

The Role of Cultural Preservation Centre Region X in Preserving and Marketing Sambisari Temple to Increase The Number of Tourist Visits

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Abstract

The Yogyakarta Cultural Heritage Conservation Centre is one of the agencies that has a role in the development and marketing of Sambisari Temple, which is one of the temple tourism destinations in Sleman Regency, Yogyakarta. This research was conducted to determine the development and marketing of the attractiveness of the Sambisari Temple Tourism Object and to find out the efforts made by the Yogyakarta Cultural Heritage Conservation Centre to make these attractions as cultural tourism objects that tourists are interested in in order to increase the number of tourist visits. This research was conducted using a direct data collection system by conducting interviews with parties managing objects and documents obtained from agencies involved in the tourism development process in Sleman Regency. The analysis technique used is descriptive qualitative data analysis technique, because descriptive data is data that describes the state of the object at the present time. The results of this study indicate that the role of the Yogyakarta Cultural Heritage Conservation Centre has been very good in the development and marketing of Sambisari Temple. In developing the Sambisari Temple Tourism Object, it turns out that there are still various problems, including the lack of supporting infrastructure for the Sambisari Temple Tourism Object

Keywords: Preservation, Marketing, Culture.

A. INTRODUCTION

Indonesia is one of the countries that helped develop its economy through the tourism industry. As an archipelago, Indonesia has natural and cultural wealth that can be used as a great potential for tourism development, however, Indonesia's tourism development is still not maximised. Tourism has an important role in economic development in various countries. Many countries make tourism a leading sector in earning foreign exchange, employment, and poverty alleviation. Indonesia itself has many tourist attractions scattered throughout, one of which is in the Special Region of Yogyakarta.

The Special Region of Yogyakarta (DIY) has a nickname as the City of Gudeg, the City of Students, the City of culture and the City of history. From this nickname, it is not wrong if Yogyakarta is one of the tourist destination cities. DIY has so many attractions both from agro tourism, cultural tourism and history that it is natural that DIY is a tourist destination. The development of tourism in Yogyakarta from year to year is growing rapidly. Every year visitors who come to travel in DIY are increasing. Thousands of visitors from both domestic and foreign flock to travel in DIY. Efforts to manage the objects of tourist destinations in various districts or cities such as in the city of Yogyakarta have shown a fairly increasing and growing development, this is indicated by the increasing number of tourist visits. This is a positive impact on the development of tourist destinations around because it also shows the interest of potential tourists to visit a tourist destination. One of the temples in Yogyakarta is Sambisari Temple, a Hindu temple (Shiva) temple located in Purwomartani, Kalasan, Sleman, Yogyakarta, approximately 12 km east

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of the city of Yogyakarta towards Solo or approximately 4 km before the Prambanan Temple complex. The temple was built in the 9th century during the reign of King Rakai Garung during the Ancient Mataram Kingdom. Sambisari Temple was discovered accidentally in 1966 by a farmer named Karyoinangun. Following up on the discovery, the Yogyakarta Archaeological Centre conducted research and excavation. The results of the excavation in July 1966 confirmed that the area contained a temple site and was declared a cultural reserve area.

The Sambisari Temple complex stands on a rectangular area measuring 50 x 48 metres with four temple buildings. The entire temple yard is surrounded by a fence made of white stone, while the temples are made of andesite stone. Entrances to the Sambisari Temple complex are on all four sides. It is estimated that the temple complex can be wider if further excavation is carried out, but it is feared that it will not be able to channel water for disposal because of its lower position than the river to the west. Sambisari Temple site as a relic of the ancestors of the Indonesian nation is a tourism asset that contains history, building artwork, philosophy that is interesting to be visited and studied further by tourists and archaeologists (BPCB Sleman Regency, 1953: 14- 15).

In the DIY Provincial Regulation Number 1 of 2012 concerning the Master Plan for Regional Tourism Development of DIY Province in 2012-2025 Article 15 paragraph 3 (b), the local government has determined 12 strategic areas of tourist destinations where one of the areas to be developed is the Prambanan-Ratu Boko area and its surroundings as the development of archaeological and cultural tourism. Sambisari Temple is a temple that is included in the area around Prambanan-Ratu Boko.

A good development concept can be used as a reference in determining the development policies of Sambisari Temple in accordance with the needs of tourists and support the preservation of cultural heritage sites. So that the author conducts research by taking the title "The Role of the Region X Cultural Preservation Centre in Preserving and Marketing Sambisari Temple as Cultural Tourism to Increase the Number of Tourist Visits".

B. RESEARCH METHOD

Based on the existing title, this research was conducted to find out how the preservation and marketing efforts of Sambisari Temple are carried out by the Culture Preservation Centre Region X so that it can be known how the level of tourist visits to Sambisari Temple. The type of research used in this study uses a qualitative approach. As a procedure in qualitative research, the author conducted research based on interviews centred on the agency Balai Pelestarian Kebudayaan Wilayah X by asking several questions related to marketing activities to find out how much the role of Balai Pelestarian Kebudayaan Wilayah X in marketing Sambisari Temple as one of the cultural attractions in Yogyakarta. In addition, the author also conducted case study research to generate data to be further analysed to produce theories obtained from interviews, observations and archives.

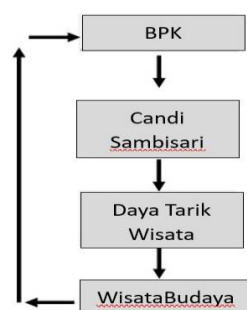


Figure 3.1 Theoretical Research Design
Source: processed research data, personal (2024)

This study use sampling technique nn qualitative research, according to Boghdan & Biklen, one of the procedures that produces descriptive data in the form of speech or writing and attitudes of the people observed (1975). The type of data used in this study is subject data, namely the type of research data in the form of opinions, attitudes, experiences of a person or group of people who are the subject of research. (Indriantoro, 2012). In this case the data used is from the results of the answers of the respondents of the employees of the Region X Cultural Preservation Centre to the questions asked in the interview, both orally and in writing regarding the Sambisari Temple research.

The data sources obtained for this research are sourced from primary data is data obtained directly from the source, observed and recorded for the first time (Marzuki, 2003: 55). This data was obtained from the Cultural Preservation Centre of Region X and Yogyakarta and interested parties as well as from respondents through interviews. The secondary data obtained indirectly related to the results of the study from journals and literature. This research use several questions in accordance with the formulation of existing problems to employees of the Balai Pelestarian Cagar Budaya Wilayah X who are in charge of handling the management section to publicise cultural heritage buildings that are used as tourist attractions in Yogyakarta. The variables for this research is based on one or more references accompanied by the reason for using the definition. Research variables must be measurable according to the scale commonly used. To provide a clearer picture of the research variables, the following table is presented:

No.	Variables	Concept Definition
1.	Marketing	Is the analysis, planning, implementation, and control of programs designed to create, build, and maintain profitable exchanges with target buyers with a view to achieving organisational goals (Kotler, 2002).
2.	Preservation	Preservation, in the Big Indonesian Dictionary (KBBI offline, QT Media, 2014) comes from the root word lestari, which means to remain forever unchanged. Then, in the rules of Indonesian language usage, the use of the prefix pe- and the suffix -an means that it is used to describe a process or effort (verb). So based on the keyword lestari plus the prefix pe- and the suffix -an, what is meant by preservation is an effort or process to make something remain forever unchanged. It can also be defined as an effort to maintain something so that it remains as it is.
3.	Cultural Heritage	Cultural Heritage is an immaterial cultural heritage in the form of Cultural Heritage Objects, Cultural Heritage Buildings, Cultural Heritage Structures, Cultural Heritage Sites, and Cultural Heritage Areas on land and/or in water that need to be preserved because they have important values for history, science, education, religion, and/or culture through the determination process.
4.	Number of Tourism Visits	The number of tourist visits made by individuals to tourist attractions in Sambisari Temple.

Figure 3.2 Variabel Operasional
Source: processed research data, personal (2024)

Extended observation can increase data credibility / trust. With the extension of observation means that researchers return to the field, make observations, interviews again with data sources encountered and newer data sources. The extension of observation means that the relationship between the researcher and the source will be more established, more familiar, more open, mutual trust will arise, so that the information obtained is more and more complete. The extension of observation to test the credibility of research data is focused on testing the data that has been obtained. The data obtained after checking back into the field is true or not, there is a change or still remains. After checking back into the field the data that has been obtained can be accounted for / true, meaning credible, then the extension of observation needs to be ended. To increase the persistence of researchers can be done by reading various references, books, previous research results, and related documents by comparing the results of research that have been obtained. In this way, the researcher will be more careful in making reports which in the end the reports made will be of higher quality. In qualitative research, data analysis is carried out before researchers go to the field, during researchers conducting research in the field, until the reporting of research results. Data analysis starts from the time the researcher determines the focus of the research until the research report is completed. So the data analysis technique is carried out from planning the research until the research is completed.

In this study, the data analysis technique used by researchers used the Miles and Huberman model. Data analysis in qualitative research is carried out during data collection, and after completion of data collection within a certain period. During the interview, the researcher has analysed the interviewees' answers. Miles and Huberman (1984), suggest that activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated. Activities in data analysis, namely, data reduction, data display, and conclusion drawing/verification (Sugiyono, 2007: 246). In data analysis, researchers used an interactive model, whose elements include data reduction (Sugiyono, 2007: 247), data presentation (Sugiyono, 2007: 249), and conclusions drowing/verifying (Sugiyono, 2007: 252).

In qualitative research, the conclusions obtained may be able to answer the research focus that has been designed since the beginning of the research. There are times when the conclusions obtained cannot be used to answer the problem. This is in accordance with the type of qualitative research itself that the problems that arise in qualitative research are still temporary and can develop after researchers go to the field.

C. RESULTS AND ANALYSIS

Preservation of Sambisari Temple attraction to keep it attractive to tourists

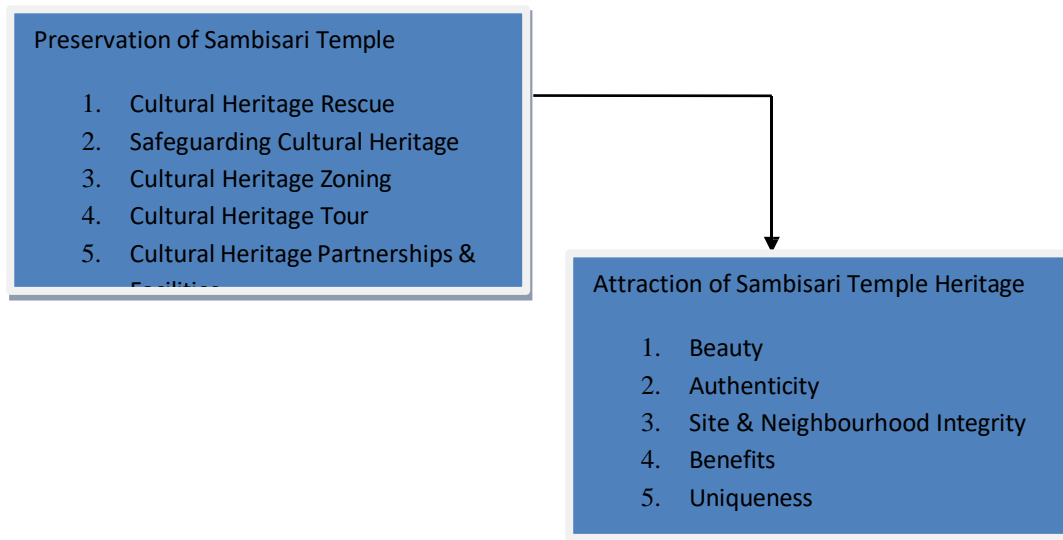


Figure 3.3 Preservation of Sambisari Temple attraction to keep it attractive to tourists.
Source: processed research data, personal (2024)

In carrying out its duties, the Cultural Preservation Centre performs the following functions: 1). Implementation of rescue and security of cultural heritage and suspected cultural heritage; 2). Implementation of zoning for cultural heritage and suspected cultural heritage; 3). Implementation of maintenance of cultural heritage and suspected cultural heritage; 4). Implementation of cultural heritage and suspected cultural heritage development; 5). Implementation of the utilisation of cultural heritage and suspected cultural heritage; 6). Implementation of documentation and publication of cultural heritage and suspected cultural heritage; 7). Implementation of partnerships in the field of preservation of cultural heritage and suspected cultural heritage; 8). Implementation of BPK's administrative affairs.

Based on the function of the Balai Pelestarian Kebudayaan, there are several actions of the Balai Pelestarian Kebudayaan to fulfil the function of the Balai Pelestarian Kebudayaan in the preservation of cultural heritage, among others:

Cultural Heritage Rescue

There are several activities carried out by the CPC in order to save cultural heritage, among others: excavation of cultural heritage to obtain archaeological data that is still buried in the ground and even if possible reconstruction. Sambisari Temple was discovered in 1966 by a farmer named Arjo Wijono who was cultivating land owned by Karyoinangun. While cultivating the land, his hoe hit a carved stone which turned out to be the ruins of a temple. The discovery was followed up by Branch Office I of the National Antiquities Institute (LP2N) in Prambanan by carrying out the first archaeological excavation in September 1966 with archaeological students from the Faculty of Literature and Culture of Gajah Mada University. Archaeological excavation of Sambisari Temple was conducted again in 1975 to 1977. The activity succeeded in revealing that Sambisari Temple consists of a main temple and three ancillary temples. The condition of the temples was in a state of collapse and was at a depth of 6.5 metres below ground level. In 1984 to 1985, archaeological excavation activities were again carried out and succeeded

in revealing that outside the perimeter fence of the central courtyard there is a terrace with stairs rising on each side.

Safeguarding Cultural Heritage

Safeguarding cultural heritage needs to be done to protect cultural heritage from damage and destruction caused by external and internal factors. Some of the actions taken by the bpcb are handling cases of offences against cultural heritage, enlarging site land, leasing site land and improving information boards in each cultural heritage.

Cultural Heritage Zoning

Yogyakarta Province is one of the areas rich in cultural heritage from several periods including prehistoric, classical, Islamic, colonial in the form of loose relics and sites. Among the existing sites, some of them have been managed by the Balai Pelestarian Kebudayaan Wilayah X, but there are also sites that are still owned by local residents. Cultural heritage zoning activities are one way to protect the environment around the site as one of the efforts to protect the findings that may still exist in the location around the site. Zoning of cultural heritage is carried out by means of site surveys (environmental mapping around the site and archaeological data recording) and literature review. Zoning activities are carried out by mapping the area around the site and surface surveys to find out the remains that are still scattered around the site. Based on this, an assessment of the feasibility of certain areas as a buffer zone for the site will be carried out, so that the boundaries of the area that are suitable to be used as a buffer zone for site preservation can be determined. Stages: 1). Determine the physical boundaries/extent for protection, utilization and/or development of the site. 2). Recommend specific areas for site protection, utilisation and/or development. 3). Develop a master plan for the protection, utilisation and/or development of the site.

Cultural Heritage Restoration

The restoration of Sambisari Temple began with preparatory research which included: demolition, identification, selection of stone components, classification, and trial preparation. From the series of activities, it can be seen that the stones of the temple fill consist of soft or solid white stones between 3 - 4 layers and underneath is compacted soil mixed with river stones or bare stones. After the research process in preparation for the restoration was completed, the next job was to rearrange the stones that make up the main temple, three ancillary temples, and the perimeter fence. The stones of the temple and the perimeter fence that were not found were replaced with new plain stones.

Sambisari Temple has a special restorer who can know the differences between each stone and also know the pairs of stones that make up the temple building by looking at the code contained in the temple. Each stone must have a different code, while the code can be in the form of numbers, letters or a combination of numbers and letters. The spirit and hard work of the Indonesian people to restore Sambisari Temple lasted for approximately 20 years. Starting from the first archaeological excavation of Sambisari Temple in September 1966 until the inauguration of its full restoration by the Director General of Culture of the Ministry of Education and Culture, Haryati Soebadio on 23 March 1987. Sambisari Temple is the result of the first restoration work carried out by the Culture Preservation Centre Region X.

Cultural Heritage Partnership and Facilitation

In this component there are 5 activities carried out, namely in the form of Empowerment Community around the Cultural Heritage Area, Advocacy for Cultural Heritage buildings, Assessment of the Impact of Development and Disasters on Cultural Heritage, Technical Survey of Damage to Cultural Heritage Buildings, and Providing Compensation for Cultural Heritage Protection. These activities usually involve the local Pokdarwis (Tourism Awareness Group), but unfortunately Sambisari Temple does not yet have a Pokdarwis. In 2019, the Directorate General of Culture, Ministry of Education and Culture with Dispar Sleman conducted an MoU regarding the Utilisation of Temples as Tourism Objects in Sleman

Regency at the Yogyakarta Cultural Preservation Center (BPK). One of the things that has been done as a result of this cooperation is the installation of lighting around Sambisari Temple.

The role of BPK DIY in marketing Sambisari Temple Tourism Objects

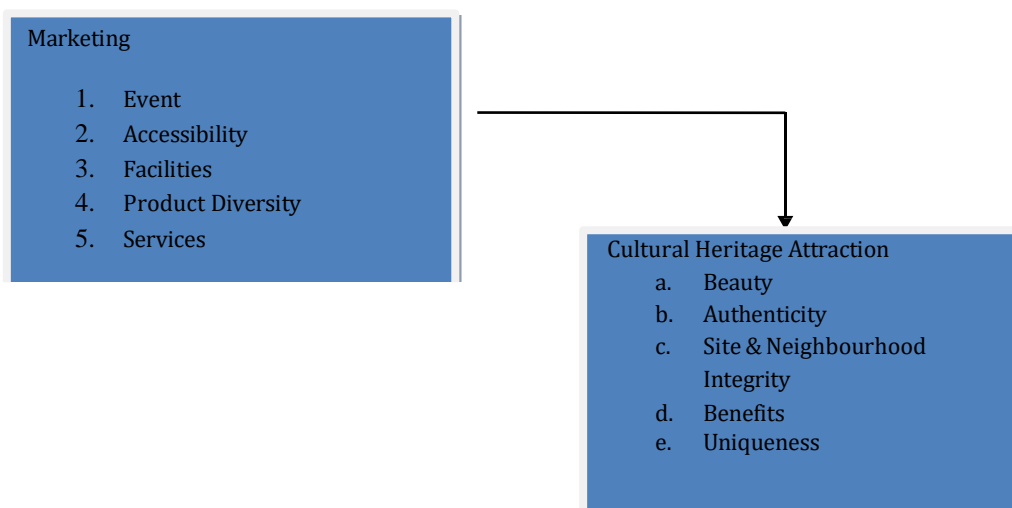


Figure 3.4 The role of BPK DIY in marketing Sambisari Temple Tourism Objects
Source: processed research data, personal (2024)

Based on the function of the Cultural Preservation Centre, some of the actions taken by the Cultural Heritage Preservation Centre in introducing and promoting cultural heritage are by conducting several programmes such as:

Creating a cultural heritage internalisation event.

The purpose of the internalisation of cultural heritage is as a means of disseminating information about cultural heritage to the public, as a means of educating the public in the context of cultural heritage preservation, and to increase public appreciation and knowledge of culture that leads to the realisation of cultural heritage preservation. Some forms of cultural heritage internalisation events that have been carried out by the Balai Pelestarian Cagar Budaya include printing and publishing books, booklets, leaflets, journals, cultural heritage publications in mass media (print and electronic), cultural heritage publications via mobile cinema, socialisation of cultural heritage preservation, cultural heritage dissemination, cultural heritage exhibitions, cultural hikes, cultural camps, cultural heritage learning, and cultural heritage schools. In the Internalisation Event carried out by the Region X Cultural Preservation Center, the activities that received very good responses by some people were the Mobile Cinema and the Cultural Heritage School. Mobile cinema is a strategy or way to internalise the community, one of the activities in order to publish cultural heritage and in order to build the character of the nation one way is through electronic media in the form of mobile cinema screenings. This mobile cinema is considered very effective because it can reach out to remote villages. By screening films that contain cultural values, local wisdom, and national character building, on a mobile basis, this is very important to foster the spiritual behaviour of a nation, which is influenced by the environment, education, and the teachings it receives.

Preparation of cultural heritage manuscripts (publication and documentation).

As the nation's cultural heritage, cultural heritage must be preserved, and to support this preservation, it is necessary to support the preparation of Cultural Heritage Publication Materials so that

the public can know what and how the process of preserving cultural heritage is carried out, in addition, a Preservation Study is also carried out to find out how to follow up on the preservation of cultural heritage that must be carried out in the coming year so that with this study paper the handling of cultural heritage preservation becomes effective, efficient and right on target and Cultural Heritage Documentation Activities carried out to support the preservation, it is also necessary to support the document in the form of measurement and depiction results, as well as the results of measuring the stability of cultural heritage buildings. With these documents, the map of the cultural heritage area and the plotting of buildings included in the category of cultural heritage buildings will be known, as well as the position of cultural heritage buildings in coordinates, so that it will be known as early as possible if there are technical changes, shifts for example. In creating a cultural heritage preservation script, three main components are needed preparation of cultural heritage publication materials, cultural heritage preservation study, and cultural heritage documentation.

The Sambisari Temple site has a strategic position, which is on the Yogyakarta- Prambanan city tourist route and adjacent to the Prambanan Temple tourist attraction which has been known and visited by domestic and foreign tourists. Sambisari Temple site is located approximately 2 km to the west of Prambanan Temple Tourism Park.

The existence of Sambisari Temple site has distinctive characteristics supported by the surrounding natural conditions that can increase the selling point to tourists. These characteristics include the existence of Sambisari Temple, which is located about 7 m below ground level, which is quite a unique sight, which is of course different from temples in general that are located above ground level. This can provide another atmosphere for tourists to be able to appreciate the historical value as well as information media to study the layers of soil that originally buried the temple building. The benefit that tourists can take is to learn about natural events that greatly affect human life. The Sambisari Temple site is the result of building design technology in the past, especially the Hindu-Mataram Kingdom Period. Sambisari Temple shows characteristics as architecture designed in the form of plains. This can be an important source of study for archaeology and other sciences such as engineering, architecture and environmental science.

In addition, the Sambisari Temple site reflects how people in the past adapted to their natural environment. Sambisari Temple is a proof of adaptation of a fertile land but has the potential for volcanic disasters. By studying the condition of Sambisari temple, the present society can learn about how the past society can adapt to their environment. Sambisari Temple, which was once buried in the ground, can provide a lot of data about the process of volcanic disasters and their consequences. By definition, the existence of the temple is very useful for geological, volcanological, geographical and natural disaster studies. The existence of Sambisari temple site can be a profitable asset for tourism, especially cultural tourism. This tourism asset will be beneficial for the life of the community, especially the community around the temple site, in the present and the future, if there is an integration between tourism management and archaeological principles. Thus, it is necessary to prepare a study plan for preservation and development in an effort to realise the Sambisari temple site as cultural tourism.

Sambisari Temple is fully managed by BPK (Cultural Preservation Centre) Sleman Regency D. I. Yogyakarta. The efforts made are excavation, restoration, cleaning and maintenance of buildings and the environment, repair and addition of Sambisari Temple tourism object infrastructure in order to increase the potential and attractiveness so that more people know Sambisari Temple which can make Sambisari Temple a tourist attraction of national and international standards. Tourist visits to Yogyakarta are outlined in a table explaining the number of tourists visiting Sambisari Temple as follows;

MONTHS	NUMBER OF VISITORS
May	4,640 People
June	9,433 People
July	9,379 People
August	6,701 People
September	6,301 People

Figure 3.5 Visitors Statistic

Source: processed research data, personal (2024)

From the table above, it can be seen that the number of tourists visiting Sambisari Temple is quite satisfactory because Sambisari Temple is included in the top 5 for the number of cultural tourism visits. However, it is expected that the number of tourist visits to Sambisari Temple can increase even more than before. The success of the development and management of Sambisari Temple tourist attraction depends a lot on the attention of the government in providing funds, the private sector in service activities and community participation. Therefore, the manager of the Sambisari Temple tourist attraction, which means the Region X Cultural Preservation Centre, has taken effective development steps, namely by increasing operational activities and making or providing various facilities. The provision of facilities is done for the purpose of attracting tourists to visit Sambisari Temple. The facilities provided by the manager in question are the Culture Preservation Centre Region X consisting of:

Accommodation in this case lodging and restaurants. Lodging can function as a place to stay overnight for tourists and can also function as a resting place to just unwind. The uniqueness of the Sambisari Temple building which is different from other temples makes tourists feel at home and stay longer, for that the management of the inn must be further improved and the facilities provided must have national and international standards. Besides lodging that needs to be considered is a restaurant or food stall that can serve traditional and international cuisine.

The means of transport to reach Sambisari Temple tourist attraction is a mini bus or transport. In addition to transport and lodging facilities, mushola or toilet facilities are also needed by a tourist attraction including Sambisari Temple Tourism Object. This building is next to the iron gate that leads to the site. House building with a size of 7.20 x 7.20 metres, which is divided into 3 rooms, the front room as a place to receive guests and the one next to it as a room for resting officers or guards and the other room as a museum for the collection of images about Sambisari temple is also equipped with a market for temple buildings and a glass cabinet that stores archaeological objects from loose findings. The cobblestone path is for viewing and surrounding the temple from above and if you want to see the temple more closely, you can go down the stone steps. Protective fence as a barrier Sambisari Temple is surrounded by a dead fence of barbed wire to keep outside intrusion. There is electric lighting for the temple security guards.

Provided for visitors who come with food and drinks, placed in a spread location (in the corner) so that visitors do not have difficulty in disposing of packets of dirt into the trash can.

There is a garden for relaxing and playing. Sambisari Temple is not inferior to other tourist attractions. This tourist attraction also has a place to relax and rest.

Parking facilities, affect the smoothness of traffic and circulation of movement in the tourist attraction environment. The existence of traffic jams due to chaotic parking rules or for entry and exit of vehicles. It is necessary to provide enough parking space to handle vehicles that stop at restaurants, inns or shopping places so that the road is not crowded by parked vehicles, especially during peak hours (Inskeep, 1991: 317). Sambisari Temple does not have its own parking lot, but people who live around the temple area provide parking services for tourists who visit. In addition to providing facilities that have been equipped by the Region X Cultural Preservation Centre, the strategies carried out are as follows; 1). Permission is granted when an institution or party has an interest in using Sambisari temple as a medium for an interest, holding a festival, as an inauguration site, pre- wedding, filming or shooting, visits or field studies and any interest; 2). Sambisari Temple is fully managed by BPK (Culture Preservation Centre) Yogyakarta. Many efforts have been made including excavation, restoration, cleaning and maintenance of buildings and the environment, repairing and adding infrastructure facilities for Sambisari Temple to increase the potential and attractiveness so that more people know Sambisari Temple which can make Sambisari Temple a national and international tourist attraction so that tourists come to visit; 3). Creation of educational tourism products. This strategy can be carried out with the following programmes;

Determining the tourism products offered, for example, tourists are given the opportunity to try wearing clothes and accessories of the Hindu-Buddhist era, namely when Sambisari Temple was still active as a place of worship for Lord Shiva. Not only clothes, but also background conditions at that time. This is done so that tourists seem to be in that era.

Based on the designation, the tourism product is offered for all ages or only for children or adults, and so on. Since the majority of tourists are between 15-24 years old, the product involves more attractive tourists.

Determine the schedule of activities of the tourism product that will be offered, whether every day or on certain days only. Diversity of tourism products in Sambisari Temple area. This strategy can be done with the following programmes; 1). Create tourism products, such as spiritual tourism and educational tourism; 2). Creating tourist attractions in the form of cultural performances, such as Mahabarata performances or other epic Hindu backgrounds, because Sambisari Temple has a Hindu background. This activity is in accordance with the tourists' profession as students so that through the show, tourists can increase their knowledge and get moral messages in it. It will be more interesting when learning through cultural performances than learning by reading.

Improve service delivery. This strategy can be carried out with the following programmes: 1). Provide (recruit) employees at the guest book filling counter. This is done to provide a welcome and provide information about filling out guest books to tourists who come, as well as providing brochures about Sambisari Temple destinations; 2). Provide guide services at the destination, so that tourists can get information with a more interesting delivery.

Increase promotion. This strategy can be carried out with the following programmes: 1). Working with the Yogyakarta Tourism Office can promote Sambisari Temple through an up to date website, this is done so that tourists who visit the website are not bored with the information offered that is always the same from time to time. In addition, the Tourism Office can also make videos about the beauty of Sambisari Temple along with amenity and access to Sambisari Temple. Through internet media, it will be more effective and cheaper, so that the information provided can be received by tourists who want to know the beauty of Sambisari Temple; 2). Create attractive brochures and print them in large quantities. 3). Creating tourism events such as exhibitions where there is information about archaeological sites scattered in DIY Province including Sambisari Temple; 4). Cooperate with foreign parties for the publication and dissemination of information about the existence and beauty of Sambisari Temple as a

cultural heritage that stores history in the past. By working together, the Tourism Office and related agencies can join activities and exhibitions about archaeological sites abroad to introduce sites scattered in Indonesia, especially in Yogyakarta including Sambisari Temple.

Provide socialisation to the community around the destination related to food and beverage businesses. This strategy can be carried out with the following programmes; 1). Invite the surrounding community to carry out tourism awareness activities by forming pokdarwis. Tourism Awareness according to the Big Indonesian Dictionary is an awareness to direct a positive attitude and understanding of the community towards the development of tourism. With these activities, it is expected that the community will gain knowledge about the tourism potential of Sambisari Temple and what opportunities will be obtained by the community; 2). Approach the local community about the opportunities that perspective with the existence of tourism activities at Sambisari Temple.

Improving security in destinations. This strategy can be carried out with the following programmes; 1). Placing CCTV in certain locations that are minimally guarded and crowded with visitors. Security facilities are not only for destinations, but also for tourists; 2). Increase security staff especially during peak times; 3). The existence of a prohibition board related to tourists who are nosy to graffiti the facilities to keep them clean, and provide sanctions to visitors who commit acts of vandalism to both the candles and the surrounding area.

DIY CPC obstacles in the development and preservation of Sambisari Temple tourism objects

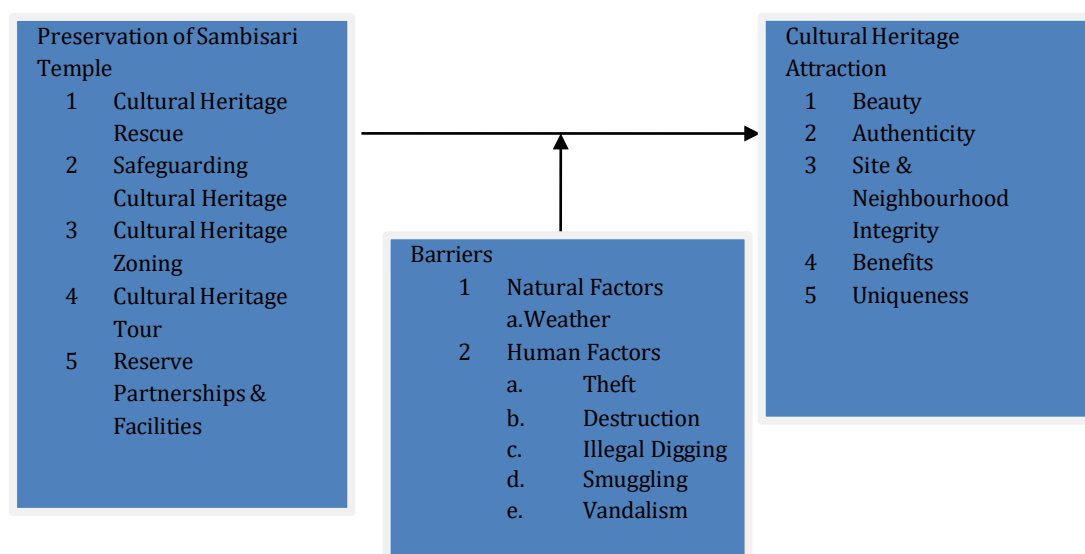


Figure 3.6 DIY CPC obstacles in the development and preservation of Sambisari Temple tourism objects

Source: processed research data, personal (2024)

Sambisari Temple is one of the cultural tourism objects in Sleman Regency, Yogyakarta. In the development carried out by the Culture Preservation Centre Region X, there are often obstacles. For obstacles experienced during the development of the temple area there has never been, but the problem of the temple area that is currently found is the building in the east that uses a zinc roof so that it spoils the view for tourists, but the BPK cannot make efforts to repair it, because the building does not belong to the BPK. The buildings that damage the beauty of Sambisari Temple belong to the community around the temple area so that the BPK can only give an appeal to repair the roof so that the beauty displayed by Sambisari Temple can be enjoyed properly. The plants surrounding Sambisari Temple also experience

drought when entering the summer/dry season, thus damaging the beauty of the temple area. The efforts of the CPC have been quite good, namely by always watering the plants, but because the conditions are too hot, they cannot be as beautiful as when it rains. When the author visited Sambisari Temple, the plants in Sambisari Temple were experiencing drought. Obstacles also occur during the rainy season, where there is a sand channel hole in the east side courtyard fence that has not been made into a channel that is always inundated with water during the rainy season, so that the walls of the courtyard fence II are always in a humid condition and overgrown with microorganisms. The fences of courtyards I and II of Sambisari Temple are made of solid stone, and currently there has been a peeling process. Some of the hazards that become obstacles to the Yogyakarta Cultural Heritage Preservation Centre can also arise due to human actions, including theft, pollution, illegal excavation or smuggling out of Indonesian territory. It is also common to find visitors who damage temple facilities and vandalise the temple walls. Other obstacles in the development of Sambisari Temple are often found tourists who deliberately sit on the plants around the temple which resulted in damaged plants. There are also tourists who do photo activities to capture their visit to Sambisari Temple but often climb temple stones that make the temple damaged. So that the Yogyakarta Cultural Heritage Preservation Centre must repair the damage again and it becomes an obstacle to other developments.

D. CONCLUSION

From the research results, it can be concluded in particular that: The preservation and development of Sambisari Temple managed by BPK DIY is good because the main task of BPK is to maintain and preserve cultural heritage buildings in Yogyakarta.

Sambisari Temple publication activities carried out by the Culture Preservation Centre Region X are quite good. The Balai Pelestarian Kebudayaan Wilayah X conducts promotions that aim to introduce, develop and expand the image and provide information to consumers about Sambisari Temple attractions. In addition to promotion, other methods used by the Culture Preservation Centre Region X to market Sambisari Temple tourism objects are through newspapers, social media, radio, television, exhibitions, and travel agencies. However, some improvements are needed so that Sambisari Temple is better known by the wider community. Increased activity also needs to be increased so that tourists visiting Sambisari Temple get another experience besides enjoying the view of the temple which is already interesting to visit. Marketing activities carried out by the Region X Cultural Preservation Centre only aim to disseminate information about cultural heritage that has potential as a tourist destination without seeking profit from the sale of tickets because the Region X Cultural Preservation Centre has received funding from the government budget for the development and preservation of all cultural heritage relics used for tourist destinations.

The obstacles found by the Balai Pelestarian Kebudayaan Wilayah X in addition to those derived from the natural conditions, there are also obstacles that pose a threat to the Balai Pelestarian Kebudayaan Wilayah X can also arise due to human actions, among others in the form of theft, pollution, illegal excavation or smuggling out of Indonesian territory. But for its protection, there is already a law that protects it so that it makes it easier for the Region X Cultural Preservation Centre.

Sambisari Temple as a high-value cultural heritage must continue to be developed and preserved in order to survive and become a mainstay tourist attraction that can increase foreign exchange, especially for the number of tourist visits in Yogyakarta. The suggestions that the author can give are: 1). Sambisari Temple must be maintained and guarded from threats made by visitors to keep it attractive so as to attract tourists who want to visit; 2). The Balai Pelestarian Kebudayaan Wilayah X should increase the promotional activities about Sambisari Temple that have been carried out so that information about

Sambisari Temple is more widespread, because the more widely spread information about Sambisari Temple, the more tourists will visit Yogyakarta, especially Sambisari Temple and other cultural heritage areas; 3). Improve the quality of service and security for visitors; 4). Providing facilities needed by tourists is usually in the form of a tourist information centre specifically at Sambisari Temple, so that when tourists who want to know information about Sambisari Temple can directly ask and get information quickly.

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