

## REVITALIZATION OF BOROBUDUR

### *Heritage Tourism Promotion and Local Community Empowerment in Cultural Industries*

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**Abstract.** Although Borobudur has attracted large numbers of tourists after its inscription on the World Heritage list, the local tourism in the area is far from bringing the expected economic benefits to local communities. The paper examines current status of the social and environmental challenges arising from the present management of the heritage tourism and needs to protect and promote the World Heritage site, cultural industries and heritage tourism for the long term sustainability of the local community, while introducing on-going UNESCO's project at Borobudur which received serious damage by the Mt. Merapi volcanic eruption in October, 2010.

Inscribed on the World Heritage List in 1991, the Borobudur Temple Compounds have been attracting large numbers of tourists. However, Borobudur has been the subject of serious concern in the recent years for the UNESCO World Heritage Committee and its advisory bodies. This disquiet is based on continuing high levels of tourism at the site, with the poor state of the famous stone bas-reliefs at the monument itself, inadequate site management mechanism, and moreover, the infrequent interaction between the local community and tourists who visit the temple of Borobudur.

In February 2006, a UNESCO/ICOMOS joint mission was carried out to the Borobudur Temple Compounds World Heritage site, at the request of the World Heritage Committee (Decision 29 COM 7B.53). The mission assessed the state of conservation of the World Heritage property. Special attention was paid to issues relating to the overall heritage and local tourism management. The report points out that "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" (UNESCO/ICOMOS 2006).

Unfortunately, visitors who come to Borobudur often return to Yogyakarta the same day without visiting

any other place in the area, therefore not spending any money locally. Once they reach the Borobudur Archaeological Park, which is equipped with an information centre, museums, a small-scale animal zoo, kiosks and stalls, cultural performance stages and a parking lot, they tend not to visit nearby local villages nor the other temples of Mendut and Pawon, which are situated outside of the Borobudur park. There are relatively few locally-made products in kiosks and souvenir shops in the parking lot. As a result, members of the surrounding community are trying to get some income from the visitors by selling relatively low-quality souvenirs near the parking lot of the Borobudur Archaeological Park, creating congestion and an unpleasant and pressurized situation for tourists.

It is clear that the local community in the area does not benefit enough from tourism due to the absence or ineffectiveness of the tourism management mechanism. When it comes to tourism at the World Heritage site, a linkage between tourism and the local economy should be closely synergized because there are considerable impacts on rural livelihood through heritage tourism, especially in the Borobudur area. Shortage of appealing local products also makes income generation sluggish for the local community. Consequently, local people have been facing difficulties in purchasing a stable power and a sufficient infrastructure in underdeveloped markets. This trend makes the community vulnerable to extreme poverty. The Borobudur cultural heritage site holds a tremendous potential for regaining economic benefits in this particular area and beyond. Historic preservation and economic development could be achieved in a sustainable manner through efforts which revitalize

the historical monument and increase the economic benefits for the whole community.

As seen in many countries, tourists visiting World 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. In this sense, heritage tourism, together with the empowerment of the local community in cultural industries, represents a potential to alleviate poverty and increase regional GDP.

Throughout the world, a number of community-based cultural tourism initiatives demonstrate that properly planned cultural tourism can be an effective tool for heritage conservation and rural development, involving local communities in tourism management and operations and raising substantial public sector revenue.

However, this trend is not so evident at Borobudur because of insufficient plans and management to prevent tourism's negative environmental and socio-cultural impacts. The current resources underpinning the national tourism industry are not benefitting the local community. If such a condition continues and if precious tourism destinations as a whole are not effectively promoted, the local community residing in the vicinity of Borobudur would keep losing a clear opportunity for a long-term social impact and economic regional development.

Indonesia has proclaimed tourism as a linchpin to its development strategy, since the government recognizes that its natural and cultural assets underpin the country's tourism industry and actively promotes them in an effort to draw international visitors. The impressive number of international arrivals to the site is attributed to the government policies that actively encourage tourism development. However, the present lack of a national capacity to plan for, implement and manage quality natural and cultural heritage tourism activities and non-community involvement in the tourism development in the region is putting the valuable heritage so vital for sustaining the tourism industry at risk of being seriously damaged.

A sustainable nature and culture-based tourism industry and community-based cultural industries are prioritized sectors identified by the government to assist economic growth and poverty alleviation. The fact that very real threats to these resources have come about due to improper and poorly planned tourism is of particular concern. In addition, the social and environmental problems arising from the inadequate management of the tourism industry, especially natural and cultural tourism, is placing an increasing burden on already strained government

services and physical infrastructure.

### Legal Framework

Prior to the inscription of the site on the World Heritage List in 1991, the area of Borobudur had a weak spatial management institutional framework and overall local tourism management. To strengthen the legal management and control mechanisms, commercial activities within the site and around its setting for the sustainable development of the region of Borobudur, the Government of Indonesia set a regulation by a Presidential Decree adopted in 1992. The decree established three zones (zones 1, 2 and 3), which are the responsibility of the Ministry of Cultural and Tourism (zone 1), PT Taman Wisata under the auspices of the Ministry State-owned Limited Liability Enterprise (zone 2), and the local government of Magelang Regency (zone 3). Zone 1 consists of the three temples and obligates the Ministry to protect and maintain the physical state of the temples. Zone 2 is the area that immediately surrounds zone 1, where tourism, research and conservation activities are carried out. Zone 3 is outside of zone 2 and covers around 932 ha, where any planning, usage or development has to be monitored.

One of the critical issues of the 1992 Presidential Regulation is that there are three separate authorities, each with their own mandates and objectives, all responsible for different sections around the site. As a result, "there is a lack of a common vision and clear mechanism to coordinate these parties for the protection and promotion of the Borobudur areas" (UNESCO/ICOMOS 2006).

Since Land Use Regulations at the Borobudur World Heritage site have not been established nor implemented, the Indonesian Spatial Management Law No.26/2007 and the Government Regulation No.26/2008 was set to legalize land use control of the Borobudur area. And a Spatial Planning Division of the Ministry of Public Works has prepared a Spatial Plan and Land Use Control Guidelines, together with Scenery Control Guidelines for Borobudur National Strategic Area.

Meanwhile, the local government of Java Province and Magelang Regency are to prepare a Spatial Plan within the National Strategic Area for the preservation and promotion of the site. This plan should be in compliance with Spatial Management Law No.26/2007 and a draft Spatial Plan prepared by the central government.

The Indonesian Ministry of Culture and Tourism has also been trying to establish a New Management Plan for the Conservation of Borobudur Temple Compounds for a few years. It goes without saying that within this new Conservation Management Plan and a Strategic

Tourism Development Plan, both the inside and outside of the Borobudur Park has to be well linked with any new Spatial Plan within the National Strategic Area.

The Indonesian Government has been making considerable efforts to draw the New Management Plan and the Spatial Plan. There were a number of meetings and workshops to coordinate and share information among the stakeholders, in particular staff from the central and local government, as well as representatives from the local community. Nevertheless, the two plans are still not clear and not well correlated, especially as there seems to be a lack of linkage between the planning methodology and the visions and goals. With a view to consolidating a new Conservation Management Plan, the joint survey and analysis of existing conditions by the main line of Ministries could be the basis of the planning to some extent.

Nevertheless, during a UNESCO mission in February 2009, it was encouraging to learn from the base map and newly collected data that the natural environment of zone three had not been changed - approximately 50% of the agricultural area remained the same as stated in the 1979 JICA Master plan. Even population growth is much less than the projection made 40 years ago by the JICA study. However, research found that at the entrance to the park, the areas adjacent to Mendut and Pawon Temples, and areas along the main access roads (total approx. 8 km.), several new buildings had been erected or were being built. These buildings were not in harmony with the surrounding environment, which was slowly deteriorating cultural landscape due to the growth of commercial activities.

As indicated in the 2006 UNESCO/ICOMOS reactive Monitoring Mission, there is still an urgent need to strengthen the management system of the World Heritage site of Borobudur and its buffer zones to ensure the protection of its wider setting and increase the benefits for the local community. Based on the comprehensive study regarding heritage tourism in the Magelang Regency, a legal framework that protects the cultural assets and promotes an improved livelihood for the local community is necessary. A Strategic Planning and Management Plan for heritage tourism in Borobudur should also be developed. This legal framework can play a significant tool for environmental conservation, rural development and community-based tourism. This can be achieved through the re-appropriation of their cultural heritage, and in fostering a shared value system based on civic participation that translates the nation's shared values into tangible long-lasting benefits for all of its citizens.

The conservation of cultural properties as well as the promotion of heritage tourism of the area should go hand in hand with community skills training and the

development of tourism resources to provide a basis for livelihood enhancement.

### Eruption of Mt Merapi

On 26 October 2010, a devastating force of nature was unleashed on the Kedu plain in Central Java and Yogyakarta in Indonesia. As Mt. Merapi, an active strato volcano on the Archipelago, shows its seismic activity. It culminates in the largest and most destructive eruption on 5 November.

The flows of lava spewing from the volcano surged down the mountain slopes at a cataclysmic and unprecedented speed. In scenes that mirrored the events of Pompei and Herculaneum, the inhabitants of the surrounding villages were caught unaware—killing people as they lay in their beds or talked on their cell phones.

By 23 November the Indonesian National Disaster Management Agency reported 386 people dead, 776 people injured and 136,585 displaced. The inhabitants, who had benefited greatly from their verdant and arable landscape, now felt 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.

Merapi spewed lava, blew heat and sent dust for kilometers, leaving the locals with painful stories. The entire nation was mourning. Not only did the catastrophe claim lives and casualties, it also destroyed the economy. The ash blanketed the plain, suffocating plants and livestock on which so many depend as a source of income, forcing them to rebuild their lives and livelihoods. But the ash did not only damage the local agriculture, its movement was unyielding, enveloping buildings, clogging rivers, closing airports and engulfing the cultural heart and main tourist draw of the area: Borobudur.

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, the most extensive of any Buddhist monument. Emergency action was therefore needed to limit the effects of natural disaster, both in terms of the surrounding livelihoods and the temple itself.

### Immediate Response

After the initial eruption on the 26 October 2010, the Borobudur Heritage Conservation Office of the Indonesian Ministry of Culture and Tourism in the Magelang regency made an immediate response. Its priority was to secure the safety of the surrounding communities, visitors in Borobudur and the World Heritage site itself.

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 compounds. Any removable cultural property within the grounds was rescued and a swift operation to promote the state of the temple through the media also began in order to raise awareness throughout Indonesia and the world.

The second step undertaken by the Indonesian Ministry of Culture and Tourism, 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. Meanwhile, the civil volunteers were also helped by staff from PT Taman Wisata Candi Borobudur, Prambanan & Ratu Boko (PT Taman Wisata)—the managing authority for the Borobudur site.

Thirdly, while securing a national budget for this initial cleaning work, the Ministry of Culture and Tourism 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 world famous and unique carved reliefs. The importance of the clean-up operation became even more apparent after the Indonesian authorities analyzed the ash that settled on the monument. In order to neutralize the acidity, therefore preventing the chemical damages of the ash, baking soda was applied to the temple stones. The surfaces of the stupas were also sprayed with a solution of NaHCO<sub>3</sub> (Sodium hydro-carbonate), whilst paying special attention to the fact that excessive brushing of the stone surfaces would cause abrasions to the stones and their intricate reliefs. The use of brushes was therefore kept to a minimum, especially as the presence of hyaline structures within the ash would increase the abrasions to the stones. Once cleaned,



the sitting Buddha statues within stupas were covered by plastic sheets for their protection, prioritizing the top three levels of the structure, which were more vulnerable to settling ash.

Using these techniques and actions—and since the quantity of ash was relatively small at that point—the work was nearly completed within a week. However, unbeknown to the authorities and local communities, the seismic activity within the volcano had not yet finished and the volcano continued to erupt. The eruption on the 5 November dwarfed those previous, being the largest eruption at Merapi since the 1870s. What was thought to be the final stages of the cleaning operation was just a prelude to what was to follow. Borobudur was once again blanketed in a dark cloud of thick and destructive ash, 45 mm thick.

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. 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. The Ministry of Culture and Tourism recognized the need to remove the ash as soon as possible, therefore further cleaning operations were organized. From the 11 November 2010, 10 Ministerial technical persons, 60 people selected from the local community and volunteers were enlisted to clean the temple.

### The Impact to Tourism

The prolonged eruption of Mount Merapi has also caused a serious problem for local tourism due to the closure of the Yogyakarta airport for a consecutive

three-week period starting late October 2010. Even after re-operation of the Yogyakarta airport, a limited number of daily flight schedules was introduced and continued until February 2011. The volcanic eruption has thus caused a negative impact to the local tourism and economy for at least the period of four months due to the drastically decreased tourist numbers and the restricted transportation of people and supplies, especially in such sectors as the tourism and cultural industries.

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. Amongst the main tourist draws are the UNESCO World Heritage sites. All 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 also 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 etc), and stone and wood carving. 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 are benefitting from tourism. Safeguarding the significance of the region's ancient historical and artistic 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.

#### UNESCO's Safeguarding operation at Borobudur

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 and other local stakeholders

was invited to a meeting by the Indonesian Ministry of Culture and Tourism. The attendees expressed their great concerns about the status of Borobudur and unanimously agreed to assist the authorities in carrying out an emergency joint operation for the mitigation and recovery of Borobudur from the catastrophic natural disaster.

The attendees of the meetings reached a consensus to execute a collaborative emergency operation, in order to rehabilitate the Borobudur Temple Compounds as well as its surrounding environmental settings from the effects of the eruption at Mount Merapi, and to 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. A number of specific objectives were identified to make Borobudur accessible once again to both the local community and a potential worldwide audience. To this end, the recovery operation after the natural disaster was designed to contribute in a major way to the sustainable development of the Borobudur region.

It is also important to underline that the project includes education and learning opportunities for a wide range of community and governmental

officials, which is an important factor in developing and assisting ongoing social and cultural rehabilitation projects active in Indonesia today. Although the preservation of Borobudur is a shared responsibility between us all, it should be the people of Indonesia, in the first place, who ensure its continuity and preservation for the next generation.

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. Two main activities were identified, namely a community-driven emergency cleaning operation with full participation from



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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 Borobudur 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 Culture and Tourism 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.

### Community-Driven Safeguarding Activity at Borobudur

In order to clean the corrosive ash from the monument for the preservation of Borobudur, UNESCO, in close consultation with the Indonesian government, developed a participatory preservation model at the Borobudur World Heritage site to



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involve community members in dynamic, volunteer-driven preservation projects.

UNESCO had a number of in-depth discussions with the central and local government of Indonesia, with full participation of representatives of local communities, to plan the safeguarding operations, offering technical cleaning direction and in-situ training using simple cleaning equipment, including soft wooden brushes, toothpick-shaped wooden gimlets, brooms and dust pan, while eliciting and supporting local leadership. Some 400 local community members were involved in the operation from January to November 2011. 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. Meanwhile UNESCO invited an international expert to Borobudur in February 2011, in order to prepare a diagnostic scientific assessment report and remedial action plans for the long-term preservation of the stone monuments.

### Community Empowerment at Borobudur

UNESCO has also commenced the a project from June, 2011, demonstrating the value of culture as a tool for development by launching a number of key targeted activities, in order to help revive the local community's livelihood in the multi-layered sectors of cultural industries, craft, tourism and cultural heritage education. The activities include: 1) community-based cultural recourse mapping in the region, 2) training for trainers for the production of handcrafted products at Borobudur, and 3) community based cultural heritage tourism programmes.

### Cultural Mapping

Cultural mapping has been recognized as a crucial tool and technique in preserving the world's intangible and tangible cultural assets. The mapping of cultural resources, legislative framework for the protection of cultural heritage and an in-depth baseline study on the cultural industry sector in Magelang Regency is essential. This is in order to identify the current status and needs, and to protect and promote the World Heritage of the Borobudur Temple Compounds, cultural industries and heritage tourism for the long-term sustainability of the local community. This is a basis for the consolidation of a legal framework for the conservation and development of the cultural heritage resources in the region.

Prior to the execution of a systematic approach to identifying, recording and classifying the community's cultural resources, UNESCO Jakarta staff, together with representatives from the local community, carried out a preliminary community-based cultural resource mapping operation in February 2011. The specific aim of a cultural resource mapping process is to document any cultural property related elements (tangible and intangible) and tourism attraction and cultural industries by involving all levels of society, from the local community to the national government. The research intends to identify and assess the different benefits, financial and non financial, that may be brought to the local communities through their interaction with the tourism industry. Since the local tourism in the area is far from bringing the expected economic benefits to local communities, a responsible and pro-poor tourism plan is needed to benefit the preservation of the Borobudur site and ultimately the surrounding community. Consequently, a village tourism map was produced to showcase the outcome of the initial mapping operation and the potential of tourism destinations in the vicinity of Borobudur.

It is clear from the result of the map that Borobudur and its surrounding areas continue to possess a rich cultural, natural and artistic heritage, which if properly promoted, have the potential to contribute to employment creation, income generation and poverty reduction. Since the local communities of Borobudur live within the surrounding area of Indonesia's most popular tourist attraction, they should benefit from any revenue that is generated from the site.

The whole area of Magelang Regency shall be examined by the UNESCO office Jakarta accordingly through a series of consultations with key stakeholders, including the government, non-governmental organizations, the private sector and the local community. Heritage tourism sites and cultural resources including local products and intangible heritage items are planned to be mapped, identified and assessed by professionals including archaeologists, historians, anthropologists, tourism specialists and community representatives. This activity will involve several techniques including participatory mapping, GPS, aerial photographs, geographic maps, statistical databases, interviews, audio-visual techniques and so forth. Hence, this approach shall contribute to enhance the efficiency and potential impact the region to document, preserve and promote cultural heritage through the involvement of all levels of society, from the local community to the national government.

### Local Products

Creative and artistic industries are powerful engines for sustainable development. When properly planned and managed, training and capacity building for handicrafts can directly foster various development such as economic growth, social cohesion and environmental protection. Even cultural handicraft can contribute in many ways to safeguarding and promoting intangible and tangible cultural heritage, strengthening identities and promoting traditional livelihoods while disseminating local wisdom and traditional knowledge among the communities.

However, it is usually seen that these local products do not have rigorous standards of quality nor are they innovative, they therefore lack in marketability. In order to attract tourists from the outset, they need to be encouraged to produce high quality handicrafts using traditional skills, patterns and local



materials.

Indonesia has an abundance of wooden cultural items thanks to its natural resources and a high standard of craftsmanship.

There are also many natural raw materials available for local products in the area surrounding Mt. Merapi such as bamboo, cane, palm tree, banana leaf, wood, stone, silver and so forth.

After the Mt. Merapi erupted in October 2010, 45 cubic meters of ash from the Borobudur temple have so far been collected and an abundance of lava stones from the volcano's eruption have been scattered. Both these natural materials can be easily obtained and have the possibility to be used for the production of unique regional crafts in Indonesia. In this regard, Mt. Merapi ash and lava stones have the potential to build something positive from the catastrophic volcanic eruptions by giving ideas for innovative products and employment opportunities to local people, particularly those who were victims of the natural disaster.

Accumulated traditional knowledge and the community practices of environmental management are fundamental to the sustainability of local products. Local knowledge and wisdom have taught communities how the powdery ash can be turned into a solid product; through blending ash with pine tree resin and being molded into a specific shape. If such products made of ash are manufactured by the local people with thorough high standards of quality and considered in a socially responsible manner with respect for the environment, this will create an inspirational model for locally-made products to promote local people's self-esteem, to stimulate local economic development, to sustain income generation, and even to support social cohesion. This is why UNESCO organized training for handmade modern handicrafts using traditional and eco-friendly skills.

The objective of the revitalization of the handicraft industry activity within the UNESCO's Safeguarding Operation for Borobudur is to promote the innovation of locally made handicrafts. This will in turn create entrepreneurial opportunities, improving local livelihoods and widening networking opportunities in the regional, national and international markets. The initial activity is thus planned to establish a workshop specializing in the production of a wide



range of lava and ash based products, particularly home accessories and appealing souvenirs, and hence to extend the market internationally. Opportunities for enhancement of people's skills and entrepreneurship would be very useful to pursue economic gains. Therefore, the formulated project puts education and training at the very core of the strategy. Once such a technical standard is heightened, there will be an increased number of such human resources, which will grow the local handicraft industries as a whole.

The preliminary workshop was organized by UNESCO in July 2011, in order to train 15 local trainers to create souvenir items to a high quality standard. It was expected that these trained trainers will transmit the taught techniques to the local producers.

Mechanical tools such as grinders were purchased within the activity budget and remained as property of local people under the custodianship of local community representatives. The training venue was also set as a showroom to exhibit the created products for tourist and business partners, hoping that these products would receive much attention from visitors to enhance marketing. A successive workshop will be organized in December 2011 to consolidate their techniques in producing such quality items.

All stages should be locally executed and the community trainers should be appropriately trained. The location of the workshop with an adjoining showroom was therefore chosen close to Borobudur so that it can become a point of interest for visitors to the monument and business partners to enhance marketing opportunities. It is hoped the location of the showroom will attract buyers to sell the products in the international market. Hence, this activity helps convince the buyers and secure their investment, while the local people become more confident about their handicrafts through their interaction.

Once the local artisans creates such quality products, this activity will surely help boost local pride and social cohesion by helping people to make a fresh start, and moreover, increase self-esteem, which is vital for healing the trauma caused by this natural disaster. Eventually, it can be a valuable promotional tool to attract people to visit the Merapi area, specifically the surrounding community areas in the vicinity of the Borobudur Temple Compounds.

### Community-based Tourism

Over the years, there have been a great number of reports and publications about Borobudur as a heritage site and tourist attraction. To tackle the issue, a number of projects have also been centred around the potential of harnessing craft production and eco and cultural tourism as a motor for economic development among the poorer segments of the population. In general, these activities are the focus

of individual projects driven either by scholars, researchers, entrepreneurs or as part of development projects funded by the authorities, international assistance or by NGOs.

However, these remain isolated activities, and strategic economic development plans are seldom related to the tourism industries. More often than not the projects fail to maintain the economic growth as soon as external support stops due to restraints such as the lack of infrastructure or inadequate funding. There is therefore a nascent understanding that a more structured and comprehensive strategy development is needed to realize the potential of these industries for economic development and poverty alleviation.

As indicated in the national priorities, community-based private sector development and community empowerment are urgent priorities because they will address these development objectives as well as ensure community revitalization and regional development. In addition to offering the possibility for income generation in the cultural industries for employment, the project needs to provide opportunities to build social cohesion by mobilizing communities around its care and management. The creative process in itself encourages participation, which spills into the community at large.

There are impressive local community-based tourism destinations including handicrafts, ceramic-making, local cuisine factories such as tofu and mie noodles, traditional performances, small-scale village tours and guesthouses. Yet the sanitation and hygiene of most venues is far from adequate quality. For instance, there are local food factories where no regular cleaning takes place, including cooking tools for preparing the food products. There are also a number of guesthouses within the local community where standards of hygiene could be improved.

No matter how well the region prepares a strategic plan to promote tourism or how much the tourists enjoy the heartwarming hospitality from the local people, if the places are not clean enough, one can easily assume that they will never be back to visit the site again. The local government and community wish that visitors would stay longer and spend more money in the area, not only to visit to see the cultural heritage of Borobudur but also to wander around and stay in the Borobudur area. If this is their overall desire and hope, the point to suggest to the local community, in particular tourism related venues, is relatively simple; cleaning the venue, not only the temple of Borobudur, but their own residence and workplaces on a regular basis. They should realize their venue as real potential to attract tourists.

UNESCO's training workshops on local snack production were therefore organized in Borobudur, Central Java in October 2011. Some 110 local community members including local

women from some different villages in Borobudur area joined. The objectives of the trainings were to empower the livelihood of the local community and to increase the knowledge on local cuisine production as well as basic sanitation, hygiene, presentation and quality packaging of local snacks.

The local snack production trainings were followed by a training on Hospitality and Sanitation. Some 50 people, including local home-stay/guesthouse owners and employees participated in this training. The hospitality and sanitation training aimed at enhancing the necessary knowledge to offer better hospitality to attract national and international visitors to stay longer in Borobudur, which in turn will promote Borobudur's culture to the wider world. Both trainings were part of the third phase of UNESCO on-going Safeguarding Borobudur project to enhance and promote the livelihoods of affected local communities in the aftermath of Mount Merapi's eruption.

### Conclusion

The Borobudur area faces tremendous challenges in improving the welfare of its communities. Poverty is a complex problem because the livelihoods of people in the areas are very much influenced by the tourism. Since the eruption of Mt Merapi, UNESCO, the Ministry of Culture and Tourism, and other partners 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 through generous financial contribution from donors, and thus, a great deal of potential damage has been avoided.

However, 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 of the UNESCO's on-going project 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 revitalization project is not only looking to achieve short term benefits, but aims to save the temple and improve the local community's livelihood for generations to come, while assisting the country pursue their development objectives.

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