



## Business System and Promotion of Borobudur Temple During the Dutch East Indies Period (1891-1940)

Putri Hasri Suciwati; Rhoma Dwi Aria Yuliantri; Reza Renggana Hamdani

Faculty of Social Science, Law, and Political Science, Universitas Negeri Yogyakarta, Yogyakarta, Indonesia

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### **Abstract**

This study aims to examine the business system and promotion of Borobudur Temple as one of the tourism objects in the Dutch East Indies. The method used in this study is a historical method with an economic approach. The sources used in this study are primary sources obtained from various tourism promotion media during the Dutch East Indies period and secondary sources derived from books and articles. The results showed that the business and promotion system in the Dutch East Indies was carried out by official institutions established by the colonial government or other parties, such as individuals, communities, shipping companies, tourism bureaus, foreign parties, and private parties. In addition, the promotional media used are also diverse, such as printed goods in the form of guidebooks, maps, posters, magazines, documentaries, exhibitions, and congresses. It can be concluded that business and tourism promotion runs in the Dutch East Indies, where official government institutions and other parties are trying to promote Borobudur Temple.

**Keywords:** *Business; Promotion; Tourism; Borobudur*

### **Introduction**

Tourism consists of the interaction between physical, economic, and socio-cultural environmental factors, as well as the business sector, which aims to fulfill one's desire to travel outside the neighborhood or workplace with a motivation that is not only limited to making a living in the purpose of travel but also considering its impact on nature and culture (Satriawan et al., 2015). An increase enough foreign exchange in various countries can be obtained from the tourism sector (Sandang & Sanjaya, 2015). The importance of the tourism sector to the economy is also realized by Indonesia as the largest archipelago country (Destiningsih et al., 2020).

The number of tourist visits to various regions is increasing thanks to the efforts of all parties, both government and private. Visits from tourists will give birth to interaction with the community in the economic, social, and cultural fields (Hermawan et al., 2019; Soebagyo, 2012). Tourism development is proven to make a positive contribution to the surrounding area. The benefits of tourist destinations are that they can increase the availability of jobs, reduce unemployment, and improve community welfare (Novitaningtyas et al., 2022).

Tourism activities in Indonesia have been started since 1891 with the existence of a guidebook by Marius Buys entitled *Batavia, Buitenzorg en de Preanger. Gids voor Bezoekers en Toeristen* (Syaifuddin

& Purwohandoyo, 2019). The guidebook contains objects, transportation facilities, accommodation, and culinary in the Batavia, Buitenzorg, and Priangan (Sukabumi, Cianjur, Bandung, Garut) areas intended for visitors and tourists. However, tourism activities at this time are still travel activities from certain groups of people and on a limited basis. Tourism facilities at this time, such as transportation, accommodation, and security guarantees are not yet available. Even the motivation for travel also cannot be said to be full as tourists. This is because the purpose of travel is for work, not for pleasure (Sunjayadi, 2019).

After the Dutch Governor-General's decree on the establishment of Vereeniging Touristen Verker (VTV) in 1910-1920, tourism in Indonesia began to show its activities. VTV is an agency (Official Tourist Bureau) that acts as a Tourist Government Office and as a Tour Operator / Travel Agent (Banindro, 2017). Travel traffic carried out by people with different destinations has further increased Europe's world trade with Asian countries, including Indonesia.

VTV published a guidebook on areas in North Sumatra, West Sumatra, South Sumatra Banten, West Java, Central Java, East Java, Bali, Lombok, and Toraja Land in Sulawesi in 1913 (Pranoto & Par, n.d.). Then in 1923, the government published Java Tourist Guide which was a weekly newspaper containing Express Train Service, News from Abroad in Brief, Who-Where-When to Hotels, and Postal News. Furthermore, in 1926 Linsone Linderman travel agent (LisLind) was established in Batavia 1926 to provide travel services which later became known as Netherland Indische Touristen Bureau (NITour) (Simanjuntak et al., n.d.).

Tourism activities during the Dutch East Indies Government were dominated by whites. NITour also took over many companies engaged in tourism. The purpose of the trip and what objects will be visited by tourists are directly regulated by the Dutch East Indies government. To support this, the government issued travel guidebooks, brochures, and postcards with quality photos (Sunjayadi, 2011). Although the number of visits is still limited, many hotels have been built to facilitate tourists visiting the Dutch East Indies (Simanjuntak et al., n.d.).

During the Dutch East Indies government to facilitate accommodation, the government carried out infrastructure development. This infrastructure facility is not intended for tourism purposes. However, indirectly this infrastructure is also used by people to travel to various areas they want to go to. Infrastructure development carried out by the Dutch East Indies government, including railways, roads, ports, postal transportation, telegraph lines, as well as hotels and boarding houses for accommodation (Sunjayadi, 2019). One of the attractions that still exist today from the reign of the Dutch East Indies, namely the Borobudur Temple (Sutono et al., 2021; Verawati et al., 2021). The existence of Borobudur Temple certainly influences the surrounding community, both in the economic and social fields. The interaction carried out by the surrounding community and tourists can improve the economy of the community around the temple. In addition, the community can also interact directly with tourists, both local and foreign.

## **Method**

This study aims to explore the business system and tourism promotion of Borobudur Temple during the Dutch East Indies era. The method used in writing this article is a historical method with an economic approach. The stages of the historical method carried out are heuristics, verification, interpretation, and historiography (Laksono AD, 2018; Sukmana, 2021). The source used in this study is a primary source, namely the travel guide book Java, Sumatra, Bali, 1928-1929 via Banjoemas - Wonosobo - Salaman - Borobudur - Mendoet - Moentilan (Visit the famous Borobudur and Mendoet) printed by the Lissone-Lindeman travel agency in 1931.

Another primary source is the guidebook Java and Sumatra Tours: The famous Hindu Temple Borobudur, Djocjacarta printed by Rotterdam Lloyd Royal Mail line in 1927. In addition, other primary sources used are maps, posters, and magazines published by the Vereeniging Touristen Verker (VTV) and by other bureaus. This primary source will be collaborated with other secondary sources in the form of

articles and books to obtain an in-depth explanation. The economic approach was used to analyze the extent of business and promotion of Borobudur Temple during the Dutch East Indies era.

## ***Discussion***

### **A. History of Borobudur Temple**

Borobudur Temple is the largest Buddhist temple in the world located in Central Java, Indonesia (Hermawan et al., 2019). The temple built by King Smaratingga between 760 to 830 AD is a cultural and historical tourism object managed by the Indonesian government (Devi & Kesumasari, 2020; Hermawan et al., 2016). Many theories are made to explain the meaning of Borobudur. One theory, namely Borobudur may come from the word Sambharabhudhara, meaning mountain (bhudara) where on its slopes are located terraces.

In addition, there is also an opinion that states that the word Borobudur stems from the words of the Buddhas which later changed to Borobudur. Another opinion states Borobudur comes from the word bara which means temple complex or monastery, and beduhur which means high or above (Baiquni, 2009). Borobudur Temple has 504 Buddha statues with different meditation attitudes. Borobudur Temple has 3 zones or parts of the temple body, namely Kamadhatu, Rupadhatu, and Arupadhatu (Kholil et al., n.d.).

Kamadhatu tells the journey of human life in the world. The Kamadhatu section describes the Karmawibhanga Sutra (law of cause and effect) which consists of 160 reliefs. This section depicts human nature and passions, such as fitnah, torture, rape, murder, and robbery. Rupadhatu tells of a human being who is freed from the affairs of the world. In this section, there are reliefs of Gandhawyuha, Lalitawistara, Awadana, and Jataka according to Sanskrit texts numbering 1300, and there are 328 Buddha statues. The last part is Arupadhatu or the highest realm. In this section, there are no ornaments or decorations, but there are 72 stupas (Hidayat et al., 2014).

Borobudur reliefs are rich in human anatomy, plant and animal figures, as well as the shape of environmental components such as water, clouds, and stones. Tree or plant figures in reliefs have been specially carved because they may be related to human life. Plant diversity usually provides benefits as a cultural value and is important to the community (Helida et al., 2015; Metusala et al., 2020).

Dutch archaeologists who rediscovered Borobudur Temple. By order of the British Governor in the Dutch East Indies, Sir Thomas Stamford Raffles, in 1815 the cleaning of Borobudur Temple was carried out. For 45 days, more than 200 residents were forced to work clearing and burning bushes, as well as digging the soil covering the foot of the temple 10 meters deep. The excavation of Borobudur Temple was stopped after Raffles was no longer in power in the Dutch East Indies (Publishing, 2020).

After that, various efforts were made, such as cleaning, research, documentation, and repairs to reconstruct Borobudur Temple. During the Dutch East Indies era, apart from being a scientific study, Borobudur Temple was also used as a tourist destination by colonial government officials. In 1907-1911 the Dutch government under the leadership of Theodoor van Erp restored the terraces of Borobudur Temple. This restoration has not been able to overcome physical damage to other parts of the temple's body. Efforts to save and restore Borobudur Temple continued until after independence. The Indonesian government through UNESCO has tried to raise funds to be able to restore Borobudur Temple since 1955 (Khalimah & Prasetyo, 2022).

With advanced technology and involving experts from various countries, Borobudur Temple began to be restored in 1973 carefully and systematically (Baiquni, 2009). Borobudur Temple was recognized and registered as World Heritage Number 348 on December 13, 1991, then updated to number

C.592 in 1991. The designation of Borobudur Temple as a world heritage is proof of international recognition of the great work of the ancestors of the Indonesian nation. Borobudur Temple is included in the list of world cultural heritage whose management will be monitored and evaluated by UNESCO as a consequence of the world heritage status. If cultural heritage is not properly managed, UNESCO has the authority to revoke the status of the site (Ardhanariswari & Pratiwi, 2021; Wahyuningsih, 2022).

To establish Borobudur Temple as a world heritage site, UNESCO has several criteria for Outstanding universal value, as follows (Cahyandaru, 2013):

1. An object that shows human genius and creativity as a masterpiece.
2. An object in a period and a world cultural area that shows the exchange of values, the development of architecture or technology, monumental works, urban planning, or landscape design.
3. Received tremendous recognition for having uniqueness in cultural traditions or civilizations both valid and lost/extinct.
4. Objects can serve as outstanding examples of a building, architecture or collection of technologies or landscapes depicting important stages in the history of mankind.
5. The object is an outstanding example of traditional human, land-use or marine settlement when the settlement becomes vulnerable due to the impact of sedentary changes that illustrate the interaction of culture, human interaction with the environment.
6. Objects are associated with events or traditions that are still directly valid according to ideas, beliefs, works of art and literature that have significant universal value.

Based on the criteria issued by UNESCO, eating Borobudur Temple is considered to meet criteria 1, 2, and 6. This is because Borobudur Temple is considered a masterpiece of humans who show their genius and creativity. Furthermore, Borobudur Temple shows the development of architecture and technology of a monumental work. In addition, Borobudur Temple is still used as a place of worship that has universal value.

## **B. The Development of Borobudur Temple as a Tourist Attraction**

The development of tourism, both at the national and local levels, has its ups and downs. The factors that have made national tourism in Indonesia develop since the colonial era, are as follows (Simanjuntak et al., n.d.):

1. The development of international tourism continues to increase. This is due to the increasing traffic links between continents and between countries. In addition, the emergence of symptoms that countries increasingly need and depend on each other, especially due to variations in crops and nature. Thus, all countries need a regular relationship so that domestic needs sourced from abroad can be met. This is supported by the increasing progress of technology and world communication.
2. World economic turmoil that does not influence tourism, including economic recession that has hit the world. Tourism growth turns out to be faster than global economic growth and the dynamics of tourism development have the potential to develop regional or provincial economies in remote areas.
3. Tourism should not be linked to the global economy controlled by each country with supervision and quotas of export and import commodities because this will limit the freedom of tourists.
4. Indonesia's tourism potential is many and diverse in type.
5. The needs and experiences of foreign residents (tourists) that affect the development of national tourism.

Tourism activities can be transformed into imaginary journeys across ages past and future. Such as, by visiting and enjoying historical relics such as Borobudur Temple. Tourists can not only enjoy the beauty and majesty of Borobudur Temple but also can imagine the imaginary journey of past civilizations and connect them with the present, as well as reflect on human civilization in the future (Baiquni, 2009).

Borobudur Temple is unique because it combines cultural and religious aspects as a manifestation of Indonesia's cultural heritage. Borobudur Temple is the largest Buddhist temple in the world recognized by Guinness World Records and recorded in 1991 as a UNESCO World Cultural Heritage site (Canny & Hidayat, 2012; Khalimah & Prasetyo, 2022). As a tourist attraction, Borobudur Temple attracts quite a lot of visitors. As a world-famous tourist destination, Borobudur Temple attracts around 3 million local and foreign visitors every year (Fatimah, 2015).

During the reign of the Dutch East Indies, tourism activities in the regions were not only branch activities or representatives of the Vereeniging Touristen Verker (VTV). There are local associations that are not structurally related to the Vereeniging Touristen Verker (VTV), in collaboration with the local government and private parties in tourism activities. These organizations are located in various cities, regions, and tourist attraction areas. One of these tourism organizations is Vereeniging Magelang Vooruit (Sunjayadi, 2019).

Magelang Vooruit tourism organization (Magelang Maju) is included in the Kedu Residency area. To prepare for the Magelang Vooruit association in September 1935 a provisional committee was formed. This temporary committee was to prepare the Magelang Vooruit association led directly by the Mayor of Magelang at that time, R. Nessel van Lissa, and assisted by several other figures, such as Danoesogondo, A. W. Karjoso, Townsend, Eysenring, Hesselink, Ko Hian Ing, and Sjouke. With 200 invitations to the committee meeting, the formation of the Magelang Vooruit association was held at the Roxy Theater in October 1935. Nessel said in her remarks at the meeting that in the Central Java region, there is no reputable bergstad (mountain city). With a cool climate, located at an altitude of 400 meters above sea level, Magelang has met the requirements of a mountain city (Sunjayadi et al., 2019).

In the Magelang area, there are ancient relics that are already known throughout the world, namely Borobudur Temple. The existence of these objects can certainly make Magelang a tourism center. However, to make it happen requires hard work. The participation of all Magelang residents, including the private sector, is needed to develop the city of Magelang according to their respective abilities. Activities that can be done according to Nessel, namely every resident can make improvements to houses, shops, and gardens, beautify parks, maintain environmental cleanliness, and develop local arts. Meanwhile, the municipality made efforts to facilitate access to places that have the potential to become tourist attractions, as well as promote tourism and trade. The wish conveyed by Nessel to make Magelang city a mountain city slowly began to materialize. The community began construction of new houses, shops, and hotels. This is also supported by many officials and military officers living in Magelang (Sunjayadi et al., 2019).

### **C. Business System and Promotion of Borobudur Temple as a Tourist Attraction**

To increase tourism promotion in the Dutch East Indies, Vereeniging Touristen Verker (VTV) can be seen as a land for tourism businesses to open new branch offices, both in the Dutch East Indies and abroad. In the Dutch East Indies region, branch offices were opened in Padang, Medan, Semarang, Surakarta, Yogyakarta, Kedu, and Surabaya. Overseas, representative offices were opened in Australia, Singapore, Hong Kong, Shanghai, Amsterdam, America, and Africa. In addition, Vereeniging Touristen Verker (VTV) also supports the establishment of local organizations that can support promotional activities (Pranoto & Par, n.d.).

They are introducing tourist attractions during the Dutch East Indies period carried out by Vereinegig Touristen Verker (VTV) with direct and indirect promotions. Direct promotion is carried out by providing promotional materials in the form of printed goods, such as brochures, guidebooks, magazines, posters, photos, postcards, and maps. In addition, a form of direct promotion is also carried out through documentaries. Meanwhile, indirect promotions are carried out through branch offices at home and abroad, in collaboration with local organizations, travel agencies, and organizations, and shipping and railway companies. This method turned out to be able to become a promotional medium for tourism activities in the Dutch East Indies (Sunjayadi et al., 2019).

The promotional media used by VTV to introduce tourism in the Dutch East Indies was carried out through printed goods in the form of guidebooks, maps, posters, and magazines. In addition, promotional media is also carried out through documentaries, exhibitions, and congresses (Sunjayadi et al., 2019). Apart from VTV, there are also promotions carried out by individuals, communities, shipping companies, tourism bureaus, foreign parties, and private parties. Borobudur Temple, which is one of the objects or tourist destinations in the Dutch East Indies, also did not escape the promotional media. Promotions carried out by VTV, especially for Borobudur Temple include:

### 1. Guidebook

In the early period of its establishment, VTV promoted the island of Java more. The initial promotion carried out by VTV was to publish a guidebook in 1908 in the form of a pocketbook distributed free of charge, namely Offered for the benefit of travelers on Java which contained information about train schedules and travel maps. In addition, VTV also bought the copyright to the guidebook *Java Wonderland* (1900).

Furthermore, VTV issued a Dutch-language guidebook containing information on itineraries in Java, namely *7 Daagsch Uitstapje op Java* and *10 Daagsch Reis over Java*. In the following period, VTV began to expand its promotion to other regions, such as Surabaya, Bukittinggi, Batavia, East Java, Padang, Bali, Lombok, and other regions.

VTV re-published the *Visit Java and Sumatra* guidebook in 1928 which contained information on transportation facilities that could be used in Java, Sumatra, Malacca, Bali, and Borneo. In this guidebook, information about the trip to Borobudur is published. Later, VTV published several other guidebooks, such as *Java, Sumatra, and Bali visited* in 1936 and 1938.

Guidebooks are not only published by VTV, but are published by individuals, communities, shipping companies, railway companies, tourism bureaus, and foreign parties. Individuals who created guidebooks, such as Marius Buys (1892), J. F. van Bemmelen (1895), Dr. Antonius Henricus Pareau (1913), and Soe Lie Piet (1904-1988). People who issue guidebooks, such as Michael's Java Touring Club from Surabaya. The shipping companies that issued guidebooks were *Stoomvaart Maatschappij Netherland* and *Rotterdamsche Lloyd*. The railway companies that issued the guidebook were the *Staatsspoor-en Tramwegwgn* and the *Particuliere Spoor-en Tramweg-Maatschappijen*. The tourism bureau issued the guidebooks of the *Lissone-Lindeman Travel Bureau* and the *Orient Toeristenbureau*. Guidebooks are also issued by foreign parties, namely the Japanese Railway Department.

### 2. Map

VTV publishes a map of its area even though the guidebook also contains a map. The first map published by VTV was *Kaart van Batavia en Java* which was printed with 10,000 copies. On the back of the map of the area, there is a map of railway lines in Java. In addition to maps of railway lines, VTV also publishes maps of cities. Other regional maps were published, such as maps of Central Java in 1919, maps of Semarang – Magelang – Jogjakarta – Soerakarta – Blora – Ponorogo in 1930, and maps of other areas in Java especially road maps. Maps published by VTV were also made in Dutch or Dutch-English bilingual maps, such as the *Toeristen van Midden-Java / Tourist map of Middle Java* in 1930.

### 3. Poster

The poster was first printed by VTV in 1910 with various theme designs, such as Java, Sumatra, and Bali. The printed posters were then disseminated inside and outside the Dutch East Indies. Posters printed by VTV include Come and See Netherland India and Come to Java (1922). Then in 1928, VTV printed a total of 20,000 copies of the poster in six colors.

In addition to printing posters themselves, VTV also conducted a poster-making competition to increase tourist visits to the Dutch East Indies. This competition was held in the form of prizes in the form of money of 150 guilders for the first winner and 100 guilders for the second winner. The poster designs were selected and judged by a panel of judges from the Netherlands and America.

In 1930, VTV collaborated with painters to publish posters, including Come to Beautiful Java (1933-1935) and Visit Java, Only 36 Hours from Singapore (1935). In addition to VTV, posters were also made by other parties, such as the airline company Koninklijke Nederlandsch Indische Luchtvaart Maatschappij, and shipping companies Stoomvaart Maatschappij Netherland and Rotterdamsche Lloyd.

#### 4. Magazine

The first magazine published by VTV was Picturesque Java (1911-1912) which printed 5,000 copies in English. The magazine later changed its name, such as Picturesque Dutch East Indies (March 1919) published monthly, Picturesque Netherlands East-Indies (June 1919). The magazine eventually became a section in Inter Ocean magazine in September 1924 under the name Picturesque Dutch East Indies.

Then this rubric was again renamed Tourism in the Netherland East Indies in September 1925. This section in the following year changed to a magazine under the name Tourism a Monthly Bulletin of Information relative to travel in the Dutch East Indies which was published monthly. The issue changed to every two months in the July – August 1928 edition of Volume III No.6. The name of the magazine was again changed to Tourism in Netherland India starting Volume VIII No. 5 (1933). Starting in 1936 the magazine was re-published every two months under the name Tourism in Netherland Indies. In 1939 the magazine was published every three months and in 1940 it only published two numbers.

### **Conclusion**

As the largest archipelagic country in the world, Indonesia also realizes the importance of tourism to its economy. Tourism activities in Indonesia have been started since 1891 with the existence of a guidebook by Marius Buys entitled *Batavia, Buitenzorg en de Preanger. Gids voor Bezoekers en Toeristen*. After the establishment of Vereeniging Touristen Verker (VTV) in 1910-1920, tourism in Indonesia began to show its activities. During the Dutch East Indies government to facilitate accommodation, the government carried out infrastructure development, such as railway lines, road construction, port construction, postal transportation, telegraph lines, hotels, and boarding houses. One of the tourist attractions in Indonesia from the Dutch East Indies era, namely the Borobudur Temple. To introduce the Borobudur temple, the Dutch East Indies government tried to do various ways by doing business and promotion. Business and promotion are not only carried out by the government but also carried out by external parties, such as individuals, communities, shipping and aviation companies, tourism bureaus, foreign parties, and private parties. Business and promotion are done through print promotion, such as guidebooks, maps, posters, and magazines, as well as documentaries exhibitions and congresses. For Borobudur Temple itself, the form of promotion is carried out more to print promotion. The business and promotion carried out succeeded in making the number of visits to Borobudur Temple increase.

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