1. Introduction

1.1. Research Background and Objective

Candirejo Village is located about 3 km south east of Borobudur Temple, Indonesia. This village is now known as one of tourism villages in Central Java Province\(^1\) as well as in Indonesia\(^2\). Candirejo Village is situated in the surrounding area of Borobudur Temple World Heritage Site, and the area is classified as cultural landscape heritage\(^3\) and should be conserved\(^4\).

Several NPOs, i.e. PATRA-PALA\(^5\) and JAKER\(^6\), have tried to collaborate with local community to carry out village revitalization programs to conserve and utilize village culture and landscape as an alternative solution for recent problems in Borobudur area such as environmental degradation, decrease of farming benefit, mass tourism which is concentrated in the Temple\(^7\). So, NPOs are encouraging the villages in the surrounding area to keep its scenery as cultural landscape around the Borobudur Temple. For instance, NRM-LCE\(^8\) project that conducted by PATRA-PALA covered 10 villages scattered on the foot of Menoreh Hills, and JAKER is talking with almost 20 villages in Kecamatan Borobudur (Borobudur Sub District).

Under such situation, only Candirejo Village implemented a concept of ‘Community Based Ecotourism’ which was titled by the village themselves, and became a tourism village managed by the ‘Tourism Village Cooperation’\(^7\). Here we should know why only Candirejo could realize such program in their village while other villages in Borobudur Sub District could not achieve the same level. Green Tourism is one of important ways for village revitalization and it is necessary to know how it starts, so Candirejo can be regarded as a good case study.

So, in this paper we would like to clarify the realization process of ‘Community Based Ecotourism’ in Candirejo Village, how it was managed and how the community mechanism worked. It also aims to clarify when the process have been certainly started, regarding to the common acknowledgement that it was started on 2001 when the assistance from PATRA-PALA supported by JICA, started.

1.2. Literature Review on Study about Realization Process of Green Tourism

Among green tourism studies in Japan, we can find very few researches on the realization process. Some papers\(^9-10\) commented that Green Tourism in Japan are mostly promoted by local government at first, but it is supposed activeness of community might be necessary to realize successful community based tourism. In this point Kim\(^5\) reported about green tourism where tourism development in agricultural program took place with all farmers in mountainous rural area with Morimitsu Village case, Oguni Town, Niigata Prefecture. Takano\(^11\) from Miyama Town local government just emphasized that before starting Green Tourism they had the period of farm land readjustment as collaboration establishment among villagers. From Kim and Takano, we can suppose that before starting Green Tourism with active community, there must be some activity which promotes collaboration among villagers. We will keep this supposed point in the analysis of Candirejo case. On the other hand, about Borobudur, research on Green Tourism was not found, though there are a number of researches on history, archaeology, architecture, etc.
1.3. Research Methodology

This study has been formed by two parts as shown in Figure-1: To know the current village condition and the history of village development which resulted in Green Tourism Activity, we did field investigation in which we interviewed village residents who are key persons in village, present and former village chiefs, compiled various kinds of supporting documents (see Table-1), and then tracing the history as well as mapping of Candirejo’s rural development, key persons in village, present and former village chiefs, compiled various kinds of supporting documents (see Table-1), and then used to evaluate the ‘Community Based Ecotourism’ in Candirejo Village.

2. Candirejo Village

2.1. Site context, topography and land use

Candirejo Village is situated on the foot of Menoreh Hills on the south side, while the north side is bordered by Progo River. There is a smaller river called Sileng River flows in the middle of village. Topographically this village has two types of land topography, hilly area on the south side and plain area on the north side. This village situated on 100-600 meter above sea level. Candirejo Village has 366.25 ha area includes: rice field, dry field, pekarangan/yard, settlement, etc. Physically, settlement area in Candirejo Village has unique character with their wide yard planted of rambutan tress and bordered by green fences. Traditional houses are still in use. There are a number of historical sites in the village which are potentials as one of tourist attractions.

2.2. Social system and community organization

The population of Candirejo Village is 4192, and there are 1152 households. Their occupation is mostly farmer, 83% independent labor farmer and 6% labor farmer (Figure-4). The residents of Candirejo Village still live in a traditional way. They have their own social system and social customs which are still practiced in their daily life, for instance they practice gotong-royong spirit to keep their surrounding environment clean. They also still highly appreciate the principle of tepo-seliro as one of their common wisdoms.

The village residents have a regular community forum called gotong-royong which means ‘village meeting’. The forum is held every 35 days, either in village level as well as in the hamlet level. Actually there are other meetings such as arisan and pengajian which are also become a gathering place in smaller group. There are several main organizations (LSD/LPMD, BPD, PKK, POKJA) that form the institutional framework of Candirejo’s community system (Figure-5).

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Table-1. Supporting documents for research analysis

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<tr>
<th>Type</th>
<th>Documents</th>
<th>Analysis &amp; Chapter Link</th>
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<tbody>
<tr>
<td></td>
<td>B. Field Investigation Map (2000)</td>
<td>A. Distribution of rambutan</td>
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<td></td>
<td>D. B. Bambang in Figure (1998-2004)</td>
<td>E. Comparative analysis of 3 villages</td>
</tr>
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</table>

Material resources: Institution (government and NGO) through participating the events through the research

*): It is quite difficult to gather such kind of documents in the field.
2.3. Current Tourism Activity in Candirejo Village

Tourism activity in Candirejo Village is under the management of ‘Tourism Village Coop’ (Figure-5). There are a number of village tour packages such as village tour by bicycle, walking, andong (traditional horse carriage), sun rise trekking to Watu Kendil Site on the top of Menoreh Hills, cooking lesson, lunch in traditional house, home stay, etc. Visitor can enjoy the atmosphere of daily life in the village, seeing the beautiful scenery of village, playing traditional music gamelan, etc. Home stay program has been started since 2002 by utilized mostly traditional houses in the village as accommodation facility. Details of tourism activity will be discussed further in chapter 3.

3. Realization Process of Community Based Ecotourism in Candirejo Village

In this chapter we utilize interview and supporting documents to make an analysis of the realization process of ‘Community Based Ecotourism’ in Candirejo Village which is summarized in Figure-7. In this figure of interviewed events related up to Green Tourism realization, we can read ‘the developing process’ by vertically order ( ), and ‘the mechanism of each process’ by horizontally order (—). From left to right, the village inside community is considered from the resident level into administration level.


The rural development program in Candirejo Village has started around 1980 through a yard cleaning program (1 in Figure-7). The residents cut unnecessary and overcrowded trees (i.e. bamboo, coconut, jackfruit, etc) inside their settlement area and replaced them with more productive trees (i.e. rambutan, papaya). Figure-8 compares Candirejo’s bamboo trees distribution in 1980 and 2008 as well as show the rambutan trees distribution in 2008. This program was supported by government through P2WKSS (5), and Pucungan Hamlet

Figure-5 Photo of a house used for home stay (source: field survey)

Figure-8 Vegetation changes in Kedung Ombo and Mangundadi Hamlet, Candirejo Village (source: interview and field investigation)
became the pilot project at first. After it seemed to be successful, then the program was applied to other hamlets in the village (●2 in Figure-7). In addition to the plantation of rambutan trees, they also optimized the yard space by cultivating any smaller vegetables and fruits in between the rambutan trees (●3 in Figure-7). The interviewees said that village residents did the program together hand in hand. Therefore it raised a spirit of togetherness among them. The implementation of this program also brought good effects to the village. The environment inside the settlement area became clean and well organized, show the better appearance.


After the vegetation replacement program had done, some improvement programs on nonphysical aspects such as managerial skill, art, craft, and home industry were also carried out. Candirejo Village received supports from government, academic institutions and NPOs. A number of trainings and assistances on farming were held to increase the benefit of their farming activity. Trainings on craft such as bamboo carving, wood carving, batik, etc. were carried out to increase their skill. Assistances were also held to train the art performance groups in each hamlet such as jatilan, gatholoco, kobrasiswa, etc (●4 in Figure-7).

The implementation of yard cleaning program on the first phase had result a better environment in Candirejo Village. As the result, they also got some awards from several village competitions (●5 in Figure-7). The Interviewees also said these achievements brought up a new motivation of village residents to participate the village program on keeping their surrounding environment. It has raised pride and sense of belonging among village residents.

3.3. The Third Phase: Starting of Tourism Activity and Concept Formation (1999-2003)

Candirejo Village has good potentials both on natural and cultural aspects which are important to develop a tourism activity. In addition, this village is easily accessible as it is only 3 km for Borobudur Temple or 1.5 hours from Jogjakarta by car. Hence, this village has good challenge to catch the tourists who visit those places(10). After two times got the awards of village competition, Candirejo became a good example in village environment management for other villages. In 1999 Candirejo Village was established as Desa Binaan Wisata (Tourism Assisted Village) by the government of Magelang Regency.

In order to develop further, Candirejo Village had contacted PATRA-PALA Foundation, and then supported by JICA in 2001-2004 they got assistance from PATRA-PALA Foundation whose project is called NRM-LCE (●6 in Figure-7). During the assistance program, they develop the concept of ‘Community Based Ecotourism’. A Mapping of village potentials by using Participatory Rural Appraisal (PRA) was taken place.

In 2000 they made a principle that has been the basic philosophy of tourism activity in the village called catur daya (four powers). It consists of daya tarik (power of fascinating), daya tumbuh (power of grow), daya manfaat (power of benefit), and daya tangkal (power of parry). This principle forces the village residents to be a member of conducive-dynamic-active community. Conducive means they obey the leader, respect each other among the village residents as well as highly appreciate the common convention and spirit of gotong-royong. Dynamic means they are innovative and highly motivated to participate any programs. Active means they always do the program actively and proactively(3). This village also has a slogan called ‘Candirejo Bersatu’ which means ‘Candirejo Unite’.


Tourism activity in Candirejo Village is formally started in 2003, when this village was designated as ecotourism village by Ministry of Culture and Tourism, Indonesia. Since then, the number of visitor has been increasing, especially foreign visitors(11) (see Figure-9).

Tourism Village Coop was established in 2003 (●7 in Figure-7), just after the designation of Candirejo as ‘Community Based Ecotourism’ Village. This organization built to manage the operation of tourism activities carried out in the village. Membership of this organization is open but limited. Until now, the members are representatives of organizations in the village such as art performance groups, andong association, home stay association, youth group, and chiefs of each hamlet. From interview, they explained that the reason for the establishment of ‘Cooperation’ instead of ‘Company’ is that the cooperation is more suitable to the character of village residents. Traditional customs and sense of togetherness is still dominant in the social system of Candirejo Village.

An annual meeting is held every year to give a report of a year through activities. This meeting is participated by all members. During the meeting, each representative can show the opinion or suggestion from each group freely. The current village chief used to be the coordinator of this cooperation, and then he was elected as Village Chief in 2007. Recently, ‘Tourism Village Coop’ also has collaboration with private sector such as travel agents and several hotels around the Borobudur Temple to promote their tourism packages (●8 in Figure-7). Therefore, the number of foreign visitor has been significantly increasing.

![The Visitor of Candirejo Village](Source: Statistic data of Candirejo Village and field survey)
3.5. The Realization Process

We recognized developments through four phases and the first two phases happened before 2001, when PATRA-PALA came to assist. This shows that developments were initiated by local community. During the process, local community took an important and significant role. The local community is the main actor throughout the process, while government, NPOs, academic institutions, and private sectors only play the role as supporter or facilitator. The figure-7 almost shows how local initiatives have worked. It is almost the local community who initiated ‘contact’ or ‘request’ to the counterpart organizations (represented in the Figure by arrows came from village community) (9 in Figure-7). These initiatives are then followed by ‘assist’ from the counterparts. In other words, Figure-7 hence indicated that some programs would not have been carried out without local community initiatives (contact and requests to the counterparts outside the village). In addition, the village residents have an important role during the process by give any kind of contribution (see Table-2). They contributed time/attendance, idea, manpower, skill, and money as well as possession goods. Both Figure-7 and Table-2 give evidence regarding the importance and significance of local community initiatives. Community system in this village is still strong as well as social and traditional customs. Some organizations accommodate the village residents’ idea, and they hope these organizations are still utilized as communication media among the residents.

4. Comparative Analysis with Other Villages

To check the village residents’ awareness for their village condition in Candirejo, we conducted questionnaire survey in 3 villages. Giritengah is one of villages received PATRA-PALA’s assistance as well as Candirejo. Wringinputih is outside the PATRA-PALA activity. So, we conduct a comparative analysis (see Table-3). We asked village residents to evaluate their attitude related to the environment by indicating the level within five ranges as shown in Figure-10. Through the survey result shown in Figure-10 we can see that Candirejo shows significant level of village resident awareness compared with Giritengah and Wringinputih. It shows Candirejo’s residents are conditionally interested in village management rather than villages without implementation of tourism activity.
5. Conclusion

From analysis of this study, we can conclude that: ① Realization process of Candirejo Village can be divided into four phases: a) agricultural changes by yard cleaning and vegetation replacement (1980-1990), b) cultural improvement and community empowerment (1991-1998), c) starting of tourism activity and concept formation (1999-2003), d) independent management and widely promotion (2003- now). ② Local community played a central role in the process of Candirejo Village during 1980-2007. Local community’s initiatives have been the main factor of Candirejo Village development. Social and community system inside the Candirejo Village is conducive for village program implementation. Therefore it is no doubt to label their tourism program as ‘Community Based Ecotourism’, as community is the main actor throughout the process. ③ Rural development activity in Candirejo Village had been started since 1980. This conclusion denies previous common acknowledgement that rural development was started on 2001 when the assistance from PATRA-PALA with their NRM-LCE project started. ④ Compared with other villages in Borobudur Sub District, Candirejo Village community has significant awareness to keep and conserve their village environment.

References:

4) In Indonesia, there are 3 villages that are listed as tourism villages by Indonesian Ecotourism Center, those are: Candirejo (Borobudur, Central Java), Cinangneng (Bogor, West Java), Sibetan and Nusa Ceningan (Bali) (source: http://www.indecon.or.id/ecosites/index.html).
5) In Central Java, there are 7 villages which are acknowledged for tourism activities, including Candirejo, Dieng, Dorset, Karangbanjar, Karinannjawa, Selo Wonoоко, and Keteragen (source: http://www.central-java-tourism.com/desa-wisata/en/centraljava.htm).
6) In Indonesia, there are 3 villages that are listed as tourism villages by Indonesian Ecotourism Center, those are: Candirejo (Borobudur, Central Java), Ciamungnang (Bogor, West Java), Sibetan and Nusa Ceningan (Bali) (source: http://www.indecon.or.id/ecosites/index.html).
7) The project named NRM-LCE (Natural Resources Management for Local Community Empowerment). It covered 10 villages scattered on the foot of Menoreh Hills, and Candirejo Village became the main focus of the project (Dec 2001- Nov 2004).
8) If in Central Java, there are 7 villages which are acknowledged for tourism activities, including Candirejo, Dieng, Dorset, Karangbanjar, Karinannjawa, Selo Wonooko, and Keteragen (source: http://www.central-java-tourism.com/desa-wisata/en/centraljava.htm).
9) In Indonesia, there are 3 villages that are listed as tourism villages by Indonesian Ecotourism Center, those are: Candirejo (Borobudur, Central Java), Ciamungnang (Bogor, West Java), Sibetan and Nusa Ceningan (Bali) (source: http://www.indecon.or.id/ecosites/index.html).
10) The project named NRM-LCE (Natural Resources Management for Local Community Empowerment). It covered 10 villages scattered on the foot of Menoreh Hills, and Candirejo Village became the main focus of the project (Dec 2001- Nov 2004).
11) Candirejo Village has been selected as one of pilot projects of community based tourism in Indonesia (May-Nov 2003) and also honored some awards. Recently, in 2001 a ‘Kalpataru’ award was honored for its successfulness of implementing hampongraw (mixed cultivation system).
12) Field surveys were conducted on August 2004, August 2005, August 2006, May 2007, and March 2008 with some helps from students of Gadjah Mada University (UGM).
13) Since Indonesian independence on 1945, Candirejo Village has been lead by 4 village chiefs, they are: Niti Pawiro (1945-1975), Teguh (1975-1989), Slamet Tugiyanto (1989-2007), and Saryan Adiyanto (2007-now). Village chiefs were chosen by general election participated by all village residents (17 years old and above). During the field investigation, we held interviews for the last three village chiefs. We also held interviews with the village residents such as Saren Haryanto (Village secretary), Tatark Sayaryawan (Leader of Tourism Village Coop), Budhi, and Ijum Member Village tourism Coop. Interviews were carried out on March 13th-28th, 2008
14) A Javanese advice that a person should not do things he expects other would not to do him (Atmosumanto, 2005).
15) The formal definition of ‘Gotong royong’ originated in became known in a Javanese dictionary published in 1938. The essential meaning of ‘Gotong royong’ was that several persons work together to carry a large and heavy object. At this time ‘Gotong royong’ meant traditional mutual cooperation among villagers and between the villagers and the village administration. (Gumisawa, 2007)
16) A Javanese advice that a person should not do things he expects other would not to do him (Atmosumanto, 2005).
17) The formal definition of ‘Gotong royong’ originated in became known in a Javanese dictionary published in 1938. The essential meaning of ‘Gotong royong’ was that several persons work together to carry a large and heavy object. At this time ‘Gotong royong’ meant traditional mutual cooperation among villagers and between the villagers and the village administration. (Gumisawa, 2007)
18) A Javanese advice that a person should not do things he expects other would not to do him (Atmosumanto, 2005).
19) The same as note number 8.