

JAVANESE TEMPLES TOURISM: THE VALUES OF ARCHEOLOGICAL HERITAGE TO INDONESIAN MILLENIALS

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Abstract. This study aims to investigate or investigate the noble ideals found in four temples situated in Central Java and DI Yogyakarta, specifically the Borobudur Temple in Magelang, Prambanan Temple in portions of Yogyakarta and portions of Klaten, Suku Temple, and Cetho Temple in Karanganyar. Descriptive qualitative research methodology is employed. The findings of this study led to the conclusion that it is important for the younger generation to comprehend the values embodied in the history that is recorded and portrayed in every fragment of the reliefs found in Indonesian temples, values that are honorable and uphold human dignity. It is envisaged that Indonesia's youth will learn the significance of the moral principles embodied in these temples so that they might serve as models for better life behavior. Additionally, in terms of the economy.

Keywords: Economic Value, Millenial Generation, Noble Value

1. INTRODUCTION

Many young people today disregard the archipelago's indigenous culture. The young people of Indonesia today frequently show more reverence for cultures from abroad. Other than western culture, examples are pop cultures from Korea or Japan. However, as long as it is done in moderation and not to an excessive degree, this is truly not improper. However, in actuality, the younger generation has gone overboard.

In actuality, the younger generation's excessive admiration of foreign culture results in greater economic losses. How come? Because a large portion of the money spent by the younger generation on items related to their foreign idolatry is essentially a waste. For instance, many teenagers or adults undoubtedly desire to purchase collections of their idols' memorabilia from abroad, such as posters, t-shirts, bags, and souvenirs. They may even get concert tickets if their idols visit Indonesia or other nations. His idol's concert was held by Indonesia's neighbor.



Figure 1.

Indonesia is the country that talks about K-pop culture the most
(Source: Tamtomo, A.B., 2022)

It goes without saying that this benefits other nations, which the young people of Indonesia look up to. If our riches in the form of money does not flow to other nations merely because Indonesian youth want to channel their enthusiasm for their idols who are from abroad, our own country will really have higher economic potential.

Furthermore, if young Indonesians continue to cherish our own cultural arts, cultural values and Indonesian values will not deteriorate. Compared to external cultural ideals that promote hedonism, associational freedom, and permissivism. The noble qualities that uphold human dignity, uphold morality and God's commandments, and uphold social values are emphasized in Indonesian culture. Of course, upholding the society's societal ethics, which have started to lapse, is still important.

It is time for us and the government to begin reawakening a sense of nationalism and love for the Motherland by deepening our passion for the archaeological legacies of our ancestors that contain narratives, narratives, and texts that describe historical events. In the face of an onslaught of foreign cultural norms that are not always in line with the personality of the Indonesian country, the past, which contains noble ideals, can serve as a source of guidance for the behavior of the younger generation of Indonesia.

Ancient kings left temples, inscriptions, and stone sites as their archaeological legacies, which are scattered throughout Indonesia and which we may not find in places like Singapore, Malaysia, or the Philippines. This archaeological site's existence is replete with high ideals that include characteristics of benevolence. The millennial generation, which represents Indonesian youth, should be able to embody these ideals in their day-to-day conduct.

This study aims to investigate or investigate the noble ideals found in four temples situated in Central Java and DI Yogyakarta, specifically the Borobudur Temple in Magelang, Prambanan Temple in portions of Yogyakarta and portions of Klaten, Suku Temple, and Cetho Temple in Karanganyar. The four temples were prioritized initially since the area in the middle of Java had a highly developed civilization prior to the establishment of major Indonesian kingdoms like Sriwijaya and Majapahit.

Second, out of the four already existing temples, two were chosen, and they are the biggest Buddhist and Hindu temples in Indonesia and even in Asia. Both the largest Buddhist and Hindu temples are located in Indonesia: Borobudur and Prambanan. Only the Borobudur Temple is acknowledged as one of the Seven Wonders of the World. Even though the quantity of domestic and foreign tourists is unbalanced, it can still be said. The table or figure above demonstrates that domestic travelers outnumbered foreign tourists during the 2016–2020 period, or four years before the COVID–19 epidemic, by a significant margin.

Tabel 1. Comparison of Domestic and International Tourists for Borobudur Temple in the 4 Years Before the Pandemic



(Source: Annur, 2022)

Tabel 2. Number of Borobudur Temple Visitors in 3 Years of the COVID-19 Period

Bulan	Pengunjung Candi Borobudur					
	Domestik			Mancanegara		
	2020	2021	2022	2020	2021	2022
Januari	395 175	30 394	131 561	15 603	52	127
Februari	234 280	18 641	89 203	11 506	37	170
Maret	111 908	34 624	111 540	4 213	33	348
April	-	30 713	23 890	-	64	618
Mei	-	38 369	324 135	-	55	2 175
Juni	2 235	54 589	191 810	2	70	4 341
Juli	16 858	0	125 266	29	0	1 184
Agustus	45 571	0	51 906	39	0	15 550
September	23 591	5 892	44 552	19	9	9 853
Oktober	43 159	30 285	76 461	38	93	7 688
November	32 449	51 485	74 253	26	106	4 941
Desember	60 473	127 938	198 709	76	155	6 941
Kabupaten Magelang	965 699	422 930	1 443 286	31 551	674	53 936

Sumber: Dinas Pariwisata, Kepemudaan, dan Olahraga Kabupaten Magelang

(Source : Dinas Pariwisata, Kepemudaan dan Olahraga Magelang, 2023)

While the other two temples, Suku Temple and Cetho Temple, stand out from the crowd due to their unusual shapes. The two temples are actually more reminiscent of the Inca and Maya-built structures in South America.

In addition, fertility, or the fertility of the human reproductive system, is represented by the Suku and Cetho temples. The four temples that are the focus of this study each depict a different stage of human life, starting with creation—the union of the male and female reproductive systems—and progressing through birth, childhood, adolescence, and old age— all the way to death.

The focus is on how there are both bad and positive actions in the world throughout the human era. The four temples' descriptions and stories of good and evil human behavior can serve as a guide that the present Indonesian millennial generation should study. The following findings from the research will give a summary of how the high ideals are depicted in all the reliefs in the four temples, which the Indonesian millennial generation should be able to witness again to be able to influence their behavior in the present and the future.

The findings of this investigation will provide descriptive explanations of the admirable principles found in the archaeological site. The next section discusses the economic value of the four temples, including tourist interest (younger generation tourists), COVID-19 pandemic conditions and situations at tourist sites, temple tourism promotion strategies used to attract more younger generation tourists, an uptick in the local economy, and the role of tourism managers in boosting millennial visitors' enthusiasm for the temple. Events are also organized near these archaeological sites.

2. RESEARCH METHOD

Descriptive qualitative research methodology is employed. The goal of this approach is to raise issues related to the economics, society, and culture in the study of archaeological tourism as well as to discuss in full the matters relating to the noble qualities included in the four temples under investigation. The informants in this study were Mr. Ahmad Nasir (Borobudur temple), Mr. Hari (Prambanan temple), and Mr. Joko Suryono (Cetho and Suku temples) from the information centers of each of the temples under investigation.

The expectations of tourism managers for the younger generation, interest in tourists to other cultures compared to their own culture, economic activity in the reliefs, events or festivals held in the temple, visitors among young people during a pandemic, promotional strategies during a pandemic, tourist attractions that improve the community's economy, etc. are some of the research questions posed.

3. RESEARCH RESULTS AND DISCUSSION

The study's findings are presented in the first section, which explains how the noble principles found at the temple site can still be applied to modern circumstances and handed on to Indonesia's millennial generation. The study's findings demonstrate the continued applicability of all the high ideals found in the four temples under investigation to the conduct of the contemporary millennial generation. This indicates that the moral lessons contained in the depictions of the temple reliefs can serve as a beneficial moral message to establish an ethical standard of behavior and mold the national character of an Indonesian country. The following are the honorable values held in this temple, according to Mr. Joko Suryono (an informant from the Cetho temple):

"We must comprehend the battle of an eagle that dares to die and dares to sacrifice just for its mother, namely Mother Earth (Indonesia), by understanding how the reliefs grouped here are similar to an eagle."



Figure 2. Relief of Garuda Bird at Cetho Temple

This quotation explains the garuda bird's struggle to defend itself from its mother. This passage teaches that a young man's exemplary virtue is to be able to stand up for his parents, especially a mother who gave birth to him. This could also refer to the need for a young man to be capable of defending his country of origin.



Figure 3. Photo of an informant during an interview at Cetho Temple

The noble principles engraved on the Borobudur temple, according to an informant who works there (Mr. Ahmad Nasir), indicate that we must always remain firm to two fundamental virtues, namely honesty and patience. If people follow these two principles, they have genuinely lived up to the highest moral standards, which are still valid today.

“The reliefs in the temple have a beautiful lesson for us to learn; they show us that in life, we must always follow the truth and practice patience.”

Mr. Hari, the informant from Prambanan Temple, stated that it's crucial for the younger generation to uphold the values of cleanliness, sustainability, and authenticity in all places. This demonstrates that our ancestors were similarly conscious of the harmony and beauty of natural ecosystems.

“The temple must be kept clean and authentic in order to uphold the inherited noble principles, thus you shouldn't litter or scribble on it.”

We also need to be aware that the majority of industrialized nations have clean, untainted, and organized environments. Cleanliness, beauty, and harmony are the qualities that the Indonesian millennial generation must also uphold because they were seen by our forefathers as the most crucial indicators that our country is civilized.

It's unfortunate that environmental cleanliness is frequently disregarded in Indonesia. In fact, most Indonesian towns and the country as a whole were once included among the dirtiest and most polluted nations. Naturally, this is uncomfortable for both locals and visitors.

The state of visitors to temple sites, particularly during the pandemic, comes next. This has to do with how eager tourists are to visit archaeological sites that are rich in cultural values despite the influx of alien cultures, especially young people. The study's findings indicate that there are still a lot of millennials who are eager to attend the temple.

They do not, however, truly learn from every relief or printed word that is found on every temple wall. For the sake of their own existence, the majority of them merely visit historic locations to take pictures and post them on social media. Unfortunately, this is because foreign tourists are drawn to these temples because they are so passionate about understanding the myths and legends shown in the relief fragments.

This was likewise stated by each and every informant. The informant also discussed how the pandemic crisis had changed travel patterns. Mr. Ahmad Nasir, the first witness from the Borobudur temple, reported that there were no tourist visits. The temple area was blocked for four months. The sale of tickets has also ended. However, interest was also low after the pandemic was over. This can be a result of the transitional stage. Ignore the guests who are young adults and even children.

“Due to a lack of ticket sales, the temple was closed for 4 months during the pandemic. It was subsequently reopened after 2 months, although visitors could only view it from a distance and only in the courtyard beneath it. No, as the transition from a time when no activities were previously permitted in the temple area is still ongoing..”



Figure 4. Suku Temple

The following query concerns marketing tactics for pandemics. An insider from Cetho Temple claims that the marketing was executed by asking Mount Lawu climbers whether they would be willing to "drop by" or pay a quick visit to the Cetho Temple location. By coincidence, this temple is situated on Mount Lawu's slopes.

"Climbers who ascend Mount Lawu are encouraged to stop by this cetho temple right away."



Figure 5. Socialization of Temple Tour Guides to Mount Lawu Climbers

Because young people are more interested in mountain climbing than visiting sites connected to ancient history in the form of temples, this activity is the most practical attempt undertaken by temple tour operators to promote temples among young people during the COVID-19 epidemic period. The millennial age in Indonesia does have a tendency to enjoy difficulties, such as those presented by nature and mountain climbing.

The two great temples, Borobudur and Prambanan, which are relatively close to the city center and easily accessible from all directions, haven't engaged in many marketing campaigns. Because the authorities forbade it, no activities were carried out during the pandemic. The potential for tourism destinations to raise the economic standing of the neighborhood is then explained. An insider with knowledge of the Borobudur temple claims that the area's economy will grow.

The neighborhood has the chance to buy and sell trinkets, gourmet treats, and many kinds of distinctive locally made trinkets. For the majority of them, selling is a side job. They work primarily in agriculture and gardening. In addition, there are some who operate in the field of office administration as a profession.



Figure 6. Souvenir Sales Activities Around Borobudur Temple

An insider from the Prambanan temple claimed that if residents in the area were motivated to learn foreign languages in order to work as tour guides, it would be possible to raise the socioeconomic status of the populace. In other words, if they want to raise their level of education in order to market their services as tour guides, they will raise their standard of living.

"Of course it can boost the local economy because the presence of this tourist destination enables the neighborhood's residents earn more money every day while having a fixed salary. An insider from the Prambanan temple claimed that it was obvious that tourism will boost the local economy and inspire individuals to find new ways to support themselves. It is evident that the community is urged to study history and foreign languages so they can be prepared to guide foreign tourists, thereby creating new job openings for the neighborhood. To find a job with your skills will be challenging"



Figure 7. Economic Activities of Communities Around Prambanan Temple

The next rationale comes from informants from the Cetho and Sukuh temples. According to the informants, the presence of the temple in this area indirectly boosts the local economy. Indirectly, the presence of tourist attractions promotes the expansion of MSME actors, or small businesses established by the local community. because many visitors come to purchase goods that are unique to the neighborhood around the temple.

“As MSME (small industry) actors, it will undoubtedly boost the local economy. to provide for daily requirements. The reason is that when a lot of people come, a lot of them also buy things from the MSME actors, whether it's for gifts or to eat right there.”

Finally, let's talk about how events are organized around the temple. This is a government initiative that has the backing of the neighborhood to raise interest in tourists visiting ancient sites and so indirectly increase the neighborhood's economic activity. it is dull, repetitive, and extremely stagnant. Historical places need entertainment options that give a fusion of historical heritage history with modern and contemporary performances in order to draw people. Otherwise, they do not become attractive and attractive.

For instance, the Prambanan Jazz Festival takes place yearly in the temple's courtyard. An information guy from the Prambanan temple claims that the event's existence will undoubtedly increase the temple manager's income because, by definition, everybody attending the event must also purchase a ticket for entry into the temple grounds.

“Of course, July 7-9 and July 14–16, 2023, will see the Prambanan Jazz. It takes place each year. When this event takes place, the local street and temple economies benefit as well because every visitor who purchases a ticket also purchases a pass to enter the temple.”

According to a Borobudur informant, cultural and spiritual (Buddhist) events typically have something to do with the Borobudur temple. Of course, this increased revenue as well, particularly for BUMN.

“There are cultural and artistic events that also boost the economy. and entered BUMN since the activity was conducted in the park area that BUMN owns because the event activity was conducted there.”

In addition, information from Candi Sukuh and Cetho states that there are numerous festivals and events that take place close to Candi Sukuh, including the annual Festival of the Sukuh Day, which is held in the months of June and October. This event brings together business and sporting initiatives to promote candi Cetho and candi Sukuh. Usually lots of people will dadak at that ajang to boost the pemasuk of the neighborhood population.

CONCLUSION

The government and society need to focus more on finding ways to inspire Indonesia's millennial generation to appreciate the archipelago's original culture by studying the noble values found in archaeological sites in the form of temples, inscriptions, or other historical buildings, according to the description that has been given above. The next generation needs to be made aware of the ideals embodied in the history that is recorded and portrayed in every detail of the reliefs found in Indonesian temples, values that are honorable and humane.

It is hoped that the younger generation of Indonesians will learn the meaning of the values contained in these temples in order to become guidelines for better life behavior that are in line with the eastern culture of the Indonesian archipelago, rather than simply using temples and other historic sites to simply become photos on social media for self-existence.

From an economic perspective, the presence of ancient structures like temples can benefit the neighborhood economically. Not only does this provide the community with the opportunity to market its culinary and souvenir specialties, but it also encourages residents to further their education and foreign language proficiency, giving individuals a relatively high market power value and allowing them to pursue careers as tour guides

for foreign tourists.

Speaking of pandemic promotion techniques, not much could be done because the government implemented significant social limitations through its policies up until the conclusion of the pandemic. Therefore, there is absolutely no activity at the large temples to welcome guests. The community's promotion of modest temples like Cetho Temple and Sukuh Temple, which are situated on Mount Lawu's slopes, is convincing mountain climbers—most of whom are young—to pay quick visits to the two temples.

Finally, activities that have dynamics connected to elements of current or contemporary entertainment must be balanced with the activity of visiting the temple. This is done to avoid the static and monotonous appearance of visiting historical sites. In addition, it inspires young people to love ancient artifacts like temples, which can be just as stunning and superior to historical monuments in other nations as well as popular culture, which tends to be permissive and encourage immoral behavior.

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