

Model of communicative constitution of organization in the management of Borobudur Temple

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Abstract: The purpose of the research is to build a model of the communicative constitution of the organization to overcome the problem of differences in plans and develop a travel pattern of thematic visits with the storytelling method to overcome the buildup in Borobudur Temple, Central Java, Indonesia. The type of research used is a quality approach with data collection through observation, interviews, and documentation. The study's results integrated communication and coordination between the Badan Otorita Borobudur and the governing body managing the Borobudur Temple Area. As a solution to the problem, a model of the communicative constitution of organization to integrate goals in the direction of the temple area through communication flows with membership negotiations, self-structuring, coordination of activities in corporate activities, and institutional positions between managers in the organization communication activities and coordination. The model of the communicative constitution of organization will be a solution to integrate the goals of several ministries with different objectives in managing the Borobudur Temple Area.

Keywords: model, communicative constitution of organization, management, Borobudur Temple.

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Introduction

Borobudur Temple was built in the 8th century, and the construction of Borobudur Temple is estimated to have been carried out between the 8th and 9th centuries; it took 75 to 100 years to be completed during the reign of King Samaratungga. Trimaryanto & Aldriyanto (2019), the establishment of Borobudur Temple as a masterpiece of Buddhist architecture left by the Ancient Mataram Kingdom located in Magelang, Central Java. The British Governor-General founded Borobudur Temple. About 2,672 relief sculptures are scattered in the temple, measuring 123 x 123 meters. A total of 1,460 tell the story of the Buddha; the rest are just decorative reliefs.

Borobudur Temple, as a cultural attraction, has its interest compared to other attractions. According to Burn & Holden (1995), sustainable tourism, on the one hand, tourism can provide benefits for the government, surrounding communities, and managers. On the other hand, tourism activities will damage cultural heritage. Wati (2022) states that utilization of Cultural Heritage is for the greatest benefit of the welfare of the people while maintaining its sustainability.

Based on the Law of the Republic of Indonesia No.11 of 2010, Borobudur Temple is divided into 3 (three) zones, namely Zone I, which is the core zone of the sanctuary zone (Archaeological Environment Preservation). Zones of protection and prevention of destruction of the physical environment and the archaeological environment. Zone 2 is a buffer zone (Archaeological Park Zone) which is a zone for the provision of parking facilities for the convenience of visitors and the preservation of the historic environment. Zone 3 is a development zone (Land Use regulation). This zone is a limited residential area, agricultural area, and green line.

Borobudur Temple and its Area are currently under the management of the Ministry of Education and Culture, the Ministry of Tourism, the Ministry of SOEs, the local government, the Badan Otorita Borobudur (BOB), and the governing body, namely the Balai Konservasi Borobudur (BKB) and PT. Taman Wisata Candi (PT.TWC). Each managing body has its functions, duties, and objectives, including (1) The Balai Konservasi Borobudur (BKB) has functions and duties, namely maintaining, preserving, and protecting the Borobudur temple, (2) PT. Taman Wisata Candi (PT.TWC) has a function and task to bring in a level of visitation or commercial. In carrying out its functions and duties in managing the Borobudur Temple Area, Badan Pengelola (the managing body) must pay attention to the principles of balance between various elements that integrate and influence each other.

The Badan Otorita Borobudur (BOB) coordinating body between the managing body (the Badan Pengelola) has the authority to map the Borobudur Temple. It has a function to support activities related to the fulfillment of amenities, attractions, and accessibility. Referring to the theory of organizational communication, Miller (2012: 156) stated key communication functions in group communication can decrease the risk of groupthink in decision-making collectives," which means that organizational communication functions in group communication can reduce the risk of group thinking in decision making. According to Werner (2005), the solution to the bureaucratic crisis is to carry out strong interpersonal cooperation among members of a strong cultural organization acting as an actor in the organization. The Badan Pengelola is PT. TWC and BKB, in managing the Borobudur temple area, are responsible for their respective zones or regions. Zone I is operated by BKB, which focuses on preserving and protecting Borobudur Temple. Zone II PT. Taman Wisata Candi focuses on commercial revenue or profit and increases the number of visits. The problems in this research are (a) the lack of communication between communicative organizations between managers in carrying out the management of the Borobudur Temple Area and (b) the difference in objectives between PT.TWC and BKB.

PT.TWC and BKB each have different lines of command or command that are complicated to integrate in terms of communication and coordination. According to McPhee and Zaig (2000), organizations are formed through four types of message streams, addressed to four different types of audiences, identifying these flows as follows: membership negotiations, self-structuring, coordination of activities, and institutional positions. Organizational Communication Model between PT.TWC and BKB, in managing the Borobudur Temple Area, emphasizes the communicative constitution of organizations (CCO) model. Communication model and message flow between PT. TWC and BKB are depicted in the following message flow n-flow: (a) membership negotiation. Occurred between PT TWC and BKB through a coordination meeting on handling technical problems, (b) self-arrangement, namely BKB contingent on the Preservation and Care of cultural heritage in the Borobudur Temple Area. Meanwhile, PT. TWC concentrates on the heritage park, cultural park, amenities, and attractions business which focuses on business innovation to be used as a tourist destination and develop attraction activities and other economic activities in the Borobudur Temple Area, (c) coordination activities, namely improving coordination and integrating activities and activities, and (e) institutional position is equality in the Badan Pengelola with the control of the authorized agency and related ministries in the management of the Borobudur Temple area.

In this research, it produced a renewal in the journal of organizational communication in the context of managing temple areas that are historical relics, especially in Indonesia. The novelty of this research is the study of the creation of a communicative organizational constitution model with the concept of communicative constitution of organizations (CCO) that can be used by Borobudur Temple Area Management.

Methodology

Qualitative research paradigm is a study that places humans as research subjects (Moleong, 2012). This research uses a qualitative design and approach that illustrates creating a communication model in managing the Borobudur Temple Area. This study is descriptive because

it aims to describe the findings of the phenomenon of communication models between the managers of Borobudur Temple and its area (Ministry, BOB, PT. TWC, and BKB). The classification of researcher types uses a variety of terms for the kind and design of the research.

This research identifies and uses a qualitative approach that describes a finding, namely the organizational communication model, as a solution to problems in managing the Borobudur temple area. According to Hidayat (2003: 26) in Griffin (2004: 30), the paradigm determines the way of looking at reality and at the same time is a fundamental belief system that directs the flow of thought to determine the choices of approaches used and how it is carried out in the field by researchers. The discussion in this research is based on the paradigm of post-positivism. According to Salim (2006: 71), the paradigm of post-positivism methodologically, the use of approaches through observation is considered insufficient and must be complemented by other methods, namely the use of various forms, data sources, researchers, and theories. The main context of this research is organizational communication in managing the Borobudur temple area.

Results and Discussion

Results

Badan Otorita Borobudur (BOB)

The Borobudur Temple area is currently under the management of the Ministry of Education and Culture, the Ministry of Tourism, the Ministry of SOEs, the local government, and the Badan Otorita Borobudur (BOB), which was formed through Presidential Regulation number 46 of 2017. Wedatama (2018), the entry of Borobudur Temple into the National Tourism Strategic Area and 5 National Priority Destinations in 2017 is proof that the development of Borobudur Temple and the surrounding environment will increasingly become a supporting capacity for the creation of Borobudur Temple as a leading tourism. The Badan Otorita Borobudur was established as one of the government's efforts to accelerate the Central Java tourism development acceleration program, especially in the Borobudur Tourism Area. BOB is a work unit under the auspices of the Ministry of Tourism and Tourism that can carry out its duties and functions as the Implementing Agency of the Borobudur Authority has the following responsibilities: (1) coordinate, synchronize, and facilitate planning, development, development, development, and control in the Borobudur Tourism Area, (2) carry out planning, development, development, management, and control in the Borobudur Area. Zahara (2018) stated communication in a leadership is a very important element in achieving the success of the goals that will be achieved by an organization". Bob's function and authority in management are to support the activities in the Borobudur Temple Area and complete the shortcomings of complete amenities, attraction activities, and accessibility to get to the temple area.



Figure 1. Location Map of BOB Authoritative Areas in Java Island

BOB, the implementer of the Ministry of Tourism and Creative Economy, has an informative function, namely processing information and policies for the management of the Temple Area for smooth organizational activities at the Implementing Agency. According to Ikhfan (2020: 32) the functions of communication in organizations are grouped into informative, regulative, persuasion and integrative functions. The regulative role, namely BOB and the Implementing Agency, has regulations and guidelines the organization has set to guide that will be used in managing the Borobudur Temple Area. The persuasive function is that the Implementing Agency persuasively always communicates through coordination meetings between the Badan Pelaksana and its staff in overcoming technical problems in the Borobudur Temple Area. The integrative function, namely BOB, functions to unite and make understandings between the Implementing Agencies to achieve goals by their respective visions and missions.

Referring to Miller (2012: 156), key communication functions in group communication can decrease the risk of groupthink in decision-making collectives," which means that organizational communication functions in group communication can reduce the risk of group thinking in decision-making. Technically, the Borobudur Temple Area is managed by 2 (two) Implementing Agencies, namely the Balai Konservasi Borobudur (BKB), under the supervision of the Directorate of Culture of the Ministry of Education and Culture and PT. Under the Ministry of SOEs, Taman Wisata Candi (PT. TWC), in carrying out its functions, duties, and authorities, the organizational structure is formed according to their respective zones.

Balai Konservasi Borobudur (BKB)

Borobudur Conservation Center is a unit or Technical Implementation Unit which is administratively under the direct coordination of the Directorate General of Culture, Ministry of Education and Culture. Meanwhile, in the technical aspects of preserving the National Cultural Heritage Area and its responsibility to UNESCO in terms of protecting the Borobudur Temple Complex as a world heritage.



Figure 2. Zone 1 area of Borobudur temple BKB management

According to Ardiwidjadja (2018: 57), preserving and developing culture including cultural heritage can be done by loving culture and protecting the value of cultural knowledge contained to develop. Based on the Regulation of the Minister of Education and Culture Number 26 of 2020 dated June 30, 2020, concerning the Organization and Work Procedures of the Technical Implementation Unit of the Ministry of Education and Culture that BKB has the following duties and functions: (1) task namely carrying out conservation and preservation of Borobudur Temple and Borobudur Cultural Heritage Area and (2) its functions, namely: (a) implementation of conservation studies on civil engineering aspects, architecture, geology, biology, chemistry, and archaeology of Borobudur Temple and other cultural reserves, (b) implementation of security, maintenance, and restoration of Borobudur Temple, Mendut Temple, Pawon Temple, and Borobudur Cultural Heritage Area, (c) implementation of the development and utilization of Borobudur Temple, Mendut Temple, Pawon Temple, and Borobudur Cultural Heritage Area, (d) implementation of documentation and publication of Borobudur Temple, Mendut Temple, Pawon Temple, and Borobudur Cultural Heritage Area and (e) Implementation of Partnerships in the field of conservation and preservation of Borobudur Temple, Mendut Temple, Pawon Temple, and Borobudur Cultural Heritage Area

PT. Taman Wisata Candi (PT. TWC)

PT.TWC aims to do business in the field of environmental management of Borobudur Temple and other historical and ancient relics as a Tourism and Business Park in different areas of tourism, as well as optimizing the use of its resources. PT.TWC manages tourism in the Borobudur Temple environment and strives for the destination to become a Cultural, Educational, and Creative Tourism Park.



Figure 3. Area Zone 2 of the Borobudur Temple Area

According to Aji (2012), one of the efforts made by the community around Borobudur Temple is to improve the standard of living by opening jobs in the field of trade and in the field of services, this is because Borobudur Temple is a tourist attraction that is visited by many tourists, both domestic and foreign tourists. Activities of PT. TWC in carrying out the Company's business is as follows: (a) managing the environment of Borobudur Temple, Prambanan Temple, and Ratu Boko as well as other ancient historical relics as a tourist park, including technical planning activities, maintenance, and supervision of the environment, one and another by applicable laws and regulations; (b) plan and develop and utilize infrastructure, facilities and other public facilities within the Temple Tourism Park environment for tourism activities; (c) conduct other business activities in the field of tourism; and (d) use other business activities related to tourism to support the above activities. The company's main activities are doing business in the field of environmental business of Borobudur Temple, as well as other historical and ancient relics as a Tourism Park and Business in other tourism fields, as well as optimizing the use of resources owned by the Company to produce high-quality and strongly competitive goods and services to pursue profits in order to increase the value of the Company by applying the principles of a Limited Liability Company.

Discussions

The Communicative Constitution of Organization Model

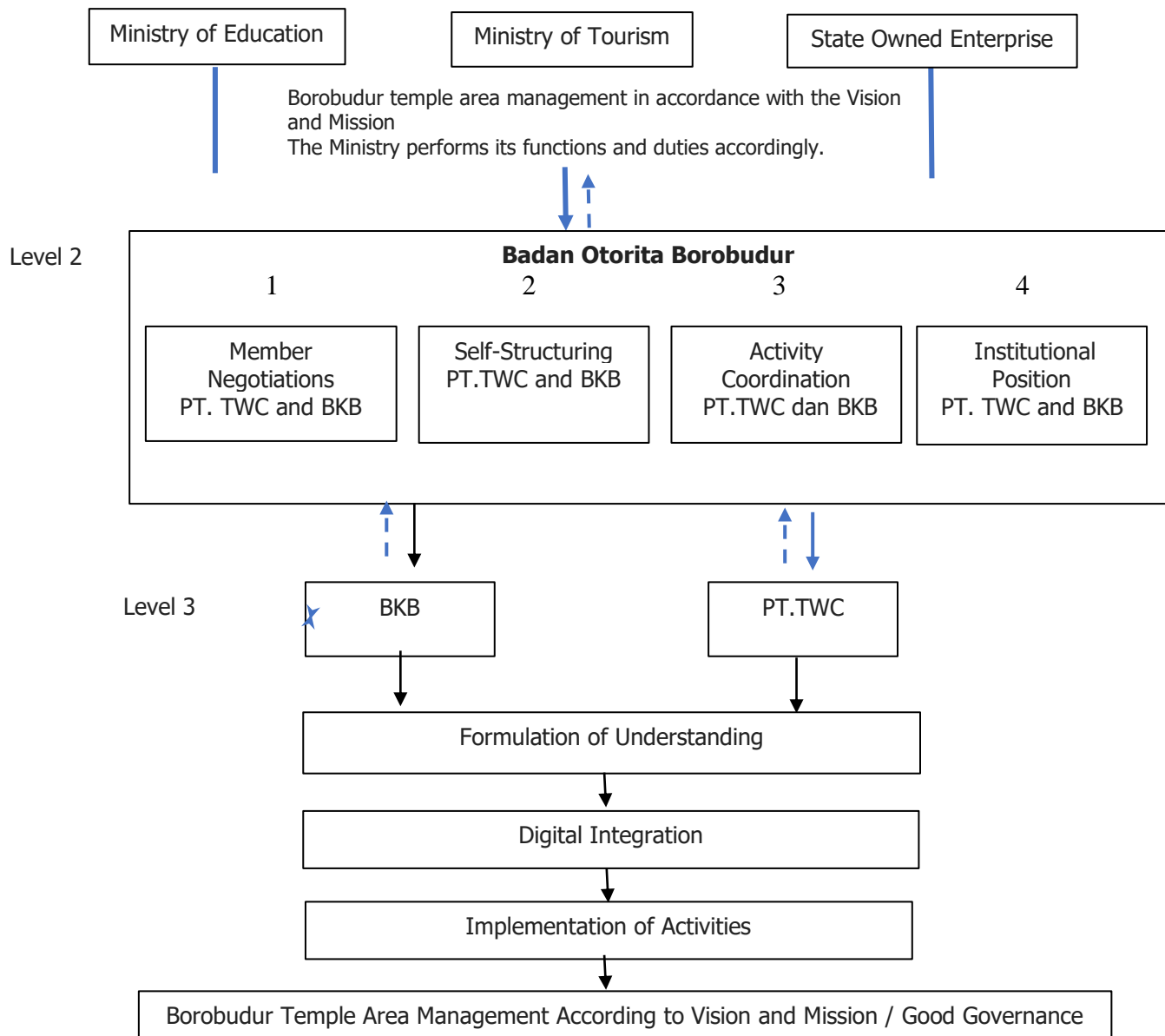
This study will examine and describe the model of communicative constitution in public organizations by taking reference to the results of research related to the context of the implementation of organizational communication carried out by the Government and tourism area managers. In previous research, as according to Alom (2018), in Proactive transparency and outward accountability of frontline public bureaucracies: an integrated model, namely "a model that describes how alternative mechanisms of accountability of frontline public bureaucracy are influenced by several organizational factor". An alternative mechanism called accountability to the organization refers to the participation of the members of the organization. And the results of research on the Communicative Constitution of Organizations (CCO), according to McPhee & Zaig (2000), organizational forms are formed through four types of message flows, addressed to four different types of audiences, identifying these flows as follows: membership negotiation, self-structuring, activity coordination, and institutional positioning.

Goldhaber (1993) explains that organizational communication is the process of creating and exchanging messages in a network of interdependent relationships with each other. Organizational communication in the management of the Borobudur Temple Area involves several managers

ranging from ministries, authority agencies, and PT.TWC and BKB, in the implementation of their duties, authorities, and functions to achieve organizational goals, must communicate with each other communicatively, integrate into the performance of activities, and coordinate with each other by the hierarchy. The communication hierarchy process is the delegation of duties from the ministry through the relevant Director General to the Badan Otorita Borobudur. The activities of the Implementing Agency in managing the Borobudur Temple Area report to the relevant Ministries related to the distribution and conservation activities carried out by BKB, while those associated with the level of visits and management of the Temple Area by PT. TWC to BUMN. According to Ayu (2017), the organizational communication process is "the communication process in code of conduct activities takes place in two ways communication with the direction of information flow that occurs, namely downward communication, upward communication, and horizontal communication so that the pattern of the organizational communication network formed is an all-channel network pattern." Governance and institutions in the management of Borobudur Temple involve several agencies, including BOB and PT. TWC and BKB each of these institutions have their functions and authorities, of course, experiencing some technical problems in achieving organizational goals.

To overcome this problem, researchers developed a communicative corporate constitutional communication model so that messages or information from policymakers, in this case, the ministry, can be adequately conveyed. BOB, as a coordinating body, carries out its duties to support the operational activities of the Badan Pengelola. Weber (2004) discussed authority, specialization and regulation with its implementation is to carry out established procedures. The problems that often occur are caused by instructions or policies that must be better communicated to Badan Pengelola. The Communicative Organizational Constitutional Communication Model is urgently needed to establish good communication. John (2009: 363) in the book *Communication Theory: Theories of Human Communication*, mapping related to the perspective of socio-psychology with the organizational context, it is expressed in this theory that the principles of authority, specialization and rule. Considering that several ministries manage Borobudur Temple and operationally involve several managers, the communication model needed is how transmission can form an organization that can integrate from the objectives of Badan Pengelola, which has been coordinating if there are technical problems in the field. Alom (2018), a model that illustrates how alternative mechanisms of frontline public bureaucratic accountability are influenced by several organizational factors. An alternative mechanism is called accountability in organizations that refers to partisanship in members of the organization. Researchers examined the communication model carried out by several managers of the Borobudur Temple Area above with a communicative organizational constitutional communication model that the Borobudur Temple management can carry out as a communication model that can be used for problem-solving.

According to McPhee & Zaig (2000), the form of an organization is formed through four types of message streams addressed to four different types of audiences, identifying these flows as follows: membership negotiation, self-structuring, coordination of activities, and institutional position. The organizational Communication Model among several managers refers to the communicative constitution of organizations (CCO) model. Follow the image of the communication model of the form of the PT. TWC and BKB are as follows:



(Source: Data Processing, 2022)

Figure 4. The Communicative Constitution of Organization in the Management of Borobudur Temple Area

Figure 1 explains the description of communication channels in the management of Borobudur Temple Area using the communicative Organizational Constitution Model. Organizational communication model between several ministries, BOB, PT. TWC and BKB in managing Borobudur Temple Area, namely by emphasizing the communicative constitution of organizations (CCO) model. According to Griffin (2004), organizational communication follows classical management theory, and the principles of classical management theory are: kesatuan command, the employee receives only a message from one superior of the scalar chain of authority from superiors to subordinates, which moves from top to bottom for the organization; this chain resulting from the principle of unity of command should be used as a channel for decision making

and communication. According to Mulawarman (2019), downward communication in an organization that information flows from high-authority positions to those with lower authority. The communicative Organizational Constitutional Communication Model in the picture above explains: (a) foreigners-each ministry coordinates with each other to carry out or carry out the management of Area Candi Borobudur by the Vision and Mission that has been made. (b) foreigners carry out their functions and duties according to their objectives, (c) the three ministries provide the primary duties and roles, authorities, and responsibilities to the Badan Otorita Borobudur to coordinate the activities carried out by BKB and PT TWC, (d) the Badan Otorita Borobudur makes a management plan for the Borobudur Temple Area based on the institutional structure.

Conclusions

This research concludes that the flow of communication from the Ministry to BOB and from BOB to BKB and PT.TWC is coordinative in delegating primary duties and functions, authority and responsibility. Meanwhile, BKB and PT.TWC to BOB, communication from the bottom up is coordinative in terms of reports on the results of TUPOKSI. The results of this research are a solution to integrate forms of coordination between BOB with PT.TWC and BKB, BOB in overcoming the problem of differences in goals that are the functions and authorities of the organization and bureaucracy. This study suggests that a communicative organizational constitutional communication model will be a solution to integrate the goals of several ministries with different purposes in managing the Borobudur Temple Area. The Borobudur Authority Agency as the implementer of the church, should be able to coordinate and integrate and communicate all activities in the management of the Borobudur Temple Area to the technical implementing BKB and PT.TWC. They are implementing Agencies, in this case, BKB and PT.TWC should always coordinate the implementation of activities and report to Badan Otorita Borobudur.

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