

## Community Contribution to the Increase of Tourists at the Dwarawati Temple Tourist Attraction

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### Abstract

The development of tourism can be observed through the number of tourists visiting a particular tourist destination. In recent times, tourism has become a focal point due to its potential to generate additional foreign exchange for the country. This study aims to examine public perception and the tourism appeal in relation to the low number of tourist visits to Dwarawati Temple, located in Wonosobo Regency, Central Java. The research method used is a qualitative approach. Data collection techniques include interviews, observation, and documentation. The data analysis technique employed in this study is triangulation, specifically source triangulation. The data collected is further strengthened with other supporting sources to enhance the validity of the findings. Based on the results of the study regarding the community's contribution to increasing tourist visits at the Dwarawati Temple tourist site, it can be concluded that active community participation has a significant impact on the development of the tourism sector. However, this contribution has not yet reached its optimal potential due to several major constraints. One of the most significant obstacles is the inadequate accessibility to the location of Dwarawati Temple, which makes it difficult for tourists to visit and directly affects the low number of visits.

**Keywords:** Community Contribution, Tourist Increase, Dwarawati Temple

### 1. INTRODUCTION

In recent times, the development of tourism has become an industry capable of significantly contributing to the country's foreign exchange earnings. This development has received special attention from both developed and developing countries, particularly Indonesia. The tourism sector, seen as a business and trade opportunity, is highly beneficial for the nation's economic growth and the people's welfare (Lubis, 2020). According to Riwayatiningih, & Hartuti (2018), tourism has become one of the main sources of foreign exchange because Indonesia is one of the countries that offers a wide variety of tourism types, such as nature tourism.

Cultural tourism as well as man-made tourism are spread across Indonesia, from Sabang to Merauke. With these international tourists are attracted to visit. Indonesia is a country that possesses a vast array of attractions in the field of tourism. This is evidenced by the increasing number of new tourist destinations being developed in various regions. These types of tourism are classified into nature tourism, cultural tourism, and man-made tourism. This is in line with the Kendal Regency Office of Culture and Tourism (2016), which classifies tourism activities into three main types of activities: (1) Nature Tourism Attractions (Nature Resources), The form and appearance of This type of tourism includes natural scenery, such as mountains, beaches, and natural environments consisting of flora and fauna. (2) Cultural Tourism Attractions (Cultural Resources) The form and appearance of this type of tourism are more influenced by the environment and human activities, such as traditional dances and arts, customary ceremonies, religious rituals, funeral ceremonies, and so on. (3) Man-

Made Tourism Attractions (Man-Made Resources) The form and appearance of this type of tourism are greatly influenced by human efforts and activities. Examples include museums, places of worship, musical performances, and constructed tourist areas such as theme parks, Ancol beach, water parks, and others. The abundance of tourism potential makes the tourism sector in Indonesia continue to grow. One example of a cultural tourism attraction in Indonesia is the temple complex located in the Dieng area, Central Java. The Dieng Plateau is known for having many cultural tourism attractions, one of which is Dwarawati Temple.

Dwarawati Temple is one of the temples found within the Dieng Temple complex, located on the Dieng Plateau, Banjarnegara Regency, Central Java Province, Indonesia. This temple is part of a cluster of Hindu temples that date back to around the 8th to 9th centuries AD, during the golden age of the Sanjaya Dynasty of the Ancient Mataram Kingdom. Dwarawati Temple is situated near a residential area and, topographically, lies in a hilly region. Essentially, the temple Dwarawati Temple possesses remarkable uniqueness in terms of both its architecture and the historical value it holds. Dwarawati Temple is a cultural heritage site protected under the Law of the Republic of Indonesia No. 11 of 2010 concerning Cultural Heritage. However, the existence of Dwarawati Temple as a tourist destination has not yet shown a significant presence in attracting local or international tourists. Compared to other temples in the Dieng area, such as the more well-known Arjuna Temple, Dwarawati Temple tends to have fewer visitors. In fact, it has great tourism potential in terms of historical, architectural, and cultural value. This phenomenon of low visitor numbers is an interesting issue to study, particularly by focusing on two main aspects: the local community's perception of Dwarawati Temple and the factors that influence its tourism appeal.

Community perception plays an important role because the people are not merely passive participants but also active partners in developing tourism potential. The attitudes of local residents toward tourist destinations in their area can greatly influence the sustainability and further development of those sites (Prasetya et al, 2023). On the other hand, the attractiveness of a tourist site does not solely depend on its physical existence, but also on how it is packaged, promoted, and supported by adequate facilities and accessibility. Essentially, this study aims to examine the community's perception and the tourism appeal related to the low number of tourist visits to Dwarawati Temple, located in Wonosobo Regency, Central Java..

## 2. METHOD

The research method used in this article is a qualitative method with a descriptive approach. According to Sugiyono (2021), qualitative research is a method used to study natural conditions (as opposed to experiments), where the researcher is the key instrument. Data collection techniques are conducted through triangulation, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization.

The descriptive approach provides an overview to address and answer actual problems.

According to Hafsa (2019), the descriptive method is carried out by describing facts, followed by analysis not only explaining the facts but also offering sufficient understanding and clarification.

Data collection for this article was conducted in March 2025 at the Dwarawati Temple cultural heritage site, located in Dieng Kulon Village, Batur Subdistrict, Banjarnegara

Regency, Central Java, Indonesia. In research, appropriate data collection techniques are necessary to achieve the desired results. Data collection is a process undertaken to obtain research data, which will then be processed to produce relevant research findings.

In qualitative research, the data collection techniques used include observation, interviews, and documentation. According to Sugiyono (2021), interviews are used as a data collection technique by means of question-and-answer sessions with leaders, authorities, or other parties directly related to the research object. This study used open and structured interviews.

According to Sugiyono (2021), observation is a data collection technique that has specific characteristics when compared to other techniques. Observation is not limited to people, but also includes natural objects. In this study, observation was conducted through direct field observation to understand the actual conditions at the Dwarawati Temple cultural heritage site. According to Hafsa (2019), documentation involves collecting records of past events, either in the form of written texts, images/photos, or monumental works of individuals/institutions. In this study, documentation included photos taken in the field as well as literature reviews of pre-existing documents.

Once all the required data had been collected, an appropriate data analysis technique was also necessary. The data analysis technique used in this research is triangulation. According to Sugiyono (2021), triangulation is a data analysis technique that combines various data collection methods and sources. Triangulation is divided into three types, namely source triangulation, time triangulation, and technique triangulation. In this article, the triangulation technique used is technique triangulation. Technique triangulation is chosen because it allows for testing the credibility of data by using the same data source with different techniques.

The researcher initially conducts interviews with the informants, then cross-checks the results through observation and documentation. If the data obtained from these three techniques are consistent, then the research is considered successful.

### **3. RESULTS AND DISCUSSION**

#### **General Overview of the Research Location**

This research was conducted at the Dieng Temple Complex, specifically at Dwarawati Temple. Administratively, Dwarawati Temple is located in Dieng Kulon Village, Batur District, Banjarnegara Regency, Central Java. The temple is situated on the slopes of Mount Prau at an altitude of 2,000 meters above sea level. Dwarawati Temple is one of the well-known temples in the Dieng Plateau area.

The location of Dwarawati Temple lies in the middle of local residents' potato plantations, and nearby are three other temples: Abiyasa Temple, Pandu Temple, and Margasari Temple. Of these three, only Dwarawati Temple has been successfully restored. This is due to the fact that the stones making up the other temples are no longer intact. The structure of Dwarawati Temple is also no longer complete, as the temple's peak has collapsed and its original shape is not known in detail.

Dwarawati Temple was discovered during the Dutch colonial period in Indonesia, around the year 1959.



Figure 1. Research Location on the Map

### Tourism Attractions

According to the Republic of Indonesia Law No. 10 on Tourism Year 2009, tourism attractions are defined as those that have uniqueness, convenience, and tangible value in the form of diversity, natural wealth, culture, and human-made products that become targets or destinations for tourists. According to Hidayat (2019:03) in Purnamawati (2020), tourism attractions are everything that is interesting and creates experiences for tourists, whether passively or actively. Prianggie (2021), states that tourism attractions are anything that draws people to visit a particular tourist area.

Meanwhile, Gonda (2024) explains that the attractiveness of a tourist destination is the main motivation for tourists to visit. According to him, tourist destinations are grouped into four types of attractions: (a). Natural Attractions, which include landscapes of land, seascapes, beaches, climate, or weather. (b). Building Attractions, which include historical buildings and architecture, modern buildings and architecture, and archaeology. (c). Cultural Attractions, which include theaters, museums, historical sites, customs and traditions, religious places, special events such as festivals and historical dramas (pageants), and heritage such as cultural legacies. d. Social Attractions, such as the lifestyle of the inhabitants at the tourist destination.

According to Ngwira & Kankhuni, (2018), tourism attractions are things that attract the attention of tourists owned by a tourist destination area. According to Ćorluka et al. (2021), there are four components that a tourist attraction must have, namely: Various things that attract tourists' attention (Attraction) Attraction is a significant component in drawing tourists. An area can become a tourist destination if its conditions support its development into a tourist attraction. What is developed into a tourist attraction is called tourism capital or tourism resources. To identify tourism potential in an area, one must refer to what tourists are looking for. There are three types of attraction capital that draw tourists: 1) Natural Resources, 2) Cultural Tourism Attractions, and 3) Man-made Attractions.

Tourism capital can be developed into tourist attractions in places where these resources are found (Jufeng & Xinhui, 2014). Some tourism capital can be developed to encourage tourists to stay for several days and enjoy multiple experiences, or even revisit the same place on other occasions. The existence of attractions is the reason and motivation for tourists to visit a tourist attraction (TA). In this study, the attraction that The attraction being developed is the existence of the Dwarawati Temple building, which can be used as a historical tourism object and an educational destination.

Based on information from a local resident named Mrs. Sinta, who stated: “Yes, here there is only the temple, that’s all, miss.”

This statement is also supported by Mrs. Marni, who said:

“Yes, that’s it, miss, only the temple.”

These statements are corroborated by observations and documentation in the field, confirming that the attractions offered are only the natural scenery and the Dwarawati Temple building.



Figure 2. Dwarawati Temple Structure

In Figure 2, it is shown that Dwarawati Temple is the only attraction offered at this tourist site; there are no other attractions besides the temple building.



Figure 3. Potato Field Panorama

In Figure 3, it is shown that the potato plantation owned by local residents is also one of the interesting backgrounds for taking photos with relatives, friends, or family who visit the Dwarawati Temple tourist site.

### **Required Facilities**

Facilities are all kinds of infrastructure and amenities needed by tourists while they are in a tourist destination area. The facilities and infrastructure referred to include accommodations, restaurants, transportation, and travel agencies. Using suitable infrastructure, tourism facilities such as hotels, tourist attractions, marinas, performance halls, and others can be developed. The infrastructure most commonly required for building tourism facilities includes highways, water supply, electricity, waste disposal sites, airports, ports, telecommunication, and so on.

Considering the relationship between facilities and infrastructure, it is clear that infrastructure development generally must precede facilities development. Sometimes infrastructure and facilities are built simultaneously as part of tourism facility development. A place or area can develop as a tourist destination if it has good accessibility. There is a reciprocal relationship between facilities and infrastructure. Infrastructure is a prerequisite for facilities, and in turn, facilities can lead to improvements in infrastructure.

According to Aisy et al., (2024), factors affecting tourism facilities include: Food stalls;Prayer rooms (mushola);Parking lots;Lighting; Seating areas; Toilets; Gazebos; Kiosks where vendors sell goods.Based on the research conducted by the author, the facilities available in the Dwarawati Temple area are very minimal. This is because the temple is located in a potato plantation owned by local residents, so more attractive facilities have not yet been developed.

#### **a. Accessibility**

Accessibility is the most important aspect in tourism activities (Stankov et al.,2024). Various types of transportation and transportation services are essential access points in tourism (Lohmann & Duval, 2015). On the other hand, accessibility is identified with transferability, which is the ease of moving from one area to another (Yulianti, 2018). If an area does not have good accessibility such as airports, ports, and highways, then there will be no tourists

to influence the development of accessibility in that area.If an area has tourism potential, adequate accessibility must be provided so that the area can be visited. Dwarawati Temple already has fairly good accessibility which can make it easier for tourists to visit the temple.



Figure 4. Road Leading to the Temple

In Figure 4, it is shown that the entrance access to Dwarawati Temple is very narrow but can still be reached by vehicles such as cars, minibusses (elf), and jeeps. However, at the intersection, one vehicle must give way by reversing a few steps.



Figure 5. Pathway from the Parking Area to the Temple

In Figure 5, it is shown that the road leading to the temple has been made into stairs and is gentle enough to be passed.

#### **b. contribution to increasing the number of visitors to the Dwarawati Ancillary Services**

Ancillary services must be provided by the local government of a tourist destination for both tourists and tourism actors (Sholihah et al., 2026). These services include marketing, physical development (such as highways, railways, drinking water, electricity, telephone, and others), as well as coordinating various activities and enforcing regulations both on highways and at tourist sites (Damani & Weberm 2006). Ancillary services also include supporting elements of tourism, such as management institutions, tourist information centers, travel agents, and

stakeholders involved in tourism. At the Dwarawati Temple tourist site, there is already a highway that serves as a connecting route between one tourist site and another.

### **Community Contribution**

The community's Temple tourist site is highly significant and plays a strategic role in supporting the development of the local tourism sector (Prasad & Dixit, 2023). The surrounding residents not only serve as beneficiaries but also as active participants in creating a welcoming, safe, and attractive atmosphere for tourists (Lan et al., 2021). One of the most tangible forms of community contribution is their involvement although not yet fully optimized in maintaining the cleanliness and preservation of the temple's environment (Budiman & Hakim. 2023). By keeping the temple area clean, well-maintained, and free from vandalism, the community indirectly helps create a positive experience for visitors, which can, in turn, enhance the site's reputation. In addition, the community has been less involved in providing supporting tourism services, such as tour guide rentals local tourism, homestay-based accommodations, food stalls, as well as the lack of sales of regional souvenirs that serve as icons of Dwarawati Temple.

Through these services, tourists receive limited information and comfort during their visit due to poor accessibility, such as the inadequate condition of roads leading to the destination (Olabosinde, 2025). Artistic and cultural activities are also underdeveloped. Moreover, the community has not been actively involved in promoting the tourist site through social media or collaborations with schools and other institutions that could help spread awareness of Dwarawati Temple's tourism potential to a broader audience. Equally important is the community's support for tourism development Support from the government and tourism organizations in terms of tourism awareness training and cultural preservation programs must also be improved to reflect a collective awareness of the importance of their role in ensuring the sustainability of the tourism industry. As it stands, the contribution of the community has had limited impact on increasing tourist visits.

### **Tourism Development Solutions**

Community contribution to increasing the number of tourists visiting Dwarawati Temple is crucial, especially when faced with various challenges such as poor accessibility, the community's limited knowledge about the temple's historical and cultural value, and management that has so far been largely centralized within the government. This situation highlights the importance of active community involvement in revitalizing the tourism area so that tourism development is not only top-down but also participatory.

One strategic solution is to encourage community participation in training and outreach programs related to the history and the importance of preserving Dwarawati Temple. Through these initiatives, local residents can gain a strong understanding and become information agents or local guides who enrich tourists' experiences (Rihova & Alexander, 2025). Local governments, educational institutions, and historical communities can collaborate to conduct integrated training programs that empower residents, particularly the younger generation (Adiyoso, 2015).

In addition, the community can form tourism awareness groups (Pokdarwis) that focus on promoting and managing community-based tourism (Putri & Adinia, 2018). These groups

can initiate activities such as creating informational boards, organizing cultural events, and conducting online promotion through social media to broaden the exposure of Dwarawati Temple. Regarding accessibility issues, the community and village government can jointly draft proposals for infrastructure development or road improvements leading to the temple site, as well as other supporting facilities, by utilizing village funds or collaborating with private sectors. Community involvement in conservation efforts and the provision of simple amenities such as rest areas, local food stalls, and parking spaces will also greatly contribute to creating a more comfortable experience for tourists. If the community is actively involved and empowered to be part of tourism management, Dwarawati Temple will not only become a more accessible and widely recognized destination, but also a source of prosperity for local residents through economic growth and a strengthened sense of ownership toward this cultural heritage.

#### 4. CONCLUSION

Based on the research findings regarding community contributions to increasing tourism at the Dwarawati Temple tourist site, it can be concluded that active community participation has a significant influence on the development of the tourism sector. However, this participation has not yet reached its full potential due to several key challenges. One major obstacle is the inadequate accessibility to the Dwarawati Temple location, which makes it difficult for tourists to visit and directly affects the low visitor numbers.

In addition, the local community's limited knowledge of the temple's history, cultural value, and tourism potential has resulted in minimal involvement in preservation and promotional efforts. This condition is further exacerbated by a management system that remains centralized within the government, leaving little room for direct public participation in tourism management.

Therefore, the solutions to these problems should include improving supporting infrastructure through cooperation between the central government, local authorities, and the community, as well as empowering local residents through training, education, and the formation of local institutions such as tourism awareness groups (Pokdarwis). By strengthening the community's capacity to understand the historical and cultural significance of the temple and by giving them a real role in managing and promoting tourism, it is expected that awareness, concern, and a sense of ownership toward the site will increase.

In conclusion, community involvement in the development of tourism at Dwarawati Temple is not only a crucial factor in increasing tourist numbers but also a key to achieving sustainable, inclusive, and culturally-based tourism.

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