

Cultural Heritage Interpretation and Tourism English in Relation to World Site Manager's Tasks, Management Challenges: The Case of OCMHS, Indonesia

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ABSTRACT

Literature studies and a field-study on Ombilin Coal Mining Heritage of Sawahlunto (OCMHS) site indicate that OCMHS site managers have a number of tasks and various challenges among which are heritage interpretation, fragmented governance, site-naming, regional sentiment, less attraction in tourism, lack of being known, lack of commitment, lack of local people engagement, and funding. This paper examined how the world heritage should be interpreted culturally, how the interpretation can be useful for the site managers as resources to address the tasks and challenges, and how tourism English contributes to the site management. The study applies library approach, field-study (survey), and Tilden's principles. The paper argues that OCMHS heritages are not clearly interpreted. The world heritage historically communicated to visitors. Due to the communication, most of audiences do not catch meaning and value of heritage so they see and feel the heritage just as Dutch colonialist-abandoned objects. To attract visitors, it should be communicated to the visitors by way of cultural interpretation. Interpreting the heritage based on Tilden's principles can express multifaceted meaning and value thereby making the heritage meaningful and valuable. It can provide heritage as worth visiting, respecting, preserving, and investing in, and it can also bridge the gap among local people, local authorities, and related stakeholders in the cases of site-naming, regional sentiment, and governance responsibility. Tourism English used specifically in OCMHS heritage has a number of Tilden's interpretative principle-based forms. It contributes to enhancing international visitor engagement with the heritage. The language is an interpretive resource that enables site managers to communicate heritage significance to the visitors. In conclusion, cultural interpretation can be resource for the site managers to address their tasks and challenges.

Keywords: cultural interpretation, managerial tasks and challenges, resources for site managers

INTRODUCTION

Indonesia is a developing country with a number of world cultural heritage sites one which is the Ombilin Coal Mine in Sawahlunto (OCMHS) in West Sumatra, which was recently inscribed by UNESCO in 2019. It is the first industrial heritage inscribed as the world heritage by UNESCO. The inscription has an economic impact mainly on local people who earned their life as labors and employees at coal mining Sawahlunto. It drives the heritage site managers to think hard how to manage the heritage well, not only protecting the heritage, but also addressing tasks and challenges in order to bring benefit from the heritage. In managing the site, the site managers are faced to a number of tasks and challenges. All tasks and challenges should be overcome, but the most priority challenge to solve is tourists' visit to the heritage. Tourist visits is low and tourists have not yet recognized the tourist attractions of OCMHS (Emely, 2020; Elfiondri, 2024).

As industrial site, OCMHS is not so attracting compared to natural heritage. It does not offer spectacular landscapes like that of natural heritage. Natural heritage as argued by Hosper (2002) presents spectacular

landscapes of mountains, forests, reefs evoking admiration and natural beauty. It is different from industrial heritage like OCMHS presenting industrial remains of coal mines, mining tunnels, railways, buildings often seen and perceived as visually abandoned and unappealing objects by audiences. Additionally people perceive industrial site as exploitation, colonial extraction, and environmental degradation associated with survival, hardship, and poverty (Storm, 2014). The negative perception and unappealing feeling are attached to the industrial heritage of OCMHS that makes the audiences not so attracting. Due to the perception and feeling, meaning and value of OCMHS should be interpreted.

Industrial heritage requires historical and technical interpretation in order to express meaning and value (Cossons, 2012). The interpretation through guided tours, exhibitions, or storytelling helps the audiences (people) understand the heritage more easily. In the context of OCMHS, the interpretation can create a respect and awe to the heritage that it increases visit to heritage. Respect and awe to OCMHS can bring a sense of pride and shared belonging among stakeholders and those connected to the heritage. It implies that interpretation can unify fragmented parties and draw audience's interest in the heritage. Additionally it helps the site managers to address their managerial tasks and challenges because of their challenge dealing with the fragment and heritage appeal.

In the context of tourism, effective tourism English interpretation can ensure international visitors' appreciation of why the site is globally significant rather than only nationally or locally essential (Huang et al., 2020). Tourism English is a strategic communication medium enabling international visitors understand how OCMHS represents values of an integrated industrial system of coal mining in 19th century. Thus, the cultural interpretation is essential resource for the site managers in managing World Heritage Site (WHS). Unfortunately the interpretative study on OCMHS heritage is a research gap in the literature of the heritage studies. It stays unexamined and ignored. To fill the gap and provide resources for OCMHS site managers to address their tasks and challenges, this paper examined how the world heritage should be interpreted culturally, how the interpretation can be useful for the site managers as resources to address the tasks and challenges, and how tourism English contributes to the site management.

LITERATURE REVIEW

The designation of World Heritage Sites by UNESCO is to preserve cultural heritage that can provide benefits for visitors (Baral, 2017). In order that the benefit can be perceived by the visitors, heritage should be communicated to the visitors in interpretative narrative rather than informative text which is factual (historical). Factual information is communication based on facts, while interpretative is communication based on providing messages beyond facts, a story (Noble, 2000). Information is simply providing facts, while interpretation provokes ideas, influences people's emotions, jolts people's thinking, into a completely new understanding of what they have seen. Interpretation reveals new insights about what makes an object special, arousing attention, curiosity, and interest (Tilden, 1977).

According to Tilden (1977), the primary purpose of interpretation is not instruction, but provocation. Its role is to provoke visitors to interact, think, and react to what is presented to them. Information is not interpretation, but all interpretations contain information. Interpretation is comprehensive, not partial. An important aspect of interpretation is to illustrate one main interpretative theme supported by the program theme and sub-themes. Interpretation must also be adapted to the age of the visitor. Interpretation presents meaning and value through direct interpretation, using guides and other human intermediaries, and using visual design (Howard, 2003). Interpretation can be presented with visual aids such as statues, display boards, and others. Interpretation is an important link in cultural heritage (Ruan, 2024), which can increase visitors satisfaction with attractions (Moreno-Melgarejo, 2020).

Cultural heritage interpretation is an effective communication and management tool that increases visitors' awareness of heritage (Rahaman, 2018). So, interpretation is an important approach in helping visitors obtain authentic heritage values (Weng, 2020). Interpretation is more important in attracting visitors of industrial heritage. Industrial site is not so attracting compared to natural heritage. It does not offer spectacular landscapes like that of natural heritage. Its visitors are offered to see industrial remains of coal mines, mining tunnels, railways, buildings often seen and perceived as visually abandoned and unappealing objects by audiences

(Hospers, 2002). Visitors perceive industrial site as exploitation, colonial extraction, and environmental degradation associated with survival, hardship, and poverty (Storm, 2014). Due to the perception and feeling, meaning and value of the industrial heritage should be interpreted.

The meaning and value of the heritage should be conveyed to visitors in the interpretive way in order to attract the visitors (Tilden, 1977). Cultural meaning, Outstanding Universal Value (OUV), human experiences, and historical background of the heritage site can be communicated in the way to international visitors using tourism English (Morgan, 2011). Heritage-based appropriate tourism English plays important role in order that the heritage's value and meaning can be perfectly conveyed to the international visitors. Without the English, much of the meaning and value may remain inaccessible to the visitors. In tourism, site managers need the English to provide promotion, information on visitor flows, community, etc. for international visitors (Oktoma, 2024). Thus, tourism English can play as an essentially practical management tool in managing the site-based tourism.

Methodology

The study was conducted in Sawahlunto in the area A of OCMHS. Secondary data were collected applying library research approach, and primary data through filed-study, survey and observation based on Tilden's principles (1977). Data were analyzed qualitatively also based on the principles.

FINDINGS AND DISCUSSION

Currently OCMHS heritage is not yet clearly interpreted. The world heritage is not yet culturally interpreted. Meaning and value of the heritage beyond its rich history are not expressed to audiences (either to local, national, and or global audiences). The heritage is historically communicated to the audiences so most of the audiences do not catch meaning and value of heritage. They see and feel the heritage just as Dutch colonialist-abandoned objects. Interpreting the heritage based on Tilden's principles can express multifaceted meaning and value. It can make the heritage meaningful and valuable and worth visiting, respecting, preserving, and investing in. It can also bridge the gap among local people, local authorities, and related stakeholders in the cases of site-naming, regional sentiment, and governance responsibility. Tourism English used specifically in OCMHS heritage has a number of Tilden's interpretative principle-based forms. It contributes to enhancing international visitor engagement with the heritage. The language is an interpretive resource that enables site managers to communicate heritage significance to the visitors. Site managers of the heritage can use it a resource to address their tasks and challenges. The interpretation and its contributions as the resource for the site managers are presented in the following sub-chapters.

Cultural Interpretation

Clear interpretation not just explains the history as the facts, but also the meaning and value behind the OCMHS heritages. Tilden (1977) explained that interpretation is an artistic expression, "Interpretation is an art, which combines many arts, whether the materials are scientific, historical, or architectural". He argued that interpretation is about how the history of the heritage is expressed in creativity, imagination, and sensitivity in order to bring heritage to life. In the case of OCMHS, cultural interpreters can make design stories which can touch visitors' experiences and attract their interest. Visitors are imaginatively brought to situation and condition of the heritage by way of inviting, asking, or instructing visitors to imagine, remember, and feel the situation and condition. Sensitive stories related to the heritage should be presented to the visitors to make them have a respect to the heritage and the people involved in the the situation and condition. Just an example, cultural interpretation of heritage OCMHS heritage, Goedang Ransoem based on Tilden's principle (1977) can be possibly presented in the following interpretive text.

Table 1. OCMHS Heritage of Goedang Rasoem

History / Facts	Cultural Interpretation
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Goedang Ransoem was built in 1918 by Dutch colonial government to feed thousands of miners. It is a large kitchen having two warehouses, steam generator, cold storage, rice mill, slaughterhouse, 24 giant cooking pots with a diameter of 1.32m and a height of 60cm with European technology, a steam-powered stove, and a large compressor.	A century ago there was a large kitchen so-called Goedang Ransoem. It has a number of giant pots for cooking food for thousands of labors. Imagine thousands of coal mining labors once gathered everyday to get their food. It is really their survival everyday. You will be amazed if you compare the kitchen with your kitchen in your home. It has two large warehouses, steam generator, cold storage, rice mill, slaughterhouse, 24 giant cooking pots as big as your bathtub, a steam-powered, a large compressor. Here, 3.900 liters of rice can be cooked everyday. How big, complete, and advanced is your kitchen compared to Goedang Ransoem.
Tilden's Principle 1	
“Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile”	

Table 2. OCMHS Heritage of Goedang Rasoem

Tilden's Principle 2	Possible Cultural Interpretation
“Interpretation is revelation based on information. Information, as such, is not interpretation.”	Goedang Ransoem was not just a large kitchen to provide food for thousands of people, but it was a symbol of unity where various people (nations) from different cultures who work together in preparing food for miners. They cook foods and vegetables in the kitchen with advanced cooking equipment technology. It is the most advanced kitchen in the late 18 th century in South Asia. It is a pride for Sawahlunto.
History / Facts	
Goedang Ransoem is a large kitchen with steam power in which foods are cooked in very large portion by local people, Java, Chinese migrant, and colonial cook to feed 6000 - 7000 people everyday.	

Table 3. OCMHS Heritage of Goedang Rasoem

Tilden's Principle 3	Possible Cultural Interpretation
The chief aim of Interpretation is not instruction, but provocation.	Goedang Ransoem is a large kitchen with steam power to provide food of 3.9 tonnes of rice everyday. Yet, you know hundreds of female cooks - who work tirelessly half to death early in the morning beginning at 4 - 5 am to provide breakfast for 6000-7000 people at 6 am every morning.
History / Facts	
Goedang Ransoem is a large kitchen with steam power to provide food of 3.9 tonnes of rice every day to feed 6000-7000 people.	

Table 4. OCMHS Heritage of Goedang Rasoem

Tilden's Principle 4	Possible Cultural Interpretation
The aim of interpretation is to present a whole rather than a part, and must address itself to the whole person rather than any phase	Gudang Ransoem is not just a kitchen. It applies Europe-made technology to feed miners managed under Dutch colonial system. The kitchen begins with the mining of coal hidden hundreds of meters under
History / Facts	

Goedang Ransoem is a large kitchen using Germany technology built in 1918 by Dutch colonial government to cook rice, fish, and vegetables for about 6000 miners who mine the coal in Sawahlunto	the earth of Sawahlunto. Tireless miners work half to death everyday in deep holes to earn their life.
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Table 5. OCMHS Heritage of Goedang Rasoem

Tilden's Principle 5	Possible Cultural Interpretation
Interpretation should aim to present a subject in a way that is not just general instruction, but relates to the experience, personality, and values of the visitor.	Early in the morning around 4 am, perhaps you are still sleeping soundly. Before the time, your brother, uncle, father, or mother are in hurry heading to a large building next to your home. From inside building, there is a voice of a rush of footsteps, the clang of glasses and plates, sound of steamed cattle, and the hard voice of the foreman. The aroma of food blown by the wind from the building drips saliva. Around 6 am, you see a crowd of miners come to the building asking for food. You know what building is it? It is Goedang Ransoem, a large kitchen in which food for thousands of coal miners of Sawahlunto is cooked everyday. Hundreds of cooks cook 3.9 tons of rice in giant cattle to feed 6000 people. Imagine how busy the cooks in the kitchen is!
History / Facts	
Goedang Ransoem built in 1918 is a large kitchen having two warehouses, steam generator, cold storage, rice mill, slaughterhouse, and 24 giant cooking pots. The kitchen can feed thousands—miners, clerks, and prison laborers.	

Table 6. OCMHS Heritage of Goedang Rasoem

Tilden's Principle 6	Possible Cultural Interpretation
Interpretation addressed to children (or the young at heart) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach.	Once in the age of Dutch colonial government in a town, there was a giant kitchen as big as your football field. The kitchen employed hundreds of cooks to prepare food for the whole town. Imagine the cooks used a so huge pots as big as your bathtub inside which you can swim. The pots could be used to cook 3.9 tons of rice everyday. At the kitchen at 6 am, more than 6000 people from the whole town were waiting in line to take their breakfast. The cooks were never tired to cook everyday from early morning at 4 am.! Now you can see the giant kitchen named Goedang Ransoem standing still in Sawahlunto.
History / Facts	
Goedang Ransoem built in 1918 is a large kitchen having two warehouses, steam generator, cold storage, rice mill, slaughterhouse, and 24 giant cooking pots used to provide food for thousand of people everyday.	

Tilden's principle 1 is Table 1 suggests that **interpretation should express heritage values in relation to the audience's own experiences, not just history (fact)**. Referred to the principle, the fact of "*Goedang Ransoem was built in 1918 by Dutch colonial government to feed thousand of miners*" is not interpretation because it is the fact having no connection to audience. The historical fact contains social-humanitarian value indicated by feeding thousands of miners. Interpretation connects the value with audience's experience as in "*Imagine thousands of coal mining labors once gathered everyday to get their food! It is really their survival everyday. You will be amazed if you compare the kitchen with your kitchen in your home*". The interpretation of "*miners gathered for food*" meaning "*hungry*", and "*their survival*" expressing struggle of the mining labors is audience's experience, so it links to audience's life. By asking to *imagine*, the audience is brought emotionally to the feeling of hunger and struggle for food to relieve the feeling. Thus, the given interpretation connects OCMHS stories to human experience of struggle and hungry.

Tilden's second principle stresses that interpretation should reveal a deeper value beyond the facts which are just the raw materials. As indicated in Table 2, the interpretation, "*Goedang Ransoem was a symbol of unity where various people (nations) from different cultures who work together in preparing food for miners*". It reveals the value of culinary cultural interaction among which are culture of Minangkabau, Bataknese, Javanese, Chinese, and Dutch in providing food. It is the value behind the facts that the food is cooked and provided by those coming from Minangkabau, Bataknese, Javanese, Chinese, and Dutch.

The next principle stressed by Tilden is that interpretation in principle 3 should not just instruct (teach) the facts but stimulate and provoke curiosity, reflection, and deeper thought in audience. Table 3 indicates an interpretation expressing an instruction of "*Goedang Ransoem is a large kitchen with steam power to provide food of 3.9 tonnes of rice everyday*", and a provocation of "*Yet, you know hundreds of female cooks - who work tirelessly early in the morning beginning at 4 am to provide breakfast for 6000 people at 6 am every morning*". Visitors (audiences) are provoked emotionally by the interpretation of "the cooks working tirelessly early in the morning at 4 am to feed 6000 people". The visitors feel provoked due to that what the interpretation states is hard to be accepted by them. They may feel sympathetic, sad, or angry with the cooking-job. Those reading provocative interpretation virtually can more likely respect the cooks (the heritage), and may visit the heritage site.

Heritage site has various backgrounds such as history, culture, technology, and environment. In order to make visitors attract to heritage, Tilden in principle 4 argues that the heritage background should be communicated in an integrated manner which appeals to them as a whole (their intellects, imagination, emotions, and values). Interpretation Table 4 communicates the heritage of Goedang Ransoem by way integrating history, culture, technology, environment, and value. "*Gudang Ransoem is not just a kitchen. It applies Europe-made technology (technology /intellect / facts) to feed miners (humanitarian value) managed under Dutch colonial system (history). The kitchen begins with the mining of coal hidden hundreds of meters under the earth of Sawahlunto (nature/environment). Tireless miners work half to death in deep holes to earn their life (emotion)*".

Interpretation can make a heritage appear alive by way of using storytelling, imagination, picture, sound, smell, emotion, imagery, and narrative which are combined with the history of the heritage. The creative way of designing interpretation is expressed in Tilden's fifth principle. Interpretation in Table 5 is a possible interpretation which is presented to visitors in the way. The facts of "*Goedang Ransoem, a large kitchen in which food for thousands of coal miners of Sawahlunto is cooked everyday. Hundreds of cooks cook 3.9 tons of rice in giant cattle to feed 6000 people*" are delivered in the form of a story blended with smell of food aroma, imagery of rush of footsteps, sounds of plate, glass, steamed cattle, and imagination of how busy the cooks in the kitchen is. Interpretation in the way can stimulate visitors' curiosity, empathy, pride, even sadness, which in turn can connect them more deeply to heritage of Goedang Ransoem.

Visitors of a heritage are those from different background of education, sex, job, culture, and age. Interpretation should address them in line with their background. One with different age should be addressed differently. Interpretation for children should be communicated in the form of concrete explanation. It is difficult for children to understand historical facts.

In Tilden's principle 6, the best method of delivering interpretation to children visitors is through direct experience, role-play, activity, and storytelling. As an example, a possible interpretation of Goedang Ransoem heritage based on the principle is the one presented in Table 6. The interpretation is designed to address children visitors. Instead of giving the historical facts which is an abstract explanation to them, the interpretation in the form of a simple story is more interesting and can bring them emotionally into the heritage of Goedang Ransoem.

Cultural Interpretation as Site Managers Resources

In managing OCMHS site, site managers as presented in Table 7 have a task of maintaining outstanding universal value (OUV) assigned by UNESCO (UNESCO, 2018), guiding heritage management (UNESCO, ICCROM, ICOMOS & IUCN. (2013), enhancing visitor experience (UNESCO, ICCROM, ICOMOS & IUCN. (2013), supporting sustainable tourism & education (UNESCO, 2013), and maintaining international credibility

(UNESCO, 2013). Besides having the tasks, they are also faced to a number of challenges such as heritage interpretation, fragmented governance, site-naming, regional sentiment, less attraction, lack of being known, lack of commitment, lack of local people engagement, and funding.

The underlying problem behind the challenges is that there is no yet a shared heritage among those connected to OCMHS. The not-yet shared heritage can be caused by various aspects among which are those presented in Table 8. Interpreting the world heritage is a possible and considerable approach to address the challenges. Meaning and value beyond the history of heritage which are expressed through interpretation can create the shared heritage. A possibly effective interpretative approach is the one based on Tilden's principles (1977). Interpretation of OCMHS based on the principle in this paper can be considerable resources for the site managers to address the challenges and tasks. Tilden's interpretative principles can create a sense of shared belonging because the principles cover experience and age of audience, a thorough interpretation (whole rather than a part), and provocative aim, by which any line of stakeholders and those related to OCMHS might be emotionally and logically touched and unified.

The interpretation based on Tilden's principles can make people, visitors, or those related to an heritage feel heart-touched, emotionally brought to the real time of heritage, and in turn their feeling makes them more likely respect, protect, and share the heritage and those related to the heritage. Furthermore, as argued by scholars, interpretation connects heritage to visitor values, people identity, and culture (Howard, 2003). The interpretation stresses meaning, connection, and provocation over mere information (Tilden, 1977). It is a meaning-making beyond historical facts (Uzzell, 1998), and the visitors retain meanings and stories longer than history (Falk, J. H., 2013). They want to get personal connection and meaning, not just history (Poria, Y., 2003). Interpretation give visitors experience (McKercher, B., 2002). Getting experience is important for visitors, through which they can have a memorable tourism experience which can drive them to have an intention to revisit and to recommend their relatives or friends to visit a heritage site (Elfiondri, 2019).

In heritage tourism, the heritage will be more meaningful by visitors when it is interpreted and communicated to them using language people connected to the heritage. Meaning hidden in culture (heritage) is easily understood by visitors (people) in specific language based on the culture (Elfiondri, 2021). Interpretation is communicated in common languages which cover visitors or audiences of the heritage. In the context of OCMHS site, the common languages covering the visitors of the site are Minangkabau language, Indonesian, and English. Minangkabau language is the most common language used in the three local areas of the site. Nationally, the heritage is located in Indonesia nation (state) where people throughout the nation understand Indonesian so the language should be used as interpretative language. For global audiences, the interpretation should be in English language. The languages accommodate the audiences of the site either in interpretative narrative or in tourism.

In the tourism, interpretation is an active reception by visitors where interpretive presentation can trigger an active and mindful engagement (Moscardo, G., 1996). Thus, interpretation makes heritage living and meaningful, and creates richer visitor experiences, longer stays, and stronger community engagement. Shortly, interpretation can result in stories, meanings, cultural values, and human experiences (Tilden, 1977; Ham, 2013). Stories and meanings engage audiences more deeply than history alone (Ham, 2013). In the context of OCMHS, visitors need the interpretive results in visiting OCMHS heritage site. Without the results, OCMHS heritage will be seen and valued by visitors as a colonialist-abandoned coal mining industry having no attractiveness. Thus, cultural interpretation of OCMHS heritage can transform the heritage from being just as the past historical record of Dutch colonialist-abandoned coal mining industry into a living communication with visitors. Again, it will make the visitors including local people, and even those connected to OCMHS more likely respect, preserve, visit, and share OCMHS heritage.

The interpretation based on Tilden's principles as resources for OCMHS site managers in this study is expressed in two functions, that is as a strategic function for OCMHS site management and as a strategic function to address the site managers challenges. Secondary and primary data collected through library study and survey result in that the site managers have a managerial and moral responsibility as presented in Table 7 and 8 respectively. The managerial responsibility the site managers have is to safeguard Outstanding Universal Value (OUV) for which it was inscribed as the World Heritage Site, to enhance visitors' experience, to guide heritage management,

and to strengthen social involvement (UNESCO, 2013). The moral one is to address the above mentioned challenges to which the site managers are faced.

Cultural interpretation can contribute to solving the site managers' challenges and managerial responsibility. One of the tasks imposed on site managers related managerial responsibility is to strengthen social involvement is to support heritage-related livelihoods such as crafts, food, and storytelling (Nasrolahi, et al., 2022, UNESCO, 2024). Some economic activities of OCMHS-related livelihoods which can provide social benefit to local people in a way that sustains heritage value are storytelling and interpretation. Cultural interpretation based on Tilden's principles supports both of livelihood activities. The principles-based interpretation is able to produce heritage storytelling and interpretation which make people (visitors including children) more likely attract with and respect the heritage because the interpretation can communicate various values of heritage in various methods which can touch visitors with different background. The attractive and respectful storytelling and interpretation will more potentially trigger more visitors coming to visit the heritage. In turn, it will support other heritage-related livelihoods such as crafts and food sale to the visitors.

The next site managers managerial responsibility related to safeguarding OUV to help guides, staff, and managers understand and convey the values of heritage professionally in balance manner (UNESCO, 2013). Tilden's interpretation stresses values of heritage in relation to the audience's own experiences (principle 1). As indicated in Table 1 and 4, the interpretation conveys social-humanitarian value of Goedang Ransoem heritage social side, and heritage as a symbol of European advance technology in colonial side. Both are conveyed value and meaning in balance interpretation. It indicates that the interpretation is helpful resources for the site managers to help guides, staff, and managers understand and convey the values of heritage professionally in balance manner.

Another task of the site managers is to help the site managers ensure that visitors, local communities, and policymakers understand why OCMHS is globally significant (UNESCO World Heritage Centre, 2018). Interpretation based on Tilden's principle can result in the living values of OCMHS in the form of technological achievement (Table 4), cultural blending, and the human struggle. The interpretation helps visitors, local communities, and policymakers understand why OCMHS is globally significant. Thus, cultural interpretation can be resource for the site managers to address the task. As presented in Table 7, site managers have a number of tasks in managing World Heritage Site (WHS). The tasks deal much with cultural interpretation. Most of the tasks is so closely connected with cultural interpretation that the site managers need cultural interpretation very much to perform their tasks. It is the role of interpretation where culturally interpretative results are essential resources for the site managers.

Table 7. Interpretation as Resources for OCMHS Site Managers

Site Managers Tasks	Cultural Interpretation Contribution
Maintaining Outstanding Universal Value (OUV) of OCMHS assigned by UNESCO (UNESCO, 2018).	Interpretation helps guides, staff, and managers understand and convey the values of OCMHS professionally in balance
	Interpretation helps site managers ensure that visitors, local communities, and policymakers understand globally significant OCMHS
Guiding Heritage Management (UNESCO, ICCROM, ICOMOS & IUCN. (2013)	Interpretive frameworks helps site managers to decide which heritage of OCMHS to be developed for tourism.
	Interpretation helps uncover the connection of OCMHS with broader themes of industrialization, colonial history, and cultural resilience.
	Interpretation makes OCMHS meaningful

Enhancing Visitor Experience (UNESCO, ICCROM, ICOMOS & IUCN. (2013).	Interpretation helps visitors emotionally connect with OCMHS.
	Interpretation creates visitors' memorable experiences, which encourages visitors to visit, revisit, and recommend others to visit OCMHS.
	Interpretation enhances OCMHS reputation.
Strengthening Community Involvement (Nasrolahi et al., 2022).	Interpretation provides a bridge between technical heritage management and community narratives
	For Sawahlunto, where miners' descendants and local communities still live, interpretation ensures their voices and intangible heritage are included.
	This helps prevent alienation of locals and builds shared responsibility for heritage conservation.
Supporting Sustainable Tourism & Education (UNESCO, 2013)	Site managers must balance tourism development with heritage protection.
	Interpretation helps manage visitor flow, reduce overuse, and distribute benefits across communities
	It also turns OCMHS into an outdoor classroom, making it a resource for schools, universities, and cultural institutions.
Maintaining International Credibility (UNESCO, 2013)	UNESCO expects World Heritage Sites to demonstrate ongoing efforts in interpretation.
	Poor interpretation can be seen as a weakness in management and may jeopardize international recognition.
	Strong interpretation, by contrast, enhances Sawahlunto's role as a model of industrial heritage management in Southeast Asia

Cultural interpretation also plays essential role as resources for the site managers in addressing the challenges they face. As listed in Table 8, the challenges involve fragmented governance (UNESCO, 2024), site-naming (Elfiondri, 2024), regional sentiment & rivalries, Less Attraction(Emely, 2020), and Visitor Engagement (UNESCO, 2024), and Funding Constraint (REF). OCMHS involves three areas so-called area A (Sawahlunto), area B (Padang Panjnag), and area C (Padang). The areas are located in West Sumatra under different local authorities. Area A is under Sawahlunto local authority, area B under Padang Panjang authority, and area C under Padang authority. OCMHS covering multiple sites across West Sumatra with different local authorities causes OCMHS management to be disjointed. Alternative solution to overcome the challenge is by creating a unifying interpretative pattern. OCMHS is culturally interpreted by involving all stakeholders from the local authorities to produce shared narratives (in any case connected to the heritage) that can tie the different local authorities under one shared heritage identity.

The OCMHS coverage also brings about local sentiment on the site-naming. Elfiondri (2024) argues that local people of area B and C feel that the site name is not a shared name where they are not included in that name. The site is named using the word, "Sawahlunto" where the word clearly refers to the area A, meaning that the site belongs to Sawahlunto authority. According to them, the world heritage should be named Coal Mining Heritage of West Sumatra (CMHWS) instead of OCMHS because the heritage covers multiple sites across area

A, B, and C in West Sumatra. The case of the site-naming can also be solved by applying the unifying interpretative pattern where interpreters express shared heritage identity. The unifying interpretation is presented in a shared language and balance narrative. The shared language covering the OCMHS areas are Minangkabau and Indonesian language. It is also possible to address regional sentiment and rivalry by way of creating a unifying interpretative pattern of shared heritage benefit and identity.

Challenge of less attraction and visitor engagement faced by OCMHS site managers is possible to interpret history based on Tilden's principles into stories of miners' lives, women's role, and forced labor. The interpretative stories are communicated to people throughout the world using social media and web site. Interactive interpretation can be developed through online Virtual Reality and Augmented Reality. Online Virtual Reality is an effective way of promoting OCMHS to global community. The challenge in the case of lack of local people engagement is that people feel the heritage belongs to government/UNESCO, not theirs. Creating interpretation with local descendants of miners and creating interpretation representing living heritage in balance by involving the people may address the challenge. Interpreting local descendants of miners together with heritage technology transfer in the way can touch the people emotion that may lead them to the sense of belonging. OCMHS funding can be derived from various resources one of which is tourism.

Table 8. Interpretation as Resources for Site Managers Challenges

Site Managers Challenges		Possible Interpretative Solution to the Challenges
Fragmented Governance	OCMHS covers multiple sites across West Sumatra with different local authorities, creating disjointed management.	Creating a unifying interpretative pattern of shared heritage identity. Presenting the unifying interpretation in a shared language and balance narrative
Site-Naming	Local people of area B & C feel left out due to the site-naming of Sawahlunto	Creating a unifying interpretative pattern of shared heritage identity. Presenting the unifying interpretation in a shared language and balance narrative
Regional Sentiment and Rivalries	Some regions may feel left out or under-recognized in heritage benefits.	Creating a unifying interpretative pattern of shared heritage benefit and identity.
Less Attraction and Visitor Engagement	Less attractive, low visit, little known	Interpreting history into stories (miners' lives, women's role, forced labor). Developing interactive interpretation based on Tilden's principles through online Virtual Reality
Lack of Local People Engagement	People feel heritage belongs to government/UNESCO, not theirs.	Creating interpretation with local descendants of miners. Creating interpretation representing living heritage in balance
Funding	Limited resources	Creating interpretation-driven tourism

In tourism, heritage appeal is essential because it attracts people (visitors) to visit the heritage. Meaning and value of heritage become the heritage appeal which can be expressed through interpretation. Meaning of heritage

is how people understand, interpret, and connect with heritage. Meaning of OCMHS can be interpreted as forced labor memory, survival, identity, and symbol of industrial achievement. Value is worth of the heritage site.

OCMHS has value of OUV, history, culture, technology, architects, and economy. In history, it has a historical value in the form of national pride. Culturally as argued by Sadzali (2021), it embodies the blending of various archipelago cultures. It also reflects multi-ethnic communities from various regions in Indonesia. Architecturally it is developed in the form of combination between local and colonial architecture, which is adapted to the nature of Sawahlunto. The last value is its social impact in the form of tourism development. World Heritage Site has a social impact on tourism development (UNESCO, 2018). People either locally, nationally, or globally need a clear cultural interpretation in order to understand the meaning and values. Without the interpretation, they will see and feel the OCMHS heritages as only abandoned colonial objects.

Interpretation-Based Tourism English as Site Managers Resource

The English used in heritage tourism has specific communicative forms based on Tilden (1957) principles interpretation. For international visitors, the forms enable them to understand, imagine, feel, and connect with heritage, and transform historical information into valuable and meaningful heritage-tourism experiences. The forms of Tilden' interpretation-based tourism English specifically used in OCMHS heritage tourism are descriptive, narrative storytelling, provocative form, etc. Tourism English in the descriptive form is the form to visualize OCMHS heritage. International visitors can visualize environments, objects, and historical situations of the heritage. Through the form, factual information of the heritage is described in interpretive way to be stimulating and imagining sense by which international visitors are more engaged with the heritage.

For example, the factual information of "*the pot in the large kitchen can cook 3900 liters of rice*" is described to be "*the pot is large in size, you can swim inside it. It can feed the people of an entire village*". Narrative storytelling is the language form presenting workers life and experiences related to heritage. The factual information is presented in the story, "*The pot in the kitchen not only shows you its large in size, but also the people of an entire village whose daily lives depended on what was cooked here. This pot was not only for food, it was the sustainability of the world's mining life*". In provocative form, the factual information can be interpreted, "*it is more than a pot, it symbolizes workers' hard work and survivals*".

Through Tilden's interpretation-based Tourism English, site managers can reveal these deeper meanings to international visitors, making OCMHS heritage more relevant and memorable. It in turn creates a memorable tourism experience with emotional connection with the heritage by which the visitors have an intention to revisit OCMHS heritage site in the future, and recommend family, relatives, and friends to visit the site (Elfiondri, 2019; Kim, Ritchie, & McCormick, 2012). Thus, the specific form of interpretation-based tourism English contributes much to OCMHS tourism management. The English is an essential resource for OCMHS site managers mainly in tourism management.

CONCLUSION

OCMHS has a rich history in which there is a number of meaning and value. It is nothing regardless of its meaning and value. OCHMS meaning and value are not clearly interpreted. It is communicated to people historically, not in interpretative way so the people feel it as a nothing meaningful and valuable for them. Interpretation makes it meaningful and valuable. Interpretation expresses the meaning and value. By expressing the meaning of the heritage beyond the facts, it can create human story behind the facts, narratives which link separate facts into a coherent story, and provoke empathy and pride. By uncovering the values, it provides heritage as worth visiting, respecting, preserving, and investing in. It makes OCMHS become valuable, not perceived just as Dutch-abandoned old ruined buildings and mining. Through Tilden's principles-based interpretation, the meaning and value can create shared identity which can unify fragmented stakeholders and parties connected to OCMHS. Tourism English based on the principle interpretation can reveal culturally deeper meanings to international visitors, making OCMHS heritage more relevant and memorable. The tourism English is an interpretive resource that enables site managers to communicate heritage significance to the visitors. In conclusion, the cultural interpretations can be resource for the site managers to address their tasks and challenges.

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