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LAWS, POLICIES, AND REGULATIONS FOR CULTURAL HERITAGE MANAGEMENT IN THE KINGDOM OF SAUDI ARABIA

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ABSTRACT

Many countries around the world are trying to diversify sources of national income, and one of the best ways to increase that income is through tourism. Cultural heritage is one of the most important resources to support income from tourism. Saudi Arabia has an important tangible and intangible cultural heritage that faces the challenge of making it acceptable as a valuable cultural resource. Heritage sites as the main source of cultural tourism should be seen as an essential contribution to any tourism development plan, especially in law. The findings of this research show that heritage development is the result of heritage management and the tools it uses. The relationship between the national and local levels is critical to the management of cultural heritage in Saudi Arabia. This management directs through written laws and guidelines within specific definitions that are established mainly at the national level. Furthermore, definitions or laws are not the only mechanisms for the control, development, or management of heritage. Other important requirements must be considered. For example, the power of societies and the level of individual and public awareness are other mechanisms that can positively or negatively affect heritage.

INTRODUCTION

In Saudi Arabia, there was a time during which heritage sites have become stagnant and not integrated into the community, such as the closing of fences with warning instructions. These warnings and blockades helped create and shape the divide between the community and heritage sites. In Saudi Arabia, for example, prior to the SCTA's founding in 2000, architectural heritage, archaeological sites, and antiquities were under the Ministry of Education (MOE). No tourism sector provided tourism resources to the community, with the exception of some tourism promotion committees in the governor's office in some provinces. Failure to improve and involve communities in laws and policies has contributed to creating a gap between community and heritage. Most people, especially in the GCC countries, are generally not interested in the past because they do not understand it. For them, the past is over and they have no real connection to their daily life. UNESCO (2011) also highlighted the vitality of memory for creativity, which is applied to people and communities who see their heritage, natural and cultural, tangible and intangible, as the key to their identity and the source of their inspiration. Urry (2002) mentioned that archaeological sites, which are one of the most important elements of the past, do not attract the attention of tourists. In the Arabian Peninsula, people are not attracted to archaeology and cultural heritage sites because they show the usual landscape. Reflecting on how to make the past and legacy attractive and how to stimulate people's interest in the subject is vital, especially within the framework of laws and guidelines. Communities are now administered by laws, policies, and regulations that regulate the relationship between people within a given geographic boundary.

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However, the specific definition and identification of cultural heritage play an important role in the application of these laws. The meaning of cultural heritage and its definition under these laws and regulations, therefore, have an impact on both heritage and people, particularly concerning the values of cultural heritage in context. It is important to understand how best to address barriers to cultural tourism at the local level. The predominant tourism patterns in Saudi Arabia, such as adventure tourism and agriculture, are important keys to understanding the forms of tourism that are successful in this culture. Also, the potential of other forms of tourism, such as cultural tourism or ecotourism, as well as recreational tourism, could be taken into account when identifying the best approach to enhance cultural heritage tourism in Saudi Arabia. It is a misguided public perception that heritage and archaeological sites belong only to the government and that the government should manage and preserve heritage sites. However, the first step should start from there, especially with the laws, definitions, guidelines, and regulations. The understanding of the cultural heritage values is carried out by both the communities and the administrators, since the administrations have the power to inform the community about the value of the cultural heritage, in particular its historical value, through these laws. , guidelines and regulations. In this context, this work examines the role of laws, policies, and regulations in heritage management in the Kingdom of Saudi Arabia. The rest of this work is organised as follows. In section 2, related work is presented. Section 3 discusses the role of laws, guidelines, and regulations in the management of cultural heritage, whilst the conclusion and future work is presented in section 4.
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Related Work: One of the most important issues when discussing the law arises from its impact on cultural heritage sites at the local level and is related to the application of a certain level of knowledge applied by government agencies. A clear definition and comprehensive law will help distribute power and knowledge without causing conflict among law enforcement, especially at local cultural heritage sites in Saudi Arabia. Al-Naim (2010) reported that in the early 1970s, after the inception of Saudi law, the concept of preserving built heritage in Saudi Arabia was introduced, but not fully understood. During the oil boom in the 1960s, the Saudi nation-building industry was affected, as noted by Al-Zahrani (2010). Al-Naim (2011) described a sense of "not belonging" due to the rapid changes in the urban environment that Saudi Arabia experienced in the 1970s.

Another extremely important point that should be examined here in light of the importance of laws for heritage is identity, in other words, Saudi architectural identity through heritage. The protection of cultural heritage sites is the first step, but not the last, especially in the framework of proposals and the content of laws and guidelines. In the absence of guidelines and regulations that take identity into account, the communities tried to borrow external architectural elements. Linking heritage sites to real community life is one of the most important. Due to the time when actual offline and functional architectural sites were closed and fenced off, there was a loss of identity. Regarding the "traditional identity" in the built environment in Saudi Arabia, Eben Saleh (1998: 275)argued that the newer buildings have lost their traditional identity and in their architectural form, their main concepts, their arrangement of spaces,and organization of the elements and construction techniques used. This judgment was shared by Konash (1980), who added that the companies' lack of

knowledge of the Saudi cultural heritage and Western organizations practicing in the 1970s was one of the reasons for the loss of traditional Saudi identity. It was more likely to obtain in-depth knowledge of the local cultural heritage locally than with foreign advisers. Al-Hathloul and Muhal (1991) recommended that future building codes should respect traditional architecture based on the needs of the Saudi people, as well as cultural, social, and religious requirements. Identity and loyalty are interrelated, as community loyalty to heritage can be strengthened through identity. For example, inheritance from ancestors and previous generations is one of the main tools that can build that loyalty and reconnect communities and heritage. Also, increasing community loyalty would be a great approach to realizing heritage values. When loyalty determines community responsibility at various levels and levels, from planning to increase the benefits of tourism revenue, the community becomes the marketer of its cultural heritage. That is, loyalty through temporary activities, for example, inheritance could be a reason to widen the gap between community and inheritance and vice versa. However, vandalism against cultural heritage sites, especially in developing countries, has confirmed the lack of community loyalty. Heritage loyalty is a crucial concept, especially under laws, guidelines, and regulations, to manage heritage comprehensively.

The lack of laws and regulations related to cultural heritage created a void that was filled by other alternatives. For example, Fadaan (1983) suggested that the attraction (s) to the Western lifestyle has diverted Saudi attention from the development of a clear and precise understanding of the development of a traditional living environment. However, sharing experiences was crucial, as noted by Knoash (1980), who discussed collaboration between Saudi and foreign architects. Western city concepts and regulations affected Saudi cities. Orbasli (2008) mentioned twenty types of values and in translating these types of values into Saudi cultural heritage, the political value appears to be a priority both in the preservation of cultural heritage and in the development of Saudi cultural heritage. Power and knowledge have shaped each other. This relationship is extremely important in heritage sites, especially among the key stakeholders who manage heritage at the local level.Power employs a variety of tools and strategies, one of which is the establishment and implementation of laws. Furthermore, the law is both the result of power conflicts and an instrument by which some exercise power over others. Despite the importance of the law, the law is only one of many strategies of power. Other practices, such as tourism and education, could help achieve successful implementation in Saudi Arabia's cultural heritage sites.

Al-Gabbani (1984: 275) confirmed that the newer buildings have lost their traditional identity and have become hybrids with an exotic character in their architectural form, their main concepts, the arrangement of the rooms, the organization of the elements, and the constructive techniques used. Fadan (1983: 15) argued that the Western way of life alienated the Saudi people from their traditional living environment. Culture is never static, but the identity of Saudi Arabia is one of the most important keys that can help the community to appreciate the values of its cultural heritage in a broad context. Laws, policies, and regulations are also influenced by various facts such as the media and education that play an important role in their establishment or development. The importance of laws, guidelines, and regulations lies in their impact on cultural

heritage and societies in built environments. Laws, policies, and regulations reflect a society's understanding and value of something it wants to protect. Lack of understanding of some of the cultural heritage values and their relationship to context creates a gap between communities and heritage, leading to a poor understanding of cultural heritage values. These impacts on cultural heritage, as well as tourism, identity, loyalty, history, knowledge, etc. Because these impacts are so important, laws and policies that impact cultural heritage must be studied, especially in developing countries that have limited experience with the development and management of heritage. In addition, compliance with the laws that implement cultural heritage goes through organizational structures that enforce these laws, guidelines, and regulations at the national and local levels.

Laws, Policies, and Regulations: This section focuses on the evolution of the definition of heritage in Saudi Arabia since the enactment of the first law in 1972. This evolution is done by analysing the definition of heritage in Saudi law and its impact on heritage, as well as by analysing from other efforts Definition of heritage discussed by government agencies in Saudi Arabia after the enactment of the first law to understand its evolution in the country and its relationship to the power of the context that led to the change. In addition, the section will examine other issues that play a key role in the management of cultural heritage in Saudi Arabia, such as development plans and the oil revolution. It concludes with a description of the importance and impact of the 1972 Law on the current situation.

Saudi HeritageLaw, Origin and Theme: To identify not only the evolution of the definition of cultural heritage but also the understanding of its values and their connection to international terminology, it is important to examine how the definition of cultural heritage has evolved and shaped in Saudi Arabia. This definition could be a tool to understand the value framework behind this terminology and other elements and issues that should be considered. Orbasli (2008: 74) pointed out that the legislation of each country is organized differently in terms of the categorization of cultural heritage, which is also related to the level of protection and the legal responsibilities of different decision-makers. It is important to understand how the cultural heritage of Saudi Arabia has been categorized and why. As Orbasli (2008: 74) mentioned, the legislation that categorizes inheritance must be based on a correct definition of inheritance indicating its specific name and function.

The first heritage law in Saudi Arabia, the Antiquities Law, was published in 1972, but it took more than thirty years to implement. Official efforts to develop such a law began in 1939 when the Saudi government received an invitation from ICOMOS to attend the 1939 conference, which they rejected (Dutch Foreign Minister, 1939). In 1934, however, communications began between Wallace Murray, director of Middle Eastern Affairs at the State Department, some organizations in the United States such as the National Geographic Society, the American School of Oriental Research and others; and scientists, especially those with geological and archaeological backgrounds. These communications were used to carry out excavations in Saudi Arabia. However, they made various suggestions and comments on regulations and laws. Recognizing the need for a legal definition of heritage similar to that provided in Palestine and Iraq, Twitchell (1944) proposed some recommendations for the law, such as

government ownership of antiquities, the excavation process, and responsibilities and documentation. The Second World War (1939-1945), as well as the political instability in Saudi Arabia (1953-1975), particularly after the deaths of King Abdulaziz in 1953 and that of King Saud in 1969, caused delays in the establishment of the law 1942. However, the people who created the 1972 law had archaeological and political backgrounds, which affected the content and legal framework of the law. The law outlined the responsibilities of departments rather than dealing with the content of the law itself to serve the ancient world.

The Impacts of Generalization and Specification on Terminology and Definitions: When the law was finally introduced in 1972, the Department of Antiquities and Museums came under the Ministry of Education (MOE). It was the first law and legislation that focused on the ancient world. The law began with the creation of a Superior Council of Antiquities, which established its members, subjects, frameworks, and purposes, as well as a definition of the term "antiquities". This law was administered by the Superior Council of Antiquities (HCA) which was chaired by the EEC and delegates from various organizations. One of the main themes of the law was the clear chronological delimitation before and after 1772, although the law made it clear that the department of antiquities could be classified as real or personal property attributed to a later date if in its opinion it has that property archaeological or artistic features. The Minister of Education decides in this regard on the recommendation of the aforementioned department (Antiquities Law, 1972: article 5). This raised questions about the reasons for choosing the bicentennial boundary, as well as the type of experience required to assess the cultural heritage value of a property.

Article 6 mentions the importance of cooperation between the Department of Antiquities and other government agencies in the protection of antiquities and archaeological sites. It also establishes: "The registration of a certain antiquity means that the State recognizes the historical or artistic value of the named object and has committed to preserving it, protect it, study it and give it an adequate appearance following this regulation." (Antiquities Act of 1972: Article 6). Recognizing historical and artistic values was crucial, but the definition excluded other values by considering only these two in its evaluation. In Article 7, the law classified antiquities into two types, 'fixed antiquities' and 'movable antiquities. However, the definition in this law showed a limited concept of monuments. The meanings and concepts of heritage and cultural property were not addressed or even mentioned, although the cultural property was mentioned in the 1964 UNESCO recommendation. Cultural heritage, which includes monuments, ensembles of buildings and sites, as mentioned from 1954. The Saudi definition was given in the Hague Charter and Recommendation (at the national level) (1972), but that law did not mention it. Furthermore, this law was the only one in Saudi Arabia at the time, and by its definition, antiquities were considered the only preserved legacy. By restricting the definition to antiques, this framework could not capture heritage comprehensively and include both tangible and intangible heritage. This approach not only affected heritage but also helped shape a certain perception of heritage and create a lack of understanding of heritage values in society. The definition of 'Fixed antiquities' tried to put together as many elements and components as possible.

Therefore, this definition did not recognize the need for greater granularity at the intermediate levels between cities and buildings, and between buildings and architectural features. City and settlement level spaces such as squares, open spaces, public spaces, and streets were not taken into account. This void affected both design and architecture, which is where most of the architectural heritage resides. The context of this definition was a framework for antiquities that encompass heritage by applying the same regulations. This definition has not paid enough attention to humans; in other words. Cultural heritage was not adequately treated, which again underscored another limitation of this law, in addition to the top-down approach in which the community was not involved in policy formulation and implementation. Heritage should be categorized based on the correct definition and its actual function, which shows the differences and the relationship between them. This categorization serves not only to define heritage but also to implement protection plans. All patrimonial efforts have been affected by the restrictions on the content of this law. The law was implemented for decades without fully understanding and capturing heritage values and categories in their broader context, which impacted not only heritage itself, causing the loss of several heritage buildings and marginalizing their values, but also the society, which should constitute the first line of defence. For example, private property was not covered by this law in terms of conservation, protection, or investment. The protection of private buildings, which are part, if not the heart, of the heritage, has been left entirely to the owners' judgment (in the absence of legal guidelines). This loophole led homeowners to choose one of two options. Based on the property value of the listed buildings, the owners first decided whether it was of great value to keep the buildings adding value or to invest them immediately in the construction of a new building. The second option was to develop the property independently of conservation philosophy and best practices. These concepts are completely at odds with the concept of collective memory, which is involved in the creation of tangible and intangible cultural heritage. In Saudi Arabia, the definition did not change from 1972 to 2014 and the implementation remained unchanged. Without a developed law that provides adequate definitions and covers all relative regulations that allow public and private owners to build, protect, develop and invest in historic buildings as part of a comprehensive development plan, the law is not applicable or difficult to use. , which creates the risk of further loss of cultural property. Implementation remains unmanaged or inadequate. While full government control over implementation is not required, minimum requirements and guidelines must be followed.

Figure 1. The development of the meaning and understanding of heritage at international, regional, and national levels

Development of the Definition of Heritage at a National Level: The efforts of some governmental organizations began. One of them was the Ministry of Local and Rural Affairs (MOMRA). Due to its roles and responsibilities in city development, MOMRA dealt with some areas and buildings for which there were no regulations, approved definitions, or specific functions. MOMRA attempted to create its definition in 1988 and launched a program to study document, classify, maintain and use architectural heritage. (Architectural Heritage of the Kingdom of Saudi Arabia, Between Authenticity and Contemporary, 2010: 5). Therefore, the term "architectural heritage" has been introduced into Saudi law through a program that is not a serious measure like the law. A program of this type of ministry is insufficient to provide guidelines for the management of cultural heritage if it is not adequately supported by legislation. In other words, the management of cultural heritage requires a specific law and the participation of the communities. As defined, these subheadings show how the importance of heritage has evolved since the 1972 Act. MOMRA defined heritage in general and architectural heritage in particular as something merely physical and geographically specific. The consequence of this approach to heritage was the same that underlies the 1972 law: abstraction from context and separation from society. Established in 2000 as a new government agency, the SCT began operating in the tourism industry to create heritage awareness over time. The SCT defined architectural heritage as everything that has been built by people, such as cities, towns, neighbourhoods, and buildings, including spaces and structures, that have architectural, historical, scientific, cultural, or national value, even if its history extends to one the early stage extends(SCT, 2010: 14). It is worth highlighting the comprehensive classification of heritage (from planning to urban and architectural scale) on which this definition is based. However, the meaning of the word "value" and how it can be measured is vague, as is what is and is not considered valuable and who evaluates the value of inheritance based on what. The chronological reference point summarized in the term "early stage" indicates a further criticism of the definition, as this could lead to the exclusion of heritage from more recent times. Furthermore, it was unclear whether and to what extent this term referred to pre-Islamic times.

The development of the definition of cultural heritage was not the only one, but certainly one of the most important mechanisms for the development of a comprehensive plan for the adequate management of cultural heritage. This plan should cover three main axes based on heritage values: heritage, law, and society. These are the main points to be addressed before handling the cultural property. Most of the conservation efforts in Saudi Arabia have focused on certain values, while the rest have been overlooked, even on buildings that embody or express political values. For example, in most listed buildings, political value is not expressed as clearly as technical and scientific values.

Other Issues in Saudi Heritage: Some issues have pushed heritage in a different direction by widening the gap in the understanding of cultural heritage values, such as development plans (five-year plans) and the oil revolution, which directly and indirectly affected heritage. Such development plans appeared to be a valuable tool in the development of the country and a great opportunity to incorporate heritage into the development of Saudi Arabia. However, these plans had limited equity considerations in Saudi Arabia.
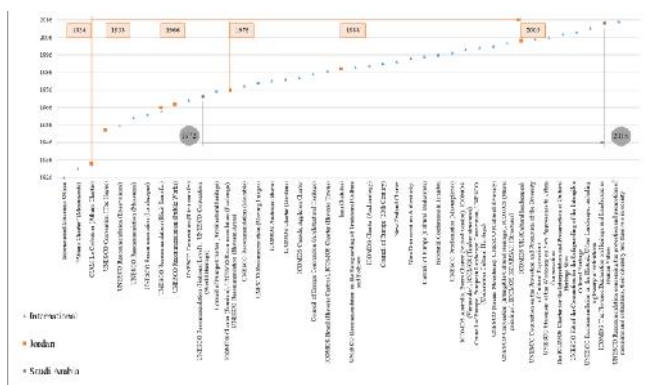
Development Plans: As a developing country, Saudi Arabia began to draw up development plans in 1970. The First Development Plan (1970-1975 AD / 1390-1395 AD) focused on fundamental aspects of development, particularly in the areas of health, education, agriculture, industry, commerce, and infrastructure. Article 5 of this plan provided a great opportunity to serve cultural heritage by activating and providing professional training. However, institutes have been created to provide vocational training in the industrial and commercial sectors rather than local building materials and techniques, thus helping to preserve and revitalize traditional building materials, crafts, and industries in general. This also had an impact on job creation in cultural heritage. Education and training were a great opportunity for heritage preservation, but the waves seized this opportunity for modernization and fully supported industries such as mechanics, electricity, and electronics. Lack of knowledge of local building materials and techniques was one of the reasons for the deterioration of cultural heritage. Orbasli (2009: 62)concluded that it is necessary to initiate training programs for local artisans so that they can regain their skills in traditional construction and repair techniques. Although this development plan provided opportunities for the promotion and preservation of cultural heritage through education and training, it did not directly address tangible or intangible cultural heritage.

The second development plan (1975-1980 / 1395-1400), which spanned the time of the Saudi Arabian Antiquities Law, focused on four main development goals. Encouraging migration from rural areas to cities with industrial job opportunities was one of the main objectives. Encouraging this migration, while beneficial to society, had an impact on cultural heritage by gradually disrupting the relationships between people and their traditional environment. This development plan sought to encourage communities to modernize rather than protect cultural heritage. Tourism was indirectly mentioned in the fourth development plan (1985-1990) within hotel services. The fifth development plan (1990-1995) included the title of tourism in the service sector. In the Sixth Development Plan (1995-2000) tourism services did not include a legacy. The Seventh Development Plan (2000-2004) included tourism in the service sector and cultural services in the context of social development. The SCT was established in 2000 as a result of the plan's strategy. Even if these development plans included references to cultural services, cultural heritage was not fully addressed or covered. In fact, prior to its first mention in the Eighth Development Plan (2005-2009), cultural heritage was not mentioned in any development plan in Saudi Arabia, whether related to tourism or not. Heritage and cultural sites, as well as the development of traditional crafts and industry, were not mentioned as a separate topic in this plan but were addressed in tourism. In the ninth development plan, cultural heritage and cultural sites were no longer taken into account.

The Oil Revolution: The lack of laws, guidelines, and regulations related to cultural heritage created an organizational vacuum that was quickly and easily filled with borrowed alternatives, such as a Western lifestyle as a fertile environment and huge foundations for modernization. Before the 1972 Saudi law and around the 1960s, Saudi Arabia experienced a massive economic boom in oil revenue that led to rapid modernization and urban development. Bianca (2000) interpreted this urbanization and expansion as the main actors in the demolition of the traditional urban and architectural

heritage and its replacement by modern buildings. In the early 1970s, these sprawling urban centres were exposed to overwhelming waves of rural, urban, and international migration due to rapid development, according to Grill (1984). This was in part the result of the Second Development Plan in Saudi Arabia, which, as noted above, encouraged migration from rural areas to cities. The demand for rapid expansion ignored the preservation of cultural heritage. Cities and towns became great workshops to expand bulldozers in almost all directions and levels, stifling the possibility of heritage conservation discourse.

The Antiquities, Museums, and Architectural Heritage Law of 2014: After 1972, no other law was passed until 2014. The Antiquities, Museums, and Architectural Heritage Law of 2014 contained ten chapters and ninety-four articles. The law was more developed than the previous law, particularly concerning definitions. For example, this law gave a specific definition for antiques (fixed or movable), architectural heritage, historical sites, historical pieces, museums, and excavations. More attention has also been paid to various antiques, such as sunken antiques. In Article 25, historical sites were classified in three categories: A, B, and C (sites of high, medium, and low importance, respectively). This classification was also applied to urban heritage sites in Article 45. This law also recommended a list of urban heritage sites (Article 25), recorded according to twenty-one specific criteria that were mentioned in the Executive Regulations in Article 15. This law contained more values than the previous law, including aesthetics, archaeology, authenticity, character, culture, economy, education, and history, identity, intrinsic, physical, political, scientific, social, and spiritual. However, six values were not taken into account: environmental, human, intangible values, integrity, attitude, and sustainable values (Table 1). This law also included nine categories: archaeology, cultural property, building groups, cities of cultural heritage, intangible heritage, monuments, individual buildings, towns, and urban areas. Two categories were missing: intervention and landscape.

Table 1. The values included in the 2014 law

International Values	Values in 2014	International Values	Values in 2014
1.Aesthetic		12.Intangible	×
2.Archaeological		13.Integrity	×
3.Authenticity		14.Intrinsic	
4.Character		15.Physical	
5.Cultural		16.Political	
6.Ecological	×	17.Scientific	
7.Economic		18.Setting	×
8.Educational		19.Social	
9.Historic		20.Spiritual	
10.Human	×	21.Sustainable	×
11.Identity		The total	15/21

Despite the broad provision of this law, intangible cultural heritage has not yet been duly taken into account. The implementation steps and processes were also unclear. The first step in implementation was to apply two criteria to classify and select cultural heritage sites. This mechanism of moving the law through implementing agencies to actual locations at the local level confirmed the importance of cultural heritage management as a process rather than separate steps. By considering wealth management as a process, many problems have been avoided, e.g.the participation of organizations and communities at the local level.

Otherwise, implementations at the local level suffer from conflicts between the main actors. The definition provided in the law could not develop cultural heritage on its own, although it is important to measure understanding of cultural heritage values.

Conclusionand Future Work: The official definition of heritage in Saudi Arabia was established by the first law in 1972. However, an analysis of the historical background of this law highlighted critical issues. For example, the law has primarily identified the responsibilities of departments rather than addressing the broader context and importance of heritage. Furthermore, the people who created the 1972 law came from archaeological and political backgrounds (mostly from international bodies). This had an impact on the content of the law and its legal framework. Due to the definition of the law and the fact that there was only one in Saudi Arabia at the time, antiquities were the only legacy that was deemed worthy. This framework shaped the concept of heritage by limiting it to antiquity without considering tangible and intangible cultural heritage in context. This approach had an impact on heritage and its understanding within communities and resulted in a lack of understanding of heritage values in societies. The legacy was defined within an ancient framework. Instead, it had to be classified according to its correct definition and function, not only to define the concept but also to track the implementation processes.

Also, this law did not pay enough attention to people; In other words, cultural heritage was not adequately addressed. For example, the preservation, protection, or investment of private property was not regulated by law or any other regulation. Instead, the separation of historic buildings from people's everyday lives led to misrepresentations of cultural heritage values. The development of definitions and laws for cultural heritage at the international level started early. This development affected the understanding of cultural heritage values in different ways. In Saudi Arabia, only two definitions were made between 1972 and 2014. Saudi heritage has limited experience of regulations and laws, which has affected the cultural heritage context and communities. The evolution of definition and laws at the international level resulted in twenty-one values and eleven categories prior to 1972. However, Saudi law only comprised five values and four categories. The limitation of the 1972 law, whether in terms of definition, legislation, or implementation, led to the current state of cultural heritage in Saudi Arabia. This limitation had effects on inheritance and society due to a poor understanding of the value of inheritance and its broader context. By reducing heritage to a framework that focuses only on antiquity, it created a certain image of heritage in general and the law focused on conservation as the goal. Furthermore, decades of preservation and closure of all heritage sites had created a significant gap between communities and heritage, adding to the conviction in this approach of who is implementing the law and who is making heritage.

Furthermore, some problems have widened the gap in understanding of cultural heritage values. For example, the five-year development plans and the oil revolution had a direct and indirect impact on heritage. In the end, a specific heritage image was formed and implementation efforts were made to fill these gaps between communities and heritage. To correct this, the necessary changes must be made to the definition, law, regulations, and links. The power of societies and individual and public consciousness are other mechanisms that can influence heritage. Those who officially manage heritage at the national and local levels, especially government agencies. The future research will examine the role of organisational structure in heritage management in the Kingdom of Saudi Arabia. We are committed to sharing future research findings with the ongoing research in this area.

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