

## Integrated Management of Borobudur World Heritage Site: A Conflict Resolution Effort

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### Abstract

Management of The Borobudur Cultural Landsape, currently, only focus on the Borobudur Temple Compounds, while its hinterland including the surrounding communities are ignored. The management model is fragmented under three ministries, making it difficult for the coordination and synchronization. Management model like this is regarded as inefficient, ineffective, inharmonious and unfair, giving rise to the conflict. Thus, the purpose of this study is to examine the management model of The Borobudur World Heritage Site appropriate to eliminate conflicts and resolve the problems of benefit redistribution among stakeholders. Data collecting in this study is done by observation and survey, followed by braistorming, expert meetings and focus group discussions. The research results showed that the management of the Borobudur World Heritage Site needs to be done in a single management, unified, integrated, holistic, multi-stakeholders (central and local government, business and local communities) by way of a shared-responsibility. The governing body of the Borobudur World Heritage Site, according to the contitution, it should be the government organ that is autonomous or semi-autonomous and its primary purpose is preservation. Based on various inputs and considerations as well as the prevalence in the management of cultural heritage around the world, then the governing body of the Borobudur World Heritage Site are: (1) work unit with the Financial Application Pattern (FAP) of Public Service Agency (PSA) has a priority status; (2) a regular working unit, status avoided wherever possible; and (3) the State company (in the form of a limited liability company) status is not recommended.

### Keywords

Borobudur, management, integrated, multi-stakeholder, Public Service Agency (PSA)

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### Introduction

The Borobudur Temple Compounds, the temple complex consists of Mendut, Pawon and Borobudur, is an UNESCO world cultural heritage registered with No. 592, as a tribute to the masterpiece

of the archipelago nation. In UNESCO's view (2014), this temple complex with an outstanding universal value meets three criteria: a masterpiece of architecture is a blend of Buddhist architecture and monumental art of creating harmony

between the constellations of stupas, temples and surrounding mountains; a major influence on the revival of the art of architecture; and reflection of a remarkable fusion of ideas centered on ancestor worship, customs and Buddhist concepts of attaining Nirvana.

Borobudur area landscape physically is a valley surrounded by mountains (inter mountains) that are mount Sumbing, Sindoro, Tidar, Andong, Telomoyo, Merbabu and Merapi, from the west to the east, while to the south there are mountains of old tertiary period, Menoreh. Borobudur temple complex itself is the epicenter and stood into the cosmic mountain in the middle of the mountains constellation (Soeroso, 2009). More broadly, the temple complex and the surrounding region is a manifestation of the cultural landscape and the diversity of interactions represents creativity, taste, intention and the work of high-value human culture and the natural environment in the long spectrum up beyond a few generations.

Armitage (2013) said, the World Heritage Convention has recognized the importance of place and heritage (including the Borobudur Temple Compounds) in the formation of community identity, to preserve the unique nature and irreplaceable. The word 'important' here, refers to values that are not only recognized belonging to local residents, but it is an 'outstanding universal value' (OUV) which is recognized by the human race. In other words, world Heritage properties, as though the Borobudur Temple Compound, play an integral part in the intelligent use of natural and cultural resources. It is wise to protect well-selected sites in their integrity as World Heritage, thus ensuring that future generations may enjoy the majesty and diversity of Earth as we know it today (Von Droste, 2012).

According to Ünal (2014), there are lots of answers to be given for the question

that seeks the reasons why cultural heritage needs to be safeguarded. Cultural heritage should be safeguarded because it provides new learning and development opportunities to young people; gives them a chance to feel beautiful emotions and warm memories; feeds our urge to create and explore; deepens our point of view both to the world and life and lastly it reminds us that history is the biggest teacher of all. Cultural heritage is the complete state of two separate things which are intangible and tangible values relating to our identity, culture and history. The intangible values such as language, traditions, dance, music and rituals are also as important as the historical cities and patterns, cultural landscapes, monumental structures and archaeological sites in creation of cultural heritage. Acting as a bridge between the present day and history, the cultural heritage constitutes the base for the culture and the world in which we live and gives a strong reference to future while enriching human life spiritually.

Meanwhile, Taylor (2003) personified the landscape of Borobudur is like a mighty stage of performances with Borobudur rising on its top, making it memorable and creates a deep curiosity. The overall composition of the natural landscape is an outdoor museum space with its melodramatic vast and beauty, a reflection of the surrounding volcanic hills. The shape of Borobudur itself reflects the mountain top, so the appearance of the temple in its natural landscape gives some imaginative looks and feels. Both the natural landscape and the communal vitality of Borobudur are resources that provide the economic and cultural values. Their combination forms an important cultural landscape for the basic capital in the development of Indonesian society in the future. The treasure should be preserved to be forwarded to the next generation in good condition, did not diminish in value, and even needs to be

improved to form a future heritage (IHCN et al., 2003, Soeroso, 2009).

Unfortunately, the rising globalization pressures, tensions of an increasingly changing industrialized, urbanized and commercial aspects through tourism emphasize conversion of irreplaceable World Heritage resources (both tangible and intangible) into commodities, that could interfere with an Environmental in three dimensions, namely aspects of abiotic, biotic and cultural. Consequently, we must be careful to safeguard these treasures, where people may reflect, study, enjoy the benefits of the Earth and appreciate the cultural landscape diversity (a blend of culture and nature). The Borobudur area, where we can have contact with the natural environment, sustaining us, and cultural sites that inspires human creativity need to be protected with sustainable use and development in line with the preservation of World Heritage values is imperative. Thus, the protection of this area not only to save the temples building, but also its living environment, included people who live around it. Armitage (2013) said, inhabitants those who live in the surrounding historic buildings have actually tended to have a stronger sense of place that can encourage the growth of social capital. Currently, the broad social implications and significance of heritage, beyond preservation and conservation, are becoming increasingly recognized (Armitage, 2013).

In the management of cultural heritage, we need to pay attention and provide assistance to the indigenous people who live in or near the World Heritage area to exercise their right to maintain and develop their cultural heritage, traditional knowledge and cultural expressions, and their right to development in accordance with their aspirations alone and needs (Disko, 2012), into local wisdom.

## Problems

In conservation efforts, JICA (1979) divides the Borobudur region into five zones of management. JICA (1979) not only think of conservation of the monuments but also provide guidance to manage nature around it. Unfortunately, Presidential Decree No. 1 Year 1992 did not adopt all of the results of the study. Management is not done integrally, but instead be separated, and of course, ignores the role and activities of people who live and work around the monuments.

For twenty two years, the management of Borobudur Temple Compounds done three institutions namely technical units under the Ministry of Education and Culture (first was under the Ministry of Culture and Tourism), a limited liability company in the scope of the Ministry of State Enterprises, and the work unit of Magelang Regency under the Ministry of Internal Affairs.

Over time, proven that separated management model did not go smoothly. Management of Borobudur temple complex in this way led to in efficiencies and conflicts that led to nothing. The coordination efforts between the three ministries are often made but never able to solve the problem completely. Another problem arises because there has never involved local communities proportionally in the cultural heritage management.

Another classic problem is the arrival of more than two million visitors each year who only concentrated in Borobudur just that allegedly will accelerate the wear rate of the stone temples and also did not provide the results to the surrounding community. This happens due to the management paradigm all this time focused in the achievement of short-term revenue (Soeroso, 2009) and development efforts focused on the physical plane by

denying the culture of the local community. People remain poor, the same as three decades ago (Ahimsa-Putra, 2006: 9-10; Adishakti, 2006b; UI, 2006; WHC, 2005) when the Borobudur Temple Complex has not been restored. In other words the process of trickle down effect of the existence of Borobudur temple complex to the surrounding community has not materialized. Central Bureau of Statistics (BPS) of Magelang Regency (2013) noted the socio-economic conditions of communities around Borobudur is not better than the other regions, although Borobudur District is the largest revenue contributor for the Magelang Regency. Management model as it is now can lead to feelings of injustice on the present revenue redistribution among the organizers of other stakeholders in the area of Borobudur Temple.

The company's revenue as the manager of admission ticket increased with the increasing number of tourists from year to year. Even so, the carrying capacity of the monument either physical, social, economic and psychology were never considered as a component of the management fee. Even negative externalities and spill-over borne by the monument and the local communities due to tourist arrivals such as garbage, noise, socio-cultural changes, etc., the cost to be borne by the other two management institutions and the people. The benefits of the presence of Borobudur complex more enjoyed by the central government or the profit managing agency, and not by local governments and local communities in the surrounding areas.

The Central Bureau of Statistics of Magelang Regency (2013) noted that the socio-economic conditions around the Borobudur temple compound, worse than other regions. The number of poor people reached 58.32%, the highest among the other districts. In fact, the district of

Borobudur, should be the biggest revenue producer for the regency of Magelang.

Accordingly, the purpose of this study is to examine the management model of Borobudur World Heritage Site appropriate to eliminate the conflicts and solve the problems of redistribution of benefits among stakeholders.

## Literature

### Cultural Landscape

Cultural resources is a capital with elements of the value, which is owned by the community as a social, economic history and other cultural dimensions (Throsby, 1999, 2001; Benhamou in EUR, 2003, Klamer & Zuidhof in GCI, 1998). Throsby (ANU, 2000) also argues that the concept of cultural resources, basically has some similarities with natural resources, particularly in terms of the nature of the ecological development economics.

Therefore, world cultural heritage sites such as the Borobudur Temple Compound as a result of cultural formations creativity, taste, initiative and the work of a special human being, can not be separated from the space in the landscape, where the archaeological goods stood and take hundreds of years of its existence. Thus, the Borobudur landscapes, as combination of the cultural resources and natural resources, has formed an integral cultural landscape, and show the expression of the evolution of human cultural values, norms and attitudes toward the land. This attitude is revealed through the visual quality of the rest of the history of human influence on the modern landscape.

For instance, figure 1 shows the cultural landscape of Sintra and Iwami Ginzan Silver Mine. The Cultural Landscape of Sintra, a picturesque town which is not far from Lisbon, Portugal. The phenomenon is the historic architecture, a mishmash of



different centuries all cozying together to present a romantic ideal of a town, which is tucked away in hectares of forest. Many of Sintra's attractions perched on the surrounding hilltops, among others

are Quinta da Regaleira. It is a sprawling mansion estate that contains a gothic palace, chapel and fountains within four hectares of beautiful forested land and manicured gardens.



The Cultural Landscape of Sintra



The Cultural Landscape of Iwami Ginzan Silver Mine

### Figure 1. The Cultural Landscape: Sintra & Iwagami Ginzan

Sources: WRT (2015); JAEA (2012)

There are also tunnels and grottoes beneath it (WHRT, 2015). Another example is Iwami Ginzan Silver Mine. The area is located in the center of Shimane Prefecture, facing the Sea of Japan, and covers a broad portion of Ohda City. A great deal of silver was mined there in the 16<sup>th</sup> and 17<sup>th</sup> centuries, which was designed for being operated in harmony with the natural world, such as the provision of wood for fuel that was necessary for smelting and was carried out under appropriate forest resource management (JAEA, 2012).

### Principles of Cultural Landscape Heritage Management

Management of Hadrian's Wall in Tivoli, Italy, has been formalized in World Heritage Site Management Plan (2008-2014). The ultimate goal is to eliminate differences in the vision of management, with archeology at the core of management. The site managers from different institutions, must balance

different values and priorities, so they need to make trade-offs and reducing conflict to keep the development of the partnership among the parties, can work well. This case looks simple on paper, but in practice, it can be much more difficult for institutions and individuals to compromise the values of their own professional or personal. Therefore, it is necessary to manage the cultural heritage, based on values, or pluralistic, to include stakeholders in the partnership agreement as the most effective way to resolve the conflict management (Bell, 2013).

Kaldun & Rossles (2012) argued that the process of cultural landscape management should be based on the law of the management of the site. The initial process of management is seeing the authenticity of character and distinctive landscape component. In addition, it is also necessary to respect customary law and indigenous communities living in the area. After that, there should be intensive

communication with all stakeholders, whether local communities, and government and or other interested parties of the region. In the final stage, there was a process of planning and preparing the way of monitoring and feedback process of management.

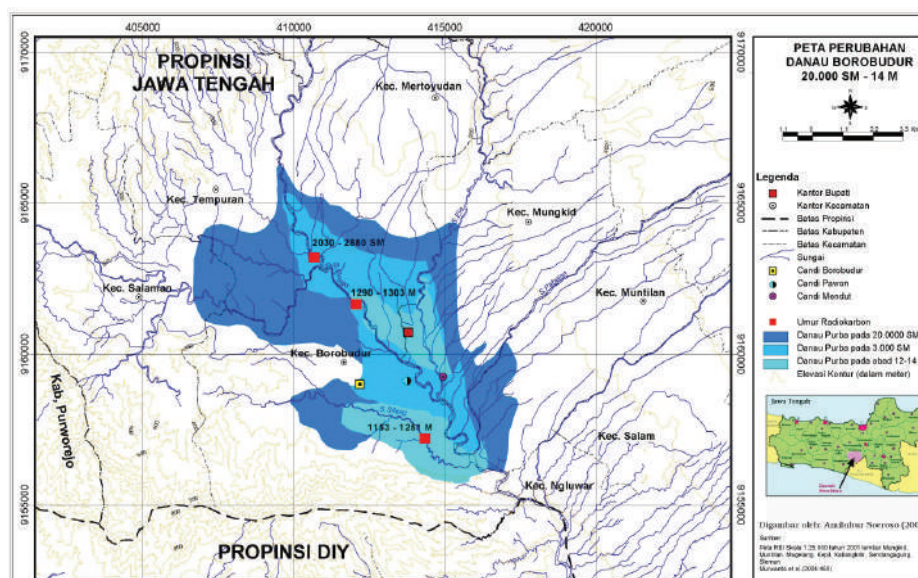
Engelhardt (2005) stated that in the last decade there have been a paradigm shift of cultural resource management, namely (1) the management is not only focused on the “monument” but also in the surrounding areas, including the natural environment and the people who live nearby; (2) the old paradigm see archaeological resources as goods needed by elite group (elitist), is now managing the resources intended for the general public (populist).

Therefore, in the context of cultural landscape heritage management, there are at least three aspects to be considered. First, cultural resource management, working for sustainable resource so knowledge and skills is necessary in handling it. Secondly,

the access management, that is controlling, structuring and restricting the visitors, aim to reduce the negative impacts of cultural resource use, whether it be misuse or overuse. Finally, managing by planning, organizing, directing and controlling the agencies and resource in a professional manner based on the principle of honest business. the general principles of the cultural landscape heritage management agency is recognizing that earning revenue is important but profit is not a primary or appropriate motive (Soeroso, 2009).

### Cultural Landscape of Borobudur Area

Borobudur environment, in the pastw as the center of an ancient lake that made Borobudur as standing, like a lotus floating on the water (Figure 2). Borobudur lake environment that formed in 20,000 BC began to shrink because of volcanic eruptions and human activities, until finally became a total land in the 14<sup>th</sup> century (Soeroso, 2009).



**Figure 2. Changes in Ancient Borobudur Lake From Time to Time**

Source: Soeroso (2009), adopted from Murwanto et al. (2004)

In addition, Borobudur area is the center of archaeological sites distribution. The close relationship of Borobudur Temple

complex with the cultural landscape elements (geology, geomorphology, biology, paleontology, archeology, flora,



fauna and culture of the people around it) showed a high spiritual value, concerning scientific essentials to the development of science and enlightenment of mankind. Knowledge of this area will maintain the site, religious values, water management, mineral resources, land use, while providing space for education, recreation and so on.

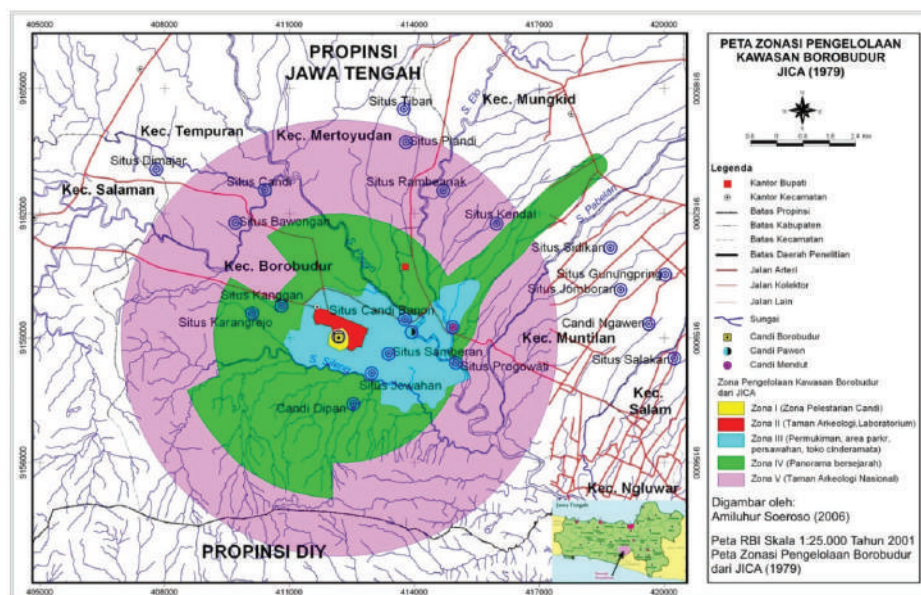
Abundant resources of this region; ranging from handicraft raw materials such as pandanus, bamboo or fauna that is less known like the large butterfly or moth species *Cricula trifenestrata* and *Attacus atlas* (high valued wild silk manufacturers) and even some medicinal raw material plants. Other materials can be useful as a raw material of environmentally friendly products that have value-added, such as yarn, cooking oil, butter and so on. Other than that, a source of fascinating thematic tourism for photography, geo-tourism, agro-tourism, rural tourism, rafting, birdwatching, trekking, and cultural attractions such as craft statues, various arts, traditional culinary and rituals are available in large quantities. Not to mention its nature stores incredible

biodiversity. Within this region there are endangered species that need to be protected; one of which is Javanese Eagle (*Spizaetus bartelsi*), the state emblem of the Republic of Indonesia. This regional ecosystem is a source of water supply for paddy irrigation and drinking water both in Central Java Province and Yogyakarta Special Region (Soeroso, 2009).

From the Soeroso's study (2009) on the ecosystem of Borobudur area, there were changes in land use due to significant infrastructure development in the surrounding area of the temple. Of course this needs serious attention from the government.

### Utilization of Borobudur Temple

In 1979, with a scenic view approach, JICA split the Borobudur area management into five zones (Figure 3). The area of Borobudur Temple Compounds are made up of three temples namely Borobudur, Pawon, and Mendut which is the inseparable unity. Unfortunately from the JICA study, only Zones 1-3 are adopted into Presidential Decree No. 1 Year 1992, while Zone 4 and 5 are ignored.



**Figure 3. Borobudur Area Management Zoning of JICA's Version**

Source: JICA (1979: 19) and Presidential Decree 1992 No. 1.

Presidential Decree No. 1 Year 1992 set up, Zone 1 (Borobudur building) managed by Borobudur Heritage Conservation Office (BKPb), a Technical Implementation Unit (UPT) of the Ministry of Education and Culture. Originally Pawon and Mendut had managed by the Cultural Heritage Preservation Hall (BPCB) Central Java, but now it managed by BKPb.

Zone 2 is managed by PT Taman Wisata Candi Borobudur, Prambanan, dan Ratu Boko (TWCBPRB), a company under the Ministry of State Enterprises. This institution is authorized to (a) make the necessary adjustments in the course of the tourism in the zone; (b) provide and operate all facilities supporting business activities; (c) grant and revoke the permissions of placement of requirements, and to establish and conduct all business commercial levies in the theme parks; (d) establish and charge a fee to enter the park attractions including temples, and other charges for use of the facilities available at the tourist park and take the whole result. Then, Zone 3 in the form of roads, fields, markets, settlements and others outside of the third temple, managed by work unit (SKPD) under the government of Magelang Regency under the Ministry of Internal Affairs.

Zones 4 and 5 as protected areas of the temple complex, it is not specifically regulated. The authority of the area in Magelang regency which is not subject to or following the master plan for the development of the JICA's version so in this two zones is out of control. Many commercial clusters, residencies, hospitalities and others grow pressing the Monument.

Adishakti (2006a) illustrates the weakness in the management of Borobudur area Zone 1 and 2 to create exclusivity in a

space that is not touched by the local community. They are only allowed to participate in other places (Zone 3-5) to become marginalized, even though still in a room called the Borobudur. Decades of continuous pressure causes the local resistance movement against the management model.

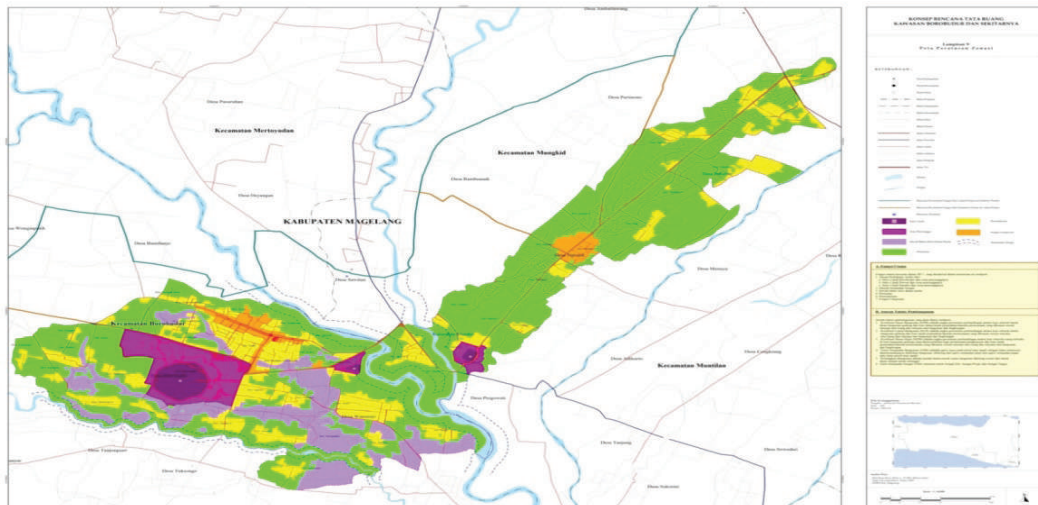
Conflicts that exist in the Borobudur area today are horizontal between peoples, and also between managers and laterally between the public and managers. While vertical conflict between them is not very significant influence in the development of the area because it can be solved by regulation. The lateral conflict is most severe, because people feel the manager is not transparent in managing the Borobudur Temple. They feel not knowing what, how and for what the management of Borobudur done today. People see the current management objectives emphasize on the exploitation and commercialization aspects of Borobudur temple rather than on the exploration of education and welfare.

### **Borobudur National Strategic Area**

Borobudur National Strategic Area (KSN Borobudur) originated from Soeroso's work (2009), which revolutionized the JICA's delineation (1979) with geo-ecology technique, to suit the needs of the present. This scientific technique is very opposite with JICA's scenic view technique (1979) that is very subjective. The work is then adopted and developed by the Ministry of Public Works (2010).

Therefore, the Borobudur National Strategic Area according to the Ministry of Public Works is covering 1,345 hectares (Ministry of Public Works, 2010) (Figure 4).





**Figure 4. Borobudur National Strategic Area**  
Source: the Ministry of Public Works (2010)

## Research Method

### Data and Sample

Data collecting in this study is done by observation and surveys. The study is using the data: (1) primary and (2) secondary. Primary data is the data that were previously unknown or have not been published previously, and then taken directly by the researchers of the first source or original source through observation, surveys or experiments for specific research (Hanke & Reitsch, 1998; Kuncoro 2003, Currie, 2005). In this study, primary data were collected from in-depth interviews of 200 respondents that were selected purposively or judgmental sampling that uses the units of the studied sample based on judgment and knowledge of the researcher on the population and the purpose of the study or subjects selected because of interest or special characteristics that are expected to supporting research (Bernard, 2002; Teddlie & Yu, 2007; Crossman, 2014). The respondents comprised of community leaders, teachers, Indonesian National Army-Police and others.

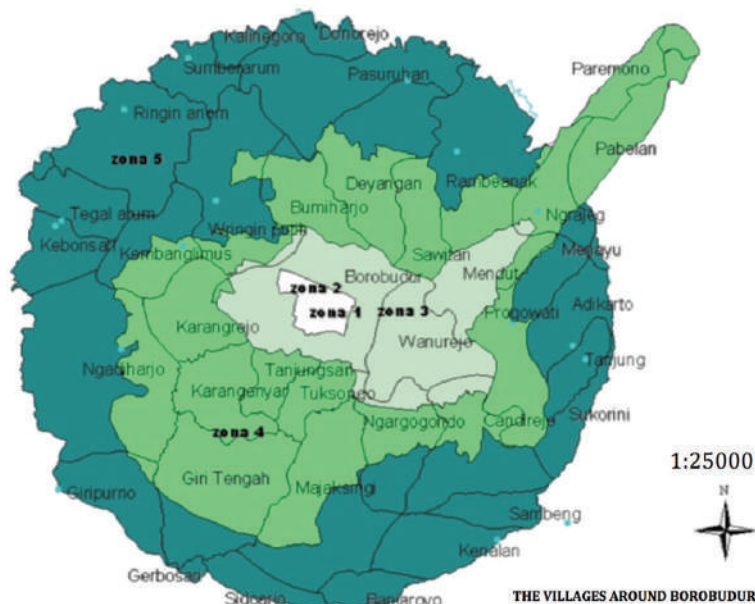
The secondary data extracted from the sources or other parties, as the original data collectors, who have publish it to the public (Hanke & Reitsch, 1998; Kuncoro, 2003). Secondary data in this study was obtained from the agencies or institutions such as the Office and other Offices in Magelang Regency government, Central Java Provincial government, Ministry of Tourism and Creative Industry, Ministry of Education and Culture, the Ministry of Public Works, literature, books, scientific publications, and so on.

To complement the results of research carried out four times brainstorming, two Expert Meetings (EM) with experts from multidisciplinary science (geology, geography, civil, architecture, economics, sociology, public administration, archeology, anthropology, forestry, psychology, tourism and etc.) and twice Focus Group Discussion (FGD) with stakeholders which includes the elements of three managers and former manager of Borobudur, the bureaucrats of the Ministry of Public Works, Ministry of National Education, Ministry of Internal Affairs and Ministry of State Enterprises, academics and the communities.

## Research Location

Study area boundary is Borobudur National Strategic Area delineated by Ministry of Public Works (2010) covers

an area of 1,345 hectares with the villages of Borobudur, Tanjungsari, Tuk Sono, Wanurejo, Sawitan, Mendut, Rambe Anak, Progowati, Ngrajeg, Pabelan and Paremono (Figure 5).



**Figure 5. Research Region**

Source: Author (2014)

*Notes: Map of villages in Borobudur Area*

## Institutional Management Model

Based on interviews and literature, then in order to find the model of Borobudur Temple Compounds institutional managers along its hinterlands or hereinafter called the Borobudur World Heritage Area, a few things need to be submitted as follows.

## The Fact

Until now Borobudur temple area only seen as a center of tourism, but actually it contained a lot of potential in this area, namely, the former district ancient lake, landscapes of rice fields, bamboo forests along the edge of Progo River, village of pottery, stone craft village and community arts possessed by every citizen in the district such as jathilan, Ketoprak, and the dances of Kubrosiswo, black mask, Gatholoco, reog, jathilan, leathered horse

(kuda lumping) and the music art of kinanti, kerawitan, Shalawatan, obros, keroncong, bamboo gamelan, and so on.

Because of this, the Borobudur temple area in the present and future is potential to be developed as center of excellences: education, arts and multi-culturalism (Soeroso, 2009). By doing so, exploitative area management needs to turn out to be explorative and ongoing goal to obtain welfare and meeting the needs of the present without harming the rights of future generations.

## Legal-Formal Aspects

The establishment of the Borobudur World Heritage Area needs based on the statutory provisions in force as a referral form, structure, duties, and functions of the institution. By Indonesian Law No.

11/2010 on Heritage in Articles 13, 97, and 118 stated that the State controls the cultural heritage, with elements of the governing body that are cumulative or collaborative, government's representatives, local governments, businesses, and communities.

IGR (Indonesian Government Regulation) No. 10/1993 on the Implementation of Indonesian Law No. 5/1992 on Cultural Heritage Objects, in Article 1 (4) stated Minister is the manager of cultural heritage; in this Government Regulation in question is the Minister responsible in the field of culture (the current Minister of Education and Culture). Then in Section 2 and 3 are expressed (1) for the protection and / or preservation, cultural heritage objects and sites within the territory of Republic of Indonesia is controlled by the State; (2) controlling include regulation of ownership, registration, transfer, protection, maintenance, discovery, retrieval, utilization, management, licensing, and supervision; and (3) regulation by Government Regulation and / or legislation in force.

Meanwhile, by Indonesian Law No. 26/2007 on Spatial Planning, in Article 1, paragraph 17 and 28 mentions that the Cultural Heritage Area, is included as National Strategic Area (KSN) so that the spatial arrangement prioritized because it has a very important effect on the national sovereignty, national defense and security, economic, socio-culture, and or the environment. The Government (central) authority set out in Article 8 (3) is to do (i) determination, (ii) spatial planning, (iii) the utilization of space, and (iv) control of the utilization of National Strategic Area space. The utilization and control of National Strategic Area space as mentioned in Article 8 (4) implemented by local governments through deconcentration and or assistance tasks. Deconcentration means that there is

full authority in the central government, while local governments are carrying out administrative functions of assistance such as licensing.

IGR (Indonesian Government Regulation) No. 26 Year 2008, Article 9 (1.f) stated National Strategic Area development is for the preservation and enhancement of the value of protected areas designated as world heritage. In Article 9 (7) noted that the strategy of preservation and enhancement of cultural heritage value of the area is (a) to preserve the authenticity of the physical as well as maintaining a balance of the ecosystem; (b) increase the national tourism; (c) develop science and technology; and (d) to preserve environmental sustainability, while Article 75 (c) and Article 78 stated one of the basis for National Strategic Area establishment is for the socio-cultural benefit, with criteria: the preservation and development of a custom, the priority of improving the social and cultural and national identity; a national or international asset that must be protected and preserved; the protection of national cultural heritage; protection of cultural diversity; and has the potential vulnerability to national scale social conflicts.

In Appendix IX of Mainstay Region, at No. 13 mentioned that the Borobudur and the surrounding area as a key region of Central Java Province in tourism that fit into the category of the I / E / 2 (Priority Tourism Development Phase I). Then Appendix X of Indonesian Government Regulation No. 26 Year 2008 numerals 29-30 also stated Borobudur National Strategic Area establishment and surrounding areas including Class I/B/2 (Phase I priority to the development or enhancement of the region).

Indonesian Law No. 39/2008 of the Ministry of State, in Article 4 (2) certain matters stated in the government



consists of three groups, namely (a) the governmental affairs of its Ministry nomenclature explicitly mentioned in the Constitution of the Republic of Indonesia (UUD) Year 1945; (b) the scope of governmental affairs mentioned in the Constitution of the Republic of Indonesia Year 1945; and (c) governmental affairs in order of sharpening, coordination, and synchronization of government programs.

Indonesian Law no. 39 Year 2008 in Article 5 paragraph (2) mentioned culture as the government affairs included in group (b) or the scope mentioned in the Constitution. In Article 6 stated every government affairs referred to in Article 5 paragraph (2) and (3) does not have to be formed in a separate ministry. Article 8 (2) stated the functions of the ministry in charge of government affairs referred to in Article 5 (2) has the function of: (a) the formulation, determination and implementation of policies in the field; (b) asset/wealth management of the country which they are responsible; (c) supervise the execution of tasks in the field; (d) the implementation of the technical guidance and supervision over the conduct of the ministry affairs in the regions; and (e) implementation of technical activities nationwide.

Furthermore Indonesian Government Regulation No. 38/2007 on the division of government affairs Articles 2, 7, 9 and 16 provide guidance on the relationship between the Government (central) and local governments in the management of the world heritage of Borobudur Temple complex, namely (1) the Ministry of Culture to carry out by itself the affairs of the central government in the management of heritage culture through the established management board; (2) The Provincial and Regency Government can be stakeholders represented on the management board; (3) the management board next formulate together, the rights and obligations of

the Central Government, Provincial Government and Regency Government with the principle of shared responsibility and coordination.

The world cultural heritage always has a value of the benefit as a tourist attraction. Therefore, the study of the Tourism Act also conducted to provide direction to the duties and functions of management board which must also have competence in the field of tourism. Based on Indonesian Law No. 10/2009 on Tourism, Articles 2, 3, 4, 5, 12, 13, 19, 23, 24, and 28 obtained the principal direction of the management of the temple complex of Borobudur as a mainstay of national tourism, namely: (1) government (central) is authorized to conduct arrangements by involving the local community; (2) not only tourism can provide economic benefits and increase the State's revenue, but more important is for the public welfare, conservation of nature and culture.

As for The Presidential Decree No. 1/1992 on the Management of Borobudur Tourism Park and Prambanan Temple Tourism Park and Its Environmental Area Control issued on January 2, 1992 gives effect (1) as if the management of the Borobudur Temple Compounds focus only on the Borobudur temple alone, whereas Mendut, Pawon and surrounding area is not important. This is understandable, because Mendut, Pawon not a profit generator, very few visitors; (2) the power of PT TWCBPRB in Borobudur Temple may exceed the existing rules and authority in the Indonesian Law 11/2010 on Heritage; In consideration of the material published in this Decree use Ordinance Monumenten (Staatsblad Year 1931 Number 238), but for 22 years this presidential decree enacted, has been out twice laws, namely Law No. 5/1992 on Heritage Objects published on March 21, 1992 and Law No. 11/2010 on Heritage published on 24 November 2010.

Zoning of Borobudur area management based on either the concept of JICA, and Presidential Decree No. 1 Year 1992 was expired and is no longer relevant to today's conditions, because only oriented to Borobudur with ignoring the ecosystem (Engelhardt, 2005; Soeroso, 2009) so it should be replaced.

Of the articles mentioned above can be obtained several key points related to the management of the world cultural heritage. Borobudur Temple Compounds is a state-owned cultural heritage located in the National Strategic Area (NSA), the management organized by the State through Minister of Education and Culture by involving local governments, businesses, and society, the nature of management is not fully decentralized. Management does not only focus on Borobudur Temple Compounds building, but also in the surrounding areas and communities.

One of the functions of the Ministry is to manage the assets/wealth of the country. Because of the ministry in charge of cultural affairs, including matters mentioned in the 1945 Constitution, the management of the Borobudur Temple Compounds is the responsibility of the ministry in the field of culture. Management of the world cultural heritage under the ministry in charge of cultural affairs (which the scope is called in the Constitution) will be more secure in continuity than under the ministry in charge of the affairs of any coordination or sharpening.

The management board or institution of Borobudur Temple Compounds Zone formed by the Ministry of Culture (not the Ministry of State-owned Enterprises) that has the competence of (1) preservation of cultural heritage and the environment, with the ability to use it prudently or wisely for sustainable tourism; (2) managed in participatory

and coordinative, which involves various elements of the community and local government, pay attention to integration in various aspects, as well as "shared responsibility" principled (3) improving the quality of preservation of the region, such as cultural heritage, human, and its natural environment; (4) able to improve the welfare and empowerment of community; (5) is not merely for profit, but capable to generate revenue in order to manage independently.

### Scope of Management Board

The scope of Management Board are spatial and institutional. Spatially, Management Board's authority is on Borobudur National Strategic Area with the purpose of (1) Borobudur heritage preservation as a center of excellence; (2) heritage education: for the general public about the cultural landscape of Borobudur; and (3) helping local citizen welfare, employees and other relevant parts of society.

Work scope of Management Board are (1) to preserve the ecological resources of ABC (abiotic, biotic and cultural) by seeking the protection of cultural heritage goods and other resources in the protected areas; (2) be a regulator of central learning cultural values, and become part of the process of development of science, technology, and art; (3) the rehabilitation of the protected areas that are increasingly pressured by farming activities.

Then, the Management Board also conduct regulating the use of space and resources by (1) formulating and ensuring the control of Borobudur National Strategic Area's space utilization and monitoring the performance and directing the implementation and regional cooperation in the sector of construction and conservation areas; (2) managing

community-based tourism, education and conservation-minded, as well as empowering and improving the life of the community; (3) helping public education increase programs; (4) developing the Borobudur Temple Compounds as an educational resource that can enhance science, technology, art and inspirational as well as improve the welfare of the dignity of the nation and the State; (5) implementation of social welfare programs to help the community; (6) enhancing the research program (7) providing the media and conflict resolution mechanisms; (8) cooperation, investment, fund raising, looking for foster parents and receiving corporate social responsibility in order to generate financial independence.

### **The Form of Management Board**

Based on interviews, brainstormings, expert meetings and focus group discussions obtained inputs that the form of Borobudur Area Management Board is a sort of governing body a kind of Authority that is not for profit. Such governing body may form as a work unit which implements the Financial Management Patterns with certain characteristics (1) government agencies that their organs can be served for revenue and profit at least to ensure the independence and sustainability of the institution and its main activity (preservation); (2) have the national level authority, so it has the ability to adequately control the stakeholders; (3) facilitating the relevant development and utilization as well as the activity of diverse stakeholders, (4) able to mobilize a variety of resources to achieve the goals and objectives of the institution; (5) has the authority to issue binding decisions and adhered to all stakeholders; (6) dynamic in nature so it can quickly adapt to the changes

that occur; (7) working professional, effective, transparent, and accountable in the preservation, development, and utilization of the region in balanced manner based on principles of openness, solidarity, and partnership (participatory, not centralized), as well as care for the area and the local community (not exclusive), so that able to accommodate the interests of all stakeholders in a fair; (8) the manager structure determined participatory, central-local dialectic and byaspirations of the community-government authorities.

Based on interviews, institutional review of public sector, brainstorming, expert meetings input, as well as focus group discussion, there are three forms of agency that can manage Borobudur area (Table 1). First, regular work unit, it is non-profit, with earned revenue is designed to be smaller than the amount of expenditures, managing in accordance to the mechanism of the state budget, and not autonomous.

Secondly, unit Financial Management Patterns-Public Service Agency (FMP-PSA) which not for profit by placing profit not as a primary goal. Profit devoted to improve the organization's independence and service to the community as stakeholders, financial management refers to Government Regulation No. 23/2005. This institution is semi-autonomous with the wealth of the country can not be separated.

Third, the State Company (Ltd.), under the State-owned Enterprises that have characteristics for profit-oriented, with there venue's structure designed to be greater than expenditure, the financial management is pure business, the state property can be separated, and autonomous



**Table 1. The Differences between Regular Work Unit, Financial Management Patterns–Public Service Agency (FMP-PSA) Government Work Unit and the State Enterprises**

| Item                             | Regular Work Unit  | Financial Management Patterns–Public Service Agency Government Work Unit  | State-owned Enterprises   |
|----------------------------------|--|---|---|
| <b>Definition</b>                | Local government Work Units who has task of managing the local budget & assets | Government agency that provides services such as the provision of goods and/or services to the public. In carrying out its activities based on the principles of efficiency and productivity. | Guild capital and do business with authorized capital divided into shares, and meet the requirements set forth in Art. 1 of Law No. 40/2007, of the PT (incorporated company) and its implementing regulations. |
| <b>Target</b>                    | Managing government's assets   | Improving services to the community   | Welfare of the owners of capital  |
| <b>Business Objectives</b>       | Non-Profit - revenue less than expenditure                                     | Not For Profit – profits distributed to the public as an investment   | Profit Oriented (revenue is greater than expenditure) – companies maximize profits for the welfare of capital owners  |
| <b>Formulation of objectives</b> | Top down   | Combination, participatory  | Bottom up   |
| <b>Authority</b>                 | Centralization   | Combination of centralization -decentralization   | Full decentralization   |
| <b>Financial Management</b>      | In accordance with the mechanism of StateBudget                                | In accordance with the Government Regulation No. 23/ 2005   | Pure business management (market mechanism)   |
| <b>Source of Funds</b>           | State Budget, Local Budget   | State Budget, Local Budget, Grants, Donations, Corporate Social Responsibility, etc.  | Investments   |
| <b>Separation from the State</b> | Notautonomous  | State assets are not separated, semi-autonomous   | State assets are separated / autonomous   |
| <b>Anticipation of Changes</b>   | Slow   | Compromise  | Reactive  |
| <b>Communication</b>             | Mechanic (command), closed, one-way, vertical                                  | Combination of Mechanic & Organic   | Organic, open, many-ways, lateral   |
| <b>Chain of command</b>          | One way  | Free but controlled   | Free  |
| <b>Span of control</b>           | Narrow   | Moderate  | Wide  |
| <b>Formalization</b>             | High   | Mediocre  | Low   |
| <b>Interaction</b>               | Closed, limited  | Moderate  | Open, extensive   |
| <b>Employee Status</b>           | Civil servants   | Civil servants and Non-civil servants   | Private employees (Non-civil servants)  |
| <b>Remuneration</b>              | In accordance with the staffing group of civil servants                        | Standardization from the Ministry of Finance, exceptions can be requested   | Arranged by company   |
| <b>Builder Parent Ministry</b>   | Ministry of Education and Culture  | Ministry of Education and Culture   | Ministry of State-owned Enterprises   |
| <b>Recommendation</b>            | Avoided  | Prioritized   | Not recommended   |

## Closing

The cultural landscape of the Borobudur has beautiful scenic view. It looked seen as a combination of a thick atmosphere between the local culture and natural resources. Unfortunately, management of the Borobudur Temple Compounds currently only focus on archaeological

sites. Meanwhile the surrounding hinterland area, including the region inhabitants ignored. In other words, the cultural landscape of Borobudur region has not managed in an integrated manner, it is only partial and focused on monuments.

The currently management model fragmented under three ministries

make it difficult to coordinate moreover synchronization. This raises a conflict because there are inefficiencies, lack of ineffectiveness, disharmony and injustice (for example: on one side the PT TWCBPRB became profit centers with maximum profit oriented, while Borobudur Heritage Conservation Office and Magelang Regency's Work Unit became a cost center). Other than that, the formal legal basis used as a reference for the management of the site has changed, from the Indonesian Law No. 5/1992 on Heritage Objects into Indonesian Law 11/2010 on Heritage.

Therefore, the management of the Borobudur World Heritage in the future need to be changed. Management is done with a model of unified management, integrated, holistic, multi-stakeholders (central and local government, business and local communities) by way of a shared-responsibility.

The management board of the Borobudur World Heritage Site, according to the law, should be the government organ. The management boards (now) will be united but trained independently, not relying on government budget (State Budget and Local Budget) so that its nature must be autonomous even though in aspecified corridor. Another goal of this organization is prioritizing preservation than commercial operations and the results of its efforts is to give a trickle-down effect to the community.

In addition, the formed Management Board of the Borobudur World Heritage Site should be supported by all stakeholders and have a strong legal basis with national authorities. Therefore, the government needs to make regulations governing the duties and authority of the management board for coordination across sectors involving several Ministries involved in arranging the Borobudur World Heritage Site.

The results of the study on three alternatives of management board that are the regular work unit and the Financial Application Pattern work unit of Public Service Agency (PSA), both can be formed and operated under the control of the Ministry of Education and Culture, as well as State companies which is under the auspices of the Ministry of State-owned Enterprises.

Furthermore, based on consideration of the legal aspects, the purpose of preservation, as well as the prevalence in the management of world heritage in the world, then the status rank of the three is (1) work unit with the Financial Application Pattern (FAP) of Public Service Agency (PSA) has priority status; (2) a regular work unit, the status is avoided wherever possible; and (3) the State company (in the form of a limited liability company) the status is not recommended.

Theoretically, the model based on the knowledge of the cultural landscape, it can help the development of institutional management concerning the wide geographic area, such as Kartomantul (Yogyakarta, Sleman and Bantul), Bopunjur (Bogor, Puncak and Cianjur), Barelang (Batam, eccentric and Galang), heritage cities management and others.

In practice, this model is subsequently used by the ministry of public works and the ministry of culture as a reference to draw up a new Presidential Decree on the Borobudur Cultural Landscape management, which is expected to be a substitute Presidential Decree No. 1, 1992.

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