Behind Many Visages: The Waluku Cultivating Civilization Tour as Part of the Visitor Flow Management Program in the Borobudur District

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Abstract

The Borobudur Temple is a vulnerable cultural heritage site confronting the challenge of overcrowding impacting site preservation, visitor experience, and economic viability. This study analyzed the extension of visitor flow management applications to the buffer zone in heritage locations, focusing on the enhancement of the trip experience. The Waluku: Cultivating Civilization sub-theme, integral to the Borobudur Trail of Civilization concept, has the ability to enhance preservation via the Visitor Flow Management Process, which encompasses three phases: restricted, redistributive, and interpretative. This research employed qualitative methods by gathering data through interviews, literature reviews, and observations. The research findings revealed that the three stages operate independently and do not significantly affect the preservation of the Borobudur Temple's physical and cultural assets. Restrictions could undermine the objective of enhancing engagement and interaction with culture and nature, rendering them less effective. Meanwhile, the other two stages had minimal impact due to infrequent reservations. Itineraries may vary based on demand, and there is no interpretative narrative concerning the relationship between relief and tourism activities. Conflicts of interest and insufficient local community engagement provide barriers to the program's development.

Keywords: overcrowding; Borobudur Trail of Civilization; visitor flow management; Waluku Cultivating Civilization

Introduction

It has become customary for certain visitors to visit historical sites. The UNWTO observed that visits to cultural and historical heritage sites were among the most rapidly expanding tourism activities beginning in 2005 (Timothy and Nyaupane, 2009: 3). In contrast, this situation presents a challenge for stakeholders in the tourism industry. The vulnerability of archaeological sites necessitates the implementation of stringent regulations to safeguard, preserve, utilize, and develop them. The boundaries of its extent and the utilization of space in Indonesia are regulated by Article 72 of Law No. 11/2010, which is based on a zoning system, which encompasses core, buffer, development, and support zones. Despite this regulation, the spatial plan for archaeological sites frequently deviates from the current developments.

Archaeological spatial policies are inconsistent with the state of development. Conservationists contend that the protection, conservation, and interpretation of heritage are substantial demands for both present and future generations (Devi and Kesumasari, 2020). Nevertheless, the economic benefits of utilizing heritage in education and tourism are equally significant (Ratnadewi, 2005). Subsequently, governments and local communities frequently advocate for an increase in the number of visitors to archaeological sites (Ensenat-Soberanis, 2018).

A destination can experience overcrowding as a result of its popularity by then becoming a problem due to tourism activities (WTTC, 2017; Pakan and Purwandani, 2022), such as carrying capacity and overtourism (Alvarez-Sousa and Prados, 2020). This visitor density becomes one of the challenges when archaeological spaces intersect with the tourism sector. Borobudur Temple in Indonesia, as a world cultural heritage site designated by UNESCO in 1991 (Borobudur Conservation Centre, 2016), also experiences vulnerability as a consequence of the idea of Super Priority Tourism Destinations or DPSP (Ismoyo, 2021), developed to bring in more tourists (Rachmat et al., 2021).

The Borobudur Temple area has succumbed to the transformation into a recreational destination for visitors over time. Excessive tourist visits to the Borobudur Temple archaeological area are responsible for some of the impact findings (Heslinga et al., 2023). This impact can be observed from three perspectives, as defined by Pedersen (2002 in Ensenat-Soberanis, 2018): (1) the effect on the structures of the archaeological site; (2) the economic impact on local communities and governments; and (3) the impact on the tourist experience.

Tourist density in the Borobudur Temple site area is predominantly concentrated in the main structure of the temple. The number of visitor visits on weekdays ranges from 3,000 to 3,500, while it can grow to 7,000 to 8,000 or even 10,000 during weekends or holiday seasons (Suyitno, 2023). Even though the COVID-19 pandemic resulted in a decline in 2020 and 2021, tourist visits resumed in 2022 (Table 1). This impact can be seen on stone wear has finally become evident, with erosion measuring 0.04 cm and some stones worn down by 3 to 5 cm due to visitor pressure who ascended into the temple structure (Rakaitadewa, 2022; Damanik and Yusuf, 2022; Heslinga et al., 2023; Rachmat et al., 2021; Borobudur Visitor Management Plan Document, 2020).

Table 1. Number of people visiting Borobudur Temple (2017–2022)

Type of visitor	2017	2018	2019	2020	2021	2022
Domestic	3.551.326	3.663.054	3.747.757	965.699	422.930	1.443.286
International	224.473	192.231	242.082	31.551	674	53.936
Total	3.775.779	3.855.285	3.989.839	997.250	423.604	1.497.222

(Source: Statistic Magelang Regency, 2022)

The quality of the visitor experience also has declined as a result of compromised heritage interpretation, as indicated in the Borobudur Temple Visitor Management Plan document (2020),

including climbing stupas, taking selfies, and vandalism. In addition, these documents also discovered that the primary motivation for tourist visits to the temple are recreation (50.75%), education (26.25%), family enjoyment (21.5%), and others for all three reasons (1.5%).

Additionally, the economic welfare of the surrounding community is imbalanced, leading to conflicts among local vendors, tour guides, and management over limited resources. Protests against a Presidential Regulation Draft (hence Raperpres) aimed at managing the temple area highlight demands for fair economic practices. This led to demands for the elimination of inequality between the community and the State-Owned Enterprises (hence BUMN) as the manager of Borobudur Temple for 42 years (Hermanto, 2023). The report of the Central Java Poverty Reduction Coordination Team (TKPD) demonstrates three villages in the Borobudur, Giri Tengah, Ngadiharjo, and Wringinputih, are still classified as poverty red zones (Prabowo, 2019).

The distribution model of tourists can be optimized through visitor management to prevent situations where the resource is vulnerable (Kuo, 2002). There are a variety of visitor management models available, including Recreational Opportunity Spectrum (ROS), Limits of Acceptable Change (LAC), Visitor Experience and Resource Protection (VERP), carrying capacity, and Visitor Impact Management (VIM) (Manning et al., 2017: 4-7; Alazaizeh and Hallo, 2016; Holloway and Humphreys, 2016: 535-537). Nevertheless, current models have been restricted to case studies of nature tourism and are characterized by a tendency towards overly restrictive regulation that is incapable of achieving long-term effects when implemented independently (Kuo, 2002). On the other hand, interpretation is instrumental in the development of demand and support for historic conservation (Huang and Weiler, 2010; Io, 2013 in Ballantyne et al., 2014) by enhancing visitor's comprehension of the cultural, environmental, and social importance of heritage sites.

The challenges encountered by heritage sites are specifically associated with visitor flow management, a component of visitor management (Albrecht, 2016: 4; Mason, 2005) to mitigate adverse effects by enhancing the quality of the visitor experience by reducing the pressure on temples and increasing the benefits of tourist flow (Ensenat-Soberanis, 2018; Kuo, 2002). The management approach employed necessitates the completion of a three-stage process: restriction, distribution, and interpretation (Ensenat-Soberanis, 2018).

The Ministry of Tourism and Creative Economy (hence Kemenparekraf) initiated the Borobudur Trail of Civilization (BToC) travel pattern program in 2021 as a development of the "Ancient Kingdom Trail" cultural tourism product (Pradati et al., 2021) to address a variety of issues in the Borobudur Temple area. It introduces a thematic travel pattern that allows tourists to appreciate the beauty and grandeur of Borobudur Temple's cultural heritage by interpreting the narrative from the temple's reliefs (Yuniar, 2021). The BToC travel pattern is anticipated to serve as knowledge transmission, and it is subdivided into nine travel sub-themes. The integration of the concept of tourism and cultural conservation was one of the fundamental components, which involved the development of travel experiences that channeled narratives in tourism practices

(Arymami et al., 2020). The objective of preservation transcends the tangible aspects and encompasses the intangible context.

There are nine sub-themes in the BToC program that operationally involve 16 villages in the zone III Borobudur area (Figure 1). Waluku: Cultivating Civilization (WCC) is one of these sub-themes that underscores the tradition of rice cultivation as an illustration of the Javanese people, as demonstrated by the relief panel serial number 336 in the Jataka relief panel series (Pradati et al., 2021). Further, the WCC sub-theme in Kurahan Hamlet, Karangrejo Village, is the most "advanced" sub-theme among the nine sub-themes for a variety of reasons (SF, personal interview, 04-12-2023; PA, personal interview, 06-15-2023; QM, personal interview, 08-25-2023) due to its pertains to a single village, repackaging of the traditional farming tour was initiated by the Dolan Ndeso Karangrejo as a local tour operator and has been subjected to user testing by Kemenparekraf during the 2022–2023 period.

Integration of cultural heritage site areas to compromise with the issue of visitor flow without strictly limiting mobility itself, but seeks to create a travel experience as an essential thing in managing heritage tourism. Therefore, research study of the WCC sub-theme as part of the BToC program aims to investigate the mechanism of visitor flow management and how this mechanism contributes towards the goal of preservation goes beyond the physical-tangible of the site and extends to the intangible heritage site in the Borobudur area.

Figure 1. Roadmap Borobudur Trail of Civilization
(Source: https://www.borobudurtrail.com/)

Theoretical Framework

In order to optimize the benefits of cultural heritage sites in tourism while mitigating negative impacts–coordinated oversight of all elements of a destination, including accessibility, amenities, attractions, pricing, and visitor management is essential (World Tourism Organization, 2007; Osmanovic et al., 2010: 516, in Damanik and Yusuf, 2022). The broad scope of this management aims to establish causal links between excessive visitor numbers and their potential negative consequences, requiring precise measurement methodologies.

Existing models cannot achieve long-term effects when applied independently given their 'restrictive' characteristics (Kuo, 2002). On the other hand, Interpretation contributes to visitors' understanding of the cultural, environmental, and social significance of heritage sites thus playing an important role in creating demand and support for historic conservation (Huang and Weiler, 2010; Io, 2013 in Ballantyne et al., 2014) as well as supporting visitor management (Moscardo and Ballantyne, 2008: 237).

Visitor flow management is a part of visitor management that aims to minimize negative impacts by reducing pressure on temples as heritage sites and increasing the benefits of tourist flow so that the quality of the visitor experience is improved (Ensenat-Soberanis, 2018; Kuo, 2002). This management considers the visitor experience as the demand side and resources as the supply side (McArthur and Hall, 1993 in Albrect, 2016: 45).

In application, the stages of visitor flow management have been described by Ensenat-Soberanis et al. (2018) in the Visitor Flow Management Process (hereafter VFMP) to influence visitor interactions with archaeological spaces. This theory has the ability to solve the problem of visitor numbers in cultural heritage specifically--emphasizing the importance of managing both 'before' and 'during' aspects of the visit. By combining approaches and enhancing the cultural experience of visitors, while stimulating the economic empowerment of local communities (Figure 2). Therefore, the theory can provide a technical description of the visitor flow mechanism applied to heritage areas experiencing overcrowding issues.
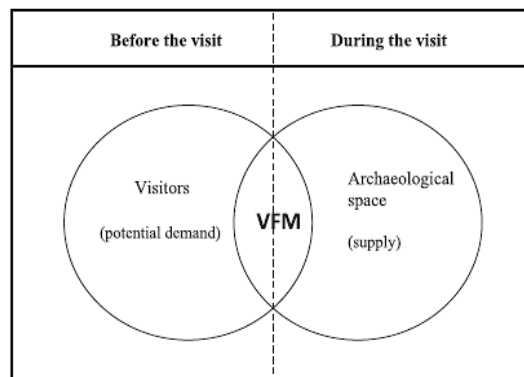

Figure 2. Dimensions and Moments in Visitor Flow Management
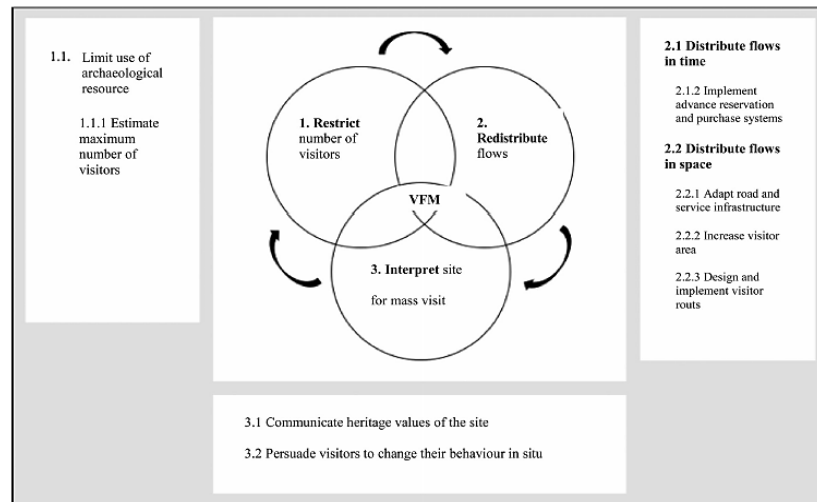(Source: Ensenat-Soberanis et al., 2018)

Figure 3. Visitor Flow Management Process (VFMP)
(Source: Ensenat-Soberanis et al., 2018)

The operationalization model of the VFMP concept as shown in Figure 3, follows a three-stage process with priority given to the restrictive, redistributive, then followed by the interpretative stage.

The restrictive stage aims to limit the use of archaeological resources and visitor access to the site, including estimating the maximum number of visitors through regulatory rules and physical barriers (Ensenat-Soberanis et al., 2018; Kuo, 2002; Orams, 1996 in Kuo 2002), such as attraction area closures, zoning, permits and licenses, vehicle restrictions, and entry fees (Holloway and Humphreys, 2016: 539).

The redistributive stage is a set of measures to disperse or concentrate visitors in space and time to reduce the load on the most congested spaces while improving the visitor experience. The redistributive stage has four implementation steps, including adaptation of roads and tourism infrastructure; the expansion of open areas through spatial arrangements by the archaeological site landscape and facilities to help visitors understand what they will see (Deman et al., 2015; Evans and Fielding, 1998 in Ensenat-Soberanis et al., 2018); the design of routes and itineraries that allow visitors to enjoy the values of the site, while 'forcing' them to follow the mapped routes; system of visiting through reservations (Leung and Marion, 1999 in Ensenat-Soberanis et al., 2018).

The interpretation stage aims to communicate cultural heritage values and encourage visitors to behave responsibly. The effectiveness of this stage can work when it contains three keys: principles, information, and interpretation media (Weng et al., 2020). The principle of interpretation is thematic style that provides diverse experiences through narratives to increase awareness of heritage protection (Ham, 1992; Moscardo, 1996 in Weng et al., 2020; Rahaman and Kiang, 2017 in Nowacki, 2021), inspire local emotions and diverse backstories (Dumbraveanu, et al., 2016 in

Weng et al., 2020). Interpretive information means offering visitors scientific, cultural, historical, and folklore insights on the heritage site (Tilde, 1997; Ballantyne et al., 2014 in Weng et al., 2020). The interpretation media are interpersonal (guides) and non-personal (signage, brochures, and codes of conduct) (Weng et al., 2020; Holloway and Humphreys, 2016: 539).

Based on the description of the theory, this study uses adaptations of the three assessment variables in the VFMP, which are guided by the theory put forward by Ensenat-Soberanis et al. (2018). Meanwhile, the indicators used are the result of a combination of theories between visitor management by Holloway and Humphreys (2016) and Ensenat-Soberanis et al. (2018), as well as a modified interpretation of heritage values by Weng et al. (2020) which has relevance to the VFMP theory. These indicators were developed based on existing literature and consideration of the information needs of the study area. The three variables in the VFMP theory can provide a structured and step-by-step description of the visitor management sequence, while the detailed indicators play an important role as guidelines for data collection to provide a more specific scope (Table 2).

Table 2. Variables and Indicators

Variables	Indicators
Restrictive Stage	1. Prohibition of the use of resources 2. The division of visitor activity zones by capacity 3. Visitor limitation policy 4. Regulating the use of vehicles 5. Determining price
Redistributive Stage	1. Construction of roads and tourism infrastructure for visitor distribution 2. Expansion of open areas 3. Alternative travel routes and various itinerary options 4. Reservation system customized for time and capacity
Interpretative Stage	1. Interpretation principle that offers an attractive tour based on the relief narrative interpretation toward heritage protection awareness 2. Interpretation information that provides the activities toward the cultural heritage values 3. Interpretation media with the existence of guide and non-personal media to support tourist interpretation

(Source: Holloway and Humphreys, 2016: 539 – 555; Ensenat-Soberanis et al., 2018; Ham, 1992; Moscardo, 1996; Tilden, 1977; Ballantyne et al., 2014 in Weng et al., 2020; Rahaman and Kiang, 2017 in Nowacki, 2021)

Methods

This study used a qualitative research method, with data collected through interviews, literature reviews, and observations.

Study Area and Timeframe

The WCC sub-theme is considered to represent the other eight sub-themes in the BToC program in managing visitor flow because it has several special treatments that distinguish it from other sub-themes so that it affects the management of sub-themes related to visitor flow management: (1) repackaging of the Dolan Ndeso tour package, but emphasizing more on storytelling; (2) the coverage area is only carried out in one village; (3) has been tested by Kemenparekraf; (4) the existence of key figures who have relationships with BToC academics. Furthermore, the research was conducted between April and September 2023.

Data Collection Methods

Semi-structures interview

Data collection involves semi-structured interviews to gain insights, identify patterns, and understand relationships (Altinay and Parakevas, 2008: 113) and the freedom to develop topics according to the flow of the conversation. The purposive sampling technique was chosen to identify and select informants based on their knowledge of the phenomenon (Cresswell, 2012: 206). Eleven informants were selected by purposive sampling technique based on their key role and involvement in the BToC program. These informants have been mapped into six groups including program designers (academics and Kemenparekraf officials), local operators, Dolan Ndeso Karangrejo operators, tour guides, and tourists.

Literature Study

The literature study drew on sources such as the 2021 Borobudur Trail of Civilization report and various relevant websites[1], including the Dolan Ndeso Karangrejo website[2], the Borobudurtrail program website and the Atourin website[3].

Participatory Observation

Participative observation is carried out in a way that researchers are involved in the activities of the people under study to record the observation process systematically (Leavy, 2017: 134). This observation was carried out by the researcher by joining a series of tours provided by the Dolan Ndeso tour operator–WCC sub-theme–previously named Traditional Farming in Karangrejo.

Data Analysis

In this data analysis process, there are three streams of activities that occur simultaneously, namely data reduction, data presentation, and conclusion drawing (Miles and Huberman, 1994: 10-12). This process involved sorting the main data, categorizing organized information, and ultimately answering the research questions based on verified evidence.

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[1] https://paketwisataborobudur.com/tour/paket-wisata-tradisional-farming/

[2] https://www.borobudurtrail.com/activities/waluku/

[3] https://atourin.com/marketplace/experience/waluku

Result and Discussion

Restrictive Stage of Visitor Flow Management Component

In the restrictive stage, regulations and physical barriers in Kurahan, Karangrejo Village aim to limit visitor contact with the natural and cultural landscape. These measures do not directly contribute to the physical preservation of Borobudur Temple but focus on minimizing damage to natural areas, primarily rice fields, and rivers, while also respecting the surrounding residential environment.

Area Closure

This policy is not applied to the extreme by the manager to close the area around the potentially damaged tourist route. However, it may be possible to control the areas that are accessed by visitors (Holloway & Humphreys, 2016). In the natural landscape, all activities are limited to Dolan Ndeso areas that have been previously mapped by the operator for tourism needs. Some of these areas, namely the rice field area, which is divided into five plots. Meanwhile, restrictions on cultural landscapes are not limited but are conveyed verbally by following the guide's directions regarding SOP that tourists must pay attention to during activities.

Zoning

The zoning of the area adapts to the area that has been mapped in the Dolan Ndeso traditional farming package considering that the activities in both are the same consideration, including location capacity, potential, concept suitability, and facility carrying capacity. Intensifying the pressure in that specific location does allow protection of other areas left untouched by the tourists (Holloway & Humphreys, 2016). Based on these considerations, the zoning area in this sub-theme is divided into four, namely: (1) Karangrejo Fruit Garden; (2) the transit point (five meters from the rice fields); (3) the rice field area; and (4) the river as a cleaning point. Some of these locations are land owned by institutions and individuals so when there are WCC sub-theme activities, they usually use a rental system per event.

Permits and Licenses

Permits and licenses at this level regulate access to Borobudur Temple and visitor numbers. Access restrictions fall under the Borobudur Authority Agency, established in March 2023, while BToC academics still encourage visits to enhance the tourist experience. However, route operators have not integrated this agenda into the itinerary and it contradicts the goal of diverting attention to the physical structure of the temple.

Restrictions on the minimum and maximum number of reservations have different variations of information between various sources of information: (1) the borobudurtrail.com website managed by the BToC operator cites a range of 4–200 people; (2) the Atourin website managed by PT Atourin Teknologi Nusantara explains the minimum of two without stating the maximum limit; and (3) Dolan Ndeso states 30–300 people. In the BToC handbook, the number of tourists is calculated

based on the concept of special interest tourism, which theoretically limits the number of visitors to maintain the quality of the tourist experience. In contradiction to this assessment, for the operator of the Dolan Ndeso, the minimum number of visitors is not in accordance with the group nature of the activity because it will result in "minimum euphoria, but maximum budget". In this case, limiting the number of visitors does not always guarantee a decrease in damage (Mason, 2005).

Vehicle Use

The use of vehicles is not limited by the operator because the availability of space is still in the appropriate capacity. The availability of space for vehicles or parking lots is divided into five alternative areas that accommodate small to large vehicles. Some of this land belongs to institutions and individuals so the operator contributes a certain amount of money as a rental fee.

Pricing

The mechanism for pricing in the BToC program is basically interrelated with the aim of distributing tourists according to their preferences for the types of tours and the costs offered. The offered price is IDR 775.000 for the WCC sub-theme tour package in fact reaps the pros and cons. The price was determined unilaterally by Kemenparekraf with the help of Atourin experts arranged for the Asean Tourism Forum (ATF) 2023 event with a business-to-business nature. Meanwhile, sub-theme operators were not informed of this price.

The WCC sub-theme itself overlaps with the Dolan Ndeso traditional farming product. These two products use 'Waluku' branding, but differ in price and offerings. "Waluku: Cultivating Civilization Borobudur Trail of Civilization" for IDR 775.000 versus Dolan Ndeso's "Waluku Tour Package" product for IDR 250.000. In this case, as Holloway & Humphrey (2016) explained the use of pricing as a means of controlling demand can be controversial. This pricing discrepancy creates confusion, as the facilities provided are not significantly different, yet pricing often determines the target audience.

Redistributive Stage of Visitor Flow Management Component

The mechanism of the redistributive stage is carried out by integrating the nine sub-themes by using a modular system through differentiation of product offerings, pricing policies, market segmentation, and area capacity. This mechanism can ensure that the resources are better placed to cope with demand (Holloway & Humphreys, 2016). Basically, the main purpose of this system tends to be economic equality.

Adaptation of Roads and Tourism Service Infrastructure

In the WCC sub-theme, this is achieved by utilizing the availability of existing infrastructure. Infrastructure improvements from Government incentives in WCC are directed at facilities that support safety only, such as installing iron handrails that are not related to efforts to distribute tourists as a form of preservation of Borobudur Temple. Furthermore, this infrastructure is focused

on the private area owned by Dolan Ndeso, making it quite difficult for other communities to gain access.

Expansion of Open Area for Visitors

The existence of open areas serves as a gathering place for tourists where they begin to receive interpretations of the trip, including suitable scenarios to communicate the values of the site (Ensenat-Soberanis et al., 2018). The open area is a distance of 4.5 km from the zone I area of the temple, which is located at Karangrejo Fruit Garden. The management does not add an open area for tourists but rather utilizes village facilities. Indirectly, the location of this visitor center can encourage tourists to do activities in zone III and keep them away from zone I.

Visit Design and Route

WCC sub-theme is designed to be a tourist route that can be developed into several derivative packages with the big theme of Waluku. However, until now the WCC sub-theme has not developed and focuses on traditional farming processes in Kurahan, Karangrejo Village. In fact, the WCC itinerary has not been designed by the operator, but it was arranged by Kemenparekraf and Traveloka. Therefore, it can be seen the gap between the itinerary during the trial and the current implementation.

Reservation System

The reservation flow mechanism in the WCC sub-theme does not bring in tourists because it overlaps. This product can be booked by tourists through two sources, which are the borobudurtrail.com and atourin.com websites. The BToC operator, as the administrator of the borobudurtrail.com website, is not progressive in promotion due to funding and time constraints. The operator of the WCC sub-theme trail, aka Dolan Ndeso, prioritizes its interest in promoting the traditional farming product. Moreover, the Atourin website itself also promotes traditional farming products under the name 'Waluku Tour Package'.

Interpretative Stage of Visitor Flow Management Component

The interpretation stage aims to communicate the important values of cultural heritage sites and seeks to persuade tourists to behave more responsibly at the Borobudur Temple cultural heritage site outside the context of Buddhist religious ties.

Interpretation Principle

In terms of interpretation, the principle is ideally guided by the abstraction of narratives and activities applied in the BToC handbook. According to academics, the storytelling process of rice cultivation is flexible and evolves based on the interpreter's knowledge delivered through a unity of communication and the process of experiencing something.

However, WCC with the concept design of Kemenparekraf does not receive tourists. The only package that operates is the Dolan Ndeso traditional farming, so there is certainly no narrative interpretation of the relationship between agricultural activities and temple reliefs. The method of

storytelling should also be criticized. The narrative is based on the value of reliefs, while this temple has been designated by UNESCO as a world heritage. Therefore it cannot be translated carelessly because it can lead to misinterpretation.

Interpretation Information

> *"Every detail of Waluku must be explained, beginning with the procession and its significance, moving on to the question of why "lurik" [handwoven cloth] and traditional attire are required, and concluding with the tasks associated with the rice fields. The major framework is thus in place. So, there is a storyline. But I don't have any written material. The problem is that I only follow the outline first."* (SA, personal interview, 07-25-2023).

From the dialogue explanation above, the narrative information compiled has two characteristics, both scientific and non-scientific. Scientific information contains traditional rice planting methods and seasonal calculations that have been carried out for generations, supported by various sources of archival studies of the Balai Konservasi Borobudur. Meanwhile, non-scientific information comes from community beliefs related to myths and legends that are still related to the theme raised.

In the process, no information explains the relationship between the relief narration and the activities carried out. In addition, the information becomes rigid when the story guideline is only in the form of an outline. Likewise, in the Dolan Ndeso traditional farming, information is briefly explained about rice; the rest is entertaining dialogue. The explanation of the SOP by the guide also only conveyed related to not littering, advised not to bring electronic devices during activities, and tourists must wear the attributes provided.

Interpretation Media

Interpretation media is a tool used to help tourists understand the value context in a series of WCC activities, which are divided into non-personal and interpersonal. Interpersonal media is carried out with the role of interpreters to tell the narrative of the relief relationship with the activities carried out and guides who play a role in managing technical matters in the field.

The operational mechanism is not in accordance with the specified concept. The role of interpreter and guide is only performed by one person, who is hired by Dolan Ndeso. The existence of the interpreter only occurred during the trial, but he was chosen from academics and professional Borobudur guides, not the local community who had attended the BToC storytelling training. Non-personal media is supported by various supporting attributes, including agricultural attributes and lurik costumes (see Figure 4). However, there has been no addition of other supporting tools due to limited funds.

Figure 4. Traditional Farming by Dolan Ndeso
(Source: Asna Silviyani, 2023)

Potential Stagnation in WCC Sub-Theme Management

Based on the findings it can be seen the huge gap between the concepts and goals expected by the Kemenparekraf and the minimal implementation capabilities in the field, such as human resource capacity, funding, and ineffective coordination. Therefore, this condition affects the potential stagnation of the BToC concept in the future. The gaps and obstacles in management are directly caused by the absence of tourists who make reservations which is caused by various factors that are divided into three:

Substance

The substance of the WCC sub-theme package is related to the understanding of the concept and material provision to field operators. The unfulfilled goal of visitor management as an effort to preserve Borobudur Temple was initiated due to a misalignment between the program's design and its field implementation. There is a lack of storytelling about the temple's reliefs and a cohesive itinerary for the WCC sub-theme.

Targeting a middle-to-upper-class market, the WCC package contrasts with community tourism activities that are recreational and inclusive. Despite workshops aimed at enhancing local storytelling capacity, the program remains ineffective, highlighting a mismatch between its goals and available human resources.

Limited public understanding implies that the interpretation of the WCC sub-theme is quite biased. Most trail operators and communities use the term 'Waluku' for both BToC and Dolan Ndeso tour packages. However, these are difficult to distinguish if the activities offered are not explained in detail.

Operational Management

The delay in developing the WCC sub-theme stems from ambiguous operational management, characterized by ineffective communication, conflicts of interest, and dual interests within the operational structure.

This dualism is evident among BToC and Dolan Karangrejo operators. Most BToC operators come from tourism backgrounds and prioritize their interests when the program does not meet their needs. Meanwhile, Dolan Ndeso leaders play strategic roles as both BToC and WCC operators, with one individual serving as both a BToC operator and a tour guide. The situation is further complicated by key figures holding dual roles that connect the village to the BToC academic team and Kemenparekraf, making the WCC sub-theme and BToC program vulnerable to the influence of certain parties. Ini menjadi hal yang sulit dihindari dalam pengelolaan kawasan heritage site ketika dampak negatif juga datang dari social conflict originating in the struggle between different stakeholders in taking advantage of the economic benefits (Ensenat-Soberanis, 2018).

Technical Management

WCC sub-theme tour package has only been implemented three times with guests brought by Kemenparekraf–no tourists made reservations until now. According to the WCC operator, this is due to promotional efforts to reach tourists and limited funds. Secara teknis hambatas paling mendasar yaitu keterbatasan sumber daya untuk mengembangkan program. Keluhan datang dari pengelola ketika tenaga waktu dan pikiran yang telah diberikan tidak mendapatkan timbal balik yang artinya mereka seperti relawan. Oleh karena itu, banyak dari pengelola yang lebih fokus mengembangkan usaha mandiri mereka.

> "... Moreover, we are like volunteers for BToC, we don't earn from BToC, and we can't focus every day on BToC. So, it's difficult for us to move forward." (QM, person interview, 08-25-2023).

Even if there is currently an activity with the name 'Waluku' in Karangrejo Village, this activity is a traditional farming package from Dolan Ndeso which is marketed under the name 'Waluku' but is not accompanied by interpretation of Borobudur Temple reliefs.

Conclusion

The visitor management strategies surrounding the Borobudur Temple have been largely confined to the immediate physical area, resulting in a rigid policy that overlooks the broader potential of the surrounding buffer zone. The BToC program, which includes nine travel subthemes like the WCC sub-theme, aims to enhance the travel experience rather than impose restrictions. However, research indicates that the WCC sub-theme is perceived merely as a travel product, with its visitor flow management process—comprising restriction, redistribution, and interpretation—operating independently and failing to significantly impact the preservation of the temple, both physically and in terms of its cultural values.

The effectiveness of the WCC sub-theme in promoting preservation has been hampered by various factors. For instance, the stages of restriction and redistribution did not correlate with increased visitation to the temple, as evidenced by a lack of visitors since 2021. The interpretation stage also fell short, failing to adequately communicate the cultural significance of the site to tourists. Challenges such as limited human resource capacity, inadequate interpretation facilities,

and a narrow narrative further complicate efforts to engage visitors meaningfully. Additionally, the lack of consistent promotion and funding constraints have hindered the development of the program, reflecting broader issues in market segmentation.

The BToC program faces significant challenges due to its top-down governance model, which neglects stakeholder interests and limits community participation. While aimed at empowering the local economy through tourism, the implementation of the WCC sub-theme primarily benefits a specific tour operator, overlooking the need for effective management and coordination among stakeholders. The project's ambition to integrate multiple villages has led to conflicts of interest and miscommunication, exacerbating distrust among local operators. Therefore, it is crucial to establish a collaborative framework that includes local operators, community members, and cultural experts in the decision-making process. This could involve regular stakeholder meetings to facilitate open communication and trust-building, as well as creating joint marketing initiatives that promote not only the temple but also the surrounding cultural heritage. Consequently, there is an urgent need for further research to understand the sustainability challenges facing the BToC program and to explore the roles of various stakeholders in promoting both conservation efforts and local economic development.

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Conflict of Interest Statement

There is no conflict of interest in the writing, review, and editorial process in accordance with the applicable journal provisions and policies to avoid deviations from publication ethics in its various forms., in the article entitled "Behind Many Visages: The Waluku Cultivating Civilization Tour as Part of the Visitor Flow Management Program in the Borobudur District".

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