemnity issues causing problems but ‘the social program has never been explained to the community in order to provide a more positive description on the project’. Furthermore, according to Sucoro and Priyana, local residents were prohibited by the authorities from organizing meetings among themselves, resulting in clandestine meetings at the local cemetery.

#### **4.10.3 Forced displacement**

In the midst of the land acquisition process, the authorities took actions to accelerate residents' displacement. Kompas (1983) reported that 'since 1 April, (1983), the State Electricity Company have disconnected the power supply to inhabitants' houses left in Ngaran, Kenayan and Krajan villages, all of which are located around Borobudur Temple, at the location planned as the tourism park'. The border of their houses and roads heading to the Borobudur Temple were also segregated without any notice to the villagers (Kompas 1981b) with bamboo fences set to stake out the boundary of the residential area, and the access road to the Temple was blocked by concrete obstacles placed on the road (Figure 22). One result of these changes was that local sellers, who previously operated food stalls and merchandise stores from their houses, were forced to interact with visitors through the fences (Figure 23). In this regard, the local people were quarantined from various public services, electrical supplies, network of public roads, and visitors, and left inside the fences. Whilst there were 1,329 people in zone 2 in 1977–79, all residents had moved out from zone 2 by March 1984, purchasing new land with compensation received from the authorities. Eventually, the Park Project was completed in 1988 on the premise of the resident's distressed displacement. The final result may be the almost total separation of the site from the surrounding local community (Hampton 2005).

Yet, there are some villagers who were sympathetic to the concept of JICA Plan despite being opposed to the whole process of land acquisition implemented by the authorities. During the author's interview Sucoro, Priyana, Atta and Nurrohmat, villagers who were displaced to outside of the Park, stated that the place should be open for the public to learn about Borobudur and that the local community should have a responsibility to protect the temple as civil guardians. According to them, this commitment should be inherited as a pivotal communal role to the next generation. Furthermore, they underlined if they were involved in the process in a more constructive way, they were ready to provide their land and were prepared to

adjust their respective architecture style with the surrounding situation of the Park, for instance to make it in traditional Javanese architectural style.

In the course of the establishment of the Borobudur buffer zone system, the primary aim of the project changed to be limited to the geographical protection measurement of the heritage site itself. Unfortunately the community members were excluded from the decision-making process for the creation and management of the Borobudur Park. Although the JICA Master Plan proposed a community-centered approach in creating buffer zones and surrounding areas of the Borobudur Temple, the application of the concept executed by the Indonesian government followed an authority-driven heritage discourse. As Long (1993) argues, if local people are not involved in the planning process, the implementation of even the most well-planned, well-meaning mitigating programmes will be altered by those very people. In order for the community members to feel a shared responsibility in the maintenance of the historical monument and its surrounding landscapes, it was pivotal that they participated in the consultation process and their voices were reflected in any decision of the Park Project.

#### **4.11 Conclusion**

The concept of Borobudur Archaeological Park created in 1979 marked a significant development in international heritage management by seeking to define and introduce a non-European hegemonic approach in heritage management. It is pivotal to note that the Plan attempted to explore the wider definition of heritage value and its management which promoted recognition of buffer zones and surrounding areas of the Borobudur Temple as a tool to strengthen the bond between heritage and people. In this regard the JICA Master Plan attempted to give a functional importance to a buffer zone by enhancing the value for the surrounding areas of a historical monument and providing benefits for people living around the

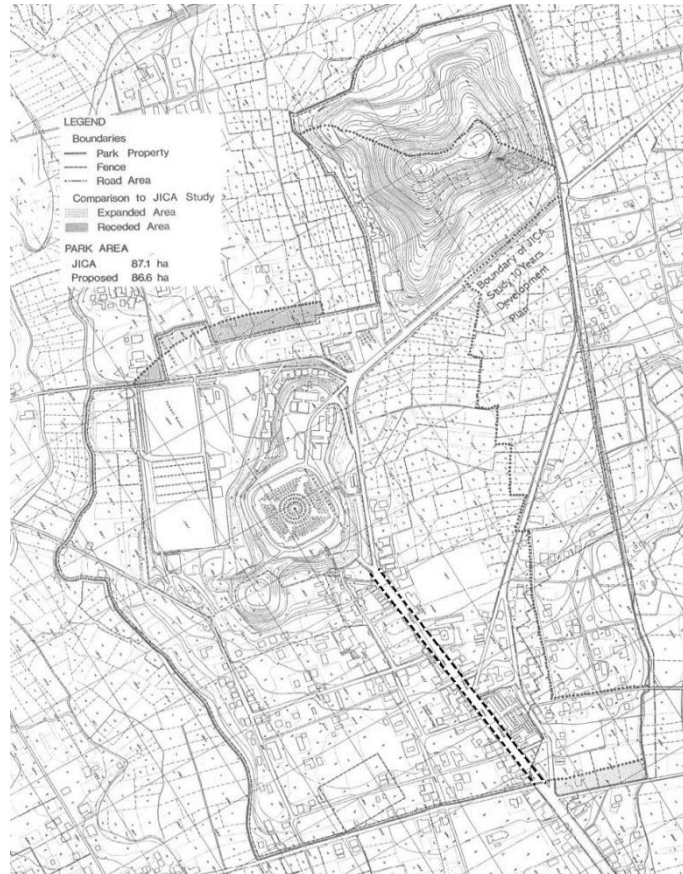


Figure 21. Revised park area (source: The Joint Venture Firms of Pacific Consultants International & Japan City Planning Inc 1981, 28)



Figure 22. Concrete blockages setting (source: Sucoro)



Figure 23. local sellers interact with visitors through the fences (source: Sucoro)

heritage site.

Considering that the supplementary use of buffer zones to reinforce the protection measurement for the properties has not yet commenced in the World Heritage system, the JICA Master Plan explored a pioneering integrated approach of a buffer zone in the 1970s to evolve from a pure layer of geographical protection for a monument to a much wider concept, including holistic contribution of educational, social and economic development. This aimed to utilize the monuments and their surrounding areas as cultural and educational assets for all citizens, whilst promoting smooth interaction between tourists and the local sellers in order for them to gain a fair share of benefit from tourism under the controlled arrangement. Moreover, the concept was based on a community participatory approach: it proposed that collective decisions made by the Indonesian authorities and community be given priority consideration to ensure the preservation of Borobudur and surrounding areas (Japan International Cooperation Agency 1979, 200). In this regard, the JICA Master Plan and the Updated Plan proposed a new approach in international heritage management by creating an important shift in thinking about buffer zones from the monument-centric approach to a wider context and community participatory approach, hence reinforcing heritage protection measurement. This is a clear case where the concept and understanding of buffer zones at Borobudur was in sharp contrast with that of European ideas in the 1970s and 1980s.

However, the implementation of the concept itself in the 1980s was problematic with the authorities' enforced displacement of the inhabitants in the Borobudur Archaeological Park in the creation of a buffer zone system. Contrary to the new approach of the JICA Master Plan, the Indonesian government continued an authority-driven monument-centred heritage management when the authorities began to implement the Park Project after taking entire custody of the project in

accordance with a financial loan agreement with the Government of Japan in April 1980. Whilst concentrating predominantly on the realization of the park establishment in the immediate surroundings of the Temple and not focusing on the protection and management in the wider surrounding areas covering 114. km<sup>2</sup>, the Government did not pursue the social and cultural impacts of preservation and development policies on the local community during the development process of the Park Project.

The consequent neglect of the relationship between the local community and the historical heritage has become a major issue at Borobudur. Hence, this study asserts that there was a significant gap between the concept and its application in heritage management at Borobudur in the 1980s. Whilst adopting a new approach the JICA Plan proposed, the Indonesian government focused on the preservation of heritage and its immediate surrounds with non-participation of local settlers which held back the shift of heritage management to community involvement.

Although the Park Project succeeded in interpreting Borobudur as a representation of the nation, it led to complete disconnection between the local community and heritage; the community's correlation to the heritage, not only in the present but also from the past to the future, was undermined. This generated severe distrust among the local community to the authorities that lasts to this date. The implementation phase of the Park Project highlights heritage preservation efforts were dominated by those with institutional access to heritage resources, who focused on the importance of maintaining the historical and physical context of a site and monument building rather than the needs of local residents.



**PART V**

**EVOLUTION OF HERITAGE DISCOURSE AND  
LEGAL FRAMEWORK AT BOROBUDUR**

**– POST IMPLEMENTATION PHASE OF  
JICA MASTER PLAN IN THE 2000S**

## **5. Evolution of Heritage Discourse and Legal framework at Borobudur – Post Implementation Phase of JICA Master Plan in the 2000s**

### **5.1 Introduction**

Being Independent after the World War II, the country of Indonesia had not yet established its own legislative measures to protect its cultural properties but pursued heritage management by focusing on monument preservation, referring to the *Monuments Act* of 1931, which incorporates a colonial conservation ethic strongly influenced by the Netherlands. Therefore after its independence, a number of large scale projects for the preservation of cultural heritage properties in Indonesia had been executed in cooperation with the international organizations and community.

Whilst the Indonesian authorities focused on the Park Project in close cooperation with JICA in the 1980s, they commenced to prepare the Borobudur nomination for World Heritage Listing in the late 1980s. And the Indonesian authorities nominated the site not as a cultural landscape but as a historical monument because it was necessary for the nominated site to fit into the then segregated criteria of the OUV of the 1980s. This found accord with the post-colonial heritage practices in Indonesia. Accordingly, the cultural landscape protection plan proposed by the JICA Master Plan was compromised by the then World Heritage system. Hence, the description of Borobudur included in the nomination dossier was selective and focused on the monument's tangible elements instead of the intangible culture and nature settings embedded in the local life that gave meaning to the whole: the concept of the preservation of a wider setting of cultural landscapes was totally lost in the nomination dossier. Indeed, the Borobudur Temple Compounds, as it is called in the nomination dossier of the World Heritage List, was inscribed as an outstanding example of a masterpiece of

Buddhist architecture and monumental arts in 1991 (The Republic of Indonesia 1990). In order to follow the requirements of the OGs of the World Heritage Convention, the Indonesia authorities prepared the Presidential Decree in 1992, the year following the site's inscription on the World Heritage List, in order to strengthen the legal management and control mechanisms protecting the nominated monument and an immediate surrounding area of 26 ha (0.26 km<sup>2</sup>).

Some thirty years after the completion of the Borobudur Archaeological Park, however, the legislative measures in heritage discourse in Indonesia has evolved to adopt spatial management and land use control guidelines together with scenery control policy for the protection of the wider area of Borobudur since the 2000s: These are clearly seen in the Spatial Management Law No.26/2007; the Government Spatial Regulation No.26/2008; the Law for the Protection of Cultural Property No.11 /2010; and the Presidential Regulation on the Spatial Plan of the Borobudur Temple Compounds No. 58/2014.

This chapter attempts to elucidate a shift of Indonesia's heritage management discourse at Borobudur from an authority-driven monument-centric approach in the 1980s–1990s to a community-based approach for wider landscape preservation in the early 21<sup>st</sup> century. This research will also examine a chronological account of the refinement of national legislative policy and framework since the late 20<sup>th</sup> century A.D. By doing so, this chapter attempts to classify influences of the JICA Master Plan in the current management of Borobudur, whilst attempting to identify similarities and differences between the JICA Master Plan and the newly adopted Borobudur Presidential Regulation in 2014 and other Indonesian heritage related laws. Given these research results, this study argues that the Indonesian heritage discourse is currently evolved exclusively away from both colonial conservation ethic strongly influenced by the Netherlands and the JICA Master Plan initiated by the Japanese conservation practitioners, and

Indonesian heritage conservation approach, policy and legal frameworks have commenced to explore its original heritage discourse.

The study of this chapter concludes with recommendations of further development of community-involved initiatives in heritage management for a future action, thus helping promote among the community a sense of ownership in safeguarding and promoting cultural heritage resources, and hence, boost their local pride.

## **5.2 Concentration of the Park Project in the 1980s and segregation of community from the management of heritage and wider cultural landscapes**

Although the Indonesian authorities adopted the pioneering JICA proposal and commenced the Park Project from 1981, the concept of diversified Borobudur value protection including a wider setting of cultural landscapes with a community-centered approach proposed by the JICA Master Plan was not realized. Nagaoka (2015b, 245) argues that, by focusing on the Park Project, the Indonesian authorities followed European valued-based heritage discourse and practice, which was reinforced when the authorities inscribed Borobudur on the World Heritage List in 1991. These factors were intricately entangled with the process of preparation of the site's inscription of the World Heritage List in the late 1980s and beginning of the 1990s.

When the Governments of Indonesia and Japan made an OECF agreement in April 1980, the Indonesian authorities extensively focused on the construction of the Borobudur Archaeological Park – zone 1 and 2 in the JICA Master Plan. The Updated Plan (Ministry of Transport Communications and Tourism 1981, 5) states that:

This national archaeological parks project is for nationalization of

approximately 100 hectare each around the world-famous Borobudur (Buddhist) and Prambanan (Hindu) temples in Mid-Java, and restoration of them to their original form to be preserved as well as for the creation of archaeological parks around them through the use of which the people of Indonesia and of other countries can better acquainted with the academic, historical, and educational values of such cultural assets... The integrated comprehensive development contributes to the nation's unity and identifying the total image of the nation's history and culture. This archaeological parks development is the first experience in the world in its magnitude and significance. The Government of Indonesia has been executed this project development nearly for 10 years and now desires to realize the final state of the development, namely the construction of the national archaeological parks [*sic*].

Given this objective, the Japanese government was requested by the Indonesian authorities to elaborate the JICA Master Plan to make a detailed design of the Borobudur Archaeological Park and assist the Indonesian government in executing the Park Project (Zone 1 and 2) which areas are under full custody of the authorities. Hence the management of the wider surrounding areas involving the local community stipulated in the JICA Master Plan was not pursued in the Updated Plan nor executed by the Indonesian authorities<sup>13</sup>. This was a focus on the preservation of the monument and its immediate surroundings and no attention to consider intangible aspect of heritage value and a wider area of the Central Java with

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<sup>13</sup> Concerning the management of the wider surrounding areas, the Updated Plan (Joint Venture Firms 1981a, 3) only mentions the role of the government as 'tourism promotion, development of tourism infrastructure in the regions, and regional development, particularly the development of village improvement programs'.

community involvement initiative in heritage management.

Tanudirjo (2013, 66) asserts that the Government of Indonesia employs a centralised management policy in which local people are marginalised, having no role in heritage management. In order for the community members to feel a shared responsibility in the preservation and maintenance of the historical monument and its surrounding landscapes, the JICA Plan advocated ‘collective decisions made by the Indonesian authorities and community be given priority consideration to ensure the preservation of Borobudur and surrounding areas’ (Japan International Cooperation Agency 1979, 200). This led to a significant gap between the concept of the JICA Master Plan in the 1970s and its application in the Updated Plan in the 1980s with respect to heritage management of Borobudur. This caused major issues at Borobudur including negative socio-cultural impacts on the local community and separation of people from the monument, that last to this date (Nagaoka 2015b, 233).

### **5.3 Influence of World Heritage system in legal framework for Borobudur management**

When the Borobudur was inscribed on the World Heritage List in 1991, the Indonesian authorities were bound by a Eurocentric material-oriented view of heritage following the then World Heritage system.

At the time of the preparation of its nomination dossier for the World Heritage List in the 1980s and early 1990s, there was a clear disconnection between cultural and natural heritage conservation in the World Heritage system<sup>14</sup>, and these criteria were only merged in 2005 (UNESCO 2005c). Thus, the concept of cultural landscapes had not yet been introduced to the World Heritage system. In preparing

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<sup>14</sup> OG 1988, 5, 8

the nomination dossier in the 1980s – the time the Borobudur Archaeological Park was under construction by the authorities, the Indonesian authorities had to follow a strict interpretation of Outstanding Universal Value (OUV) as defined in the Operational Guidelines (OGs) of the World Heritage Convention in the 1980s (see Appendix 1). Nagaoka (2015b, 242) argues that this led the Indonesian authorities to propose the site not as a cultural landscape but rather as merely serial forms of historical monuments which coincided with the European ideas of heritage value. This found accord with the post-colonial heritage practices in Indonesia.

Accordingly, the concept of wider cultural landscape protection proposed by the JICA Master Plan was compromised by the implementation of the Updated Plan and then World Heritage system. And the World Heritage List of Borobudur defines its value as simply ‘a masterpiece of Buddhist architecture and monumental arts’ (UNESCO 2014). Hence, the description of Borobudur included in the nomination dossier was selective and focused on the monument’s tangible attributes overlooking the aspects of intangible culture and nature settings embedded in the local life that gave meaning to the whole: the concept of the preservation of a wider setting of cultural landscapes was totally lost in the nomination dossier.

This further induced a critical issue concerning the legal protection of the Borobudur area. Because the World Heritage Convention (UNESCO 1972) requires nominated sites to be legitimately protected, the Indonesian authorities focused the protection of the historical monuments and immediate surrounding areas by setting the 1992 Presidential Decree (The Republic of Indonesia 1992), in order to strengthen the legal management and control mechanisms protecting the nominated monuments including the Borobudur Temple and its archaeological park of 87.95 ha (0.87 km<sup>2</sup>).

The 1992 Presidential Decree gives a full custody of the management of the set-three zones to the authorities. Zone 1 consists of the three temples inscribed on

the World Heritage List to be managed by the central government; Zone 2 refers to the area that proximately surrounds as the Borobudur Archaeological Park to be managed by the Park authorities (PTW); and Zone 3 consisting of 932 ha (9.32 km<sup>2</sup>) was established to control any negative development surrounding of the zone 2 which was managed by the local authorities (The Republic of Indonesia 1992). Whilst the JICA Plan proposed to cover 11,460 ha (114.6 km<sup>2</sup>) to broadly manage the wider area in Central Java, the 1992 Presidential Decree concentrated on the protection of the temples and their immediate surroundings .

In this regard, the five integrated zoning approach covering wider landscapes at Borobudur proposed by the JICA Master Plan in 1979 and approved by the Indonesian authorities in 1980, has never been legally adopted or formally recognised by either the 1992 Presidential Regulation or any other legislation in Indonesia. The 2006 UNESCO-ICOMOS Reactive Monitoring Mission (Boccardi, Brooks and Gurung 2006, 13) states that this segregation of the site from the concept of local value-based cultural landscapes without any involvement of local community in heritage management has caused a number of issues including separating people from the sites, a lack of awareness of the landscapes concept; the meaning of the place in connection with historical monuments, nature, religion and ongoing Javanese philosophy and cultural practices that still exist to this day. Accordingly, complete disconnection between the local community and heritage became to be decisive, and the protection of a wider setting of cultural landscapes in Central Java was totally lost in the national legislative measures.

#### **5.4 Legislative issues in the heritage management of Borobudur in the 1990s**

Among these challenges, there are three critical issues concerning the 1992 Presidential Regulation: One is the management authorities issue; another is



confusion of protective site boundary; and the other is non-community's involvement in heritage management.

Article 43 of the 1992 Indonesian National Heritage Law (The Republic of Indonesia 2003, 67) justifies the nature of the 1992 Presidential Regulation by entrusting an exclusive heritage management role under the authorities:

- (1) The Minister (of Culture) is responsible to supervise the preservation of items of cultural property and is conducted integrally among the respective government institutions or with the community.
- (2) Supervision in paragraph (1) is regulated by the Minister or the head of the relevant agency, either individually or together in accordance with their respective duty and function [*sic*].

It was the central and local authorities as well as the Park authorities who were mandated to protect each zone which objectives were exclusively defined in the 1992 Presidential Regulation. The 2006 UNESCO-ICOMOS Reactive Monitoring Mission (Boccardi et al 2006, 11) points out that there is a lack of a common vision and clear mechanisms to coordinate among these parties; 'thus, their respective objectives appear to be conflicting, and no formal regulatory and planning framework exists to reconcile these different mandates within a single agreed vision and policy'.

Another major concern is the confusion of the site boundary regarding the protection and management of the area. When the Government of Indonesia submitted to the World Heritage Committee a nomination dossier of the Borobudur Temple Compounds for the inscription in the World Heritage site, the dossier refers to the 1972 JICA Master plan as a technical management tool for the preservation of the site (The Republic of Indonesia 1990). Moreover, when the Government of

Indonesia continues reporting its state of conservation to the World Heritage Committee in 1995, 2003, 2004, 2005, 2006, 2007 and 2009 since its inscription on the World Heritage list in 1991, the zoning system described in the reports continually refers to the five zones demarcated by the JICA Master plan, which has never been officially adopted or formally recognised by any legislation in Indonesia. Even the delineated areas within the JICA Master Plan are different from those in the 1992 Presidential Regulation and in the nomination dossier of the World Heritage List (Table 3).

Thirdly, the serious issue among these challenges is that there is no clear official inclusion of the local community to participate in achieving the heritage preservation, development of tourism and protection of surrounding areas: The Presidential Decree 1992 entrusts such management to the central and local governments and park authorities only. This is despite the intention of the JICA Master Plan, which stressed that ‘collective decisions made by the Indonesian authorities and community be given priority consideration to ensure the preservation of Borobudur and surrounding areas’ (Japan International Cooperation Agency 1979, 200). Referring to this Presidential Decree, Tanudirjo (2013, 72) asserts that ‘the one thing all management bodies have in common is that they barely involve local people in their planning or implementation’

The authorities justified non-community inclusion in heritage management by focusing on monument preservation, referring to the *Monuments Act* of 1931, which incorporates a colonial conservation ethic strongly influenced by the Netherlands.

Influenced by that of the Netherlands, the main focus of the Indonesia’s heritage policy and management in the 1931 *Monument Act* was the preservation of the physical colonial heritage and archaeological remains. Eickhoff and Bloembergen (2011, 411) assert that this heritage discourse continued until 1957

when the Indonesian Ministry of Education and Culture fully took over its mandate from the Indonesian Archaeological Service in which higher posts were filled by the Dutch. Even after this period, the Dutch specialists' teaching and writing were formative for the first and second generations of Indonesian archaeologists. And thus, the authority-driven monument centric approach in heritage management continued until the post-colonial period (Eickhoff and Bloembergen 2011, 431).

Anderson (1990) asserts that there was a political intention in colonial and post-colonial time in transforming ruins into monuments with the backing of the Monuments Act. Through their endless display and restoration, these monuments became grand proof of Indonesia's past unity in diversity. Eickhoff and Bloembergen (2011, 408) argue that through their material conceptualizations of a national past, and as representatives of the state, these monuments became symbols that would legitimize the colonial state – as a benign caretaker of the previously neglected ruins of great civilizations. For this reason, the Indonesian authorities designated by the Archaeological Service committed itself to conservation and restoration of archaeological remains.

This influence can be seen in the 1970s and 1980s when there was a debate among Indonesian academics and the general public concerning a category of heritage to be either 'living' or 'dead'. Dr Soekmono, the first Indonesian head of the Indonesian Archaeological Service, explained during an expert meeting on the Protection of Cultural Properties in Asia (Tokyo) in 1972 that:

According to the current law, living heritage such as mosques, churches, temples, traditional private houses, public buildings and others are practically under full control of the community, whereas ancient monuments of more than 50 years old are considered as dead monuments which protection are under full custody of the government (Soekmono

1972b, 1).

Dr Haryati Soebadio, Director General of the Indonesian Ministry of Culture also explained during the International Symposium on the Study and Preservation of Cultural Heritage of south-east Asia at Sophia University (Tokyo) in 1985 that:

... cultural heritage that was no longer used according to the original function as meant by the builders are considered as dead monuments. Obviously Borobudur falls in the category of dead monuments, and therefore the management of the Temple should be executed solely by the Ministry of Education and Culture (Soebadio, 1985).

The implementation of the Update Plan and the nomination of the Borobudur Temple Compounds to the World Heritage List have preserved their physical form, but has nonetheless exemplified a complete lack of and loss of their social and cultural context. The 2006 UNESCO-ICOMOS Reactive Monitoring Mission requests that the ‘authorities ensure consistency between the Presidential Decree (referring to only three management zones) and the five-zone system indicated in the World Heritage nomination documentation’ (Boccardi, Brooks and Gurung 2006,14). It notes that:

... the original JICA site Master Plan layouts are considered to still be generally valid; there is still an urgent need to strengthen the management system to ensure the protection of its wider setting and increase the benefits for the local community (Boccardi et al 2006, 6).

The 2003 UNESCO-ICOMOS Reactive Monitoring Mission Report also suggests

that ‘conservation should provide responsible and well-managed opportunities for members of the host community to experience and understand that community’s heritage and culture at first hand’ (Engelhardt, Brooks and Schorlemer 2003, 32). Lloyd (2012, 140) argues that this requires a fundamental power shift and a move away from state-based legislation as the sole means of communities’ involvement in safeguarding measures. It also requires a re-conceptualization of heritage back to local understandings and away from Eurocentric notions.

### **5.5 Shift of legal framework from authority-driven heritage discourse to community-participation for wider landscapes preservation**

However, from the early 2000s there is a move in Indonesia to involve community in heritage management. Jointly drawn up by the Indonesian Ministry of Education and Culture and Indonesian practitioners of heritage conservation in 2003, the Indonesian Charter for Heritage Conservation (Badan Pelestarian Pusaka Indonesia 2003, 3) states that:

We, the advocates and practitioners of Indonesian heritage conservation, are determined to work hard together in healthy partnerships for holistic, systematic, and sustainable heritage conservation through fair, democratic, and harmonious processes and mechanisms supported by clear and consistent laws,.. and appeal to..:

- Raise the awareness of all parties (government, professional, private sector, and community, including youth) on the importance of heritage conservation, through education (both formal and non-formal), training, public campaign, and other persuasive approaches;

Table 3. Comparison of delineated areas between the JICA Master Plan, the 1992 Presidential Decree and 1991 World Heritage Nomination dossier (author original table)

Zone	premises	area defined by JICA Plan	area defined by 1992 Presidential Decree	area defined by 1991 World Heritage Nomination File	land use objectives	responsible authorities
1	Temples of Borobudur, <u>Mundut and Pawon</u>	44.8 Ha	44.8 Ha	<u>Total: 25.51 Ha</u> Borobudur: 25.38 Ha Mendut: 0.11 Ha Pawon: 0.02 Ha	Preservation and maintenance of physical state of the temples	Ministry of Education and Culture
2	Archaeological park Zone	87.1 Ha	42.3 Ha	(Buffer zone) <u>Total: 64.31 Ha</u> Borobudur: 62.57 Ha Mendut: 1.67 Ha Pawon: 0.07 Ha	Development for tourism, research, culture and conservation activities within the temples' environment	PT Taman <u>Wisata</u> under auspicious of the Ministry of State-owned Liability Enterprises
3	Land Use Regulation Zone	10.1 km <sup>2</sup>	932 Ha	-	Aerial control and land use restriction for development	Regional government
4	Historical Scenery Zone	26 km <sup>2</sup>	-	-	maintenance of the historical scenery and prevention of destruction of the scenery	
5	National Archaeological Park Zone	78.5 km <sup>2</sup>	-	-	prevention of destruction of undiscovered archaeological monuments	

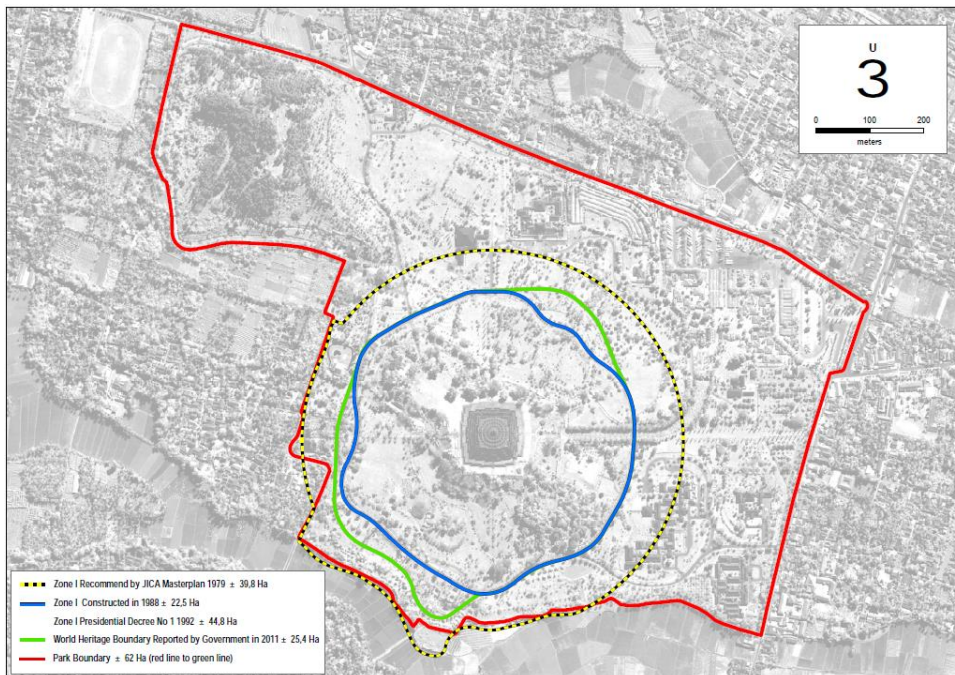


Figure 24. Comparison of delineated areas between the JICA Master Plan, the 1992 Presidential Decree and 1991 World Heritage Nomination dossier (source: PTW 2011)

- Raise institutional capacity, develop management systems, as well as role-sharing and responsibility that are fair and inclusive of all people, so that conservation efforts can be carried out effectively with synergy. Since the creation of this Indonesian Charter in 2003, the Indonesia authorities began to modify heritage policies and strategies from an authority-driven monument centric discourse to community-based approach for wider landscape preservation whilst attempting to improve quality of life of the community. This trend was accelerated from the latter half of 2000s.

Following the vision of this Charter, the Indonesian Ministry of Culture has developed in 2010 a new law concerning cultural properties that emphasizes tangible and intangible heritage as an integral part of culture and that gives heritage a function and a meaning for the community (Ministry of Education and Culture 2010, 45). The preamble of *The Law of the Republic of Indonesia – Number 11 of the Year 2010 concerning Cultural Property* underlines that the ‘community participation to protect, develop, and utilize cultural property is of utmost importance’ (Ministry of Education and Culture 2010, 2). Article 82 of the Law highlights that ‘revitalization of culture property shall provide benefit to improve quality of life of the community and to maintain the characteristic of local culture’ (Ministry of Education and Culture 2010). With a view to promoting community participation in heritage management, Article 97 of the Law further proposes that the government ‘form a management board which may consist of (central) government and/or Regional Government, and community’ (Ministry of Education and Culture 2010). In this respect, the 2003 Indonesian Charter for Heritage Conservation played a pivotal role to influence heritage management discourse in Indonesia.



## **5.6 Influence of the 1979 JICA Master Plan on the 2014 Presidential Regulation concerning the Borobudur Spatial Plan**

To take a legislative protection measure for the wider area surrounding the Borobudur Temple, the central government, led by a Spatial Planning Division of the Indonesian Ministry of Public Works, set the Spatial Management Law No.26/2007 and Government Regulation No.26/2008 respectively. In accordance with these laws, the Ministry of Public Works created the Borobudur Spatial Plan which introduced spatial management and land use control guidelines together with scenery control policy for the protection of the wider area of Borobudur.

With a view to legalizing spatial management for the heritage protection for the first time, the authorities adopted the National Spatial Plan at Borobudur within the new Presidential Regulation in 2014 (Adishakti 2015, 9). The concept and vision for the protection measure of the 2014 Borobudur Presidential Regulation are substantially developed from those of the 1992 Presidential Decree; it recurred to the 1979 JICA Master Plan.

There are a number of similarities between the 1979 JICA Master Plan and the 2014 Borobudur Presidential Regulation. One is a wider area to cover under the new Regulation: the protection area stipulated by the 2014 Presidential Regulation (The Republic of Indonesia 2014, 8) which covers 5 km extent of concentric circles (7,850 hectares) from the Borobudur temple is exactly the same geographical extent recommended by the JICA Plan (Japan International Cooperation Agency 1979, 20). This is a significant change of the geographical scope of a protection area from the 1992 Presidential Decree (The Republic of Indonesia 1992) which focused the historical monuments and immediate surrounding areas – only 1,019 hectares (10.19 square kilometers).

The second similarity between the 2014 Borobudur Presidential Regulation and the 1979 JICA Master Plan is the attributes of heritage value which focus on

not only monuments and historic places but also natural heritage sites and other forms of heritage which are defined as an integral part of heritage value (Japan International Cooperation Agency 1979, 5). This is a significant shift from 1992 Presidential Decree to 2014 Presidential Regulation.

Article 1. 16 of the 2014 Presidential Regulation (The Republic of Indonesia 2014, 4) clarifies that the reason to widen the value of cultural heritage is to ‘protect living environment which includes natural and artificial resources’. Indeed, the 2014 Presidential Regulation (The Republic of Indonesia 2014, 3) defines the protection area is not only the temples of Borobudur, Pawon and Mendut but also all the natural surroundings as ‘a result of human activity or evidence of the past’. Article 1.6 of the new Presidential Regulation (The Republic of Indonesia 2014, 2) further explains that:

Cultural preservation is aimed for the protection of tangible cultural heritage in the form of cultural preservation object, cultural building, cultural structure, cultural site, and cultural area in water and/or on land area, that needs to be preserved due to its importance on historical, scientific, education, religion, and/or cultural value through its defining process.

Article 1.16 of the Regulation (The Republic of Indonesia 2014, 3) also clarifies that ‘Protected Area is an area designated by the main functions of protecting the living environment which includes natural and artificial resources’. Thus the concept of cultural heritage has moved away from the material-centric view of heritage to other forms of cultural aspects including intangible heritage that created and form the space as well as the current and dynamic cultural, social and economic context.

The JICA Plan also stresses the importance of the wider landscape settings as an integral part of the heritage value at Borobudur. The JICA Plan states (1979, 9) that ‘the historical climate and the Javanese scenery are largely man-made products which change with the times’. The JICA Plan also (1979, 5) explains that the temples at Borobudur ‘cannot exist in isolation but can only evince their full value as a part of their surroundings, the “Garden of Java”’. Article 7.b of the Regulation (The Republic of Indonesia 2014, 7) states that ‘The Spatial Management Policy of the Borobudur Temple Area includes improvement on the coordination, integration, and synchronisation between stakeholders in order to implement the spatial utilization and spatial control of the Borobudur Temple Area’. It is clear in the new Presidential Regulation in 2014 that the concept of cultural heritage has moved away from the focus on monumental and physical heritage or cultural property and reconceptualised heritage to the wider landscape settings as an integral part of heritage value that represent the combined works of nature and man.

The third important similarity between the 2014 Presidential Regulation and JICA Plan is to acknowledge the importance of preservation of historical objects underground. This was not mentioned in the 1992 Presidential Decree: the 2014 Presidential Regulation covers not only the control of management of natural and historic scenery and landscape view in the entire area but also the protection of unexcavated historical artifacts underground. Article 5 of the Presidential Regulation (The Republic of Indonesia 2014, 7) defines that the entire protection area under the new Regulation is considered as a ‘spread of the unexcavated historical and ancient sites’. Article 38 of the Regulation (The Republic of Indonesia 2014, 24) also urges to ‘safeguard the historical and ancient unexcavated sites ... at the natural park area, public forest area, agricultural designated area including the rice field from an ancient lake, public forest and settlement designated

area'. JICA Master Plan (1979, 20) points out the necessity of protection of historical properties underground with the areas in a radius of 5 km of Borobudur Temple (zone 5) and calls for a special protective measure. The JICA Plan (1979, 20) urges that 'all necessary steps will be taken to ensure that development activity does not lead to the destruction or damage of such unexcavated monuments'. Considering the 1992 Presidential Decree and the Park Project conducted in the 1980s concentrated predominantly the immediate surroundings of the Borobudur Temple, not the wider area including the archaeological remains underground, the 2014 Presidential Regulation has now a vision for the overall management of attributes of integrity that covers 114.6 km<sup>2</sup>, as JICA Plan recommended.

The exploration and prospecting for development activities within or around ancient heritage sites in the Borobudur area is both a challenge and opportunity for balanced approaches to development. Whilst large-scale extractive industry and development projects can provide the opportunity for investment in infrastructure and social services, create local jobs and spur demand for locally produced goods and services, supporting livelihoods and spurring economic growth, there are important sites scattered across the areas where the evidence of ancient mining and past socio-cultural development can be witnessed in the archaeological record. In this respect, it is worth to mention that the 2014 Presidential Regulation and 1979 JICA Master Plan have a same vision to establish a framework for government to effectively meet the challenge of simultaneously emerging both the development and heritage sectors in the country in the long-term economic, social and cultural interest of the nation. Article 44 of the 2014 Presidential Regulation (The Republic of Indonesia 2014, 21) stipulates that

- (1) Railway network system, oil and natural gas pipeline transmission network, and electricity power plant can only be developed outside

of Borobudur Temple Area to ensure the protection of Borobudur Temple Area as national Cultural Preservation Area and world cultural heritage.

- (2) Telecommunication network system electricity power transmission network system, drinking water system, waste system, waste water management system, and drainage system can be developed at the Borobudur Temple Area while ensuring the conservation of Borobudur Temple Area as national Cultural Preservation Area and world cultural heritage.

The fourth similarity is the concept of community involvement in heritage management. The 2014 Presidential Regulation (The Republic of Indonesia 2014, 10) introduces the role of community in heritage management, whereas the previous 1992 Presidential Decree on the Management of Borobudur Temple (The Republic of Indonesia, 1992) designates only the national authorities to manage the World Heritage property and its immediate buffer zone, giving no role to the community at Borobudur.

The new Presidential Regulation (The Republic of Indonesia 2014, 10) mentions implementation strategy to improve the coordination between every level of stakeholders, whilst giving local people a communal role to preserve and develop the Borobudur Strategic Area. In order to attain this objective, the 2014 Presidential Regulation urges the improvement of community's living condition. The Regulation (The Republic of Indonesia 2014, 13) underlines the necessity to improve a smooth traffic and road transport service for the development of the community's social and economic activities. Hence, local communities are expected to play a major role in the management of heritage and surrounding environment. It was certainly the spirit of the 1979 JICA Master Plan that local

residents should play a central role to ensure the preservation of the area concerned and cultural climate. This was in sharp contrast to the Indonesian government's then heritage management discourse which continued until the early 1990s.

According to the author's interview with Firman Napitupulu, head of Sub-directorate of Regional Development of the Directorate of Spatial Planning for Area II of the Indonesian Ministry of Public Works, on 11 November 2013, the Borobudur National Strategic Plan introduced in the 2014 Presidential Regulation follows the 1972 JICA Master Plan. He clarifies that:

Community is a key player who should feel a shared responsibility for the maintenance of the historical monument and its surrounding landscapes because the functional, structural and visual integrity of the whole Borobudur area can be regarded as living cultural landscapes, which is a creation with arduous and dedicated works conducted by people in interacting with their cultural and natural environment. It was surprising to learn that this was well introduced and explained by the 1979 JICA Master Plan in the 1970s. Hence the team of the Borobudur National Strategic Plan of the Ministry of Public Works firstly studied the JICA Plan thoroughly from the outset of the creation of a new Borobudur Spatial Plan.

Melva Eryani Marpaung, head of Planning and Programs Division of the Directorate General of Spatial Planning at the Indonesian Ministry of Public Works, (2014, 4) also clarifies that the Borobudur National Strategic Plan was created after the thorough examination of 1979 JICA Master Plan of the Borobudur Temple.

According to Napitupulu and Marpaung, the JICA Master Plan was a major source of inspiration for the current movement of Borobudur Spatial Plan for the protection and development of the wider area of Borobudur. It is clear that

Indonesian Ministry of Public Works incorporated the concept of the JICA Plan into its national heritage legislation. Although the 1979 JICA Master Plan has never been legally adopted thus far, this reveals that the JICA Plan gave an influence to the new 2014 Presidential Regulation by creating an important shift in thinking about heritage discourse from the monument-centric approach to a wider context and community participatory approach, hence reinforcing heritage protection measurement.

#### **5.7 Differences between the 1979 JICA Master Plan and the 2014 Presidential Regulation concerning the Borobudur Spatial Plan**

There are, however, some important differences between the 1979 JICA Master Plan and the 2004 Presidential Regulation, especially in the way that the zoning system concept is shifted: the spatial arrangement of the JICA Master Plan was stemmed from the Buddhism cosmographic arrangement, whereas the one of 2014 new Presidential Regulation relies on the development of social and economic aspect that defines the geographical protective arrangement. The very reason of the shift of the focus from the incorporation of the Buddhism cosmographic arrangement of the zoning system in the JICA Pan to the infrastructure management for the protection of heritage and its surrounding area in the 2014 Presidential Regulation is the change of a leading Ministry within the Indonesian authorities in spatial management at cultural heritage sites in the country. Since the Spatial Regulation was initiated by the Ministry of Public Works, which set the Spatial Management Law No.26/2007 and Government Regulation No.26/2008 respectively, it is the mandate of the Ministry of Public Works which focuses on the infrastructure development and management of living conditions for the people of Indonesia.

Since the community is the key stakeholder who protect and maintain

cultural heritage and its surrounding environment as well as their local cultural diversity, the effective spatial arrangement of the 2014 Presidential Regulation (The Republic of Indonesia 2014, 19) depends on the 'improvement of living circumstances for community members who are to ensure the protection of the Borobudur area designated as cultural preservation area and the World Heritages site'. Given this rationale, the Indonesian national government promotes policies aimed at maintaining and improving favorable environments for local community.

There are a number of clauses which promote improvement of physical infrastructure, tourism promotion, and protection and revitalization of historic areas and their environment for community: Article 13 of the 2014 Presidential Regulation (The Republic of Indonesia 2014, 9) stipulates the necessity of improvement of transportation network system for the support of the community in social and economic activities; Article 15 (The Republic of Indonesia 2014, 10) mentions the importance of maintenance of traffic and road transport for the safety, order, smoothness, and integrity with other types of road transport for the community's social and economic activities; Article 17 (The Republic of Indonesia 2014, 11) refers to the development of transport terminals for the smooth movement of people and/or goods; Article 21 (The Republic of Indonesia 2014, 12) raises the proper management of water resource network system including irrigation and flood control system for the protection and utilization of water resource and control of its system's disruptive potentiality at the concerned area; Article 38 (The Republic of Indonesia 2014, 19) states the control of agricultural land use and river with its tributaries' management. These statements testify that public access along with infrastructure maintenance is a pivotal element for the improvement of community life and that it is a shared role for the central government, provincial government, regency government, and/or community to support and improve such environments (The Republic of Indonesia 2014, 16).



Based on this vision, spatial management and land use control guidelines together with scenery control policy were proposed in the 2014 Presidential Regulation with a view to protection of a wider area of Borobudur.

Another difference between the JICA Master Plan and the 2014 Presidential Regulation was the duration of the work scope. The JICA Plan aimed at ‘permanent preservation of a common cultural legacy of all mankind’ (Japan International Cooperation Agency 1979, 9), whereas the 2014 Presidential Regulation (The Republic of Indonesia 2014, 23) states that ‘the period for the Borobudur Temple Area Spatial Plan is for 20 years’. Considering the fact that the aim of the JICA Master Plan is to ensure the comprehensive protection and improvement of the historical environment including the areas surrounding the monuments’ (Japan International Cooperation Agency 1979, 10), it requires long-term human interaction in sustainable management of the Borobudur area<sup>15</sup>. Because the 2014 Presidential Regulation focused on the condition of certain strategic environment which depends on the development of administrative management of local territorial borders and/or major scale natural disaster, any environmental change in the National Spatial Area due to development activities or natural disaster can be expected. In this sense, it is natural and practical that the 2014 Presidential Regulation set a limited timeframe to adjust its environmental development for a future possible terrestrial change.

Besides the above mentioned differences, there is a new approach and significant boundary changes between the 1992 Presidential Decree and the 2014 Presidential Regulation. Article 1 of the 2014 Presidential Regulation (The

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<sup>15</sup> The JICA Plan (Japan International Cooperation Agency 1979, 83) states that ‘in the event that value as a cultural asset should be lost or under some other special circumstances, sanctuary designation can be rescinded’.

Republic of Indonesia 2014, 2-3) stipulates that:

9. The Borobudur Temple Compounds and its surrounding area, hereinafter called The Borobudur Temple Area, is a National Strategic Area which has a fundamental influence toward culture, which located within 5 (five) kilometres from the centre of the Borobudur Temple and Palbalang Corridor. There are two areas within the defined geographical extent; Sub Preservation Area-1 and Sub Preservation Area-2. These are defined as World Cultural Heritage by the World Heritage Document List Number C-592.

10. Sub Preservation Area-1 (SP-1) is a national Cultural Preservation Area, designated as World Cultural Heritage. This is the central preservation area of as a heritage site that requires a controlled development, in order to preserve the temples of Borobudur, Pawon and Mendut.

11. Sub Preservation Area-2 (Sp-2) is a buffer zone of the national Cultural Preservation Area and World Cultural Heritage. This is the area which requires the protection of both unexcavated cultural properties and harmonious landscapes with scenery control.

It is palpable that the buffer zone of the Borobudur World Heritage property in the new legislation is considerably enlarged. The significantly modified geographical extent in the new Presidential Regulation further requires authorities' report to the World Heritage Committee whilst making their firm commitment to ensuring its protection, maintenance and proper development. The OGs (UNESCO 2014, 26)

stipulate that:

Although buffer zones are not part of the nominated property, any modifications to or creation of buffer zones subsequent to inscription of a property on the World Heritage List should be approved by the World Heritage Committee using the procedure for a minor boundary modification.

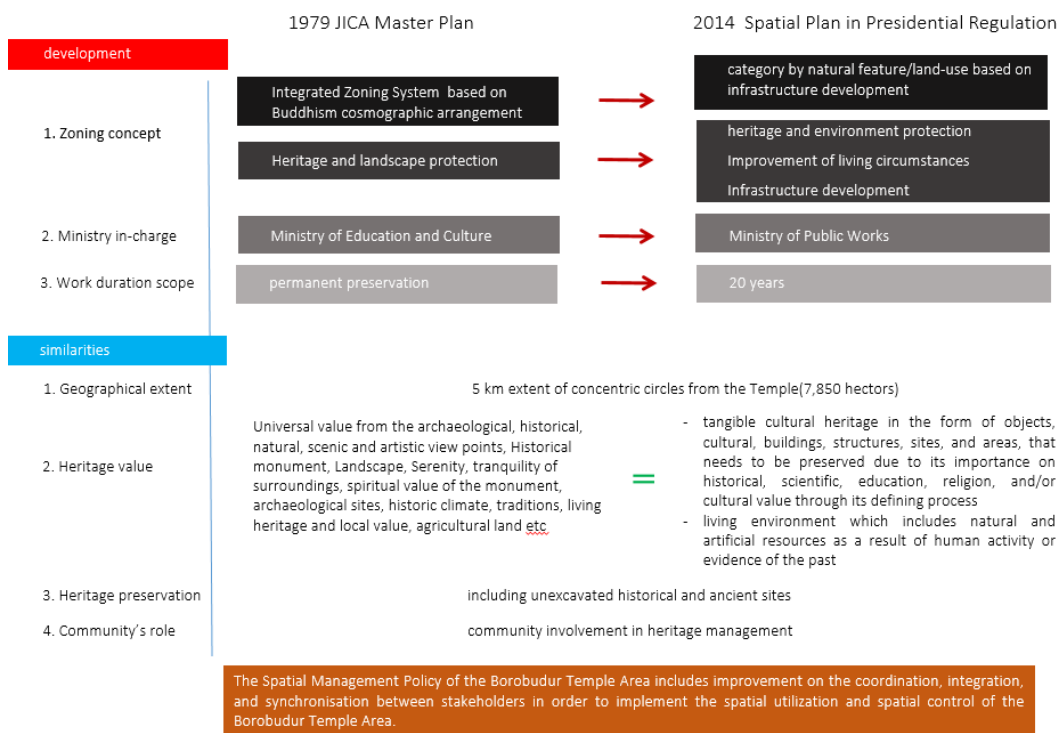


Figure 25. Comparison of JICA Master Plan and 2014 Presidential Regulation concerning Borobudur Spatial Plan (author original table)

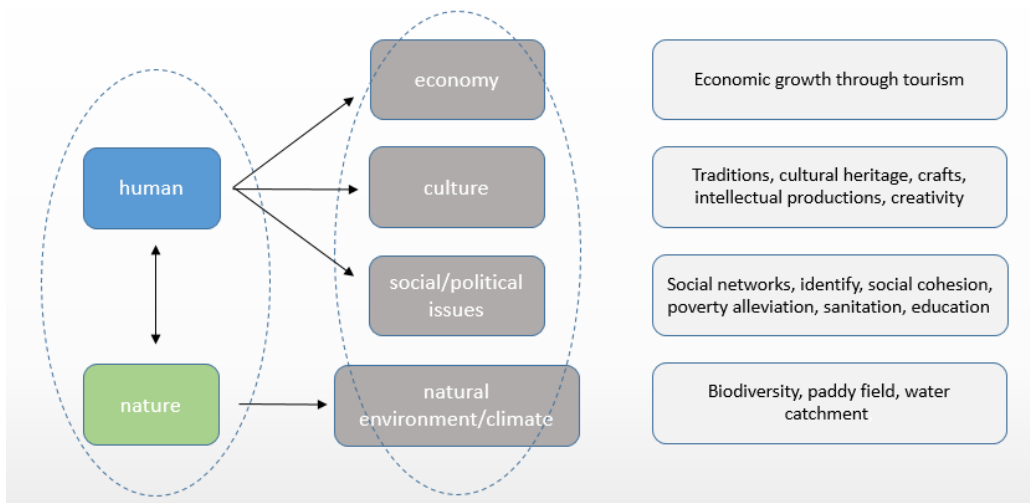


Figure 26. Cultural landscape and sustainable development interfaces at Borobudur in the 2014 Presidential Regulation (author original table)

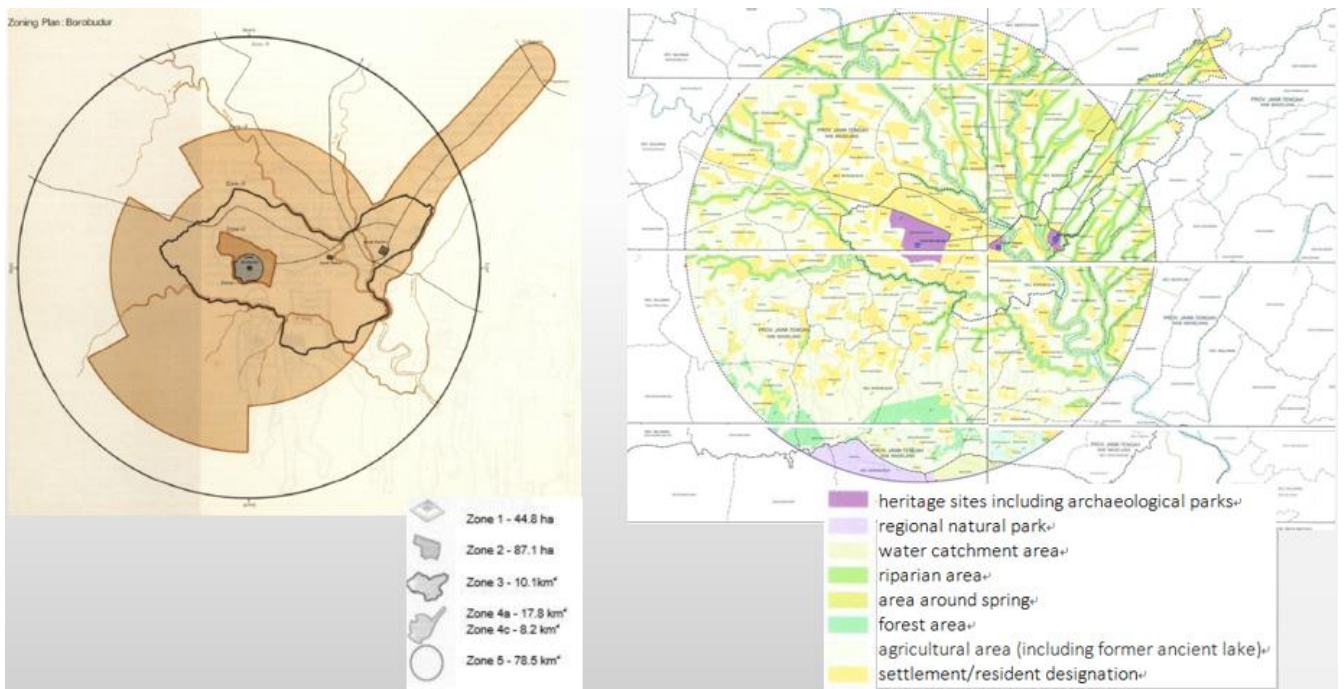


Figure 27. Development of Zoning Plan from 1979 JICA Master Plan to 2014 Borobudur Spatial Plan in the Borobudur Presidential Regulation (source: 1979 JICA Plan/2014 Presidential Regulation)

The OGs (UNESCO 2014, 122) also state:

The State Party should also report on significant changes in the ownership, legal status and/or contractual or traditional protective measures, management arrangements and management plans as compared to the situation at the time of inscription or the previous periodic report. In such case, the State Party is requested to attach to the periodic report all relevant documentation, in particular legal texts, management plans and/or (annual) work plans for the management and maintenance of the property. Full name and address of the agency or person directly responsible for the property should also be provided.

Article 89 of the OGs (UNESCO 2013, 23) further urges the Member States to the Convention that:

For properties nominated under criteria (i) to (vi), the physical fabric of the property and/or its significant features should be in good condition, and the impact of deterioration processes controlled. A significant proportion of the elements necessary to convey the totality of the value conveyed by the property should be included. Relationships and dynamic functions present in cultural landscapes, historic towns or other living properties essential to their distinctive character should also be maintained.

As OGs (UNESCO 2014, 88) point out, cultural landscapes entail evolutionary process and exhibits significant material evidence of its evolution over time whilst retaining an active social role in contemporary society closely associated

with the traditional way of life. This requires the authorities' legislative and administrative measures to ensure the 'identification, protection, conservation, presentation and transmission to future generations of the cultural... World Heritage' (UNESCO 2014, 125).

### **5.8 A Cultural landscape setting as a possible extension of the World Heritage nomination**

Cultural landscape setting extension for Borobudur on the World Heritage List is open to question. Whilst there is an interest in the idea by some Indonesian officials and conservation experts, the question remains whether the inscribed site of Borobudur on the World Heritage List can be extended to include the wider landscapes. There have been eight occasions since the early 2000s when a possible extension of the Borobudur World Heritage nomination was discussed.<sup>16</sup> One of the key findings from these discussions was a reaffirmation of the importance of a re-definition of the boundaries of the Borobudur World Heritage site and modifications to the listing criteria in the nomination document.

Article 165 of the OGS stipulates that 'If a State Party wishes to significantly modify the boundary of a property already on the World Heritage List, the State Party shall submit this proposal as if it were a new nomination' (UNESCO 2013).

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<sup>16</sup> The 2003 UNESCO Fourth Experts meeting at Borobudur; the 2003 UNESCO-ICOMOS Reactive Monitoring Mission; the 2006 UNESCO-ICOMOS Reactive Monitoring Mission; the 2008 National Training workshop on the Management of World Heritage Sites in Indonesia at Borobudur; the 2009 Coordination Meeting for Enhancing Effective Management for Borobudur Temple Compounds in Jakarta; the 2010 UNESCO sub-regional Workshop on the Second Cycle of the Periodic Reporting for Asia and the Pacific in Taiyuan, China; the 2012 World Heritage and Sustainable Development seminar in Jakarta; and the 2013 Sixth International Experts Meeting on Borobudur in Magelang, Indonesia.

There are two clauses concerning modifications to the boundaries, either ‘minor’ or ‘significant’. In the case of a minor modification, the evaluation does not require any complex process. However, the World Heritage system does not allow Indonesia to decide if the proposed modification is either ‘minor’ or ‘significant’. The difference could only be ascertained by the Advisory Bodies of the World Heritage Committee, which will evaluate the impact on an overall OUV such modification may or may not bring. Article 166 of the OGs also states that ‘Where a State Party wishes to have the property inscribed under additional, fewer or different criteria other than those used for the original inscription, it shall submit this request as if it were a new nomination’ (UNESCO 2013). Since the attribute of cultural landscapes sits on the criterion (iv) of the OGs and the current statement of OUV of the Borobudur World Heritage site is limited to the artistic and architectural value which criteria are under (i), (ii) and (vi), the Indonesia authorities need to re-nominate the Borobudur cultural landscapes as a new nomination. Article 167 of the OGs further states that in case of modification to the name of a World Heritage property, ‘A State Party may request that the Committee authorise a modification to the name of a property already inscribed on the World Heritage List’ (UNESCO 2013). This complex time-consuming process has prevented the Indonesian authorities from attempting to include the wider landscape settings as an integral part of the heritage value at Borobudur. Of uppermost importance is the adoption of new legal management and control mechanisms that ensure protection and maintenance of the cultural landscapes at Borobudur. The inclusion of the cultural landscape setting of Borobudur on the World Heritage List requires modification of not only the nomination dossier, but also national legislative measures to protect a wider area of Borobudur landscapes.

Its re-nomination on the World Heritage List as a cultural landscape under cultural criteria would help reconceptualise the nominated property to the wider

landscape settings as an integral part of heritage value. This will also help demonstrate the fact that the value of the site resides in the interaction between people, monuments, natural environment, and traditional actions as combined works of nature and man; these are the integral attributes of the living Borobudur landscapes (Priyana 2015, 105).

### **5.9 Comparison of land-use area at Borobudur between the 1970s and 2000s**

Some thirty five years after the creation of the JICA Master Plan, the study attempts to identify the change of land use within the zone 3 of the JICA Master Plan by comparing the data of 1979 JICA Plan with the survey result carried out by PTW in 2009.

The JICA Master Plan designated three *desas* or villages (Borobudur, Wanurejo, and Mendut) as Zone.3. The total area is approximately 10 Square kilometers (1,000 ha). The area is immediate adjacent to Zone 1 and Zone 2, and had immense potential to develop/conservate or destruct historical environment which was seen centering the temples, i.e., Borobudur, Pawon and Mendut. Therefore, JICA Master Plan (Japan International Cooperation Agency 1979, 36) strongly recommended that the authorities set land use control regulations and guidelines especially for the purpose of safeguarding the historical environment.

The JICA Master Plan (Japan International Cooperation Agency 1979, 177) explains that zone 3, in total 1,009.6 hector, was divided into four sub-zones; sanctuary and park preservation (Archaeological site); agricultural greenery preservation; nature preservation (River and river bed); and urbanely developed area preservation (Residential area). Each zone has the following purposes (Japan International Cooperation Agency 1979, 177):



1. Sanctuary and Park Preservation - Archaeological site (90.8 Ha: 8%)  
For promotion of the smooth implementation of the sanctuary and park projects in Zone 1 and Zone 2;
2. Agricultural Greenery Preservation (507.6 Ha, 50.2%)  
Protection in Zone 3 of outstanding farmland with high productivity and farmland of high scenic value around the parks as a major constituent element of the Javanese landscape from disorderly development and improvement of it as the basic element in the main industry of the area, agriculture;
3. Nature Preservation - River and river bed (83.9 Ha, 8.3%)  
Prohibition of farming or residential use of land in Zone 3 areas susceptible to damage from natural disasters and promotion of works for prevention of such damage;
4. Urbanely Developed Area Preservation - Residential area (327.6 Ha, 32.4%)  
Maintenance of scenery in residential areas, public facility areas, and urban developed areas of Zone 3 and promotion of village improvement works for guided settlement of natural population increase within the zone.

The JICA Plan (Japan International Cooperation Agency 1979, 177) clarifies that 9 percent within the whole land of zone 3 was occupied by an archaeological site, 50 percent was greenery/agriculture with 9 percent of river and river bed, and 33 percent was used as a residential area. The JICA Master Plan (Japan International Cooperation Agency 1979, 58) also explains that in order to harmonize the archaeological site with a scenic view, the height of their architecture within the Borobudur Archaeological Park should be limited to one-story and indigenous trees

should be planted around these buildings, with the aim that when the area is seen from the temple, it looks as if the entire area is blanketed by green vegetation. Considering that 58 percentage of the entire zone 3 was covered by green vegetation and river, which is located in the center of Kedu basin – long has been known as the “the Garden of Java”, there existed substantial geographical extent of natural and historic scenic value in 1979. Therefore, the JICA Plan (Japan International Cooperation Agency 1979, 20) aimed to;

introduce a system of land use regulation zoning for some restriction of regional development and partial freezing of the present state of land use as well as of taking measures for environmental preservation over a wider range as means of passing on the present desirable country side environment to future generations.

Table 4. Four designated land use areas in the 1979 JICA Master Plan  
(source: Japan International Cooperation Agency 1979)

<b>Land-use</b>	<b>Area (Ha)</b>	<b>Percentage</b>
Archaeological site	90.8	8.99
Agriculture greenery area	507.6	50.28
River and river bed	83.9	8.31
Residential area *	327.6	32.42
total	1009.6	100.00

Note: \*urban area is mostly residential area and mixed area

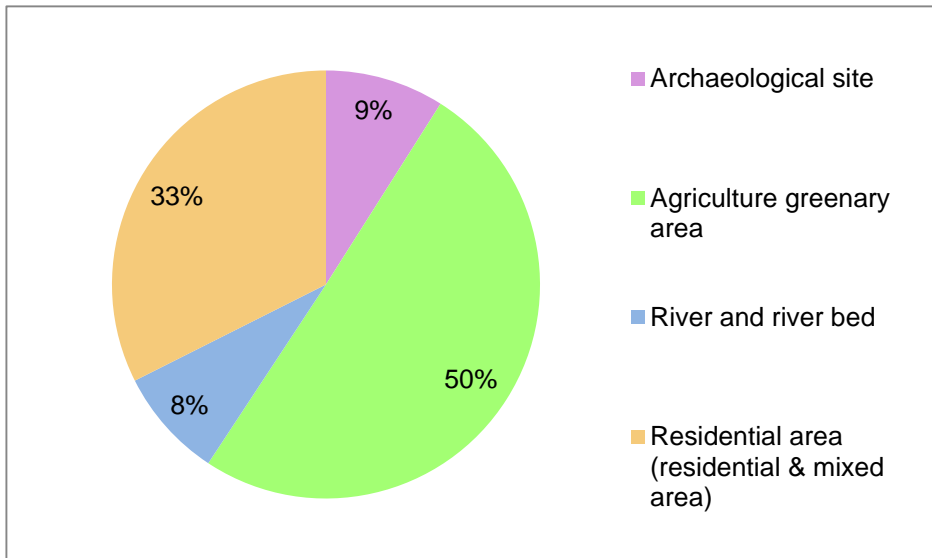


Figure 28. Four designated land use areas in the 1979 JICA Master Plan  
(source: Japan International Cooperation Agency 1979)

PTW made a field survey in 2009 that referred to the satellite imagery taken by the Ministry of Public Works in 2006. This survey was aimed to identify any change of land use within the zone 3, the area of 940.197 hectare in total. The survey (PTW 2009) reveals that Borobudur Archaeological Park was 90.912 hectare (9.67%), agriculture areas including paddy fields was 330.794 hectare (35.18%), greenery area including river bed was 176.538 hectare (18.78%), human settlement was 256.932 hectare (27.33%) and mixed-use with settlement was 57.98 hectare (6.17%).

It is apparent from the data comparison of the land use within the zone 3 in 1979 and 2009 that the general trend of natural greenery area with agricultural land use is well maintained; urban development and adverse impact to the land use against environmental preservation is not seen at Borobudur, with the ratio of the land use of natural and agricultural areas remains almost the same 57-58 percentage

within the Zone 3 (58 % in 1979 and 57% in 2009) and residential area being the same ration of 38 percentage in 1979 and 2009. There is no difference of land use ratio of expansion or contraction of green areas in between 1979 and 2009.

However, there are currently spontaneous developments in undesirable manner, most probably derived from lack of recommended land use control regulations and misconduct of management of conservation of historical environment by relevant authorities and administrations. Such developments were already observed by WHC-ICOMOS Joint Mission in 2006. The Report (Boccardi, Brooks and Gurung 2006, 6) states that:

The World Heritage Committee reviewed responses by the State Party regarding the state of conservation of Borobudur three times between 2003 and 2005, making specific recommendations for mitigating the negative impact of individual development proposals. More importantly,

Table 5. Six designated land use areas surveyed by PTW in 2009  
(source: PTW 2009)

<b>Criteria</b>	<b>Area (Ha)</b>	<b>Percentage</b>
Archaeological park	90.912	9.67
Agriculture (paddy field)	330.794	35.18
Greenery area mix (including river bed)	176.538	18.78
River	27.042	2.88
Settlement	256.931	27.33
Mixed-use	57.980	6.17
<b>total</b>	<b>940.197*</b>	<b>100.00</b>

Note: \* the total area in three villages in 2006 is found to reduce from that of 1978 due to different administration boundary

the Committee strongly encouraged the State party to develop an appropriate management system at the site by reinforcing coordination among the various management institutions concerned and establishing the necessary regulatory framework, possibly considering an amendment to the zone boundaries around the site.

Some additional developments within the zone 3 are currently being observed in the similar manner. Iwasaki (2009, 10) clarifies that these are ‘newly opened restaurants and handicraft/souvenir shops or other retail stalls with their colorful signboard with less decency, a Buddhist building exposing to Borobudur Temple located south-east of the park, and the tall cellular-phone antenna-towers in red and white stripes, etc’. Soekmono (cited from Iwasaki 2009, 10) claims that:

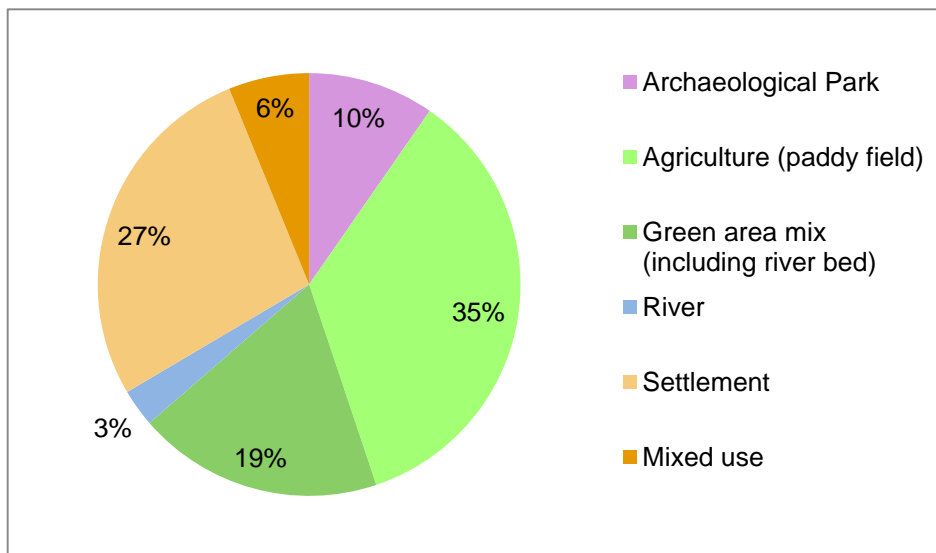


Figure 29. Six designated land use areas surveyed by PTW in 2009  
(source: PTW 2009)

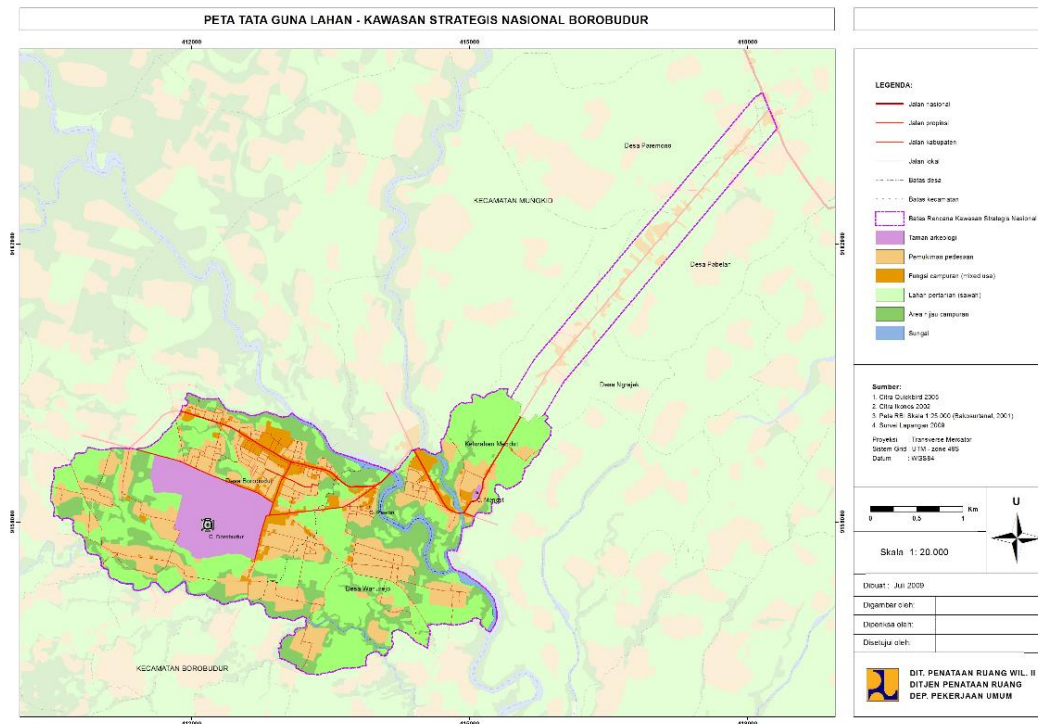


Figure 30. Ministry of Public Works' satellite imaginary of land use of zone 3 in 2009  
(source: PTW 2009 )

on the occasion of the commencement of the park planning, you can see Borobudur Temple from anywhere you want. It is maybe from a restaurant, parking, or highway. However, if you are standing on the Temple and look around, any of those structures should not be seen. You can see only mountains, forests, and rural area's landscape. That is the concept of scenery control set in JICA Master Plan. However, as already pointed out the tall cellular-phone antenna-towers at the sub-district center (market, bus terminal, etc) are very much affecting the panoramic

view. The simulation of Mandala universe is fatally spoiled by those unexpected eyesores.

The JICA Plan (Japan International Cooperation Agency 1979, 183) argues that:

It is necessary to safeguard and maintain to the future not only the remains but also the surrounding sceneries, as the constructed buildings themselves are not enough to satisfy for making out the sanctity of Candi in case of a number of remains. The remains can be maintained with the lives of inhabitants in the provinces. However, as a number of remains in each area have the characteristics fitting the national historical monument in its scale, structure, historical and artistic point of view, it is required to maintain them as an object that every mankind can enjoy for a long period of time... The national historical environment area is the property of all people and therefore a satisfactory state of area will be formed with the safeguarding and a smooth relation between the agencies concerned in the national and provincial administration, and the inhabitants.

This land use control will have to be backed up by the land use regulation. However, a strict control for the scenery preservation area is not enough for the administrative activities. Such activities should be pursued so as not to disturb the lives of the inhabitants. Accordingly, it is necessary to adopt preference treatment system for an ideal harmonization between the legislation plans and administrative plans together with active cooperation and participation of local residents, whilst considering the balance of historical and scenic maintenance as well as development activities (Nagaoka 2011b, 660 and Soeroso 2015, 61).



Figure 31. Spontaneous developments in discord with historic landscapes  
(source: author photos)



## 5.10 Conclusion

Considering the diversified factors of Borobudur, the JICA Master Plan sought to acknowledge the intrinsic linkage between nature and culture, and the importance of local practices, rituals and beliefs associated with community involvement in the preservation and maintenance of Borobudur's cultural landscapes. Therefore, the JICA Plan in the 1970s explored to preserve not only the architectural features of the temples, but also the wider connected landscapes surrounding the temples. Focusing on monument preservation with the *Monuments Act* of 1931, the government of Indonesia adopted in 1980 an innovative concept of heritage value introduced by the JICA Plan that emphasizes tangible and intangible heritage as an integral part of culture and that gives heritage a function and a meaning for the community.

However, the whole concept of the JICA Plan was not implemented in the 1980s, whilst the authorities focused on the construction of the Borobudur Archaeological Park in the 1980s – zone 1 and 2 in the JICA Master Plan. At the time of the nomination of Borobudur for the World Heritage List in 1991, the concept of cultural landscapes had not yet entered the World Heritage system. Rather, in preparing the nomination dossier the Indonesian authorities had to follow a strict interpretation of OUV as defined in the OGs of the World Heritage Convention. The nomination process of the Borobudur site for World Heritage Listing in the late 1980s also led the Indonesian authorities to be selective and concentration on the monument's tangible elements instead of the intangible culture and nature settings embedded in the local life that gave meaning to the whole. Hence the Indonesian authorities nominated the site not as a cultural landscape, as the JICA Master Plan had proposed for the temple and wider area, but rather as merely a monument in accordance with European ideas of heritage value. Accordingly, the concept of a wider cultural landscape protection proposed by the

JICA Master Plan was compromised by the implementation of the Updated Plan and then World Heritage system. This definition of the value of the Temple remains in the World Heritage list to date.

The implementation of the Updated Plan and the nomination of the Borobudur Temple Compounds to the World Heritage List have preserved their physical form, but has nonetheless exemplified a complete lack of their social and cultural context. The separation of the site from its wider cultural landscape concept has caused a number of issues including separating people from the site, as well as creating a lack of awareness of the meaning of the place in connection with nature, religion and ongoing Javanese philosophy and cultural practices that exist to this day. A serious concern is that there is no clear official inclusion of the local community to participate in achieving the preservation of historical heritage and surrounding areas: The Presidential Decree 1992 entrusts such management to the central and local governments and park authorities only.

Some thirty years after the completion of the Borobudur Archaeological Park project, however, the legislative measures in heritage discourse in Indonesia has evolved to adopt spatial management and land use control guidelines together with scenery control policy for the protection of the wider area of Borobudur since the 2000s. For instance, the authorities adopted the National Spatial Plan at Borobudur within the new Presidential Regulation in 2014, with a view to legalizing spatial management for the heritage protection for the first time. This new legislative system and measures were influenced by the concept of the JICA Master Plan; the concept of cultural heritage has moved away from the focus on monumental and physical heritage or cultural property and reconceptualised heritage to the wider landscape settings as an integral part of heritage value that represent combined works of nature and man.

This research argues that, from the data comparison of the land use within

the zone 3 in 1979 and 2009, the general trend of natural greenery area with agricultural land use within zone 3 is well maintained; urban development and adverse impact to the land use against environmental preservation is not seen at Borobudur, with the ratio of the land use of natural and agricultural areas remains almost same 57-58 percentage within the Zone 3. There is no difference of land use ratio of expansion or contraction of green areas for the last thirty years.

However, there are some spontaneous developments in undesirable manner in terms of scenic harmony. The World Heritage Committee in 2005 and 2006 expressed its concern about the adverse impact of the development projects against harmonious surrounding environment and landscapes and strongly encouraged the Government of Indonesia to develop an appropriate management system at the site by reinforcing coordination among the various management institutions concerned and establishing the necessary regulatory framework.

By examining a chronological account of the refinement of national legislative policy and framework of heritage management for the Borobudur Temple and its surrounding environment since the late 20<sup>th</sup> century A.D, this chapter argues that the management system for the preservation of the Borobudur area is currently evolved exclusively away from both colonial conservation ethic strongly influenced by the Netherlands and the JICA Master Plan initiated by the Japanese conservation practitioners; Indonesian heritage conservation approach, policy and legal frameworks have commenced to explore its original heritage discourse (Figure 32). The research further recommends community-involvement approach to ensure long-term maintenance and preservation of both historical monuments and surrounding natural and cultural environmental settings.

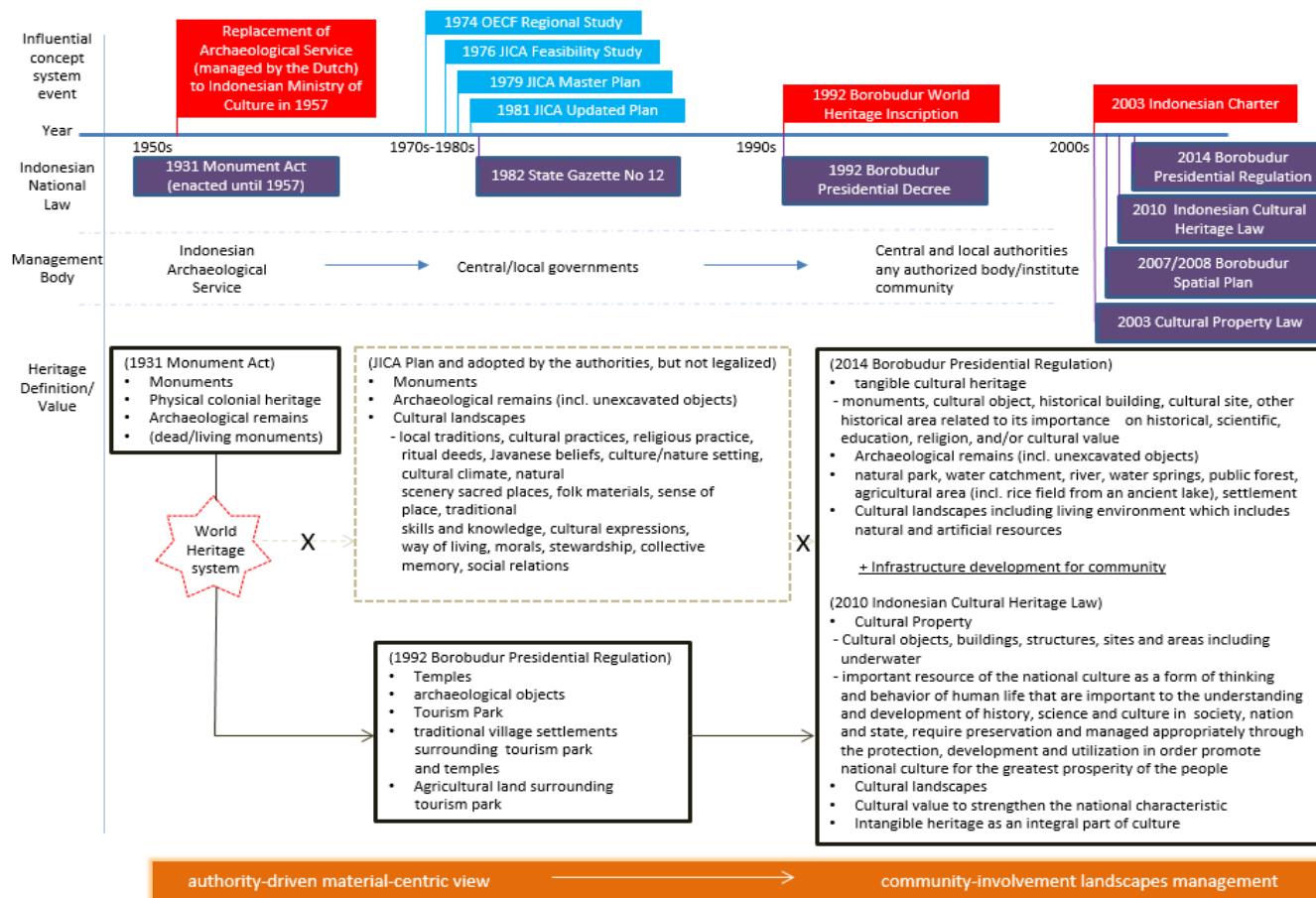


Figure 32. Development of Indonesian heritage discourse: (Author original diagram)

**PART VI**

**COMMUNITY'S INVOLVEMENT FOR  
THE SAFEGURDING OF BOROBUDUR  
SINCE THE 1990S**

## **6. Community's Involvement for the Safeguarding of Borobudur since the 1990s**

### **6.1 Introduction**

This chapter will clarify how a move of community-driven heritage management was reinforced and promoted by the Indonesian authorities and the community members at Borobudur. The early 1990s saw a move to preserve cultural heritage and its wider surrounding area at Borobudur with community participation; this was a linchpin of the JICA Master Plan as asserted in the previous chapters.

By taking up four cases of this movement at Borobudur; 1) community-driven tourism initiative since the 1990s; 2) local businesses using rich natural and traditional resources; 3) authorities' initiatives in heritage management involving community in the 2000s; and 4) the natural catastrophic disaster at Borobudur in 2010, this chapter attempts to elucidate that these factors contributed to increase awareness of, and pride in their environmental setting and culture, and thus contributes to promote community-participation in heritage management. In doing so, the study refers to the results of UNESCO's analyses of semi-structured questionnaires in 2012 and 2013 among the local community at Borobudur.

Some thirty years after the completion of the Borobudur Archaeological Park, community-driven rural tourism initiatives outside of the Archaeological Park have commenced since the 1990s. Fatimah and Kanki (2012, 572) argue that the community based rural tourism initiatives in Borobudur sub-district from the 1990s contributed to the acknowledgement of the value of intangible culture and nature settings embedded in the local life and of cultural landscape conservation. Tanudirjo (2014, 74) also asserts that this contributed to reinforce social cohesion and solidarity among the community.

Unique cultural traditions, natural and human resources are assets of the Borobudur sub-district area. The fertility of land in the wider area of the Kedu basin provides a robust agro sector whilst the terrain facilitates easy access for collection of raw materials for local artisan communities. UNESCO's artisan's baseline survey in 2013 reveals that the villagers of artisans who utilize diverse natural and cultural resources for craft production receive higher profits than local average income. Moreover, the research elucidates that these artisans express their profound interest in sharing their crafts skills and knowledge with other villages as a means to preserve their cultural heritage, natural resources and traditions. Current trend in local handicraft businesses identifies the tangible and intangible heritage as an integral part of culture that gives heritage a function and a meaning for the community. This was a recommendation of the 1979 JICA Master Plan which attempted to refine the definition of the value of cultural property which has a great deal of potential to empower local communities and enhance their livelihoods.

Whilst receiving benefit from abundant natural resources, the area received a large number of earthquakes and volcanic eruptions thus far. From its construction in the 8<sup>th</sup> century until 1814 – the year Sir Thomas Stamford Raffles, the then British ruler of Java, discovered it, Borobudur has spent more than 80% of its lifetime hidden under jungle growth or volcano ashes. It was in October 2010 that the Borobudur Temple Compounds again faced a severe threat from the corrosive ash of Mt. Merapi eruption, i.e., the ash started to blanket the Temple with thick and corrosive volcanic ash. However, due to a great deal of commitment of some 600 local community members the potential damage was mitigated.

UNESCO's survey in February 2012 involving 254 community members who participated in the cleaning operation in the event of catastrophic natural disaster reveals the villagers' view toward the profound bond between heritage and community. Although once separated from the monuments due to the authorized

heritage discourse at Borobudur taken by the Indonesian authorities in the 1980s, the survey results explain that the local people at Borobudur showed their communal role of guardianship to protect the monument from the 2010 catastrophic natural disaster (Nagaoka 2011a, 89). The work undertaken at the Borobudur Temple Compounds has heightened the local community's sense of belonging, restoring pride and dignity through saving the Temples of Borobudur, Pawan and Mundut. The reunification between the temples and its surrounding people proved to help strengthen the connection of local communities with the monument, whilst giving them greater knowledge and respect for the site and property, which strengthened monument conservation capabilities of the community and developed their ability to make a living through their acquired knowledge.

This chapter argues, from the cases of community-driven tourism development since the 1990s, UNESCO's artisan's baseline survey in 2013, authorities' initiatives in heritage management involving local community in the 2000s and the natural disaster at Borobudur in 2010, heritage management requires community involvement at heritage sites not only for the protection of such historical monuments but also for the promotion of community's sense of belonging to the monument and surrounding environment.

## **6.2 Challenges of poverty alleviation at the Borobudur World Heritage site**

The Borobudur area faces difficulties in improving the welfare for the communities (Fatimah and Kanki 2012; Fatimah, Kanki and Adishakti 2006; Taylor 2003; Wall and Black 2010). As seen in many countries, tourists visiting cultural heritage sites generate significant foreign exchange earnings and fuel local investment in tourism related services and infrastructure, creating jobs and providing ordinary citizens



with an opportunity to interact with domestic and foreign visitors<sup>17</sup>.

However, this trend is not so evident at Borobudur although the annual number of visitors to the Borobudur Archaeological Park exceeds three million in 2013 (PT Taman Wisata 2013) and it has attracted large numbers of national and international tourists. Engelhardt, Brooks and Schorlemer (2003, 31) assert in their 2003 UNESCO-ICOMOS Reactive Monitoring Mission Report that it is unable to capture a significant proportion of wealth generated by tourism for its own population at Borobudur.

Whilst facing these challenges, the vast majority people at Borobudur depend on agriculture as a source of income. Kausar (2014, 207) asserts that 'In the Borobudur District, agriculture is still the main sector in the local economy. It is the biggest contributor to the district's gross regional domestic product (GRDP) and it employs 40 percent of the workforce'. Hampton (2005, 754) argues that 'heritage sites may be able to generate real economic and social benefits for their local host communities'. The site of Borobudur Temple Compounds is one of Indonesia's prime cultural assets and has a great deal of potential to empower local communities and enhance their livelihoods. Despite the population's proximity to Indonesia's most visited tourist attraction, many do not reap the benefits of the revenue brought into the area through tourism and still rely on the farming practices that have been within the area for generations (UNESCO 2014c, 5).

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<sup>17</sup> Arezki, Cherif and Piotrowski (2009, 4) found that there is a positive relationship between the extent of tourism specialization and economic growth at the World Heritage site. They made a research to estimate standard growth models augmented with the extent of specialization in tourism using instrumental variables techniques for a cross-section of up to 127 countries over the period of 1980 to 2002. This instrument is based on the number of sites on the UNESCO World Heritage List per country.

According to a survey conducted by the UNESCO Office in Jakarta in February 2012, which 254 community members from all twenty sub-district villagers of Borobudur, 231 people (90.9%) earn less than IDR 1,500,000 monthly basis which is equivalent to some USD 150. An official Government statistic shows that Borobudur is the poorest district in Magelang Residency (Biro Pusat Statistik 2006). This testifies that the local community does not receive the benefits from the current resources underpinning the tourism industry at Borobudur. The 2006 UNESCO-ICOMOS Reactive Monitoring Mission Report (Boccardi et al 2006, 22) points out that this is due to insufficient plans and management to prevent tourism's negative environmental and socio-cultural impacts. The Report indicates three reasons behind the pervaded poverty in the area; One is the absence of or ineffective legal framework for tourism development; another is the lack of frequent interaction between the local community and tourists who visit the temple of Borobudur; the other is a very limited number of elaborated local products and undeveloped markets (Boccardi et al 2006, 11).

Visitors who come to Borobudur often return to Yogyakarta, the second largest city in Indonesia, in the same day without visiting any other place in the area, therefore not spending any money locally. The most popular means of travel to the site is from the nearby city of Yogyakarta, by either bus or car, and mostly in groups. School visits are very popular. According to the survey made by Martin Wills (2012, 27), then consultant for Culture at the UNESCO Office in Jakarta from 17 to 24 March 2012<sup>18</sup>, 59% of visitors spend less than three hours at the Borobudur Temple,

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<sup>18</sup> Wills made a survey at the Borobudur Temple and its surrounding communities from 7 to 14 January and from 17 to 24 March 2012, in order to conduct interviews with representatives from the managing authority of the Borobudur Archaeological Park, members from the local Magelang Regency government, community members, leaders and activists, staff from the Borobudur Museum and Temple Compounds, staff from the national government's Ministry of Education and Culture,

and 91% of visitors' accommodation is outside of the Magelang regency area (74% of these lodgings are in Yogyakarta), and 77% of visitors come straight to the temple from their hotel and 98% leave the Borobudur Archaeological Park immediately after they observe the Temple: Only 2% of visitors explores the villages surrounding the Borobudur Temple. Wills (2012, 27) argues that:

It is apparent that the general trend of the World Heritage site to boost local income generation, encourage interaction between the local communities and the visitors and promote the surrounding culture of the area is not in common at Borobudur, with most tourists' time and money spent outside of the Borobudur sub-district.

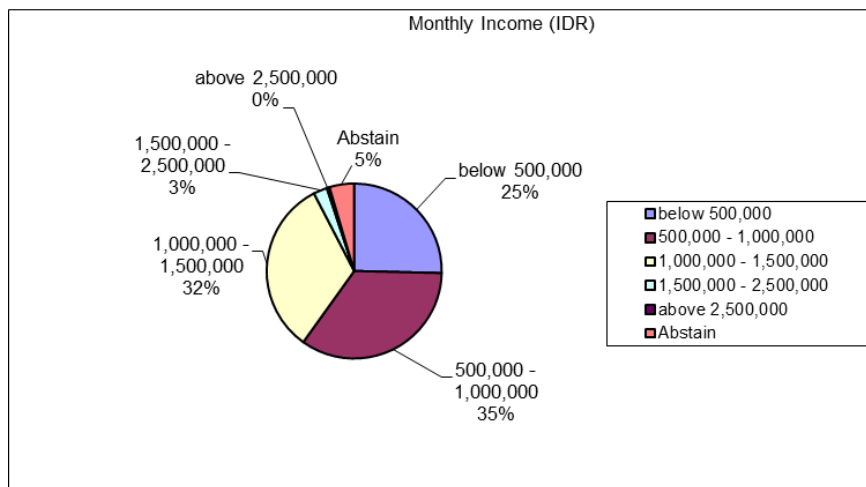


Figure 33. Monthly income at the sub-district of Magelang regency  
(source: UNESCO Office Jakarta)

and other relevant experts. In addition, 120 questionnaires were completed between 17 and 24 March 2012 by visitors of the Borobudur Temple (Wills 2012, 7).

Another reason why the visitors do not explore surrounding areas is that there is a lack of awareness among visitors about what the Borobudur area can offer. Indeed, 80% of visitors interviewed by Wills (2012, 27) could not give any information about the attractions or any cultural aspects of the surrounding villages. As a result, members of the surrounding community and, more specifically vendors from elsewhere, must try to get some income by selling souvenirs near the parking lot of the Borobudur Archaeological Park — only an interaction point between the visitors and local businesses, thus creating the congestion and unpleasant situation for the tourists (Boccardi et al 2006, 10). Iwasaki (2009, 11) asserts that:

The entrance area of the park is desperately chaotic. Visitors to the park must be surely confused by disorderly located retail stalls and hardly find the ticketing office and the gate of the park, since visitors are forced to go through very narrow paths among the retail stalls (kiosk) to the entrance gate. Complexity of the situation is exactly like a typical local market (*pasar*) seen elsewhere in a local town centre in Java, where they sell daily commodity such as meat, vegetable, spice, clothes, etc. It is never matching to the high level of archaeological compound designated as the World Heritage site.

Tanudirjo (2013, 72) also argues that:

Since the local people do not have any land or paddy-fields, they have been increasingly forced to rely on tourism related activities for their subsistence. But as most of them do not have any skills base, the simplest way for them to make a living is to become vendors or street hawkers. Every day more than 3000 hawkers swarm the monuments around

### Borobudur Temple.

As a result, members of the surrounding community are trying to get some income by selling relatively mediocre-quality products near the parking lot of the Borobudur Archaeological Park that creates an unpleasant and pressurized situation for the tourists. Engelhardt et al (2003, 38) also underline that this has led to overcrowding at the entry the site, solid waste pollution, and social friction among the petty vendors who compete very aggressively for visitor attention. The 2006 UNESCO-ICOMOS report (Boccardi et al 2006, 10) points out:

The extent of the vendor stalls around the car park and site entry forecourt remains as the most significant issue. The current, visually chaotic situation is not compatible with the visitor's expectation of a world class heritage site as it detracts significantly from the experience and is cause for frustration for visitors and local community alike. This problem is related to the question of the sustainable development of the area surrounding Borobudur, and to the fact that there is little attempt to develop tourism in the area of Borobudur and use the Temple as a platform to bring benefits to the wider context.

One important aspect in the recommendation of the JICA Master Plan (1979, 182) was to provide an opportunity for the community members to gain maximum revenue from visitors and promote the smooth interaction between tourists and the local businesses. When the Park was open in 1988, one hundred and twenty kiosks with a total floor space of 1,000m<sup>2</sup> were operational in an area for souvenir shops and a parking lot in the entrance area of the park (Joint Venture Firms 1981, 32). Indeed the JICA Master Plan (1979, 182) stipulates that 'these plans will serve as

guidelines for community development in the archaeological park areas on the basis of a spirit of participation and cooperation on the part of the local government and the local residents'. Contrary to this concept, the survey made by PTW in 2011 (PT Taman, 2011) testifies that the total number of kiosks with galvanized iron roofs swelled up to 3,700 in an uncontrolled manner and presented for sale low quality products.

Given this situation, the Borobudur World Heritage site has been the subject of serious concern for the UNESCO World Heritage Committee and its advisory bodies in recent years. At the 29<sup>st</sup> Session of the World Heritage Committee in Durban, South Africa in July 2005, the Committee urged the Government of Indonesia to;

- a) develop a comprehensive Visitor Management Plan to mitigate the negative impact of mass tourism on the property and raise-awareness of the public on the need to protect the World Heritage property;
- b) provide detailed information on the existing institutional framework in place for the management of the property, with particular attention paid to the mechanisms established to ensure the appropriate coordination among all the concerned parties. Proposals for the possible strengthening of the current system should be also added, if appropriate;

At the 33<sup>rd</sup> Session of the World Heritage Committee in Seville Spain in June 2009, the Committee renewed its requests to the Government of Indonesia to 'b) Develop in consultation with the World Heritage Centre and Advisory Bodies a management plan, based on the Outstanding Universal Value of the property and integrating, visitor management and community development;' (UNESCO 2009c).

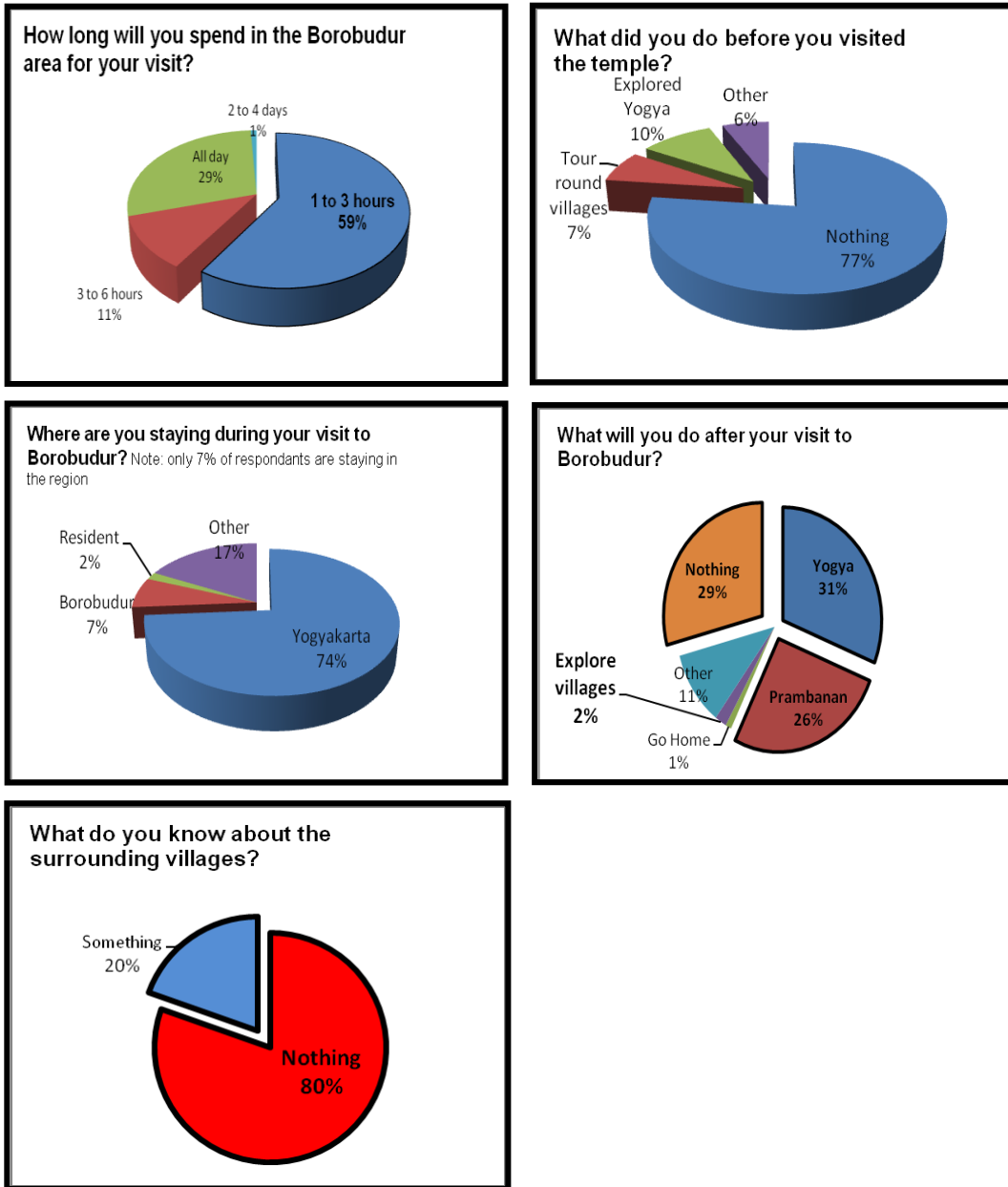


Figure 34. Behavior of visitors of the Borobudur Park  
(source: Martin Wills, UNESCO Office Jakarta)



Figure 35. Narrow paths among the retails stalls (kiosk) to the entrance gate and local sellers interact with visitors (source: author)

### 6.3 Current challenges within the Borobudur Archaeological Park

Since the commencement of the Park Project in the early 1980s, a number of Indonesian government agencies have focused on their activities at the Borobudur Temple and its immediate vicinity, in order to preserve the monument and promote tourism within the Borobudur Archaeological Park. Among the management bodies defined by the 1992 Presidential Decree, PTW has been assigned to manage the Archaeological Park since 1985.

However, as Tanudirjo (2013, 71) underscores, the surrounding area of



Borobudur now 'became Borobudur Tourism Park rather than a National Archaeological Park'. Indeed, the 1979 JICA Plan (Japan International Cooperation Agency 1979) entitled it as an Archaeological Park and recommended to set its function as named, whereas the 1992 Presidential Decree changed its designation from an Archaeological Park to, *Taman Wisata*, or a Tourism Park (Republic of Indonesia, 1992).

As a sole profit-oriented institute under the auspices of the Indonesian Ministry of State Owned Enterprises, PTW attempts to gain as much profit as possible from Borobudur, especially from tourism (Tanudirjo 2013, 72). To obtain more profit, the park currently included activities such as flying-fox adventure game, mini-zoo, a temporal performance theatre of Ramayana Ballet for occasional events which some of the dancers are coming from different province, Yogyakarta (Nagaoka 2011b, 658). PTW also runs within the Park a booth called *Gusbi* where photographs of physically impairment people are displayed in combination with the collections of local music instruments and contemporary arts. And an alleged smallest man in Indonesia serves as one of the hosts at the gallery. The Centre of Borobudur Study, on the other hand, is now converted to an exclusive hotel to accommodate tourists to visit the Borobudur Temple.

Observing this situation, Arief Rachman, Executive Chair of Indonesian National Commission for UNESCO (cited in Engelhardt et al 2003, 16), 'expressed the opinion that the current visitor management of Borobudur lacks a focus on the heritage value of the site, and thus the site is managed primarily for its recreational and commercial values'. Engelhardt et al (2003, 25) also assert that the there is significant emphasis on the recreational values of the site in preference to the cultural heritage values, and the tourism activities are not being managed in a manner that is subservient to the heritage values: more needs to be done to communicate the significance of the place to the visitor.

The 1979 JICA Master Plan recognized the importance of a buffer zone with a variety of purposes and roles adjacent to the Temple, and with the plans identifying that the monument and its surrounding buffer zones should be designed together as indispensable and integral elements reciprocally. In this respect, one idea to use the buffer zone surrounds the Borobudur Temple was to establish three educational facilities to be the ‘Mecca of research on archaeological monuments in Indonesia’ (Japan International Cooperation Agency 1979, 42) – a place of research for both experts and students to pursue heritage studies and to promote cultural exchange among them. Another attempt was to provide an opportunity for the local community at Borobudur to gain maximum revenue from visitors and promote the smooth interaction between tourists and the local businesses.

The JICA Master Plan (Japan International Cooperation Agency 1979, 10) argues that ‘The Borobudur Temple, as a monument to Indonesia’s historical cultural legacy, should be used as living teaching materials to enlighten the people to the nation’s history and culture’.

#### **6.4 Community-driven tourism initiative outside of the Borobudur Archaeological Park from 1990s**

Considering these situations to attempt income generation in the immediate vicinity of the Archaeological Park, Tanudirjo (2013, 73) argues that some of the ‘local people pursued a different strategy... They shifted from a focus on access to the monuments to building greater integrity among the local communities’. A key was the Borobudur cultural landscape which constitutes of the intrinsic linkage between nature, culture, rich historical record, the local practices, rituals and beliefs associated with community involvement. Tanudirjo (2013, 73) also argues that:

(The community) revitalized their traditional culture by more intensively

performing their traditional ceremonies and art festivals outside the protected area. Through such activities, they engaged communities living outside the resettlement areas, as far as the western slopes of Mount Merapi and Merbabu... Interestingly, the local people then started to identify themselves not only with Borobudur, but also with the broader landscape surrounding it and even with the Kedu Plain in general. They fostered a new awareness among the wider communities that the Borobudur landscape covers not only the Borobudur-Pawon-Mendut temples and the nearby villages but the entire area encircled by the seven mountains and extended their cultural landscapes.

Pursuing an in-depth research of the progress of the current conditions of rural tourism initiatives at Borobudur in relation to cultural landscapes conservation, Fatimah and Kanki (2012, 571) assert that deviating from a typical monument-focused tourism activities, rural tourism initiatives in Borobudur Sub-district commenced since the 1990s and prevailed after 2003 as a result of collaboration between villagers, local NPOs and tourist guides. Fatimah and Kanki (2012, 571) confirm that each village has the community initiative which is important part of tourism development in Borobudur.

Tanudirjo (2013, 73) argues that the ways in which the local community at Borobudur attempted to take a wider landscapes approach were various. For instance, the villages' attractiveness and potentials used for tourism are part of landscape dynamics. This is in accordance with the research results made by Fatima and Kanki in 2010. According to Fatimah and Kanki (2012, 563) there exists 9 village tour routes in 2010 in which 10 villages around the Borobudur temple were involved. Some community parties such as local guides and local NPOs took tourists to the villages surround the Borobudur Temple in order to reduce the

overcrowding problem and to promote various village tours that started to emerge in the early 2000s (Fatimah and Kanki 2012, 563). According to the author's interview on 13 May 2014 with the local guides, Nur Rochmat, Hatta Muhammad and Jack Priyantna, there are currently sixty-one individual local guides within the Borobudur Archaeological Park managed by seven local NGOs<sup>19</sup> who introduce the Borobudur Temple to visitors. Acknowledging that local community who live around Borobudur have missed out with tourists rarely visiting the villages in the Temple's surrounds, they developed village tourism outside the Borobudur Temple and Archaeological Park in order to introduce to visitors village livelihoods and the landscape scenery which flourished from the fertile and arable land, and local traditional culture (Murwanto and Purwoarminta 2015, 88). These local community members the author interviewed felt that their action would help promote interaction between the villagers and tourists, and therefore, enhance welfare of local people through the development of tourism around Borobudur.

In order to promote their concept, they used a unique local transportation system, *Andong* – a horse-carriage, as a means of traffic within the villages (Nagaoka 2014). Collaborated with *Andong* association since 2000, they have guided tourists to explore serene village settings surrounded by paddy fields, natural resources and local cultural activities in the Borobudur villages whilst riding *Andong* to observe the Borobudur Temple from different angles in the surrounding villages. During the village tour, tourists could enjoy rural atmosphere, e.g., see and try pottery and bamboo-crafts making, observe traditional art performance,

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<sup>19</sup> Jaringan Kerja Kepariwisata Borobudur (JAKER Borobudur); Lembaga Pemberdayaan Ekonomi Kerakyatan (LePEK); Forum Rembug Klaster Pariwisata Borobudur; Warung Info Jagad Cleguk; Yayasan Kuncup Mekar; Himpunan Pramuwisata Indonesia (Indonesia Tour Guide Association, Borobudur Chapter); and Tim Anti Kekerasan Borobudur (Tanker Borobudur)

traditional tofu and *mie* (noodle) making, etc. These routes are flexible depending on the time situation, community members' availability and the tourists' interests. Prior to and after the tours, the local NGOs coordinate with the local people in the visited villages to encourage them to maintain their cultural and village resources through daily activities, sustain their environment clean, and be economically independent.

Fatimah and Kanki (2012, 568) argue that

JAKER (local NGO) tried to compile a database containing of village potentials in Borobudur. This organization is also actively encourage the people of the villages to have a self-reliant economy. OVOP (One Village One Production) is one of their ideas to develop the villages surrounding the Borobudur Temple. For example, they organized Tanjugsari as the tofu village, Karaganyar as the pottery village, and Tuksongo as the glass-noodle village. They also tried to promote this idea to the tourist by providing village tour to visit such villages. This kind of new tourism activity has sparked local communities' awareness on the importance of keeping and conserving their village potentials.

Fatimah and Kanki (2012, 563) also clarify the current conditions of rural tourism initiated by the community and conclude that the rural tourism initiatives mostly started to prevail after 2003 — the year of the establishment of Candirejo Village, one of the nearest villages to the Borobudur Temple, as the 'Community-based Ecotourism Village' by the Government of Magelang Regency in Central Java. Fatimah and Kanki (2012, 564) further assert that these rural tourism initiatives helped reduce mass tourism concentrated on the Borobudur Temple and gave an

important role to environmental conservation surrounding the Borobudur Temple.

### **6.5 A variety of traditional artefacts in the 20 villages at Borobudur**

Unique cultural traditions, natural and human resources are assets of the Borobudur sub-district area. The fertility of land provides a robust agro sector whilst the terrain facilitates easy access for collection of raw materials for local artisan communities. Diverse natural and cultivated vegetation of fruits, trees, food crops and plants, such as papaya, coconut, cassava, bamboo and white wood can be easily found and cultivated in this area. At the same time, traditional cultural ceremonies and local indigenous traditions are still practiced today.

With a view to collecting credible primary data or first-hand information of the cultural and natural resources, cultural-based industries, income and challenges at Borobudur, UNESCO conducted a community based cultural mapping and artisan baseline survey from April to October 2013 in the area around Borobudur Sub-district of Magelang, Central Java, Indonesia. This exercise involved 20 villages in the Borobudur Sub-district and 100 community members<sup>20</sup> (UNESCO 2014a, 6).

The execution of the survey was on a one-to-one interview with artisans based on the questionnaire. A total 100 artisans participate in the survey, of which

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<sup>20</sup> The questionnaire was developed by Joseph Lo, UNESCO Consultant for Culture, in consultation with UNESCO Institute of Statistics (UIS). The questionnaire was previously tested and implemented in other countries such as Bhutan, China and Mongolia. In order to adapt the questionnaire to suit the local context of Borobudur, a consultation and testing of the questionnaire was conducted in April 2013. Based on the first survey results, the questionnaire was further fine-tuned to conform and adhere to local situations and perspectives.

76% were male and the remaining 24% were female producers. The age range of the respondents spanned from below 30 years of age to above 60. Most of the respondents were between the ages of 31 and 45, representing 56% of the total respondents. Respondents whose age is over 60 accounted for only 8% whilst those below 30 years were 9%.

In order to ensure that the survey results are credible and valid, other activities conducted during the interview sessions included reviewing the products, photo-taking and requesting the artisans to demonstrate the process of making. These assisted in calibrating and validating the responses from the artisans (UNESCO 2014a, 30).

Among the respondents of the survey (UNESCO 2014a, 32), there were:

- 20 bamboo artisans (19 male and 1 female)
- 4 volcanic ash artisans(4 male and 0 female)
- 9 wood-craft artisans(9 male and 0 female)
- 3 batik artisans(2 male and 1 female)
- 2 pottery producers (1 male and 1 female)
- 18 cassava snacks producers (14 male and 4 female)
- 10 *tempe*, soy-based tofu producers (6 male and 4 female)
- Other 34 producers in various culinary products

The survey (UNESCO 2014a, 36) reveals that;

In general, artisans' annual income is higher than local average income (IDR 7,146,624/USD 729). Bamboo artisans have the lowest annual income averaging at IDR 17,289,000 or US\$ 1,764; yet this is 2.4 times higher than average local income IDR 7,146,624 (US\$ 729). Batik artisans' annual income is even higher at IDR 64,200,000 (US\$ 6,551) or about 9 times higher than

Table 6. Numbers of artisans surveyed in 20 villages within Borobudur Sub-district

(Source: UNESCO 2014a)

No.	Villages	No of respondents
1	Kebonsari	10
2	Karangrejo	7
3	Tegalarum	7
4	Kembanglimus	4
5	Wringinputih	9
6	Borobudur	6
7	Wanurejo	3
8	Candirejo	4
9	Sambeng	5
10	Bigaran	4
11	Kenalan	4
12	Ngargogondo	6
13	Majaksingi	3
14	Tuksongo	5
15	Tanjungsari	4
16	Karanganyar	5
17	Giritengah	4
18	Giripurno	3
19	Bumiharjo	4
20	Ngadiharjo	3
	Total	100

Table 7. Type of craft products and the gender of producers

(Source: UNESCO 2014a)

Craft Type <sup>a</sup>	Male <sup>a</sup>		Female <sup>a</sup>		Total <sup>a</sup>	
	Number <sup>a</sup>	% <sup>a</sup>	Number <sup>a</sup>	% <sup>a</sup>		
Bamboo <sup>a</sup>	19 <sup>a</sup>	19 <sup>a</sup>	1 <sup>a</sup>	1 <sup>a</sup>	20 <sup>a</sup>	20 <sup>a</sup>
Volcanic Ash <sup>a</sup>	4 <sup>a</sup>	4 <sup>a</sup>	0 <sup>a</sup>	0 <sup>a</sup>	4 <sup>a</sup>	4 <sup>a</sup>
Wooden <sup>a</sup>	9 <sup>a</sup>	9 <sup>a</sup>	0 <sup>a</sup>	0 <sup>a</sup>	9 <sup>a</sup>	9 <sup>a</sup>
Batik Textiles <sup>a</sup>	2 <sup>a</sup>	2 <sup>a</sup>	1 <sup>a</sup>	1 <sup>a</sup>	3 <sup>a</sup>	3 <sup>a</sup>
Pottery <sup>a</sup>	1 <sup>a</sup>	1 <sup>a</sup>	1 <sup>a</sup>	1 <sup>a</sup>	2 <sup>a</sup>	2 <sup>a</sup>
Cassava Snacks <sup>a</sup>	14 <sup>a</sup>	14 <sup>a</sup>	4 <sup>a</sup>	4 <sup>a</sup>	18 <sup>a</sup>	18 <sup>a</sup>
Tahu-Tempe <sup>a</sup>	6 <sup>a</sup>	6 <sup>a</sup>	4 <sup>a</sup>	4 <sup>a</sup>	10 <sup>a</sup>	10 <sup>a</sup>
Others <sup>a</sup>	21 <sup>a</sup>	21 <sup>a</sup>	13 <sup>a</sup>	13 <sup>a</sup>	34 <sup>a</sup>	34 <sup>a</sup>
Total <sup>a</sup>	76 <sup>a</sup>		24 <sup>a</sup>		100 <sup>a</sup>	



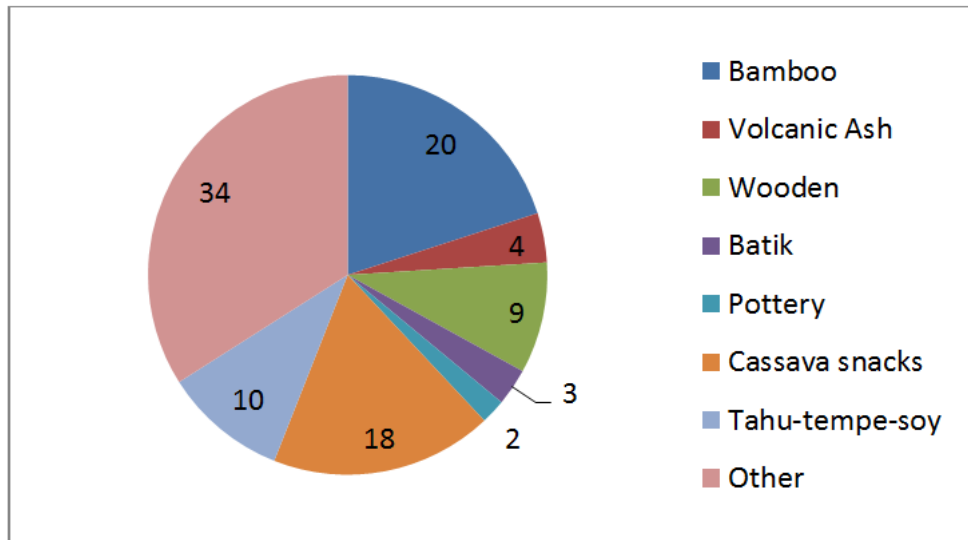


Figure 36. Number of respondents and types of craft products

(Source. UNESCO 2014a)

the local average income. As most craft industries are informal, artisans' income is varied among different craft types and areas. For example, the producers of *Gethuk Asli* Magelang (Magelang cassava snack) earn 9 times higher than the average annual income of the other cassava snacks producers. On the other hand, the producers of bamboo basket earn 6 times lower than the average of the annual income of the other bamboo artisans. Different values and appreciation given to the products highly affect the income generation of the producers.

The survey (UNESCO 2014a, 39) also highlights the basic situation of craft

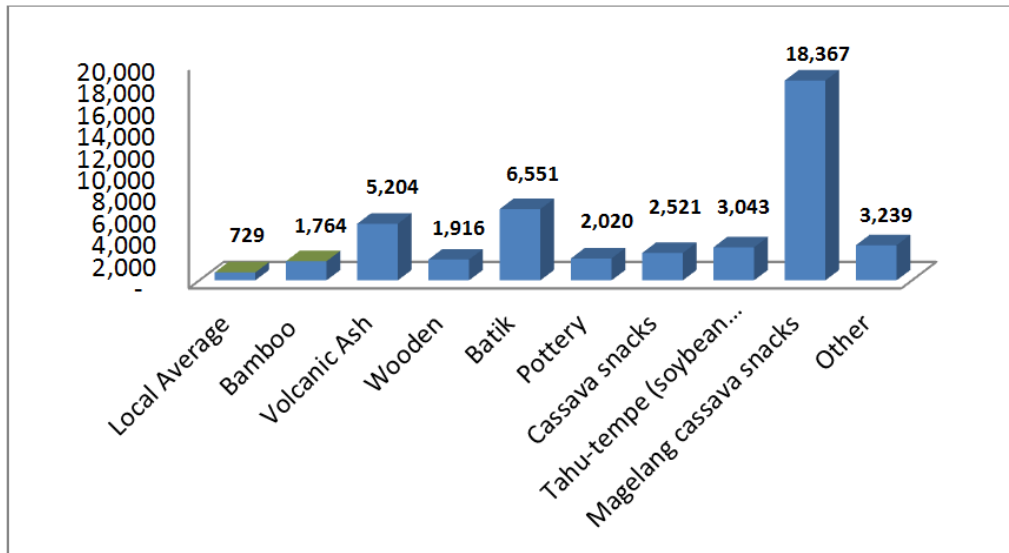
production within the region. The result shows that a vast majority of the respondents were content and found their work fulfilling. Among the responses, 46.4% attributed to the increase of income and improvement of living standard after participating in the craft industry as the reason of contentment; 20.4% were involved in craft industry because they wanted to help others; 11.2% said that crafts is part of their traditional culture and livelihood. Other reasons given included being proud of their culture (2.6%), responding to high market demand (9.2%) and the remaining 4.6% citing that they were in the industry because it was convenient to obtain raw material. The survey (UNESCO 2014a, 46) concludes that:

Table 8. Family conditions of the respondents – US\$

(Source: UNESCO 2014a)

Conditions of the Respondents	Average number of family members		Average farm land areas (m <sup>2</sup> )	Average annual income - US \$	Average monthly Income-US \$
	Children	Adults			
Baseline: Local Average (as of 2012)				729	61
Bamboo producer	1	3	766	1,764	147
Volcanic ash artisan	1	3	453	5,204	434
Wood artisan	1	3	436	1,916	160
Batik maker	2	2	1287	6,551	546
Pottery maker	0	5	470	2,020	168
Cassava snacks producer	1	3	455	2,521	210
Tofu and tempe producer	2	3	589	3,043	254
Other	1	3	730	3,239	270

Table 9. Comparison between Artisans' Income and Local Average Annual Income Level (in US\$)  
(Source. UNESCO 2014a)



Out of the 96%, most of them hope that by transmitting their knowledge to the next generation, 42.2% reasoned that by doing so, they are able to extend and preserve their cultural traditions. 20.6% felt that transmission of skills to others is an important means of assistance while 10.5% said that sharing of skills will help in the development of traditional crafts. 10% cited that transmission of skills will help improve the economic situation in the area and 9% of artisans interviewed stated that transmitting their skills will help them promote their handicraft products. In addition, 1.1% of the respondents stated that they will transmit their skills to others only if it is ordered by the government while 2.6% did not

mention any specific reasons for their interest to share their skills.

Table 10. Reasons for the Transmission of Crafts Skills (out of 96% of the respondents who stated their willingness to transmit their skills – multiple answers)

(Source: UNESCO 2014a)

Reasons (Total Answer: 182)	Number of respondents selecting this item	%
For inheriting traditions	80	42.2
For helping others	39	20.6
For publicizing and promoting their handicrafts	17	9
For developing traditional Handicrafts	20	10.5
For improving regional economy	19	10
For government orders	2	1.1
For unstated reasons	5	2.6

The survey result shows that the basic situation of craft production within the region. The result proves that artisans' annual income, using rich natural and traditional resources, is higher than local average income and that artisans are interested to share their crafts skills and knowledge as a means to preserve their cultural heritage, natural resources and traditions. However, it has to be noted that there is still almost no formal system for artisans to undertake transmission of skills and resources to others.

Considering the benefit of artisan's businesses using cultural and natural resources in the wider area of Borobudur, it is a clear linkage between this survey result and the concept of the JICA Master Plan; it proposed a re-conceptualization of heritage back to local understandings and helped widen the concept of heritage value from the monument to the wider landscapes in Central Java which was

constituted of the intrinsic linkage between nature and culture, and the local practices, rituals and beliefs associated with community involvement. The JICA Plan attempted to refine the definition of cultural heritage in Indonesia because the Plan developed the concept that emphasizes tangible and intangible heritage as an integral part of culture and that gives heritage a function and a meaning for the community. It is clear that the local community receives benefit not only from the Borobudur Temple but also from the integral features of cultural and natural resources from the wider area of the Kedu basin.

#### **6.6 The authorities' initiative for the sustainable tourism development for the life of community**

The Indonesian government also commenced to take concrete actions since the 2000s in order for the local community at Borobudur to play a major role in the tourism and heritage management for the development of economic benefits to larger communities, whilst attempting to increase the tourism contribution of Borobudur towards the preservation and protection of historical and cultural assets of the Borobudur Temple.

A number of workshops inviting local community were organized by the Indonesian Ministry of Education and Culture and Ministry of Tourism and Creative Economy in the 2000s for the tourism development at the Borobudur area. There were at least sixteen occasions<sup>21</sup> from 2008 to 2014 when the authorities

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<sup>21</sup> National Training Workshop on the Management of World Heritage Sites in Indonesia at Borobudur on 27 October to 3 November 2008; an Indonesian youth World Heritage campaign from 5 to 15 May 2008; International Coordination Meeting for Safeguarding Borobudur and Prambanan World Heritage Sites in Yogyakarta from 3 to 6 November 2009; Coordination Meeting for Enhancing Effective Management for Borobudur Temple Compounds - National Coordination Meeting in response to the World Heritage Committee Decisions 30 COM 7B.65 and 31 COM 7B.84

invited community members concerning the Borobudur World Heritage management. Among them, a significant result was produced at a workshop<sup>22</sup> on Tourism Management on 9 and 10 November 2011 at the Borobudur Archaeological Park. It was organized by the Indonesian Ministry of Tourism and Creative Economy, the Ministry of Education and Culture and the local governments of Central Java and Magelang Regency as well as PTW, which gathered around 50 representatives from the local government, representatives from

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from 18 to 19 February 2009; International Seminar on Cultural Heritage and Tourism in Solo on 20 July 2009; Cultural Heritage Specialist Guide Workshop at Borobudur from 10 to 15 August 2009; International Coordination Meeting for Safeguarding Borobudur and Prambanan, World Heritage Sites in Yogyakarta on 3-6 November 2009; Borobudur and Prambanan UNESCO World Culture Heritage – Million looks, one location in Jakarta on 20 January 2010; Formulation of Draft Presidential Regulation for the Management of National Strategic Area of Borobudur in Sumarang on 15 June 2010; a seminar entitled ‘Save World Heritage Borobudur and Local Community Development’ in Depok on 3 December 2010; Seminar on the World Cultural Heritage Management in Indonesia in Jakarta on 19 October 2010; Sharing Art & Religiosity, Art & Archaeology, Art & Mythos at Borobudur Temple in Central Java at Borobudur on 20-29 April 2012; Worlds of Culture at Borobudur on 6 November 2013; 6<sup>th</sup> International Experts Meeting on Borobudur at Magerang 11 November 2012; Training of Trainers Workshop for the UNESCO Cultural Heritage Specialist Guide Programme at Borobudur, 21-25 April 2014; and National Training Workshop on Disaster Risk Preparedness and Management for Cultural Heritage in Borobudur, Central Java on 9-13 June 2014.

<sup>22</sup> It was aimed to increase the tourism contribution of Borobudur towards the preservation and protection of historical and cultural assets of the Borobudur Temple, the protection of the natural resources of Menoreh Highlands Area, the distribution of economic benefits to larger communities, the improvement of community role as Borobudur tourism managers, and the accomplishment of development programs integration for the Borobudur Region. With a view to reaching the set objectives, the authorities made an integrated and sustainable tourism destination management plan.

all 20 villages in Borobudur Sub-district and local NGOs, hoteliers in Borobudur area. The meeting was aimed to strengthen cooperation among government officials, local community members, other stakeholders and individuals to synergize activities relating to local community empowerment and income generation, and to promote dialogue between stakeholders to achieve a consensus for the long-term improvement of local communities' livelihoods, sustainable income generation and the empowerment for those surrounding the Borobudur Temple Compounds.

At the end of the workshop, a joint declaration for the integrated and sustainable tourism development was unanimously agreed and signed by all participants (see Appendix 3). The joint declaration (Ministry of Tourism and Creative Economy 2011) stipulates that the participants of the Stakeholder meeting:

2. Stress the commitment to improving the livelihoods of the local communities whilst empowering them to generate income through tourism, agricultural and cultural industries through promoting cooperative and frequent dialogue between all relevant stakeholders;...

5. Promote transparency in each stakeholder's activities and projects in order to create collaborations and synergies between relevant parties.

Another break-through was the International Coordination Meeting for Safeguarding Borobudur and Prambanan World Heritage Sites which was organized by the then Ministry of Culture and Tourism from 3 to 6 November 2009 in Yogyakarta, Indonesia. The meeting adopted consolidated recommendations<sup>23</sup>

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<sup>23</sup> The participants of the International Coordination Meeting discussed ways to improve the management of the sites of Borobudur and Prambanan Temple Compounds including a legal

(Ministry of Education and Culture 2009a):

All participants recommended that PT Taman Wisata, in conjunction with relevant Indonesian government ministries and agencies with the support of NGOs, support training and capacity development programmes to improve the employment prospects of local community members in the conservation and tourism sectors.

Borobudur Conservation Office (BCO) under the Ministry of Education and Culture also has commenced to organise periodical training workshops for cultural heritage specialist guides in the 2000s. The BCO invited participants including local tourist guides, representatives of local NGOs, and local hoteliers to such training sessions. Among these, there was a noteworthy workshop entitled a Training-of-Trainers Workshop for Cultural Heritage Specialist Guides Programme which was

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framework for effective management, a strategy for tourism and visitor management for community empowerment and economic sustainability, stone and structural conservation and rehabilitation, and museum development. The participants attending the meeting were from the Coordinating Ministry for People's Welfare, the Ministry of Culture and Tourism, the Ministry of Public Works, PT Taman Wisata Candi Borobudur, Prambanan and Ratu Boko (PT Taman Wisata), the Office of Borobudur Heritage Conservation, Magelang Regency Development and Planning Board, Central Java Province Development and Planning Board, Special Region of Yogyakarta Development and Planning Board, the Indonesian National Commission for UNESCO, Gadjah Mada University, Centre for Geological Survey, ICOMOS International Cultural Tourism Committee, BP3 (Archaeological Heritage Preservation Office) of Central Java, BP3 of Yogyakarta, National Research Institute for Cultural Properties, Japan, Istituto Centrale per il Restauro-Ministero per I Beni e le Attivita Culturali, Italy, University of Tsukuba, Mie University, National Research Institute for Earth Science and Disaster Prevention, Japan, and UNESCO Office, Jakarta.



held at Manohara, Borobudur Temple Compounds from 10 to 14 August 2009. The authorities attempted to establish a formal system to provide an official certification for cultural heritage specialist guides at the national level, whilst attempting to fit in with the regional standards. This requires a close and continued coordination with the existing training and certification system to ensure their coherence and continuity. The workshop was also aimed at providing specialized training to trainers to allow trainers to effectively deliver the national curriculum and training materials developed under the coordination of the respective authorities<sup>24</sup>.

During the author's interview on 3 October 2011 with Sudhief Hartasa, head of Industry, Trade, Cooperation and Small Medium Enterprises Office of Magelang Regency, he stressed that a more sustainable, nature and culture-based tourism industry as well as community-based cultural industries at Borobudur should be prioritised in order to assist them in economic growth and poverty alleviation in the Borobudur area. Marsis Sutopo, director of BCO of the Ministry of Education and Culture the Government of Indonesia (interview, 7 October 2011) also clarified that the 'Indonesian government became to interact with the community because it comes to be aware of the integral value of Borobudur landscapes and the importance

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<sup>24</sup> This workshop was the second of two workshops. The first workshop was a five-day Regional Training-the-Trainers on Cultural Heritage Specialist Guide programme for World Heritage sites conducted in Macao SAR, China from 12-16 January 2009. The workshop in Macao was a curriculum development workshop to support national implementation of the UNESCO Cultural Heritage Specialist Guide programme. During in-between period of January to August, participants (team) from Indonesia who attended the workshop in Macao were expected to identify counterparts and establish a legal agreement for the development of draft detail national curriculum and training materials, and to start drafting Site Module for target World Heritage site. The workshop in Borobudur was concluded by the formulation of the action plan and time frame toward the establishment of a system for providing advance certification to the guides at the national level.

of involvement of local community in Borobudur landscapes management’.

The coordination meeting for Enhancing Effective Management for Borobudur Temple Compounds organized by the Ministry of Culture and Tourism of the Republic of Indonesia in Jakarta from 18 to 19 February 2009 discussed ways to improve the management system of the Borobudur Temple Compounds. The meeting argued continuing efforts towards a revision of the legal and institutional framework for the protection and management of the property and its surrounding area. The participants of the meeting (Ministry of Education and Culture 2009b):

Acknowledge efforts and progress concerning the development of a regulatory and planning framework for the effective management of the property, community empowerment, management of visitors and the property’s buffer zones by the Indonesian authorities over the last previous years, under coordination of the Coordinating Ministry for People’s Welfare, in particular by the initiative of the Ministry of Culture and Tourism and the Ministry of Public Works, PT Taman Wisata and Government of Central Java and Magelang Regency;

Stress the importance of participatory discussions to determine the protective boundaries with local authorities and community.

Some thirty five years after the adoption of the JICA Master Plan, the 2000s saw a move in Indonesia to preserve and promote cultural heritage and its wider setting with community participation. There were a number of remarkable opportunities that all stakeholders – central, provincial and regency governments, NGOs, local representatives, academic institutes, local hotel association, attended consultancy meetings, and promoted their dialogue on community participation strategy in

heritage management (Wijayanto 2015, 96). The study argues that this is a clear move of a fundamental power shift and a move away from state-based legislation as the sole means to communities' involvement in safeguarding measures and a re-conceptualization of heritage back to local understandings and utilization.

### **6.7 The eruption of mount Merapi and an emergency response**

The end of 2010 saw new challenges for the Borobudur Temple Compounds. It was on 26 October 2010 when Mt. Merapi, an active volcano on the archipelago, shows its seismic activity and the flows of lava spewing from the volcano surged down the mountain slopes at a cataclysmic and unprecedented speed on the Kedu plain. It culminates in the largest and most destructive eruption on 5 November 2010 (Guardian 2011). By 23 November 2010 the Indonesian National Disaster Management Agency (BNPB 2010) reported 322 people dead, 776 people injured and 136,585 displaced residents (cited in IOM 2010, 2). The inhabitants, who had benefited greatly from their verdant and arable landscape, now received the unparalleled and catastrophic influence of nature, not just from the lava flows but also the seemingly endless amounts of ash caused by the eruption (National Post 2010).

Located only 25 kilometers away from Mt. Merapi, the Borobudur Temple was shrouded with the destructive ash, blocking the drainage system and penetrating the temple through the cracks and gaps in the stones, infiltrating its inner foundations. It was also feared that the ash was corrosive, therefore the longer it stayed on the temple the more it would harm the intricate reliefs and drainage system within the structure, the most extensive of any Buddhist monument (Meucci 2011, 4). Emergency action was therefore needed to limit the effects of natural disaster, both in terms of temple itself and the surrounding community livelihoods.

In order to protect the Borobudur Temple and the livelihoods from further

damage, it was clear that a drastic and swift invention was needed. On 25 November 2010, UNESCO was invited to a meeting initiated by the Indonesian Ministry of Education and Culture. The meeting was attended by staff from the Indonesian Ministry of Education and Culture and PTW. The attendees expressed their great concerns about the state of Borobudur and unanimously agreed to carry out an emergency joint operation for the mitigation and recovery of Borobudur from the catastrophic natural disaster (Nagaoka 2011a, 73). The attendees of the meeting reached a consensus to execute a collaborative emergency operation in close cooperation with the local community members, in order to rehabilitate the Borobudur Temple Compounds (including the Mendut and Pawon Temples), as well as their surrounding environmental setting, from the effects of the eruption at Mt. Merapi. It would also aid recovery of the local community's livelihood within the natural disaster affected areas, via their full involvement in the rehabilitation of the cultural tourism and creative industry sectors in the region (Nagaoka 2012). A number of specific objectives were identified to make Borobudur accessible once again to both the local community and a potential worldwide audience.

Given these circumstances, the recovery operation after the natural disaster was designed to contribute in a major way to the sustainable development of the Borobudur region (Nagaoka 2011a, 73). The project also included education and learning opportunities for a wide range of community and governmental officials, which is a vital factor in developing and assisting ongoing social and cultural rehabilitation projects active in Indonesia today. In order to reach these overall goals, the meeting participants further identified the prerequisites for a joint operation which is divided into the following three-phase actions. The first phase is designed for an emergency response. The second main activity is a community-driven emergency cleaning operation with full participation from the local community and indigenous tree-planting actions within the Borobudur Temple Compounds. As a

recovery phase, a joint scientific damage assessment mission was planned in order to execute in-depth diagnostic analyses of the current status of the Borobudur Temple and ash erosion to the stone monuments. It would also identify comprehensive remedial conservation measures and intensive *in-situ* training for designated officials from the Ministry of Education and Culture in stone conservation techniques. The final phase was aimed at the enhancement of livelihood for the local community via the tourism industries and cultural industries (Nagaoka 2011a, 78).

In this respect, after the initial eruption on the 26 October 2010, the Borobudur Conservation Office of the Indonesian Ministry of Education and Culture in the Magelang regency made an immediate response. Its priority was to secure the safety of the surrounding communities, visitors at the Borobudur World Heritage site. It was decided that the temple should be immediately closed to the public, increasing the amount of deployed security, to ensure no unauthorized person entered the Borobudur compounds (Nagaoka 2011a, 49). Any removable cultural property within the grounds was rescued and a swift operation to promote the state of the temple through media also began in order to raise awareness throughout Indonesia and beyond.

The second step undertaken by the Indonesian Ministry of Education and Culture and the PTW, the managing authority for the Borobudur Archaeological Park, was to clean the volcanic ash from the surface of the monuments, in order to prevent the deterioration of its stonework. Using the simple equipment available, including brooms, vacuum cleaning machines and dustpans, local volunteers began the colossal task of clearing the ash.

Thirdly, whilst securing a national budget for this initial cleaning work, the Ministry of Education and Culture analyzed the ash at their laboratory and found it to be slightly acidic (pH 5 to 7), and that it contained *hyaline* (a glass-like substance)

structures, which would be extremely prejudicial to the carved reliefs (cited in Meucci 2011, 6). Once cleaned, the sitting Buddha statues within 72 stupas were covered by plastic sheets for their protection, prioritizing the top three levels of the structure, which were more vulnerable to settling ash (Nagaoka 2011a, 49).

The successive eruption on the 5 November 2010 dwarfed those previous actions, being the largest eruption at Merapi since the 1870s (Mei, Lavigne, Picquout and Grancher 2011, 2). Borobudur was once again blanketed in a destructive ash, 45 mm thick (Kawakami and Weise 2010, 4). This blanket of corrosive ash settling on the monument would not only cause an immense threat to the unique carved reliefs, the Buddha statues within stupas, the facades and balustrades at the Temple, but it would also trigger serious damage to the Temple's structure (Meucci 2011, 4). Any ash left on the Temple would be forced beneath the surface by rainwater, entering the pores of the rock and into the gaps between the stones, consequently blocking the monument's drainage system, which would lead to severe damage of the Temple's architectural structure (Nagaoka 2012). The Ministry of Education and Culture recognized the need to remove the ash as soon as possible, and therefore further cleaning operations were organized. From 11 November 2010, 10 Ministerial technical persons and 60 local community members were enlisted to clean the Temple (Nagaoka 2011a, 53).

UNESCO Office Jakarta, in close consultation with the Indonesian Ministry of Education and Culture, developed a participatory preservation model at the Borobudur World Heritage site to involve local members in community volunteer-driven preservation projects to save Borobudur. Local NGOs based in Borobudur have served to mobilize and manage a number of local communities involved with the cleaning operation. The selected local community workers have been guided on a daily basis by the Borobudur Conservation Office. 60 local workers, aged between 18 and 60 years old, were dispatched on 3 January 2011, to begin clearing the ash

from the monument (Nagaoka 2011a, 89).

Recognizing that young people can play an important role in carrying out the local community-based preservation work at Borobudur, the programme provided a viable vocational training opportunity to young people, which aimed to infuse a greater appreciation of their cultural heritage. The employability of young people was enhanced through learning skills in cultural heritage preservation. Another important component of local community involvement is the active participation of local expert leaders in the preservation work. Acting as mentors, the local experts taught traditional stone conservation treatment skills, passing their expertise to the next generation. The number of workers was soon increased to 150 people from the middle of February 2011, in order to meet the demands of the enormous amount of cleaning works ahead, not only at the surface of the monument but also inside the stones' pores, the drainage systems, the unique carved reliefs covering its walls and Buddha statues within stupas, facades and balustrades. Some 600 local community members in total from various local NGOs were involved in the cleaning operation by the end of the preservation work in November 2011 (Nagaoka 2011a, 90). Participants learned cleaning skills in the workshops and taught these techniques to other group members in their communities. The results of all this work and *in-situ* training provided local community members with conservation skills, giving them the confidence to engage in the important work of preservation at their own historical monument.

## **6.8 Community participation in heritage protection**

On 17 January 2011, UNESCO had a consultation meeting with the local NGO groups in Borobudur where a cogent query was raised by Sucoro, one of the eldest local leaders within the community representatives. He voiced his critical concern that the surrounding historical monuments also should be preserved on a voluntary

basis and such honorable actions should not be motivated by any wage or incentives (Nagaoka 2011a, 90). According to him, this is exactly what he has encouraged local people to do in his all life, especially young people. It is indeed the local community who should play an important role in preserving the World Heritage site by maintaining its scenery and atmosphere. UNESCO also encourages that the site is kept clean constantly, and therefore it should be done voluntarily, as if it were one's own property. However, considering the huge workload to remove the corrosive ash from the vast areas of the stone monuments, such effort requires more than a voluntary exertion; it is a workload that requires commitment of eight hours a day, five days a week, over the course of a full year. In addition, the work involved in the preservation of national cultural heritage necessitates some distinctive knowledge of stone restoration work and *in-situ* guidance and training from the national experts of the Ministry of Education and Culture, which will eventually foster semi-professional conservation techniques. Since this work requires a special expertise in the long term, the work should not be regarded as a "volunteer work", but should be rather treated as a skilled task. It is natural that such restoration and preservation work has to be executed by trained knowledgeable workers since the results of such cultural heritage conservation works should be maintained on a long-term basis.

The cleaning operation was made manually and carefully enough to avoid stress and damages to the stones. This action made it possible to remove mosses and algae colonies, which may easily develop in the presence of ash deposits that may retain rain and run-off waters. This is mainly because cleaning the ash from the drainage system is arduous work that requires patience and rigorous labor, as the intricate shape of the heavy floor stones, which weigh some 30 kg each, have to be removed one by one, to reach the floor of the drainage system. Once the stones are removed and the drainage system is open, the workers have to remove muddy



ash stuck within the system, and then replace the stones in their original position. In order to re-lay the stones efficiently and correctly, the workers were trained to mark with chalk on the joint parts of the stone surface with a variety of different kinds of shapes, such as hearts, keys, crowns, diamonds, triangles, stars and trapezoids so that the joint could be easily detected once the stones were put back in their original positions<sup>25</sup>.

When the author had a chance to talk to Nur, one of the local workers, during a monitoring mission in March 2011, he expressed his appreciation of his involvement in the preservation work (Nagaoka 2011a, 96). He further explained that his work reminded him of his childhood, when his house was located at the foot of Borobudur Temple before it was relocated during the establishment of the Borobudur Archaeological park in 1983. At that time, he studied on the monument, played with his friends on the monument, and slept on the monument when he was tired. Borobudur was not a monument for him but a part of his everyday environment to interact with. He looked back on these days with great happiness and expressed his new-found awareness of the importance of taking care of this historical monument, whilst he joined the cleaning operations by physically interacting with the stone monuments.

A detailed diagnostic assessment and remedial methodology regarding damaged stone monuments was required in order to study in-depth the inherent challenges of conserving the site as a whole. From 22 March to 1 April, 2011, a detailed scientific assessment was carried out by Dr. Costantino Meucci, under the coordination of the UNESCO Office Jakarta. Meucci prepared an assessment report and remedial action plans for the long-term preservation of the stone monuments. In addition, the stone preservation methodologies used by the authorities at

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<sup>25</sup> This method was also used during the stone restoration work at Angkor in Cambodia.

Borobudur since the Mount Merapi eruption were evaluated, in order to ensure the future safe conservation of this great cultural heritage property. This assessment consisted of a set of vigilant investigations, developed by specialists, in close consultation with governmental staff. During his mission in March 2011, Meucci (2011, 4) found that no damage was detected on the stone's surface. Meucci (2011, 12) also concluded that the cleaning activity by the community and the applied cleaning methodology worked successfully and was executed in a timely manner, which helped avoid any further degradation to the stones.

#### **6.9 The impact of the mount Merapi eruption to tourism and community**

The prolonged eruption of Mount Merapi also caused a serious problem for local tourism. Immediately after the volcanic eruptions on 26 October 2010, the authorities announced that no flights were permitted in the controlled airspace of Yogyakarta and Central Java, which led to the closure of the Yogyakarta airport for a consecutive three-week period (Nagaoka 2011a, 54). Volcanic ash reduces visibility for pilots and can also cause jet engines to fail. Ash can remain over the upper atmosphere for days and even months. For this reason, the re-opening of the Yogyakarta airport was examined through a close monitoring of the direction of the prevailing winds in the area and continuously erupting volcanic ash. Consequently, even after re-operation of the Yogyakarta airport, a limited number of daily flight schedules was introduced and continued until February 2011 (Guardian 2011). The volcanic eruption has thus caused a negative impact to the local economy due to the restricted transportation of people and supplies and drastically decreased tourist numbers (Nagaoka 2011a, 70).

Central Java and Yogyakarta of Indonesia offers a whole range of touristic activities, all attracting tourists to the area, bringing a valuable source of income for the local communities (Nagaoka 2011b, 662). Amongst the main tourist draws are

the UNESCO World Heritage sites. Three of Indonesia's Cultural World Heritage sites are located in Central Java and Yogyakarta, namely the Borobudur Temple Compounds (inscribed in 1991), the Prambanan Temple Compounds (1991) and Sangiran Early Man Site (1995). But it is not only the World Heritage sites that catch the attention of tourists.

The area offers a wealth of cultural assets, including performances, such as traditional court dances, Ramayana Ballet, Wayang Puppet Theatre and gamelan orchestra. Visitors are also fascinated by a variety of local products; traditional handicrafts, textile weaving, bamboo/cane/banana leaf weaving, wood carvings, batik, wooden craft, religious artifacts, agro-based manufacture essential oils, incense, stone and wood carving and so forth. The inclusion of Indonesian Batik, Keris, Wayang Puppet Theatre and Angklung to the UNESCO Representative List of the Intangible Cultural Heritage of Humanity is also attracting many tourists to visit the area. Subsequently, these elements, together with the sociable and welcoming disposition of the local people, have holistically contributed to the growth of tourism at regional, national and international levels.

The protection of this setting is not only crucial for the preservation of the Outstanding Universal Value of the World Heritage property, but also for the long-term sustainable development of the local community, who receives benefits from tourism (Nagaoka 2011a, 70). Safeguarding the significance of the region's ancient historical heritage is directly tied with the livelihoods of the local communities and their future generations. Economic sustainability in this area relies on the highest possible conservation quality of the sites, their environments, their exceptional characters and unique assets, which all contribute to the cultural and economic well-being of local people. Hence, it was not surprising that the communities surrounding Borobudur – who have lived by the historical monument and within its natural environment since the creation of Borobudur Archaeological Park in the

1980s – volunteered themselves for the cleaning operation. The immediate response made by the local communities illustrates the tenacious nature of the local people, recognizing the importance of such a site, they selflessly set to work to save it when it was severely under threat. Despite the fact that their villages and the community members had been ravaged by this natural disaster, they were prepared to step forward and help the authorities save this temple of universal importance.

#### **6.10 Community-involved disaster risk management at Borobudur**

After the completion of the cleaning operations at the Borobudur Temple Compounds in February 2012, UNESCO Office Jakarta conducted a survey by providing each community member involved with a questionnaire sheet written in Bahasa Indonesia, in order to ascertain the workers' view toward the cleaning operations and to find out how the community-based conservation operation worked in the event of catastrophic natural disaster (see Appendix 4). 254 community members who participated in the cleaning operation joined the survey, giving an account of the workers' experience at the temple.

The survey results testify that 88 percent of the participants expressed their satisfaction with the cleaning operation, whereas 66 percent of the participants have never been engaged in any preservation work at Borobudur before the cleaning operation in 2011. 78.4 percent of the participants replied that the knowledge they acquired through cleaning Borobudur could be useful in the future. Whilst 61.9 percent of the local community agrees that Borobudur needs to be more prepared for future disasters, 93 percent expressed their willingness to participate in such a future safeguarding operation if Mount Merapi erupts again; there was zero percent who expressed not to be involved with any cleaning efforts.

Obviously, community involvement in the protection at Borobudur in the



Figure 37. local community cleaning the ash  
(source: left upper photo by the Indonesian Ministry of Education and Culture, right upper photo by National Geographic Indonesia/UNESCO, others by author)

disaster event has not been strategically considered thus far, nor current disaster management strategies entail the local community participation who expresses their readiness to preserve the Temple from the natural disaster (Nagaoka 2012). It is crucial to integrate community involvement into disaster management preparation.

The article 98 of the Law of the Republic of Indonesia Number 11 of the Year 2010 Concerning Cultural Property (Ministry of Education and Culture 2010) stipulates that the preservation for Cultural Property shall be the responsibility shared between Central government, Regional government and the community. When public participation is integrated into disaster management planning, a prompt mitigation measure would be implemented more effectively.

A radical improvement concerning the disaster risk management system to cultural heritage properties in Indonesia should be pursued. It is essential to integrate community-participating disaster risk reduction initiatives into the national disaster mitigation strategy and corporate these plans at all levels of government, whilst promoting advocacy and awareness among the community of the importance of the cultural heritage of Borobudur along with the protection of cultural resources, thus assisting the wider population in developing an understanding of their own culture and history through the re-appropriation of their cultural heritage.

There are very limited numbers of the national officials at the Borobudur Conservation office *in-situ* under the Indonesian Ministry of Education and Culture who conduct daily-basis monitoring works and conservation measures at the Temple. However, it would be very much difficult for the small numbers of the national officials to promptly take a necessary action to protect the Borobudur Temple effectively when natural disasters occurred; a total surface area of the Temple is 2,500 m<sup>2</sup> with the six square platforms topped by three circular platforms, and which is decorated with 2,672 relief panels and 504 Buddha statues as well as

72 Buddha statues seated inside a perforated stupa (UNESCO 2014b). A primary action for the disaster reduction would be an effective coordination of the community who can help protect the Temple from the negative effects of the natural disaster.

Needless to say, community participation in disaster situations is a key to mitigate the adverse impact of disasters swiftly. Hence, it is essential to integrate local community involvement into the overall framework of disaster management initiatives during the event of natural disaster at the Borobudur Temple Compounds, which would in turn help local community enhance their knowledge for protection, conservation, management of the cultural resources and promote among the community a sense of ownership in safeguarding and promoting cultural heritage resources, and hence, boost their local pride.

Cultural resources take their greatest losses during or after disasters. Disaster preparedness and planning, therefore, should be prerequisite elements of cultural resource management. Luckily, the cleaning efforts at Borobudur in 2011 were completed with a great success. The activities ensured that the whole Borobudur Temple was fully accessible to the public, therefore bringing tourists back to site whose revenue contributes greatly to the livelihoods in the area. The work undertaken at the Borobudur Temple Compounds has heightened the local community's sense of belonging, restoring pride and dignity through saving the World's history.

## **6.11 Conclusion**

Known as Kedu plain in Central Java – Garden of Java, the area has been enriched with its high agricultural fertility due to recurred volcanic eruptions. Amin (2012, 74) and Rahmi (2015, 53) assert that ‘volcanoes have played a crucial role in the geological and human history of Java and are also agents of major landscape

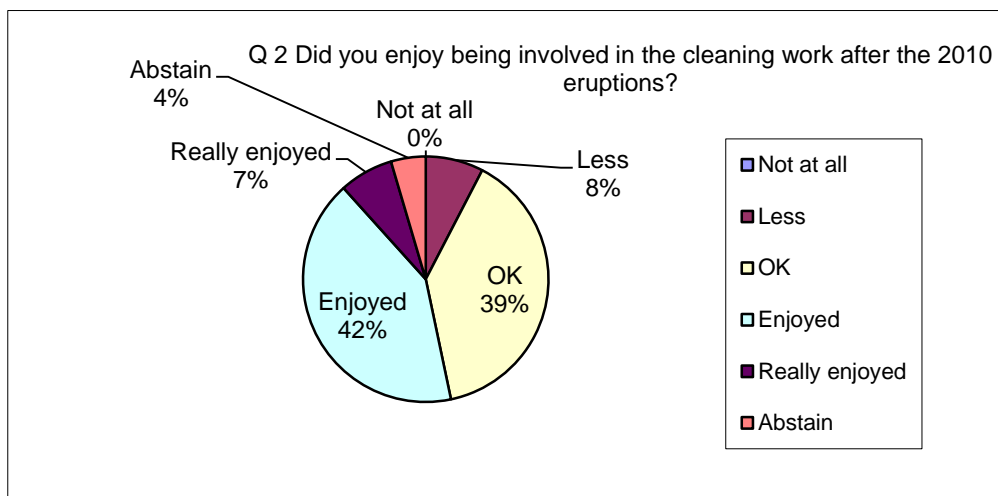
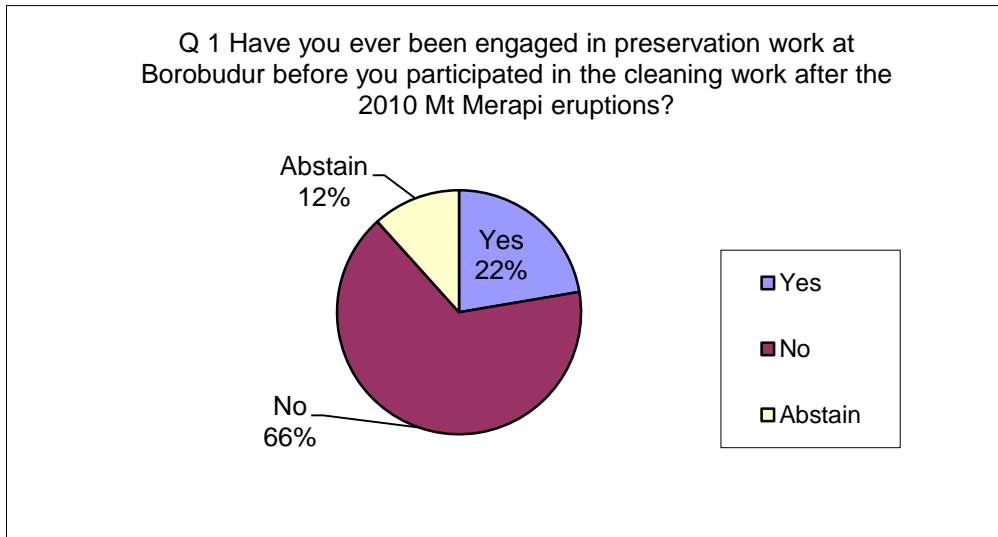


Figure 38. Observations of the local community participants in Mt. Merapi ash cleaning operation (source: UNESCO Office Jakarta)



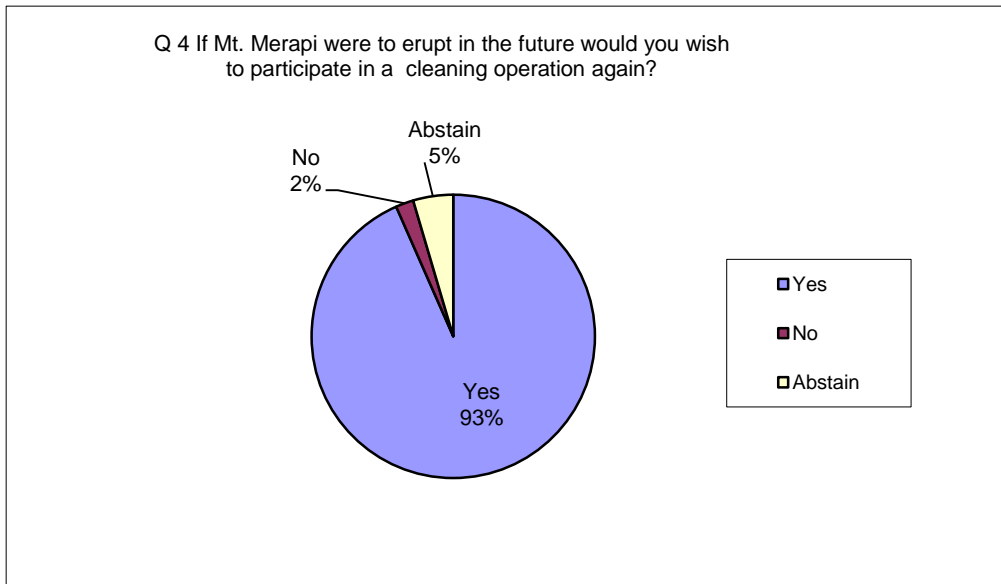
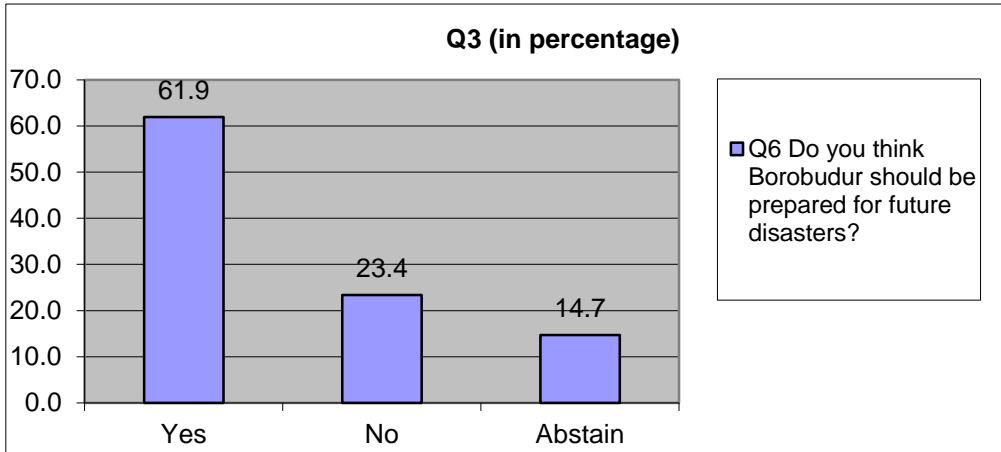


Figure 38. (cont) observations of the local community participants in Mt. Merapi ash cleaning operation (source: UNESCO Office Jakarta)

change'. The wider area of Borobudur landscape thus has been formed with intrinsic linkage between nature and culture with community involvement. The 2006 UNESCO-ICOMOS Reactive Monitoring Mission Report argues that the integrity of the wider landscape setting of the Borobudur Temple is of extraordinary importance because of its spiritual character, sense of sacredness and unity with nature typical of a Buddhist religious site (Boccardi, Brooks and Gurung 2006, 8). In this regard, societies have given meaning and identity to the natural environment and landscapes in Central Java.

In a rapidly globalizing world, the role of local communities in heritage conservation is becoming ever more central (Luengo and Rössler 2012, 7). This chapter argues that the national policy framework has increased the credibility of landscape recognition and provided guidance in conservation with community participation since the 2000s. Working with communities has enabled identification of a broader range of heritage sites and benefit from it that had previously been undermined by official policies, whilst recognizing a growing enthusiasm for communities to develop more democratic and participatory engagements with heritage management.

Identifying the value of the broader landscape surrounding the Borobudur Temple, the local community commenced to adopt the Borobudur cultural landscape as a tool for the tourism development and income generation since the 1990s: The landscape is constituted of the intrinsic linkage between nature, culture, rich historical record, the local practices, rituals and beliefs associated with community involvement. The ways in which the local community at Borobudur attempted to take a wider landscapes approach were various. UNESCO's survey in 2013 reveals that there are variety of handicrafts and agro industry from which the fertility of land has provided local communities with natural and cultivated

vegetation of fruits, trees, food crops and plants, such as papaya, coconut, cassava, bamboo and white wood. The survey also divulges traditional cultural ceremonies and local indigenous traditions are still practiced today. Whilst the survey identifies that artisans' annual income using rich natural and traditional resources is higher than local average income, most of them expressed their keen interest in preserving their cultural traditions and natural resources by transmitting their knowledge to the next generation.

The Indonesian government also commenced to take concrete actions since the 2000s in order for the local community at Borobudur to play a major role in the tourism management for the development of economic benefits to larger communities, whilst attempting to increase the tourism contribution of Borobudur towards the preservation and protection of historical and cultural assets of the Borobudur Temple. At least sixteen workshops inviting local community were organized by the Indonesian authorities from 2008 to 2014 for the development at the Borobudur area. The results of these workshops testify that Indonesian government became to interact with the community by being aware of the integral value of Borobudur landscapes and the importance of involvement of community in the Borobudur landscapes management.

Since the eruption of Mt. Merapi in October 2010, UNESCO, the Ministry of Education and Culture, PTW and local partners such as the local government of Magelang, local NGOs as well as community members at Borobudur have been closely working towards limiting the damages of this natural disaster. Many successes have been achieved through a swift response and hard work done by the local community. And thus, the potential disaster to the monument's stone reliefs was mitigated and the ash was successfully removed.

The Mount Merapi eruption disaster caused devastation, casualties, deaths and displacement; but such disasters can also give an opportunity to unite people

together (Nagaoka 2011a, 96). It gives people a sense of unity, joining together to overcome the challenges caused by the catastrophe, such as the damage to infrastructure, agriculture, tourism and the local economy as well as monuments of local pride.

It is wished to maintain its specific and unique character of not only monumental remains but also wider landscape scenery and people's livelihood: all of them are the assets to the cultural and economic well-being of the future generations of local people. In terms of the disaster management at the Borobudur Temple Compounds, public participation is a key in each phase of disaster preparedness, planning, mitigation and recovery. To this end, a periodical *in-situ* drill of the strategies together with the local community members is of utmost importance to ensure the sustainable preservation for the cultural and natural values of the sites.

There is still more work to be done, both to ensure long-term preservation of the historical monument and its surroundings and also to help the local communities who have been so deeply affected by the disaster. Although a comprehensive cleaning strategy has averted the potential damage caused by the ash, more support is needed to achieve all of its goals. The overall goals are not only to restore the area to its state before the eruptions, but also to improve the livelihoods, skills, pride and knowledge of the local communities, turning the potentially devastating disaster into a catalyst for change and improvement to all members of the surrounding community: this is not only looking to achieve short-term benefits, but also to preserve the temple and improve the local community's livelihood for generations to come, whilst assisting the country in pursuing their development objectives.

**PART VII**

**CONCLUSION AND RECOMMENDATION**

## **7. Conclusion**

### **7.1 Introduction**

This final chapter adduces the central argument of each chapter of this thesis whilst revealing the key findings of the study. In this regard, this chapter draws the conclusions to the research question posed in the first chapter.

The aim of this research study is to examine how the heritage discourse at Borobudur, in particular landscapes management in the area, developed since the 1970s and reached current exclusive national legislative framework. The paper argues that the important milestone in the Indonesian heritage discourse was the introduction of the Borobudur management plan to Indonesia in the 1970s, which concept was developed by Japanese heritage practitioners and was entitled *Borobudur Prambanan National Archaeological Parks Final Report July 1979*. This plan attempted to preserve not only the architectural features of the temples, but also the wider connected landscapes surrounding the temples with community participation. Although the concept of the JICA Master Plan – diversified Borobudur value protection with a community-centered approach, was not realized in the 1980s, it argues that the JICA Plan was influential to the development of management of the Borobudur Temple and its surrounding area since the 2000s, in particular to the newly adopted National Spatial Plan at Borobudur within the new Presidential Regulation in 2014.

With a view to demonstrating how the heritage discourse at Borobudur was developed and the Japanese heritage concept and its management policy gave a significant influence to it, this study examined the progression of the management of the Borobudur Temple and its surrounding area, Japanese heritage conservation laws and practices, its eventual nomination on the World Heritage List, and a current consolidated Indonesian legal system in cultural heritage management. By

taking up the cases of community-driven tourism initiative since the 1990s, a current status of local businesses using rich natural and traditional resources, authorities' initiatives of community-participation in heritage management in the 2000s, and the natural catastrophic disaster at Borobudur in 2010, it also examined how a move of community-driven heritage management for wider cultural landscapes protection was reinforced and promoted by the Indonesian authorities and the community members at Borobudur: this approach was a linchpin of the JICA Master Plan. The study concludes that the Indonesian heritage discourse is currently evolved exclusively away from both colonial conservation ethic strongly influenced by the Netherlands and the Japanese heritage discourse.

In order to arrive at in answer to the research question, the study explored the following queries:

1. How the Japanese heritage management concepts and practices gave a critical milestone in heritage discourse at Borobudur in the 1970s;
2. How the material-centric conservation ethics and the then World Heritage system revert the Indonesian authorities to follow European developed ideas of material-centric views of heritage in the 1980s;
3. How the Indonesian authorities commence to shift the heritage discourse at Borobudur from the monument centric approach to a wider cultural landscapes concept in the 2000s. And what factors influenced its shift of heritage discourse at Borobudur.
4. How the current exclusive Indonesian discourse was evolved away from the concept of the ones of Netherlands and Japan.

## **7.2 Indonesian heritage management in the 1970s and 1980s - Borobudur and cultural landscapes in Central Java**

Whilst Chapter 1 introduces background, research questions and objectives, research methodology, significance of the study and structure of dissertation, the successive chapter provides a general introduction of Borobudur and its surrounding areas; historical setting, geographical features, its discovery in the 1900s and restoration movements in the 20<sup>th</sup> century A.D., and current condition of the Borobudur Temple.

Through the case study of the Borobudur Temple, which saw a large scale heritage conservation intervention by the Indonesian authorities and UNESCO in the 1970s and 1980s and a simultaneous attempt of a wider landscapes management in the 1970s, the key theoretical analysis linked to the heritage discourse at Borobudur in Chapter 3 and 4 demonstrates that there was intricately entangled factors with the influence of European monument-centred heritage approaches and the cultural landscapes management concept developed in Japan.

Chapter 3 introduces the planning phases of the JICA Master Plan. It concludes that the JICA Master Plan (1978-1979), based on the results of the preliminary studies – the Regional Master Plan Study (1973-1974) and the Project Regional Feasibility Study (1975-1976), attempted to conceptualise the complexity of heritage values of Borobudur and draw in public perception through management of cultural and natural resources, considering that both are reciprocally integral elements as heritage value. In this regard, the JICA Plan attempted to introduce an innovative concept of heritage value that emphasises tangible and intangible heritage as an integral part of culture and that gives heritage a function and a meaning for the community.

The study argues that, contrary to the European-dominated discourse of heritage, the approach of the JICA Master Plan in the 1970s was aimed to not only preserve the architectural features of the temples at Borobudur but also define and manage the wider cultural landscapes in Central Java with community participation.



This approach was influenced by the Japanese conservation laws and practices related to artefacts, monuments, historic places and natural heritage sites and other forms of an integral part of the heritage value that had been developed in Japan since the early 1900s. Acknowledging the similarities of landscape contexts between central Java and Nara prefecture in Japan, the JICA study team sought to use their knowledge of the preservation approach of historic climate linking with heritage and its surrounding cultural landscapes, along with existing and living Javanese ideas of landscapes, and incorporate this concept into a management system for the wider area of Central Java.

The study asserts that the JICA Plan referred to the *Japanese Law concerning Special Measures for the Preservation of Historical Natural Features in Ancient Cities* (Ancient Cities Preservation Law). Enacted in 1966, this Japanese special law targeted at the specific areas called as “Ancient Cities” aimed to conserve the entire environments inseparably united with cultural properties (Agency for Cultural Affairs 2013, 13). In special historic features preservation areas, acts, such as the construction of new buildings and other structures are subject to permission from prefectural governors and the authorities. Zones for preservation of the scenery around monuments in the JICA Plan (1979, 201) clearly testifies the same idea of the Ancient Cities Preservation Law. In this regard, the research argues that the JICA study team adopted the approach of Japanese Ancient Cities Preservation Law for the preservation of wider Borobudur scenic preservation, in particular for the safeguarding of the historical scenery, panoramic preservation around monuments and roadside scenery. In this way, the management of cultural landscapes at Borobudur was integrated into the larger landscape administration context.

The research also argues that the long accumulated history of peoples’ relationship with nature and their keen appreciation of nature as an elemental part

of their cultural identity was central to a sense of both Japanese and Javanese philosophy. In this respect, during the course of the creation of JICA Master Plan in the 1970s, the Japanese law such as, *the System of Preservation Districts for Groups of Historic Buildings* was referred to the management concept of a wider area at Borobudur in the JICA Plan. The study argues that this attempt of wider cultural landscapes protection was in direct contrast with the early World Heritage system and European ideas of heritage management.

Chapter 4 elucidates that the JICA Master Plan explored a pioneering integrated approach of a buffer zone to evolve from a pure layer of geographical protection for a monument to a much wider concept, including holistic contribution of educational, social and economic development, considering that the supplementary use of buffer zones to reinforce the protection measurement for the properties has not yet commenced in the World Heritage system.

The chapter also provides the situation of the implementation phase of the JICA Mater Plan in the 1980s. When the Governments of Indonesia and Japan made an OECF agreement in April 1980, the Indonesian authorities extensively focused on the construction of the Borobudur Archaeological Park – zone 1 and 2 in the JICA Master Plan, and the wider area protection of Central Java with community participation was totally undermined. It was coincided with the time of the nomination preparation of Borobudur for the World Heritage List in 1991. In preparing the nomination dossier the Indonesian authorities had to follow a strict interpretation of ‘Outstanding Universal Value’ as defined in the then Operational Guidelines of the World Heritage Convention when the concept of cultural landscapes had not yet entered the World Heritage system at that time. This led the Indonesian authorities nominating the property not as a cultural landscape, as the JICA Master Plan had proposed for the protection of heritage and its wider area,

but rather as merely a historical monument in accordance with European ideas of heritage value.

The study argues that this led to a critical issue for the legal protection of the Borobudur area. In order to follow the World Heritage system, the Indonesia authorities set the legal management and control mechanisms protecting the nominated monuments and an immediate surrounding area. Whilst the JICA Plan proposed to cover 11,460 ha (114.6 km<sup>2</sup>) to broadly manage the wider area in Central Java, the Presidential Decree adopted in 1992 concentrated on the protection of the temples and their immediate surroundings of 26 ha (0.26 km<sup>2</sup>).

In this regard, the five integrated zoning approach covering wider landscapes proposed by the JICA Master Plan and approved by the Indonesian authorities in April, 1980 has never been legally adopted or formally recognised by either the 1992 Presidential Regulation or any other legislation in Indonesia. The research asserts that the intangible culture and nature settings embedded in the local life that gave meaning to the whole was totally undermined during the implementation phase of the Updated Plan in the 1980s. And the attempt of the JICA Plan to refine the definition of the value of a cultural property – the concept that emphasises tangible and intangible heritage as an integral part of culture that gives heritage a function and a meaning for the community, was not realized in the 1980s.

Although the extraordinary ensemble of the historical monuments at Borobudur and surrounding settings are stressed in the current description of the UNESCO World Heritage website, which text was prepared by Indonesian authorities, the World Heritage inscribed area of the site is still defined as simply three historical monuments with their immediate surrounding demarcated parks (UNESCO 2014b). Although there are currently discussions in Indonesia that address the recognition of cultural landscape as integral values of the Borobudur

World Heritage site, the Indonesia authorities have not yet been able to modify the definition of its heritage significance due to the complex procedure of the World Heritage system and the deficiency of appropriate legislative measures to protect such wider areas.

Chapter 4 concludes that, whilst concentrating predominantly on the realization of the park establishment in the immediate surroundings of the Temple and not focusing on the protection and management in the wider surrounding areas, the Government did not pursue the social and cultural impacts of preservation and development policies on the local community during the development process of the Park Project. And moreover, the implementation of the concept itself in the 1980s was problematic with the authorities' enforced displacement of the inhabitants in the Borobudur Archaeological Park in the creation of a buffer zone system. The study argues that, whilst the current Indonesian national policy framework has increased the credibility of landscape recognition and provided guidance in conservation with community participation, what is now emerging is the integration of social interests and community aspirations into cultural landscape concept and its management.

The JICA Master Plan could have served as a critical milestone in Indonesia to shift the focus of heritage management from an authority-driven, monument-centric approach to a bottom-up, community-based approach for wider landscape preservation in the 1970s. Yet, Indonesia had to wait for such a paradigm shift until the 2000s.

### **7.3 Development of legislative framework for the preservation of the Borobudur area**

Chapter 5 elucidates a shift of Indonesia's heritage management discourse at Borobudur from an authority-driven monument-centric approach to a community-

based approach for wider landscape preservation from the 1990s to the early 21<sup>st</sup> century. And it examines a chronological account of the refinement of national legislative policy and framework since the late 20<sup>th</sup> century A.D. By doing so, it classifies influences of the JICA Master Plan in the current management of Borobudur, whilst identifying similarities and differences between the JICA Master Plan and the newly adopted Borobudur Presidential Regulation in 2014 and other laws related to Indonesian heritage management.

Whilst the study clarifies that there are three critical issues concerning the 1992 Presidential Regulation; the management authorities issue; a confusion of protective site voundary; and community's non-involvement in heritage management, it argues that there is a move in Indonesia in the 2000s to involve community in heritage management. The 2003 Indonesian Charter for Heritage Conservation is a significant milestone in that Indonesia authorities began to modify heritage policies and strategies from an authority-driven monument centric discourse to community-based approach for a wider landscape preservation concept whilst attempting to improve quality of life of the community. The 2010 Indonesian Cultural Property Law also underlines that the community participation to protect, develop, and utilize cultural property is of utmost importance. The study asserts that this trend was accelerated from the latter half of 2000s.

Legalizing spatial management for the heritage protection for the first time, the 2014 National Spatial Plan at Borobudur within the new Presidential Regulation also marks a shift in thinking about heritage discourse from the monument-centric approach to a wider context and community participatory approach. The research attests that a major source of inspiration of the 2014 Borobudur Spatial Plan for the protection and development of the wider area of Borobudur stems from the concept of JICA Master Plan. The study elucidates that there are a number of similarities between the 1979 JICA Master Plan and the 2014 Borobudur Presidential

Regulation; the same geographical extent to protect under the new Regulation which covers 5 km extent of concentric circles (7,850 hectares) from the Borobudur temple; attributes of heritage value which focus on not only monuments and historic places but also natural heritage sites and other forms of heritage; acknowledgement of the importance of preservation of historical objects underground; and the community involvement in heritage management in the legal system.

On the other hand, the study testifies that there are some important differences between the 1979 JICA Master Plan and the 2004 Presidential Regulation, especially in the way that the zoning system concept is shifted from the Buddhism cosmographic arrangement in the JICA Plan to the development of social and economic aspect in the 2014 Presidential Regulation that defines the geographical protective arrangement. The study argues that this is due to the change of a leading Ministry within Indonesian authorities in spatial management at cultural heritage sites in the country. Given this change, the 2014 Presidential Regulation primarily focuses on the improvement of living circumstances for community, in particular physical infrastructure development and maintenance with a view to improving favorable environments for local community who shall ensure the protection of the wider area of Borobudur cultural landscapes.

Given these research results, this study argues that the Indonesian heritage discourse is currently evolved exclusively away from both colonial conservation ethic strongly influenced by the Netherlands and the JICA Master Plan initiated by the Japanese conservation practitioners, and Indonesian heritage conservation approach, policy and legal frameworks have commenced to explore its original heritage discourse.

#### **7.4 Community-driven paradigm shift in the 2000s to a cultural landscapes approach**

In chapter 6, the study demonstrates that there is a move of community-driven heritage management since the 1990s that was reinforced and promoted by Indonesian authorities and the community members at Borobudur. It is a linchpin of the JICA Master Plan concept that is to promote community participation in heritage management.

By taking up the cases of community-driven tourism initiative since the 1990s, local businesses using rich natural and traditional resources, the authorities' initiative in community involvement in heritage management through workshops in the 2000s, and the natural catastrophic disaster at Borobudur in 2010, this chapter elucidates that these factors contributed to increase awareness of, and pride in their environmental setting and culture, and thus contributes to promote community-participation in heritage management.

The Borobudur area faces difficulties in improving the welfare for the communities. Although tourists visiting cultural heritage sites generate significant foreign exchange earnings in many countries, this trend is not so evident at Borobudur although the annual number of visitors to the Borobudur Archaeological Park exceeds three million. Whilst facing these challenges, agriculture is still the main sector in the local economy having 40 per cent of the workforce for the sector. An official Government statistic shows that Borobudur is the poorest district in Magelang Residency (Biro Pusat Statistik 2006). Indeed, UNESCO's report of the *Revitalization of Community Livelihoods through Creative Industries and Heritage Tourism* in 2014 (UNESCO 2014c, 5) argues that despite the population's proximity to Indonesia's most visited tourist attraction, many do not reap the benefits of the revenue brought into the area through tourism and still rely on the farming practices that have been within the area for generations. UNESCO-ICOMOS Reactive Monitoring Mission Report (Boccardi et al 2006, 22) points out

that this is due to insufficient plans and management to prevent tourism's negative environmental and socio-cultural impacts.

Given these situations, local community became to pay an attention to the integral aspects of the Borobudur cultural landscapes which are constituted of the intrinsic linkage between nature, culture, rich historical record, the local practices, rituals and beliefs associated with community involvement.

Fatimah and Kanki (2012, 571) assert that deviating from a typical monument-focused tourism activities, rural tourism initiatives in Borobudur Sub-district commenced since the 1990s and prevailed after 2003 as a result of collaboration between villagers, local NPOs and tourist guides. According to their research result, Fatimah and Kanki (2012, 563) argue that there existed 9 village tour routes in 2010 in which 10 villages around the Borobudur temple were involved. Some community parties such as local guides and local NPOs took tourists to the villages surround the temple in order to reduce the overcrowding problem and to promote various village tours that started to emerge in the early 2000s. According to the author's research in 2014, there are sixty-one individual local guides within the Borobudur Archaeological Park managed by seven local NGOs who developed village tourism outside the Borobudur Temple and Archaeological Park in order to introduce to visitors village livelihoods and the landscape scenery which flourished from the fertile and arable land, and local traditional culture, thus attempting to enhance welfare of local people through the development of tourism around Borobudur (Wijayanto 2015, 100). Fatimah and Kanki (2012, 568) argue that this new tourism activity has sparked local communities' awareness on the importance of keeping and conserving their village potentials and on an important role to environmental conservation surrounding the Borobudur Temple.

UNESCO research in the area around Borobudur Sub-district of Magelang



in 2014 on the cultural-based industries based on cultural and natural resources, highlights the basic situation of craft production within the region; artisans' annual income, using rich natural and traditional resources, is higher than local average income and a vast majority of the respondents were content and found their work fulfilling. The research concludes that the local community receives benefit not only from the Borobudur Temple but also from the integral features of cultural and natural resources from the wider area of the Kedu basin. Hence, the study in the chapter argues that it is a clear linkage between this survey result and the concept of the JICA Master Plan; it proposed a re-conceptualization of heritage back to local understandings and helped widen the concept of heritage value from the monument to the wider landscapes in Central Java which was constituted of the intrinsic linkage between nature and culture, and the local practices, rituals and beliefs associated with community involvement.

The Indonesian government also commenced to take concrete actions since the 2000s in order for the local community at Borobudur to play a major role in the tourism and heritage management for the development of economic benefits to larger communities, whilst attempting to increase the tourism contribution of Borobudur towards the preservation and protection of historical and cultural assets of Borobudur. There were at least sixteen occasions from 2008 to 2014 when the authorities invited community members concerning the Borobudur World Heritage management. The study argues that these meetings and workshops helped strengthen cooperation among government officials, local community members, other stakeholders and individuals to synergize activities relating to local community empowerment and income generation, and to achieve a consensus for the long-term improvement of local communities' livelihoods, sustainable income generation and the involvement of community in the Borobudur landscapes management.

The Mount Merapi eruption in 2010 which blanketed the Borobudur Temple with corrosive ash provided an opportunity to develop a participatory preservation model at the Borobudur World Heritage site by involving community members in preservation projects to save Borobudur; some 600 local community members in total from various local NGOs were involved in the cleaning operation by the end of the preservation work in November 2011.

After the completion of the cleaning operations at the Borobudur Temple Compounds in February 2012, UNESCO Office Jakarta conducted a survey by providing each community member involved with a questionnaire sheet written in Bahasa Indonesia. The survey results testify that 88 percent of the participants expressed their satisfaction with the cleaning operation, whereas 66 percent of the participants have never been engaged in any preservation work at Borobudur before the cleaning operation in 2011. Whilst 61.9 percent of the local community agrees that Borobudur needs to be more prepared for future disasters, 93 percent expressed their willingness to participate in such a future safeguarding operation if Mount Merapi erupts again.

The results of all this work and *in-situ* training provided local community members with conservation skills, giving them the confidence to engage in the important work of preservation at their own historical monument. The immediate response made by the local communities illustrates the tenacious nature of the local people, recognizing the importance of such a site, they selflessly set to work to save it when it was severely under threat.

## **7.5 Conclusion and recommendation**

The early 2000s saw a move of community-driven initiatives which has given a significant influence to the heritage management of the Indonesian authorities. Whilst the national policy framework has increased the credibility of landscape

recognition and provided guidance in conservation with community participation, what is now emerging is the integration of social interests and community aspirations into cultural landscape concept and its management. Working with communities has enabled identification of a broader range of heritage sites that had previously been undermined by official policies, recognizing a growing enthusiasm for communities to develop more democratic and participatory engagements with heritage.

It is wished to maintain its specific and unique character of not only monumental remains but also wider landscape scenery and people's livelihood: all of them are the integral assets to the cultural and economic well-being of the future generations of local people. The Borobudur cultural heritage site holds a tremendous potential for regaining economic benefits in this particular area and beyond. Historic preservation and economic development can be achieved in a sustainable manner through efforts which revitalize the historical monument and increase the economic benefits for the whole community. If such problems are not dealt with effectively, the local community will lose a clear opportunity for long-term regional development.

In order to ensure long term preservation of the historical monument and its surroundings and also to help the local communities who have still been marginalised in heritage discourse, there is still more work to be done. With a view to tackling these issues, the integral approach between heritage and all levels of stakeholders can be effectively formed, especially to empower local community and to strengthen community resilience in heritage management.

## **7.6 Further research challenges**

Among World Heritage properties that were listed during the early stage of the World Heritage system and that were defined by the then criteria of the OGS, there

are a plethora of properties which clearly demonstrate to maintain the values and integrity of cultural landscapes. However, due to the complex, time-consuming and prolonged World Heritage nomination process, these sites have not yet had a chance to remoninate them as a cultural landscape, like the case of Borobudur. This makes the nominated properties to keep loosing the opportunity to reconceptualise them to wider landscape settings as an integral part of heritage value as combined works of nature and man. Furthermore, whilst these sites remain their OUV as monuments or historical buildings in accordance with the then European ideas of heritage value, each authorities also maintain national legislation on the protection and management of monumental and physical-focused heritage or cultural property to follow the requirements of the OGs thus retaining the legal management and control mechanisms protecting the nominated properties; This undermines the importance of management to a wider context of heritage value including historical climate and natural environment. Hence, it is of uppermost importance in a national level to adopt a management system to explore a harmonization between the legislation plans and administrative plans together with active cooperation and participation of local residents, whilst considering the balance of historical monuments, intangible culture, scenic maintenance and wider cultural landscapes which are embedded in the local life.

The current discussions at the ICOMOS 18th General Assembly and Scientific Symposium in Florence from 9 to 14 November 2014 proposes (ICOMOS 2014, 2):

to consider the task of evaluating a site – be it cultural or natural – and intangible values, in the World Heritage context, as a “humanist task” aiming at the safeguarding and enhancement of those human “values” that guarantee the spirit of place, people’s identity and, hopefully, will

improve the quality of life of those who live in it”.

This statement testifies that there is a move to a broad discussion to provide insights for placing the human being at the centre of the debate in heritage management, where heritage and landscape values represent a shared synthesis.

The Florence Declaration at the ICOMOS Scientific Symposium in Florence in 2014 (ICOMOS 2014, 5) encourages an in depth reflection on the ethics and processes of heritage management, and a shared concern regarding the challenges that current and future generations will have to deal with, in order to facilitate the inclusion and participation of perspectives from varied cultural backgrounds in the debate on how to develop a new approach to safeguard and protect human rights and cultural heritage.

Landscape is recognized as an integral part of heritage, as the living memory of the past generations providing a tangible and intangible link with future generations. Currently, the landscape is facing unexpected threats that must be faced with new concepts bridging the gap between culture and nature, through sharing experiences, a rights-based approach and empowering knowledge – innovative and traditional, as well as local governance (ICOMOS 2014, 5).

Measuring the legitimacy of the JICA Master Plan for the management of wider Borobudur area is beyond the scope of this study. Rather, this will be appraised by the scholars in the course of assessing the effectiveness of the new 2014 Spatial Plan in the Borobudur Presidential Regulation. For future research, I intend to expand the scope of the study, in particular the cases of heritage management discourse in Asian region where the European ideas of heritage and the Asian ideas have been contested such as the case of World Heritage site of Bamiyan; the site is inscribed on the World Heritage List in 2003 under the title of *Cultural Landscape and Archaeological Remains of the Bamiyan Valley*.

Interestingly, the World Heritage property area is limited to embrace the value of historical and archaeological monuments and the value of cultural landscapes are totally lost in the World Heritage property area, exactly like the situation of Borobudur. This case entails further historical account of the development and legitimacy of the management policies and practices with respect to the maintenance of cultural landscapes as well as its nomination process of the World Heritage List. Further research will elucidate additional understanding how a broader range of heritage values including cultural landscapes of Bamiyan was undermined by official policies and World Heritage Listing. Furthermore I intend to pursue a heritage discourse in Asia in which an enlarged value system emerged to embrace such issues as cultural landscapes and settings, living history, intangible values, and urban landscapes with community involvement, as well as their global impact on heritage discourse and practice.

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Appendix 1 - Changes to the criteria as presented in the Operational Guidelines from 1977 to 2005

	1977	1980	1984	1994	1997	2005
i	Represent a unique artistic or aesthetic achievement, a masterpiece of the creative genius.	Represent a unique artistic achievement, a masterpiece of the creative genius.	No change	Represent a unique artistic achievement, a masterpiece of creative genius.	No change	No change
ii	Have exerted considerable influence, over a span of time or within a cultural area of the world, on developments in architecture, monumental sculpture, garden and landscape design, <del>related</del> arts, town-planning or human settlements.	Have exerted great influence, over a span of time or within a cultural area of the world, on developments in architecture, monumental arts or town-planning and landscaping.	No change	Have exerted great influence, over a span of time or within a cultural area of the world, on developments in architecture, monumental arts or town-planning and landscape design.	Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.	No change
iii	Be unique, extremely rare, or of great antiquity.	Bear a unique or at least exceptional testimony to a civilization which has disappeared.	Be an outstanding example of a type of building or architectural ensemble which illustrates a significant stage in history	Bear a unique or at least exceptional testimony to a civilization or cultural tradition which has disappeared.	Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.	No change
iv	Be among the most characteristic examples of a type of structure, the type representing an important cultural, social, artistic, scientific, technological or industrial development.	Be an outstanding example of a type of structure which illustrates a significant stage in history.	No change	Be an outstanding example of a type of building or architectural ensemble or landscape which illustrates (a) significant stage(s) in human history.	Be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.	No change
v	Be a characteristic example of a significant style of architecture, method of construction or form of town-planning or traditional human settlement that is fragile by nature or has become vulnerable under the impact of irreversible socio-cultural or economic change.	Be an outstanding example of a traditional human settlement which is representative of a culture and which has become vulnerable under the impact of irreversible change.	No change	Be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change.	No change	Be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.
vi	Be most importantly associated with ideas or beliefs, with events or with persons, of outstanding historical importance or significance.	Be directly or tangibly associated with events or with ideas or beliefs of outstanding universal significance (the Committee considered that this criterion should justify inclusion in the List only in exceptional circumstances or in conjunction with other criteria).		Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should justify inclusion in the List only in exceptional circumstances or in conjunction with other criteria.)	Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should justify inclusion in the List only in exceptional circumstances and in conjunction with other criteria cultural or natural).	Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria)

Appendix 2 - Buffer zone status of the World Cultural Heritage sites from 1978 to 1980

Inscription year	Name of site	Criteria	Brief Description	Issues related to buffer zones mentioned in working document	buffer zones at the time of inscription
1978	Aachen Cathedral (Germany)	(iii) (iv) (v)	Construction of this palatine chapel, with its octagonal basilica and cupola, began c. 790–800 under the Emperor Charlemagne. Originally inspired by the churches of the Eastern part of the Holy Roman Empire, it was splendidly enlarged in the Middle Ages.	When it was inscribed on the WH List in 1978, no buffer zones were identified. The site was surrounded by protected monuments which believed to "guarantee sufficient protection" (refer to Periodic Reporting Section III, Aachen Cathedral; <a href="http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/3-summary.pdf">http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/3-summary.pdf</a> ). Although minor modification of a property boundary was approved at the 37 <sup>th</sup> WH Committee in 2013, a buffer zone is still yet to be identified to date.	No
	Cracow's Historic Centre (Poland)	(iii) (iv)	The ruins of Diodetian's Palace, built between the late 3rd and the early 4th centuries A.D., can be found throughout the city. The cathedral was built in the Middle Ages, reusing materials from the ancient mausoleum. Twelfth- and 13th-century Romanesque churches, medieval fortifications, 15th-century Gothic palaces and other palaces in Renaissance and Baroque style make up the rest of the protected area.	2008 Periodic Reporting, Cycle 1, Section II, point 2, states that "no buffer zone has been defined for the property and that the establishment of a buffer zone is needed" ( <a href="http://whc.unesco.org/archive/advisory_body_evaluation/02R08a.pdf">http://whc.unesco.org/archive/advisory_body_evaluation/02R08a.pdf</a> ). During its 32 <sup>nd</sup> session (Quebec city, 2008) the World Heritage Committee adopted the Decision 32COM 80 and took note of the clarification of Cracow's Historic Centre boundaries and size, provided in response to the Retrospective Inventory. On 19 January 2010 the Government of Poland provided the World Heritage Centre a map showing the limits of the inscribed property and the proposed buffer zone (1,057 ha) along with a written description of the buffer zone and the legislation and planning instruments that apply to it.	No
	Wieliczka and Bochnia Royal Salt Mines (Poland)	(iv)	Bochnia Royal Salt Mines (Poland) is an extension to the <a href="#">Polish Wieliczka Salt Mine</a> , inscribed on the World Heritage List in 1978, which is now to be known as the Wieliczka and Bochnia Royal Salt Mines. The <a href="#">Wieliczka Saltworks Castle</a> used for the management of the property was also added to the site. The rock salt deposit in Wieliczka-Bochnia has been mined since the 13th century and is the oldest of its type in Europe. Spread over several levels, it has 300 km of galleries with underground chapels, storerooms and more. It includes altars and statues sculpted in the salt, making a fascinating pilgrimage into the past of a major industrial undertaking that developed over 700 years.	At the time of inscription of this site on the WH List, the authorities identified buffer zone: 244 Ha. In 1984, the WH Committee considered that there was insufficient geological information to evaluate the dangers facing this property. In 2008, the WH Committee approved the minor modification to the buffer zone, which extends to cover the area of the projection of the mine workings. In 2013, buffer zones of Salt Mine <a href="#">Bochnia</a> , 322.6 Ha and <a href="#">Saltworks Castle</a> in Wieliczka, 4,001 Ha, were added.	Yes
	Mesa Verde National Park (USA)	(ii)	A great concentration of ancestral Pueblo Indian dwellings, built from the 6th to the 12th century, can be found on the Mesa Verde plateau in south-west Colorado at an altitude of more than 2,600 m. Some 4,400 sites have been recorded, including villages built on the Mesa top. There are also imposing cliff dwellings, built of stone and comprising more than 100 rooms.	At the time of the site's inscription, buffer zone was not identified which state remained to date. However, the national park as a whole is inscribed on the WH List which covers 21,043 ha.	No

Mont-Saint-Michel and its Bay (France)	(i)(ii)(vi)	Perched on a rocky islet in the midst of vast sandbanks exposed to powerful tides between Normandy and Brittany stand the 'Wonder of the West', a Gothic-style Benedictine abbey dedicated to the archangel St Michael, and the village that grew up in the shadow of its great walls. Built between the 11th and 16th centuries, the abbey is a technical and artistic tour de force, having had to adapt to the problems posed by this unique natural site.	At the time of its inscription in 1979, the property of Le Mont-Saint-Michel et sa baie has 6,514 ha and Appletouville de Molleville has 44 ha, whereas 28,755 ha was nominated as a buffer zone at La Manche and Ile-et-Vilaine, Basse-Normandie, Bretagne, and 28,755 ha at Communes of Beauvoir and Pontorson, La Manche, Basse-Normandie respectively. <a href="http://whc.unesco.org/en/list/180/multiple-18unique_number-1559">http://whc.unesco.org/en/list/180/multiple-18unique_number-1559</a>	Yes
Palace and Park of Versailles (France)		The Palace of Versailles was the principal residence of the French kings from the time of Louis XIV to Louis XVI. Embellished by several generations of architects, sculptors, decorators and landscape architects, it provided Europe with a model of the ideal royal residence for over a century.	No buffer zone was identified at the time of its inscription in 1979. However, the buffer zone of the site (9,467 ha) was approved in 2007 at its 31 <sup>st</sup> WH Committee.	No
Prehistoric Sites and Decorated Caves of the Vézère Valley (France)	(i)(ii)	The Vézère valley contains 147 prehistoric sites dating from the Palaeolithic and 25 decorated caves. It is particularly interesting from an ethnological and anthropological, as well as an aesthetic point of view because of its cave paintings, especially those of the Lascaux Cave, whose discovery in 1940 was of great importance for the history of prehistoric art. The hunting scenes show some 100 animal figures, which are remarkable for their detail, rich colors and lifelike quality.	When it was inscribed on the WH List in 1978, no buffer zones were identified. The site was considered sufficiently protected by its caves and therefore no buffer zones are not proposed. (refer to Periodic Reporting Section II, Aachen Cathedral); <a href="http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/85-summary.pdf">http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/85-summary.pdf</a>	No
Vézère, Church and Hill (France)	(i)(vi)	Shortly after its foundation in the 9th century, the Benedictine abbey of Vézère acquired the relics of St Mary Magdalene and since then it has been an important place of pilgrimage. St Bernard preached the Second Crusade there in 1146 and Richard the Lion-Hearted and Philip II Augustus met there to leave for the Third Crusade in 1190. With its sculpted capitals and portal, the Madeleine of Vézère – a 12th-century monastic church – is a masterpiece of Burgundian Romanesque art and architecture.	No buffer zone was identified at the time of its inscription in 1979. However, the buffer zone of the site (18,373 ha) was approved in 2007 at its 31 <sup>st</sup> WH Committee.	No
Byggen (Norway)	(iii)	Byggen, the old wharf of Bergen, is a reminder of the town's importance as part of the Hanseatic League's trading empire from the 14th to the mid-16th century. Many fires, the last in 1955, have ravaged the characteristic wooden houses of Byggen. Its rebuilding has traditionally followed old patterns and methods, thus leaving its main structure preserved, which is a relic of an ancient wooden urban structure once common in Northern Europe. Today, some 62 buildings remain of this former townscape.	There was no clear buffer zone at the time of its inscription in 1979. However, during its 37 <sup>th</sup> session the World Heritage Committee adopted the Decision 37COM 8E and took note of the clarification of the site's boundaries and size, provided in response to the Retrospective Inventory.	No
Urnes Stave Church (Norway)	(i)(ii)	The wooden church of Urnes (the stave church) stands in the natural setting of Spodø Fjordane. It was built in the 12th and 13th centuries and is an outstanding example of	There was no clear buffer zone at the time of its inscription in 1979. However, during its 37 <sup>th</sup> session the World Heritage Committee adopted	No

		traditional Scandinavian wooden architecture. It brings together traces of Celtic art, Viking traditions and Romanesque spatial structures.	the Decision 37COM 8E and took note of the clarification of the site's boundaries and size, provided in response to the Retrospective Inventory.	
Auschwitz-Birkenau German Nazi Concentration and Extermination Camp (1940-1945) (Poland)	(iv)	The fortified walls, barbed wire, platforms, barracks, gallows, gas chambers and cremation ovens show the conditions within which the Nazi genocide took place in the former concentration and extermination camp of Auschwitz-Birkenau, the largest in the Third Reich. According to historical investigations, 1.5 million people, among them a great number of Jews, were systematically starved, tortured and murdered in this camp, the symbol of humanity's cruelty to its fellow human beings in the 20th century.	There was no buffer zone identified at the time of its inscription in 1979. At the 24 <sup>th</sup> WH Committee in 2000, the Committee reiterated the need for the establishment of a buffer zone to be created around the site, as well as a plan for the implementation of development control mechanisms within this newly identified area. It urged the Polish authorities to pay particular attention to this matter and to submit a report on the progress made in the identification of a buffer zone and control mechanism for examination by the twenty-fifth session of the Bureau. According to the 2006 Periodic Reporting, it needs to seek a decision from the Committee on changes to the buffer zone.  <a href="http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/31-summary.pdf">http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/31-summary.pdf</a>	No
Rock Drawings in Valcamonica (Italy)	(iii)(v)	Valcamonica, situated in the Lombardy plain, has one of the world's greatest collections of prehistoric petroglyphs – more than 140,000 symbols and figures carved in the rock over a period of 8,000 years and depicting themes connected with agriculture, navigation, war and magic.	According to the 2004 State of Conservation report, 'since the inscription of the property in 1979, the State Party has not clearly defined the boundaries of the property nor elaborated a management and conservation plan. ICOMOS regretted the lack of adequate boundaries and a comprehensive management plan, which means that no mechanism exists to consider the above-mentioned infrastructure developments against the responsibilities of the State Party under the World Heritage Convention'.  <a href="http://whc.unesco.org/en/loc/1457">http://whc.unesco.org/en/loc/1457</a>	No

Historical Complex of Split with the Palace of Diocletian (Croatia)	(i)(iii) (iv)	The ruins of Diocletian's Palace, built between the late 3rd and the early 4th centuries A.D., can be found throughout the city. The cathedral was built in the Middle Ages, reusing materials from the ancient mausoleum. Twelfth- and 13th-century Romanesque churches, medieval fortifications, 15th-century Gothic palaces and other palaces in Renaissance and Baroque style make up the rest of the protected area.	The boundaries and buffer zone were not clearly mentioned in the nomination dossier and the ICOMOS evaluation report in 1979 mentions 'a more precise delimitation of the area would appear to be appropriate'. <a href="http://whc.unesco.org/archive/advicory_body_evaluation097.pdf">http://whc.unesco.org/archive/advicory_body_evaluation097.pdf</a>	No
Old City of Dubrovnik (Croatia)	(i)(ii) (iv)	The 'Pearl of the Adriatic', situated on the Dalmatian coast, became an important Mediterranean sea power from the 13th century onwards. Although severely damaged by an earthquake in 1667, Dubrovnik managed to preserve its beautiful Gothic, Renaissance and Baroque churches, monasteries, palaces and fountains. Damaged again in the 1990s by armed conflict, it is now the focus of a major restoration programme <del>co-ordinated</del> by UNESCO.	According to the ICOMOS evaluation in 1993, when the site was listed in 1979, an effective buffer zone around the site was not identified. However, according to the retrospective Statement of Outstanding Universal Value adopted at 33 <sup>rd</sup> WH Committee in 2009, the site claimed 53.7 ha of buffer zone was identified.	No
Ancient City of Damascus (Syrian Arab Republic)	(i)(ii) (iii) v)(vi)	Founded in the 3rd millennium B.C., Damascus is one of the oldest cities in the Middle East. In the Middle Ages, it was the <del>centre</del> of a flourishing craft industry, specializing in swords and lace. The city has some 125 monuments from different periods of its history – one of the most spectacular is the 8th-century Great Mosque of the <del>Umayyads</del> , built on the site of an Assyrian sanctuary.	In cycle (i) of the periodic reporting, carried out in 2000, the buffer zone issue of the Ancient City of Damascus is referred to twice. Firstly, the State Party indicates that buffer zones have been introduced "in regions where there are not yet any buildings", but without providing any mapping or administrative details; secondly, the State Party recognizes the importance of protecting the view from the outside of the ancient city's historic ramparts, which mark the limits of the property. Lastly, there are several ancient quarters which are situated <del>extremes</del> , and thus outside the property, but which are extremely <u>important</u> in historic terms. During the decade which began in 2000, the various mission reports and reporting records refer on a number of occasions to the need to geographically delineate an overall buffer zone, and to define specific regulations for it, in view of urban development pressure.	No



				Decision 31 COM 7B.58 (Christchurch, 2007) included a request that the State Party should "define the boundaries of the proposed buffer zone and (...) officially provide a map of this zone to the World Heritage Centre for approval by the Committee".  <a href="http://whc.unesco.org/archive/advisory_body_evaluation/20b1s.pdf">http://whc.unesco.org/archive/advisory_body_evaluation/20b1s.pdf</a>	
<b>Starč Ras and Sopocani (Serbia)</b>	(i)(ii)	On the outskirts of <b>Starč Ras</b> , the first capital of Serbia, there is an impressive group of medieval monuments consisting of fortresses, churches and monasteries. The monastery at <b>Sopocani</b> is a reminder of the contacts between Western civilization and the Byzantine world.	At the time of the site's inscription, buffer zone was not identified. However, according to the retrospective Statement of Outstanding of Universal Value adopted at 34 <sup>th</sup> WH Committee in 2010, the site provides 9.936 ha buffer zone around the property.  <a href="http://whc.unesco.org/en/decisions/4258">http://whc.unesco.org/en/decisions/4258</a>	No	
<b>Boyana Church (Bulgaria)</b>	(i)(ii)	Located on the outskirts of Sofia, <b>Boyana Church</b> consists of three buildings. The eastern church was built in the 10th century, then enlarged at the beginning of the 13th century by <b>Sebastocrator Kaloyan</b> , who ordered a second two storey building to be erected next to it. The frescoes in this second church, painted in 1259, make it one of the most important collections of medieval paintings. The ensemble is completed by a third church, built at the beginning of the 19th century. This site is one of the most complete and perfectly preserved monuments of east European medieval art.	At the time of the site's inscription, buffer zone was not identified. However, according to the retrospective Statement of Outstanding of Universal Value adopted at 32 <sup>nd</sup> WH Committee in 2008, the site provides 14 ha buffer zone around the property.  <a href="http://whc.unesco.org/en/decisions/4258">http://whc.unesco.org/en/decisions/4258</a>	No	
<b>Madara Rider (Bulgaria)</b>	(i)(ii)	The <b>Madara Rider</b> , representing the figure of a knight triumphing over a lion, is carved into a 100-m-high cliff near the village of <b>Madara</b> in north-east Bulgaria. <b>Madara</b> was the principal sacred place of the First Bulgarian Empire before Bulgaria's conversion to Christianity in the 9th century. The inscriptions beside the sculpture tell of events that occurred between AD 705 and 801.	At the time of the site's inscription, buffer zone was not identified. However, according to the retrospective Statement of Outstanding of Universal Value adopted at 33 <sup>rd</sup> WH Committee in 2009, the site provides 502 ha buffer zone around the property.  <a href="http://whc.unesco.org/en/decisions/4258">http://whc.unesco.org/en/decisions/4258</a>	No	
<b>Rock-Hewn Churches of Ivanovo (Bulgaria)</b>	(i)(ii)	In the valley of the <b>Boussenski Lom River</b> , in north east Bulgaria, a complex of rock-hewn churches, chapels, monasteries and cells developed in the vicinity of the village of Ivanovo. This is where the first hermits had dug out their cells and churches during the 12th century. The 14th-century murals testify to the exceptional skill of the artists belonging to the <b>Tarnovo</b> School of painting.	At the time of the site's inscription, buffer zone was not identified. However, according to the retrospective Statement of Outstanding of Universal Value adopted at 34 <sup>th</sup> WH Committee in 2010, the site provides buffer zone around the property.  <a href="http://whc.unesco.org/en/decisions/4258">http://whc.unesco.org/en/decisions/4258</a>	No	
<b>Thracian Tomb of Kazanlak (Bulgaria)</b>	(i)(ii)(iv)	Discovered in 1944, this tomb dates from the Hellenistic period, around the end of the 4th century BC. It is located near <b>Seutopolis</b> , the capital city of the Thracian king <b>Sapes III</b> , and is part of a large Thracian necropolis. The <b>tomb</b> has a narrow corridor and a round burial chamber, both decorated with murals representing Thracian burial rituals and culture. These paintings are Bulgaria's best-preserved artistic masterpieces from the Hellenistic period.	At the time of the site's inscription, buffer zone was not identified. However, according to the retrospective Statement of Outstanding of Universal Value adopted at 34 <sup>th</sup> WH Committee in 2010, the site provides 7.09 ha buffer zone around the property.  <a href="http://whc.unesco.org/en/decisions/4258">http://whc.unesco.org/en/decisions/4258</a>	No	
<b>Natural and Cultural</b>	(i)(ii)(iv)	Situated on the shores of Lake <b>Ohrid</b> , the town of <b>Ohrid</b> is one of the oldest human	At the time of the site's inscription,	No	



<p>Heritage of the <del>Old</del> region (Former Yugoslav <del>Republic</del> of Macedonia)</p> <p>Mixed site</p>	<p>ii)</p>	<p>settlements in Europe. Built mainly between the 7th and 19th centuries, it has the oldest Slav monastery (St <del>Panteleimon</del>) and more than 800 Byzantine-style icons dating from the 11th to the end of the 14th century. After those of the <del>Tretyakov</del> Gallery in Moscow, this is considered to be the most important collection of icons in the world</p>	<p>buffer zone was not identified. However, a logical boundary for the property was delineated at least. This proposed boundary was considered by the Committee at its 32nd session in 2008 (Quebec City). ICOMOS in principle recommended approval, whereas IUCN requested the State Party to consider a more major enlargement of the boundary to encompass the whole <del>Galičica</del> National Park. The Committee referred the proposed modification back to the State Party for reconsideration (Decision 32 COM 8B.49):</p> <p><a href="http://whc.unesco.org/archive/advvisor_body_evaluation/SRbks.pdf">http://whc.unesco.org/archive/advvisor_body_evaluation/SRbks.pdf</a></p>	
<p>Natural and <del>Cultural</del>-Historical Region of <del>Kotor</del> (Montenegro)</p>	<p>(i)(ii)(v)</p>	<p>In the Middle Ages, this natural <del>harbour</del> on the Adriatic coast in Montenegro was an important artistic and commercial <del>centre</del> with its own famous schools of masonry and iconography. A large number of the monuments (including four Romanesque churches and the town walls) were seriously damaged by the 1979 earthquake but the town has been restored, largely with UNESCO's help.</p>	<p>According to the Periodic Reporting Section <del>ii</del></p> <p>(<a href="http://whc.unesco.org/archive/periodicreporting/EUR/cycle04/section2/125-summary.pdf">http://whc.unesco.org/archive/periodicreporting/EUR/cycle04/section2/125-summary.pdf</a>), 'a new buffer zone was considered during UNEBCO-ICOMOS Mission (March 2003) and should be proposed in the management plan, which is in process of elaboration'.</p> <p>According to the joint WHC/ICOMOS reactive monitoring mission report carried out from 18 to 21 February, 2008, there is no protection of the site as an integral property or cultural landscape. Rather, specific properties forming part of the site are given protection: historic towns, groups of buildings, cultural monuments, archaeological sites and natural properties. The absence of a buffer zone around the site, the details of which are set out in paragraphs 103 to 107 of the Operational Guidelines,</p>	<p>No</p>

				<del>present</del> a significant risk'. <a href="http://whc.unesco.org/en/oc/370">http://whc.unesco.org/en/oc/370</a>	
Independence Hall (USA)	(v)	The Declaration of Independence (1776) and the Constitution of the United States (1787) were both signed in this building in Philadelphia. The universal principles of freedom and democracy set forth in these documents are of fundamental importance to American history and have also had a profound impact on law-makers around the world.		The site inscribed on the WH List is just an Independence Hall, a two-story red brick structure with attic and basement, and no buffer zone is identified to date.	No
Antigua Guatemala (Guatemala)	(i)(ii)(v)	Antigua, the capital of the Captaincy-General of Guatemala, was founded in the early 16th century. Built 1,500 m above sea-level, in an earthquake-prone region, it was largely destroyed by an earthquake in 1773 but its principal monuments are still preserved as ruins. In the space of under three centuries the city, which was built on a grid pattern inspired by the Italian Renaissance, acquired a number of superb monuments.		At the time of the site's inscription, buffer zone was not identified. According to the 28 <sup>th</sup> WH Committee decision in 2006, the committee invites the State Party to finalize the property's buffer zone. However, buffer zone is yet to be identified to date – one capital city with eight cluster districts were identified as core zones.	No
Tikal National Park (Guatemala)  Mixed site	(i)(ii)(v)(x)	In the heart of the jungle, surrounded by lush vegetation, lies one of the major sites of Mayan civilization, inhabited from the 5th century B.C. to the 10th century A.D. The ceremonial <del>centre</del> contains superb temples and palaces, and public squares accessed by means of ramps. Remains of dwellings are scattered throughout the surrounding countryside.		Tikal National Park and Laguna del Tigre (a <del>Ramsar</del> site) are located within the biosphere reserve. According to IUCN's evaluation report in 1992, 'the buffer zone consists of a 15km-wide border surrounding the reserve and within Guatemalan territory. The remaining areas will be <del>defined</del> in the reserve's master plan. The main objectives of the reserve area are to conserve the natural environment, to provide the legal basis for resource protection and management, to conserve specific genetic resources in situ, to promote local participation in land use and management, to promote regional planning and integrated rural development, to disseminate knowledge about conservation and management of the reserve, to conduct scientific research and to promote environmental education and training (Decree No. 5-90; <del>Behnhoff</del> <del>2006</del> 1990'.	Yes

			<p><a href="http://whc.unesco.org/archive/advvisor_body_evaluation064.pdf">http://whc.unesco.org/archive/advvisor_body_evaluation064.pdf</a></p> <p>The 17<sup>th</sup> WH Committee in 1993 noted the prospects to expand the size of the site from 57,400 ha to 85,000 ha to include a substantial area of undisturbed natural forest and a buffer zone.</p> <p><a href="http://whc.unesco.org/en/decisions/3259">http://whc.unesco.org/en/decisions/3259</a></p>	
Maldan, Esfahan (Islamic Republic of Iran)	(i)(v) (v)	Built by Shah Abbas I the Great at the beginning of the 17th century, and bordered on all sides by monumental buildings linked by a series of two-storied arcades, the site is known for the Royal Mosque, the Mosque of Sheikh Lotfollah, the magnificent Fortico of Qaysariyeh and the 15th-century Timurid palace. They are an impressive testimony to the level of social and cultural life in Persia during the Safavid era.	According to 19 <sup>th</sup> WH Committee in 1995, 'the Bureau requested the Iranian authorities to consider the establishment of meaningful buffer zones to protect the World Heritage site and expressed its concern over the impact of the various proposed transportation infrastructure and to inform the Committee through the systematic monitoring report to be prepared by the Government'.	No
Persepolis (Islamic Republic of Iran)	(i)(ii) (v)	Founded by Darius I in 518 B.C., Persepolis was the capital of the Achaemenid Empire. It was built on an immense half-artificial, half-natural terrace, where the king of kings created an impressive palace complex inspired by Mesopotamian models. The importance and quality of the monumental ruins make it a unique archaeological site.	At the time of the site's inscription, buffer zone was not identified. However, Parsa-Research Foundation was established in 2001 to appropriately delineate buffer zones and boundaries. According to the State Conservation Report of the WH properties in the Asia-Pacific Region in 2003, borders and buffer zone of the inscribed property are set adequately. A map suggesting core and buffer zones are attached in the report.	No
Tchoghha Zanbil (Islamic Republic of Iran)	(ii)(v)	The ruins of the holy city of the Kingdom of Elam, surrounded by three huge concentric walls, are found at Tchoghha Zanbil. Founded c. 1250 B.C., the city remained unfinished after it was invaded by Ashurbanipal, as shown by the thousands of unused bricks left at the site.	At the time of the site's inscription, buffer zone was not identified.	No
			1995 ICHO/ICCROM mission made 6	

			<p>key recommendation. Among them, definition of buffer zone is requested.</p> <p><a href="http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/113-summary.pdf">http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/113-summary.pdf</a></p> <p>According to the State Conservation Report of the WH properties in the Asia-Pacific Region in 2003, borders and buffer zone of the inscribed property are set adequately. And an extension of the buffer zone was proposed in 2003. A map suggesting core and buffer zones (development zone) are attached in the report.</p> <p><a href="http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/113-summary.pdf">http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/113-summary.pdf</a></p>	
Kathmandu Valley (Nepal)	(ii)(v)(vi)	The cultural heritage of the Kathmandu Valley is illustrated by seven groups of monuments and buildings which display the full range of historic and artistic achievements for which the Kathmandu Valley is world famous. The seven include the Durbar Squares of Hanuman <del>Dooka</del> (Kathmandu), <del>Patan</del> and <del>Bhaktapur</del> , the Buddhist stupas of <del>Swayambhu</del> and <del>Baudhanath</del> and the Hindu temples of <del>Pashupati</del> and <del>Changu Narayan</del> .	<p>At the time of the site's inscription, buffer zone was not identified.</p> <p>According to the 29<sup>th</sup> WH Committee decision in 2009, the ICOMOS evaluation report mentions that 'The original nomination did not include buffer zones' and the committee therefore 'requested the State Party, in consultation with the World Heritage Centre and the Advisory Bodies, to submit new legally redefined core and buffer zones for the seven Monuments Zones, as well as new criteria'.</p> <p><a href="http://whc.unesco.org/archive/advisory_body_evaluation/124bis.pdf">http://whc.unesco.org/archive/advisory_body_evaluation/124bis.pdf</a></p>	No
Abu Mena (Egypt)	(iv)	The church, <del>palace</del> , basilicas, public buildings, streets, monasteries, houses and workshops in this early Christian holy city were built over the tomb of the martyr <del>Menas</del> of Alexandria, who died in A.D. 296.	<p>At the time of the site's inscription, buffer zone was not identified.</p> <p>According to the 2006 State of Conservation report, 2006 joint monitoring report carried out by WHC</p>	No

				and ICOMOS identified the need to 'establish the definitive boundaries of the World Heritage site and its buffer zone'. <a href="http://whc.unesco.org/en/spot/1113">http://whc.unesco.org/en/spot/1113</a>	
Ancient Thebes with its Necropolis (Egypt)	(i)(ii)(vi)	Thebes, the city of the god Amon, was the capital of Egypt during the period of the Middle and New Kingdoms. With the temples and palaces at <del>Karnak</del> and Luxor, and the necropolises of the Valley of the Kings and the Valley of the Queens, Thebes is a striking testimony to Egyptian civilization at its height.		At the time of the site's inscription, buffer zone was not identified. According to the 2006 State of Conservation report, 2005 joint monitoring report carried out by ICOMOS 'identified absence of a defined protection perimeter <del>for the</del> property and of a buffer zone'. <a href="http://whc.unesco.org/en/spot/1226">http://whc.unesco.org/en/spot/1226</a>  However, in 2006 and 2007, the authorities established a core and buffer zone map. <a href="http://whc.unesco.org/en/spot/1487/multi-1&amp;unique_number=93">http://whc.unesco.org/en/spot/1487/multi-1&amp;unique_number=93</a>	No
Historic Cairo (Egypt)	(i)(iv)(vi)	Tucked away amid the modern urban area of Cairo lies one of the world's oldest Islamic cities, with its famous mosques, madrasas, <del>basilicas</del> , and fountains. Founded in the 10th century, it became the new <del>centre</del> of the Islamic world, reaching its golden age in the 14th century.		At the time of the site's inscription, buffer zone was not identified. The 2005 ICOMOS reactive monitoring mission report 'reiterates the need of designating "Historic Cairo within clearly defined borders including an appropriate buffer zone as one planning district [...], and that initiatives be taken to establish a responsible body for coordination of projects, improvement of infrastructure and social betterment of the living conditions". And the 29 <sup>th</sup> WH Committee in 2005 'requested the authorities to identify the exact boundaries of the World Heritage property and its buffer zone on a detailed topographic map at the appropriate scale'. <a href="http://whc.unesco.org/en/spot/1302">http://whc.unesco.org/en/spot/1302</a>  However, in 2007, the authorities	No

			established a core and buffer zone map. <a href="http://whc.unesco.org/en/list/89/multipla=1&amp;unique_number=95">http://whc.unesco.org/en/list/89/multipla=1&amp;unique_number=95</a>	
Memphis and its Necropolis – the Pyramid Fields from Giza to Dahshur (Egypt)	(i)(ii)(v)	The capital of the Old Kingdom of Egypt has some extraordinary funerary monuments, including rock tombs, ornate <del>temples</del> <del>temples</del> and pyramids. In ancient times, the site was considered one of the Seven Wonders of the World.	At the time of the site's inscription, buffer zone was not identified. According to the 1990 State of Conservation report, 'the main recommendation of the Committee was that a master plan of the whole area, including the buffer zone, be prepared on the basis of comprehensive studies'. <a href="http://whc.unesco.org/en/spot/1610">http://whc.unesco.org/en/spot/1610</a>	No
Nubian Monuments from Abu Simbel to Philae (Egypt)	(i)(ii)(v)	This outstanding archaeological area contains such magnificent monuments as the Temples of Ramses II at Abu Simbel and the Sanctuary of Isis at Philae, which were saved from the rising waters of the Nile thanks to the International Campaign launched by UNESCO, in 1960 to 1980.	At the time of the site's inscription, buffer zone was not identified. The 1979 ICOMOS report questioned if the defined physical boundaries are too broadly. <a href="http://whc.unesco.org/archive/advicory_body_evaluation/088.pdf">http://whc.unesco.org/archive/advicory_body_evaluation/088.pdf</a>	No
Fasil Ghebbi, Gondar Region (Ethiopia)	(i)(ii)	In the 16th and 17th centuries, the fortress-city of <del>Fasil Ghebbi</del> <del>Fasil Ghebbi</del> was the residence of the Ethiopian emperor <del>Fasilides</del> <del>Fasilides</del> and his successors. Surrounded by a 900-m-long wall, the city contains palaces, churches, monasteries and unique public and private buildings marked by Hindu and Arab influences, subsequently transformed by the Baroque style brought to Gondar by the Jesuit missionaries.	At the time of the site's inscription, buffer zone was not identified. According to the 2013 Retrospective Statement of Outstanding Universal Value report, 'no buffer zone is delineated'. <a href="http://whc.unesco.org/archive/periodicreporting/AFR/cycle01/section2/19.pdf">http://whc.unesco.org/archive/periodicreporting/AFR/cycle01/section2/19.pdf</a>	No
Fortes and Castles, Volta, Greater Accra, Central and Western Regions (Ghana)	(v)	The remains of fortified trading-posts, erected between 1482 and 1786, can still be seen along the coast of Ghana between <del>Kesse</del> <del>Kesse</del> and <del>Bein</del> <del>Bein</del> . They were links in the trade routes established by the Portuguese in many areas of the world during their era of great maritime exploration.	At the time of the site's inscription, buffer zone was not identified. According to the 1979 ICOMOS evaluation report, 'for a series of geographically dispersed monuments and sites, maps are essential. Detailed maps showing the location and boundaries of the property should be attached to the (nomination) form'. <a href="http://whc.unesco.org/archive/advicory_body_evaluation/034.pdf">http://whc.unesco.org/archive/advicory_body_evaluation/034.pdf</a>	No
Amphitheatre of El Jem (Tunisia)	(iv)(v)	The impressive ruins of the largest colosseum in North Africa, a huge <del>amphitheatre</del> <del>amphitheatre</del> , which could hold up to 35,000	At the time of the site's inscription,	No

		<p>spectators, are found in the small village of El <b>Jedid</b>. This 3rd-century monument illustrates the grandeur and extent of Imperial Rome.</p>	<p>buffer zone was not identified. 1979 ICOMOS report mentions that a buffer zone was not established. However, at the 33<sup>rd</sup> session of the WH Committee (Seville, 2009), the State Party presented a plan showing the boundaries of the property and its buffer zone. The inscribed property covers an area of 1.37ha, and the proposed buffer zone an area of 26.41ha. The circular shape of the proposed buffer zone (radius of 300 meters from the <b>centre</b> of the <b>amphitheatre</b>) does not allow for the urban fabric or cadastral boundaries, but as it is relatively large, it includes the area immediately around the property.</p> <p><a href="http://whc.unesco.org/archive/advisory_body_evaluation/038bis.pdf">http://whc.unesco.org/archive/advisory_body_evaluation/038bis.pdf</a></p>	
Archaeological Site of Carthage (Tunisia)	((i)) (v)	<p>Carthage was founded in the 9th century B.C. on the Gulf of Tunis. From the 6th century onwards, it developed into a great trading empire covering much of the Mediterranean and was home to a brilliant civilization. In the course of the long Punic wars, Carthage occupied territories belonging to Rome, which finally destroyed its rival in 146 B.C. A second – Roman – Carthage was then established on the ruins of the first.</p>	<p>At the time of the site's inscription, buffer zone was not identified. According to the 2006 Retrospective Inventory report, 'establishing a buffer zone to preserve the integrity of the property seems necessary, considering the many developments in the city of Carthage... and the (2006 WH) Committee re recommend in particular the urgent establishment of a buffer zone to preserve the integrity'.</p> <p><a href="http://whc.unesco.org/en/inspc/351">http://whc.unesco.org/en/inspc/351</a></p>	No
Medina of Tunis (Tunisia)	((i)) (v)	<p>Under the <b>Aghlabids</b> and the <b>Hafsids</b>, from the 12th to the 16th century, Tunis was considered one of the greatest and wealthiest cities in the Islamic world. Some 700 monuments, including palaces, mosques, mausoleums, madrasas and fountains, testify to this remarkable past.</p>	<p>According to the 1st cycle of Periodic Reporting (29 September 2000), it was stated that the buffer zone was not formally established.</p> <p><a href="http://whc.unesco.org/archive/advisory_body_evaluation/036bis.pdf">http://whc.unesco.org/archive/advisory_body_evaluation/036bis.pdf</a></p> <p>At the 33rd session of the World Heritage Committee (Seville, 2009), the Committee requested the</p>	No

				<p>authorities to review and re-delineate a buffer zone (a map of 1064 showing 7 areas surrounded by an area of environment) to ensure the proper conservation and protection of the property.</p> <p><a href="http://whc.unesco.org/en/decisions/2235">http://whc.unesco.org/en/decisions/2235</a></p>	
1880	Roros Mining Town and the Circumference (Norway)	(iii)(v)(v)	<p>Roros Mining Town and the Circumference is linked to the copper mines, established in the 17th century and exploited for 333 years until 1977. The site comprises the Town and its industrial-rural cultural landscapes; <i>Emundsputte</i>, a smelter with its associated area; and the Winter Transport Route. Completely rebuilt after its destruction by Swedish troops in 1679, Roros contains about 2000 wooden one- and two-storey houses and a smelting house. Many of these buildings have preserved their blackened wooden facades, giving the town a medieval appearance. Surrounded by a buffer zone, coincident with the area of privileges (the Circumference) granted to the mining enterprise by the Danish-Norwegian Crown (1646), the property illustrates the establishment and flourishing of a lasting culture based on copper mining in a remote region with a harsh climate.</p>	<p>At the time of the site's inscription, buffer zone was not identified. When the site was proposed for extension of boundaries, the authorities set a buffer zone which is mentioned in the 2009 nomination dossier.</p> <p><a href="http://whc.unesco.org/uploads/nominations/55bis.pdf">http://whc.unesco.org/uploads/nominations/55bis.pdf</a></p> <p>The proposed extension of the World Heritage Site includes both an extension to Roros Mining Town (00000) 16,510ha in total and the establishment of a buffer zone, covering 481,240ha. The buffer zone is constituted by the Circumference, which covers the area of the privileges granted to the (00000) company by King Christian IV. Its centre was Old Storwitz and the radius measured 4 Norwegian miles (equivalent to 49km). The area includes more or less continuously exploited mining areas, smelters, charcoal production areas, transportation routes, and an agricultural landscape associated with the miners. All these demonstrate how the mining town functioned and developed over 333 years of activity.</p> <p><a href="http://whc.unesco.org/archive/advvisory_body_evaluation/55bis.pdf">http://whc.unesco.org/archive/advvisory_body_evaluation/55bis.pdf</a></p>	No
	Historic Centre of )	(i)(vi)	<p>During the Warsaw Uprising in August 1944, more than 85% of Warsaw's historic centre</p>	<p>At the time of the site's inscription,</p>	No



Warsaw (Poland)		was destroyed by Nazi troops. After the war, a five-year reconstruction campaign by its citizens resulted in today's meticulous restoration of the Old Town, with its churches, palaces and market-place. It is an outstanding example of a near-total reconstruction of a span of history covering the 13th to the 20th century.	buffer zone was not identified. According to 2006 Periodic Reporting, Cycle 1, Section II, no buffer zone was defined. <a href="http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/30-summary.pdf">http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/30-summary.pdf</a>	
Church and Dominican Convent of Santa Maria delle Grazie with "The Last Supper" by Leonardo da Vinci (Italy)	(i)(ii)(iii)(iv)	The refectory of the Convent of Santa Maria delle Grazie forms an integral part of this architectural complex, begun in Milan in 1463 and reworked at the end of the 15th century by Bramante. On the north wall is The Last Supper, the unrivalled masterpiece painted between 1495 and 1497 by Leonardo da Vinci, whose work was to herald a new era in the history of art.	According to 2006 Periodic Reporting, Cycle 1, Section II, the site corresponds exactly to the extension of the building complex constituted by the same church and convent, with a total area of about 1.5 hectares. Therefore, no buffer zone has been defined. <a href="http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/33-summary.pdf">http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/33-summary.pdf</a>	No
Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura (Italy)	(i)(ii)(iii)(iv)	Founded, according to legend, by Romulus and Remus in 753 BC, Rome was first the centre of the Roman Republic, then of the Roman Empire, and it became the capital of the Christian world in the 4th century. The World Heritage site, extended in 1990 to the walls of Urban VIII, includes some of the major monuments of antiquity such as the Forums, the Mausoleum of Augustus, the Mausoleum of Hadrian, the Pantheon, Trajan's Column and the Column of Marcus Aurelius, as well as the religious and public buildings of papal Rome.	At the time of the site's inscription, buffer zone was not identified. In 1990, the site extension and change of the property name was approved. According to 2006 Periodic Reporting, Cycle 1, Section II, no buffer zone has been defined: 'Rome Council is working on defining the perimeter of the buffer zone that could be located in the environs of the extensive area around the walls of Rome (that define the UNESCO Site) that in the new Town Planning Scheme, currently in approval phase, was defined as "historical city" and subject to a higher protection level. VA: All properties are located inside the historic Centre of Rome, except the basilica of St. Paul's Outside the Wall, where the city's urbanistic regulations are effective'. <a href="http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/31-summary.pdf">http://whc.unesco.org/archive/periodicreporting/EUR/cycle01/section2/31-summary.pdf</a>	No

Paphos (Cyprus)	(iii)(v)	Paphos has been inhabited since the Neolithic period. It was a <b>centre</b> of the cult of Aphrodite and of pre-Hellenic fertility deities. Aphrodite's legendary birthplace was on this island, where her temple was erected by the <b>Mycenaean</b> in the 12th century B.C. The remains of villas, palaces, theatres, fortresses and tombs mean that the site is of exceptional architectural and historic value. The mosaics of <b>Nea Paphos</b> are among the most beautiful in the world.	According to 2006 Periodic Reporting, Cycle 1, Section II, no buffer zone needed. <a href="http://whc.unesco.org/archive/periodic-reporting/EUR/cycle01/section2/79-summary.pdf">http://whc.unesco.org/archive/periodic-reporting/EUR/cycle01/section2/79-summary.pdf</a>	No
Ancient City of Damascus (Syrian Arab Republic)	(ii)(iii)(v)(iv)	Founded in the 3rd millennium B.C., Damascus is one of the oldest cities in the Middle East. In the Middle Ages, it was the <b>centre</b> of a flourishing craft industry, specializing in swords and lace. The city has some 125 monuments from different periods of its history – one of the most spectacular is the 8th-century Great Mosque of the <b>Umayyads</b> , built on the site of an Assyrian sanctuary.	At the time of the site's inscription, buffer zone was not identified. According to the 31st WH Committee decision, the committee requested the State Party to define the boundaries of the proposed buffer zone and to officially provide a map of this zone to the World Heritage Centre for approval by the Committee. <a href="http://whc.unesco.org/en/isp/1074">http://whc.unesco.org/en/isp/1074</a>	No
Site of Palmyra (Syrian Arab Republic)	(i)(ii)(iv)	An oasis in the Syrian desert, north-east of Damascus, Palmyra contains the monumental ruins of a great city that was one of the most important cultural <b>centres</b> of the ancient world. From the 1st to the 2nd century, the art and architecture of Palmyra, standing at the crossroads of several civilizations, married <b>Graeco-Roman</b> techniques with local traditions and Persian influences.	At the time of the site's inscription, buffer zone was not identified. However, according to the 2000 Periodic Reporting, Cycle 1, Section II, 50m around the city was identified as buffer zone. <a href="http://whc.unesco.org/archive/periodic-reporting/ARB/cycle01/section2/23.pdf">http://whc.unesco.org/archive/periodic-reporting/ARB/cycle01/section2/23.pdf</a>	No
Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori Mura (Holy See)	(i)(ii)(iii)(v)(iv)	Founded, according to legend, by Romulus and Remus in 753 BC, Rome was first the <b>centre</b> of the Roman Republic, then of the Roman Empire, and it became the capital of the Christian world in the 4th century. The World Heritage site, extended in 1990 to the walls of Urban VIII, includes some of the major monuments of antiquity such as the Forums, the Mausoleum of Augustus, the Mausoleum of Hadrian, the Pantheon, Trajan's Column and the Column of Marcus Aurelius, as well as the religious and public buildings of papal Rome.	At the time of the site's inscription, buffer zone was not identified. In 1990, the site extension and change of the property name was approved. According to 2006 Periodic Reporting, Cycle 1, Section II, no buffer zone has been defined: 'Rome Council is working on defining the perimeter of the buffer zone that could be located in the environs of the extensive area around the walls of Rome (that define the UNESCO Site) that in the new Town Planning Scheme, <u>currently</u> in approval phase, was defined as "historical city" and subject to a higher protection level. VA: All properties are located inside the historic Centre of	No

				Rome, except the basilica of <a href="#">St. Peter's</a> . Outside the Wall, where the city's urbanistic regulations are effective'. <a href="http://whc.unesco.org/archive/periodic-reporting/EUR/cycle01/section2/91-summary.pdf">http://whc.unesco.org/archive/periodic-reporting/EUR/cycle01/section2/91-summary.pdf</a>	
City of Valletta (Malta)	(i)(vi)	The capital of Malta is inextricably linked to the history of the military and charitable Order of St John of Jerusalem. It was ruled successively by the Phoenicians, Greeks, Carthaginians, Romans, Byzantines, Arabs and the Order of the Knights of St John. Valletta's 320 monuments, all within an area of 55 ha, make it one of the most concentrated historic areas in the world.	At the time of the site's inscription, buffer zone was not identified. According to 2006 Periodic Reporting, Cycle 1, Section II, no buffer zone was defined. <a href="http://whc.unesco.org/archive/periodic-reporting/EUR/cycle01/section2/131-summary.pdf">http://whc.unesco.org/archive/periodic-reporting/EUR/cycle01/section2/131-summary.pdf</a>	No	
Hal Saffien Hypogeum (Malta)	(ii)	The Hypogeum is an enormous subterranean structure excavated c. 2500 B.C., using cyclopean rigging to lift huge blocks of coralline limestone. Perhaps originally a sanctuary, it became a necropolis in prehistoric times.	At the time of the site's inscription, buffer zone was not identified. According to the map in 1979 prepared by the authorities, just a core zone is defined. <a href="http://whc.unesco.org/en/130/multi-ple=1&amp;unique_number=142">http://whc.unesco.org/en/130/multi-ple=1&amp;unique_number=142</a>	No	
Megalithic Temples of Malta (Malta)	(iv)	Seven megalithic temples are found on the islands of Malta and Gozo, each the result of an individual development. The two temples of <a href="#">Ggantija</a> on the island of Gozo are notable for their gigantic Bronze Age structures. On the island of Malta, the temples of Hagar Qim, <a href="#">Mnajdra</a> and <a href="#">Tarxien</a> are unique architectural masterpieces, given the limited resources available to their builders. The <a href="#">Ta' Hagar</a> and <a href="#">Skorpa</a> complexes show how the tradition of temple-building was handed down in Malta.	At the time of the site's inscription, buffer zone was not identified. According to the 1995 State of Conservation report, 'following consultation with the University of Florence (Italy), measures to ensure the structural stability and the conservation of the temple, short- and long-term safeguarding work, including work on the walls, the protection of the floors, a visitors' parking area and the establishment of a buffer zone, should be completed in 1996'. <a href="http://whc.unesco.org/en/300/2032">http://whc.unesco.org/en/300/2032</a> <a href="http://whc.unesco.org/en/132/multi-ple=1&amp;unique_number=145">http://whc.unesco.org/en/132/multi-ple=1&amp;unique_number=145</a>	No	
Fortifications on the Caribbean	(i)(iv)	Magnificent examples of 17th- and 18th-century military architecture, these Panamanian forts on the Caribbean coast	The 2005 State of Conservation	No	

<p>Side of Panama: Portobelo-San Lorenzo (Panama)</p>		<p>form part of the <del>defense</del> system built by the Spanish Crown to protect transatlantic trade.</p>	<p>Report mentions a lack of precise limits and buffer zones of the properties (the 2002 Reactive Monitoring mission underlined the need to define precise limits and buffer zones that take into account not only all existing historic remains and subsurface deposits, but also the visual integrity that reflects the strategic placement of architecture within the landscape). <a href="http://whc.unesco.org/en/soc/1354">http://whc.unesco.org/en/soc/1354</a></p>	
<p>Maya Site of Copan (Honduras)</p>	<p>(iv)(i)</p>	<p>Discovered in 1570 by Diego <del>Garcia</del> de Palacio, the ruins of Copán, one of the most important sites of the Mayan civilization, were not excavated until the 19th century. The ruined citadel and imposing public squares reveal the three main stages of development before the city was abandoned in the early 10th century.</p>	<p>At the time of the site's inscription, buffer zone was not identified.</p> <p>During the 17<sup>th</sup> WH Committee in 1993, the Committee recommended to redefine the boundaries of the "Copan Archaeological Park" and to prepare an extension of the site. <a href="http://whc.unesco.org/en/decisions/3234">http://whc.unesco.org/en/decisions/3234</a></p> <p>During the 33<sup>rd</sup> WH Committee in 2009, the committee 'urged the State Party to officially submit the limits of the World Heritage property and its potential buffer zone, in light of the requirements of the retrospective inventory'. <a href="http://whc.unesco.org/en/soc/725">http://whc.unesco.org/en/soc/725</a></p>	<p>No</p>
<p>Historic Town of Ouro Preto (Brazil)</p>	<p>(i)(ii)</p>	<p>Founded at the end of the 17th century, <del>Ouro Preto</del> (Black Gold) was the focal point of the gold rush and Brazil's golden age in the 18th century. With the exhaustion of the gold mines in the 19th century, the city's influence declined but many churches, bridges and fountains remain as a testimony to its past prosperity and the exceptional talent of the Baroque sculptor <del>Antônio</del>.</p>	<p>At the time of the site's inscription, buffer zone was not identified. During the 27<sup>th</sup> WH Committee in 2003, the committee 'urged the State Party to define a core zone and a buffer zone for the nominated area by 15 October 2003 and to finalize the revised management plan'. <a href="http://whc.unesco.org/en/decisions/572">http://whc.unesco.org/en/decisions/572</a></p>	<p>No</p>

<p>Archaeological Ruins at <b>Moenjodaro</b>, (Pakistan)</p>	<p>(i)(iii)</p>	<p>The ruins of the huge city of <b>Moenjodaro</b> – built entirely of unbaked brick in the 3rd millennium B.C. – lie in the Indus valley. The acropolis, set on high embankments, the ramparts, and the lower town, which is laid out according to strict rules, provide evidence of an early system of town planning.</p>	<p>In 1979, the authorities prepared a map defining a core zone only. <a href="http://whc.unesco.org/en/lis/138/multiple-18/unique_number-151">http://whc.unesco.org/en/lis/138/multiple-18/unique_number-151</a></p> <p>According to the 31<sup>st</sup> WH Committee in 2007, the committee 'noted with concern the significance of conservation and rehabilitation works still to be carried out at <b>Moenjodaro</b> and identified by the joint WHC/COMOS mission (December 2006), in particular the lack of clearly defined core and buffer zones of the property'. <a href="http://whc.unesco.org/en/doc/2146">http://whc.unesco.org/en/doc/2146</a></p>	<p>No</p>
<p>Buddhist Ruins of <b>Takhi-i-Bahl</b> and <b>Neighbourhood</b>. City Remains at <b>Takhi-i-Bahl</b>, (Pakistan)</p>	<p>(iv)</p>	<p>The Buddhist monastic complex of <b>Takhi-i-Bahl</b> (Throne of Origins) was founded in the early 1st century. Owing to its location on the crest of a high hill, it escaped successive invasions and is still exceptionally well preserved. Nearby are the ruins of <b>Sabook-Bahlol</b>, a small fortified city dating from the same period.</p>	<p>In 1979, the authorities prepared a map defining a core zone only. <a href="http://whc.unesco.org/en/lis/140/multiple-18/unique_number-154">http://whc.unesco.org/en/lis/140/multiple-18/unique_number-154</a></p> <p>According to 2003 Periodic Reporting, Cycle 1, Section II, a buffer zone is required to be created for the safeguarding of the site from further urbanization. <a href="http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/140-summary.pdf">http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/140-summary.pdf</a></p>	<p>No</p>
<p><b>Taxila</b>, (Pakistan)</p>	<p>(iii)(v)</p>	<p>From the ancient Neolithic tumulus of <b>Sarakajia</b>, to the ramparts of <b>Sikkar</b> (2nd century B.C.) and the city of <b>Sirsukh</b> (1st century A.D.), <b>Taxila</b> illustrates the different stages in the development of a city on the Indus that was alternately influenced by Persia, Greece and Central Asia and which, from the 5th century B.C. to the 2nd century A.D., was an important Buddhist centre of learning.</p>	<p>In 1979, the authorities prepared a map defining a core zone only. <a href="http://whc.unesco.org/en/lis/139/multiple-18/unique_number-153">http://whc.unesco.org/en/lis/139/multiple-18/unique_number-153</a></p> <p>According to 2003 <b>Periodic Reporting</b>, Cycle 1, Section II, 'the Government of Pakistan has established a protected zone in the valley, which covers all important areas of archaeological interest'.</p>	<p>No</p>

			<a href="http://whc.unesco.org/archive/periodic-report/APA/cycle01/section2/139.pdf">http://whc.unesco.org/archive/periodic-report/APA/cycle01/section2/139.pdf</a>	
Al Qa'ra of Ben Hamoud (Algeria)	(ii)	In a mountainous site of extraordinary beauty, the ruins of the first capital of the <del>Hamoudid</del> emirs, founded in 1007 and demolished in 1152, provide an authentic picture of a fortified Muslim city. The mosque, whose prayer room has 13 aisles with eight bays, is one of the largest in Algeria.	According to the 2000 <del>Periodic Report</del> , Cycle 1, Section II, there is no buffer zone. <a href="http://whc.unesco.org/archive/periodic-report/ARB/cycle01/section2/102.pdf">http://whc.unesco.org/archive/periodic-report/ARB/cycle01/section2/102.pdf</a>	No
Aksum (Ethiopia)	(i)(iv)	The ruins of the ancient city of Aksum are found close to Ethiopia's northern border. They mark the location of the heart of ancient Ethiopia, when the Kingdom of Aksum was the most powerful state between the Eastern Roman Empire and Persia. The massive ruins, dating from between the 1st and the 13th century A.D., include monolithic obelisks, giant <del>stelae</del> , royal tombs and the ruins of ancient castles. Long after its political decline in the 10th century, Ethiopian emperors continued to be crowned in Aksum.	According to the 2001 <del>Periodic Report</del> , Cycle 1, Section II, there is no buffer zone. <a href="http://whc.unesco.org/archive/periodic-report/AFR/cycle01/section2/115.pdf">http://whc.unesco.org/archive/periodic-report/AFR/cycle01/section2/115.pdf</a>	No
Lower Valley of the Awash (Ethiopia)	(i)(ii)(iv)	The Awash valley contains one of the most important groupings of <del>palaeontological</del> sites on the African continent. The remains found at the site, the oldest of which date back at least 4 million years, provide evidence of human evolution which has modified our conception of the history of humankind. The most spectacular discovery came in 1974, when 52 fragments of a skeleton enabled the famous Lucy to be reconstructed.	According to the 2001 <del>Periodic Report</del> , Cycle 1, Section II, there is no buffer zone. <a href="http://whc.unesco.org/archive/periodic-report/AFR/cycle01/section2/116.pdf">http://whc.unesco.org/archive/periodic-report/AFR/cycle01/section2/116.pdf</a>	No
Lower Valley of the <del>Qomo</del> (Ethiopia)	(ii)(iv)	A prehistoric site near Lake Turkana, the lower valley of the <del>Qomo</del> is renowned the world over. The discovery of many fossils there, especially Homo <del>erectus</del> , has been of fundamental importance in the study of human evolution.	According to the 2001 <del>Periodic Report</del> , Cycle 1, Section II, there is no buffer zone. <a href="http://whc.unesco.org/archive/periodic-report/AFR/cycle01/section2/117.pdf">http://whc.unesco.org/archive/periodic-report/AFR/cycle01/section2/117.pdf</a>	No
<del>Uya</del> (Ethiopia)	(i)(iv)	<del>Uya</del> is among the most important of the roughly 160 archaeological sites discovered so far in the <del>Baddo</del> region, south of Addis Ababa. The site contains 36 monuments, including 32 carved <del>stelae</del> covered with symbols, most of which are difficult to decipher. They are the remains of an ancient Ethiopian culture whose age has not yet been precisely determined.	According to the 2001 <del>Periodic Report</del> , Cycle 1, Section II, there is no buffer zone. <a href="http://whc.unesco.org/archive/periodic-report/AFR/cycle01/section2/112.pdf">http://whc.unesco.org/archive/periodic-report/AFR/cycle01/section2/112.pdf</a>	No
Asante Traditional Buildings (Ghana)	(v)	To the north-east of Kumasi, these are the last material remains of the great Asante civilization, which reached its high point in the 18th century. Since the dwellings are made of earth, wood and straw, they are vulnerable to the onslaught of time and weather.	According to the 2001 <del>Periodic Report</del> , Cycle 1, Section II, there is no buffer zone.	No

				<a href="http://wfc.unesco.org/archive/periodic-reporting/AER/cycle01/section2/35.pdf">http://wfc.unesco.org/archive/periodic-reporting/AER/cycle01/section2/35.pdf</a>	
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Appendix 3 - Adopted Declaration of Commitment at the ‘Stakeholders Consultative Meeting on Heritage Tourism Promotion and Revitalization of Local Community Livelihood in Cultural Industries at the Borobudur World Heritage Site’ at Borobudur, Manohara Centre of Borobudur Study, 9<sup>th</sup> -10<sup>th</sup> November 2011

*English Version - Annex*

**Stakeholders Consultative Meeting on Heritage Tourism Promotion and  
Revitalisation of Local Community Livelihood in Cultural Industries  
at the Borobudur World Heritage Site**

Borobudur, Manohara Centre of Borobudur Study, 9<sup>th</sup> -10<sup>th</sup> November 2011

**Organised by**

Ministry of National Education and Culture of the Republic of Indonesia

Ministry of Tourism and Creative Economy of the Republic of Indonesia

Friends of Borobudur

The Government of Central Java Province

The Government of Magelang Regency

PT Taman Wisata Candi Borobudur, Prambanan and Ratu Boko

and

UNESCO Office, Jakarta

**Adopted Declaration of Commitment**

**Introduction**

The Stakeholders Consultative Meeting on Heritage Tourism Promotion and Revitalisation of Local Community Livelihood in Cultural Industries at the Borobudur World Heritage Site was held within the Borobudur Compounds in the Manohara Centre of Borobudur Study, Indonesia, on 9<sup>th</sup> November – 10<sup>th</sup> November 2011. The participants of this consultative meeting consisted of representatives from the Ministry of Education and Culture, the Ministry of Tourism and Creative Economy, Indonesian National Commission for UNESCO, PT Taman Wisata Candi Borobudur, Prambanan and Ratu Boko, the Government of Central Java Province, the Government of Magelang Regency, Friends of Borobudur, NGOs, such as *Forum Rembug Klaster Pariwisata Borobudur, Lembaga Pemberdayaan Ekonomi Kerakyatan, Warung Info Jagad Cleguk, Jaringan Kerja Pariwisata Borobudur, Paguyuban Masyarakat*



*Mandiri, Jaringan Masyarakat Pariwisata Borobudur*, hotels Amanjiwo, Manohara Centre of Borobudur Study, Rumah Boedi and Saraswati and UNESCO Office in Jakarta.

The meeting aimed to promote dialogue between stakeholders to achieve a consensus on Declaration of Commitment for the long-term improvement of local communities' livelihoods, sustainable income generation and the empowerment for those surrounding the Borobudur Temple Compounds.

#### **Specific objectives of the Consultative Meeting**

This meeting aims to:

- i) Discuss ways to enhance regional capacities for ensuring that the local communities benefit from the Borobudur World Heritage site;
- ii) Strengthen cooperation among government officials, local community members, relevant stakeholders and individuals to synergise activities relating to local community empowerment and income generation;

In order to achieve these objectives, the relevant parties met over the course of one and a half days. At the end of the meeting, the following Declaration of Commitment was unanimously agreed by all participants.

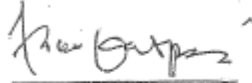
#### **Declaration of Commitment**

The Participants of the Stakeholders Meeting:

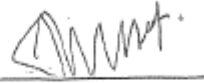
1. Stress stakeholders' commitment to the preservation of the Borobudur Temple Compounds and its surrounding environment;

2. Further stress the commitment to improve the livelihoods of the local communities whilst empowering them to generate income through tourism, agricultural and cultural industries through promoting cooperative and frequent dialogue between all relevant stakeholders;
3. Encourage the promotion and expansion of markets through improving the quality of locally produced products, making them available to regional, national and international audiences;
4. Endeavour to improve the quality of tourist attractions and sites through maximising the human and natural resources within Borobudur's wider geographical area.
5. Promote transparency in each stakeholder's activities and projects in order to create collaborations and synergies between relevant parties.
6. Engage in disaster mitigation, preparedness, recovery and preparation activities under the assistance of the National Agency for Disaster Management (BNPB) and the Regional Agency for Disaster Management (BPBD).
7. Promote the monitoring and controlling of adverse area development in the Borobudur Temple Compounds amongst all stakeholders;
8. Welcome UNESCO's assistance to authorities and stakeholders in safeguarding the preservation of the Borobudur Temple Compounds and its surrounding area and revitalising local community livelihood, and request UNESCO to continue its assistance in raising funds and implementing activities to ensure the protection of the value of the Borobudur site and to empower the local communities for the enhancement of their livelihoods.

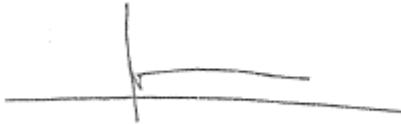
Borobudur, 10<sup>th</sup> November 2011



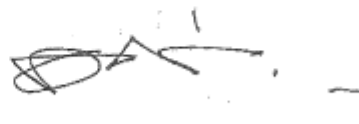
Nama: Marsis Sutopo  
Balai Konservasi Peninggalan Borobudur  
Kementerian Pendidikan dan Kebudayaan



Nama: Lokot Ahmad Enda  
Ditjen Pengembangan Destinasi  
Pariwisata Kementerian Pariwisata  
dan Ekonomi Kreatif



Nama: Agung Satrio Prakosa  
Dinas Kebudayaan dan Pariwisata  
Provinsi Jawa Tengah



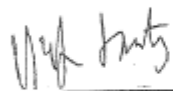
Nama: Susilo  
Ketua DPRD Kabupaten Magelang



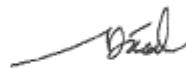
Nama: Sudhief Hartasa  
Dinas Perindustrian, Koperasi dan UMKM  
Kabupaten Magelang



Nama: Rohadi Pratoto  
Bappeda Kabupaten Magelang

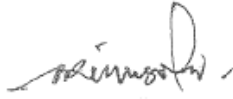


Nama: Sherly Lantang  
Komisi Nasional Indonesia  
Untuk UNESCO



Nama: Dian Setia Dharm  
Dinas Kebudayaan dan Pariwisata  
Kabupaten Magelang

Pertemuan Konsultasi Para Pihak Mengenai Promosi Pariwisata Warisan Budaya dan Revitalisasi Mata Pencarian  
Penduduk Setempat dalam bidang Industri Pariwisata di Situs Warisan Dunia Borobudur  
Declaration of Commitment, 10 November 2011



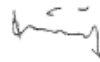
Nama :Ari Widi Nugroho  
Kecamatan Borobudur



Nama: Warwick Purser  
Friends of Borobudur



Nama: Sucoro  
Warung Info Jagad Cleguk



Nama: Wito Prasetyo  
Lembaga Pemberdayaan Ekonomi Kerakyatar



Nama: Jack Priyana  
Jaringan Kerja Kepariwisataan Borobudur



Nama: Wahyoko  
Paguyuban Masyarakat Mandiri

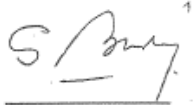


Nama: F X Hardi  
Jaringan Masyarakat Pariwisata Borobudur



Nama: Kirno Prasajo  
Forum Rembug Klaster Pariwisata Borobudur

Pertemuan Konsultasi Para Pihak Mengenai Promosi Pariwisata Warisan Budaya dan Revitalisasi Mata Pencarian  
Penduduk Setempat dalam bidang Industri Pariwisata di Situs Warisan Dunia Borobudur  
Declaration of Commitment, 10 November 2011



Nama: Safia Budi Yuwono  
PT Putra Dewa Indonesia



Nama: Susilo Suderman  
Amanjiwo



Nama: Masanori Nagaoka  
UNESCO Office Jakarta



Nama: Yasuhiro Iwasaki

Appendix 4 – Questionnaire on community-based conservation operation worked in the event of catastrophic natural disaster



**UNESCO Project Evaluation**

for 'Save the Borobudur World Heritage Site'

Coordinated by:

- Jaringan Kerja Kepariwisata Borobudur (JAKER)
- Lembaga Pemberdayaan Kerakyatan (LePEK)
- Paguyuban Masyarakat Mandiri
- Rembug Klaster Pariwisata Borobudur
- Warung Info Jagad Cleguk

Thank you for your active involvement in cleaning Mt. Merapi's ash from the Borobudur Temple and its surrounding areas in 2011. The year-long activity recruited around 600 local community members including you. We would now like to hear your opinions about your experience so that we can evaluate our activities.

You do not need to include your name on this questionnaire, each result will be compiled anonymously. Please be honest when completing this survey so that we use your feedback to improve any activities we organize in the future.

**A. Details of Participant**

1) Age: _____ years old	2) Sex: <input type="checkbox"/> Male <input type="checkbox"/> Female												
3) Marriage Status: <input type="checkbox"/> Married <input type="checkbox"/> Not Married	4) Village Name: _____												
5) Highest Education Qualification: <input type="checkbox"/> Elementary School <input type="checkbox"/> Junior High <input type="checkbox"/> High School <input type="checkbox"/> University													
6) Occupation: <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 20px;">a.</td> <td style="width: 60%;">Self-employed</td> <td style="width: 20px;"><input type="checkbox"/></td> </tr> <tr> <td>b.</td> <td>Employed</td> <td><input type="checkbox"/></td> </tr> <tr> <td>c.</td> <td>Farmer</td> <td><input type="checkbox"/></td> </tr> <tr> <td>d.</td> <td>Housewife</td> <td><input type="checkbox"/></td> </tr> </table>		a.	Self-employed	<input type="checkbox"/>	b.	Employed	<input type="checkbox"/>	c.	Farmer	<input type="checkbox"/>	d.	Housewife	<input type="checkbox"/>
a.	Self-employed	<input type="checkbox"/>											
b.	Employed	<input type="checkbox"/>											
c.	Farmer	<input type="checkbox"/>											
d.	Housewife	<input type="checkbox"/>											

e.	student	<input type="checkbox"/>
f.	Other (please specify):	

7) Religion:	a.	Buddhist	<input type="checkbox"/>
	b.	Catholic	<input type="checkbox"/>
	c.	Confucian	<input type="checkbox"/>
	d.	Hindu	<input type="checkbox"/>
	e.	Muslim	<input type="checkbox"/>
	f.	Protestant	<input type="checkbox"/>
	g.	Atheist	<input type="checkbox"/>
	h.	Other (please specify):	

8) Monthly Income (R)	a.	Below R 500,000	d.	1,500,000 2,500,000
	b.	500,000 – 1,000,000	e.	2,500,000 above
	c.	1,000,000 – 1,500,000		

## B. Project Evaluation

1) Have you ever been engaged in preservation work at Borobudur before you participated in the cleaning work after the 2010 Mt Merapi eruptions?

Yes

No

If yes,

1.i) How many times? .....

1.ii) When were you involved in these activities? .....(dd/mm/yy)

1.iii) How much were you paid for this work? .....(RP per day)

1.iv) What kind of preservation work were you involved with?

.....

.....

.....

2) Did you enjoy being involved in the cleaning work in 2011 after the 2010 Mt. Merapi eruptions? (Please circle)	Not at all		Enjoyed		Really enjoyed
	1	2	3	4	5

3) Was the cleaning work?	Not at all		OK		Very hard
	1	2	3	4	5

4) Did the staff from the Borobudur Heritage	Not Clear		OK		Very clear



Conservation Office and NGO coordinators give clear instructions before and throughout the cleaning work?	1	2	3	4	5

5) Were you provided enough cleaning resources, such as T-shirt, brushes, dust pans etc.?

Yes

No

6) Were you satisfied with the payment (\$5,000RP a day) you received for your work?	Not at all		Satisfied		Very Satisfied
	1	2	3	4	5

7) If Mt. Merapi were to erupt in the future would you wish to participate in a UNESCO cleaning operation again?

Yes

No

If yes,

7.I) Would you be willing to work 3 hours a day, 5 days a week, for 1 month?

Yes

No

7.II) Would you expect to receive a daily wage (\$5,000 RP per day) for this work?

Yes

No

### C. After the Completion of the Project

1) Do you think the knowledge you	No, not		Quite Useful	Very Useful
-----------------------------------	---------	--	--------------	-------------

acquired through cleaning Borobudur could be useful in the future?	at all				
	1	2	3	4	5

2) Since completing the Borobudur cleaning operations, have been involved in any other preservation activities?

Yes

No

If yes, 2.1) What did you do?

.....

.....

.....

.....

3) What impact do you think the cleaning operations had on the local community?

Improved communication among local people

Improved communication with the authorities

Improved community spirit

Increased standard of living for workers

Improved morale and pride

Raised the profile of the Borobudur Temple

Improved community representation at the Borobudur temple

Empowered local community members in activities at the temple

No impact and nothing has changed.

Other, .....

.....

4) If Mt. Merapi erupts again, what will you do?

Volunteer to clean the temple

Wait to be recruited by the Ministry of Culture, local government or UNE SCO

Prefer not to be involved with any cleaning efforts

Other, please specify

.....

.....

.....

.....

5) Who do you think has the responsibility for preserving the Borobudur Temple Compounds?

Ministry of Education and Culture

Local government

PT Taman Wisata Candi Borobudur

UNE SCO

Local communities

National and international tourists

Other, please specify

.....

.....

6) Do you think Borobudur should be prepared for future disasters?

Yes

No

If yes,

6.1) What could be done to ensure that Borobudur is well prepared for disaster?

.....

.....

.....

.....

.....

7) What would you expect UNE SCO to do if another natural disaster was to strike the Borobudur region? Please specify,

.....

.....

.....

.....

.....

8) Any other comments?

.....

.....

.....

.....

.....

Thank you for your participation in the evaluation.

Please give this back to your coordinator at your earliest, but no later than 31 March 2012.

Contact: Ms. Wieske Sapardan, [w.sapardan@unesco.org](mailto:w.sapardan@unesco.org) or  21 7399 818 ext. 876

**BOROBUDUR ARTISAN BASELINE SURVEY QUESTIONNAIRE**

*Hello Ladies and Gentlemen!*

**Starting time:**

**Research aim:** The aim of this research is to understand the current the current status of craft-persons, artisans, entrepreneurs and organizations producing and managing craft business. It serves as a baseline to comprehend all aspects of crafts such as the supply of raw materials, production processes, designs, technologies, price, business activities, marketing and also identifying needs and opportunities to assist and develop the craft sector in order to fulfill its cultural, social and economic potential.

*Please circle number of the answer of the interviewers' choice*

**A. Background**

**1. Profile of interviewee**

Sex: male female	<b>Age</b>		<b>Ethnicity</b>	
<b>Education:</b>	• Primary Education	• Junior High Education	• Senior High Education	• University
<b>Living Area</b>	• In Borobudur Sub-district	• Desa Borobudur		
		• Desa Bumiharjo		
		• Desa Wanurejo		
		• Desa Candirejo		
		• Desa Ngargogondo		
		• Desa Sambeng		
		• Desa Bigaran		
		• Desa Kenalan		

		<ul style="list-style-type: none"> <li>Desa Majaksingi</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Giritengah</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Tanjungsari</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Tuksongo</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Kebonsari</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Karangrejo</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Ngadiharjo</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Karanganyar</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Giripurno</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Wringinputih</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Kembanglimus</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Tegal Arum</li> </ul>
<b>Occupation:</b>		

## 2. Family background

<b>Number of family members</b>	Children(Under 18):						Adults:		
<b>Interviewee's Position in the Family (In relation to the Head of the Family)</b>									
<b>Living standard of your family</b>	Lower Income			Middle Income			Upper Income		
	Lower-Lower	Middle-Lower	Upper-Lower	Lower-Middle	Middle-Middle	Upper-Middle	Lower-Upper	Middle-Upper	Upper-Upper
<b>Types of Livestock</b>	1		2		3	4		5	

<b>Owned</b>					
<b>Livestock number of your family</b>					
<b>Land Area Owned (hectare)</b>					
<b>Main Income of Your Family /in Rupiah/ (in terms of importance and percentage including income generated by crafts/artisan work)</b>	1	2	3	4	<b>Income by craft industries and crafts/artisan works (%)</b>
<b>Annual Income in Total (in Rupiah)</b>	Cash				
	Grain Storage				
	Others				

### B. Basic Occupation

1. . Please name the most important products of your works. Why do you consider it as your main product?

.....  
.....

2. . What do you make this product for?(You can tick more than one and please state the % of each category of product)

<b>Self Use Gifts/Others</b>	<b>To Sell/Exchange</b>	<b>Others (Please State Purpose)</b>
%	%	%

3. Did anybody help you to make this product? Who? (Tick all that apply)

- Family
- Friends
- Government
- Master Crafts-persons

- Apprentice
- Factory/Enterprises leader
- With no assistance
- Others (Please State): .....

4. Why do they help you to make this product?

Code	Because of...	Please Tick
a	Family/Social obligation	
b	To earn an income	
c	They want to learn craft skills	
d	Traditional custom	
e	I don't know	
f	Others (Please State): .....	

- Did you reward them? (You can tick more than one answer)

<b>Yes</b>	<b>How</b>		+
	<b>Nº</b>	<b>Reason</b>	
	a	Payment calculates by time	
	b	Payment calculated by number of products	
	c	Allocation of profit after sales of products	
	d	Others (Please State): .....	
<b>No</b>	<b>How</b>		+
	<b>Nº</b>	<b>Reason</b>	
	a	Labour Services have already been paid	
	b	Cannot afford to pay	
	c	Because of family/social relations	
	d	Others .....	

- Please describe your typical day when you work on this product (With assistance from the time table below)

Period	Time	Activities
Early Morning	6 – 9am	
Late-Morning	10am – 12pm	
Noon	1 – 2pm	
Afternoon	3 – 6pm	



Evening	7 – 9pm	
Night	10pm – 5am	

Working period for each day - Start:.....to End:.....

Average working hours/day:.....Hours

If applicable: Working time for each week: .....from.....to

- How long does it take you to finish this product, approximately?

<b>Total number of days</b>		<b>Total number of hours</b>	
-----------------------------	--	------------------------------	--

### C. Products – Capital

1. Where do you get the money to finance the production of this particular product?

Code	Source of Capital			+	%
a	Income from sales of products				
b	Savings				
c	Loans	Source of loan:	Who took the loan:		
d	Natural resources (No need to purchase raw material)				
e	Money collected from family and friends				
f	Government investment				
g	Wages from other work				
h	NGOs/Foundations/Institutions/Aid Agencies				
i	Others (Please state)				

### D. Productions–Raw materials

1. Please list the information of 4 of the most important raw materials in this product.

Raw materials	How (√)	Where	Difficulty	Why	Processing Procedures of raw materials
1	Buy/Collect		Yes/No		
2	Buy/Collect		Yes/No		
3	Buy/Collect		Yes/No		
4	Buy/Collect		Yes/No		

2. Do you collect these raw materials locally? (If no, please jump to question 3) Do you gather them in a sustainable manner? Do you collect the raw materials with the assistance of machines or human labour? Are these raw materials seasonal?

Raw materials	Sustainability	Machine/Human Labour	Seasonal
1	Yes/No	Machine/Human Labour	Yes/No
2	Yes/No	Machine/Human Labour	Yes/No
3	Yes/No	Machine/Human Labour	Yes/No
4	Yes/No	Machine/Human Labour	Yes/No

3. Are you satisfied with the quality of the raw materials? If not, why? Please, suggest ways of improving the quality of the raw material

Raw materials	Satisfied	Why? And Ways of Improvement
	Yes/No	
	Yes/No	
	Yes/No	
	Yes/No	

### E. Production – Costing

1. Do you calculate the selling price of this product?

- Yes
- No (If no, please skip to question 3)

2. In terms of importance (1 being the most important and 5 the least important), what are the factors that affect the price of your products?

Nº	Factors	1	2	3	4	5
a.	Raw Materials					
b.	Labour					
c.	Transportation					
d.	General Inflation					
e.	Others (Please State)					

3. Are you satisfied with the recent selling price?

<b>Yes</b>	<b>Nº</b>	<b>Reason</b>	+
	a	Close to market price	
	b	Easy to sell and fast turn over	
	c	Good profit	
	d	Price and quality are accepted in the market	
	e	I don't know	
	f	Others (Please State): .....	
<b>No</b>	<b>Nº</b>	<b>Reason</b>	+

	a	Cost of production is higher than selling price	
	b	I don't know	
	c	Others(Please state): .....	

4. How is the price of your product by comparison with the similar ones which are sold in the market?

<b>Too High</b>	<b>High</b>	<b>Almost the same</b>	<b>Low</b>	<b>Too low</b>

### F. Production – Producing Operations

1. Where do you produce your products? (Choose and tick the followings!)

<b>№</b>	<b>Place</b>	<b>+</b>
a	At home, inside the residence	
b	At home, outside the residence	
c	Industrial site	
d	Traditional market	
e	Commercial district shop	
f	Roadside	
g	Other fixed place	
h	Unfixed place	
i	Others: (Please state)	

2. How many months have you actively (more than 50% of your time) produced in the last 12 months?.....Months

3. Which are the months when you did not produce the products?

<b>Jan</b>	<b>Feb</b>	<b>Mar</b>	<b>Apr</b>	<b>May</b>	<b>Jun</b>	<b>Jul</b>	<b>Aug</b>	<b>Sep</b>	<b>Oct</b>	<b>Nov</b>	<b>Dec</b>

4. Why did you not produce the products during those months?

.....  
 .....

### G. Production –Merchandising

1. . Who makes the decision regarding what to produce and how much to produce?

	<b>What to produce</b>	<b>How much to produce</b>

<b>Yourself</b>		
<b>Others (Please State Who):</b>		

2. How was the decision made?

<b>Nº</b>	<b>Items</b>	<b>+</b>
a	From the experience and reports gathered in past years	
b	From customers' orders	
c	From following trends	
d	From government advices	
e	From market knowledge	
f	From the observation of other producers	
g	From advices of family members and friends	
h	I don't know	
i	Others (Please State):	

### H. Production –Advertising and Promotion

1. How and from where do people know that you make and sell these products? (Tick the followings)

<b>Nº</b>	<b>Through</b>	<b>+</b>
a	Selling the products by myself	
b	Advertisement in media (TV, newspapers, magazines, etc...)	
c	People knows it very well because of the good reputation of the product	
d	The product is sold in the local area for years	
e	Word of mouth	
f	Family and friends help to promote	
g	Because exchange the products mutually	
h	I don't know	
i	Others (Please State):	.....

### I. Production – Customers' Profile

1. Who are your customers?

<b>Nº</b>	<b>Customers</b>	<b>+</b>	<b>%</b>
a	Other households and individuals		
b	Small enterprises		
c	Large enterprises		
d	Government and other public firms		
e	Local retailers		
f	Exports and foreign trade		

g	Contractor		
h	Tourists		
i	International organizations		
j	Others (Please State):		

### J. Production –Marketing and Sales

1. Where are your products sold?

No	Place	+	%
a	At home		
b	Local market		
c	In Indonesia (Domestically)		
d	All over the world		
e	Produced on order and delivered to customers		
f	In local shops (in the area near Borobudur Temple)		
g	Others (Please State):		

2. How far away are your most important customers from where you make the goods?

<b>KM (Distance)</b>	
<b>Transportation Time</b>	
<b>Mode of Transport</b>	

3. Please describe how you sell your products?

.....  
 .....

4. Who help you to sell your products? (middle persons, relatives and friends, etc...)

.....  
 .....

5. Do you have any difficulties/problems in selling your products? Why?

Yes	No	Reason	+
	a	Lack of transportation	
	b	Lack of manpower to sell	
	c	Market access difficulties	
	d	Over supply and low price	
	e	Don't trust middlemen	
	f	Products don't fit the market	
	g	Low income of customers	
	h	Interference by Government officials or other authorities	
	i	I don't know	
j	Others (Please State):		

<b>No</b>	<b>Nº</b>	<b>Reason</b>	<b>+</b>
	a	Products are suitable for target market	
	b	Good transportation	
	c	Good demand	
	d	Trust worthy middlemen	
	e	Supported by Government officials or other authorities	
	f	I don't know	
	g	Others (Please State):	

6. a. On the average, what is the quantity (pieces, meters, set, etc...) you produce a month? .....

6. b. On the average, what is the quantity (pieces, meters, set, etc...) you sell a month? .....

6. c. Would it be possible for you to identify high and low selling seasons in the year? (H – High; L – Low) When are these season?

High Season - .....

Low Season - .....

7. Has there been a change in your markets in recent 5 years?

<b>Market has declined</b>	<b>No change</b>	<b>Market has improved</b>	<b>I Don't Know</b>

8. If yes, in which period of time do you consider this change appeared?

<b>Period</b>	<b>Please Tick</b>
Last 0 – 1 years	
Last 1 – 2 years	
Last 3 – 4 years	
Last 5 years	

### **K. Production –Payment procedure**

1. Do you get any problems to pay suppliers/workers/creditors? Why?

<b>Yes</b>	<b>Nº</b>	<b>Reason</b>	<b>+</b>
	a	No cash in hand	
	b	No financial resources	
	c	Lack of time	
	d	Product is not in order	
	e	Problems in sales turnover	
	f	I don't know	
	g	Others (Please State):	
	<b>Nº</b>	<b>Reason</b>	<b>+</b>

<b>No</b>	a	Loans on schedule	
	b	Products selling well with good profit	
	c	Low cost of loans without interest	
	d	Payment from customers is prompt	
	e	Exchange with labour or materials as payments	
	f	I don't know	
	g	Others (Please State):	

2. Do you have any problems collecting payments from customers? Why?

	№		Reason	+
	<b>Yes</b>	a	Customers are in short of cash	
b		Payments are not immediate		
c		Difficulties are occurred to contact middlemen		
d		Family/friends		
e		Payments are not in cash		
f		I don't know		
g		Others (Please State):		
<b>No</b>	№		Reason	+
	a	Payments are immediate		
	b	Sold to non – locals		
	c	Cash terms only		
	d	I don't know		
	e	Others (Please State):		

3. Do you get paid immediately? If not, how many days after delivery of a product do you get paid?

- Yes
- No.....*days later I got paid*

4. . How do you get paid?

№	Means of Payment	+
a	Cash terms	
b	Through financial institutions	
c	Transferred by collective groups	
d	Exchange with materials	
e	Exchange with labour	
f	Arrears	
g	Others (Please State):	

5. How do you spend the money that you have earned?

- Daily family expenses
- Education
- Savings
- Investment in other areas
- Others (Please State): .....

6. Who makes the decision on the usage of the income?

Self	
Others (Please State Who)	
Jointly (Please State with Whom)	

7. Are you satisfied with this decision making? If no, why?

<b>Yes</b>		
<b>No</b>		<b>Why?</b>

## L. Production and

### Transportation

1. Do you sell your products far away from the place where you make the products?

<b>Yes</b>		
<b>No</b>		<b>Why?</b>

2. Do you make packages and pack your products by yourself to transport them? If yes, how?

<b>Yes</b>	<b>No</b>

3. Have you got any difficulties to pack your products?

	<b>N<sub>o</sub></b>	<b>Reason</b>	<b>+</b>
	<b>Yes</b>	a	No experience
b		Lack of packing materials	
c		High cost of packing materials	
d		Lack of labour	
e		I don't know	
f		Others (Please state) .....	
<b>No</b>			



4. Is it difficult for you to transport your products to other regions?

<b>Yes</b>	<b>Nº</b>	<b>Reason</b>	+
	a	Lack of transportation	
	b	Lack of roads	
	c	Lack of labour	
	d	Lack of knowledge	
	e	High cost	
	f	I don't know	
	g	Others (Please state) .....	
<b>No</b>			

### M. Skill and education

1. Whom did you learn this skill from?

<b>Nº</b>	<b>Person</b>	<b>Sex</b>	+
a	Inherited from my ancestors	Male/female	
b	Other family members	Male/female	
c	Friends or neighbours	Male/female	
d	Self learned	Male/female	
e	Master craftsmen	Male/female	
f	Folk tradition	Male/female	
g	Governmental and non-governmental training courses	Male/female	
h	Factory	Male/female	
i	Others (Please State):	Male/female	

2. At what age did you begin to make these items first time?

I began to make these items when I was.....

3. Do you want to pass your skills to others? Why?

<b>Yes</b>	<b>Nº</b>	<b>Reason</b>	+
	a	To carry on tradition	
	b	Help others	
	c	To contribute for spreading the handicraft heritage	
	d	Develop traditional handicraft	
	e	Improve economic conditions of the community	
	f	To implement the Government policies	
	g	I don't know	
	h	Others (Please State):	

No	Nº	Reason	+
	a	Nobody is interested in learning it	
	b	I don't know	
	c	Others (Please State):	

4. Whom do you want to pass your skill?

Nº	Reason	Sex	+
a	Family	Male/female	
b	Community	Male/female	
c	Friends	Male/female	
d	Whomever interested in it	Male/female	
e	Others (Please State):	Male/female	

5. In what ways do you want to improve your craft skill?

Nº	Ways	+
a	Learn from others	
b	Practice more	
c	Learn new techniques	
d	Learn to use new tools/technology	
e	Take part in training courses	
f	Learn more from master craftsman	
g	I don't know	
h	Others (Please State): .....	

6. What assistance do you need to improve the quality of the products?

Nº	Types of assistances	+	
a	High skills		
b	Financial support		
c	Access to markets		
d	Training		
	a	Technical	
	b	Design	
	c	Finance	
e	All of the above		
f	Others (Please state) .....		

7. How do you like the training time arranged?

- Discontinuous short-term training, e.g. a two-day course for each week and lasting 4 weeks.
- Short to mid-term training for a period of time, e.g. one week or half a month.
- Freely arranging time for reading and learning in leisure time and face-to-face tutoring in one day or two.
- Long-term study in university or art college in big cities, e.g. half a year or one year.
- Others .....

8. How do you accept the language that the trainer uses during the training?

- Own Ethnic Language (Javanese language)
- Indonesian language
- English or other foreign language
- Either one is fine

9. Can you read Indonesian newspaper?

Yes	No

10. Can you write a letter in Indonesian ?

Yes	No

11. Can you use a ruler for measurement?

Yes	No

12. What foreign languages do you know?

Languages	General Comprehension			Spoken			Written			Reading		
	Basic	Average	Good	Basic	Average	Good	Basic	Average	Good	Basic	Average	Good
English												
Dutch												
Japanese												
German												
Others (Please State)												

13. Do you or your family members have internet access at your or their work?

Yes	No

11. Do you know how to use the internet?

Yes	No

### N. Design and Technology

- Where did you get the inspiration to make these products?

№	From	+
a	People ask for this design	
b	Designed by myself	
c	From traditional patterns and style	
d	Relatives and friends	
e	From the media (TV, magazines, newspapers, etc...)	
f	From government policies	
G	From the environment	
h	From orders	
i	From visiting other places	
j	From master craftsmen	
k	From suggestions by customers	
l	Others (Please state): .....	

2. What is authentic about your product that reflects your culture?

Aspects of Authenticity	+
Traditional usage	
Tools, Technology, Process of Making	
Skills and Human Resources	
Meaning of Object and Context	

- What are the ways in which you would like to improve the designs/patterns/decorations/forms/shapes/sizes/texture/etc...of these projects?

.....

- Please describe the production process of your product. What are some of your production problems?

Process	Technical problems	Other problems
a.		
b.		
c.		
d.		

- What do you think of the quality of your products comparing with those on the market?

Good	Compatible	Poor

- In which part of your production process are you satisfied/dissatisfied with?

I'm satisfied with ...	Because .....
I'm dissatisfied with...	Because.....

### O. Social capital and satisfaction with work and life

- Are you and your family members of any community group? If yes, please state who!

	Name of a community group	Who in your family is the member?
Yes		
No		

- Over the past 12 months, did you or your family members participate in any user or community group? (If No, please go to question 4)

Yes	No

- How many times did you attend these meetings in last 3 months?.....
- Which one of all your products do you like the most? Why?

The product which I am proud of the most is	
Because	

- Which one of all your products is the most difficult? Why?

The most difficult item to make is	
Because	

- Do you like producing them? Why?

<b>Yes</b>	<b>№</b>	<b>Reason</b>	<b>+</b>
	a	Enhance income and improve living conditions	
	b	Help others	
	c	Continuing traditions	
	d	Proud of my culture	
	e	Have a good market demand	
	f	No problem getting raw materials	
	g	Interested in making	
	h	Self fulfillment	
	i	I don't know	
	j	Others(Please State): .....	
<b>No</b>	<b>№</b>	<b>Reason</b>	<b>+</b>
	a	Too much trouble	
	b	Too little profit or no profit	
	c	Too complex and complicated	
	d	No market demand	
	e	Not interested in	
	f	Others (Please State): .....	

- How much time do you find working on your craft interesting?

None or nearly none of time	Some of the time	Most of the time	All, or nearly all of the time

- How much time do you find working on your craft rewarding?

None or nearly none of time	Some of the time	Most of the time	All, or nearly all of the time

- How much time do you find working on difficult crafts?

None or nearly none of time	Some of the time	Most of the time	All, or nearly all of the time

- How much time do you find working on the crafts which you enjoy?

None or nearly none of time	Some of the time	Most of the time	All, or nearly all of the time

- Are you satisfied with your life after all of these?

Nº	Condition	+
a	Very happy	
b	Quite happy	
c	Not very happy	
d	Not happy at all	

- Other comments

.....

**Finishing time:**

THANK YOU VERY MUCH PARTICIPATING IN THE SURVEY QUISTIONNAIRE, GOODLUCK!

*Profile of Interview Details*

<b>Interview's name</b>	
<b>Date of Interview</b>	
<b>Place of Interview</b>	
<b>Phone number</b>	
<b>Signature of Interview</b>	

## KUESIONER SURVEY

*Hallo Bapak dan Ibu!*

Dimulai pada :

**Tujuan penelitian:** Tujuan dari penelitian ini adalah untuk memahami kondisi terkini dari pengrajin, pembuat kerajinan tangan (**artisan**), wirausahawan dan organisasi yang memproduksi dan mengelola bisnis kerajinan. Hal ini akan menjadi dasar untuk memahami seluruh aspek dari usaha kerajinan seperti ketersediaan bahan baku, proses produksi, desain, teknologi, harga, aktivitas bisnis, pemasaran dan juga identifikasi kebutuhan dan kesempatan guna membantu dan mengembangkan sektor kerajinan dalam rangka pemberdayaan potensi budaya, sosial dan ekonomi.

*Mohon lingkari jawaban yang dipilih*

### A. Latar Belakang

#### 1. Profil Responden

<b>Jenis kelamin:</b> Laki-laki Perempuan	<b>Umur</b>		<b>Suku</b>	
<b>Pendidikan:</b>	• SD	• SMP	• SMA	• Universitas
<b>Area Tempat Tinggal</b>	• Di Kecamatan Borobudur	• Desa Borobudur		
		• Desa Bumiharjo		
		• Desa Wanurejo		
		• Desa Candirejo		
		• Desa Ngargogondo		
		• Desa Sambeng		
		• Desa Bigaran		
		• Desa Kenalan		



		<ul style="list-style-type: none"> <li>Desa Majaksingi</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Giritengah</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Tanjungsari</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Tuksongo</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Kebonsari</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Karangrejo</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Ngadiharjo</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Karanganyar</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Giripurno</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Wringinputih</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Kembanglimus</li> </ul>
		<ul style="list-style-type: none"> <li>Desa Tegal Arum</li> </ul>
<b>Pekerjaan:</b>		

## 2. Latar belakang Keluarga

<b>Jumlah anggota keluarga</b>	Anak-anak (Di bawah 18 tahun):			Dewasa:					
<b>Posisi Responden dalam Keluarga (Hubungannya dengan Kepala Keluarga)</b>									
<b>Standar Kehidupan Keluarga</b>	Penghasilan Rendah			Penghasilan Menengah			Penghasilan Tinggi		
	Rendah	Menengah	Tinggi-	Rendah-	Menengah	Tinggi-	Rendah	Menengah	Tinggi
	-	-Rendah	Renda	Menenga	-	Menenga	-Tinggi	-Tinggi	-

<b>Anda</b>	Rendah		h	h	Menengah	h			Tinggi
<b>Jenis Ternak yang Dimiliki</b>	1		2		3		4		5
<b>Jumlah ternak yang dimiliki keluarga anda</b>									
<b>Luas Tanah yang Dimiliki (hektar)</b>									
<b>Penghasilan Utama Keluarga Anda / dalam rupiah (diurutkan berdasarkan tingkat kepentingan dan persentase termasuk pendapatan yang dihasilkan dari pembuatan kerajinan)</b>	1	2	3	4	Pendapatan dari industri kerajinan dan pekerjaan pembuatan kerajinan (%)				
<b>Total Penghasilan per Tahun (Rupiah)</b>	Uang								
	Stok beras								
	Lainnya								

### B. Pekerjaan Utama

1. Tolong sebutkan hasil produk paling penting dari pekerjaan anda. Mengapa itu dianggap sebagai produk utama anda?

.....  
 .....

2. Untuk apa produk ini dibuat? (Anda bisa memilih lebih dari satu dan mohon sebutkan persentase dari tiap kategori produk)

<b>Digunakan Sendiri</b>	<b>Untuk Dijual/Barter</b>	<b>Lainnya (Mohon sebutkan Kegunaan</b>
--------------------------	----------------------------	---

Hadiah/Lainnya		Lainnya)
%	%	%

3. Apakah anda dibantu oleh orang lain dalam membuat produk ini? Oleh siapa? (Lingkari semua jawaban yang sesuai)

- Keluarga
- Teman
- Pemerintah
- Ahli kerajinan
- Tenaga Magang
- Pimpinan pabrik/perusahaan
- Tanpa bantuan
- Lainnya (sebutkan): .....

4. Mengapa mereka membantu anda dalam pembuatan produk ini?

Kode	Karena...	Mohon dicentang
a	Kewajiban keluarga/sosial	
b	Untuk memperoleh penghasilan	
c	Mereka ingin mempelajari keahlian membuat kerajinan	
d	Kebiasaan tradisi	
e	Saya tidak tau	
f	Lainnya (Tolong sebutkan): .....	

- Apakah mereka mendapatkan upah? (Anda dapat memilih lebih dari satu jawaban)

<b>Ya</b>	<b>Bagaimana</b>		+
	<b>Nº</b>	<b>Alasan</b>	
	a	Bayaran dihitung berdasarkan jam kerja	
	b	Bayaran dihitung berdasarkan jumlah produk yang dihasilkan	
	c	Pembagian keuntungan dari hasil penjualan produk	
	d	Lainnya (Tolong sebutkan): .....	
<b>Tidak</b>	<b>Bagaimana</b>		+
	<b>Nº</b>	<b>Alasan</b>	
	a	Tenaga kerja sudah dibayar	
	b	Tidak mampu membayar	
	c	Karena hubungan keluarga/sosial	
	d	Lainnya (Tolong	

		sebutkan) .....	
--	--	-----------------	--

- Tolong jelaskan bagaimana anda biasanya melalui hari saat anda membuat produk ini (dengan bantuan tabel di bawah)

Periode	Jam	Aktivitas
Pagi	6 – 9 pagi	
Menjelang siang	10 pagi – 12 siang	
Siang	1 – 2 siang	
Sore	3 – 6 sore	
Malam	7 – 9 malam	
Tengah malam-subuh	10 malam – 5 pagi	

Waktu bekerja tiap hari - Mulai:.....sampai Selesai:.....

Rata-rata jam bekerja/hari:.....Jam

Jika sesuai: Jam bekerja per minggu: .....dari.....sampai.....

- Berapa lama waktu yang dibutuhkan untuk menyelesaikan produk ini, kira-kira?

Total hari	Total jam

### C. Produk – Permodalan

- Darimana anda mendapatkan dana untuk membiayai pembuatan produk ini?

Kode	Sumber Permodalan	+	%
a	Hasil penjualan produk		
b	Tabungan		
c	Pinjaman	Sumber pinjaman:	Siapa yang meminjam:
d	Sumber daya alam (tidak perlu membeli bahan baku)		
e	Uang yang dikumpulkan dari keluarga dan teman		
f	Investasi pemerintah		
g	Pendapatan dari pekerjaan lain		
h	LSM/Yayasan/Badan/Lembaga Pemberi Bantuan		
i	Lainnya (Tolong sebutkan)		

### D. Produksi–Bahan Baku

- Tolong sebutkan informasi tentang 4 bahan baku paling penting dalam pembuatan produk ini.

Bahan Baku	Bagaimana (√)	Dimana	Kesulitan	Mengapa	Prosedur Pengolahan Bahan Baku
1	Membeli/Mengambil		Ya/Tidak		
2	Membeli/Mengambil		Ya/Tidak		
3	Membeli/Mengambil		Ya/Tidak		
4	Membeli/Mengambil		Ya/Tidak		

2. Apakah anda mengambil bahan baku ini dari sekitar anda? (Jika tidak, mohon langsung ke pertanyaan no. 3). Apakah anda mengambil bahan baku tsb secara **berkelanjutan**? Apakah pengambilan bahan baku ini menggunakan mesin atau tenaga manusia? Apakah ketersediaan bahan baku ini musiman?

Bahan Baku	Keberlanjutan	Mesin/Tenaga Manusia	Musiman
1	Ya/Tidak	Mesin/Tenaga Manusia	Ya/Tidak
2	Ya/Tidak	Mesin/Tenaga Manusia	Ya/Tidak
3	Ya/Tidak	Mesin/Tenaga Manusia	Ya/Tidak
4	Ya/Tidak	Mesin/Tenaga Manusia	Ya/Tidak

3. Apakah anda puas dengan kualitas bahan baku? Jika tidak, mengapa? Tolong berikan saran tentang cara-cara meningkatkan kualitas bahan baku

Bahan Baku	Puas	Mengapa? Dan cara untuk peningkatan kualitas
	Ya/Tidak	
	Ya/Tidak	
	Ya/Tidak	
	Ya/Tidak	

### E. Produksi – Penetapan Harga

1. Apakah anda menghitung harga jual produk ini?

- Ya
- Tidak (Jika tidak, mohon langsung ke pertanyaan no. 3)

2. Dari segi tingkat kepentingan (1 sebagai yg paling penting dan 5 sebagai yg paling tidak penting), apa saja faktor-faktor yang mempengaruhi harga produk anda?

No	Faktor-Faktor	1	2	3	4	5
a.	Bahan baku					
b.	Tenaga kerja					
c.	Transportasi					

d.	Inflasi umum					
e.	Lainnya (Tolong sebutkan)					

3. Apakah anda puas dengan harga jual sekarang?

Ya	No	Alasan	+
	a	Tidak jauh dari harga pasaran	
	b	Mudah dijual dengan omset yang cepat	
	c	Keuntungan yang bagus	
	d	Harga dan kualitas diterima di pasaran	
	e	Saya tidak tau	
	f	Lainnya (Tolong sebutkan): .....	
Tidak	No	Alasan	+
	a	Biaya produksi lebih tinggi dari harga jual	
	b	Saya tidak tau	
	c	Lainnya (Tolong sebutkan): .....	

4. Bagaimana harga produk anda bila dibandingkan dengan produk sejenis yang dijual di pasaran?

Terlalu Tinggi	Tinggi	Hampir sama	Rendah	Terlalu Rendah

### F. Produksi – Kegiatan Produksi

1. Dimana anda memproduksi produk anda? (Pilih dan centang pilihan jawaban di bawah ini)

No	Tempat	+
a	Di rumah, di dalam kediaman	
b	Di rumah, di luar kediaman	
c	Lokasi industrial	
d	Pasar tradisional	
e	Toko di kawasan komersial	
f	Pinggir jalan	
g	Tempat tetap lain	
h	Tempat tidak tetap	
i	Lainnya: (Tolong sebutkan)	

2. Berapa bulan anda telah secara aktif (lebih dari 50% waktu anda) memproduksi dalam 12 bulan terakhir? .....Bulan

3. Bulan-bulan apa saja anda tidak memproduksi produk anda?

Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec

4. Mengapa anda tidak memproduksi produk anda pada bulan-bulan tersebut?

.....

.....

..

### G. Produksi – Perdagangan

1. Siapa yang membuat keputusan tentang apa dan berapa banyak produk yang harus diproduksi?

	Apa yang diproduksi	Berapa banyak yang diproduksi
<b>Anda Sendiri</b>		
<b>Lainnya (Tolong sebutkan siapa):</b>		

2. Bagaimana keputusan tsb diambil?

No	Item	+
a	Dari pengalaman dan laporan setahun terakhir	
b	Dari pesanan pembeli	
c	Dari mengikuti tren	
d	Dari saran pemerintah	
e	Dari pengetahuan tentang pasar	
f	Dari hasil observasi terhadap produsen lain	
g	Dari saran anggota keluarga dan teman	
h	Saya tidak tau	
i	Lainnya (Tolong sebutkan):	

### H. Produksi –Pengiklanan dan Promosi

1. Bagaimana dan dari mana orang tau bahwa anda membuat dan menjual produk ini? (Centang pilihan-pilihan di bawah ini)

No	Melalui	+
a	Saya sendiri yang menjual produk saya	
b	Iklan di media (TV, surat kabar, majalah, etc...)	
c	Orang mengetahuinya karena reputasi yang baik dari produk ini	
d	Produk ini sudah dijual di daerah ini selama bertahun-tahun	
e	Dari mulut ke mulut	
f	Keluarga dan teman membantu mempromosikan	
g	Karena saling bertukar produk	

h	Saya tidak tau	
i	Lainnya (Tolong sebutkan):	.....

### I. Produksi – Profil Pembeli

1. Siapa konsumen anda?

No	Pembeli	+	%
a	Rumah tangga lain dan perorangan		
b	Perusahaan kecil		
c	Perusahaan besar		
d	Pemerintah dan BUMN lain		
e	Retailer/pengecer setempat		
f	Ekspor dan perdagangan luar negeri		
g	Kontraktor		
h	Wisatawan		
i	Organisasi internasional		
j	Lainnya (Tolong sebutkan):		

### J. Produksi –Pemasaran dan Penjualan

1. Dimana produk anda dijual?

No	Tempat	+	%
a	Di rumah		
b	Pasar lokal		
c	Di Indonesia (Dalam Negeri)		
d	Ke seluruh dunia		
e	Diproduksi bila ada pesanan dan dikirim langsung ke pembeli		
f	Di toko-toko lokal ( <b>di pasar taman candi</b> )		
g	Lainnya (Tolong sebutkan):		

2. Berapa jauh jarak pembeli terpenting anda dari tempat anda membuat produk?

<b>KM (Jarak)</b>	
<b>Waktu Tempuh</b>	
<b>Moda Transportasi</b>	

3. Tolong jelaskan bagaimana anda menjual produk anda?

.....  
 .....

4. Siapa yang membantu anda dalam menjual produk anda? (**penadah/tengkulak**, keluarga dan teman, etc...)

.....  
 .....



5. Apakah anda menemui kesulitan dalam menjual produk anda? Mengapa?

<b>Ya</b>	<b>No</b>	<b>Alasan</b>	+
	a	Minimnya transportasi	
	b	Kekurangan tenaga penjual	
	c	Kesulitan mengakses pasar	
	d	Pasokan berlebih dan harga rendah	
	e	Penadah/tengkulak tidak dapat dipercaya	
	f	Produk tidak cocok dengan pasar	
	g	Pembeli berpenghasilan rendah	
	h	Gangguan/campur tangan dari orang-orang pemerintahan atau pihak berwenang lainnya	
	i	Saya tidak tau	
	j	Lainnya (Tolong sebutkan):	
<b>Tidak</b>	<b>No</b>	<b>Alasan</b>	+
	a	Produk sesuai dengan target pasar	
	b	Transportasi mudah	
	c	Permintaan pasar tinggi	
	d	Penadah/tengkulak dapat dipercaya	
	e	Disuport oleh pemerintah atau pihak berwenang lainnya	
	f	Saya tidak tau	
	g	Lainnya (Tolong sebutkan):	

6. a. Secara rata-rata, berapa jumlah produk (buah, meter, set, dll) yang anda produksi dalam satu bulan?.....

6. b. Secara rata-rata, berapa jumlah produk (buah, meter, set, dll) yang anda jual dalam satu bulan? .....

6. c. Apakah anda dapat mengidentifikasi kapan musim penjualan tinggi dan rendah dalam satu tahun? (T – Tinggi; R – Rendah)

Kapan saja musim-musim tsb?

Musim Penjualan Tinggi - .....

Musim Penjualan Rendah - .....

7. Apakah terdapat perubahan pada pasaran anda dalam kurun waktu 5 tahun terakhir?

Pasar Menurun	Tidak ada perubahan	Pasar Meningkat	Saya Tidak Tau

8. Jika ya, kapan menurut anda perubahan ini mulai terjadi?

Periode	Mohon dicentang
0 – 1 tahun terakhir	
1 – 2 tahun terakhir	
3 – 4 tahun terakhir	
5 tahun terakhir	

## K. Produksi –Prosedur Pembayaran

1. Apakah anda menemui kesulitan dalam membayar pemasok/pekerja/kreditor? Mengapa?

<b>Ya</b>	No	Alasan	+
	a	Keterbatasan uang tunai	
	b	Tidak ada sumber pendanaan	
	c	Tidak ada waktu	
	d	Tidak ada pesanan produk	
	e	Kesulitan dalam omset penjualan	
	f	Saya tidak tau	
	g	Lainnya (Tolong sebutkan):	
<b>Tidak</b>	No	Alasan	+
	a	Pinjaman sesuai jadwal Loans on schedule	
	b	Penjualan produk baik dengan keuntungan yang bagus	
	c	Biaya pinjaman rendah tanpa bunga Low cost of loans without interest	
	d	Pembayaran dari pembeli cepat	
	e	Barter dengan tenaga kerja atau barang sebagai pembayaran	
	f	Saya tidak tau	
	g	Lainnya (Tolong sebutkan):	

2. Apakah anda menemui kesulitan dalam menagih pembayaran dari pembeli? Mengapa?

<b>Ya</b>	No	Alasan	+
	a	Pembeli tidak punya uang tunai yang cukup	
	b	Pembayaran tidak langsung	
	c	Sulit menghubungi <b>penadah/tengkulak</b>	
	d	Keluarga/teman	
	e	Pembayaran tidak dengan uang tunai	
	f	Saya tidak tau	
	g	Lainnya (Tolong sebutkan):	
<b>Tidak</b>	No	Alasan	+
	a	Pembayaran langsung	
	b	Dijual ke pembeli dari luar	
	c	Hanya menerima pembayaran uang tunai saja	
	d	Saya tidak tau	
	e	Lainnya (Tolong sebutkan):	

3. Apakah anda dibayar langsung? Jika tidak, berapa hari setelah pengiriman produk anda menerima pembayaran?

- Ya

- Tidak.....hari kemudian baru saya menerima pembayaran

4. Bagaimana anda menerima pembayaran?

No	Cara Pembayaran	+
a	Uang tunai	
b	Melalui lembaga keuangan	
c	Ditransfer oleh kelompok kolektif	
d	Barter dengan barang lain	
e	Barter dengan tenaga kerja	
f	Tunggakan	
g	Lainnya (Tolong sebutkan):	

5. Bagaimana anda membelanjakan uang yang anda peroleh tersebut?

- Pengeluaran kebutuhan keluarga harian
- Pendidikan
- Tabungan
- Investasi di tempat/usaha lain
- Lainnya (Tolong sebutkan): .....

6. Siapa yang membuat keputusan dalam penggunaan penghasilan?

Diri sendiri	
Orang lain (Sebutkan siapa)	
Bersama (Sebutkan dengan siapa)	

7. Apakah anda puas dengan pengambilan keputusan ini? Jika tidak, mengapa?

<b>Ya</b>		
<b>Tidak</b>		<b>Mengapa?</b>

## L. Produksi dan Transportasi

1. Apakah tempat anda menjual produk anda jauh dari tempat anda membuatnya?

<b>Ya</b>		
<b>Tidak</b>		Mengapa?

2. Apakah anda membuat kemasan dan mengemas produk anda sendiri untuk kepentingan transportasi? Jika ya, bagaimana?

<b>Ya</b>	<b>Tidak</b>
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3. Apakah anda menemui kesulitan dalam mengemas produk-produk anda?

	No	Alasan	+
<b>Ya</b>	a	Tidak ada pengalaman	
	b	Keterbatasan material pengemas/pengepak	
	c	Harga material pengemas tinggi	
	d	Keterbatasan tenaga kerja	
	e	Saya tidak tau	
	f	Lainnya (Tolong sebutkan):	
	<b>Tidak</b>		

4. Apakah sulit bagi anda untuk mengantarkan produk anda ke daerah lain?

	No	Alasan	+
<b>Ya</b>	a	Keterbatasan transportasi	
	b	Keterbatasan prasarana jalan	
	c	Keterbatasan tenaga kerja	
	d	Keterbatasan pengetahuan	
	e	Biaya tinggi	
	f	Saya tidak tau	
	g	Lainnya (Tolong sebutkan):	
<b>Tidak</b>			

### M. Keterampilan dan Pendidikan

1. Dari siapa anda mempelajari keterampilan membuat produk ini?

No	Orang	Jenis Kelamin	+
a	Diwariskan dari nenek moyang saya	Laki2/Perempuan	
b	Anggota keluarga lain	Laki2/Perempuan	
c	Teman atau tetangga	Laki2/Perempuan	
d	Belajar sendiri	Laki2/Perempuan	
e	Ahli kerajinan	Laki2/Perempuan	
f	Tradisi masyarakat	Laki2/Perempuan	
g	Kursus pelatihan dari pemerintah atau LSM	Laki2/Perempuan	
h	Pabrik	Laki2/Perempuan	
i	Lainnya (Tolong sebutkan):	Laki2/Perempuan	

2. Pada umur berapa anda mulai membuat produk-produk ini pertama kali?

Saya mulai membuat produk-produk ini saat saya berumur.....

3. Apakah anda ingin meneruskan keterampilan anda ini kepada orang lain? Mengapa?

<b>Ya</b>	<b>No</b>	<b>Alasan</b>	<b>+</b>
	a	Untuk meneruskan tradisi	
	b	Untuk membantu orang lain	
	c	Kontribusi dalam penyebaran warisan ilmu pembuatan kerajinan	
	d	Mengembangkan kerajinan tradisional	
	e	Meningkatkan kondisi perekonomian masyarakat	
	f	Mengimplementasikan peraturan pemerintah	
	g	Saya tidak tau	
	h	Lainnya (Tolong sebutkan):	
<b>Tidak</b>	<b>No</b>	<b>Alasan</b>	<b>+</b>
	a	Tidak ada yang tertarik untuk mempelajarinya	
	b	Saya tidak tau	
	c	Lainnya (Tolong sebutkan):	

4. Kepada siapa anda ingin meneruskan keterampilan anda ini?

<b>No</b>	<b>Alasan</b>	<b>Jenis Kelamin</b>	<b>+</b>
a	Keluarga	Laki2/Perempuan	
b	Masyarakat	Laki2/Perempuan	
c	Teman-teman	Laki2/Perempuan	
d	Siapa saja yang tertarik mempelajarinya	Laki2/Perempuan	
e	Lainnya (Tolong sebutkan):	Laki2/Perempuan	

5. Dengan cara apa anda ingin meningkatkan keterampilan kerajinan anda?

<b>No</b>	<b>Cara-cara</b>	<b>+</b>
a	Belajar dari orang lain	
b	Lebih banyak latihan/praktek	
c	Belajar teknik-teknik baru	
d	Belajar menggunakan peralatan/teknologi baru	
e	Mengikuti kursus-kursus pelatihan	
f	Belajar lebih banyak dari ahli kerajinan	
g	Saya tidak tau	
h	Lainnya (Tolong sebutkan):.....	

6. Bantuan apa yang anda butuhkan untuk meningkatkan kualitas produk-produk anda?

No	Jenis-Jenis Bantuan	+	
a	Keahlian/keterampilan tinggi		
b	Bantuan pendanaan/finansial		
c	Akses ke pasar/pembeli		
d	Pelatihan		
	a	Teknik	
	b	Desain	
	c	Keuangan	
e	Semua pilihan di atas		
f	Lainnya (Tolong sebutkan): .....		

7. Bagaimana anda menginginkan pengaturan waktu pelatihan?

- Pelatihan jangka pendek , misal: pelatihan 2 hari per minggu selama 4 minggu.
- Pelatihan jangka pendek sampai menengah untuk satu periode waktu tertentu, misal: satu minggu atau setengah bulan.
- Bebas mengatur waktu untuk membaca dan belajar di sela-sela waktu luang dan bertemu tatap muka dengan pengajar di satu atau dua hari.
- Studi jangka panjang di universitas atau sekolah tinggi seni di kota besar, misal: setengah tahun atau satu tahun.
- Lainnya (Tolong sebutkan) .....

8. Bagaimana anda menginginkan bahasa yang digunakan oleh pengajar saat memberikan pelatihan?

- Bahasa daerah sendiri (Bahasa Jawa)
- Bahasa Indonesia
- Bahasa Inggris atau bahasa asing lainnya
- Semua pilihan tidak masalah

9. Apakah anda bisa membaca surat kabar Indonesia?

Ya	Tidak

10. Apakah anda bisa menulis surat dalam bahasa Indonesia?

Ya	Tidak

11. Apakah anda dapat menggunakan penggaris untuk pengukuran?

Ya	Tidak

12. Bahasa asing apa yang anda tau?

Bahasa	Pemahaman Umum			Berbicara			Menulis			Membaca		
	Dasar	Rata-rata	Baik	Dasar	Rata-rata	Baik	Dasar	Rata-rata	Baik	Dasar	Rata-rata	Baik
Inggris												
Belanda												
Jepang												
Jerman												
Lainnya (Tolong sebutkan): .....												

13. Apakah anda atau anggota keluarga anda memiliki akses internet di tempat kerja?

Ya	Tidak

11. Apakah anda tau bagaimana menggunakan internet?

Ya	Tidak

### N. Desain dan Teknologi

- Darimana anda mendapatkan inspirasi/ide untuk membuat produk-produk ini?

No	Dari	+
a	Orang-orang meminta desain ini	
b	Didesain oleh saya sendiri	
c	Dari pola dan model tradisional	
d	Dari relasi dan teman	
e	Dari media (TV, majalah, surat kabar, dll)	
f	Dari peraturan pemerintah	
G	Dari lingkungan	
h	Dari pesanan	
i	Dari mengunjungi tempat-tempat lain	
j	Dari ahli-ahli kerajinan	
k	Dari usulan pembeli	
l	Lainnya (Tolong sebutkan): .....	

2. Apa yang otentik dari produk anda yang merefleksikan budaya anda?

<b>Aspek Keotentikan</b>	+
Penggunaan tradisional	
Peralatan, Teknologi, Proses Pembuatan	
Keterampilan/keahlian dan Sumber Daya Manusia	
Makna dari objek dan konteksnya	

- Cara-cara apa yang ingin anda lakukan untuk meningkatkan kualitas desain/ pola/ dekorasi/ wujud/ bentuk/ ukuran/ tekstur/ dll dalam pembuatan produk anda? .....

- Tolong deskripsikan proses produksi dari pembuatan produk anda. Apa saja masalah-masalah yang anda temui dalam proses produksi?

<b>Proses</b>	<b>Problem Teknikal</b>	<b>Problem Lainnya</b>
a.		
b.		
c.		
d.		

- Menurut anda, bagaimana kualitas produk anda bila dibandingkan dengan produk sejenis yang ada di pasaran?

<b>Lebih Baik</b>	<b>Kompatibel/Sebanding</b>	<b>Lebih Jelek</b>

- Di bagian mana dari proses produksi anda, anda merasa puas/tidak puas?

Saya puas dengan ...	Karena .....
Saya tidak puas dengan...	Karena.....

#### **O. Modal Sosial dan Kepuasan terhadap Pekerjaan dan Kehidupan**



- Apakah anda dan anggota keluarga anda menjadi anggota suatu kelompok organisasi masyarakat? Jika ya, tolong sebutkan siapa.

	Nama Kelompok Masyarakat	Siapa dari keluarga anda yang menjadi anggota?
<b>Ya</b>		
<b>Tidak</b>		

- Selama 12 bulan terakhir, apakah anda atau anggota keluarga anda pernah berpartisipasi dalam suatu kelompok organisasi masyarakat? (Jika tidak, silahkan langsung ke pertanyaan 4)

Ya	Tidak

- Berapa kali anda menghadiri pertemuan-pertemuan kelompok di atas dalam 3 bulan terakhir? .....

- Dari semua produk-produk anda, produk apa yang paling anda sukai? Mengapa?

Produk yang paling saya banggakan adalah	
Karena	

- Dari semua produk-produk anda, produk apa yang paling sulit? Mengapa?

Produk yang paling sulit dibuat adalah	
Karena	

- Apakah anda suka memproduksinya? Mengapa?

<b>Ya</b>	No	Alasan	+
	a	Meningkatkan penghasilan dan kondisi kehidupan	
	b	Membantu orang lain	
	c	Melanjutkan tradisi	
	d	Bangga atas kebudayaan saya Proud of my culture	
	e	Memiliki permintaan pasar yang baik	
	f	Mudah mendapatkan bahan baku	
	g	Tertarik untuk membuat	
	h	Pemenuhan diri ( <i>self fulfillment</i> )	
	i	Saya tidak tau	

	j	Lainnya (Tolong sebutkan):.....	
<b>Tidak</b>	<b>No</b>	<b>Alasan</b>	<b>+</b>
	a	Terlalu banyak kesulitan	
	b	Keuntungan terlalu sedikit atau tidak ada sama sekali	
	c	Terlalu kompleks dan rumit	
	d	Tidak ada permintaan pasar	
	e	Tidak tertarik membuatnya	
	f	Lainnya (Tolong sebutkan):.....	

- Seberapa sering anda merasa mengerjakan kerajinan anda adalah sesuatu yang menarik?

Tidak pernah atau hampir tidak pernah	Kadang-kadang	Seringkali	Selalu, atau hampir selalu

- Seberapa sering anda merasa mengerjakan kerajinan anda adalah sesuatu yang **rewarding** (memberikan kepuasan tersendiri)?

Tidak pernah atau hampir tidak pernah	Kadang-kadang	Seringkali	Selalu, atau hampir selalu

- Seberapa sering anda mengerjakan kerajinan yang sulit?

Tidak pernah atau hampir tidak pernah	Kadang-kadang	Seringkali	Selalu, atau hampir selalu

- Seberapa sering anda mengerjakan kerajinan yang anda sukai/nikmati/enjoy?

Tidak pernah atau hampir tidak pernah	Kadang-kadang	Seringkali	Selalu, atau hampir selalu

- Apakah anda puas dengan kehidupan anda selama ini?

<b>No</b>	<b>Kondisi</b>	<b>+</b>
a	Sangat bahagia	
b	Cukup bahagia	
c	Tidak terlalu bahagia	
d	Tidak bahagia sama sekali	

- Komentar lainnya

.....

**Selesai pada:**

TERIMAKASIH BANYAK ATAS PARTISIPASINYA DALAM SURVEY KUESIONER. SEMOGA BERHASIL!

*Profil dari Detail Wawancara*

<b>Nama Wawancara</b>	
<b>Tanggal Wawancara</b>	
<b>Tempat Wawancara</b>	
<b>Nomer telepon</b>	
<b>Tanda tangan Pewawancara</b>	