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Individual Project

**Enhance Attraction of Cetho Temple thus enabling it to  
self-finance its own maintenance expenses**

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# Enhance the attraction of Cetho Temple thus enabling it to self-finance its own maintenance expenses.

A concept of developing a religious site into an educational recreation area.

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## Abstract

Cetho Temple is an ancient heritage of the last Hindu period in Indonesia. This temple was built in 1451. It represents the cultural concept of megalithic architectural style of punden berundak-undak (storied holly place) because of the 13 stages terraces. Cetho temple is a Hindu cultural heritage from the 14th century at the end of the Majapahit era. It is located on the slope of Mt. Lawu, at Gumeng Village inside the government of Karanganyar. And it is close to the border of Kabupaten Magetan of East Java. According to the GPS, the coordinate of this site is 7.35'44.9" transversal of south and 111.09'28.5" longitudinal of east, with the precise height of 1500 m ASL. The function of this temple is not different than any other temples which are as a place of worship. Up to this moment, the cetho temple is still used as a place for religious ceremonies by the local citizens who are mostly Hindus.

The word "Cetho" in Javanese means CLEAR or OBVIOUS. This might be related to the fact that the temple has a strategic location. At the height of 1500m, it can be seen from all over the foot of Mt. Lawu. The cetho temple is not actually in its original condition. When it was first found, the condition was in ruins. The cetho temple was finally restored based on speculative predictions. And thus, Cetho temple is what we see today. It was first reported by Van de Vilis in 1842 and then in 1928, the Indonesian Government did a research through excavation in order to obtain further reconstruction details. Finally, in the late 1970s, the cetho temple was completed along with the wooden "pendopo". In the Hindu perspective, the cetho temple is considered as the centre of the earth, the balance keeper of the universe.

## Introduction

In the border of East Java and Central Java, there are many tourism attractions such as nature tourism objects or cultural heritage sites namely Cetho Temple, and Suku Temple.

Since centuries ago philosophers had invented the truly value of 'space'. Since the 19th century, space has a deep abstract with transcendental meaning<sup>1</sup>. Transcendental space is more likely to be godly space that presents symbols of closeness to God. In Indonesian traditional community any kinds of symbolization are considered as human attempt to be closer to God. In this case the symbolization 1 Transcendental derived from Latin word *transcendere* (*trans*=across, upward, over, and *scandere* = climbing), which means something intuitive and cognitive. According to Kant human behavior is lead by transcendental standards (freedom, eternity soul, God is realized in design of building and activities therein. This symbolization is realistically visible especially in prayer building.

In traditional communities, design of prayer buildings is based on philosophical, ethics and ritual aspects. Every aspect is interconnected and will contribute to architectural entity. Philosophical aspect of building is reflected by sacred and profane values. Interior composition of building mass and layout are ethical creation. Ritual aspect is reflected by prayer procession, which consists of preparation, main and final activity. During the ritual activities, inter human and human-God relation occurred. Transcendental space formed by the three aspects has symbolization in different levels of sign forms, markings and symbols. One of the sign forms is sound, which is concretely and / or abstractly signed by symbol forms that are concrete and or abstract (Herusatoto, 2001).



Figure 1: View from gate (in front) of Cetho Temple

## Background

### Location

Cetho temple is located on the slope of Mt. Lawu, at Gumeng Village inside the government of Karanganyar. And it is close to the border of the government of Magetan in East Java. According to the GPS, the coordinate of this site is 7.35'44.9" transversal of south and 111.09'28.5" longitudinal of east, with the precise height of 1500 m ASL. The temple is located in tropical climate with the range of temperature is 10 to 35°C.

Cetho Temple Complex is one of ancient heritage descended from the last empire of the Hindi Kingdom of Majapahit. It was built in around 1451 and reconstructed at several parts in 1978. According to Hindi principles written in Vastusastra Book (Book of Architecture) and Silpasastra (Handbook of Silpins)<sup>2</sup>, this temple is located near a meeting of two sub rivers and situated on the top of a hill on a slope of mountain, where Gods reside. It is surrounded by a thick and the cool air of the Kemuning Tea plantation.



Figure 2: Cetho Temple location shown in red dot on the Indonesia map. It is in Java Island.

### Function

The main function of the temple is as a place for veneration of Gods by Hindu followers. The main building on the top terrace is the main ritual place. Stairs and gate connect yards of terraces. The arts of terraces and yards are characteristics of prayer building that is built on the slopes of mountain, and also characteristic of temples in East Java (Soekmono, 1971, p.14). The function of this temple is not different than any other temples which are as a place of worship. Up to this moment, the cetho temple is still used as a place for religious ceremonies by the local citizens who are mostly Hindus.



Figure 2: The events that occur at the Candi Cetho when it is used a ceremonial ground for Hindu ritual called the PANCA WALIKRAMA.

### History

The word “Cetho” in Javanese means CLEAR or OBVIOUS. This might be related to the fact that the temple has a strategic location. At the height of 1500m, it can be seen from all over the foot of Mt. Lawu. Beside that, Cetho has means COMPLETE. According to the people around this area, Cetho temple has a lot of history about the beginning of Javanese people and culture.

Cetho Temple was built by the king from Brawidjaya clan in 1451. It is an ancient heritage of last Hindi period in Indonesia. It is one of the interesting places in the tropical climate. It represents the cultural concept of megalithic architectural style of punden berundak-undak (storied holly place) because of the 13 stages terraces.

The cetho temple is not actually in its original condition. When it was first found, the condition was in ruins. Cetho temple was finally restored based on speculative predictions. And thus, Cetho temple is what we see today. It was first reported by Van de Vilis in 1842 and then in 1928, the Indonesian Government did a research through excavation in order to obtain further reconstruction details. Finally, in the late 1970s, the cetho temple was completed along with the wooden “pendopo”. In the Hindu perspective, the cetho temple is considered as the centre of the earth, the balance keeper of the universe.

During 1970s a new gateway was built. New structures were also added to the upper terraces which include stone walls and floors. 50 meters further up, there are slopes which are used for bathing purposes. Several statues, a wooden shrine are to be found here.

Since 1970 until now, the high profile people used to come here to meditate such as the candidate of president, governor, mayor etc. They believed that this place had supernatural powers. Local residents still continue to devote offerings for the deities. And the societies in Cetho are kind Hindu followers so they meditate to say prayer in this temple until now.

## Descriptions of Cetho Temple

The cetho temple consist of 9 levels which extend at the rear side of the temple, with the last level used as the main location for the worshipment towards God Almighty (similar to most forms of worshipping grounds in ancient times, known as “punden berundak”). This is one of the special uniqueness of the cetho temple, because most of the temples in the central java have not “punden berundak”.

The form of cetho temple reminds us of the “puras” in Bali, especially pura Besakih. Usually filled with a mysterious aura. Cetho temple faces east, which is different from most of the temples in central java. Cetho temple, also Sukung temple ( the others temple in radius 5 km from cetho temple site) was built in the majapahit era, which would explain the influence of the east java temples on it. On the upper area of the cetho temple, there is a building, which in the past was used as a place for cleaning or washing one’s body before joining or performing the ritual ceremony.

## Material

The cetho temple is made from rocks which are chiseled into rectangular forms and are carefully arranged floor tiles, the fence and the relief of the temple. Those rocks were not just randomly picked

and the placed on the site, but they were an array of organized pastern. Seen from modern architectural concept, the ordering system proves the religious beliefs of the worshippers.

The main building on the top terrace is the main ritual place. The architectural shape of the temple is a combination between megalithic prehistoric full altar on the top terrace (13th), and traditional Javanese huts on the 9th, 10th, 11th and 12th terraces. Stairs and gate connect yards of terraces. The arts of terraces and yards are characteristics of prayer building that is built on the slopes of mountain, and also characteristic of temples in East Java (Soekmono, 1971, p.14).



*Figure 4: The rock and wood are material build cetho temple*

## **Shape**

The cetho temple consist of 9 levels which extend at the rear side of the temple, the traps are:

- First Trap, after the entry gate is the temple yard.
- Second Trap, still the temple yard. On this trap we can find Ki Ageng Krincingwesi graveyard, which has been the ancestor of the Cetho people.
- Third Trap, here we can find a relief along the ground symbolizes the human desire shape as a Phallus (a male genital) more than two meters long, framed by two Majapahit empire symbol shows the making of the temple era.
- Fourth Trap, here we can find a small relief taken from Sundhamala story (just like the one on Suku Temple) which told us the tail of human striving to free them self from disaster.
- Fifth Trap and Sixth Trap, here we find many gazebos along the entry gate of the temple. Until now these gazebos are used as the venue to held Hinduism celebration ceremony.
- Seventh Trap, here we can find two arches on the right and left side known as Sabdopalo and Nayagenggong. Two employees of Prabu Brawijaya who were also his spiritual advisors. This two arches symbolize the closeness between the Prabu and his peoples.
- Eighth Trap, here we can see the Phallus (Kuntobimo) arch on the left side of Prabu Brawijaya arch that is draw as "Mahadewa" The great Gods. The Phallus arch symbolizes the



gratitude for all the goods in Cheto and also a hope to God for not letting the grace cut off from Cetho forever. Prabu Brawijaya Arch symbolizes the gratitude of the people under his ruler, as a fair and wise king and believed as the representative of God on the earth.

- Ninth Trap, is the main trap where prayers to God were made on a 1.5 square meters cube.

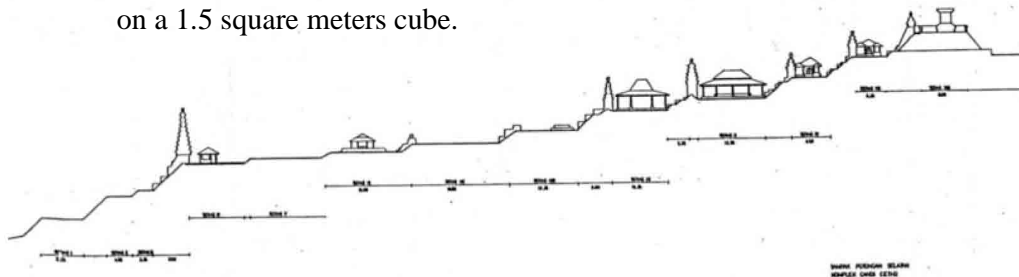


Figure 5 : south elevation of cetho temple complex (resources : Result of observation 2001)

Cetho temple facing towards the west that is difference from other temple built in Central Java. This is because they (Cetho and Suku Temple) were built on the Majapahit era. So the making process follows process used in the making of a temple in East Java.

At the upper back of Cetho temple, lays a building that in the old days was used as a place to clean up before doing the holy ceremony (Patirtan). On the west side of the temple, walk down hill (quite an abrupt slope) we can find another temple, this temple was found by the local and its called Kethek Temple. But unfortunately up to this time the excavation of the temple haven't been started.

Cetho temple was made from rectangle shape crafted stones that is put in order to made the floor, gates and the relief of the temple but a lot of arch and relief has been damage nowadays. The basic layout and design of the temple is similar to that of the Suku temple but the Cetho temple has many more terraces. There are as many as 14 terraces. As at Suku temple the main deity portrayed here is Bima. Tattered fragments of narrative relics were found in one of the lower terraces. This apart there are large numbers of small stone turtles.

One of the most interesting remains found here at the Cetho temple is a dilapidated figure lying flat on the ground. At the western end is a large lingga similar to that found at Suku, lying horizontally and pointing to the west. At its base is a composition representing a tortoise on the back of a huge bat. On the tortoise's back is a number of sea creatures pointed in various compass directions.

## Size

The Cetho Temple stands on contoured land. It gets higher as we walk to rear side of the temple. The temple stands on an area measuring 225m x 35m, in a total area of 7.7875 m<sup>2</sup>. It faces east, with the longer side of the temple facing north and south.

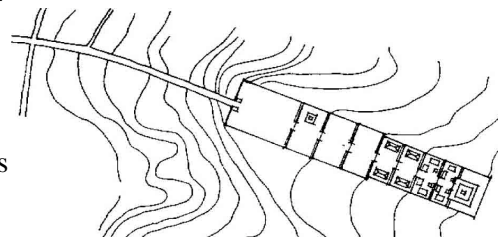


Figure 6: plan of recent Cetho Temple



## Analysis

The main question is still why is the Candi Cetho so important that it becomes the subject of this conservation issue. While it is known for a fact that Indonesia has hundreds of temples scattered all over the country. There are 3 important factors that has come into consideration, namely the Religious Value, the Aesthetics Value, and the Environmental Value. We will try to elaborate each factor.

### Religious value

There are many rituals that go on in cetho temple. Cetho temple is selected as place for performing the final ritual Pancawali Krama. The ceremony Pancawali Krama was started from Geria Luluh Karangasem-Bali, River Bengawan Solo, coast Parangkusumo-Jogjakarta, Pura Banguntapan-Solo and the last in Cetho temple. The Location choosing of ritual is full of meaning, earth and sea or continent is the source of life. In Hindu perspective, turtles are unity symbol; because turtles could life both water and land. The reliefs about turtles are crafted in the cetho temple.

The building shape on each terrace is unique. Spatial alteration meaning of the temples is manifested by the difference on the building shape and ceremonial religious activities. These show the influence of cosmology concept of 'Three Universe Environment', as normally found in common prayer buildings of Hindu-Buddha. Spatial realization of Cetho temple comprises of three parts vertically and horizontally. Vertically it consists of 'lower world' of bhurloka/kamadhatu or environment for creatures that can die without respect, 'mid world' of bhualoka/rupadhatu or environment for madya that is sacred person and 'upper world' of shualoka/arupadhatu or environment for utama or Gods (Soekmono, 1971, p.15). Horizontally it comprises jaba sisi or transition place between outer and inner environment, jaba tengah or place for preparation or companions of ritual/ceremony, and jeroan or the main prayer/veneration place (Gelebet, et al. 1986). All parts of the temple's terraces are open space, showing harmony with nature and is a cultural heritage with natural body and ritual soul (Gelebet, 1986).

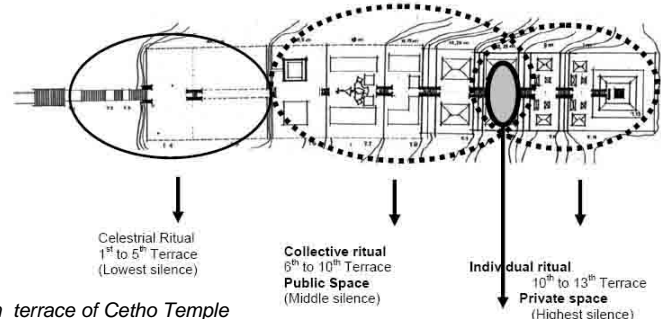


Figure 7: spatial value in terrace of Cetho Temple

(resource : Nur rahmawati, 2001)



Collective and individual ritual  
10<sup>th</sup> Terrace  
Semi-public space /semiprivate

The terraces' layout is believed having two functions that is sacred and profane function. Social relationship between people is realised in profane value, while relationship with God is realised in sacred value. Profane value as a collective prayer rite is lead by washi (leader of ceremony) in 6th terrace, while sacred value as an individual rite of semedhi is carried out individually especially in 10th to 13th terraces. The layout of terraces describes prayer procession and the life cycle process of human

### **Aesthetic value**

Cetho temple is a socially-function building and art creation with two potentials, aesthetic and technology values. The beauty of its architecture is shown by the layout that balances the open space of symmetry and linear patterns. The inner room of every terrace is managed into a dynamic room, oriented to the movement of ritual activity that occurs inside. Every person entering the temple's terraces from bottom to top will feel as being guided from one room to another with various view and vista. There is a rhythmical decrease of the terraces' size.

Another beauty is the emergence of symbolization, either physical/real or abstract. Symbols are part of culture as produce by human thinking and acting. Humans are cultural creature, as well as symbolic. Humans as the dwellers of the universe are natural creatures. Their life is bound to nature. Therefore the apparent symbols contain natural values (Herusatoto, 2001). The technological system of the temple contains the environment's cultural values that include even the smallest details. The utilization of the surrounding natural elements and the enhancement from physical value to usage value in the formed symbolization is a cultural event.

Abstract symbolization that is translated into hierarchical terraces heading to the East (summit of the mountain) increases the tendency towards the meaning of transcendental space. This religious symbolization is supported by the setting of terraces that could be sound signs. Calmness is a sound sign that is willingly created to support the prayer concentration.

### **Environment value**

Candi Cetho is surrounded by a vast tea plantation. While the temple itself stands at the highest ground in its surrounding, making the view to and from the temple very interesting. It is not easy to reach this temple. The road leading to it is not wide, and there are also cliffs on either side of the temple. But there is an element which makes the temple very interesting, which is the magical atmosphere that surrounds the temple. A lot of Indonesians who pray here have felt a certain closeness to the Creator. A few experts in the field of acoustic

have conducted a research and found out that there are certain places inside the temple that have a low decibel level.

Other than that, the hillsides surrounding the temple actually attracts tourism, especially outbound activities, because the Indonesian people enjoy outbound recreational activities. The temple does indeed need development which costs a large amount of money. Which then comes to the consideration of how to make this temple even more interesting to attract more people to come here.

## Problems

Seen from the perspective of tourism, Candi Cetho doesn't sell. Thus this temple hasn't been able to support its own maintenance costs. The entry ticket for visitors is only Rp. 2.500 or only 0,25\$. A very little amount to contribute to the maintenance cost. The revenue collected by the organizing council of Candi Cetho in the year of 2006 is 38.552 million rupiahs, then in the year 2007 it is 45.5125 million rupiahs ( *source : harian joglo semar 12th feb 2008*)

And this temple itself doesn't have that many visitors. The number of visitors of Candi Cetho in the month of November 2007 is around 946 people, while in the month of December, the number of visitors is 1.082 people. But this increase in numbers is not a significant one. On a usual day, this site only receives 30 to 40 visitors a day. ( *source : harian joglo semar 12th feb 2008*). The location is quite difficult to reach, and the access road is narrow. There are also few road signs that can lead potential visitors to the position of the temple. Besides, the Candi Cetho is not well known. Obviously not as famous as Candi Borobudur or Candi Prambanan. The amount of visitors of those temples are so many, that the revenue collected from visitors can pay for the maintenance cost of the temples without any trouble. The temples are easy to reach, and the local government has managed the temples very well.

But the Candi Cetho has potentials to become a tourism attraction and educational area considering the fact that it holds an important history regarding the ancient civilization of the Javanese people. Besides the fact that its surrounded by a vast area of tea plantation, there is still adequate space on the left and right side of the temple that can be used to build modern facilities supporting the temples existence.

Not many people know that the temple holds a strange phenomenon currently being investigated, which is the acoustic effect in the main part of this temple. When we are inside the main part of the temples, noises from outside can be reduced, making the room almost silent and perfect for praying. The source of this acoustic effect is still under debate, whether it is the product of the soil or the building itself.

Apart from all that, there is a solution that this paper is trying to offer. Which is by adding modern supporting facilities to attract more people come visit, mainly to understand the history of ancient Java, especially for younger generations.

## Questions

### *About money*

The first question that arises when we think of this aspect is where would the come from to develop the new facilities of the temple, while at the same time Candi Cetho cannot support itself even for its own maintenance.

### *About concept*

There has to be a realistic concept to make all this happen. A lot of factor also needs to be considered. What exactly is that realistic concept? And how do we convince the local government as owner of the temple to understand that concept?

### *About detail*

Further along the concept, what will the supporting facilities be like? Will it be built with a modern concept or a traditional one in accordance to the temple's style. Will there be other options or forms which will have an acceptable correlation to the existence of temple?

## Proposal

### *About money*

As a developing country in the midst of a multi dimensional crisis, Indonesia is not a country with budget priorities in the field of conservation. There is a small, if not very tiny, amount of funds allocated for conservation activities. We have to accept the fact that it isn't easy to raise funds for conservational purposes. The most probable solution is to raise funds along with the local government (Kabupaten Karanganyar).

The facilities doesn't have to be completed straight away in the first year. The concept would be that the funding can be carried out in several stages, just so it doesn't take out a large budget firsthand. So if the estimated fund needed is 5 billion rupiahs, then it should be done within 5 years, with each year absorbing 1 billion in the development.

The second concept of funding is by searching for a loan. We can search for loans from conservation institutions around the world, in which we will return through installments after the temple can support itself financially. We must be able to present our initial concept strongly in order to obtain loans from these institutions.

The third concept of funding would be to hand the management of the temple over to private companies, for them to develop and

manage the the temple into a lively tourism attraction site. Although this might be a good alternative for raising funds, it would be hard to implement, due to the fact that Candi Cetho is owned by the local government and used mainly by the people of Hindu beliefs as their shrine. The local government has allowed the Hindu organization to help manage the temple.

In conclusion, the most appropriate concept of funding would be to raise it from the Indonesian government's own budget.

### *About Concept*

There has to be a clear concept to make all of this idea happen. A concept that would be realistic enough to implement. The proposed concept would be to develop a new area around the complex of the temple without making any changes to the temple itself. Let the temple stay that way. It's not in its original condition anyway, it was restored based on mere estimations. Let ruins be ruins.

The empty spaces surrounding the temple holds potentials to be developed into new supporting facilities. The simple concept offered is to create alternative purposes for visiting the Candi Cetho. To equip the temple with modern facilities in which people of all ages will find interesting. Visitors to the new modern facilities will be interested in entering the temple because of the way it is all closely related to each other. This site will attract more tourists and eventually be able to support itself in its maintenance. A site also well know for its educational recreation facilities.

With this concept, we can provide education for the society regarding the history of their ancestors without the visitors even realizing it. By visiting the temple, they will involuntarily learn the history of Java, since history has been somewhat of a boring subject especially for children and teenagers.

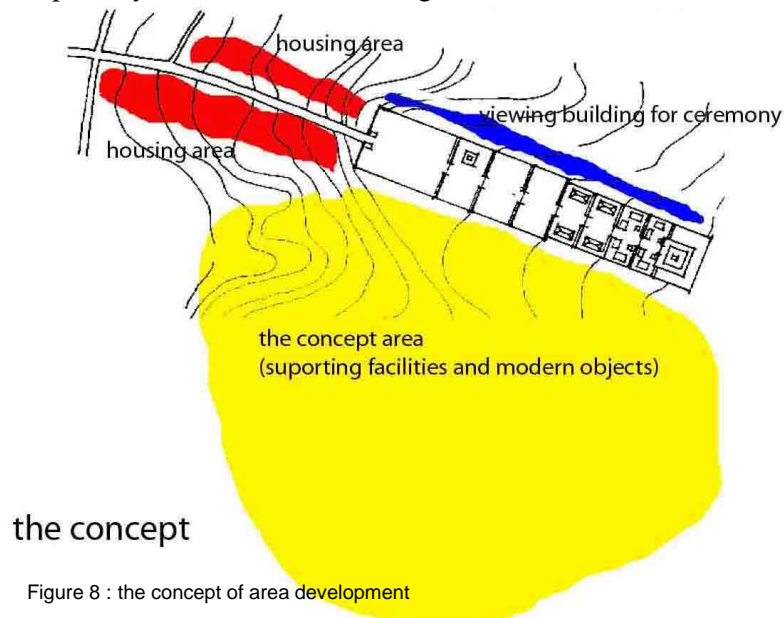


Figure 8 : the concept of area development

### *About detail*

The first stage of the concept's detail is to add supporting infrastructures. The second stage would be to build the supporting facilities around the temple. The first stage would be to develop the existing infrastructures. Currently they are not adequate and in poor condition. Such as the small and narrow pathway to the temple, non-existing signs, not enough parking space, no public transport leading to the site, and many other factors which still needs to be taken care of. And so this stage intends to repair the infrastructures needed which would make the area much more pleasant to visit. The second phase is to improve the tourism object itself, namely the Candi Cetho. We realize that only little of the society is interested in visiting temple. But if we add other tourism facilities close to the temple, then it will altogether become a new tourism attraction site. By adding new facilities, more will come and visit. The question is, what other facilities can we add? In this proposal try to give some idea the facilities which add in the area, for examples, Cottage, Sport center, Camping ground, Outbond area, Museum, Pool, Restaurant, Cafe.

## Method

What development method will we use as the mainframe for the concept? Strengthening our proposal, by elaborating the details both on the conceptual level and also from the design and construction point of view. Convince our local state government to fully support the idea behind making Cetho temple as an educational and tourism area. Other than owned by the local government, temple's usage is controlled by Parisada Hindu Dharma which is a religious organization in charge of ceremonies of Hindus. This temple is their shrine. It won't be an easy task to convince several parties to agree on a single concept. What would the development method be if it is to become the mainframe of this concept? Amongst others, the first would be Data Collection. This will provide the information required to create the list of the modern facilities needed to be built in the area. We have to make sure that there won't be any unnecessary buildings here in the future. The data collection will be divided into two parts, primary data and secondary data. The primary data will come from direct observation, whereas the secondary data will be gathered from resources within the local government. The second development method would be the Data Analysis. The collected data will be analyzed in order to come to a final concept in which we can make a complete engineering detail along with the technical aspects of the new supporting facilities. Third, is the implementation. After every aspect of the concept is fixed, comes the implementation stage, the construction stage of the new facilities. Fourth, is management. This would be the final phase of this proposed concept.

## Risk Management

### *Definition*

Risk management is activity directed towards the assessing, mitigating (to an acceptable level) and monitoring of risks. In some cases the acceptable risk may be near zero. Risks can come from accidents, natural causes and disasters as well as deliberate attacks from an adversary. (*Wikipedia.com*)

Risk management entails organized activity to manage uncertainty and threats and involves people following procedures and using tools in order to ensure conformance with risk-management policies. Risk management is also used in the public sector to identify and mitigate risk to critical infrastructure. For the most part, these methodologies consist of the following elements, performed, more or less, in the following order.

1. identify assets and identify which are most critical
2. identify, characterize, and assess threats
3. assess the vulnerability of critical assets to specific threats
4. determine the risk (i.e. the expected consequences of specific types of attacks on specific assets)
5. identify ways to reduce those risks
6. prioritize risk reduction measures based on a strategy

The strategies include transferring the risk to another party, avoiding the risk, reducing the negative effect of the risk, and accepting some or all of the consequences of a particular risk. Some traditional risk management programs (e.g., health risk assessment) are focused on risks stemming from physical or legal causes (e.g. natural disasters or fires, accidents, ergonomics, death and lawsuits). Financial risk management, on the other hand, focuses on risks that can be managed using traded financial instruments.

### *The risk surrounding the object*

We will have problems if we put many new objects or facilities around the object, because it is a fragile object which it could be destroyed easily. The proposal should have a risk management to manage uncertainty because the object will have a neighbourhood with the different function.

The important thing what we have to do is make sure the distance between the old object and the new object. It should appropriate with the main idea. If too close, it can be bothering the land surroundings the old object and it will disturbing when it is used a ceremonial ground for Hindu ritual. Otherwise, if too far, it is mean nothing because the main idea is to show the old object from the new object



point. The second things is manage people activities which it will happen surroundings in this area. It is too risky if many people standing together in the same place and the same time specially in the old object. So the design has to make the movement of people flows.

In this proposal, is suggest to have a strong regulation to manage everything that can be happen in this area. The main idea is to educate people without they even realizing it. In project management, risk management includes the following activities:

- Planning how risk will be managed in particular part of the object or whole object. The old object is the priority of this planning. Plan should include risk management tasks, responsibilities, activities and budget.
- Assigning a risk officer - a team member other than a project manager who is responsible for foreseeing potential project problems. Typical characteristic of risk officer is a healthy skepticism.
- Maintaining live project risk database. Each risk should have the following attributes: opening date, title, short description, probability and importance. Optionally a risk may have an assigned person responsible for its resolution and a date by which the risk must be resolved.
- Creating anonymous risk reporting channel. Each team member should have possibility to report risk that he foresees in the project.
- Preparing mitigation plans for risks that are chosen to be mitigated. The purpose of the mitigation plan is to describe how this particular risk will be handled – what, when, by who and how will it be done to avoid it or minimize consequences if it becomes a liability.
- Summarizing planned and faced risks, effectiveness of mitigation activities, and effort spent for the risk management.

### The design as a Prototype or Model

The design of this project is not exactly looks like as shown in the next page, but the design might possibly different, it depended on the demand and the surroundings so the proposal noticed that it can put everywhere sourroundings all kind of heritage sites object. So the proposal created the design as a model or a prototype. How the design looks like it is not quite necesery.

### The new facilities

Hotel and cottage for tourism, Camping Ground for teenagers, Sport Center for tourism, Out Bound sport (flying fox, paintball war zone, cycling, hiking), Museum for education, Library for source of knowledge.

## Design



Figure 9 : the concept of detail area development

## Results and Current Status of the Work

If we take a closer look at the rehabilitation results, this temple wasn't restored to its original state. Meaning that the people who were involved in the restoration process only used their own calculation methods, sometimes merely by their own prediction. Which comes to our proposal concept for the temple, consisting of : Not further altering the current condition of the temple. Even though we realize that it has not yet been restored to its original condition, we still would like to appreciate the enormous effort put into the restoration process. To enforce the main purpose of our proposal which is to make this temple as a tourism attraction area that not only

functions as a tourism site but at the same also educates all those who visit, we intend to build modern supporting structures around the temple. The facilities include such as : a library, a local museum, and outbound training facilities. At the moment, people who have intention to see the religious ceremonies, needs to also be a part of the ceremony. Meaning that they can not merely be a spectator. We intend to build a location or facility along the side of the temple, which enables people to see from a proportional distance without disturbing the tranquility of the ceremonies.

## Discussion and Conclusions

The main idea behind this development plan, is to create an area which can educate visitors who come there merely as tourists. The people who initially intend to enjoy the scenery around the cetho temple, will be provided with facilities which would give them a better understanding of not only the cetho temple in specific, but also on historical education regarding Javanese temples in general. In the long run, we hope that Cetho temple will be the main source of knowledge, where people come to seek historical information on ancient temples of Java.

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## Appendix 1