

The Tourism Area Life Cycle of Borobudur Temple in the Colonial Era

Ego Vinda A.P.Y. Arianto^{1*}, Herwandi², Gusti Asnan³

^{1,2,3}Department of History, Faculty of Cultural Sciences, Universitas Andalas, Indonesia

*correspondence email : aliazharr14@gmail.com

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Abstrak

Pemanfaatan Candi Borobudur sebagai destinasi pariwisata telah dimulai sejak masa kolonial. Artikel ini bertujuan untuk menganalisis siklus hidup destinasi pariwisata Candi Borobudur pada periode kolonial. Penelitian ini menggunakan metode sejarah melalui empat tahapan: heuristik, kritik sumber, interpretasi, dan historiografi. Menggunakan model *Tourism Area Life Cycle* (TALC), penelitian ini menunjukkan bahwa siklus hidup destinasi pariwisata Candi Borobudur berlangsung dalam tiga tahap: penemuan, pelibatan, dan pengembangan. Tahap penemuan berlangsung sekitar tahun 1830-an hingga 1870-an, yang ditandai dengan tidak adanya fasilitas khusus untuk para wisatawan. Tahap pelibatan berlangsung sekitar tahun 1870-an hingga 1911, ditandai dengan keterlibatan masyarakat yang intensif dalam pelayanan kepariwisataan, terutama pada penyediaan fasilitas akomodasi dan transportasi. Tahap terakhir yaitu tahap pengembangan yang berlangsung sejak tahun 1911 hingga 1942. Pada periode ini kunjungan wisatawan ke Candi Borobudur telah terpola dengan arus wisatawan bersifat massal. Hal ini merupakan dampak dari semakin intensifnya upaya promosi pariwisata yang dilakukan, terutama oleh lembaga-lembaga kepariwisataan.

Kata kunci: candi Borobudur, destinasi pariwisata, siklus hidup.

Abstract

The utilisation of Borobudur Temple as a tourist destination commenced during the colonial period. This article seeks to examine the life cycle of Borobudur Temple as a tourist destination during the colonial times. This research employs the historical method through four stages: heuristics, source criticism, interpretation, and historiography. Using the Tourism Area Life Cycle (TALC) model, the article shows that the life cycle of Borobudur Temple as a tourist destination unfolded in three stages: exploration, involvement, and development. The exploration stage is thought to have occurred between the 1830s and 1870s, characterized by the lack of special facilities for tourists. The involvement stage is dated to have occurred between the 1870s and 1911, distinguished by the active involvement of the local community in the provision of tourism services, particularly in the areas of accommodation and transportation. The final stage (development), spanning from 1911 to 1942, saw the emergence of mass tourism at Borobudur Temple. This phenomenon can be attributed to the intensifying efforts of tourism promotion by various institutions.

Keywords: borobudur temple, tourism destination, life cycle.

INTRODUCTION

The Borobudur Temple has historically attracted significant numbers of visitors, serving as a notable tourist attraction. Archival evidence suggests that the monument attracted visitors as early as the 1830s. In 1838, the site was visited by the Dutch artist Hubertus N. Sieburg, who was accompanied by a Chinese

companion. As Bloembergen & Eickhoff (2020) have noted, this visit represents the earliest recorded instance of non-local travelers engaging with Borobudur. The motivation for tourist visits to heritage sites is generally understood to be the specific qualities offered by such locations, and the principal draw of Borobudur is understood to lie in the

singularity of its architectural design. Situated in Magelang, Central Java, the temple features a stepped pyramidal structure without a roof, comprising ten terraces and surmounted by a large central stupa. This architectural form is emblematic of monumental Buddhist architecture (Convention Concerning the Protection of the World Cultural and Natural Heritage, 1991).

The utilization of Borobudur Temple for tourism purposes did not occur instantaneously, but rather unfolded through a prolonged historical process. The rediscovery of Borobudur by Thomas Stamford Raffles in 1814 is widely regarded as a critical juncture in the process of transforming the site into a tourist attraction. In the 1820s and 1830s, the local Javanese communities undertook efforts to clear the temple of debris and excavate buried sections, thereby gradually revealing the temple's structural form (Bloembergen & Eickhoff, 2020).

From the 1830s until the termination of Dutch colonial rule in Indonesia, Borobudur Temple continued to attract travellers and tourists. A significant number of these individuals meticulously documented their experiences and published accounts, providing invaluable insights into their visits to the site. Examples of notable individuals who documented their experiences include Charles Kinloch (1853), Ida Pfeiffer (1855), Albert

Bickmore (1868), J.J. Aubertin (1892), William Worsfold (1893), and Eliza Scidmore (1897). Borobudur figured among the numerous destinations encompassed in the broader itineraries of their travels or sojourns across the Dutch East Indies.

An examination of the travel accounts of visitors to Borobudur reveals notable changes over time, particularly with regard to the availability of facilities and ease of access. In other words, the more recent the period of visitation, the more comprehensive the facilities and the more convenient the journey to the site. The development of tourism infrastructure and accessibility can be seen as an indicator of what Butler (1980) conceptualized as the Tourism Area Life Cycle (TALC), or the life cycle of a tourist destination.

Changes pertaining to tourism facilities and accessibility are not only reflected in travelers' personal accounts, but also documented in travel guidebooks. These guidebooks were typically published by tourism companies and relevant stakeholders. While the aforementioned travel narratives were largely published between the mid- and late nineteenth century, travel guidebooks began to appear from the late nineteenth century onwards and continued to be produced throughout the first half of the twentieth century. Notable examples include *Reisgids voor Nederlandsch-Indië* (van Bemmelen & Hooyer, 1896), *Java: The*

Wonderland (Stoomvaart Maatschappij "Nederland," 1908), *Java and Sumatra: The Holiday Paradise* (Rotterdam Lloyd Royal Mail, 1927), and *Handboek voor toerisme in Nederlandsch-Indië* (Koninklijke Paketvaart Maatschappij, 1938), to name but a few.

A number of scholarly works have sought to examine the development of tourism in the Dutch East Indies more broadly. For instance, Robert Cribb (1995) has noted that the inclusion of the Dutch East Indies in international travel itineraries formed part of the broader expansion of Western tourism across the globe at the turn of the twentieth century. Among the various regions, the island of Java was considered the most suitable for international tourism, largely due to the availability of railways and road networks, as well as its strategic location along shipping routes between Europe and India to Australia and Hong Kong (Cribb, 1995). The implementation of the Ethical Policy, in conjunction with the economic potential of tourism as a source of state revenue, prompted increased governmental intervention in the tourism sector of the Dutch East Indies (Cribb, 1995).

Meanwhile, Achmad Sunjayadi (2017) examines the development of the *Vereeniging Toeristenverkeer* (VTV), the first modern tourism organisation in the Dutch East Indies. Through this institution, the colonial government assumed an

active role in the regulation and oversight of tourism activities in Java from the early twentieth century onwards (Sunjayadi, 2017).

Examining the development of colonial tourism in Angkor Wat, Cambodia, as a parallel case to that of Borobudur, this paper explores the intersection of cultural preservation and tourism development under colonial rule. Michael Falser (2020) explores how the preservation of the Angkor Wat site and its promotion as a tourist destination were pursued under French colonial rule in Indochina. According to Falser, the French government prioritized the promotion of Angkor Wat as a symbol of Indochina, a strategy that involved its showcase at international exhibitions aimed at global audiences. The conservation efforts at Angkor Wat were carried out in tandem with the development of tourism, including the construction and improvement of various tourist facilities. Concurrent with these endeavors, proposals for alternative forms of tourism emerged, including visits to local villages featuring traditional stilt houses (Falser, 2020).

To date, no study has specifically examined the tourism area life cycle of Borobudur Temple during the colonial period. Nevertheless, it is evident that this era constituted a pivotal phase in the development of Borobudur Temple as a tourist destination, the influence of which

extended beyond its own era and continues to exert a profound influence on the present. In light of this evident gap in the literature, the present article seeks to address the question of how the tourism area life cycle of Borobudur Temple unfolded over the course of the colonial period.

The novelty of this study lies in its use of the destination life cycle approach to reconstruct the historical development of a tourism destination, specifically Borobudur Temple, during the colonial period. This approach facilitates a more systematic analysis of the dynamic transformations of the site, from the initial phase of exploration to its subsequent development as a tourist destination. In the context of the extant literature on the history of tourism in Indonesia, the application of this framework remains exceedingly rare. Consequently, this study offers both a conceptual and methodological contribution to understanding tourism as a historically layered and staged process

METHODS

This tourism research employs a historical methodology, following four stages: heuristics, source criticism, interpretation, and historiography (Christou, 2022; Sudarmo et al., 2020). The primary sources were collected through archival and literature research. The primary sources include travelers'

accounts (travelogues), travel guidebooks, and newspaper articles, all of which were published between the mid-nineteenth century and the first half of the twentieth century. The travelogues and guidebooks provide insights into accessibility and tourism-related facilities, while newspaper reports offer additional information not only about infrastructure but also regarding the various groups of tourists who visited Borobudur. In addition to these primary materials, this study also utilizes secondary sources such as books, dissertations, and other relevant documents.

RESULTS AND DISCUSSION

The Tourism Area Life Cycle (TALC) is a seminal model for analyzing the evolution of tourist destinations. According to Butler (1980), the typical progression of a destination through these stages of development is as follows: exploration, involvement, development, consolidation, stagnation, and, ultimately, either decline or rejuvenation.

However, as Butler notes, it should be noted that not all destinations necessarily pass through every stage of the cycle. The transition from one stage to the next is influenced by a range of indicators, including tourist arrival numbers, the availability of tourism infrastructure, the nature of tourist-host interactions, the extent of governmental support and involvement, and the

presence or absence of tourism organizations. Utilizing these indicators, this study ascertains that from its initial promotion as a tourist site until the conclusion of Dutch colonial rule in Indonesia, Borobudur Temple progressed through three stages of the cycle: exploration, involvement, and development. The progression of Borobudur Temple through these stages is illustrated in the following diagram

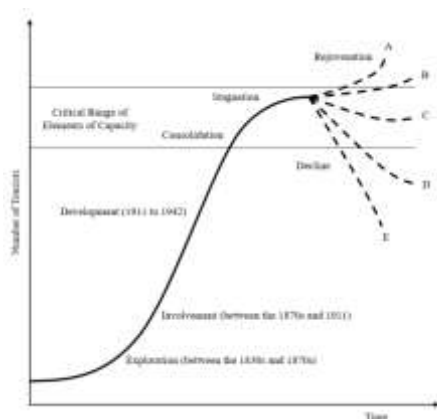


Figure 1. The Tourism Area Life Cycle of Borobudur Temple

1. The Exploration Stage

The exploration stage in the Tourism Area Life Cycle of Borobudur Temple is typified by the arrival of a modest number of visitors. These tourists travelled individually, following irregular and unstructured patterns of visitation. This form of travel, as posited by Plog (2001), is commonly engaged in by individuals with a penchant for adventure, seasoned travellers, or explorers. During this phase, the absence of facilities specifically designed for tourists was notable, as the site was still in its nascent stage as a

tourist destination. Consequently, the utilisation of general infrastructure and a high level of interaction with local residents were probable (Butler, 1980). On the basis of these criteria, the exploration stage of Borobudur's TALC can be situated roughly between the 1830s and the 1870s.

The number of visitors to Borobudur during this period remained limited. This limitation can be ascribed to a number of factors, including the absence of adequate infrastructure and the dearth of proper tourism facilities. It is comprehensible that such conditions prevailed, given that the Borobudur area had only recently begun to emerge as a tourist attraction.

Furthermore, the prevailing conditions in the Dutch East Indies during this period did not yet permit the same level of personal freedom as was experienced by the local population. At that time, the colonial government imposed specific regulations on foreigners who wished to travel into the interior. According to these regulations, any foreigner wishing to stay temporarily in a given region or to visit certain sites was required to submit a formal letter of request to the local resident (administrative official). This restriction was experienced, for instance, by Charles Walter Kinloch and Ida Pfeiffer, who visited Borobudur in the 1850s (Kinloch, 1853; Pfeiffer, 1855).

Precise figures regarding the number of visitors to Borobudur during this exploration stage are not available. However, it can be deduced from the paucity of extant travel accounts that tourist visits were relatively infrequent. In 1838, Borobudur was visited by a Dutch traveller, Hubertus N. Sieburgh, who was accompanied by a Chinese companion. Sieburgh encountered significant challenges in arranging his journey through Java, as he was initially required to obtain official permission to travel (Bloembergen & Eickhoff, 2020).

During the 1850s and 1860s, a number of travellers, including Charles Kinloch, Ida Pfeiffer, and Albert Bickmore, visited Borobudur Temple. Charles Kinloch, a British civil servant stationed in Bengal, India, visited Borobudur in mid-July 1852 (Kinloch, 1853). Ida Pfeiffer, an Austrian writer and world traveller, included Borobudur in her mid-nineteenth-century global journey, visiting the site in late November 1855 (Pfeiffer, 1855). Albert Bickmore, an American naturalist, travelled to the Dutch East Indies primarily to collect molluscs in Ambon, but made a stop at Borobudur in June 1865 (Bickmore, 1868).

An analysis of the travel accounts of these visitors provides valuable insights into the tourism facilities and modes of transport available at the time. Charles Kinloch's account of his visit to Borobudur on 11 July 1852 is a notable example of

this. After visiting several locations in Java, including Purworejo, he continued his journey to Magelang and Borobudur by horse-drawn carriage. He stayed at a clean and comfortable hotel, which, according to Kinloch, had only recently opened to the public, with the proprietor being new to the hospitality business. Kinloch also makes mention of the requirement to submit a letter of introduction and an identification card to the Resident of Kedu, M.A.J. Gaillard, in order to obtain permission to visit Borobudur (Kinloch, 1853).

In a manner analogous to Kinloch, Ida Pfeiffer, who visited Borobudur on 26-27 November 1855, also travelled by horse-drawn carriage. During her visit, she encountered Wilsen, who had been commissioned by the Dutch East Indies government to produce sketches and drawings of the Borobudur Temple (Pfeiffer, 1855).

Meanwhile, Albert Bickmore encountered relatively few obstacles in his travels across the Dutch East Indies. He had been granted a special letter by the Governor-General, addressed to all administrative heads in Java and the outer islands, instructing them to assist Bickmore during his journey. The letter also directed consular officials to permit Bickmore to use horses freely while travelling through the interior. These privileges enabled Bickmore to visit Borobudur in June 1865 (Bickmore, 1868).

As demonstrated in the preceding discussion of travel accounts, there was a paucity of facilities specifically intended for tourists. This can be partly attributed to the fact that Borobudur was still a relatively new tourist destination, and thus lacked the necessary infrastructure and adequate facilities to support tourism at the time.

2. The Involvement Stage

The involvement stage in the Tourism Area Life Cycle of Borobudur Temple spanned approximately from the 1870s to 1911, the year in which the temple's restoration was completed. During this phase, there was an increase in the level of interaction between tourists and the local population, particularly within the business community. There was an increase in tourist arrivals, and local entrepreneurs began to provide facilities specifically intended to serve the needs of visitors. This period also coincided with significant development in the Dutch East Indies, especially in sectors that facilitated travel and supported the growth of tourism.

Entrepreneurs played a pivotal role in the initiation and development of tourism-related enterprises and promotional activities. Facilities for accommodation and transportation, primarily initiated by Dutch and other European actors, experienced rapid growth. This expansion was facilitated by political reforms in the 1870s, which

permitted foreign investors to invest in and contribute capital to domestic development sectors. The construction of infrastructure, including roads, railway networks, and maritime transport routes, further enhanced the travel convenience for tourists. The increasing number of international shipping companies that included the Dutch East Indies as a destination significantly contributed to the rising volume of visits to Borobudur. Among these companies were the *Stoomvaart Maatschappij Nederland* (1870), *Rotterdamsche Lloyd* (1883), and the *Koninklijke Paketvaart Maatschappij* (1888).

As shipping companies became increasingly involved in the tourism sector, so too did accommodation enterprises. During this period, several hotels were established to cater to the needs of visiting tourists. Among them were *Hotel Mataram* (1870s), *Hotel Tugu* (1896), and the *Grand Hotel* (1911) in Yogyakarta—to name a few, along with their years of establishment (“*Nederlandsch-Indie*,” 1916; *De Locomotief*, 1872; “*Telegrammen Aan De Locomotief*,” 1896).

Meanwhile, the condition of the tourist destination - including the facilities available and the transport infrastructure that facilitated access - is reflected in various travel accounts from the period. J.J. Aubertin, William Worsfold and Eliza Scidmore were among the travellers who

visited Borobudur in the 1890s and published accounts of their journeys (Aubertin, 1892; Scidmore, 1897; Worsfold, 1893).

On the 4th of February 1890, Aubertin undertook an excursion to Borobudur. It was deduced from his observations that the most straightforward method of accessing the temple was by embarking on a vessel to Semarang. Aubertin departed from Batavia on 30 January 1890, aboard the *Pambora*. Upon arrival in Semarang, he took up lodgings at the Hotel Pavilion. He then continued his journey to Ambarawa by train, followed by a horse-drawn carriage to Magelang. In Magelang, Aubertin took up lodgings at a hotel owned by Unglaub, a German entrepreneur, and subsequently continued on to Yogyakarta, once more by carriage. Upon arriving at Borobudur, he stayed at a small hotel located near the temple. This hotel, according to Aubertin's account, had been specifically constructed to accommodate travellers visiting the monument (Aubertin, 1892).

In 1892, William Worsfold undertook an exploratory visit to Borobudur. In his account, he provides a detailed description of the travel routes and preparations required of tourists. According to Worsfold, travelers intending to visit Java were subject to several regulations and procedures. Those intending to remain on the island for a period exceeding 24 hours were obligated

to register with the police and provide personal information, including their name, age, place of birth, occupation, last place of residence, the name of the ship on which they arrived, and the name of its captain. Upon fulfilling these obligations, travelers were granted a *toelatings-kaart* (entry permit), endorsed by the Assistant Resident of Batavia, thereby sanctioning their stay in port cities open to general trade. Furthermore, a separate document was required for those wishing to travel inland. This was a certified extract of a decree issued by the Governor-General of the Dutch East Indies, granting permission to travel within Java (Worsfold, 1893).

Worsfold proposes three potential routes that travelers could take to reach Borobudur. The first of these involved sailing from Batavia to Semarang aboard one of the available steamships. In the latter location, the traveler was able to take advantage of the superior amenities offered by the Hotel Pavilion, which provided accommodation and sustenance before the onward journey to Ambarawa by train the following day. From Ambarawa, travelers had two options for reaching Magelang: by horse-drawn carriage or by cart (*pedati*). The final leg from Magelang to Borobudur could likewise be completed using either a carriage or a cart. Worsfold characterises this route as one of the most picturesque

experiences during his visit to Java (Worsfold, 1893).

The initial route incorporated a combination of maritime and terrestrial transportation methods, while the subsequent two routes comprised exclusively overland itineraries. The second route involved travelling overland from Batavia to Semarang, necessitating a change of modes of transport at several stopover points. This route commenced in Batavia and traversed a series of towns along Java's northern coast, including Bandung, Cirebon, Tegal, and Pekalongan, before concluding in Semarang. With the exception of the Batavia-Bandung leg, which was served by rail, all other segments between towns were travelled by horse-drawn carriage or cart (*pedati*), with varying distances and travel times. Worsfold (1893) noted that all of these locations offered excellent hotels for travelers.

The third route to Borobudur involved an overland journey from Batavia to Yogyakarta, necessitating a transition between various modes of transportation at several points along the way. The journey commenced with a train ride from Batavia to Garut, followed by an inter-city carriage journey to Kalipucang. From Kalipucang, travellers proceeded by small local boat to Cilacap. The final leg from Cilacap to Yogyakarta was completed by train (Worsfold, 1893).

The subsequent traveller was Eliza Scidmore, a distinguished journalist for National Geographic. In 1895, Scidmore travelled to Yogyakarta by train, where she stayed at Hotel Tugu before continuing her journey to Borobudur. To reach the temple, she travelled by horse-drawn carriage from Yogyakarta. In her account, Scidmore provides a vivid description of the carriage being pulled by four Javanese ponies, driven by a coachman. She then spent the night at *pasanggrahan*, a government rest house provided by the Dutch East Indies administration (Scidmore, 1897).

As demonstrated in the preceding analysis of travel accounts, there was a notable increase in the availability of accommodation facilities, including hotels and more *pasanggrahan*, in comparison to the exploration stage. Furthermore, there was an improvement in accessibility. These developments were largely the result of increased involvement by local communities in the organisation of tourism activities. In this context, the term "local communities" primarily refers to European residents of the Dutch East Indies, particularly those based in Yogyakarta and Magelang, who engaged in the tourism sector through the establishment of businesses and hotels. In contrast, the involvement of indigenous communities remained confined to modest enterprises, such as working as carriage drivers.

3. The Development Stage

The development stage in the Tourism Area Life Cycle of Borobudur Temple extended from 1911, following the completion of the temple's restoration, until the end of Dutch colonial rule in 1942. During this period, tourist visits became more structured, with a noticeable shift towards mass tourism. This development was partly the result of increasingly intensive tourism promotion efforts, which by this stage had reached the tourists' countries of origin. Furthermore, there was a marked expansion in the tourism institutions during this period, reflecting a broader institutionalization of the tourism sector.

The Vereeniging Touristenverkeer (VTV), a semi-governmental organisation in the tourism sector, played a crucial role in promoting and facilitating tourist visits to the Dutch East Indies, including to Borobudur Temple. A number of travel guidebooks were published under its auspices, listing Borobudur as one of the recommended destinations on the island of Java. Furthermore, the impact of Dutch shipping companies such as Koninklijke Paketvaart Maatschappij, Stoomvaart Maatschappij Nederland, and Rotterdamsche Lloyd, along with other European, American, and Asian shipping lines, on the increase of tourist arrivals to Borobudur is also worthy of note. These companies not only facilitated the transportation of a considerable number

of tourists, often as part of organised travel groups, but also published their own travel guidebooks (Sunjayadi, 2017).

During this period, promotional efforts for Borobudur tourism were intensified. These endeavors were not conducted in an exclusive manner; that is to say, they did not focus solely on Borobudur, but rather presented the temple as part of a broader network of tourist destinations within the Dutch East Indies. The aforementioned institutions and companies primarily undertook these promotional activities through the publication of travel guidebooks. These guidebooks were published in both Dutch and English, indicating that the promotion was mainly targeted at Dutch tourists as well as those from other Western countries (Sunjayadi, 2017).

Among the travel guidebooks published during this period were *Guide through Netherlands India* (Koninklijke Paketvaart Maatschappij, 1911), *Handboek voor Automobilisten en Motorwielrijders* (Koninklijke Java Motor Club, 1915), *Java* (Stoomvaart Maatschappij "Nederland," 1923) *Tropical Holland: The Archipelago of Eternal Summer* (Koninklijke Paketvaart Maatschappij, 1925a), *Visit Java: Information for Travellers* (Koninklijke Paketvaart Maatschappij, 1925b), *Een Reis Naar Indië* (Keg, 1926), *Gids voor Indië*, *Guide to the Netherlands East Indies* (Koninklijke Paketvaart Maatschappij, 1936), *Java's Heerlijkheid en Glorie*

(Nederlandsch-Indisch Touristenbureau, 1937), *Handboek voor Tourisme in Nederlandsch-Indië* (Koninklijke Paketvaart Maatschappij, 1938), and *Nederlandsch-Indië* (Rotterdamsche Llyod, 1938).

Furthermore, the Dutch East Indies Archaeological Service, which was established in 1913, also published specialised guidebooks for visitors to Borobudur. These included *Korte Gids voor den Boro-Budur* (Krom, 1914), *Gids voor de Tentoonstelling Betreffende Oud-Javaansch en hedendaagsch Balisch Hindoeïsme* (Koloniaal Instituut, 1915), and *Gids voor den Boroboedoer* (Stutterheim, 1941).

Consequently, the promotional efforts resulted in a substantial increase in the number of visitors to Borobudur. This was characterized by the arrival of tourists in greater numbers, often in organized groups. A notable instance of this surge in interest was observed in August 1929, when a group of 26 final-year students from Kansai University in Osaka, Japan, visited the site. Their visit to the Dutch East Indies formed part of a scientific study tour. The group's accommodation was provided by the Hotel Tugu ("Wetenschappelijke Reis," 1929).

In March 1932, a group of 128 American tourists arrived at Borobudur as part of a round-the-world cruise. Due to the considerable size of the group, they were scheduled to be accommodated in

three different hotels in Yogyakarta: the Grand Hotel, Hotel Tugu, and Hotel Mataram. The accommodation plan allocated 100 guests to the Grand Hotel, 16 to Hotel Tugu, and 12 to Hotel Mataram. However, the high volume of visitors resulted in all three hotels being fully booked, and the entire group was unable to be accommodated. Consequently, some travelers were compelled to seek alternative accommodation. The manager of Hotel Tugu arranged an agreement with the nearby Hotel Trio to provide additional rooms. On the evening prior to their visit to Borobudur, a *wayang kulit* (shadow puppet) performance was organised in the lobby of the Grand Hotel to welcome the guests ("Amerikaansche Touristen Op Bezoek," 1932).

Another significant visit occurred in March 1934, when over 100 tourists arrived in Yogyakarta aboard the *Franconia*. The programme for their activities in Yogyakarta was as follows: a morning excursion to Borobudur, an afternoon visit to other local attractions, and an evening *wayang* (shadow puppet) performance held at the Grand Hotel ("Toeristenstroom Te Jogja," 1934). In October 1936, a group of 78 Japanese tourists—comprising professors, students, and journalists—travelled by train from Bandung to Yogyakarta. Borobudur was their primary destination, and they stayed at the Grand Hotel and Hotel Tugu

(“Japansch Gezelschap Bezoekt Java,” 1936). In July 1937, Borobudur also received a royal guest: Prince Paribatra of Siam, who visited the temple in the company of members of the royal entourage. Their accommodation was provided by Hotel Montagne in Magelang (“Prins van Siam Te Magelang,” 1937).

The substantial increase in the number of tourists, as evidenced by the aforementioned examples, signifies that Borobudur has evolved into a prominent tourism destination, experiencing a rapid phase of growth. In some cases, the available accommodation facilities—particularly hotels in and around Yogyakarta—were unable to accommodate the full number of visitors. Concurrently, the presence of a well-defined tourist market, as outlined by Butler (1980), is evidenced by the arrival of organized groups from diverse backgrounds, including academic institutions, government officials, and members of royal families.

CONCLUSION

Borobudur Temple has long been utilized for tourism purposes. From its initial opening to the public in the 1830s until the conclusion of Dutch colonial rule in Indonesia, the site underwent three phases of the Tourism Area Life Cycle: exploration, involvement, and development. The initial exploratory phase, characterized by minimal visitor

numbers, extended from the 1830s to the 1870s. During this period, the absence of tourism infrastructure was notable, as the site had not yet been fully prepared for tourism. The colonial government's primary focus during this period was on documenting and illustrating the monument. The involvement stage, characterized by an escalating involvement of the local population in tourism services, emerged around the 1870s and persisted until 1911. This phase was characterized by the establishment of accommodation facilities, including hotels, and the expansion of transport services, primarily driven by European settlers. The final stage, development, commenced in 1911 and concluded in 1942 with the collapse of Dutch colonial rule. During this period, promotional efforts became increasingly intensive and were supported by formal tourism organizations. Tourist arrivals became more structured and took on the characteristics of mass tourism, ultimately resulting in a dramatic increase in the number of visitors to Borobudur.

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