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NON-PERSONAL DIGITAL INTERPRETIVE MEDIA AT CULTURAL HERITAGE SITES

Ulka Chandini Pendi¹ and Syamsul Bahrin Zaibon²

¹Universiti Utara Malaysia, Malaysia, ulka.chandinipendit@gmail.com

²Universiti Utara Malaysia, Malaysia, syamsulbahrin@uum.edu.my

ABSTRACT. Interpretation is one of the important elements in heritage tourism that is influenced by two types of interpretive media which are personal and non-personal. The non-personal interpretive media is a common interpretive media that exists at heritage sites. Digital media as the innovation in interpretive media could be an effective way to inform and educate visitors compared to the traditional media types. However, the literature indicates that the existence of the digital media has not been fully utilized at cultural heritage sites specifically in Indonesia. This article presents a study where 50 places of cultural heritage sites in Central and East Java were sampled. The results reveal that only 8% of those heritage sites provide the digital media by using audio and video as the non-personal interpretive media for tourism. Since interpretive media is proven to influence visitors at cultural heritage sites, it is suggested that the electronic non-personal interpretive media ought to be made available at cultural heritage sites.

Keywords: cultural heritage, non-personal interpretive media, digital media

INTRODUCTION

Heritage defines the identity of a nation in this fast changing world. It is something that inherited from our ancestors that need to be preserved and conserved. Heritage can be classified into three types, tangible immovable resources (such as buildings, mountain, and natural areas), tangible movable resources (e.g. documents, archives, and objects in museum) and intangible resources (rituals, customs, tradition, and values) (Timothy & Boyd, 2003). In Indonesia, tourism boosts the national tourism with revenue of 8.4 billion dollar in 2011. It contributes nearly 5% to Indonesia's Gross domestic product (GDP) (Mutis & Arafah, 2011). Therefore, it is highly important to conserve the heritage as the symbol and identity of a country because cultural heritage is one of the valuable assets that can be inherited to the next generation.

In relation to cultural heritage visiting experience, cultural heritage interpretation is about informing and educating visitors for what they see and hear at cultural heritage sites (Moscardo, 2003). Interpretation also has purpose to boost the level of enjoyment, awareness and understanding of places (Walker, 2007). And for all of those, interpretation becomes an added value to the experience of visiting to heritage sites (Uzzel, 1996). It is inevitable that interpretation is an important element in heritage tourism. That is why it cannot be run from interpretive media. Interpretive media allows tourist to have learning experience at heritage sites. There are two types of interpretive media: personal and non-personal media (Timothy & Boyd, 2003). Personal interpretive media utilizes human to assist the visitors for giving the information they need. Whereas, non-personal interpretive media is defined as any kind of

media, printed media or electronic media that does not require human to help tourist at cultural heritage site. Lately, augmented reality becomes the current trend cultural heritage tour guide that is found useful to help tourist learn at cultural heritage sites. Based on our preliminary study about visitors' perception towards augmented reality as innovation in conservation building, it is concluded that augmented reality is a better medium to inform and educate visitors (Pendit, Shiratuddin & Zaibon, 2012). In this context, it is proved that the electronic media is more effective compared to traditional media. The result can be referred to Table 1.

Table 1. Visitor's Perceptions towards Augmented Reality for Historical Sites (Pendit, Shiratuddin & Zaibon, 2012)

Questions	Mean
AR application is a better medium than the traditional mode to inform visitors about history in historical sites/buildings.	4.300
AR application is a better medium than the traditional mode to educate visitors about history in historical sites/buildings.	4.275
I learn better about history through AR in historical buildings/sites.	3.333
I prefer to come to historical sites/buildings which provide AR application such as virtual tour guide.	3.793
AR is an innovative way to conserve the historical sites/buildings.	4.300
Including a storyline with AR application to conserve historical sites/buildings would motivate me more to learn about its history.	4.033
I would be more interested to visit historical sites/buildings with AR application.	4.067
Conservation of historical sites/buildings using visual technology is highly necessary.	4.000
Informing visitors to historical sites/buildings is highly effective through visual communication.	4.033
Visual communication allows a learner to better understand the history of sites/buildings.	4.033

Therefore, the purpose of this paper is to document the current implementation occurred at cultural heritage sites whether the electronic media has been implemented or not for helping tourist in learning. There are two regions that were investigated; Central Java and East Java in Indonesia. Both of the regions are famous of their cultural heritage sites.

This paper consists of five sections. The next section describes about the types of non-personal interpretive media. Meanwhile, the third section is the comparison results for non-personal interpretive media in Central and East Java. Next, followed by the findings and discussion based on the comparison in the third section. Lastly, the final section is the conclusion of the study.

NON-PERSONAL INTERPRETIVE MEDIA TYPE

Non-personal media is a common media at heritage sites and represented in two general types; (i) visual or printed media and (ii) audio devices (Moscardo et al., 2007). Visual media includes signs, brochures, maps, leaflets and books. Audio device has a self-audio guided tour (Timothy & Boyd, 2003). However, according to Puczko (1998), non-personal interpretive media are divided into signs, displays, self-guided trails, animated models and computer-aided displays. The purpose of non-personal media at a cultural site is to provide visitors with a general information and related history about the site. In this way, it helps visitors to understand the site info, useful to retain the interest and attention from visitors at a certain spot in the site. This should entertain visitors as well as increase their enjoyment (Light, 1995). The explanation of non-personal interpretive media is provided in the next section.

Sign is one of the effective media to show visitors the information related to the sites. Sign is used to educate, change the perspective or arouse the emotion of tourist (US Forest Service,

2004). It helps visitors to be aware and look the surrounding more closely (Honig, 2000). Sign can be the form of cues on the way to sites or shows the important station in the sites. Next is interpretive board which is usually located at the entrance gate to the site. Interpretive board uses many elements to explain the information to visitors, such as photographs, graphics, and text. These elements may show the pictures of artifact and sculpture of the site during the excavation. Usually, it uses bilingual language to assist visitors to fully understand the information. By locating it at the entrance, it will attract visitors to stop and spend their time for a while to look at the information board. It is useful for them to catch an idea or general information before entering the site. Not all sites have interpretive board, especially the small ones. The other type of non-personal interpretive media is brochure that explains about the cultural heritage site in a short form in order to be easy and simple for visitors to carry. Besides brochure, map is also provided at cultural heritage site. It is in the form of folded paper where visitors can see the detail area. These kinds of printed-media attract visitors with colorful fonts and pictures that will draw visitors to come to the site. Each brochure explains about specific site accordingly. Last but not least, audio visual room presents the live documentary about the related site. It usually tells about how the heritage site was built. It is not only a video but it shows the detail story about the site. By watching the video, it is expected that tourist will gain some additional knowledge about the site they visit and also make them feel entertained.

Besides the interpretive media, this study also investigated the type of media used text, image, audio and video. The next section details the findings that have been documented.

COMPARISON OF NON-PERSONAL INTERPRETIVE MEDIA AT CENTRAL AND EAST JAVA

Fifty cultural heritage sites in Central and East Java were explored. Data collection was conducted online and validated by The Archaeological Conservation Centre of Central and East Java. In Central Java, two temples, Borobudur and Dieng Temple Complex provide all the categories of displays, signs, information board and maps. For the category of media, there are four sites that provide all types of media to visitors, Borobudur Temple, Dieng Temple Complex, Sewu Temple and Sangiran Early Man Site. Meanwhile, the others are mostly equipped by signs only, and sign and interpretive board. Text is majority used by the temples as the types of media to share the information at the heritage sites. Table 2 and 3 indicate the findings.

Table 2. Non-personal Interpretive Media at Central (The Archaeological Conservation Centre of Central Java and East Java, 2013)

No	List of Heritage Sites at Central Java Province	Interpretive Signs	Type of Media
1	Borobudur Temple Complex	Sign, Information Board, Map, Audio Visual Room	Text, Image, Audio, Video
2	Mendut Temple	Sign, Information Board	Text, Image
3	Pawon Temple	Sign	Text
4	Ngawen Temple	Sign, Information Board	Text, Image
5	Plaosan Temple	Sign, Information Board	Text, Image
6	Sewu Temple	Sign, Information Board, Audio Visual Room	Text, Image, Audio, Video
7	Dieng Temple Complex	Sign, Information Board, Audio Visual Room	Text, Image, Audio, Video
8	Sangiran Early man Site	Sign, Information Board, Audio Visual Room	Text, Image, Audio, Video
9	Sukuh Temple	Sign, Information Board	Text, Image
10	Cetho Temple	Sign, Information Board	Text, Image
11	Merak Temple	Sign, Information Board	Text, Image
12	Gunung Sari Temple	Sign, Information Board	Text, Image

13	Retno Temple	Sign	Text
14	Klero Temple	Sign	Text
15	Asu Temple	Sign	Text
16	Lumbang Temple	Sign, Information Board	Text, Image
17	Pendem Temple	Sign	Text
18	Menggung Site	Sign	Text
19	Lawang Temple	Sign	Text
20	Ngempon Temple	Sign	Text
21	Sari Temple	Sign	Text
22	Sojiwan Temple	Sign, Information Board	Text, Image
23	GunungWukir Temple	Sign	Text
24	Umbul Temple	Sign	Text
25	Plagiatan Site	Sign	Text
26	Selogriyo Temple	Sign	Text

Table 3. Non-personal Interpretive Media at East Java (The Archaeological Conservation Centre of Central Java and East Java, 2013)

No	List of Heritage Sites at East Java Province	Interpretive Signs	Type of Media
1	Penataran Temple Complex	Sign, Information Board, Map	Text, Image
2	Jabung Temple	Sign, Information Board	Text, Image
3	Jawi Temple	Sign, Information Board	Text, Image
4	Badut Temple	Sign, Information Board	Text, Image
5	Singosari Temple	Sign, Information Board	Text, Image
6	Kidal Temple	Sign, Information Board	Text, Image
7	Jago Temple	Sign, Information Board	Text, Image
8	Brahu Temple	Sign, Information Board, Map	Text, Image
9	Tikus Temple	Sign, Information Board, Map	Text, Image
10	Wringinlawang Temple	Sign, Information Board, Map	Text, Image
11	Gentong I and II Temple	Sign, Information Board	Text, Image
12	Minakjinggo Temple	Information Board	Text, Image
13	Kedaton Temple	Sign, Information Board	Text, Image
14	Sentonorejo Temple	Sign, Information Board	Text, Image

In East Java, most of the sites are equipped by sign and interpretive board. The map is only provided by four heritage sites which are, Penataran Temple, Brahu Temple, Tikus Temple and Wringinlawang Temple. Unfortunately, there are no audio and video media used in East Java cultural site.

DISCUSSION

Referring to Figure 1, it is identified that the signs usage in Central Java are represented by 58 % of the heritage sites as compared to the signs that are available in East Java, which is only 35 %. Meanwhile, 31 % of the heritage sites in Central Java provide the information board as compared to East Java which has larger percentage of 48 %. Maps are mostly available in the heritage sites in East (17 %) while only 2 % heritage sites provide maps in Central Java.

For the type of media (Figure 2), it is found that both of Central and East Java have almost similar percentage for the availability of text, which is 54% and 56 %. Images are provided more in East Java, with 44 % than Central Java with 29 %. Audio and video are available in Central Java.

Non-Personal Interpretive Media

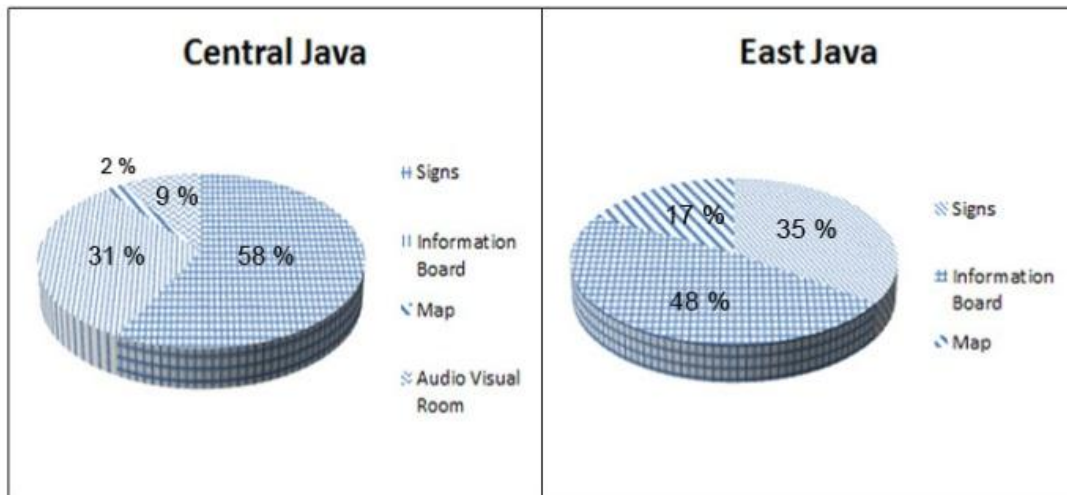


Figure 1. Percentage of non-personal interpretive media at Central Java and East Java

Type of Media

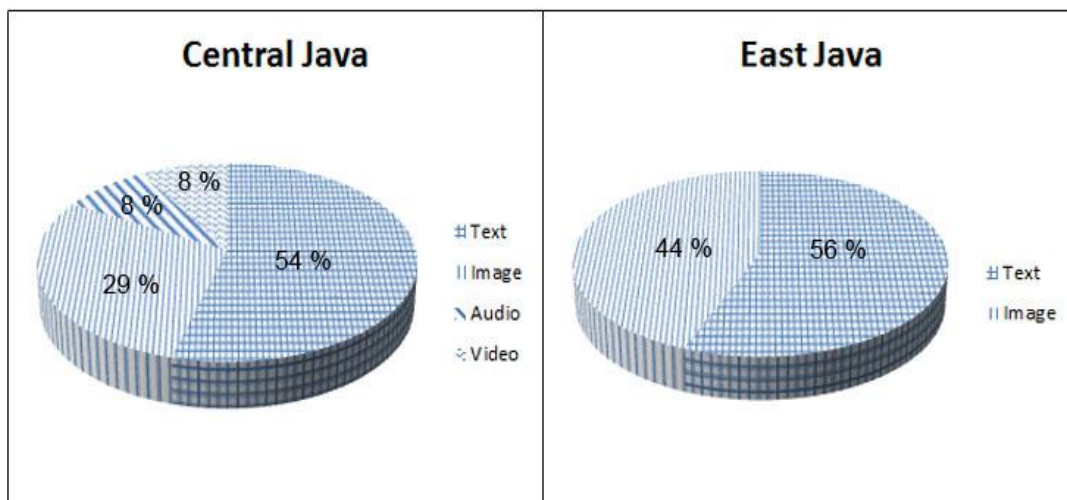


Figure 2. Percentage of type of media at Central Java and East Java

CONCLUSION

Signs and information boards are mostly provided for visitors. It is evidenced that the traditional media still dominates the type of non-personal interpretive media at Central and East Java cultural heritage sites. This shows that although the literature seems to suggest the use of electronic media to educate and inform visitors in Central and East Java, only 8 % implement such suggestion. Since interpretive media is proven to influence the interpretation process for visitors at cultural heritage sites, it is suggested that the electronic non-personal interpretive media ought to be made at cultural heritage sites.

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