

Tourism Communication Model in Developing Heritage City Tourism in Siak Sri Indrapura Regency, Riau, Indonesia

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ABSTRACT

Background. Siak Sri Indrapura in Riau is one of the heritage city areas in Indonesia. Its main pillars include historical and cultural heritage such as the kingdom with its artifacts, traditional halls, mosques, traditional arts and crafts, and culinary. With this potential, Siak Sri Indrapura Regency has become a destination that many tourists visit to improve the economy of its community.

Purpose. This study aims to explain communication patterns in developing heritage cities as tourist destinations in Siak Regency.

Method. This research uses stakeholder theory with a tourism and heritage tourism communication approach, and uses qualitative methods.

Results. The results of the study show that local governments supported by the private sector/entrepreneurs, academics, media, and local communities implement communication patterns in developing heritage tourism. Local governments play an active role in developing heritage tourism by taking formal legal protection for various heritage sites; the private sector/entrepreneurs have encouraged and accelerated government programs through capital assistance; academics have supported the government through research activities; the media has distributed information related to heritage tourism; and the local community is the axis and actor in the development of heritage tourism in Siak.

Conclusion. The pattern of tourism communication in developing heritage cities as tourist destinations begins with a balanced relationship between the government and related parties, expanding private and academic functions, increasing the role of the media, and strengthening local communities as actors in the development of Siak as a heritage city. Therefore, this tourism communication pattern can be a role model for other regions to develop sustainable heritage tourism.

KEYWORDS

Pentha Helix, Siak Sri Indrapura, Tourism Communication; Heritage City.

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INTRODUCTION

On 15 December 2017, the Siak Regency Government with the Ministry of Public Works and Public Housing signed a MoU, making Siak one of the heritage cities in Indonesia

making Siak one of the heritage cities in Indonesia (Pangkalan Data Kekayaan Intelektual, 2017). This program will protect important cultural sites in Siak and maximize their potential as part of the tourism sector that attracts tourists (Admin, 2021). These sites also have an educational function and high economic value. At least 14 cultural sites in Siak are also registered as national cultural heritages. These cultural heritages include the Siak Sri Indrapura Sultanate Palace, Gunpowder Warehouse, the Great Assembly Hall, tombs of kings, old temples and churches, and the old market. Especially for the Siak Sri Indrapura Sultanate Palace, its existence which brings customs with Malay values, has earned Siak Regency the title of Siak the truly Malay, which was patented in 2017 (Efni Salam & Nurjanah, 2019).

In 2021, the Southeast Asian Cultural Heritage Alliance (SEACHA), or the Southeast Asian Heritage city alliance in collaboration with the Indonesian Heritage Preservation Agency (BPPI), appointed Siak as a role model in the development of a heritage clinic program management with the City of Phrae in Thailand (BPPI, 2017), as Siak is considered the most proactive district in preserving cultural heritage in Southeast Asia. Various programs were created and implemented by the Siak Regency in collaboration with various parties as role models for heritage management. For example, the establishment of the Heritage Hero Community involves young Siak people as representatives of the community, researchers, and the district government (Humas, 2017).

After seeing the efforts of various parties in preserving the heritage and maximizing its function, the heritage has a vital role in the Siak community's survival. The reality reflected in Siak's efforts to develop itself as a heritage city follows what is described in terms of the contemporary heritage scope (King, 2012). According to him, the concept of heritage refers to tangible and concrete elements of the past (buildings, monuments, artifacts, sites and landscapes), and those aspects of culture expressed in behavior, action, and performance (usually referred to 'intangible cultural heritage'), which are interpreted, valued and judged to be worthy of our attention, interest and protection.

Besides the country, local tourists and communities living nearby and those who earn a living by working there also need to be involved in creating meaning and understanding regarding cultural heritage (King, 2012). Additionally, identifying market segments helps understand the differences and demands of each segment as important information for strengthening city branding and creating attractive marketing programs (Mordekhai & Cownie, 2020). UNWTO stated that natural and cultural heritage sites, including scenic landscapes and revitalized historic towns, are now major components of the world's tourism assets, representing a large source of business for the tourism sector (UNWTO World Tourism Organization, 2018).

UNWTO defines cultural tourism as: a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and consume the tangible and intangible cultural attractions/products in a tourism destination. These attractions/products relate to a set of distinctive material, intellectual, spiritual and emotional features of a society that encompasses arts and architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries and the living cultures with their lifestyles, value systems, beliefs and traditions; which is broadly divided into the natural heritage and cultural heritage (UNWTO World Tourism Organization, 2018). In the Indonesian context, cultural tourism is closely related to the attraction of cultural tourism as described in the National Tourism Development Master Plan article 14 paragraph (1) letter (b): Tourist attraction in the form of creativity, taste, and intention of humans as cultural beings are grouped into two; tangible and intangible (Database Peraturan, 2011).

Heritage tourism in Siak is all cultural tourism that contains the life history of the Siak people, which is inherited and lived as part of their identity as a local heritage community until now and is

continuously interpreted repeatedly. Thus, the Siak community has the right to live heritage as a tourism commodity and empower it in various aspects for their survival. To provide a new experience in enjoying cultural landscape heritage tourism and promoting cultural landscape tourism marketing is resulted from the collaboration of researchers, the government, and the community managing the place as stakeholders (Cai et al., 2021).

Stakeholders can be interpreted as organizations or institutions that have an interest and play an active role in influencing the success of developing development activities, including tourism development (Elista et al., 2020), where the main tourism stakeholders are demand, supply and tourism destination management organizations, as well as policymakers (Sigala, 2020). This research looks at the role of the government together with private companies, media, academics and local communities as stakeholders who work together in developing the heritage city as a tourist destination in Siak. The role of government in establishing good communication in accommodating the desires and needs for tourism development, such as making policies and simplifying bureaucracy, is the central assumption of stakeholder theory because the effectiveness of institutions is measured by their ability to maximize development programs (Ghozali & Chariri, 2012).

The research aims to find tourism communication patterns that can be used as role models for the development of sustainable cultural heritage tourism for other regions by using stakeholder theory and the concept of tourism communication and heritage tourism as a framework that is considered very relevant for explaining how all components as subjects play a role in the development of heritage tourism.

RESEARCH METHODOLOGY

This research was conducted in Siak Sri Indrapura Regency, Riau Province, Indonesia. The qualitative research method with descriptive analysis was employed to understand phenomena and clearly depict the characteristics of a social phenomenon or issue. In the context of this research, the object of observation is heritage tourism destinations in Siak and their potential.

The sources of data used are primary and secondary data. Primary data is directly obtained at the location through interviews with various competent sources in their fields, from the government/policymakers, businesspeople, local communities and institutions or media crews, especially online media, which amounted to 11 (eleven) individuals. In addition, researchers also make direct observations of the object of research, related to historical objects and products of economic value to the ongoing implementation. Meanwhile, secondary data are obtained from various sources, such as literature/textbooks, articles from various reputable journals, and documents available in various agencies, which are needed for the analysis and development of this research.

RESULT AND DISCUSSION

On its official website, Siak Regency divides its tourism potential into cultural and historical tourism, and both are sources of heritage tourism in Siak. The historical aspects of Siak Regency as the center of Malay civilization with the existence of the Siak palace being the primary support for historical tourism, meanwhile various types of arts, traditional ceremonies and other cultural events become cultural tourism commodities, which are also inseparable from the Siak Malay culture.

Interestingly, the Siak government does not include nature tourism as part of cultural or heritage tourism. In this study, with a more comprehensive and contemporary heritage scope, the

landscape will also be part of the heritage city of Siak. Thus, the various tourism potentials in Siak, which are a legacy of the Malay civilization that has existed for hundreds of years, both natural and cultural, are the main pillars of Siak as a heritage city. With the slogan “Siak the truly Malay” since 2017 (Pangkalan Data Kekayaan Intelektual, 2017), these sites need to be continuously preserved and reproduced as heritage. This research will then look at the potentials of heritage that might be maximized and classify them into two characteristics that the government recognizes: tangible and intangible.

Firstly, it is potential malay heritage objects (tangible) in Siak. Tangible heritage includes; mobile cultural heritage (coins, manuscripts, artifacts, paintings); immovable cultural heritage (monuments, archaeological sites, areas); and underwater cultural heritage (wrecks, underwater ruins) (Tjahjono, 2014). There are several significant cultural heritage objects in Siak, which are architectural. Based on the list of updated data on the cultural heritage of Siak district in 2017, 14 tangible cultural heritages have been legalized in Siak as follows (Humas, 2017): Siak Sri Indrapura Palace; Tomb of the Little King of Buntan; Tomb of Koto Tinggi; Tomb of Sultan Axim Syarif II; Siak Sri Indrapura Grand Mosque; Siak Royal Palace Bridge; Gunpowder Warehouse of Siak Kingdom; Siak Grand Assembly Hall; Tomb of Marhum Menpura; Landraad’s Former House; Ex-Controller’s House; Former Dutch Military Barracks; Hock Sing Kiong Temple; and Datuk Pesisir’s House.

Among these fourteen heritages, researchers found various spaces and tourism potentials where neither the government nor the parties involved have maximized them. This research seeks to explore these potentials, which, if combined with an orderly communication pattern, will be able to improve the community economy. Some of these potentials are:

Traditional Malay Housing in Siak Palace Complex

The Siak Sri Indrapura Palace Complex, built by the 11th Siak Sultan, Sultan Syarif Hasyim Abdul Jalil Syarifuddin, in 1889, has an area of about 32,000 m² and consists of four palaces, namely the Siak Palace, Lima Palace, Padjang Palace and the New Palace. Architecturally, the Siak Palace got influences from Europe, India and Arabia. The palace has been turned into a museum, with the entire complex registered as heritage. The palace itself was designated as a cultural heritage site in 2004 (Minister of Culture and Tourism, 2004), followed by all the buildings in the complex.

Siak Palace as a cultural heritage has become the center of the life of the surrounding community until now. In terms of architecture, while in other parts of the Riau area, people have abandoned Malay architecture, in several villages in Siak, for example, in Lalang village, people still maintain the form of Malay architecture (Samra & Imbardi, 2020). It shows how local people become part of their heritage and actively maintain it. Economically, this site has a very high potential for the local community. They can be active as parties who benefit from every tourist visit. Unfortunately, there is no concrete government policy to see this potential. The supposedly high economic value cannot be maximized because there is no recognition, so instead of neither communication nor promotion as heritage tourism.

Landscapes as Natural Heritage

The Siak government has not accommodated nature as part of heritage tourism, and this research offers various efforts to realize Siak as a heritage city by considering the existing landscape there. Moreover, 42.38% of tourists who come for eco-nature-based tourism enjoy cultural tourism, and 32.32% choose natural tourism (Batman et al., 2019).

Based on the classification carried out by the UNWTO, natural heritage includes wilderness areas, natural parks, and scenic landscapes (UNWTO World Tourism Organization, 2018).

The Siak itself is a district where forests or wilderness areas cover everything. The forest area comprises several criteria; production forest, conversion forest, mangrove forest, and nature reserve forest.

One of the forest areas in Siak has been turned into a national park, the Zamrud National Park, which was inaugurated in 2016. This area combines ecosystem conservation with public recreation. Visitors can get information and knowledge as well as recreational things. Moreover, several areas that have become scenic landscapes have also been developed into tourist attractions. For example, Agrotourism in the Bunga Raya District is becoming popular because it provides stunning scenery with a large rice field area. This area was originally a rice barn area for the surrounding community, which was later transformed by the local Pokdarwis initiative into an agro-tourism location divided into four areas, Harmoni Raya Park, Menara Lestari Flower Park and Sakabura Agrotourism.

Revitalized Sites

The further potential in Siak is reflected in several sites or cultural heritages that have been renovated and revitalized. For example, in 2018, the Ministry of Public Works and Public Housing (PUPR) revitalized the Dutch Military Barracks cultural heritage building on the side of the Siak River. The Dutch Military Barracks has the potential to become one of the new cultural tourism destinations in the Siak Regency, considering that other historical sites surround this building. In addition to having five main buildings and many small buildings in the Dutch Military Barracks complex, other buildings used to function as resident offices, detention houses, ammunition stores and troop barracks.

Renovations were also carried out in the buildings around the Siak palace to expand the heritage tourism complex. For example, in 2018-2019, the Siak Regency government collaborated with RAPP company to restore the Palace of Competition, part of the Siak Palace complex. Also, in 2018, the Gunpowder Warehouse was restored, and the surrounding land plot was turned into a park merged with Tengku Maharatu Park. Prior to the restoration, there was unkempt land and government-owned buildings around the Gunpowder Warehouse. These cultural heritage sites are now one of the new tourist attractions in the area. With more attention, the revitalized cultural heritage could become the center of new cultural tourism activities in Siak. This policy is essential, so those cultural activities are not concentrated at specific points and can involve the entire Siak community.

Pilgrimage and Religious Sites

Talking about society's culture can never be separated from their religious sites since these sites also become an essential part of the heritage of a society. Thus, religious sites that can be visited, such as places of worship or tombs, also have potential as heritage tourism. In Siak itself there are the Tomb of Raja Kecil Buntan, Tomb of Koto Tinggi, Tomb of Sultan Aksim Syarif II, Tomb of Marhum Menpura, Great Mosque of Siak Sri Indrapura, and Hock Sing Kiong Temple. Apart from being part of people's daily lives, these sites are also places where tourists can do cultural tours and spiritual tours. This type of tourism does not seem to have received significant attention from the government, even though pilgrimages as part of the modern tourism phenomenon have seen an increase in recent years.

Secondly, it is intangible malay heritage in siak. In the globally competitive tourism industry, there is still a need for citizen awareness of intangible cultural heritage (Kim et al., 2019). One of the important indicators that influence tourist satisfaction is when intangible tourism resources become tangible (Park et al., 2019).

Integrating history with cutting-edge technologies, such as augmented reality and virtual reality, could manage cultural heritage and enrich visitor experiences (Bec et al., 2019). Understanding how tourists interpret existential authenticity is important for the marketing and management of cultural heritage attractions (Fu, 2019). This mediating role of memorable tourist experiences positively affects the interaction between visitor involvement, authenticity, and destination image (Rasoolimanesh et al., 2021).

Destination branding through web marketing of city brand identity and image focuses specifically on information-and-communication-technology-mediated social representation (de Rosa et al., 2019). On the website (Warisan Budaya Tak Benda, 2018), the Indonesian government defines intangible cultural heritage as abstract, such as concepts and technology; its nature can pass and disappear in time with the development of the times, such as language, music, dance, ceremonies, and other structured behaviors. Based on this understanding and data from the Cultural Office of the Riau Province, the intangible cultural heritage of Siak includes Gambus Selodang Siak, Siak Olang-Olang Dance, Dodi Anak Siak, Tanjak Siak, Mempura Traditional Village Ceremonies, and the Siak Bermadah Festival.

This intangible cultural heritage is often enjoyed as a series of artistic events, festivals or events. For example, the Siak Bermadah Festival displays a variety of Siak cultural arts, such as the traditional Zapin dance, humming to lullabies, comedy, Malay songs et al. Meanwhile, the Ghatib Beghanyut Festival showcases the religious side of Malay society, as does the Ashura Porridge Culinary Festival.

Furthermore, there are some parties who play an active role in heritage tourism communications in Siak. The parties involved in the communication of heritage tourism in Siak and the extent to which their communication efforts have been formulated in a Penta helix manner.



Figure 1. The parties involved in tourism communication in Siak heritage tourism (author's creation, 2022)

The Siak government has taken a formal route to provide legal protection to various heritage sites in Siak. The government has also implemented formal communication patterns in the exclusive realm by drafting various regulations to preserve cultural heritage in Siak. The government here is represented explicitly by the Tourism Office in the central government in Jakarta, the Riau Province government, and the Siak Regency government.

There are dozens of laws, ministerial decrees, central regulations, regional regulations, and various decrees issued to manage heritage tourism in Siak. One of the most important is the Siak Regency Regional Regulation Number 1 of 2016 concerning the Master Plan for Preserving Malay Culture in the Siak Regency. It contains the intent of preservation which includes efforts to protect, develop and dynamically utilize Siak Malay culture. The purpose of this regulation is reflected

through the genuine efforts of preservation, restoration, and development of heritage tourism in Siak, that has been continuously carried out until now.

Marking a step forward in the development of heritage tourism in Siak was the signing of the Heritage City Commitment Charter for the Heritage City Arrangement and Preservation Program (P3KP) on 15 December 2017 by the Siak Regency government and officially making Siak a part of the Indonesian Heritage Cities Network (JKPI). After becoming one of the heritage cities in Indonesia, the government, represented by the Director General of Human Settlements is also proposing and acting as a guardian so that Siak can be formally recognized as a heritage city by UNESCO (Anggoro, 2018).

This government effort is welcomed by the private sector or institutions outside the government by providing tangible assistance that can encourage or accelerate the government program. For example, Riau Andalan Pulp and Paper funded the restoration project of the Peraduan Palace, which is still part of the Siak Palace complex in 2018-2020, as a form of collaboration with the Siak government and carried out by the Cultural Conservation Expert Team. Another example of the role of the private sector in heritage tourism communication can be seen in the collaboration between the Siak government and EMP Mallaca Strait and Bakrie University in carrying out Human Resource Training for Tourism Village Actors in November 2021. These collaborations are a clear example of how the private sector actively participates in developing heritage tourism in Siak.

The following parties who play a role as a catalyst for developing heritage tourism communication in Siak are academics and the media. Through various studies that have been carried out, academics from various regions seek to formulate policies that support this step. Until now, research related to cultural heritage in Siak is mainly carried out in the scope of (Khairiah, 2014), anthropological (Barnard, 2001), communication (Efni Salam & Syahza, 2022), law (Tiaraputri, 2022; Tiaraputri & Diana, 2021), and architecture or urban planning (Samra & Imbardi, 2020). In addition to research, academics are also directly involved in being part of institutions or movements created by the government, such as the Cultural Conservation Expert Team itself.

Media is an integral part of the above communication and dissemination efforts. The media here are at least grouped into two, namely media that the government officially owns, media that represent the community, and independent media that are indeed focused on promoting heritage tourism in Siak. In this context, the official media representing the Siak government is the website at web.siakkab.go.id. In the past year, this website has been quite active in reporting the development of tourism in general in Siak, such as the implementation of Human Resource training in tourist villages in November 2021 and competitions related to tourism, such as the journalistic work competition for the promotion of the Emerald National Park in September 2021, the Competition Tourism Villages throughout Riau in December 2021. The government promotes several places that have become new tourist attractions through this website, such as the Peraduan Palace, which was inaugurated as a tourist attraction in April 2021. This government promotion and information page are also supported by other forms of social media such as Facebook, Instagram, and Twitter.

Meanwhile, independent media usually represent specific communities with a smaller scope, such as Visit Siak, Exploresiak, Minion Siak, Kayuh Kunyah Siak, or those intended as news portals, such as riauonline.co.id dan pesonasiak.id. These media generally disseminate events related to heritage tourism in Siak and other cultural events.

The last party, namely the local Siak community, is the center that links all other parties who are trying to develop heritage tourism in Siak since they are part of the heritage itself. The communication pattern established at the local community level can be seen from the first

communication within the communities explicitly formed to care for and live the heritage in Siak, for example, the communication carried out by the Siak Heritage Community. Through the social media platform Facebook, this community, founded on November 25, 2013, always uploads information related to heritage sites, the history of Siak, and activities held related to heritage tourism in general. This community, attended by more than two thousand people, communicates through the social media platform.

The following community is called the Heritage Hero Community. The community founded by the younger generation from Siak, Cindi Shandoval, aims to preserve heritage in Siak with a collaborative approach between academics, government, and society. This community focuses on its goal of conveying information related to heritage in a way that is readily accepted, especially among local millennials. This community holds a formal discussion room about heritage tourism discourse with the community directly. With the motto “everyone can be a hero for heritage”; this community holds events attended by local people, especially young people, to introduce them to heritage. One of the events that are significant in the context of heritage communication is the Heritage Fun Ride which will be held on March 28, 2021. The event also involved other communities such as Explore Siak, Kito Siak, bicycle communities such as Minion Siak, Siak Bicycle Team, Kayuh Kunyah, Sepeda Lipat Siak, Kope Kope Siak, and Pesan Cycling, as well as various UMKMs in Siak.

In addition to the community, there are associations or UMKMs whose programs involve heritage or tourism potential as the primary source of their economic development. For example, the TSM Sidomulyo youth association manages the Taman Bunga Raya tourist area in Siak and the organizations and associations that are members of the Siak Lestari Creative Center (SKELAS). Besides being a bridge between heritage and community economic development, this organization also involves youth as a new generation of local people, who are very adaptive to the times. They can reach various methods, media, and means of communication (Farmaki et al., 2019).

After tracing the parties involved in tourism communication in Siak and the various efforts, this research then offers a tourism communication model that can complement and maximize the existing efforts. The model can be simplified as in the chart below.

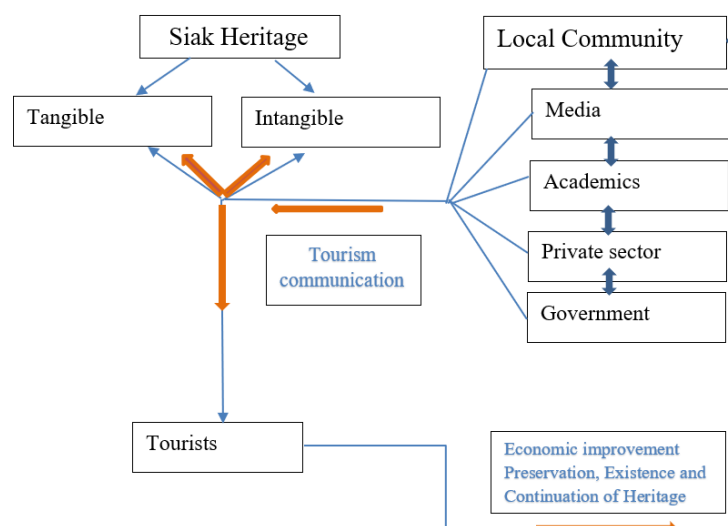


Figure 2. The parties involved in tourism communication in Siak (author’s creation, 2022)

The chart above shows which parties and how heritage tourism communication should be implemented in Siak to improve the local community's economy. Five parties are responsible for

the communication process. The local community is the central pillar that needs to be supported by other parties such as the government, media, private sector, and academics and needs to have a strong foundation of communication and coordination with each other. These parties then perceive and communicate the heritage in Siak (tangible and intangible) to tourists for increasing the economy, especially for the local community, and the existence and growth of heritage sites in Siak.

Government.

The government needs to pay attention to the environment and social life to develop ideal tourism (Liasidou, 2019). Their involvement in the strategic design of cultural tourism is essential (Lundberg & Lindström, 2020), local governments need to pay attention to economic growth, technological innovation, and the allocation of professional talents (Shi et al., 2021).

The local government plays an essential role in sustainably empowering communities (Yasir et al., 2021). Based on the Riau Province Regional Regulation Number 4 of 2016, concerning the Preparation and Composition of the Riau Province Regional Apparatus, in Chapter II Article 3 it is stated that the government, represented by the Tourism Office, carries out government affairs in the tourism sector which is translated into more specific points, some of which requires the proper communication model to be carried out optimally. These points include guidance, implementation, development, monitoring and evaluation in the field of tourism as well as the implementation of promotion and standardization policies.

The government tends to treat local people and tourists as passive objects in a top-down relationship. The heritage tourism communication model offers a more horizontal or equal relationship between the government and other parties and a more balanced relationship. The local community is the center, while the government is a formal institution that supports various heritage tourism developments in Siak.

The communication model is to support sustainable heritage tourism with four indicators of sustainable development (tourism): pro-economic welfare, pro-sustainable environment, pro-social justice, and pro-environment. By presenting the Siak community as the main organizers of heritage tourism, the government not only naturally has been pro-economic, welfare, and pro-social justice, but it also be pro-environmentally sustainable by enacting landscapes as part of heritage tourism that need to be protected and lived.

Private Sector

The private sector most encourages cultural and tourism relations (Terkenli & Georgoula, 2022) in the Community Service Responsibility (CSR) program through entrepreneurship training and mentoring in the business, which can increase the economic potential of the community (Yunus et al., 2020).

A lack of detailed understanding of measuring progress towards a circular economy remains an obstacle for producers and consumers (Kristensen & Mosgaard, 2020). The private sector has several possible roles in heritage tourism communication, like coordinator, facilitator, implementer, and accelerator (Cahyo Nugroho & Zauhar, 2014).

In the context of heritage tourism in Siak, the private sector has emphasized its role as a facilitator and accelerator as was done by PAPP and EMP Mallaca Strait above. With such a role, the relationship or partnership is not mutual enough or even just a pseudo-partnership because the two parties do not create a balanced partnership. It is only involved at certain moments and then releases responsibility when the program ends. However, the heritage tourism communication model in Siak requires the private sector to be involved in all efforts

in a consistent, comprehensive, and sustainable manner. It needs to add roles as coordinator and implementer to support government programs and even initiate them.

Academics

Academics should conduct more research to develop strong correlations between national data sets and international targets (Petti et al., 2020). The Internet of Things presents technological advances that enable more direct interactions between users, objects, and places as an invaluable innovation for the cultural heritage sector (Not et al., 2019).

Studies on intangible cultural heritage have increased substantially, but 249 scientific studies on ICH from the Web of Science core database still need to show substantial collaboration between researchers, research institutions, or countries researching ICH (Su et al., 2019). The utilization of the potential of cultural intelligence from various angles is now increasingly widespread due to the deepening flow of globalization (Hong et al., 2021).

Academics, as one of the pillars of safeguarding cultural heritage, plays a role especially in the aspect of communicating knowledge and contextualizing knowledge about cultural heritage to various other parties. (Wahed et al., 2021). Academics must be able to remove barriers that hinder the maximum dissemination of knowledge to various levels of society. This effort seems the most challenging because, so far, the role of academics has yet to reach tourism communication targets: local communities and tourists.

Researchers can maximize interdisciplinary research as part of an expanding perspective in viewing cultural heritage in Siak. However, these studies run independently in their respective areas without too much coordination. Interdisciplinary research among academics will expand, deepen and streamline the study of cultural heritage in Siak and enable more comprehensive results to be obtained. Community service is also an essential pillar in supporting heritage tourism communication in Siak. Community service allows academics to go directly to the community and convey the results of their research or knowledge. Hence, service to the Siak community should receive a portion of the research.

The relationship between academics and the government, which is already quite harmonious, needs to be added to the side by embracing the private sector. Abstract ideas from academics supported by government policies can be realized quickly to the realm of practice.

Media

The most widely used media are social networks (Campillo-Alhama & Martínez-Sala, 2019), while the most influential in increasing visitor satisfaction is the quality, authentic, and personalized experiences of heritage tourism (Domínguez-Quintero et al., 2020).

It needs to adapt various online content on social media to examine linguistic differences between conveying collectivist and individualist goals (Mele et al., 2021). The internationally accessible tourism market can lead the way toward social inclusion (Cockburn-Wooten & McIntosh, 2020).

Media here can be divided into media affiliated with the government or not and media in various forms, such as print, electronic and online. Online is the most exciting and influential among these media in sharing information. The information related to efforts to develop cultural heritage in Siak so far divided into several focuses: 1) Information related to formal efforts to apply for a particular cultural heritage is recognized broadly; 2) Information about efforts to preserve or restore various cultural heritages; 3) News about other activities involving cultural heritage is one of its essential components.

From what has been done, the tourism communication strategy carried out by these media is only limited to one-way information. Meanwhile, various types of social media allow for two-

way communication between media managers and the public or tourists. Therefore, this study seeks an interactive media communication model. Additionally, social media also allows the implementation of various programs that support heritage tourism in Siak online—for example, conducting tourism training based on Instagram (Live). By maximizing digital media, Siak can promote heritage tourism through digital diplomacy (E-diplomacy) to tourists from other countries (Alputra Sudirman et al., 2020).

Local Community

Residents' support for cultural heritage tourism stems from personal values, cultural worldview, awareness of consequences, perceived responsibility, and subjective norms (Megeirhi et al., 2020). The moderating role of distance does not influence perceptions of tourism impacts, economic benefits, or environmental and cultural attitudes (Rasoolimanesh et al., 2019).

The involvement of local communities who upload more photos has important implications because it provides valuable information for decision-makers to improve tourism management (Ghermandi et al., 2020). The authority to form regional regulations is a form of the implementation of regional autonomy (Sintara & Akbar Nasution, 2020).

As the main parties who have been actively involved in living heritage, local communities are often still marginalized. Other parties, especially the government, often see local communities as passive objects and only accept directions from other parties. The first step is to make them and other parties aware of their position as central so they must be upstream and downstream of all heritage tourism activities in Siak. The government provides space, the private sector provides capital, academics help to realize the concepts owned by the community, and then the media can disseminate them.

If this situation has been reached, then the second step to strengthen the position of local communities is to form more communities that drive tourism activities. These communities will eventually become the main organizers of tourism activities, especially heritage in Siak. If the local community is part of the heritage motor and is independent in managing tourism activities, then heritage preservation will automatically be maintained.

The third step is a concrete step aimed at improving the community's economy, one of which is opening various opportunities for small and medium industries to support heritage tourism programs in Siak, such as homestays, souvenir shops and tourist guide services. The program served as a “double-edged sword” as widening rural economic base and diversification of income and creating local jobs and promoting community-based conservation of local traditional culture and lifestyle (Aziz & Selamat, 2016).

CONCLUSION

Based on the results of this research, the tourism communication model in developing heritage city tourism in Siak Regency can improve the local community's economy and be a role model for regions that want to sustain their heritage tourism. The way to do this is for the government to create a balanced relationship and sustainable development; for the private sector to encourage itself to become a facilitator, accelerator and implementer of cultural heritage development in Siak; for the media, especially online, to provide interactive space; for academics to maximize interdisciplinary research related to cultural heritage and community service; and for local communities to take a central and active role in managing the historical heritage in Siak.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

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