

**THESIS**

**MAINSTREAMING SUSTAINABLE DEVELOPMENT  
TO ADDRESS THE GLOBALIZATION IMPACT:  
A CASE STUDY OF UNESCO PROJECT IN BOROBUDUR**

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**MAINSTREAMING SUSTAINABLE DEVELOPMENT  
TO ADDRESS THE GLOBALIZATION IMPACT:  
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*Abstract* — **This research aims at figuring out how is sustainable development mainstreamed and implemented by UNESCO in order to address the globalization impact, such a problem in Borobudur World Heritage Site, Magelang, Central Java, Indonesia, and whether the sustainable development bring about success to the heritage site and community surround the heritage site. To get both qualitative and quantitative data, this study uses data and document analysis, interview, and project field observation. By using the theory of sustainable development in this study, the results showed UNESCO mainstreaming the sustainable development though the three pillars of development: 1) the environment in this case is Borobudur World Heritage Site; (2) the society are the community surround the site, stakeholders, Indonesian youth, and Borobudur Temple’s visitor; and (3) the economy are business development for local community surround the site. In this case, the sustainable development project conducted by UNESCO bring the benefit for the site, society, and economy in Borobudur. The model of sustainable development project conducted by UNESCO can be consider as a success. Those sustainable development project can be adopted to another heritage site area.**

*Keywords* — *sustainable development, UNESCO, Borobudur, Heritage Site.*

## I. INTRODUCTION

Globalization, with its ever-increasing social and economic interdependencies, provides opportunities for development, while also presenting enormous challenges to local communities, livelihoods, and identities. Globalization's impact such as global challenges: conflicts and wars, endemic poverty, the financial crisis, rapid urbanization, and environmental degradation have rendered people all the more vulnerable to change and to the impacts of natural disasters, and have led to the progressive loss of local cultures. Therefore, the global governance needed to address these challenges.

With the rise of sustainable development as a major issue of the international policy agenda it is essential that global intergovernmental as well as governmental agencies have access to professionals that hold the necessary analytical skills and knowledge to address these challenging governance issues in varying contexts. The UN special agencies such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) also need to work in order to address the global problem as mentioned above through their culture projects.

The UNESCO believe that culture, in all its multiple forms, is essential to address these global challenges, through its role in economic growth, in human development, as a storehouse of environmental knowledge, and as a symbolic force to bring stability and meaning to communities everywhere. Principles of inclusiveness and global ethics enable even the most marginalized individuals. Culture contributes to poverty reduction and paves the way for a human-centred, inclusive and equitable development. No development can be sustainable without it. Placing culture at the heart of development policies constitutes an essential investment in the world's future and a pre-condition to successful globalization processes that take into account the principle of cultural diversity. Especially for the heritage site, after their inscription as the World Heritage Site, it can be guaranteed that the number of tourists will increase.

Borobudur World Heritage Site in this case, attracted large numbers of tourists after its inscription on the World Heritage list of UNESCO in 1991. PT. Taman Wisata Candi Borobudur, Prambanan and Ratu Boko (PT. TWC), the state-owned enterprise who manages the Borobudur Archeological Park state on their annual report that the park visitor in 2015 as many as 3.558.690 with a generated income 142.308.487.500 rupiahs in a year.<sup>1</sup> This is an irony when we compare to the statistical data of Borobudur Sub-District

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<sup>1</sup> Annex 1. PT. Taman Wisata Borobudur Traveller record and income calculation.

which states that the number of pre-prosperous family is 6.098 from the total population 58.449 persons which divided into 57.193 families.<sup>2</sup>

The similar problem also faced in Cambodia. Cambodia earns nearly \$60 million in ticket sales from Angkor Wat each year, from nearly 2 million visitors. Each year, millions of dollars' flow into the tourism hub of Siem Reap, the gateway city to Angkor Wat. Unfortunately, the effects of that economy are hardly felt at all. People struggle to make a living, and a big number of poverty, despite decades of tourism development around one of the wonders of the world.<sup>3</sup>

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. 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.

For Borobudur case study, 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.<sup>4</sup>

UNESCO in this case, should conducted a project in order to save the temple and improve the local community's livelihood. Those two goals only can be achieving

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<sup>2</sup> *Kelana Lintas Zaman di Borobudur.*

<http://print.kompas.com/baca/regional/nusantara/2016/08/06/Kelana-Lintas-Zaman-di-Borobudur>, accessed on November 2016.

<sup>3</sup> Outside Siem Reap Town, Poverty Remains a Daily Reality. <http://www.voacambodia.com/a/outside-siem-reap-town-poverty-remains-a-daily-reality/3145767.html>, accessed on 22 November 2016.

<sup>4</sup> Nagaoka, Masanori. (2011). Revitalization of Borobudur, Heritage Tourism Promotion and Local Community Empowerment in Cultural Industries. ICOMOS Paper.

through sustainable development way since we want to improve the local community's livelihood as much as we can without caused a damage to the Borobudur Heritage Site and considering the future impacts.

The sustainable development is development that meets the needs of the present, without compromising the ability of future generations to meet their own needs. The concept of sustainable development is an approach to development that looks to balance different, and often competing, needs against an awareness of the environmental, social and economic limitations we face as a society. As demonstrated by the failure of certain projects underway since the 1970s, development is not synonymous with economic growth alone. It is a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence and it must be sustained. Therefore, the UNESCO through their cluster office for Brunei, Indonesia, Malaysia, the Philippines and Timor-Leste named UNESCO Office Jakarta mainstreaming sustainable development through their projects in Borobudur sub-district area.

This research aims to understand how is sustainable development mainstreamed and implemented by UNESCO in order to address the globalization impact, such a problem in Borobudur World Heritage Site, Magelang, Central Java, Indonesia. The purposes of this research are (1) to understand the strategy and implementation of sustainable development that was conducted by UNESCO Office Jakarta in Borobudur World Heritage Site area; and (2) to implement the sustainable development theory that are relevant to the problem. The researcher believe that the finding will be very useful for sustainable development project in the heritage site.

In order to understand the mainstream and the implementation of sustainable development that was conducted by UNESCO in Borobudur World Heritage Site area, the researcher will explain an overview about the concept of sustainable development, UNESCO, and UNESCO commitment towards sustainable development.

## **II. RESEARCH METHOD**

The object of this research will be UNESCO program in 2015 that was conducted in Borobudur sub-district, Magelang regency, Central Java province. The location for this research will be UNESCO Jakarta Office, Borobudur Conservation Office, Borobudur Temple Compound, and UNESCO assisted communities in

Borobudur sub-district, Magelang regency, Central Java province. The research approach used in this study is a qualitative approach (qualitative research). This qualitative research is specifically directed to the case study method. Case studies were one of the first types of research to be used in the field of qualitative methodology. Today, they account for a large proportion of the research presented in books and articles in psychology, history, education, and medicine, to list just a few of the fundamental sciences. Much of what we know today about the empirical world has been produced by case study research, and many of the most treasured classics in each discipline are case studies.

The researcher will also conduct an interview to obtain some information relates to the sustainable development program implementation that was conducted by UNESCO in Borobudur. This is based on assumption that it is generally safe way to obtain specific information. Study funding will be based on the data, document, and interview.

### **III. FINDING AND DISCUSSION:**

Globalization, with its ever-increasing social and economic interdependencies, provides opportunities for development, while also presenting enormous challenges to local communities, livelihoods, and identities. Global challenges such as conflicts and wars, endemic poverty, the financial crisis, rapid urbanization, and environmental degradation have rendered people all the more vulnerable to change and to the impacts of natural disasters, and have led to the progressive loss of local cultures.

The term of globalization itself became splendour in the 1990s. At this time, the war has ended, with the victory of the United States on the Soviet Union, the capitalists on the communists. The term globalization is often used in a variety of discourses which involved scientists and the mass media. The term globalization refers to the unity of the process of social change, or how to look at the social relations that occur in the world as a whole. According to Colin Parkins, the word globalization is used in four different ways. First, the word refers to a new awareness of global interdependence, particularly in relation to such environmental issues that go beyond national boundaries. Second, as a project, in the sense of global business strategy and an effort on a global government. Third, as a change in the economic and cultural link intensively in the global order.

Fourth, globalization as an explanatory framework, a way of understanding social relations with the consideration that the world is a single social system.<sup>5</sup>

Globalization is a process that is a bit much effect on sense or feeling that we are entering a new historical stage, which includes things such as, technology changes or development, global economic developments, political globalization, and globalization of thought. <sup>6</sup>In the case of government and politics, globalization refers to the various mechanisms involved in the United Nations and other regional organizations whose functions go beyond and above the limits of the nation state. Political globalization leads to a growing tendency to treat local issues become global and requires a global solution. Therefore, they believe that global governance needed to address the global issues or challenges.

The terminology of global governance itself, started emerge and attached international relations scientist since the beginning of the 1990s decades. It started when the theme of the international governance become a central idea in a book that was edited by James N. Rosenau and Ernst-Otto Czempiel entitled “Governance without Government: Order and Change in World Politics,” published in 1992. Since the publication of these book, the attention of international relations scientist has increased to the new ideas. Various publications on global governance more lively, both in the form of journals and books.<sup>7</sup>

As a concept, global governance appears as a discourse in a row of a strengthening of globalization, especially in the economic field. Both scientists and practitioners believes that global governance is an attempt to respond the challenges arising from globalization, in the form of the centres of power growth, authority, and new competencies outside the framework of the nation-state. It is undeniable that the notion of global governance is interrelated to globalization, which appeared two phenomena at once. First, the strengthening of non-state actor as a new power centre in the interaction of international relations. Second, the emergence of new issues that the implications are broad, but it is outside the country's ability to cope. Thus, the actual idea of global governance arises due to the need for new regulatory requirements in international relations that is able to accommodate all the actors of international relations, including

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<sup>5</sup> Colin Parkins, 1996. North-South Relations and Globalization After the Cold War, in Charlotte Bretherton and Geoffrey Ponton, *Global Politics: An Introduction*, Oxford: Blackwell.

<sup>6</sup> Albert Paolini, 1997. Globalization, in Philip Darby, Ed., *At the Edge of International Relations*, London: Continuum..

<sup>7</sup> Budi Winarno, 2014. *Dinamika Isu-Isu Global Kontemporer*, Yogyakarta: CAPS, p. 282.

non-state actors. In this position, global governance is intended as an attempt to take over the role of regulation that is now no longer able to be maximum when it is played by the state. Therefore, in the context of global governance, we look at how the formulation, implementation, monitoring, and coercive social order, are no longer takes place in the country or between countries' order, but also involves actors outside of the country.<sup>8</sup>

In global governance, the state (national government) still play an important role. Although, in this context, the role began to decrease. The governance that was happening is no longer taking place within the framework and organized by the state independently. The global governance provides space so that the governance is no longer dominated by one level only, such as state, but also takes place in different layers of different actors, as well as diffused. Thus, the global governance could be interpreted as political interaction of transnational actors aimed to solve the problems that arise at the global level.<sup>9</sup>

James N. Rosenau stated that global governance refers to the purposive behaviour, goal oriented, and the existence of the system of rule. It can be seen from the words breakdown that government carry out activities with the support of formal authority, in the sense of authority and power and strength to ensure the implementation of the policies implemented. Governance, on the other hand refers to the activity which is based on the purpose or a common interest, which can be, but not always, stem from legal liability formal, and does not depend on the necessity of power / authority, both to ensure compliance, and to resolve a conflict that arise in its implementation. Thus, governance means a phenomenon that is more extensive and complex from the government, because it encompasses government institutions, and on the other hand also involves the mechanism of informal / non-governmental, in which, individuals and organizations works together to achieve their goal. Furthermore, Rosenau stated that governance is a system of rules established by and dependent on the mutual agreement which is binding the member parties. Therefore, governance can work well if it is accepted by the majority party, or at least, by the powerful party.<sup>10</sup>

Based on Rosenau definition towards global governance, Budi Winarno conclude that there are four elements of global governance: First, the existence of goal oriented activities that runs by certain actors in international relation. Second, these

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<sup>8</sup> Budi Winarno, 2014. *Dinamika Isu-Isu Global Kontemporer*, Yogyakarta: CAPS, p. 283.

<sup>9</sup> Ibid

<sup>10</sup> Budi Winarno, 2014. *Dinamika Isu-Isu Kontemporer*, Yogyakarta: CAPS, p. 284.



activities take place within the framework of a system of rules, defined and guided by mutual agreement that binding the actors who are involved on it. Third, these system of rules will work well when it is accepted by the majority of the involved actor or at least by the powerful actor. Fourth, the activities that take place are not dependent on the necessity of a higher authority as a regulator.<sup>11</sup>

The United Nations (UN) define governance as “the traditions, institutions and processes that determine how power is exercised, how citizen acquire a voice and how decisions are made on issues of public concern”.<sup>12</sup> The United Nations in practices of global governance since the aftermath of the Cold War, it started when representatives of 26 nations pledged their Governments to continue fighting together against the Axis Powers. Today, the UN came with an idea of sustainable development. They seek not only to eradicate extreme poverty, but also to integrate and balance the three dimensions of sustainable development which are economic, social and environmental, and in a comprehensive global vision.

Sustainable development, which is often used as a “trademark” for “promoting environmentally sound approaches to economic development” (Pezzoli, 1997, p. 549), is interpreted ambiguously and the debates on definitions deserves special attention. The concept of sustainable development is the outcome of scientifically influenced and socio-economic development, the discussion beginning in the 1970s, when a large number a papers were devoted to the issues of natural and environmental pollution. The term of sustainable development became widespread in 1987, when a report “Our Common Future” was published by the World Commission on Environment and Development. The sustainable development definition can be summarized as the “development that meets the needs of the present time, without compromising the ability of the future generations to meet their own needs.”

The first official recognition of the sustainable development was made at the UN Conference on Environment and Development in Rio de Janeiro in 1992, when a new principle of development of the worlds provide forces to set. The Earth Summit or the World Summit on Sustainable Development (WSSD) that was held in September 2002 in Johannesburg (South Africa) reaffirmed the devotion to the ideas of sustainable development. In Rio de Janeiro conference the problem dominated by the environment

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<sup>11</sup> Budi Winarno, 2014. *Dinamika Isu-Isu Kontemporer*, Yogyakarta: CAPS, p. 284

<sup>12</sup> Lee and McBride (eds), 2007. *Neo-Liberalism, State Power and Global Governance*. AA Dordrecht: Springer, p.10.

to achieve sustainable development, while in the Johannesburg conference, they are not only concern at the environment issues but also in social and economic. Therefore, in the two documents adopted by the Johannesburg Summit, which are the Johannesburg Declaration on Sustainable Development and the Plan of Implementation of the World Summit on Sustainable Development, the priorities are given to social issues for achieving sustainable development, particularly poverty eradication, promotion of health, and especially sanitation which include the provision of clean drinking water.

An actor in global governance, UNESCO, is the only UN agency with a mandate in the field of culture. Through this mandate, UNESCO is playing a unique role to promote human creativity and to safeguard diverse cultural heritages worldwide. In accordance with the Constitution, UNESCO's Culture Unit is specifically responsible to promote dialogue amongst the Member States and relevant stakeholders in developing cultural policies and action formula that contributes to the global sustainable development.

In today's interconnected world, culture's power to transform societies is clear. Its diverse manifestations from our cherished historic monuments and museums to traditional practices and contemporary art forms enrich our everyday lives in countless ways. Heritage constitutes a source of identity and cohesion for communities disrupted by bewildering change and economic instability. Creativity contributes to building open, inclusive and pluralistic societies. Both heritage and creativity lay the foundations for vibrant, innovative and prosperous knowledge societies.

UNESCO is convinced that no development can be sustainable without a strong culture component. Indeed, only a human-centred approach to development based on mutual respect and open dialogue among cultures can lead to lasting, inclusive and equitable results. Yet until recently, culture has been missing from the development equation.

To ensure that culture takes its rightful place in development strategies and processes, UNESCO has adopted a three-pronged approach: it spearheads worldwide advocacy for culture and development, while engaging with the international community to set clear policies and legal frameworks and working on the ground to support governments and local stakeholders to safeguard heritage, strengthen creative industries and encourage cultural pluralism.

UNESCO renowned cultural conventions provide a unique global platform for international cooperation and establish a holistic cultural governance system based on

human rights and shared values. These international treaties endeavour to protect and safeguard the world's cultural and natural heritage including ancient archaeological sites, intangible and underwater heritage, museum collections, oral traditions and other forms of heritage, and to support creativity, innovation and the emergence of dynamic cultural sectors. The cultural conventions are: (1) The Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005); (2) The Convention for the Safeguarding of the Intangible Cultural Heritage (2003); (3) The Universal Declaration on Cultural Diversity (2001); (4) The Convention on the Protection of the Underwater Cultural Heritage (2001); (5) The Convention for the Protection of the World Cultural and Natural Heritage (1972); (6) The Convention on the Protection of Copyright and Neighbouring Rights (1952, 1971); (7) The Convention on the Means of Prohibiting and Preventing the Illicit Traffic of Cultural Property (1970); and (8) The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954).

Placing culture at the heart of development policy constitutes an essential investment in the world's future and a pre-condition to successful globalization processes that take into account the principles of cultural diversity. It is UNESCO's mission to remind all states of this major issue.

As demonstrated by the failure of certain projects underway since the 1970s, development is not synonymous with economic growth alone. It is a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence. As such, development is inseparable from culture. Strengthening the contribution of culture to sustainable development is a goal that was launched in connection with the World Decade for Cultural Development (1988-1998). Ever since, progress has been made thanks to a corpus of standard-setting instruments and demonstration tools such as cultural statistics, inventories, regional and national mapping of cultural resources.

In this regard, the major challenge is to convince political decision-makers and local, national and international social actors to integrating the principles of cultural diversity and the values of cultural pluralism into all public policies, mechanisms and practices, particularly through public/private [partnerships](#). This strategy will aim, on the one hand, at incorporating culture into all development policies, be they related to education, science, communication, health, environment or cultural tourism and, on the other hand, at supporting the development of the cultural sector through [creative](#)

[industries](#). By contributing in this way to poverty alleviation, culture offers important benefits in terms of social cohesion.<sup>13</sup>

Culture Unit within UNESCO Office, Jakarta works toward the protection of immovable cultural heritages, the safeguarding of living cultural heritages, and the promotion of intercultural dialogue, social cohesion and diversity in its five cluster countries, Brunei Darussalam, Indonesia, Malaysia, the Philippines, and Timor Leste. To achieve these main line goals, Culture Unit within UNESCO Office Jakarta works within the following areas of actions: [Cultural Diversity](#); [Cultural Tourism](#); [Intangible Heritage](#); [Movable Heritage & Museums](#); [Regional Programme](#); and [World Heritage](#). The brief information of those actions as follow:

a. Cultural Diversity

Culture is a set of distinctive spiritual, material, intellectual and emotional features of society or a social group. It encompasses, in addition to art and literature, lifestyles, ways of living together, values systems, traditions and beliefs. Respecting and safeguarding culture is a matter of Human Rights. Cultural Diversity presupposes respect of fundamental freedoms, namely freedom of thought, conscience and religion, freedom of opinion and expression, and freedom to participate in the cultural life of one's choice.

The adoption of the 2005 UNESCO Universal Declaration on Cultural Diversity by the General Conference in 2001 confirmed the Organization's commitment to ensure the preservation and promotion of the fruitful diversity of cultures. Placing culture at the heart of development policy constitutes an essential investment in the world's future and a pre-condition to successful globalization processes.<sup>14</sup>

b. Cultural Tourism

Sustainable tourism must contribute, at one and the same time, to economic development and social progress, and environmental protection and enhancement, while minimizing its negative impacts. In relation to this, UNESCO Office, Jakarta endeavours to assist its cluster countries in preparing their policies while reconsidering the relationship between tourism and cultural diversity and the importance of cultural tourism

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<sup>13</sup> UNESCO, Culture and Development, <http://www.unesco.org/new/en/culture/themes/culture-and-development/>, accessed on 9 December 2016.

<sup>14</sup> UNESCO, Cultural Diversity, <http://www.unesco.org/new/en/jakarta/culture/cultural-diversity/>, accessed on 10 November 2016.

for sustainable development, whilst protecting the tangible and intangible cultural heritage.<sup>15</sup>

### c. Intangible Heritage

In this world of mass communication and global cultural flows, many forms of living heritage are thriving, other forms and elements are more fragile, and some even endangered. This living heritage, known as intangible, provides people with a sense of identity and continuity. Its safeguarding promotes, sustains, and develops cultural diversity and human creativity.

Intangible Cultural Heritage, as defined by the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, consists of non-physical characteristics, practices, representations, expressions as well as knowledge and skills that identify and define a group or civilization. The concept of intangible heritage extends particularly in the following cultural manifestations: (a) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; (b) Music, dance, drama and other performing arts; (c) Social practices, rituals and festive events; (d) Knowledge and practices concerning nature and the universe; and (e) Traditional craftsmanship.<sup>16</sup>

### d. Movable Heritage & Museums

Movable cultural heritage constitutes one of the basic elements of civilization and national culture, and that its true value can be appreciated only in relation to the fullest possible information regarding its origin, history and traditional setting. Rare collections and specimens of fauna, flora, minerals and anatomy, objects found in archaeological excavations or of archaeological discoveries, elements of artistic or historical monuments, antiquities more than one hundred years old, such as inscriptions, coins and engraved seals, rare manuscripts, and old musical instruments. This entire heritage – which is sometimes exhibited in museums – deserves our attention because it is an integral part of the cultural heritage of humanity and a particularly important element in the history of peoples, nations, and their relations with each other concerning their common heritage. Special efforts must be made to preserve movable heritage, including

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<sup>15</sup> UNESCO, Cultural Tourism, <http://www.unesco.org/new/en/jakarta/culture/cultural-tourism/>, accessed on 10 November 2016.

<sup>16</sup> UNESCO, Intangible Heritage, <http://www.unesco.org/new/en/jakarta/culture/intangible-heritage/>, accessed on 10 November 2016.

underwater heritage which means all traces of human existence having a cultural, historical or archaeological character which have been partially or totally under water, periodically or continuously, for at least 100 years.<sup>17</sup>

e. World Heritage

The cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction. The Convention concerning the Protection of the World Cultural and Natural Heritage adopted by UNESCO in 1972 was the first official international instrument stipulating the urgent need to identify and protect cultural and natural heritage of outstanding universal value which is irreplaceable. What makes the concept of World Heritage exceptional is its universal application. World Heritage sites belong to all the peoples of the world, irrespective of the territory on which they are located.<sup>18</sup>

**A Case of Borobudur**

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 (the International Council on Monuments and Sites, a non-governmental international organisation dedicated to the conservation of the world's monuments and sites) 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

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<sup>17</sup> UNESCO, Movable Heritage and Museum, <http://www.unesco.org/new/en/jakarta/culture/movable-heritage-museums/>, accessed on 10 November 2016.

<sup>18</sup> UNESCO, World Heritage, <http://www.unesco.org/new/en/jakarta/culture/world-heritage/>, accessed on 10 November 2016.

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).<sup>19</sup>

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.<sup>20</sup>

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<sup>19</sup> Nagaoka, Masanori. (2011). Revitalization of Borobudur, Heritage Tourism Promotion and Local Community Empowerment in Cultural Industries. ICOMOS Paper.

<sup>20</sup> Nagaoka, Masanori. (2011). Revitalization of Borobudur, Heritage Tourism Promotion and Local Community Empowerment in Cultural Industries. ICOMOS Paper.

The attention of UNESCO towards Borobudur World Heritage Site bounce in 2010. It was start on 26 October 2010 when a devastating force of nature was unleashed on the Kedu plain in Central Jawa 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.<sup>21</sup>

At that time, UNESCO called for international support in order to fund crucial research and conservation actions, including disaster mitigation efforts, to save the Borobudur Temple and ensure its long-term preservation in alignment with international best practices.

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<sup>21</sup> Nagaoka, Masanori. (2011). Revitalization of Borobudur, Heritage Tourism Promotion and Local Community Empowerment in Cultural Industries. ICOMOS Paper.





*Figure 1. The situation of Borobudur Temple after the eruption of Mt. Merapi in 2010. Borobudur Conservation Office's photo documentation.*

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. 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 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.

Masanori Nagaoka, the Head of Culture Unit UNESCO Jakarta in that time stated that 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.<sup>22</sup> UNESCO in this case, should conducted a project in order to save the temple and improve the local community's livelihood. Those two goals only can be achieving through sustainable development way since we want to improve the local community's livelihood as much as we can without caused a damage to the Borobudur Heritage Site and considering the future impacts. The sustainable development is development that meets the needs of the present, without compromising the ability of future generations to meet their own needs. The concept of sustainable development is an approach to development that looks to balance different, and often competing, needs against an awareness of the environmental, social and economic limitations we face as a society.

From the statement by Masanori Nagaoka that mentioned above, in this chapter the researcher would like to analyse the UNESCO mainstreaming sustainable development through their project that was conducted in Borobudur. However, the

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<sup>22</sup> Nagaoka, Masanori. (2011). Revitalization of Borobudur, Heritage Tourism Promotion and Local Community Empowerment in Cultural Industries. ICOMOS Paper.

researcher would like to limited or highlighted the projects that was conducted in 2015 only in order to get in deep data and understanding on the sustainable development. UNESCO project conducted in 2015 to 2016 based on UNESCO - The Fourth Stage of Restoration/Conservation Work and Capacity Building for the Conservation of the Borobudur Temple Compounds Project Report 2016 and UNESCO - Supporting Sustainable Development at the Borobudur World Heritage Site through Youth Livelihood Development and Green Technologies Project, Panasonic Project Report in 2016 can be seen as follows.

**A. The Fourth Stage of Restoration/Conservation Work and Capacity Building for the Conservation of the Borobudur Temple Compounds Project, conducted from 29 April 2015 to 29 April 2016.**

UNESCO called for international support in order to fund crucial research and conservation actions, including disaster mitigation efforts, to save the Borobudur Temple and ensure its long-term preservation in alignment with international best practices after the eruption of Mt. Merapi in 2010.

Aware of the threat and the necessity to act promptly, the Federal Republic of Germany, generously responded to this challenge by providing EUR 600,000 equal to 8,6 billion rupiahs to fund UNESCO preservation/conservation projects in Borobudur<sup>23</sup> named the “Preliminary Diagnostic Research for the Restoration of the Borobudur Temple Compounds and Intensive In-situ Restoration Training” (2011); the “First Stage Restoration/Conservation Work at the Borobudur Temple Compounds” (2012); the “2nd Stage Restoration/Conservation Work and Capacity-Building at the Borobudur Temple Compounds” (2013); conservation project following the Mount Kelud eruption (2014); the “Capacity-Building for the Conservation of the Borobudur Temple Compounds” (2015) and the latest contribution was in 2016 for the “Capacity-Building for the Conservation of the Borobudur Temple Compounds within a Disaster Risk Reduction Framework” project towards the safeguarding and long-term preservation of the Borobudur Temple Compounds World Heritage Site, and to enhance the skills and

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<sup>23</sup> Pemerintah Jerman Bantu Lestarian Candi Borobudur, [http://krijogja.com/web/news/read/10834/Pemerintah\\_Jerman\\_Bantu\\_Lestarian\\_Candi\\_Borobudur](http://krijogja.com/web/news/read/10834/Pemerintah_Jerman_Bantu_Lestarian_Candi_Borobudur), accessed on 15 December 2016.

knowledge of the Borobudur Conservation Office team through building efforts in conducting disaster mitigation measurements within their conservation activities.<sup>24</sup>

The 2010 eruption of Mount Merapi in Central Java, and the more recent eruption of Mount Kelud in East Java in February 2014, dramatically threatened the conservation of the Borobudur Temple Compounds World Heritage site – one of the world’s greatest Buddhist monument examples. Following the eruptions, which tragically affected over 200,000 people living in the vicinity, a thick layer of potentially corrosive volcanic ash threatened the temple with long-term damage by blocking the drainage system and completely covering the temples stones (including its stone reliefs).

This threat was coupled with concerns from the World Heritage Centre regarding the state of the temple’s conservation. At the 31st Session of the World Heritage Committee in Christchurch, New Zealand (23 June – 2 July 2007), the Committee requested that the Government of Indonesia “discontinue the practices that appear to have a negative impact on the stone of the Borobudur temple, notably the use of epoxy resin, steam cleaning and water repellents, and to continue the monitoring and research activities initiated in co-operation with the World Heritage Centre, with a view to incorporating a conservation/restoration strategy as part of the Management Plan.” Moreover, at the 33rd Session of the World Heritage Committee in Sevilla, Spain (22-30 June, 2009), the Committee further requested that the State Party “discontinue the practices that appear to have a negative impact on the stone of the Borobudur temple, and to continue monitoring research and testing activities, to find a substitute for the epoxy resin.”<sup>25</sup>

Some serious conservation issues still exist and pose a real threat to the temple, especially with regard to the state of stone conservation, practical conservation techniques being applied on site, and the structural stability, and drainage system conditions of the temple itself. This was coupled with ongoing conservation threats to the site, such as intensive rainfall during rainy seasons; extreme fluctuations of temperatures; biological colonisations on the reliefs and stone surfaces; as well as water movement in

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<sup>24</sup> UNESCO. (2016). Fourth Stage Restoration/Conservation Work and Capacity Building for the Conservation of the Borobudur Temple Compounds. Final Report for the Government Federal Republic of Germany.

<sup>25</sup> UNESCO. (2016). Fourth Stage Restoration/Conservation Work and Capacity Building for the Conservation of the Borobudur Temple Compounds. Final Report for the Government Federal Republic of Germany.

the internal structure of the temple and through the stone reliefs. In this regard, it is of utmost importance that conservation/preservation activities are continued around the site, taking previous results into consideration, to ensure the longevity of the Borobudur Temple Compounds. The “Fourth Stage of Restoration/Conservation Work and Capacity Building for the Conservation of the Borobudur Temple Compounds” project aimed to address these challenges through cooperation between UNESCO, the Ministry of Education and Culture, and several international experts. The specific objectives of this project were to support the development of a core team of BCO staff who are equipped with the knowledge and expertise to undertake best practice conservation efforts at Borobudur Temple, and to identify the causes of the most significant issues facing the conservation of the temple, such as the stone deterioration of the reliefs, and work with BCO to find long-term solutions to these problems.

With a big support from the implementing partners such as the Ministry of Education and Culture of the Republic of Indonesia, Borobudur Conservation Office (BCO), the Indonesian National Commission for UNESCO, Local Government of Magelang Regency, Provincial Government of Central Java, PT. Taman Wisata Candi Borobudur, Prambanan & Ratu Boko, Cologne Institute of Conservation Sciences, German Apsara Conservation Project (GACP), the International/national institutions/consultants, and Forum Rembug Klaster Borobudur. UNESCSO implemented their project through (1) a capacity training for the Borobudur Conservation Office (BCO) Conservation Team in the field of stone conservation, micro-biology, and civil engineering by facilitating a two-week training course for five BCO staff members at the German Apsara Conservation Project that was held at the Angkor Wat World Heritage site; (2) a joint-research, and hands-on work and analysis of the stone conservation and the Buddha heads matching activities; (3) the training seminar for the temple conservation; (4) and the Public Conservation Awareness Campaign.

#### **1. The Capacity Training for the BCO Conservation Team in the Field of Stone Conservation, Micro-biology, and Civil Engineering**

UNESCO Jakarta facilitated a two-week training course for five BCO staff members at the German Apsara Conservation Project that was held at the Angkor Wat World Heritage site from 16 - 30 November 2015. The training course aimed to strengthen the capacity of BCO staff in conservation approaches and methodologies by means of sharing their knowledge of conservation best practices and activities currently

being implemented at Angkor Wat for the German Government funded conservation project that can later be adapted and applied within their work at Borobudur.

The training at German Apsara Conservation Project (GACP) was designed to combine several activities, namely theoretical lectures, hands-on training, and site excursions to other GACP worksites currently implementing stone, stucco, and brick conservation, as well as to important temple sites in the Angkor Park and beyond. Three experts facilitated the training sessions: Professor Dr. Hans Leisen (GACP Project Director); Ms. Emmeline Decker, Dipl. Rest. (Assistant to the Project Director); and Dr. Esther von Plehwe-Leisen (Conservation Scientist).

## **2. The Joint-Research, and Hands-On Work and Analysis of the Stone Conservation and the Buddha Heads Matching Activities**

Research experts Hans Leisen and Esther von Plehwe-Leisen, in close consultation with the Ministry of Education and Culture of the Republic of Indonesia, as well as the Borobudur Conservation Office, executed a mission to the Borobudur World Heritage Site to conduct in-depth technical diagnostic research and scientific studies on conservation issues at Borobudur. Their research was supported by a multi-disciplinary group of experts such as water specialists and stone conservators. The following sections provide details of activities that was conducted such as research and field work of identifying damaging factors to stone conservation and development of stone conservation; field work and investigation on the Borobudur's water drainage system; practical stone workshop in BCO; and training session and workshop to enhance documentation systems at the Borobudur Temple Compounds.

The actions and research activities undertaken by expert teams during the 2011-2016 period produced a number of significant results, including increased capacity-building for BCO staff through new analysis techniques, and new equipment in the laboratory and on-site; the training of heritage professionals and community members through stone conservation workshops; photographic documentation and hands-on training in documentation systems using metigoMAP Data Digitalization; the identification of stone varieties and mapping of deterioration patterns at the temple; the identification of weathering and crust impacts on the temple; the development of new non-destructive techniques for assessing stone varieties; the development of a mortar that can be used for conservation; the identification, matching, and replacement of missing Buddha statue heads at Borobudur Temple; and the analysis of drainage issues.

### **3. The Training Seminar for the Temple Conservation**

During the expert mission in Borobudur, UNESCO Jakarta, in cooperation with the Borobudur Conservation Office, hosted two training seminars on temple conservation that was held at the Borobudur Temple Compounds.

First, the Conservation Exchange Workshop that was conducted on 28 September 2015, in Manohara Centre of Borobudur Studies, Borobudur, Magelang, Central Java. The workshop was conducted to strengthen the collaborative partnerships between temple conservators in Indonesia and to demonstrate the benefit of German-Indonesian cooperation in safeguarding World Heritage, as well as to showcase various conservation techniques in a series of learning and exchange activities conducted throughout the Exchange Workshop. During the workshop, six German experts and other experts from the Borobudur Conservation Office jointly presented sessions on various conservation techniques.

Fifty participants from various heritage preservation offices and local government offices across Indonesia attended the workshop, including Indonesian conservators from Yogyakarta, Central Java, East Java, Jambi, Batusangkar, Jakarta, and other regions. Many participants from outside Central Java heritage preservation offices expressed their appreciation for the workshop, as they were able to further develop their skills and learn various conservation techniques from key experts.

Second, the Disaster Risk Preparedness and Management at the Borobudur World Heritage Site. The workshop was conducted on 18 April 2016 and took place at the BCO, participated by representatives from UNESCO Jakarta, BNPB (National Disaster Management Agency), BCO, the Volcanology Center (BPPTKG), Regional Disaster Management Agency of Central Java, Regional Disaster Management Agency of Magelang Regency, PT. Taman Wisata, Borobudur Trader Association, Gadjah Mada University, Borobudur Trader Association, and the Yogyakarta and Central Java Heritage Preservation Offices.

### **1. The Public Conservation Awareness Campaign**

As a part of the public awareness campaign, UNESCO actively participated in a series of activities to raise awareness about the importance of conducting conservation efforts at the Borobudur Temple Compounds. UNESCO Office Jakarta in collaboration with Borobudur Conservation Office presented a few panels that demonstrate the

collaborative efforts towards the conservation and safeguarding of Borobudur Temple during the Federal Republic of Germany exhibition “Cultural Worlds” that was conducted in Borobudur on 9 – 27 November 2015. The panel shows various capacity building activities and knowledge exchange activities have been conducted as part of the four conservation projects funded by the Federal Republic of Germany during the 2011-2015 periods.

As a part of the Cultural Preservation Program of the Federal Foreign Office, presented impressive examples from 13 different projects, such as the restoration of Borobudur Temple, and the preservation of manuscripts featuring ancient handwriting in Timbuktu Mali, among others. These projects gave an idea of the immense cultural heritage worldwide that we all share and should strive to protect and preserve. The exhibition mainly displays projects that preserve historical cultural assets worldwide and also highlights the preservation of German cultural heritage abroad.

More than 70 different stakeholders attended the opening ceremony of the exhibition, held at the main entrance gate of the Borobudur Temple Compounds, including the representatives of the national and local governments; UNESCO; Board of Directors and Commissioners of PT. Taman Wisata Candi Borobudur, Prambanan, and Ratu Boko; representatives from the German Embassy; representatives from GOETHE Institute; NGOs; as well as the media. During the opening, Mr. Jörg Kinnen, Cultural Counsellor, Head of Cultural and Press Section from the German Embassy, emphasized that the objectives of the exhibition were to show an overview of cultural heritage that had spread all over the world in order to encourage the public to protect and preserve them. The German Government also exhibited some projects regarding perseverance of historical cultural assets around the world while highlighting the preservation of German heritage abroad.

From those data, the researcher would like to analyses the number of in-direct beneficiaries from each project implementation. The beneficiaries from the capacity training for the BCO Conservation Team in the field of stone conservation, microbiology, and civil engineering by facilitating a two-week training course for five BCO staff members at the German Apsara Conservation Project that was held at the Angkor Wat World Heritage site and the joint-research, and hands-on work and analysis of the stone conservation and the Buddha heads matching activities will be the International Expert and BCO staff who participated in those project, the beneficiaries for the training seminar for the temple conservation will be the seminar’s participant, and the



beneficiaries for the Public Conservation Awareness Campaign will be based on the total number of visitor during the opening ceremony plus the average number of visitor in 18 days, during the exhibition, which based on the total number of visitor in 2015 recorded by PT. Taman Wisata Candi Borobudur, Prambanan and Ratu Boko. The total number beneficiaries are 286.596, the detail can be seen from the chart below.

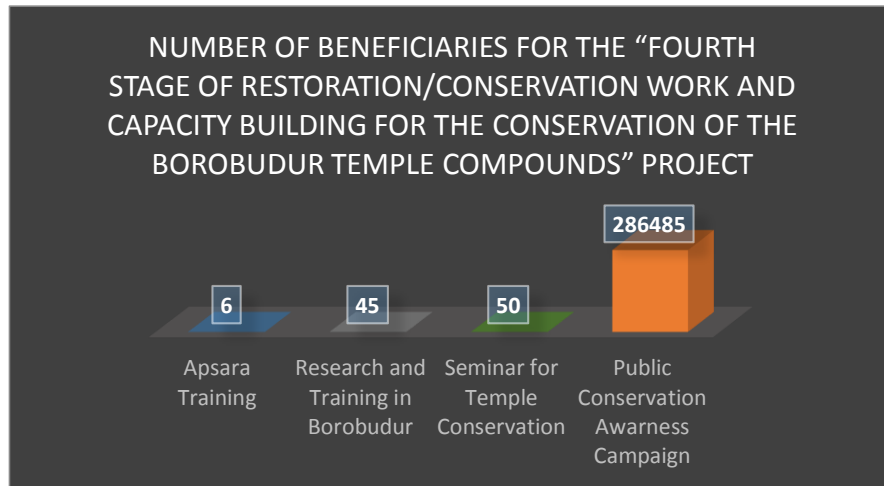


Table 1. Number of Beneficiaries for The “Fourth Stage of Restoration/Conservation Work and Capacity Building for the Conservation of the Borobudur Temple Compounds” Project.

## **B. Supporting Sustainable Development at the Borobudur World Heritage Site through Youth Livelihood Development and Green Technologies Project**

There was a clear need to promote sustainable development in and around Borobudur World Heritage Site through encourage youth to play a key role in the development of new and support the creative industries that would bring sustainable benefits to themselves and their communities. However, there was a lack of awareness and educational youth programmes that outline such creative and cultural industry development opportunities. Then, UNESCO call for private sector donor, Panasonic in this case, to support a livelihood project namely “Supporting Sustainable Development at the Borobudur and Prambanan World Heritage Sites Through Youth Livelihood Development and Green Technologies.” They believe that this project was able to realise the greater potential of the Borobudur World Heritage Site and Prambanan World Heritage Site through applying local, natural, and cultural resources towards new sustainable businesses and livelihood development. Even the project was conducted in two areas, Borobudur and Prambanan, but the researcher will have highlighted the project

implementation that was conducted in Borobudur area only since these research is a case study in Borobudur.

The overall objective of the project was to improve the livelihoods of communities at Borobudur and Prambanan, especially concerning youth, by supporting the development of creative economies and raising awareness around the safeguarding of World Heritage in the context of sustainable development and green technologies. The specific objectives of this project were to raise awareness around the need for sustainable development, especially through green technologies and cultural industries using local sustainable resources/knowledge, to youth through the medium of World Heritage; and to support the creation of innovative and unique products using local natural and cultural resources based on Borobudur's rich history and character and to build on local knowledge and skill, to empower and provide opportunities for women and youth, and enhance capacity for innovative product creation. This will lead to the creation of new creative industries using locally made products. Several actions conducted by UNESCO in 2015 as follows:

#### **1. Borobudur Youth Forum 2015**

The four-day forum was aimed at increasing public awareness on the importance of safeguarding World Heritage sites, and supporting sustainable tourism and creative industries for youth and local communities. It was also designed as a medium through which youth groups in the surrounding area of World Heritage sites could inspire and be inspired by way of creative youth projects and actions in heritage conservation and sustainable tourism across Indonesia. The sessions were facilitated by IWC in collaboration with practitioners in cultural preservation and creative industry development in Yogyakarta and Central Java. The event was participated by 50 youth from different parts of Indonesia and different background such as young journalists, heritage conservators, youth camp leaders, crafters, guides, traditional performers.<sup>26</sup>

Throughout the forum there were a number of field activities and tours, which included a temple cleaning activity at Borobudur and the UNESCO Village and Heritage Tour. In the Village and Heritage Tour, participants visited ceramic and batik workshops, went to see the new sunrise view point (developed by youth from Kembanglimus

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<sup>26</sup> UNESCO, Borobudur Conservation Office, Indonesia International Work Camp, and UNESCO Jointly Hosted Borobudur Youth Forum 2015, [http://www.unesco.org/new/en/jakarta/about-this-office/single-view/news/borobudur\\_conservation\\_office\\_indonesia\\_international\\_work/](http://www.unesco.org/new/en/jakarta/about-this-office/single-view/news/borobudur_conservation_office_indonesia_international_work/), accessed on 15 December 2016.

Village), and watched a traditional puppet performance. Participants were also given a session to showcase their experiences and hopes through differently themed performances, such as culinary, handicraft, heritage, culture, and media.

## 2. The Capacity Building Training for Youth and Local Communities for the Development of Creative Industries and Sustainable Tourism

Prior to the project's implementation, UNESCO conducted a rapid assessment of the villages surrounding Borobudur. The villages in Borobudur were surveyed and selected based on the Cultural Mapping and Artisan Baseline Survey at Borobudur Sub-district that had been conducted in 2013.<sup>27</sup> After the completion of the assessment, a total of six villages were selected. The following table provides a list of the selected villages and its creative industry:

Name of the Village	Communities & Youth Sectors in Creative Industries Development	
	Youth Category	Adult Category
Borobudur		Handmade batik.
Karanganyar	Jam and ceramic producers, and also Borobudur communities who work in Galeri Komunitas.	
Candirejo	The local communities who work for the Tourism Village (Desa Wisata).	
Kembanglimus	The youth communities who work for the village tour program by promoting the new sunrise viewpoint in Kembanglimus Village.	Brown sugar home industry.
Wanurejo		Handmade batik.
Giritengah		The newly established Saking Ndene Art Centre, which promotes local performances like karawitan and wayang (puppet theatre).
Total number of group beneficiaries	3 communities.	4 communities.

Table 2. List of the selected villages and its creative industry in Borobudur under UNESCO project.

<sup>27</sup> The cultural mapping and baseline survey can be seen in Annex 2.

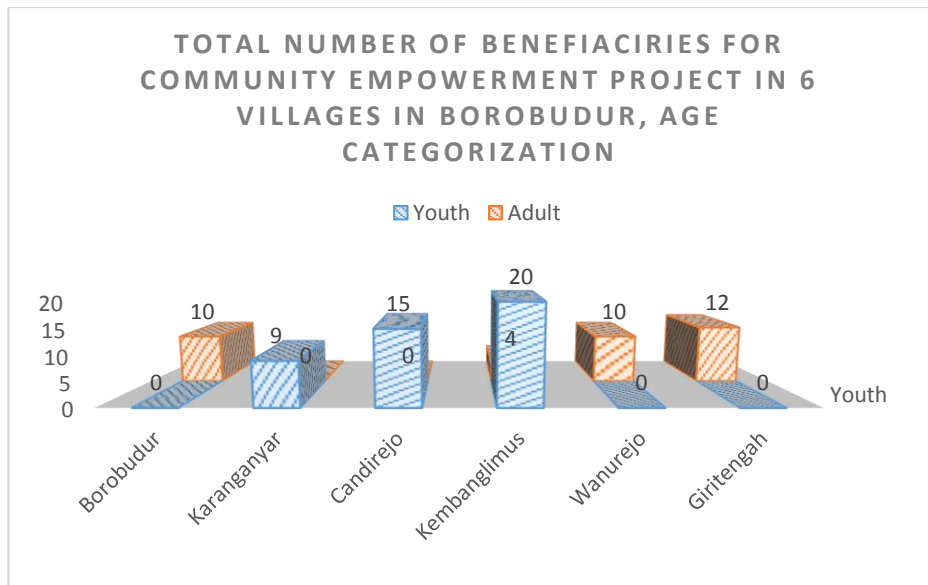


Table 3. Number of Beneficiaries for Community Empowerment Project in 6 Villages in Borobudur, Age Categorization

Under the assistance of UNESCO, these local communities receive livelihood assistance such as technical skill training, business development training, marketing and promotion training. UNESCO also support the showroom setup for batik communities. From all of the business group in Borobudur under UNESCO assistant, the income data can be seen as follows:

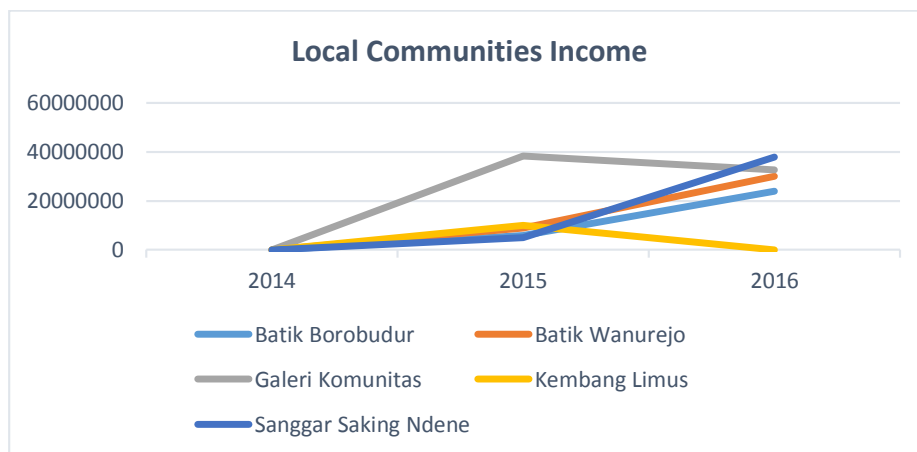


Table 4. Local Communities Income Data from 2014 to 2016.

### C. Sustainable Development Mainstreamed and Implemented by UNESCO through their Project in Borobudur

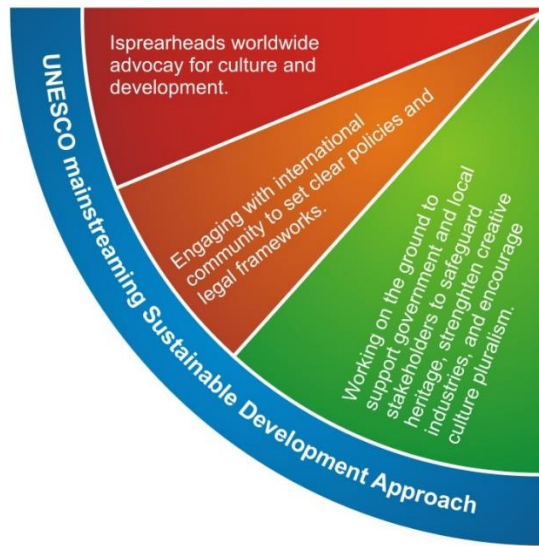
It is mention before in the previous chapter that to ensure that culture takes it rightful place in development strategies and processes, UNESCO mainstreaming sustainable development through a three-pronged approach: (1) Spearheads worldwide

advocacy for culture and development; (2) Engaging with the international community to set clear policies and legal frameworks; and (3) Working on the ground to support governments and local stakeholders to safeguard heritage, strengthen creative industries and encourage cultural pluralism.

UNESCO spearheads worldwide advocacy for culture and development through: (a) promote dialogue amongst the Member States and relevant stakeholders in developing cultural policies and action formula that contributes to the global sustainable development; (b) spearheads worldwide advocacy in UNESCO's Culture Conventions on the safeguarding and promotion of cultural and natural heritage, and the cultural and creative industries such as (1) The Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005); (2) The Convention for the Safeguarding of the Intangible Cultural Heritage (2003); (3) The Universal Declaration on Cultural Diversity (2001); (4) The Convention on the Protection of the Underwater Cultural Heritage (2001); (5) The Convention for the Protection of the World Cultural and Natural Heritage (1972); (6) The Convention on the Protection of Copyright and Neighbouring Rights (1952, 1971); (7) The Convention on the Means of Prohibiting and Preventing the Illicit Traffic of Cultural Property (1970); and (8) The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954); and (c) promote capacity building programmes and other initiatives for the safeguard of culture (including natural heritage) and its integration in national and local development strategies.

For mainstreaming sustainable development and its implementation to projects, UNESCO also engaging with the international community to set clear policies and legal frameworks such a joint programme with other UN Agencies and strong cooperation with the national for the sustainable development. UNESCO project based in Borobudur is the implementation on the third pronged approach which is working on the ground, in this case, the heritage site and the community surround the heritage site while also support and encourage the governments and local stakeholders to safeguard the heritage site (Borobudur Temple Compounds) and strengthen the creative industries.

## SUSTAINABLE DEVELOPMENT



*Table 5. UNESCO Mainstreaming Sustainable Development Approach*

In order to understand UNESCO mainstreaming the sustainable development pattern, the researcher classified the project implementation based on their activities/target/result. The project classification can be seen in the table below:

Preservation/Conservation of Borobudur World Heritage Site	Social Awareness towards the Important of Preserving Borobudur World Heritage Site	Improve the Local Community's Livelihood
A capacity training for the Borobudur Conservation Office (BCO) Conservation Team in the field of stone conservation, micro-biology, and civil engineering by facilitating a two-week training course for five BCO staff members at the German Apsara Conservation Project that was held at the Angkor Wat World Heritage site.	Stakeholder meeting for preservation and conservation project in Borobudur World Heritage Site.	The capacity building training for youth and local communities for the development of creative industries and sustainable tourism. The local communities under UNESCO assistance are Batik Borobudur, Batik Wanurejo, Galeri Komunitas, Youth and brown sugar home industry in Kembanglimus, and art community Saking Ndene.
A joint-research, and hands-on work and analysis of the stone conservation and the Buddha heads matching activities	The public conservation awareness campaign through Cultural Worlds Exhibition.	
The training seminar for the temple conservation	Borobudur Youth Forum	
	The training seminar for the temple conservation	

*Table 6. UNESCO Project Implementation Classification.*

Referring from those table, it can be seen that UNESCO formulated three pillar in mainstreaming sustainable development through their project in Borobudur: (1) the

preservation/conservation of Borobudur World Heritage Site; (2) social awareness towards the important of preserving Borobudur World Heritage Site; and (3) improve the local community's livelihood. The project is meet with the sustainable development requirement, where sustainable development should convey three pillars: environment, society, and economy. The theory and its derivatives can be seen as follow:

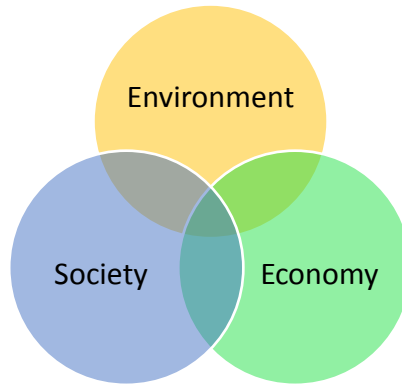


Figure 21. The Three Pillars Model of Sustainable Development

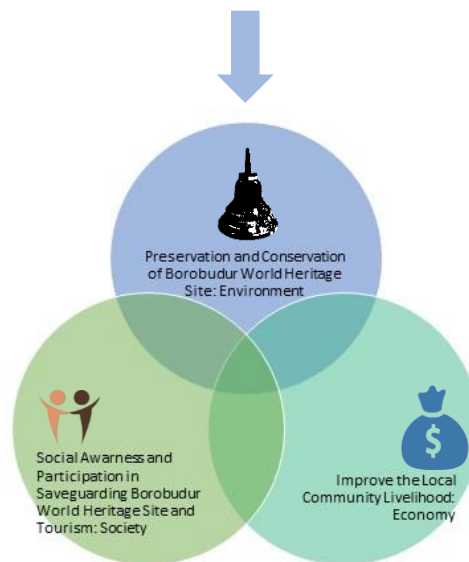


Figure 3.2 Three Pillars Model of UNESCO Sustainable Development Mainstreamed and Implemented in Borobudur.

As the concept of sustainable development, UNESCO project implementation meet the shifted focus on the three pillar of sustainable development: focus on the economic development, social development and environmental (heritage site) protection for future generations.

Based on the exposition that the researcher mentioned in the previous sub chapter, it can be seen that the preservation/conservation project of Borobudur World Heritage Site are very sustained and the actions research activities undertaken by expert and Borobudur Conservation Office teams during the 2011-2016 period produced a

number of significant results. The awareness campaign also brings significant number of target beneficiaries. The indicator of project success can be concluded as follows:



Figure 4. UNESCO Project Implementation Success Indicator

As a result, in 2015, UNESCO beneficiaries from the preservation/conservation of Borobudur World Heritage Site, social awareness towards the important of preserving Borobudur World Heritage Site, and improve the local community's livelihood projects are 286.662 peoples. Six local creative industries in Borobudur are assisted, create a new job for 76 peoples with the generate income 192.591.764 rupiahs in 2015 to 2016. In order to understand the main pillars of UNESCO project implementation, the researcher classified the project implementation based on the function.

From the local communities under the capacity building training for youth and local communities for the development of creative industries and sustainable tourism bring out two different patterns. Table 4. Local Communities Income Data from 2014 to 2016 shows that the local communities under adult category remain sustain and shows their improvement in their income. While the youth community showed a decline in their income and the resilience of the group.

Mr. Yunus Arbi, the Head of the Sub-Directorate of World Tangible Heritage Affairs, Directorate of Heritage and Cultural Diplomacy (Ministry of Education and Culture, Directorate General of Culture) during the interview stated that the Presidential Regulation No. 58 Year 2014 pronounce the National Strategic Areas (KSN) Borobudur, Borobudur Temple, Mendut Temple and Pawon temple with an area of approximately 1,117 hectares covering three villages, namely the Borobudur Village (Borobudur Temple area), Village Wanurejo (Pawon Temple area), and Village Mendut (Mendut



Temple area). A study on the environmental stewardship especially rural landscape shows that the villages surround Borobudur World Heritage Site will support the sustainability of the temple. Naturally, sustainable development must be coupled with community-based village development priorities.

In the Indonesia Cultural Heritage Act No.11 of 2010, third part, paragraph 1, general, article 78, line 3 about the development, stated the development of cultural heritage can be directed to spur economic development that results are used for the maintenance of cultural heritage and improvement of public welfare. Again, in the article 85 about the utilization, the government re-emphasized the promotion of cultural heritage sites are made to strengthen the cultural identity and to improve the quality of life and incomes. The Indonesian government firmly stated that community involvement in the management of Heritage should be further improved. Heritage management paradigm is no longer only for academic interest only, but should include ideology and also economic interests. Therefore, to achieve three purposes, the required synergy between government, academia, the public and private sectors. And the development process pointed out the three important pillars, the heritage site itself, society, and economy benefit for the community.

#### **IV. CONCLUSION**

Globalization, with its ever-increasing social and economic interdependencies, provides opportunities for development, while also presenting enormous challenges to local communities, livelihoods, and identities. Globalization's impact such as global challenges: conflicts and wars, endemic poverty, the financial crisis, rapid urbanization, and environmental degradation have rendered people all the more vulnerable to change and to the impacts of natural disasters, and have led to the progressive loss of local cultures. Therefore, the global governance needed to address these challenges.

With the rise of sustainable development as a major issue of the international policy agenda it is essential that global intergovernmental as well as governmental agencies mainstreaming sustainable development concept through their agenda to address these challenging governance issues. An actor from UN special agencies such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) also need to works in order to address the global problem such as world heritage management and poverty problem at the communities surround the world heritage site.

Borobudur World Heritage Site in this case, attracted large numbers of tourists after its inscription on the World Heritage list of UNESCO in 1991. PT. Taman Wisata Candi Borobudur, Prambanan and Ratu Boko (PT. TWC), the state-owned enterprise who managing the Borobudur Archeologically Park state on their annual report that the park visitor in 2015 as many as 3.558.690 with a generate income 142.308.487.500 rupiahs in a year. This is an irony when we compare to the statistical data of Borobudur Sub-District which states that the number of pre-prosperous family is 6.098 from the total population 58.449 persons which divided into 57.193 families.

Based on the Indonesia Cultural Heritage Act No.11 of 2010, third part, paragraph 1, general, article 78, line 3 about the development, stated the development of cultural heritage can be directed to spur economic development that results are used for the maintenance of cultural heritage and improvement of public welfare. Again, in the article 85 about the utilization, the government re-emphasized the promotion of cultural heritage sites are made to strengthen the cultural identity and to improve the quality of life and incomes. The Indonesian government firmly stated that community involvement in the management of Heritage should be further improved. Therefore, to achieve three purposes, the required synergy between government, academia, the public and private sectors. And the development process pointed out the three important pillars, the heritage site itself, society, and economy benefit for the community.

In order to save the Borobudur World Heritage and to improve the local community's livelihood, it is important to mainstreaming sustainable development concept to their project. As demonstrated by the failure of certain projects underway since the 1970s, development is not synonymous with economic growth alone. It is a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence and it must be sustained.

UNESCO mainstreaming sustainable development through a three-pronged approach: (1) Spearheads worldwide advocacy for culture and development; (2) Engaging with the international community to set clear policies and legal frameworks; and (3) Working on the ground to support governments and local stakeholders to safeguard heritage, strengthen creative industries and encourage cultural pluralism.

UNESCO project based in Borobudur seems as the third pronged approach which is working on the ground to support government and local stakeholders to safeguard heritage, strengthen creative industries and encourage cultural pluralism. The number of tools and approaches for developing and analysing sustainability is growing

rapidly. These approaches are formulated under different people's or organizations' world view. But one thing is commonly accepted sustainable development embodies three pillars of environment, society, and economy known as 'Three Pillar Model'. Base on the research, UNESCO mainstreamed sustainable development and implemented their project with focus on the three pillars: (1) the environment in this case is Borobudur World Heritage Site; (2) the society are the community surround the site, stakeholders, Indonesian youth, and Borobudur Temple's visitor; and (3) the economy are business development for local community surround the site.

For the Preservation/Conservation of Borobudur World Heritage Site, they conducted a capacity training for conservation team of the Borobudur Conservation Office, the Ministry of Education and Culture of Indonesia, a joint-research, and hands-on work and analysis of the stone conservation activities, and training seminar for the temple conservation. The social awareness towards the important of preserving Borobudur World Heritage Site can be achieved through conducted the stakeholder meeting for preservation and conservation project in Borobudur World Heritage Site; the public conservation awareness campaign through exhibition, the youth forum, training seminar for the temple conservation for Indonesian conservation offices and Borobudur stakeholder. While the empowerment project or the livelihood improvement achieved through the capacity building training for youth and local communities and the development of creative industries and sustainable tourism.

In this case, the sustainable development mainstreamed and implemented projects conducted by UNESCO bring the benefit for the site, society, and economy in Borobudur. The model of sustainable development project conducted by UNESCO can be consider as a success. Those sustainable development project can be adopted to another heritage site area. However, for further analysis, it is necessary to analyse the community empowerment project that suite to youth in order to achieve the sustainability of the youth community.

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