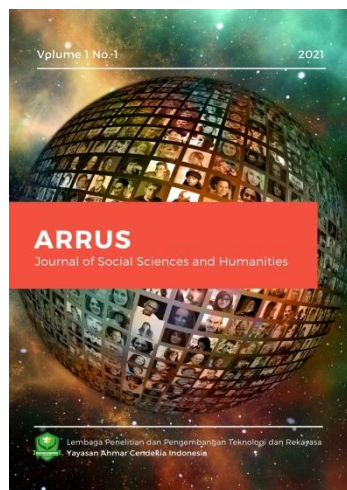




*Corresponding author: Sandra Maleachi, Hospitality Management Department, Faculty of Hospitality and Tourism, Universitas Pelita Harapan, Tangerang, Indonesia

E-mail: sandra.maleachi@uph.edu

RESEARCH ARTICLE

Beyond Translation Designing Culturally Grounded English Interpretation for Sustainable Tourism Entrepreneurship in Lake Toba

Sandra Maleachi^{1*}, Nova Bernedeta Sitorus², & Juliana Juliana¹

¹Hospitality Management Department, Faculty of Hospitality and Tourism, Universitas Pelita Harapan, Tangerang, Indonesia.

²Tourism Destination Department, Politeknik Pariwisata Medan, Indonesia.

Abstract: This study examines culturally grounded English interpretation as a strategic capability for sustainable tourism entrepreneurship in Lake Toba, Indonesia. Rather than viewing English merely as a translation or service-communication tool, the study conceptualises interpretation as a place-based entrepreneurial capability through which Batak cultural knowledge can be communicated to international tourists, transformed into innovative tourism experiences, and connected to locally retained value. An interpretive qualitative case-study design was employed. Participants were purposively selected from cultural custodians, traditional leaders, tourism entrepreneurs, tour guides, destination managers, community representatives, and tourists with direct experience of cultural tourism in the Lake Toba region. Data were collected through semi-structured interviews, focus group discussions, non-participant observation, and analysis of English-language tourism materials and digital content. Reflexive thematic analysis combined inductive and deductive coding. The findings show that literal translation may communicate visible elements of Batak heritage while failing to convey their historical, social, symbolic, spiritual, and relational meanings. Effective interpretation therefore requires community-based cultural co-creation to ensure authenticity, protect culturally sensitive knowledge, maintain local differentiation, and preserve community control over representation. The study identifies culturally grounded English capability as integrating cultural knowledge, communicative English, storytelling, intercultural sensitivity, digital competence, ethical judgement, and product-development awareness. These capabilities support opportunity recognition and innovation in guided experiences, workshops, homestays, geo-cultural trails, audio guides, and digital heritage content. The study proposes a process-oriented model linking community co-creation, interpretation, opportunity recognition, product innovation, local value creation, and sustainable tourism entrepreneurship.

Keywords: Cultural Tourism Innovation, Community cultural Co-Creation, Local Value Creation, Sustainable Tourism Entrepreneurship, Culture-Based Interpretation

1. Introduction

Increasing tourism entrepreneurship is expected to bring more than just business income and growth. Tourism businesses in culturally and ecologically sensitive destinations are expected to enhance local livelihoods, protect cultural knowledge, encourage responsibility for the environment, and sustain tourism value in host communities (Hamidy et al., 2025; Jane & Pawitan, 2021; Marescotti et al., 2022). This is particularly the case for UNESCO Global



Geoparks, which combine geological conservation and education with sustainable development and real community engagement. In these destinations, tourism entrepreneurship is based not only on individual entrepreneurial traits or financial assets, but also on cultural, social, institutional, infrastructural and market settings (Mammadova et al., 2025; Rahmatin & Nawangsari, 2025; Simatupang & Ismanto, 2021). The interesting locale of Lake Toba provides a basis for an in-depth study of the relationships. The Toba Caldera UNESCO Global Geopark was established in 2020 as a destination that combines an internationally important volcanic landscape and the living heritage of Batak communities (Simatupang & Ismanto, 2021).

International visitors rely on guides, signs, websites, videos, menus, interpretation panels and digital applications to interpret their destinations (Made, 2025; Syaifudin et al., 2026). Therefore, it is important to use English to promote Batak culture and connect local companies to the international market. Literal or decontextualised translation might carry over the names of cultural objects, without carrying over their historical, social, emotional, spiritual, and ecological significance (Siallagan, 2024; Simanungkalit et al., 2025). There are tremendous nuances in terms of narratives and symbols as embedded in Batak worldviews that can be lost when translated thru linguistic equivalence alone. The key question is not whether or not tourism information is available in English, but whether English interpretation can adequately represent Batak cultural meanings without trivialisation, commodification or misrepresentation (Elfiondri et al., 2021; Huat, 2026; Sunendar et al., 2025).

Research on tourism interpretation has shown that interpretation is more than a device for the transmission of information to visitors. Well-designed heritage interpretation can promote tourists' cultural identity, perceived responsibility, cultural appreciation and willingness to support heritage preservation (Ruan et al., 2023). Compared with the mainly factual knowledge, affection-based interpretation might also trigger more cultural responses (Huang et al., 2026; Zhao & Chan, 2023). Tourists may have different preferences on the content, style, duration and delivery format of heritage interpretation that may affect their willingness to pay for such services (Cai & Cheng, 2024; Chen, 2023). Results showed the interpretation has experiential and commercial value. However, most of the prior studies have investigated the interpretation from the visitor's sense, especially its effect on knowledge, satisfaction, cultural identity, willingness to preserve culture, and behavioural intention (Changjun et al., 2026). The ability to interpret as a tool for local entrepreneurs to find opportunities and create sellable cultural experiences is rarely explored in the literature (Jiang et al., 2024; Li et al., 2025; Xiao et al., 2025).

Research on Lake Toba has begun to reveal the economic potential of communications based on culture. For example, the use of Sigale-gale storynomics has been proposed to enrich destination promotion beyond the presentation of natural scenery. Storytelling can embed cultural values into characters, conflict, plot, symbols, and emotional messages and thus give meaning to tourism experiences. However, inconsistent local stories, the lack of their deeper meanings to tourists, and the lack of some standards of the most common validated story in this respect have been shown in earlier studies. Most importantly, previous Storynomics research in Lake Toba has predominantly regarded storytelling as a means of marketing to draw visitors, but not as an entrepreneurial resource to develop guided experiences, cultural workshops, digital products, homestay packages, culinary narratives, and community-owned tourism services (Martozet et al., 2021; Parani & Juliana, 2023).

Research on tourism micro, small, and medium enterprises in the Lake Toba region has also been conducted. The studies focused on online literacy, access to finance, business model development, marketing ability, institutional support, and the incorporation of local wisdom. Women-led businesses in culinary production, handicrafts, homestays and creative industries are economic actors and culture goalkeepers (Asandimitra et al., 2024; Roy & Shakya, 2025). However, they still face constraints around digital capability, finance, seasonal demand, business continuity and access to wider markets. While the potential of local wisdom and

cultural branding to create value has been recognised, the ability of culturally grounded English interpretation to communicate distinctiveness, reach international visitors, and develop higher-value experiences has not been systematically examined (Makandwa et al., 2022; Silalahi, 2024).

The wider literature also shows, in fact, how intangible cultural heritage can be a resource for rural development when local knowledge is articulated through storytelling, participatory engagement, innovation and collaboration (Suci et al., 2025; Wahyuni, 2026). Such processes can create economic, social, cultural, environmental and experiential value. But heritage commodification also carries the threats of cultural commodification, manipulation of narratives, and uneven distribution of benefits. Thus, sustainable value creation is not only about innovation, but also about community engagement and the agency of heritage communities to decide how their culture is represented and used (Anggraeni et al., 2025; Filimonau et al., 2022; Simanjuntak & Sukresna, 2022). Research on Indigenous tourism has called for development models that recognise Indigenous knowledge, institutions, cultural memory and community voices, rather than merely commodifying local culture (Rao et al., 2021; Ruan et al., 2023).

In this context, three interrelated research gaps have been identified in the literature. First, there is a disciplinary gap between tourism interpretation and entrepreneurial activities. Interpretation studies examine how visitors perceive and respond to heritage, and entrepreneurship studies examine opportunity structures, resources, strategies, innovation, and enterprise outcomes. Few studies have integrated these streams by explaining how culturally appropriate interpretations can become an entrepreneurial capability. Second, there is a gap in the mechanisms, as previous research has not sufficiently explained how cultural knowledge is transformed into recognized market opportunities, innovative tourism products, and locally retained value. Third, there is a contextual gap in Lake Toba where studies have looked at storytelling, English communication, local wisdom, digital literacy, and MSME development separately but have not examined culturally grounded English interpretation as a bridge between Batak cultural knowledge, tourist preferences, and sustainable enterprise development. While there is existing research on cultural tourism and social entrepreneurship that confirms the value of social value creation for sustainability, there is no specific examination of the linguistic and interpretive capabilities through which this value is created.

This study fills these gaps by conceptualizing culturally grounded English interpretation as a tourism entrepreneurial capability. It is the skill of identifying culturally important knowledge, validating meanings with cultural custodians, communicating it well and engagingly in English, and translating it into tourism experiences or services without losing cultural integrity. The concept consists of five interconnected elements: semantic accuracy, cultural contextualization, Indigenous voice representation, narrative and emotional authenticity, and sustainability orientation. This study describes culturally embedded interpretation not as a service skill but as a resource for opportunity recognition, innovation of cultural products, entry into international markets, and generation of local value

The novelty of this research is that it explains a little-developed pathway through which language and cultural interpretation can contribute to sustainable tourism entrepreneurship. The proposed pathway is initiated by a culturally informed English interpretation which brings out the experiential and market potential of the cultural resources. This may provide opportunities for local actors to identify business opportunities and turn them into products such as English guided cultural tours, geo-cultural trails, ulos workshops, culinary storytelling, interpretative homestays, short cultural videos, audio guides and QR-based heritage content. Such innovations can create economic value as well as promote cultural education, community engagement, heritage continuity and environmentally sustainable behaviour. The study thus transcends the usual question of whether English information is intelligible to whether cultural-embedded interpretation can help local communities to translate cultural knowledge into sustainable, community-owned tourism opportunities. The qualitative phase

examined how cultural custodians, local tourism entrepreneurs, guides and destination managers understood authentic interpretation, recognised cultural business opportunities and negotiated the tension between commercialisation and cultural protection.

To examine this process, the study employs an interpretive qualitative case-study design that considers both the cultural-production and visitor-experience perspectives. Cultural custodians, traditional leaders, local tourism entrepreneurs, guides, destination managers, community representatives, and tourists provide complementary perspectives on how Batak cultural meanings are selected, validated, communicated, and transformed into tourism experiences. Rather than statistically estimating tourist preferences, the study incorporates tourists' perspectives as a form of qualitative market validation, examining how international visitors assess the clarity, relevance, authenticity, depth, accessibility, interactivity, and cultural significance of English interpretation. Integrating these stakeholder perspectives enables the study to explain how culturally legitimate knowledge can be transformed into market-relevant tourism experiences while maintaining community ownership and cultural integrity.

Hence, this study attempts to answer the following questions: RQ1. How do cultural custodians, tourism entrepreneurs, guides, and other community stakeholders conceptualise culturally grounded English interpretation in the Lake Toba context? RQ2. How do tourists and tourism stakeholders perceive the characteristics of English interpretation that make Batak cultural experiences understandable, authentic, engaging, and accessible? RQ3. How can culturally validated English interpretation support entrepreneurial opportunity recognition and the development of sustainable tourism products and experiences? RQ4. What cultural, ethical, and community-based safeguards are required to balance commercial viability with the protection of Batak heritage?

This study makes three contributions to the existing literature. Theoretically, it combines tourism interpretation, opportunity identification and sustainable tourism entrepreneurship. Conceptually, it develops a culture-based English interpretation as multidimensional entrepreneurial competence. In the context of the paper, it provides evidence from an Indigenous geopark destination where cultural preservation, international communication, community enterprise and environmental sustainability are closely interdependent. In practice, the results can assist local entrepreneurs, destination managers, cultural institutions and policymakers in creating tourism information and experiences that are internationally accessible, culturally legitimate, commercially viable and locally beneficial.

Previous research has focused on heritage interpretation, English tourism communication, cultural storytelling and tourism entrepreneurship, but those research streams are still fragmented. There is limited evidence on how community-validated English interpretation supports local entrepreneurs to identify cultural opportunities, design marketable tourism experiences and create sustainable local value, while maintaining cultural authenticity and community ownership. The current study provides a cultural based English interpretation as a multidimensional entrepreneurial capability in the form of knowledge of Batak culture into tourist experiences that are internationally accessible and commercially viable while preserving cultural authenticity, community ownership and sustainable destination.

2. Literature Review

2.1. *Entrepreneurship for Sustainable Tourism*

Sustainable tourism entrepreneurship is the method by which individuals, families, communities and organisations identify tourism opportunities and transform them into economically viable products, services or experiences while protecting social, cultural and environmental resources (A. W. Pasaribu et al., 2025). Tourism entrepreneurship differs from entrepreneurship in many other sectors as tourism businesses are highly dependent on destination-specific assets such as landscapes, cultural traditions, community relationships, infrastructure, institutions and visitor markets (Á. Dias, Silva, et al., 2020). Tourism entrepreneurs are not, therefore, independent from their destination. Rather, their decision-



making and performance are embedded in complex institutional, infrastructural, cultural, social and market environments (Situmorang et al., 2026). The mixed-embeddedness perspective suggests that the multiple environments influence the resources and strategies of tourism entrepreneurs, which in turn influence entrepreneurial outcomes (Husen et al., 2025). This is particularly the case for Lake Toba, where tourism entrepreneurs depend on business capital and entrepreneurial skills but also on Batak cultural resources, community acceptance, local networks, destination infrastructure and access to domestic and international tourists (Lumbanraja et al., 2025).

Sustainable tourism entrepreneurship extends the traditional emphasis on financial performance to include impacts on the destination and the community (Daryana et al., 2026). A sustainable tourism enterprise should generate sufficient income to guarantee its own continuity, as well as jobs, economic benefits for the local community, preservation of cultural heritage and responsible environmental practices (Saragih et al., 2024). Hence, partnerships between enterprises and communities are essential, as so many tourism opportunities rely on cultural knowledge, shared landscapes, local participation and collective destination resources (Iskandar et al., 2022). Research shows that collaborative relationships between tourism businesses and communities can relieve resource constraints, reduce conflicts of interest and enable the co-creation of tourism opportunities, thus leading to sustainable entrepreneurial success (Blanco-Gonzalez-Tejero & Cano-Marin, 2023).

Generating social value is another important aspect of sustainable tourism entrepreneurship. Tourism enterprises contribute to social value through increased participation, preservation of local identities, improved livelihoods, and environmental sustainability (Gandhi, 2022). Cultural tourism and social entrepreneurship are local economic activities that bring benefits beyond individual enterprises, contributing to the sustainability of the environment and community (Sari & Ahmad, 2022). It is well known that social entrepreneurship and cultural tourism contribute to sustainability through the process of social value creation (Pineiro-Chousa et al., 2021; Power et al., 2017). Therefore, the measurement of tourism entrepreneurship in Lake Toba should not be limited to income, market growth, or the number of visitors, but also the extent to which it is able to preserve Batak cultural knowledge, increase local participation, and maintain the sustainability of the tourism benefits for the host community.

2.2. Heritage Interpretation and Sustainable Tourism

Heritage interpretation is a communication and educational activity which helps visitors to understand the meanings, values and significance of natural and cultural heritage (Stach & Zündorf, 2022). The quality of the information communicated is an important determinant of the effectiveness of heritage interpretation in museums (Nugroho et al., 2020; Simbolon et al., 2022). It is the meaning and relevance of the content that influences visitors, more so than the medium of interpretation. Studies of guided and non-guided interpretation have shown that interpersonal interpretation is more effective in conveying cultural heritage values and that visitors tend to pay more attention to the content of the interpretation than to the medium used (Juliana et al., 2025). This is relevant for Lake Toba because many Batak traditions are transmitted orally, through social interaction and communal memory. Perhaps they can communicate their meanings better than literal signs or translated brochures can: local guides, storytellers, artisans and cultural custodians, and homestay hosts (Tinambunan, 2023; Wang et al., 2025)

Heritage interpretation affects the cognitive and affective pathways of the visitors. Knowledge interpretation conveys historical facts, cultural functions and descriptive information (Nowacki, 2021; Stephanie et al., 2026). Affective interpretation conveys identity, memory, emotion, relationships, and moral responsibility. Studies show that tourists tend to support cultural inheritance more when it is given on an emotional basis rather than a knowledge basis (Wu et al., 2021). This relation can be explained by the development of cultural identity and a feeling of perceived responsibility among the visitors (Nyaupane,

2023). Therefore, the effective interpretation at Lake Toba should not only be interpreted as an ulos textile, gorga carving, traditional house, Sigale-gale performance, or a Batak culinary product. It should also specify what the cultural element is, what values and relationships it embodies, and how the tourist can help sustain it (Manalu et al., 2024; A. W. Pasaribu et al., 2025).

2.3. From translation to English interpretation embedded in culture

Translation and interpretation are related but conceptually different processes. Translation is frequently the transfer of words or sentences from a source language to a target language. Cultural interpretation is the reconstruction and communication of meaning across cultural boundaries (Fitzsimmons & Rogers, 2026). A correct English translation may be culturally inadequate if it conveys only the surface meaning of a term, and does not convey its historical, emotional, spiritual, ecological or social significance in the original language. Thus a literal translation might make the information linguistically accessible, but not meaningful to the culture (Legault et al., 2025)

This constraint is particularly acute in Indigenous or culturally specific knowledge systems. Some concepts, ceremonies, symbols, customary relations, oral traditions and ecological practices of Batak may have no parallel in English (Legault et al., 2025). To translate such ideas literally is to run the risk of flattening their meaning, or of divorcing them from the community relations within which they are embedded. There is a need for a culturally grounded interpretation in English that explains not only the meaning of local terms of culture, but also how they work in the Batak identity, kinship, memory, spirituality, customary system, and human-nature relationships (Firmando, 2024).

Studies of multilingual heritage interpretation reveal that international visitors co-construct their experience using a combination of verbal explanation and visual, spatial, sensory and contextual information (Napitu, 2022). Multilingual audio guides enable the different processing of familiar and unfamiliar information and the use of multiple semiotic resources to make sense of heritage environments (Liao & Bartie, 2021; A. Pasaribu & Manik, 2026). For effective multilingual interpretation, a carefully crafted source narrative supported by the appropriate physical, visual, digital, and sensory elements is essential (C.-L. Yang & Cui, 2023). Hence, the English interpretation based on the culture in Lake Toba should not be limited only to the signage and brochures. This might include guided storytelling, short films, audio guides, mobile apps, interactive maps, QR code-based stories, animations, and participatory cultural experiences (Bajrami et al., 2025). The study conceptualises the community-informed, culturally contextualised communication of Batak heritage meanings in English interpretation, which is semantically accurate, narratively engaging, accessible and sustainability-oriented, as culturally grounded English interpretation (McBeath et al., 2025). They include semantic accuracy, cultural contextualisation, Indigenous or community voices, narrative authenticity, emotional relevance, and sustainability orientation. The present manuscript is based on the language style, presentation format, depth of content, focus of content, interactivity, accessibility, and sustainability education attributes (Joice et al., 2025; Karthihadevi et al., 2025).

2.4. Cultural heritage as a source of entrepreneurship

When local actors are able to identify its experiential value and translate it into products or services that visitors would like to experience, participate in or purchase, it becomes an entrepreneurial resource (Cerjak et al., 2026). Tangible heritage includes traditional houses, cultural objects, historical sites, archaeological features and cultural landscapes. Intangible heritage includes oral traditions, performing arts, social practices, rituals, knowledge and practices related to nature and the universe, traditional craftsmanship, customary systems, local ecological knowledge and collective memory (Kucheriava, 2025).

Storytelling, participation, innovation and collaboration can be a catalyst for sustainable rural development through intangible cultural heritage (Duxbury et al., 2020). It can enrich the

experience of visitors and at the same time enhance the dignity of the community, cultural continuity, ecological practices and sense of regional identity. However, the economic potential of intangible heritage may be limited in communities lacking marketing, management, product development, networking or digital skills (Á. Dias, González-Rodríguez, et al., 2020).

The same applies to research on creative tourism, which is a creative way of creating value for local communities by allowing tourists to be active participants in cultural activities, rather than passive consumers of culture (Juliana et al., 2026). Interactive experiences have the potential to catalyse entrepreneurial activity and community development, but successful implementation will typically require skills, capital, outside support, partnerships and community organization (Cerquetti et al., 2022).

The cultural heritage of Lake Toba can be developed into heritage tours with English-speaking guides, ulos weaving workshops, culinary storytelling, traditional music, geo-cultural trails, interpretive homestays, cultural performances, and digital educational products (Ginting et al., 2023). These offerings are seen as more valuable. Tourists don't know the cultural meaning of an ulos textile, and so they consider it just as a souvenir. This can be interpreted as the manifestation of identity, kinship, ceremonial relations, workmanship, and sustainability of Batak culture based on the cultural interpretation of data (Hariati & Purwarno, 2024; Stephanie et al., 2026). Similarly, a traditional dish can be transformed from a food product to a meaningful experience, conveying local ingredients, ecological knowledge, family tradition and community livelihoods (Chairy & Syahrivar, 2019; Firmando, 2024).

2.5. The Entrepreneurial Potential of Culturally Rooted English Interpretation

Local entrepreneurs must be able to mobilise cultural resources for them to have competitive value (Silva et al., 2025). The Batak culture is unique and cannot be easily recreated outside the Lake Toba area. Such features do not automatically translate into successful tourism products/experiences. Entrepreneurs need to understand the culturally meaningful resource, check and verify their understanding with cultural custodians, communicate these to international visitors, and create viable experiences (Gómez & Pérez-Urbe, 2025; Kamberidou, 2020).

Thus, English interpretation based on cultural knowledge can be considered as multidimensional entrepreneurial competence (Trang & Phuong, 2023). It combines local cultural knowledge, English language skills, intercultural communication, storytelling, digital communication, product design, market knowledge, ethical judgement and sustainability awareness. This is a higher-level skill than just being good at English. A tourism worker might speak English fluently, but might not be able to convey the cultural meanings accurately. Or, a cultural practitioner may have a deep knowledge of their community but lack the language, digital or entrepreneurial skills to engage with international visitors to their community (He et al., 2020; Tantawy et al., 2021).

Culturally grounded English interpretation embedded in competencies can help enterprises to differentiate themselves and build stronger trust relationships with visitors, design memorable experiences, access broader markets and increase tourists' willingness to purchase locally produced experiences (Skandalis et al., 2019; Zhu et al., 2021). Thus, interpretation is part of the value proposition of an enterprise, not just an ancillary communications service (Z. Zhang et al., 2026).

2.6. The Recognition of Entrepreneurial Opportunities

The process of identifying entrepreneurial opportunities involves identifying unmet needs of tourists, resources that are under-utilized, new combinations of markets and new ways of creating value by people and communities (Kisasembe et al., 2025). There are opportunities in culturally rich places where local actors recognise the educational and experiential value of

stories, traditions, skills, foods, rituals and everyday community practices for tourists (Kiswanto et al., 2024).

Local people may consider their cultural practices normal and not see their tourism value, and outside actors may see commercial potential but lack sufficient cultural knowledge to appreciate them (Zamzami et al., 2025). Culturally grounded English interpretation can help bridge this gap through clarifying which cultural resources make sense, how they can be exposed to visitors, and which visitor needs they can satisfy (Viñals et al., 2021).

The results of the conjoint analysis of this study can provide the demand-side information to support the recognition of opportunities (Tito et al., 2025). The study found that the most important factors for tourists were historical and cultural content, communicative language, visual presentation formats, accessibility on official digital platforms, moderate content depth, sustainability guidance and interactive features (Saleh & Drouillon, 2025). Preferences of this kind can be used as market signals for the development of English language heritage routes, cultural storytelling experiences, digital interpretation products, educational packages and sustainability-oriented trips (Houshyaramiri et al., 2025; Wicaksono et al., 2026).

2.7. Innovation of the Cultural Tourist Product

Entrepreneurial opportunities need to be translated into tangible products, services or experiences. Cultural tourism product innovation refers to the construction or improvement of tourism products based on cultural resources on the premise of cultural authenticity (Korneeva et al., 2024; Sinha & Chinki, 2025). Innovation can be new combinations of cultural activities, multilingual interpretations, participatory experiences, digital stories, interactive technologies, collaborative tourism packages, or community-owned business models (Suwanti et al., 2024; J. Zhang et al., 2024).

Tradition and innovation are two sides of the same coin, and they are dependent on each other. Innovation in culture can retain the core meanings, but change the way in which they are presented to the contemporary viewer (Altınay et al., 2016; Katahenggam et al., 2025). A traditional story can be delivered by live performance, directed narration, video, audio, animation, or interactive media. It still retains its basic cultural message. The key is that the adaptation is community-validated and culturally appropriate (Kisasembe et al., 2025; Kiswanto et al., 2024).

Research on Sigale-gale storynomics has shown that cultural stories can build Lake Toba tourism communication through characters, conflicts, plots, and cultural messages. The narrative validity and consistency are important, as seen in the different versions of the story of Sigale-gale. This is an important distinction, as promotional communication is not the same as the entrepreneurial product. A promotional video of Sigale-gale could increase awareness of the destination, and a well-organised storytelling experience with performance, music, cultural explanation, photography guidance, and local products could be a bookable tourism product (Martozet et al., 2021; Parani & Juliana, 2023).

2.8. Creation of local value

Local value creation: economic, social, cultural and environmental benefits created and retained by the destination community (Fahrurrozi, 2024; Prasiasa et al., 2023). Economic value includes enterprise revenue, visitor spending, employment, market access and diversity of business. Social value is about participation, skills development, community pride and stronger local networks (Espeso-Molinero et al., 2016; Palmi & Lezzi, 2020). Cultural value is about heritage conservation, faithful representation, culture transmission and sustainability of traditional knowledge (Sianipar et al., 2026). Environmental value awareness includes conservation, responsible visitor behaviour and support for destination ecosystems (Juliana et al., 2025).

Culturally-rooted interpretation can add value locally by helping tourists to understand knowledge, labour, identity and environmental relationships that accompany community-

based products (Rangkuti et al., 2025). Visitors appreciating the value of the product or experience may be more likely to purchase local products, pay for cultural activities, spend longer at the destination and recommend community enterprises (Ferdowsi & Rashidi, 2026).

Research on women-led tourism MSMEs in Lake Toba shows that culinary, handicraft, homestay, and creative businesses are economic and cultural custodians of Lake Toba. But these entrepreneurs are challenged by digital proficiency, financing, seasonality of demand and business continuity (Mkenda, 2024; Sirad et al., 2025). The combination of local wisdom, digital competence, cultural branding, and environmental responsibility can increase the creation of business value and sustainability. English interpretation based on cultural values can contribute to these capabilities to help international visitors understand (A. Dias et al., 2023; Fahrurrozi, 2024).

Sustainable tourism entrepreneurship should be measured as a multidimensional measure. So, economic viability is essential, because without sufficient revenue, businesses cannot maintain jobs and cultural preservation. But profit alone does not make a sustainable company. Sustainable entrepreneurship should also ensure social inclusion, cultural continuity, and environmental responsibility (Gabor et al., 2023; Kisasembe et al., 2025).

Economic sustainability is making money, staying in business, providing jobs, reaching larger markets, and not being so dependent on seasonal demand. Social sustainability includes inclusion, empowerment of women and youth, involvement in the community, building local capacity and equitable distribution of benefits (Kiswantoro et al., 2024). Cultural sustainability is about representation and community ownership, intergenerational knowledge transfer, cultural pride and protection from narrative distortion. Environmental sustainability demands responsible behaviour from tourists, awareness about conservation, environmentally responsible business practices, and the integration of ecological knowledge into visitor experiences (Saleh & Drouillon, 2025; Ttito et al., 2025). Thus, this study understands sustainable tourism entrepreneurship as the outcome of a process starting from the interpretation of English based on culture, the identification of entrepreneurial opportunity, the innovation of cultural products, and the creation of local value (Efthimiou, 2025; Silva et al., 2025).

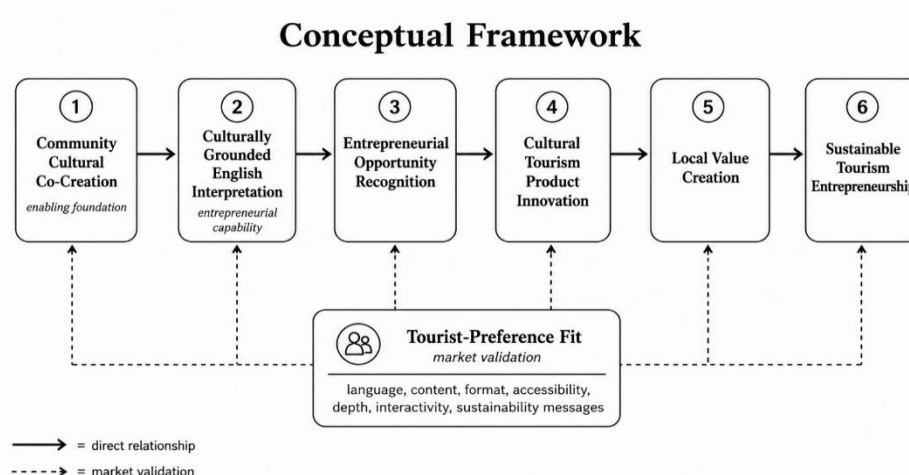


Figure 1. Conceptual Framework of Culturally Grounded English Interpretation for Sustainable Tourism Entrepreneurship in Lake Toba

3. Research Method and Materials

3.1. Research Design

A qualitative case study design was employed to explore the role of culturally grounded English interpretation in the development of sustainable tourism entrepreneurship in Lake Toba, Indonesia (Risfandini, 2023). The research is concerned with the meanings embedded

in the culture, the local knowledge, the entrepreneurial experience, the community participation and how the tourism actors interpret and transform the Batak cultural resources into tourism products (Riley & Love, 2000). Thus, a qualitative approach was deemed appropriate. These are not things that can be captured completely by numerical measurement alone, for they are about values, stories, identities, relationships and practices in context (Sawagudcharee, 2024).

The case study strategy allowed for an in-depth study of Lake Toba as a culturally and geographically bounded tourist destination. Lake Toba was considered a single instrumental case because of its unique context, where Batak cultural heritage, English-language tourism communication, community entrepreneurship and sustainable destination development converge. The objective of this study was not to describe the English language skills of tourism actors. However, it examines how culturally grounded interpretations are developed, validated, communicated, and potentially transformed into entrepreneurial opportunities.

The qualitative design was based on an interpretivist and constructivist perspective (Udayanga, 2025). This implies that cultural meanings are socially constructed and can be interpreted in multiple ways by culture custodians, tourism entrepreneurs, guides, visitors, and destination managers. Therefore, the present study aimed to understand the different views of the different stakeholders, not to impose a single, preconceived idea about Batak culture or tourism entrepreneurship (Braun & Clarke, 2024).

The study aims to examine the process of culture-based English interpretation to support sustainable tourism entrepreneurship in Lake Toba. The study employed an interpretive qualitative case study. The study employs a qualitative research design because it seeks to explore the culturally embedded meanings, community ownership, entrepreneurial experiences, innovation in cultural products, and stakeholder perceptions that cannot be adequately quantified. Lake Toba was viewed as a bounded case where Batak cultural heritage, interpretation of the English language, tourism entrepreneurship, and sustainable destination development intersect.

Participants were purposefully selected for their direct involvement in cultural preservation, tourism communication, enterprise development or destination management. The participants included cultural custodians, traditional leaders, local tourism entrepreneurs, tour guides, destination managers, community representatives and tourists who have experienced cultural tourism activities in the Lake Toba area. Snowball sampling was also used to trace further information-rich participants suggested by the initial informants (Ahmad & Wilkins, 2024).

Data were collected using semi-structured interviews, focus group discussions, non-participant observations, and document analysis. The interviews included discussions on cultural significance, translation issues, community engagement, business opportunities, product innovation, sustainability practices, and the value of English interpretation. Focus group discussions explored shared and contrasting views on cultural authenticity, narrative validation, tourism commercialization, and community benefit distribution. The observation focused on guiding practices, information in English, cultural performances, tourism enterprises, visitor interactions, and sustainability (Nyimbili & Nyimbili, 2024).

Reflexive thematic analysis was used to analyze the data collected. The analysis involved repeated familiarization with the data, initial coding, development, review, and definition of themes, and interpretive reporting. A mixed inductive-deductive coding strategy was used. For the deductive codes, a conceptual framework was used, consisting of community cultural co-creation, culturally grounded English interpretation, entrepreneurial opportunity recognition, cultural tourism product innovation, local value creation, and sustainable tourism entrepreneurship. Inductive coding allowed new themes to emerge directly from the participants' experiences (Terry & Hayfield, 2025; Ting et al., 2025)

To enhance the trustworthiness of the research, triangulation of participants and data collection methods, member checking, peer debriefing, thick descriptions, reflexive journaling, and an audit trail were used. Ethically, this involved obtaining informed consent, ensuring confidentiality, voluntary participation, protecting culturally restricted knowledge, and community validation of sensitive cultural interpretations (Agilan, 2026; Campbell et al., 2021; Pearson et al., 2025)

3.2. Area of study

This research was conducted at cultural and tourism objects in the Lake Toba region. The sites were selected because of the presence of major Batak cultural resources and dynamic tourism businesses, such as traditional villages, cultural attractions, homestays, culinary businesses, handicraft centers, museums, geo-sites, and community-managed tourism areas. The research sites should represent different types of cultural and entrepreneurial activities. These can include traditional Batak villages, ulos-weaving centers, sites of cultural performance, souvenir and food businesses, local homestays, geosite interpretation, community-based tourism organizations, and information centers for tourists.

The choice of site must consider the presence of cultural stories, contact with tourists, the need for and use of English, and the participation of local tourism entrepreneurs. Including several sites allows researchers to compare different cultural interpretations and entrepreneurial practices across tourism settings, thereby strengthening their analysis

3.3. Study Participants

Purposive sampling was used to select participants. This technique was used because the study required participants who were knowledgeable about Batak culture, tourism communication, tourism entrepreneurship, or destination management. A purposive and subsequent snowball sampling strategy was used to recruit participants with direct knowledge of Batak cultural heritage, tourism communication, entrepreneurship, guiding, destination management, or cultural tourism experiences. The final sample comprised 6 participants, including tourists, tourism business actors, local guides, and destination managers. Recruitment continued until the interviews and complementary data sources provided sufficient information power, and no substantively new insights relevant to the research questions emerged.

The number of participants was determined by data saturation, when further interviews did not produce substantively new themes or explanations. Sampling can begin on purpose and then switch to snowball sampling when the first respondents suggest other knowledgeable cultural or entrepreneurial actors for interview.

3.4. Procedure of Data Collection

The study employed several qualitative data sources to offer an in-depth understanding of the interpretation of culture and sustainable tourism entrepreneurship. Data were collected through semi-structured interviews, focus group discussions, non-participant observations, and document or content analyses. Multiple sources of data were used to allow methodological triangulation.

Data were collected mainly by means of semi-structured interviews. The interviews were structured enough to answer the research questions, but allowed participants to express their experiences, beliefs, concerns and interpretations in their own words. Interviews with the cultural custodians focused on meanings attached to Batak cultural symbols and narratives, cultural elements which are acceptable or unacceptable to tourists, fears of misinterpretation and commodification of culture, the process of verification of English culture tales and the capacity of communities to deal with cultural representation.

Interviews with tourism entrepreneurs were analysed to understand how entrepreneurs identify tourism opportunities from cultural resources; how English interpretation is

currently being used by products and services; barriers to communicating cultural information to international tourists; opportunities for the development of new cultural tourism products; perceived economic, social, cultural, and environmental benefits; and challenges of skills, financing, technology, and collaboration. Interviews with guides examined: Challenges in translating culturally specific concepts; How to explain Batak meanings in English; Tourist questions and misconceptions; Use of storytelling, emotion, humour and visuals; and Training needed for culturally grounded interpretation. Tourists were asked about clarity and accessibility of interpretation in English, perceived authenticity of cultural stories, preferred style and format of interpretation, impact of interpretation on cultural understanding, interest in participating or paying for culture-based tourism experiences, and sustainability information. Semi-structured interviews lasted approximately 45 minutes and were conducted in Indonesian, English, Batak, or a combination of these languages according to participants' preferences. With participants' permission, interviews were audio-recorded and subsequently transcribed verbatim.

3.5. Focus Group Discussion

Shared and contested views among community members and tourism entrepreneurs can be explored through focus group discussions. Focus groups are especially good for discussing cultural validation because the participants can react to and build on each other's views. Non-participant observation should be the subject of selected cultural attractions, tourism enterprises, and interpretation points. The researcher can compare participant responses with what happens in real tourism settings through observation. Field notes should contain information about the physical setting, communication practices, interaction between participants, language used, responses of visitors, and reflections of the researcher. Photography is permitted, but sacred objects, ceremonies, and people should not be photographed without permission. This observation is particularly relevant because the manuscript already identifies language style, information format, content depth, cultural focus, accessibility, interactivity, and sustainability education as relevant attributes of English-language tourism information. These dimensions can be used as sensitizing categories for observation of the field and do not preclude the emergence of new themes. A comparison between English materials and their source versions in Indonesian or Batak will enable the identification of omitted meanings, inconsistencies, oversimplifications, and cultural distortions. This analysis can help identify whether the available content only translates the words or interprets the cultural meanings of the Batak people. The interview protocol was reviewed by experts in tourism, qualitative research, English-language communication, and Batak culture before data collection. Prior to data collection, the interview protocol was reviewed by experts in tourism, qualitative research, English-language communication, and Batak culture to assess the clarity, relevance, and cultural appropriateness of the questions. No separate pilot interviews were conducted; instead, the interview protocol was refined based on expert feedback before the main data collection commenced.

4. Results and Discussion

4.1. Results

The empirical analysis revealed a sequential but iterative pathway through which culturally grounded English interpretation may contribute to sustainable tourism entrepreneurship. The findings begin with the limitations of literal translation and then explain how community cultural co-creation establishes cultural legitimacy. Culturally grounded interpretation subsequently functions as an entrepreneurial capability by helping local actors recognise tourism opportunities, redesign existing cultural resources into visitor experiences, and develop innovative tourism products. However, opportunity exploitation is constrained by cultural and ethical boundaries. Sustainable outcomes therefore depend on maintaining community control, equitable benefit distribution, and the creation of economic, social, cultural, and environmental value. The seven themes presented below collectively explain this process.



The qualitative analysis revealed a sequential process on cultural-based English interpretation that can support sustainable tourism entrepreneurship in Lake Toba. The participants always distinguish between the simple translation of tourism information into English and the communication of Batak cultural meanings that are accurate, easy to understand, engaging, and acceptable to the local communities in interviews, focus group discussions, observations, and tourism communication materials.

The findings were organised into seven interrelated themes:

- (a). literal translation frequently reduces the depth of Batak cultural meanings;
- (b). community cultural co-creation legitimises interpretation;
- (c). culturally grounded English interpretation functions as an entrepreneurial capability;
- (d). interpretation enables the recognition of culturally based tourism opportunities;
- (e). local narratives can stimulate cultural tourism product innovation;
- (f). tourism entrepreneurship requires a balance between commercialisation and cultural integrity; and
- (g). interpretation-based entrepreneurship creates multidimensional local value but depends on collaboration and capacity development.

4.1.1. *Theme 1: Literal Translation Frequently Reduces the Depth of Batak Cultural Meanings*

Participants said they needed English to interact with international tourists, but the literal translation was not always communicating the deeper meaning of Batak cultural heritage. Tourism information currently available was often seen as providing names, simple descriptions, dates, or physical characteristics without adequately describing the relationships, values, memories, and customary systems surrounding the cultural element. As the guides and custodians of the culture explain, a word-for-word translation does not suffice to gain an understanding of many Batak concepts. Ulos, Gorga, traditional houses, kinship structures, customary ceremonies, Sigale-gale and local food practices are rooted in social relations and community history. When not contextualised, they translate easily into decorative objects, entertainment or commodities.

A participant quotation presented as follows:

"Tourists may know that ulos is a traditional cloth, but they do not necessarily understand who gives it, when it is given, and what relationship it represents."(Cultural custodian, Participant CC1)

The results also suggest that misunderstandings may be due to poor interpretation. Visitors may identify the visible form of a cultural object but not its ceremonial, spiritual, social, or ecological significance. One could, for example, describe a traditional house in terms of architectural features, without reference to its relation to family organization, ancestry, status, community life, and adaptation to environment.

This finding provides evidence of a difference between translation and heritage interpretation. Translation conveys the linguistic content, while interpretation enables the visitors' construction of meaning. Studies of multilingual heritage experiences have shown that international visitors use language along with visual, physical, sensory, and contextual resources to make sense of cultural sites. Effective heritage communication is thus not only a question of linguistic equivalence, but a dialogue between a carefully constructed source narrative and the wider visitor environment. The results are also consistent with heritage interpretation research which suggests that visitors highly value the content and meaning of interpretation. Interpersonal interpretation is often more effective than non-personal communication as guides can contextualise information, answer visitor questions and connect heritage to human experience. These results for Lake Toba imply that the major communication problem is not only the lack of information in English. More basic is the lack of English interpretation situated in its culture. There is limited added value in adding more signs, brochures and websites if the content is linguistically translated but culturally incomplete.

4.1.2. *Theme 2: Community Cultural Co-Creation Legitimises English Interpretation*

The second theme concerns the authority to define and communicate Batak cultural meanings. Participants generally agreed that English interpretation should not be developed exclusively by translators, tourism officials, academics, external consultants, or marketing agencies. Although these actors may provide linguistic, technical, or promotional expertise, cultural custodians and local communities must remain central to determining the meanings, boundaries, and appropriate presentation of cultural narratives.

Participants described cultural co-creation as a process involving consultation, discussion, narrative comparison, verification, translation, and community approval. Cultural custodians contribute knowledge and legitimacy; guides contribute practical experience in communicating with visitors; entrepreneurs contribute product and market knowledge; and language specialists help ensure clarity and accuracy.

A representative quotation written as:

“English can be corrected by a language expert, but the cultural meaning must first be corrected by the people who own and practise the tradition.” (Traditional leader, Participant TL2)

The findings also reveal that Batak narratives may have different versions across villages, clans, and localities. Participants did not necessarily view this diversity as a problem. Instead, they expressed concern when tourism promotion selected one version and presented it as the only legitimate narrative without identifying its community source. Culturally grounded interpretation should therefore acknowledge narrative plurality rather than artificially standardising every cultural story.

Community involvement was also considered necessary to protect restricted knowledge. Participants differentiated between cultural information which can be freely shared, stories which require guided explanation and knowledge which should not be offered for commercial tourism. These differences are important, as the commercial imperative for unique stories may lead tourism businesses to reveal or dramatise cultural material without adequate ethical consideration. These findings align with Indigenous tourism scholarship that has underscored that Indigenous knowledge is embedded in relationality, reciprocity, collective institutions, spirituality and ongoing connections to place. Therefore, sustainable tourism development should respect indigenous knowledge systems and not marginalise the authority of communities.

Community cultural co-creation also calls into question the notion of authenticity. Authenticity is not just whether tourists perceive an experience to be traditional. It is also about who has authorised the narrative, whether the interpretation is representative of community knowledge, and whether the community has ownership of the adaptation and commercialisation of its cultural resources. In theory, the theme implies community cultural co-creation as a basis for culturally grounded interpretation. Arguably, English without community participation is linguistically correct, but culturally illegitimate. Community participation interprets a shared cultural asset, and it can form the basis for responsible entrepreneurial development.

4.1.3. *Theme 3: Culturally Grounded English Interpretation Functions as an Entrepreneurial Capability*

The participants did not consider English interpreting simply as a communicative competence. Tourism entrepreneurs and guides called this a skill that influences their ability to communicate the uniqueness of the product, to gain the trust of international visitors, to respond to questions, to promote experiences and to differentiate local offerings from generic tourism products. When the meaning of an offering is made clear, visitors are often more interested in purchasing or participating, entrepreneurs explained. An artisan can sell a thing without its interpretation, but the explanation of the origin of the thing, how it is made, its customary function and relation to Batak identity enhances its experiential and symbolic value.

A local entrepreneur quoted as follows:

“When we only show the product, tourists ask about the price. When we explain the story and meaning, they ask about the people who made it and how they can learn the process.” (Craft entrepreneur, Participant TE3)

This finding suggests that interpretation contributes to value proposition development. It allows entrepreneurs to shift from selling tangible products toward offering meaningful experiences. Homestays can communicate cultural meanings embedded in architecture, food, hospitality, and village life. Culinary businesses can explain ingredients, preparation practices, family histories, and environmental relationships. Guides can transform physical visits into narrative journeys. Artisans can combine product sales with demonstrations and workshops. However, participants also emphasised that this capability requires more than English fluency. It combines at least five forms of competence: knowledge of Batak culture; communicative English; intercultural sensitivity; storytelling and audience adaptation; product development and market awareness. A person may possess strong English proficiency but have limited cultural knowledge. Conversely, a cultural practitioner may possess extensive local knowledge but lack the language or presentation skills necessary to engage international tourists. Culturally grounded interpretation emerges through the integration of these capabilities.

This finding enriches the mixed-embeddedness perspective of tourism entrepreneurship. The individual entrepreneur characteristics are not the only determinants for tourism entrepreneurial activities, but also the cultural, social, institutional, infrastructural, and market environments. Thus, cultural knowledge and English interpretation can be seen as place-based resources whose value depends on networks, community legitimacy, training, technology, and visitor access. The result also extends tourism-English literature. English is commonly treated as an operational service skill for greeting visitors, providing directions, handling transactions, or describing attractions. The present study instead positions culturally grounded English interpretation as a strategic entrepreneurial capability through which local actors can communicate differentiation, create experiences, and connect with international markets.

4.1.4. *Theme 4: Interpretation Enables the Recognition of Culturally Based Tourism Opportunities*

The fourth theme relates to entrepreneurial opportunity recognition. Participants found some cultural resources to have unrealised or underdeveloped tourism potential. Among these were oral narratives, ulos making, Gorga symbolism, traditional architecture, music, dance, customary food, agricultural methods, local ingredients, geosite stories, village history, and the community's relationship with the landscape of Lake Toba. In many cases, these resources existed in the community but not as tourism products. Participants explained that interpretation helps local actors see familiar practices from a visitor perspective. Activities considered ordinary by residents may be highly meaningful to tourists when their cultural context is revealed

A guide explained:

“For local people, preparing the food or weaving may be an everyday activity. For visitors, it becomes an experience when someone explains why it is done in that way and what it means.” (Local guide, Participant LG2)

The finding suggests that the culture-based interpretation acts as a bridge between the local knowledge and the demand of visitors. It enables entrepreneurs to identify the cultural resources that can satisfy tourists' interests in authenticity, learning, participation, storytelling, and community engagement. The participants identified several potential entrepreneurial opportunities. Village heritage tours guided in English. Demonstrations and workshops on ulos weaving. Interpretation of Gorga symbol. Storytelling experiences of Batak cuisine. Cultural evenings with music, food, and narration. Geo-cultural trails linking geology and folk

discourse. Interpretive homestay programs. Multilingual audio guides. Stories based on QR. Services of digital cultural content. Educational packages for schools and universities.

These studies confirm that intangible cultural heritage combined with storytelling, innovation, participatory engagement and stakeholder collaboration can create rural economic and experiential value. It also echoes the creative-tourism literature that suggests that interactive cultural experiences have the potential to promote entrepreneurship and community development, but that these outcomes require resources, skills and external support.

Research for geosites of Toba Caldera has found a considerable narrative base of folk discourses on place names, geological diversity, biodiversity, local communities, ecosystems and cultural landscapes. The present findings extend this understanding by suggesting that these stories can be used as entrepreneurial resources if they are culturally validated, translated to a global audience, and integrated into tourism experiences.

4.1.5. *Theme 5: Cultural Narratives Stimulate Tourism Product Innovation*

The participants believe that interpretation does not create sustainable entrepreneurship unless cultural opportunities are converted into actual products, services, and visitor experiences. The change brings innovation in the content, format, participation, packaging, delivery and business collaboration. These results show a number of types of innovation of the cultural tourism product. The first is adding interpretation to existing products. For example, ulos selling activity can be developed as an interpretive workshop, while a traditional meal can be transformed as a culinary storytelling experience. The second form is to combine several local businesses into one product. A village package may include homestay, traditional breakfast, guided heritage walk, weaving demonstration, cultural performance and locally produced souvenir

The third form involves digital innovation. Participants discussed the potential use of short videos, audio guides, QR codes, interactive maps, websites, and social media to communicate cultural narratives before, during, and after the visit.

A tourism entrepreneur stated:

“We already have attractions and products, but they are still separate. The story can connect them into one experience.” (Tourism entrepreneur, Participant TE5)

This theme strengthens the argument that innovation does not always mean replacing tradition with modern technology. Innovation involves re-presentation of traditional knowledge in new combinations and formats but with core meanings retained. Previous research on Sigale-gale storynomics has revealed that local stories can improve tourism communication when organised by characters, conflict, plot, and messages. At the same time, the differences of the Sigale-gale story point to the importance of cultural validation and careful construction of the narrative. The results also show an important difference between promotion innovation and product innovation. The cultural video can promote Lake Toba, but it does not necessarily bring direct economic value to the local communities. In contrast, a bookable storytelling experience, workshop, guided route, or community-based package has a definition of a tourism product where value can be captured by local actors. Tourism product innovation should therefore be evaluated according to whether it: communicates culturally meaningful content; involves local knowledge holders; creates active visitor participation; generates income for local actors; maintains cultural boundaries; contributes to social or environmental sustainability.

4.1.6. *Theme 6: Entrepreneurial Development Must Balance Commercialisation and Cultural Integrity*

Although participants recognised the economic potential of cultural interpretation, they also expressed concern about excessive commercialisation. Cultural custodians were particularly cautious about transforming all traditions into tourism products. Some practices may be sacred, context-specific, or inappropriate to perform outside their normal setting.



Participants identified several possible risks including: oversimplification of complex cultural meanings; alteration of stories to meet the expectations of tourists; presentation of sacred rituals as entertainment; artificial performances; reproduction of one story to the exclusion of local variations; outside commercial use of cultural narratives without permission; and the concentration of economic benefits outside the community.

One participant quoted as follows:

“Not everything that is interesting to tourists should become a tourism product. There must be limits decided by the community.” (Community elder, Participant CE1)

This finding demonstrates that sustainable tourism entrepreneurship should not be equated with the maximum commercial use of cultural resources. Sustainability requires selective, ethical, and community-controlled commercialisation. Participants proposed several safeguards. First, cultural narratives should be verified by appropriate knowledge holders. Second, the source community should be acknowledged. Third, sacred or restricted knowledge should be excluded. Fourth, cultural adaptations should be reviewed. Fifth, communities should participate in product ownership and benefit distribution.

The findings reinforce Indigenous tourism research that calls for the rejection of unequal and externally imposed development assumptions. They also align with literature on intangible cultural heritage that contends innovation can generate value, but must be based on community participation and cultural integrity. This theme adds an ethical limit to the conceptual framework. The discovery of an entrepreneurial opportunity does not mean that all cultural opportunities discovered should be pursued. Opportunities need to be assessed for cultural acceptability and implications for community ownership and sustainability.

4.1.7. Theme 7: Interpretation-Based Entrepreneurship Creates Multidimensional Local Value

Participants linked culturally informed interpretation to different forms of local value creation. Economic value also involved greater product differentiation, more visitor interest, new sources of income, jobs and longer visitor engagement. Social value was involvement in the community, co-operation, skills development and inclusion of women and youth. Cultural value meant more pride, better recording, true representation and intergenerational transmission of knowledge. Environmental value was evident where cultural stories related to relationships with land, water, food systems, local materials or responsible visitor behaviour.

A community representative explained:

“When young people learn the story so that they can explain it to visitors, they are not only working in tourism. They are also learning their own culture.” (Youth representative, Participant YR2)

This statement illustrates how entrepreneurial and cultural outcomes can reinforce one another. Interpretation-based tourism can provide economic motivation for younger generations to learn cultural knowledge, while cultural learning improves the quality and distinctiveness of the tourism product. Women entrepreneurs may also benefit because many culinary, craft, homestay, and cultural activities are already connected with women's knowledge and labour. Research on women-led Lake Toba MSMEs similarly indicates that women operate as both economic actors and cultural custodians, although they face barriers involving digital literacy, financing, seasonal demand, and business continuity.

However, participants warned that value creation cannot be assumed. A cultural product may attract visitors without distributing benefits fairly. Digital content can be a culture promoter, but it gives little income to its source community. Sustainable entrepreneurship therefore requires mechanisms for local ownership, fair compensation, collective packaging, and transparent benefit sharing. These findings support the research that social value creation links cultural tourism and social entrepreneurship to sustainability outcomes. They also highlight that the measurement of sustainable tourism entrepreneurship should be based on economic, social, cultural and environmental value and not only business performance.

4.1.8. *Managerial Implementation and Low-Cost Commercialisation Pathway*

The findings provide a practical pathway through which local tourism entrepreneurs can implement culturally grounded English interpretation without requiring substantial capital investment. The principal managerial implication is that entrepreneurs do not necessarily need to create entirely new attractions or infrastructure. Instead, interpretation can add value to products, activities, spaces, and cultural practices that already exist. For example, an ulos seller can complement the sale of textiles with a short interpretive demonstration explaining the cultural meanings of motifs, kinship relationships, production techniques, and appropriate use. A homestay can integrate brief English narratives into guest orientation, traditional breakfasts, neighbourhood walks, or household cultural experiences. Similarly, local tour operators can restructure existing itineraries around a sequence of culturally validated stories rather than adding costly physical facilities.

A low-cost implementation process can begin with the identification of one or two cultural resources already associated with an enterprise. Entrepreneurs can work with recognised cultural custodians or knowledgeable community members to determine which meanings are appropriate for public interpretation and which knowledge should remain restricted. The validated cultural content can then be transformed into short, accessible English narratives designed for different formats, such as a one- or two-minute oral explanation, a short printed story, an audio recording, a social-media video, or QR-based content. This modular approach enables the same culturally approved narrative to be reused across guiding, homestays, workshops, menus, digital platforms, and promotional materials, thereby reducing repeated interpretation and content-development costs.

Commercial viability can also be improved by transforming interpretation into a component of a bookable experience rather than treating it solely as promotional information. For artisans, this can take the form of a short weaving or carving demonstration combined with storytelling and product purchase. Culinary businesses can combine tasting with narratives concerning ingredients, family practices, environmental knowledge, and cultural meanings. Homestays can offer interpretive village walks, host storytelling sessions, or culturally contextualised meals. Local tour operators can combine several micro-enterprises into integrated village packages incorporating accommodation, food, guiding, craft demonstrations, performances, and locally produced souvenirs. Such collaborative packaging enables several businesses to share interpretation-development and marketing costs while extending visitor expenditure across the local community.

Cultural protection should operate as a managerial criterion rather than as a constraint considered only after product development. Before commercialisation, entrepreneurs should assess whether the proposed narrative has been validated by appropriate knowledge holders, whether the source community is acknowledged, whether sacred or restricted knowledge has been excluded, whether adaptations remain culturally acceptable, and whether the community participates fairly in ownership and benefit distribution. This approach allows commercial viability to be pursued through differentiation, storytelling, participation, and packaging rather than through unrestricted commodification of cultural practices.

The entrepreneurial value of culturally grounded interpretation lies partly in its relatively low-cost scalability. Short validated narratives, digital stories, shared QR content, guided explanations, and collaborative community packages can increase the experiential value of existing tourism resources without requiring extensive physical infrastructure. The critical investment is therefore not only financial capital but also cultural knowledge, communication capability, community collaboration, product-design competence, and mechanisms for safeguarding cultural legitimacy.

Table 1. Managerial Implementation of Culturally Grounded English Interpretation for Sustainable Tourism Entrepreneurship

Local actor	Low-cost implementation	Cultural safeguard	Commercial mechanism
Local tour operator	Add community-validated English storytelling to existing routes	Narratives reviewed by cultural custodians; restricted stories excluded	Premium interpretive tour or bundled village package
Ulos/artisan enterprise	Convert existing product demonstrations into short interpretive workshops	Explain only community-approved motifs, meanings, and practices	Workshop fees combined with product sales
Homestay owner	Integrate English interpretation into guest welcome, meals, and neighbourhood walks	Obtain consent for family- and community-based narratives	Cultural homestay package or optional cultural experience
Culinary MSME	Add stories about ingredients, origins, traditions, and cultural meanings to meals	Validate cultural claims and avoid inappropriate simplification	Storytelling meal or tasting package
Community tourism group	Develop shared QR-, audio-, or short-video-based cultural narratives	Collective validation, community consent, and source attribution	Shared visitor packages and cross-selling among local enterprises
Local guide	Develop short modular English storytelling scripts for selected cultural sites	Cultural-expert review and periodic updating	Higher-value guided experiences
DMO/local authority	Provide shared training, digital templates, and validated cultural-content resources	Formal community consultation and cultural-validation protocols	Reduce individual MSME training and content-development costs

4.2. Discussion

This qualitative study concludes that culturally based English interpretation can play a strategic role in supporting sustainable tourism entrepreneurship in Lake Toba. Results indicate that the chief problem in communication is not only the lack of information in English but also the poor transmission of Batak cultural meanings, values, histories, and relationships (Y. Yang et al., 2021). A literal translation may give you a basic idea, but often it's missing the deeper meaning of cultural objects, traditions, foods, performances, and landscapes (Tileagă, 2025; Tran, 2025).

This study demonstrates the process to develop culturally grounded interpretation through community cultural co-creation. Cultural narratives should be chosen, validated and disseminated with the participation of cultural custodians, local entrepreneurs, guides and representatives of the community. Their participation contributes authenticity, cultural legitimacy and community ownership while mitigating the risks of misrepresentation and inappropriate commercialisation (De Luca Sant'ana Ribeiro et al., 2023; Muda, 2026).

The findings also show that English interpretation with deep cultural roots is an entrepreneurial capacity. This allows local actors to communicate the cultural meaning in an accurate and engaging way that better recognises visitor needs, differentiates their tourism offers and develops culturally based experiences. They could be storytelling tours, cultural workshops, interpretive homestays, culinary experiences, geo-cultural routes, performances, audio guides and digital heritage products (Risfandini, 2023; Sánchez-Martín et al., 2025; Yusof et al., 2025).

The study also finds that the innovation of cultural products should be a trade-off between commercial appeal and cultural fidelity. Tourism companies should not make everything a commodity of culture (Espeso-Molinero et al., 2016; Palmi & Lezzi, 2020). Tourism can promote Batak heritage, but it requires community endorsement, ethics, cultural sensitivity and equitable distribution of benefits. A cultural interpretation can produce multidimensional local value (Cerquetti et al., 2022). Economically, it can promote product differentiation, visitor expenditure, employment and business continuity. It can also support local participatory social skills development and collaboration. Culturally, it can lead to accurate representation, cultural pride and intergenerational knowledge transfer. From the perspective of the environment, interpretation can convey messages of responsible behaviour and

enhance visitors' appreciation of the association between Batak culture and the landscape of Lake Toba (Gómez & Pérez-Urbe, 2025; Kamberidou, 2020) .

English interpretative practice can be more than a tool of communication. It can be an enabling mechanism for entrepreneurship for sustainable tourism based on local knowledge validated by communities and associated with entrepreneurial innovation in Lake Toba. The research integrates three strands of literature usually treated in isolation: heritage interpretation, intercultural tourism communication, and sustainable tourism entrepreneurship (Tinambunan, 2023; Wang et al., 2025). It conceives of culture-based English interpretation as a place-based entrepreneurial competence that transforms local cultural knowledge into tourism opportunity and community value. The research also considers common ideas about the English language competences in tourism. It's not only about vocabulary, grammar, and interacting with services; it's about English ability. In culturally sensitive destinations, this includes cultural contextualisation, narrative competence, ethical judgement, community representation and sustainability communication. Local tourism entrepreneurs should collaborate with cultural guardians to produce short, clear and culturally correct English stories about their products and experiences. These stories can be used by the owners of homestays, guides, artisans, food businesses and the organisers of performances to develop guided tours, workshops, menus, videos, QR codes and digital platforms (A. Dias et al., 2023; Gabor et al., 2023). Destination managers will develop participatory validation mechanisms for English cultural content. Interpretation standards should address linguistic accuracy, cultural legitimacy, community consent, source attribution and sustainability messages (Joice et al., 2025; Karthihadevi et al., 2025).

Government and tourism institutions should include culturally based interpretation for the tourism-entrepreneurship training. Capacity building programs should include tourism English, cultural storytelling, digital content creation, product innovation, business development and ethical heritage commercialisation. The economic benefits of Batak cultural narratives can be kept if there are support products owned by the community and collaborative enterprises in the local community (Espeso-Molinero et al., 2016; Prasiasa et al., 2023).

The qualitative case-study design offers contextual depth, but it does not allow for statistical generalisation. The results are the views of the selected stakeholders and may not represent the views of all Batak communities and tourism sites around Lake Toba. Participants may also have different understandings of cultural authenticity, entrepreneurship and sustainability. These differences are to be taken as findings, not to be resolved into a universal perspective. The study is based partly on self-reported experiences. Self-reported experiences are subject to distortions of memory, personal interest or social desirability. This limitation is reduced, but not eliminated, by observation and document analysis (Kisasembe et al., 2025; Suwari et al., 2024). Qualitative methods explain the perceived process and relationships but do not quantify financial impact, the willingness of visitors to pay, firm performance, or the long-term sustainability outcomes of culturally based interpretation. In future work, a validated scale of culturally grounded English interpretation should be developed based on the qualitative themes identified here. Future quantitative research can explore the relationships among community cultural co-creation, interpretation capability, opportunity recognition, product innovation, local value creation, and sustainable tourism entrepreneurship. Future research could be comparative case studies across villages, Batak subcultures or districts in Lake Toba to see how cultural and institutional contexts influence interpretation and entrepreneurship. Longitudinal studies are needed to assess the impact of interpretation-based tourism products on enterprise income, employment, transmission of culture, visitor behaviour and environmental impacts over time. Experiments could compare effects of literal translation, factual interpretation and culturally grounded storytelling on visitor understanding, perceptions of authenticity, emotional engagement, willingness to pay and responsible behaviour. Future work should also consider the ethical risks of digital

interpretation. These include narrative appropriation, errors produced by artificial intelligence, loss of community control and unauthorised use of cultural knowledge.

5. Conclusion

The qualitative study found that culture-based English interpretation can be a strategy in supporting sustainable tourism entrepreneurship in Lake Toba. The findings suggest that the major problem of communication is not only the lack of information of the English language, but also the poor communication of Batak cultural meanings, values, histories, and relationships. A literal translation can give a basic understanding, but often does not convey the deeper significance of cultural objects, traditions, foods, performances, and landscapes. This research describes a process of community cultural co-creation to develop culturally grounded interpretation. Cultural narratives should be selected, validated and communicated with the involvement of cultural custodians, local entrepreneurs, guides and community representatives. Their participation adds authenticity, cultural legitimacy and community ownership and reduces the risks of misrepresentation and inappropriate commercialisation. The results also indicate that the English interpretation based on the culture is an entrepreneurial capability. This allows local actors to present the cultural meanings accurately and attractively, which could better identify visitor needs, differentiate their tourism offers, and to develop culturally based experiences. These could include storytelling tours, cultural workshops, interpretive homestays, culinary experiences, geo-cultural routes, performances, audio guides and digital heritage products.

The study also points out that the innovation of cultural products should balance commercial attractiveness and cultural integrity. Tourism businesses should not commercialise all cultural practices. For tourism development to improve rather than degrade Batak heritage, it needs community endorsement, ethical considerations, cultural sensitivity and fair sharing of benefits. The interpretation through culture can create multidimensional local value. It can foster product differentiation, visitor spending, employment and enterprise continuity, economically. It can also support social participation, skills development and collaboration at the local level. This can lead to accurate representation. Culturally, it can lead to pride and intergenerational transfer of knowledge. From the environmental perspective, interpretation may convey responsible behaviour and improve visitors' understanding of the Batak culture and the Lake Toba landscape relationship. The paper suggests that the English interpretative practice may be more than a mere means to facilitate communication. It can be an enabling mechanism for sustainable tourism entrepreneurship in Lake Toba. Based on local knowledge, validated by the community, and linked with entrepreneurial innovation. This study connects three separate bodies of literature that are often discussed in isolation: heritage interpretation, intercultural tourism communication and sustainable tourism entrepreneurship. It conceptualises English interpretation as a place-based entrepreneurial capacity that translates local cultural knowledge into tourism opportunities and community value based on culture.

The study discusses standard notions of English language skills in tourism in more detail. English ability is not just vocabulary, grammar, and interaction with services. In culturally sensitive destinations, it integrates cultural contextualisation, narrative competence, ethical judgement, community representation and sustainability communication. Local tourism entrepreneurs should collaborate with cultural guardians to develop short, clear and culturally correct English narratives for their products and experiences. Homestay owners, guides, artisans, culinary businesses, and performance organisers can use these stories in guided experiences, workshops, menus, videos, QR codes, and digital platforms.

Managers of destinations should apply mechanisms of participatory validation to English cultural contents. In addition to source attribution and sustainability messages, standards of interpretation should include linguistic accuracy, cultural legitimacy, and community consent. Culture-based interpretation should be integrated in tourism-entrepreneurship training by government and tourism institutions. Capacity building programs should cover tourism

English, cultural storytelling, digital content creation, product innovation, business development and ethical heritage commercialisation.

Collaborative enterprise products should be supported to ensure economic benefits derived from Batak cultural narratives remain within local communities. The qualitative case-study design provides the advantage of contextual depth, but does not lend itself to statistical generalisations. The findings are the views of the selected stakeholders and do not represent all the Batak community and tourism sites around Lake Toba.

Participants might also have different understandings of cultural authenticity, entrepreneurship and sustainability. The differences should be understood as findings, not as something to be resolved into one universal perspective. Self-reported experiences are partly used in the study. Self-reported experiences can be biased by memory, personal interest or social desirability. Observation and document analysis minimise this limitation but do not eliminate it. The qualitative design gives an understanding of the processes and relationships that are perceived, but does not measure the financial impact, visitor willingness to pay, firm performance, and long-term sustainability outcomes of culturally grounded interpretation. Future studies should develop a validated scale of culturally grounded English interpretation based on the qualitative themes identified in this study. Future quantitative studies can explore the relationships among community cultural co-creation, interpretation capability, opportunity recognition, product innovation, local value creation, and sustainable tourism entrepreneurship. Further research could also carry out comparative case studies at the village, Batak subculture or Lake Toba district level to study the role of cultural and institutional contexts in shaping interpretation and entrepreneurship.

Further longitudinal research is needed to establish whether interpretation-based tourism products lead to increased enterprise income, employment, transmission of culture, visitor behaviour and environmental impacts over time. Experimental studies could investigate the effects of literal translation, factual interpretation and culturally embedded storytelling on visitor understanding, perceptions of authenticity, emotional engagement, willingness to pay and responsible behaviour. Future work should also address the ethical risks of digital interpretation, such as narrative appropriation, inaccuracies produced by artificial intelligence, loss of community control, and unauthorised use of cultural knowledge.

References

- Agilan, N. (2026). An integrated framework for ensuring quality in qualitative case study research. *Qualitative Research Journal*. <https://doi.org/10.1108/qrij-11-2025-0427>
- Ahmad, M., & Wilkins, S. (2024). Purposive sampling in qualitative research: a framework for the entire journey. *Quality & Quantity*, 59, 1461–1479. <https://doi.org/10.1007/s11135-024-02022-5>
- Altunay, L., Sigala, M., & Waligo, V. (2016). Social value creation through tourism enterprise. *Tourism Management*, 54, 404–417. <https://doi.org/10.1016/j.tourman.2015.12.011>
- Anggraeni, O., Puspasari, E., Triyono, B., Hasibuan, R. R., Perwita, D., & Mulasiwi, C. M. (2025). Inclusive Economic Education for Empowering Local Tourism MSMEs Through Human Capital and Innovation in The Lake Toba Region. *Modern Economic Science*. <https://doi.org/10.65967/mes.v47i6.69>
- Asandimitra, N., Kautsar, A., Wijayati, D. T., Kusumawati, N. D., & Nihaya, I. U. (2024). Women in business: The impact of digital and financial literacy on female-owned small and medium-sized enterprises. *Investment Management and Financial Innovations*. [https://doi.org/10.21511/imfi.21\(3\).2024.27](https://doi.org/10.21511/imfi.21(3).2024.27)
- Bajrami, D. D., Petrović, M., Radovanović, M., Atasoy, E., & Pivac, T. (2025). VIRTUAL PATHS TO THE PAST: EVALUATING VISITORS EXPERIENCE AT DIGITAL ENHANCED HERITAGE SITES. *Geojournal of Tourism and Geosites*. <https://doi.org/10.30892/gtg.62435-1601>

- Blanco-Gonzalez-Tejero, C., & Cano-Marin, E. (2023). Empowerment of women's entrepreneurship in family business through Twitter. *Journal of Family Business Management*, 13(3), 607–625. <https://doi.org/10.1108/JFBM-04-2022-0050>
- Braun, V., & Clarke, V. (2024). Supporting best practice in reflexive thematic analysis reporting in Palliative Medicine: A review of published research and introduction to the Reflexive Thematic Analysis Reporting Guidelines (RTARG). *Palliative Medicine*, 38, 608–616. <https://doi.org/10.1177/02692163241234800>
- Cai, L., & Cheng, X.-Y. (2024). Formation mechanism of heritage responsibility behaviour of tourists in cultural heritage cities from the perspective of affective-cognitive evaluation. *JOURNAL OF NATURAL RESOURCES*. <https://doi.org/10.31497/zrzyxb.20240603>
- Campbell, K., Orr, E., Durepos, P., Nguyen, L., Li, L., Whitmore, C., Gehrke, P., Graham, L., & Jack, S. (2021). Reflexive Thematic Analysis for Applied Qualitative Health Research. *The Qualitative Report*. <https://doi.org/10.46743/2160-3715/2021.5010>
- Cerjak, M., Galić, G., & Antoniak, M. (2026). Cultural Heritage as a Driver of Sustainable Rural Tourism Development: A Case Study of Šibenik-Knin County. *Sustainability*. <https://doi.org/10.3390/su18031416>
- Cerquetti, M., Ferrara, C., Romagnoli, A., & Vagnarelli, G. (2022). Enhancing Intangible Cultural Heritage for Sustainable Tourism Development in Rural Areas: The Case of the “Marche Food and Wine Memories” Project (Italy). *Sustainability (Switzerland)*, 14(24). <https://doi.org/10.3390/su142416893>
- Chairy, & Syahrivar, J. (2019). Bika Ambon of Indonesia: History, culture, and its contribution to tourism sector. *Journal of Ethnic Foods*, 6(2), 2–7. <https://doi.org/10.1186/s42779-019-0006-6>
- Changjun, Liu, G., & Wang, X. (2026). How Perceived Cultural Authenticity Shapes Sustainable Heritage Tourism Behavior: The Serial Mediating Roles of Visitor Experience Quality and Sense of Place. *Sustainability*. <https://doi.org/10.3390/su18083677>
- Chen, D. (2023). How Visitors Perceive Heritage Value—A Quantitative Study on Visitors' Perceived Value and Satisfaction of Architectural Heritage through SEM. *Sustainability*. <https://doi.org/10.3390/su15119002>
- Daryana, A. P., Ingtyas, F., & Yudhistira, P. (2026). Integration of Tourism Resource Management Based on Local Wisdom and Digital Technology: Sustainable Development Strategy in Lake Toba. *Jurnal Performa: Jurnal Manajemen Dan Start-up Bisnis*. <https://doi.org/10.37715/performa.v10i2.6114>
- De Luca Sant'ana Ribeiro, T., Costa, B. K., Ferreira, M., & De Lamônica Freire, O. B. (2023). Value co-creation in tourism and hospitality: A systematic literature review. *European Management Journal*. <https://doi.org/10.1016/j.emj.2022.12.001>
- Dias, Á., González-Rodríguez, M., & Patuleia, M. (2020). Developing poor communities through creative tourism. *Journal of Tourism and Cultural Change*, 19, 509–529. <https://doi.org/10.1080/14766825.2020.1775623>
- Dias, A., Palacios-Florencio, B., & Hallak, R. (2023). Drivers of social innovation for tourism enterprises: a study on lifestyle entrepreneurship. *Journal of Sustainable Tourism*, 32, 2141–2158. <https://doi.org/10.1080/09669582.2023.2272221>
- Dias, Á., Silva, G., Patuleia, M., & González-Rodríguez, M. (2020). Developing sustainable business models: local knowledge acquisition and tourism lifestyle entrepreneurship. *Journal of Sustainable Tourism*, 31, 931–950. <https://doi.org/10.1080/09669582.2020.1835931>
- Duxbury, N., Bakas, F., De Castro, T. V., & Silva, S. (2020). Creative Tourism Development Models towards Sustainable and Regenerative Tourism. *Sustainability*. <https://doi.org/10.3390/su13010002>
- Efthimiou, S. (2025). The role of entrepreneurship's economic adaptation to the international environment towards tourism and sustainable development of disadvantaged rural areas. *Corporate Governance and Sustainability Review*. <https://doi.org/10.22495/cgsrv9i2p4>

- Elfiondri, Zaitul, & Rina, N. (2021). Tradition, cultural contact and English for tourism: the case of Mentawai, Indonesia. *Heliyon*, 7. <https://doi.org/10.1016/j.heliyon.2021.e07322>
- Espeso-Molinero, P., Carlisle, S., & Pastor-Alfonso, M. J. (2016). Knowledge dialogue through Indigenous tourism product design: a collaborative research process with the Lacandon of Chiapas, Mexico. *Journal of Sustainable Tourism*, 24, 1331–1349. <https://doi.org/10.1080/09669582.2016.1193188>
- Fahrurrozi, M. (2024). Tourism Entrepreneurship Business Model: Product and Experience Innovation to Attract Tourists. *JPEK (Jurnal Pendidikan Ekonomi Dan Kewirausahaan)*. <https://doi.org/10.29408/jpek.v8i3.28086>
- Ferdowsi, S., & Rashidi, A. (2026). Circular Tourism Entrepreneurship: A Framework for Sustainable Value Creation. *Sustainable Development*. <https://doi.org/10.1002/sd.71098>
- Filimonau, V., Matyakubov, U., Matniyozov, M., Shaken, A., & Mika, M. (2022). Women entrepreneurs in tourism in a time of a life event crisis. *Journal of Sustainable Tourism*, 32, 457–479. <https://doi.org/10.1080/09669582.2022.2091142>
- Firmando, H. B. (2024). The Role of The Traditional Beliefs of the Toba Batak Community in Social Practices in the Lake Toba Region: A Review of Culture and Context. *ASKETIK*. <https://doi.org/10.30762/asketik.v8i1.1433>
- Fitzsimmons, C., & Rogers, A. C. (2026). Toward Culturally Responsive Interpretation: Four Essential Elements for Interpreting Native American Cultures at Heritage Sites. *Journal of Interpretation Research*, 31, 121–151. <https://doi.org/10.1177/10925872261435577>
- Gabor, M., Oltean, F., & Coca, A. (2023). Innovative Tourism Products as Sustainable Solutions for Emerging Economies. *ECONOMICS*, 11, 69–83. <https://doi.org/10.2478/eoik-2023-0007>
- Gandhi, K. (2022). Women Entrepreneurship in Travel and Tourism Industries: A Study on Opportunities and Challenges during Pandemic Covid-19 in West Bengal and Assam. *Recent Trends in Management and Commerce*, 3(2), 87–90. <https://doi.org/10.46632/rmc/3/2/4>
- Ginting, N., Munazirah, & Wahid, J. (2023). Community Participation in Sustainable Tourism: A case study in Balige, Indonesia. *Environment-Behaviour Proceedings Journal*, 8(23), 239–246. <https://doi.org/10.21834/ebpj.v8i23.4509>
- Gómez, J. M., & Pérez-Urbe, M. A. (2025). Transgenerational entrepreneurship and CSR in family businesses: a mediating pathway to financial performance. *Journal of Family Business Management*. <https://doi.org/10.1108/JFBM-12-2024-0291>
- Hamidy, M. El, Errami, E., De Carvalho, N., & Rodrigues, J. (2025). Innovative Geoproduct Development for Sustainable Tourism: The Case of the Safi Geopark Project (Marrakesh–Safi Region, Morocco). *Sustainability*. <https://doi.org/10.3390/su17146478>
- Hariati, P., & Purwarno, P. (2024). THE SYMBOLIC REPRESENTATION OF ULOS IN BATAK CULTURE: AN ECOLINGUISTIC PERSPECTIVE. *English Review: Journal of English Education*. <https://doi.org/10.25134/erjee.v12i3.10261>
- He, J., Nazari, M., Zhang, Y., & Cai, N. (2020). Opportunity-based entrepreneurship and environmental quality of sustainable development: A resource and institutional perspective. *Journal of Cleaner Production*, 256, 120390. <https://doi.org/10.1016/j.jclepro.2020.120390>
- Houshyaramiri, M. H. M., Torbehbar, M. R., Alavi, S., Masouleh, S. N., Basiri, S. B. S., & Farzpourmachiani, M. F. M. (2025). Entrepreneurship Using Old and Unused Buildings in Business Related to Tourism. *International Journal of Advances in Engineering and Management*. <https://doi.org/10.35629/5252-0707940943>
- Huang, Z., Li, X., Zhang, M., & Zhang, L. (2026). Cultural heritage interpretation and tourists' historical empathy: the role of imagination level, destination image proximity and text direction. *Journal of Tourism and Cultural Change*, 24, 165–192. <https://doi.org/10.1080/14766825.2026.2636897>
- Huat, O. C. (2026). Digital Heritage Interpretation for Sustainable Tourism in the Subak Cultural Landscape of Bali. *Journal of Applied Sciences in Travel and Hospitality*. <https://doi.org/10.31940/jasth.v9i1.1-10>

- Husen, E. F., Sari, T. K., & Hutagalung, H. (2025). Sustainable Tourism Development through Local Wisdom in Pentingsari, Yogyakarta. *Indonesian Tourism Journal*. <https://doi.org/10.69812/itj.v2i2.142>
- Iskandar, E., Taib, Z., & Septriawan, M. (2022). Developing a Design Model for Seven Charm (Sapta Pesona) Tourism Awareness in the Local Community of Lake Toba. *Tradition and Modernity of Humanity*. <https://doi.org/10.32734/tmh.v2i1.8538>
- Jane, O., & Pawitan, G. (2021). Community-based Ecotourism Model for Development UNESCO Global Geopark: A case study of UGG Batur Bali, Ciletuh-Palabuhanratu West Java, and Toba Caldera North Sumatra. *Journal of Indonesian Tourism and Development Studies*. <https://doi.org/10.21776/ub.jitode.2021.009.01.08>
- Jiang, S., Zhang, Z., Xu, H., & Pan, Y. (2024). What Influences Users' Continuous Behavioral Intention in Cultural Heritage Virtual Tourism: Integrating Experience Economy Theory and Stimulus–Organism–Response (SOR) Model. *Sustainability*. <https://doi.org/10.3390/su162310231>
- Joice, S., M, M., S, P., S, S., & M, A. (2025). An AI Powered Multilingual Guide for Tamil Nadu's Heritage Tourism using Large Language Models. *International Journal of Innovative Science and Research Technology*. <https://doi.org/10.38124/ijisrt/25may361>
- Juliana, J., Hubner, I. B., Pramezwary, A., Hidayat, J., & Djakasaputra, A. (2026). Revitalizing Local Heritage: The Role of Zie Batik in Advancing Community-Based Tourism in Malon Gunungpati. In *Studies in Systems, Decision and Control* (Vol. 612, pp. 465–475). https://doi.org/10.1007/978-3-031-99466-1_43
- Juliana, J., Indra, F., Sianipar, R., & Djakasaputra, A. (2025). Reimagining Heritage Tourism Through Co-Creation : Insights from Prenggan Tourism Village , Yogyakarta. *Sustainability (Switzerland)* 17(24), 11112; <https://doi.org/10.3390/Su172411112>, 11112, Sustainability, 1–25.
- Kamberidou, I. (2020). “Distinguished” women entrepreneurs in the digital economy and the multitasking whirlpool. *Journal of Innovation and Entrepreneurship*, 9(1). <https://doi.org/10.1186/s13731-020-0114-y>
- Karthihadevi, M., Kowsalya, K., Karthiyayini, S., & Pavithra, R. (2025). Development of a Real-Time, Multilingual AI-Powered Heritage Exploration System using mBART-50. 2025 3rd International Conference on Sustainable Computing and Smart Systems (ICSCSS), 438–445. <https://doi.org/10.1109/icscss64956.2025.11501157>
- Katahenggam, N., Ch'ng, C. B., & Siow, Y. (2025). Multilinguistic exploration of travel vlogs: unravelling heritage tourism marketing dynamics in Malaysia. *Worldwide Hospitality and Tourism Themes*. <https://doi.org/10.1108/whatt-02-2025-0059>
- Kisasembe, R., Korir, J., & Koome, G. (2025). Entrepreneurial Opportunity Recognition and Development in the Tourism Industry: A Case Study of the Tarangire–Manyara Ecosystem, Tanzania. *African Journal of Tourism and Hospitality Management*. <https://doi.org/10.37284/ajthm.4.1.3993>
- Kiswanto, A., Sugiarto, S., Hendratono, T., & Rohman, N. (2024). Entrepreneurial Potential in Realizing the Local Economy In the Tourist Village. *Proceeding of The International Global Tourism Science and Vocational Education*. <https://doi.org/10.62951/icgtsave.v1i1.11>
- Korneeva, E., Alekseeva, N., & Cheremukhina, O. (2024). Promoting resource conservation, agri-food, and biodiversity through social value creation and community-based entrepreneurship. *BIO Web of Conferences*. <https://doi.org/10.1051/bioconf/202414104036>
- Kucheriava, H. (2025). Creative tourism: opportunities for historical, cultural and economic development of the regions. *Вісник Київського Національного Лінгвістичного Університету. Серія Історія, Економіка, Філософія*. <https://doi.org/10.32589/2412-9321.30.2025.331943>
- Legault, G., Olsen, K., & Mutahi, M. (2025). Indigenous Approaches to Knowledge Translation. *International Journal of Indigenous Health*. <https://doi.org/10.32799/ijih.v21i1.45481>
- Li, Y., Li, T., Bai, Y., Ismail, N., Chen, J., Wei, T., & Jenatabadi, H. S. (2025). Interpreting visitor experiences with digital cultural heritage exhibitions in Yimeng China through thematic analysis. *Scientific Reports*, 16. <https://doi.org/10.1038/s41598-025-29323-5>



- Liao, M.-H., & Bartie, P. (2021). Translating heritage: a study of visitors' experiences mediated through multilingual audio guides in Edinburgh Castle. *Journal of Heritage Tourism*, 17, 283–295. <https://doi.org/10.1080/1743873x.2021.1976786>
- Lumbanraja, V., Imanuddin, M., & Saraan, K. (2025). Analysis of the impact of halal tourism policy on the development of natural resources and the economy of local communities in the Lake Toba Region. *IOP Conference Series: Earth and Environmental Science*, 1445. <https://doi.org/10.1088/1755-1315/1445/1/012037>
- Made, W. (2025). Cross-cultural communication and symbolic commodification in Ubud: A Barthesian analysis of tourism myths and identity negotiation. *JPPi (Jurnal Penelitian Pendidikan Indonesia)*. <https://doi.org/10.29210/020256191>
- Makandwa, G., De Klerk, S., & Saayman, A. (2022). Culturally-based community tourism ventures in Southern Africa and rural women entrepreneurs' skills. *Current Issues in Tourism*, 26, 1268–1281. <https://doi.org/10.1080/13683500.2022.2052267>
- Mammadova, A., May, S., Tomita, Y., & Harada, S. (2025). Synergies and Conflicts in Dual-Designated UNESCO Sites: Managing Governance, Conservation, Tourism, and Community Engagement at Mount Hakusan Global Geopark and Biosphere Reserve, Japan. *Land*. <https://doi.org/10.3390/land14030488>
- Manalu, O., Sibarani, R., & Siahaan, J. (2024). The Usage of Ulos in the Customs of the Toba Ethnic: Oral Tradition Study. *International Journal of Research and Review*. <https://doi.org/10.52403/ijrr.20240213>
- Marescotti, P., Castello, G., Briguglio, A., Caprioglio, M. C., Crispini, L., & Firpo, M. (2022). Geosite Assessment in the Beigua UNESCO Global Geopark (Liguria, Italy): A Case Study in Linking Geoheritage with Education, Tourism, and Community Involvement. *Land*. <https://doi.org/10.3390/land11101667>
- Martozet, M., Nurwani, N., & ... (2021). Si Gale-Gale Folklore in the Toba Batak Society: A Study of Continuity and Change. *Research and Critics*, 2(1), 5846–5852.
- McBeath, B., Lévesque, M., Lévesque, L., Périllat-Amédée, S., Sahajpal, R., Tremblay, M.-C., & Delormier, T. (2025). An exploration of cultural grounding in Indigenous health promotion: perspectives from First Nations communities in Canada. *Health Promotion International*, 40. <https://doi.org/10.1093/heapro/daaf211>
- Mkenda, B. (2024). Economic Empowerment of Tanzanian Women Through Ownership of Tourism Micro, Small, and Medium Enterprises (MSMEs). *Tanzanian Economic Review*. <https://doi.org/10.56279/ter.v13i2.138>
- Muda, F. P. (2026). Commercialization of Cultural Tourism and its Impact on the Authenticity and Preservation of Local Wisdom. *Apollo: Journal of Tourism and Business*. <https://doi.org/10.58905/apollo.v4i1.459>
- Napitu, U. (2022). REVITALIZATION OF BATAK TOBA CULTURAL IDENTITIES USED LANGUAGE AS COMMUNICATION IN THE SIANJUR MULA-MULA, SAMOSIR REGENCY. *Gramatika STKIP PGRI Sumatera Barat*. <https://doi.org/10.22202/jg.2022.v8i1.5699>
- Nowacki, M. (2021). Heritage Interpretation and Sustainable Development: A Systematic Literature Review. *Sustainability*, 13, 4383. <https://doi.org/10.3390/su13084383>
- Nugroho, C., Nurhayati, I., Nasionalita, K., & Malau, R. (2020). Weaving and Cultural Identity of Batak Toba Women. *Journal of Asian and African Studies*, 56, 1165–1177. <https://doi.org/10.1177/0021909620958032>
- Nyaupane, P. (2023). Heritage Interpretation Techniques and its Epistemology of the World Heritage Site, Lumbini, Birth Place of Lord Buddha. *Nepalese Culture*. <https://doi.org/10.3126/nc.v16i1.54124>
- Nyimbili, F., & Nyimbili, L. (2024). Types of Purposive Sampling Techniques with Their Examples and Application in Qualitative Research Studies. *British Journal of Multidisciplinary and Advanced Studies*. <https://doi.org/10.37745/bjmas.2022.0419>

- Palmi, P., & Lezzi, G. E. (2020). How Authenticity and Tradition Shift into Sustainability and Innovation: Evidence from Italian Agritourism. *International Journal of Environmental Research and Public Health*, 17. <https://doi.org/10.3390/ijerph17155389>
- Parani, R., & Juliana. (2023). A Storytelling-Based Marketing Strategy Using the Sigale-Gale Storynomics as a Communication Tool for Promoting Toba Tourism. *International Journal of Sustainable Development and Planning*, 18(4), 1209–1217. <https://doi.org/10.18280/ijstdp.180425>
- Pasaribu, A., & Manik, S. (2026). Thematic and linguistic representations of cultural identity in Batak Toba songs (1980–2025). *Research Journal in Advanced Humanities*. <https://doi.org/10.58256/276pwn07>
- Pasaribu, A. W., Sinulingga, N. A. B., & Putra, F. A. (2025). Sustainable Community Based Tourism Strategy in Meat Tourism Village, Toba Regency, North Sumatra. *Eduvest - Journal of Universal Studies*. <https://doi.org/10.59188/eduvest.v5i4.51083>
- Pearson, H., Myall, M., Darlington, A., & Gibson, F. (2025). The approach and application of analysing inductive and deductive datasets: a worked example using reflexive thematic analysis. *Qualitative Research in Psychology*, 22, 842–886. <https://doi.org/10.1080/14780887.2025.2499265>
- Pineiro-Chousa, J., López-Cabarcos, M. Á., & ... (2021). Sustainable tourism entrepreneurship in protected areas. A real options assessment of alternative management options. *Entrepreneurship & ...* <https://doi.org/10.1080/08985626.2021.1872937>
- Power, S., Di Domenico, M., & Miller, G. (2017). The nature of ethical entrepreneurship in tourism. *Annals of Tourism Research*, 65, 36–48. <https://doi.org/https://doi.org/10.1016/j.annals.2017.05.001>
- Prasiasa, D. P. O., Widari, D., & Susanti, P. H. (2023). Authenticity and Commodification of Creative Industry Products in The Tourism Sector, Bali. *Mudra Jurnal Seni Budaya*. <https://doi.org/10.31091/mudra.v38i3.2285>
- Rahmatin, L. S., & Nawangsari, E. R. (2025). Analysis of Sustainable Tourism Development in the Ijen UNESCO Global Geopark Area. *E-Journal of Tourism*. <https://doi.org/10.24922/eot.v12i1.124262>
- Rangkuti, Y. A., Bangun, A. K., Kurniawan, R., Ilham, Z., Hasibuan, S., Tambunan, T. M. B., & Silitonga, D. F. (2025). Cultural heritage and sports tourism: a systematic literature review of sustainable destination management practices. *Frontiers in Sports and Active Living*, 7. <https://doi.org/10.3389/fspor.2025.1680229>
- Rao, Y., Xie, J., & Lin, X. (2021). The Improvement of Women's Entrepreneurial Competence in Rural Tourism: An Action Learning Perspective. *Journal of Hospitality & Tourism Research*, 46, 1622–1651. <https://doi.org/10.1177/10963480211031032>
- Riley, R., & Love, L. (2000). The state of qualitative tourism research. *Annals of Tourism Research*, 27, 164–187. [https://doi.org/10.1016/s0160-7383\(99\)00068-7](https://doi.org/10.1016/s0160-7383(99)00068-7)
- Risfandini, A. (2023). The Use of Case Study and Grounded Theory Research Strategy in Interpretive Research in Tourism. *Barista: Jurnal Kajian Bahasa Dan Pariwisata*. <https://doi.org/10.34013/barista.v10i01.1117>
- Roy, B., & Shakya, D. (2025). Exploring the passion to profit among small scale women entrepreneurs for B cities in India. *International Journal of Environmental Sciences*. <https://doi.org/10.64252/xqmh1x38>
- Ruan, W., Wang, M.-Y., Zhang, S.-N., Li, Y.-Q., & Su, X. (2023). Knowledge-based or affection-based? The influence mechanism of heritage tourism interpretation content on tourists' willingness to inherit culture. *Tourism Management*. <https://doi.org/10.1016/j.tourman.2023.104876>
- Saleh, R., & Drouillon, P. (2025). Innovative cultural entrepreneurship. Testing and prototyping solutions in 6 European regions. *Cities*. <https://doi.org/10.1016/j.cities.2025.105924>

- Sánchez-Martín, J., Guillén-Peñafiel, R., & Hernández-Carretero, A. (2025). Artificial Intelligence in Heritage Tourism: Innovation, Accessibility, and Sustainability in the Digital Age. *Heritage*. <https://doi.org/10.3390/heritage8100428>
- Saragih, D. R. U., Idris, P. P., & Anggiani, S. (2024). Adopting a Tourist Perspective and Organizational Behavior to Strategically Improve Tourism Sustainability. *Eduvest - Journal of Universal Studies*. <https://doi.org/10.59188/eduvest.v4i9.1564>
- Sari, S., & Ahmad, N. (2022). Connecting the Dots: Linking Entrepreneurial Leadership and Strategic Agility towards SME Competitiveness. <https://doi.org/10.1177/09722629221091658>
- Sawagvudcharee, O. (2024). Engaing Brand Awareness for Sustainable Innovations in Cultural Tourism Towards Intangible Cultural Heritage (ICH): The Case Studies of China, Myanmar, Thailand, and Australia. *Revista de Gestão Social e Ambiental*. <https://doi.org/10.24857/rgsa.v18n12-199>
- Siallagan, K. (2024). The “Authenticity” of Cannibalism: Persisting Nineteenth-century Colonial Perceptions in the Present-day Tourism Dynamic of Lake Toba. *The Great Lakes Journal of Undergraduate History*. <https://doi.org/10.22329/gljuh.v8i1.8858>
- Sianipar, R., Juliana, J., Hubner, I. B., & Lemy, D. M. (2026). Empowering Local Communities Through Homestay Management : An Innovative Strategy for Sustainable Rural Tourism in Yogyakarta. 1–16.
- Silalahi, H. (2024). Women’s Empowerment in The Super Premium Tourist Destination Area of Lake Toba, North Sumatera. *Proceedings of the 3rd Economics and Business International Conference, EBIC 2022, 22 September 2022, Medan, North Sumatera, Indonesia*. <https://doi.org/10.4108/eai.22-9-2022.2337481>
- Silva, S., Silva, C., & Oliveira, M. (2025). The Value of Skills for a Sustainable Tourism and Hospitality Industry. *Tourism and Hospitality*. <https://doi.org/10.3390/tourhosp6010014>
- Simanjuntak, M., & Sukresna, M. (2022). Acceleration E-Business Co-Creation for Service Innovation Toba Lake Tourism MSME. *Advances in Biological Sciences Research*. https://doi.org/10.2991/978-94-6463-086-2_116
- Simanungkalit, K., Saddhono, K., & Rohmadi, M. (2025). Representation of Cultural Elements in Tombak Sulu Sulu Among the Batak Toba Community: A Semiotic Analysis Using Roland Barthes’ Perspective. *Theory and Practice in Language Studies*. <https://doi.org/10.17507/tpls.1504.28>
- Simatupang, K., & Ismanto, I. (2021). COVID-19 & UNESCO GLOBAL GEOPARK KALDERA TOBA: PELUANG DAN TANTANGAN PENGEMBANGAN PARIWISATA BERKELANJUTAN DI KAWASAN DANAU TOBA [COVID-19 & UNESCO GLOBAL GEOPARK TOBA CALDERA: OPPORTUNITIES AND CHALLENGES FOR SUSTAINABLE TOURISM DEVELOPMENT IN LAKE TOBA AREA]. *Verity: Jurnal Ilmiah Hubungan Internasional (International Relations Journal)*. <https://doi.org/10.19166/verity.v13i25.4469>
- Simbolon, R., Sihotang, M., & Tobing, K. (2022). Threads of Tradition: Silalahi Ulos Weaving and Cultural Significance in North Sumatera. *Jurnal Ilmu Pendidikan Dan Humaniora*. <https://doi.org/10.35335/jiph.v11i2.20>
- Sinha, N., & Chinki. (2025). From tales to travels: the power of storytelling in heritage tourism advertising. *Journal of Hospitality and Tourism Insights*. <https://doi.org/10.1108/jhti-03-2025-0392>
- Sirad, D., Widiastini, N. M. A., & Karta, N. L. P. A. (2025). Empowering Women in Indonesia’s Tourism Villages: The Role of MSMEs in Economic Development. *SOSHUM: Jurnal Sosial Dan Humaniora*. <https://doi.org/10.31940/soshum.v15i1.1-9>
- Situmorang, T., Bengkel, Triyono, Ritonga, A. D., & Batubara, P. (2026). The impact of sustainable indigenous tourism on indigenous rights and community well-being moderated by empowering communities in Lake Toba, Indonesia. *Frontiers in Human Dynamics*. <https://doi.org/10.3389/fhumd.2026.1811417>

- Skandalis, A., Byrom, J., & Banister, E. (2019). Experiential marketing and the changing nature of extraordinary experiences in post-postmodern consumer culture. *Journal of Business Research*, 97(December 2018), 43–50. <https://doi.org/10.1016/j.jbusres.2018.12.056>
- Stach, S., & Zündorf, I. (2022). Narrating History in Guided Tours. *Narrative Culture*, 9, 217–233. <https://doi.org/10.1353/ncu.2022.0015>
- Stephanie, T. E., Romainoor, N. H., & Saat, M. K. B. M. (2026). Visual Motifs and Symbolic Characteristics in Batak Toba Culture: A Case Study of Contemporary Kain Ulos Textile Design in Medan, Indonesia. *Jurnal Locus Penelitian Dan Pengabdian*. <https://doi.org/10.58344/locus.v5i5.5752>
- Suci, N. M., Ariasih, M. P., Dewanti, M. A., Atidira, R., & Pratama, P. D. A. (2025). Creative Economy-Based Marketing Innovation Strategy to Increase the Competitiveness of Women's MSMEs. *International Journal of Research and Review*. <https://doi.org/10.52403/ijrr.20250441>
- Sunendar, D., Sibarani, R., Sujatna, E., Siregar, I., Maulana, C., & Simatupang, D. E. (2025). Interpreting the alignment between linguistic and visual meanings in the linguistic landscape of the Toba caldera geosite. *Indonesian Journal of Applied Linguistics*. <https://doi.org/10.17509/rr25xy25>
- Suwarti, S., Aryaningtyas, A. T., Putriningsih, T. S., & Laia, F. (2024). Exploring Unique Local Cultural Values: Strategies for Utilizing Tourism Potential. *ETNOREFLIKA: Jurnal Sosial Dan Budaya*. <https://doi.org/10.33772/etnoreflika.v13i2.2541>
- Syaifudin, M., Tyas, M. A., & Syaifullah, J. (2026). Representation Of Indonesian Local Culture In English Language Tourism Promotion In Digital Media. *International Journal of Progressive Sciences and Technologies*. <https://doi.org/10.52155/ijpsat.v55.2.7823>
- Tantawy, M., Herbert, K., McNally, J. J., Mengel, T., Piperopoulos, P., & Foord, D. (2021). Bringing creativity back to entrepreneurship education: Creative self-efficacy, creative process engagement, and entrepreneurial intentions. *Journal of Business Venturing Insights*, 15. <https://doi.org/10.1016/j.jbvi.2021.e00239>
- Terry, G., & Hayfield, N. (2025). Reflexive thematic analysis and men's embodiment following injury or illness: A worked example. *Anatomical Sciences Education*, 19, 181–189. <https://doi.org/10.1002/ase.70058>
- Tileagă, C. (2025). Authenticity Vs. Commercialization in Cultural Tourism: Balancing Preservation and Mass Tourism. *Scientific Bulletin (Scientific Bulletin of the Nicolae Balcescu Land Forces Academy, Siblu, Romania)*, 30, 277–292. <https://doi.org/10.2478/bsaft-2025-0027>
- Tinambunan, E. (2023). Ulos Batak Toba: Makna Religi dan Implikasinya pada Peradaban dan Estetika. *Forum*. <https://doi.org/10.35312/forum.v52i2.583>
- Ting, H., Memon, M., Thurasamy, R., & Cheah, J. (2025). Snowball Sampling: A Review and Guidelines for Survey Research. *Asian Journal of Business Research*. <https://doi.org/10.14707/ajbr.250186>
- Tran, T. (2025). Co-Creation for Sustainable Tourism: A Conceptual Framework and Pathways to the United Nations Sustainable Development Goals. *Sustainable Development*. <https://doi.org/10.1002/sd.70565>
- Trang, T. T. T., & Phuong, V. T. (2023). Needs Analysis About Intercultural Communicative Competence Among Undergraduate Tourism Students. *Journal of Psycholinguistic Research*, 52, 2599–2620. <https://doi.org/10.1007/s10936-023-10012-1>
- Ttito, C. N. D., Arrambide, R. J. A., Gibaja, R. V., & Carranza López, A. O. (2025). Creative tourism for the development of tourism entrepreneurship in Latin America. *Multidisciplinary Reviews*. <https://doi.org/10.31893/multirev.2026018>
- Udayanga, S. (2025). Reflexive and iterative thematic analysis (RITA): A design-framework for qualitative research. *Qualitative Research*. <https://doi.org/10.1177/14687941251377282>
- Viñals, M., Gilabert-Sansalvador, L., Sanasaryan, A., Teruel-Serrano, M., & Darés, M. (2021). Online Synchronous Model of Interpretive Sustainable Guiding in Heritage Sites: The Avatar Tourist Visit. *Sustainability*. <https://doi.org/10.3390/su13137179>

- Wahyuni, S. (2026). Empowering the Creativity of Women Traditional Culinary MSMEs in Ngawi, East Java: Innovation Strategies and Strengthening Local Economic Competitiveness. *Brilliant International Journal Of Management And Tourism*.
<https://doi.org/10.55606/bijmt.v6i1.6646>
- Wang, M.-Y., Ruan, W., Ren, L., Zhang, H., & Tang, Y. (2025). Shaping Cultural Inheritance Intention through Heritage Anthropomorphic Interpretation: The Moderating Role of Situational Awe. *Journal of Travel Research*. <https://doi.org/10.1177/00472875251390694>
- Wicaksono, A., Ihalauw, J. J., & Priyanto, S. H. (2026). Entrepreneurial potentials of tourism villages in Bantul Regency, Yogyakarta. *Priviet Social Sciences Journal*.
<https://doi.org/10.55942/pssj.v6i4.741>
- Wu, M.-Y., Tong, Y., Wall, G., & Ying, T. (2021). Cultural production and transmission in museums: A social practice perspective. *Annals of Tourism Research*, 87, 103130.
<https://doi.org/10.1016/j.annals.2020.103130>
- Xiao, W., Yu, B., & Zhang, H. (2025). Tourist Loyalty in Intangible Cultural Heritage Tourism: The Roles of Perceived Attributes, Involvement, and Cultural Identity. *Sustainability*.
<https://doi.org/10.3390/su17178056>
- Yang, C.-L., & Cui, F. (2023). Multimodal Mediation in Translation and Communication of Chinese Museum Culture in the Era of Artificial Intelligence. *Corpus-Based Studies across Humanities*, 1, 51–77. <https://doi.org/10.1515/csh-2023-0020>
- Yang, Y., Wang, S., Cai, Y., & Zhou, X. (2021). How and why does place identity affect residents' spontaneous culture conservation in ethnic tourism community? A value co-creation perspective. *Journal of Sustainable Tourism*, 30, 1344–1363.
<https://doi.org/10.1080/09669582.2021.1945070>
- Yusof, N. M., Azizan, I. S., Ahmad, N. A., Ismail, J., & Yusoff, S. N. (2025). Empowering Youth for Sustainable Tourism: The Mediating Roles of Social Innovation in Promoting Local Community Development. *BORNEO AKADEMIKA*.
<https://doi.org/10.24191/ba/v9i1/118975>
- Zamzami, L., Hasmira, M. H., Harahap, J., & Aliman, M. (2025). EMPOWERING OF COASTAL COMMUNITY ECOTOURISM: THE ROLE OF CULTURAL ENTREPRENEURSHIP AMONG FISHERMEN IN WEST SUMATRA, INDONESIA. *GeoJournal of Tourism and Geosites*. <https://doi.org/10.30892/gtg.58136-1421>
- Zhang, J., Wang, Y., Ruan, Q., & Yang, Y. (2024). Digital tourism interpretation content quality: A comparison between AI-generated content and professional-generated content. *Tourism Management Perspectives*. <https://doi.org/10.1016/j.tmp.2024.101279>
- Zhang, Z., Jiang, S., Zhang, R., & Dong, R. K. (2026). Interactive visual communication for cultural learning and preservation: A mixed-methods study of user engagement with China's intangible heritage. *Acta Psychologica*, 263, 106238. <https://doi.org/10.1016/j.actpsy.2026.106238>
- Zhao, W., & Chan, C. (2023). What interpretation service are cultural tourists willing to pay for? A choice-experiment approach for cultural heritage sites in China. *Tourism Management Perspectives*. <https://doi.org/10.1016/j.tmp.2023.101091>
- Zhu, J., Yuan, X., Yuan, X., Liu, S., Guan, B., Sun, J., & Chen, H. (2021). Evaluating the sustainability of rural complex ecosystems during the development of traditional farming villages into tourism destinations: A diachronic emergy approach. *Journal of Rural Studies*, 86, 473–484.
<https://doi.org/https://doi.org/10.1016/j.jrurstud.2021.07.010>