

Innovative Model for Edutainment-Based Tourism Development (Education and Entertainment) at the Puri Agung Pemecutan Cultural Heritage Site in Denpasar, Bali

**I Gusti Ngurah Agung Nugraha Satria Wibawa*, Agus Made Yoga Iswara, Denok
Lestari**

Institut Pariwisata dan Bisnis Internasional, Indonesia

Email: nugrahasatria.gn@gmail.com*, agus.iswara@hotmail.com, denoklestari@ipbintl.ac.id

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Abstract

Puri Agung Pemecutan Denpasar is one of the important cultural heritage sites in Denpasar City that possesses significant historical and cultural values. This study aims to identify the current tourism model implemented at the cultural heritage site of Puri Agung Pemecutan Denpasar, analyze the positive and negative impacts of the existing tourism development, and formulate an innovative edutainment-based (education and entertainment) tourism development model. This study employed a qualitative descriptive approach. Data were collected through field observations, in-depth interviews, documentation, and questionnaires distributed to 30 respondents consisting of site managers, local community members, and visitors. The results indicate that the current tourism model at Puri Agung Pemecutan is still conventional and passive, mainly consisting of site visits, observation of traditional palace architecture, and oral historical explanations delivered by guides. Although this model provides positive impacts such as increasing visitors' awareness and understanding of the historical and cultural values of the palace and creating opportunities for local community involvement, it still has limitations in terms of interpretation systems and innovative presentation of cultural education. Therefore, this study proposes an innovation of an edutainment-based tourism model through 6 activities called "SAD PESONA", there are historical and cultural exhibitions, educational cultural performances, interactive historical storytelling, the digital interpretation media observation, historical and cultural documentary narrative, and participatory cultural workshops activation.

INTRODUCTION

This research aims to design an innovative edutainment-based tourism development model (education and entertainment) for the cultural heritage site of Puri Agung Pemecutan in Denpasar, Bali. The focus of this research is to develop Puri Agung Pemecutan in Denpasar into an edutainment-based tourist attraction as an effort to increase tourist visits while maintaining and preserving education about local history and culture. Over time, however, the city of Denpasar has faced serious challenges in maintaining its cultural identity (Barliana et al., 2025; G. P. A. Putra, 2022; Sudana et al., 2022). This phenomenon can be seen in the declining attraction of cultural heritage sites in Denpasar, causing them to gradually be forgotten and receive less attention. The younger generation is increasingly exposed to global popular culture and tends to ignore existing traditional values (O'Connor, 2024; Singh, 2022; Yekelchik, 2022). This has resulted in declining public interest and knowledge regarding local history. In the face of this threat, the preservation of and education about local history and

culture are of paramount importance (Mbura & Wiyanarti, 2024; Nam & Thanh, 2024; Pai et al., 2026; Pugra et al., 2025).

The Bali Provincial Government has committed to developing cultural tourism as an icon of regional tourism (I. Putra et al., 2024; Putri & Saputra, 2022; Widhiastuty & Murdana, 2024). This commitment is contained in Bali Level I Provincial Regulation No. 3 of 1974, later amended into Regional Regulation No. 3 of 1991 concerning Cultural Tourism, and subsequently revised into Bali Provincial Regulation No. 2 of 2012 concerning Balinese Cultural Tourism. Therefore, preservation efforts involve not only protecting historical sites from physical damage, but also recognizing and appreciating the cultural values contained within them. Education about local history must be improved so that the community, especially the younger generation, can participate in protecting, preserving, and appreciating the existing heritage (Abdul Aziz et al., 2023; Achille & Fiorillo, 2022; Harefa, 2024; Mursidi & Alit, 2025; Nam & Thanh, 2024). Accordingly, cultural heritage sites such as Puri Agung Pemecutan in Denpasar need to innovate edutainment-based tourism development models in order to increase tourist interest and visitation so that the sustainability of this cultural heritage can be maintained.

Related to cultural heritage, according to Law No. 11 of 2010, cultural heritage refers to tangible cultural heritage in the form of cultural heritage objects, buildings, structures, sites, and areas on land and/or in water that need to be preserved because they possess important value for history, science, education, religion, and/or culture through an official designation process. The island of Bali is one of the provinces in Indonesia that continues to preserve and sustain its culture to this day. Denpasar, as the center of governmental and economic activities in Bali Province, continues to maintain its cultural identity despite the pressures of globalization. One aspect of this preserved culture is the abundance of valuable assets, including natural heritage and both tangible and intangible cultural heritage, which shape the unique characteristics of each region. These inheritances form part of history and become an integral element of community identity. Denpasar itself is one of the cities in Indonesia included in the Jaringan Kota Pusaka Indonesia (JKPI). A Heritage City refers to a city or district that possesses valuable heritage in the form of preserved natural and cultural wealth, including artifacts, historical buildings, open spaces, and socio-cultural and economic elements. Denpasar has several officially designated cultural heritage sites established by the Denpasar City Government, including Puri Agung Pemecutan, which has a long historical background and continues to exist today. Therefore, Puri Agung Pemecutan has been designated by the Denpasar City Government as a cultural heritage site that must be protected. This cultural heritage site can certainly serve as a special attraction for tourists and is closely related to the cultural tourism identity long associated with Bali, where the island itself is inseparable from its historical, cultural, and customary elements.

Cultural tourism itself is one of the tourism sectors that has recently been developed by local governments. According to Nafila in the *Journal of Cultural Tourism Development in the Perspective of Public Service* (2017), cultural tourism is a type of tourism that makes culture its primary attraction. In cultural tourism, tourists are guided to recognize and understand the culture and local wisdom of the community. In addition, visitors are presented with scenic landscapes, historical sites, museums, representations of local community values and lifestyles, arts (both performing and visual arts), and traditional culinary products from indigenous or local

communities. Meanwhile, Goeldner (Nafila, 2013) stated that cultural tourism includes all aspects of travel aimed at learning about one another's lifestyles and ways of thinking. This definition emphasizes the purpose of tourists visiting cultural tourism destinations to understand cultural values and compare them with their own cultural conditions, thereby gaining new insights in addition to appreciating their aesthetic values. Mappi (Asriady, 2016) more clearly stated that aspects included in cultural tourism attractions include birth ceremonies, traditional dances, traditional music, marriages, traditional clothing, various ceremonies (such as rice planting and harvest ceremonies), historical buildings, cultural heritage, traditional relics, traditional textiles such as woven fabrics, cultural festival exhibitions and performances, local textile products, historical and cultural museums, and other local customs. Thus, the scope of cultural tourism attractions is very broad; however, in simple terms, cultural tourism originates from what humans, as owners of culture, think, feel, and do as expressions of a particular cultural identity manifested in artifacts, ideofacts, and sociofacts. Based on the existing understanding and explanations of cultural tourism, this form of tourism is highly attractive to visitors, thereby creating significant potential if properly packaged. As a result, cultural tourism in Indonesia has recently experienced rapid growth in various regions.

Cultural tourism is one example or type of tourism. Tourism itself can be categorized into several types, such as cultural tourism, nature tourism, adventure tourism, business tourism, and religious tourism. Tourism is an activity familiar to Indonesian society. According to Law No. 10 of 2009, tourism is defined as a variety of tourism activities supported by various facilities and services provided by communities, entrepreneurs, and local governments. Tourism and travel have distinct meanings. According to the World Tourism Organization (WTO), tourism refers to travel and temporary stays in places outside one's usual place of residence. Meanwhile, according to the Kamus Besar Bahasa Indonesia (KBBI), tourism refers to activities involving travel undertaken to broaden knowledge, seek enjoyment, and so forth. Current tourism trends are more aligned with the WTO definition, in which individuals travel and stay temporarily in a destination. The purposes of such travel include recreation, education and knowledge expansion, and work-related business trips.

The urgency of this research is driven by several critical factors. First, cultural heritage sites such as Puri Agung Pemecutan face the risk of physical deterioration and the loss of intangible cultural values if they are not properly maintained and promoted. Second, the declining interest among younger generations in local history threatens the intergenerational transmission of cultural knowledge essential for Bali's cultural continuity. Third, the post-COVID-19 tourism recovery period presents an opportunity to redesign tourism models to be more resilient, educational, and sustainable. Fourth, the Bali Provincial Government's target to increase cultural tourism visitation by 15% annually (Bali Tourism Office, 2025) requires innovative strategies at individual heritage sites. Without comprehensive research and strategic planning, Puri Agung Pemecutan risks becoming another neglected cultural heritage site unable to compete with more commercially oriented attractions.

The novelty of this research lies in several aspects. First, it is the first comprehensive study specifically examining edutainment-based tourism development at Puri Agung Pemecutan, thereby providing baseline data for future research and management decisions. Second, it applies an integrated analytical framework combining Butler's (1980) Tourism Area Life Cycle (TALC) theory with SWOT analysis supported by IFAS and EFAS matrices,

offering a more robust diagnostic approach than single-method studies. Third, this research develops a novel, context-specific edutainment model called “SAD PESONA,” comprising six integrated activities specifically designed for the Balinese palace tourism context. Fourth, the model explicitly balances commercial tourism objectives with cultural preservation goals, thereby addressing the inherent tension in heritage tourism development. Fifth, the research incorporates multiple stakeholder perspectives (managers, local communities, and visitors) to ensure that the proposed model is practically implementable.

Based on the discussion above, cultural tourism is one of the tourism sectors that has recently been developed by local governments. Therefore, the island of Bali, which is inseparable from its cultural elements, is obliged to maintain and preserve its existing culture, including preserving cultural heritage sites to ensure their continued sustainability. Accordingly, the author selected one of the cultural heritage sites in Bali Province, particularly in Denpasar City, namely Puri Agung Pemecutan. As an effort to maintain and preserve Puri Agung Pemecutan through educational spaces concerning the history and culture of the site, it is necessary to conduct a study on the innovation of an edutainment-based tourism development model for the cultural heritage site of Puri Agung Pemecutan, Denpasar, Bali.

Based on the identification of the problems presented above, the author formulates the following research question: How is tourism currently being developed at the cultural heritage site of Puri Agung Pemecutan, Denpasar, Bali?

Based on the research question above, this study aims to identify and analyze the current tourism development at the cultural heritage site of Puri Agung Pemecutan, Denpasar, Bali.

METHOD

This research was conducted in Puri Agung Pemecutan Denpasar, which is located in the Pemecutan banjar area, Pemecutan Village, West Denpasar District, Denpasar City. Puri Agung Pemecutan is specifically located on Jalan Thamrin No. 2 Denpasar with coordinates 8039'29.28"S and 115012'37.20"T. This research is designed in the form of qualitative or explanatory research that examines or analyzes the relationship between research variables and word descriptions. The approach used in this study is a qualitative descriptive approach with data analysis obtained in the form of words, images or the like. In addition, the researcher will also use the Tourism Area Life Cycle theory analysis to measure the level of the tourism area cycle in tourism development in the Puri Agung Pemecutan Denpasar cultural heritage as well as SWOT analysis to identify strengths, weaknesses, opportunities, and threats, as well as use IFAS and EFAS analysis to analyze things that affect tourism development in the Puri Agung Pemecutan Denpasar cultural heritage. Bali. In the analysis of the IFAS (Internal Factor Analysis Summary) and EFAS (External Factor Analysis Summary) matrix, the researcher will create a questionnaire that will be distributed to 30 respondents to obtain the necessary data before finally conducting an analysis of the IFAS and EFAS matrix.

RESULTS AND DISCUSSIONS

Current Tourism Development at Puri Agung Cultural Heritage Pemecutan Denpasar, Bali

The development of tourism in Puri Agung Pemecutan is currently based on the desire of the speaker, namely Turah Parwana. Turah Parwana herself said that she actually wanted to

introduce this Puri to the surrounding community and young people first. Turah Parwana initially conveyed his desire to develop this Puri to his extended family. From this self-awareness, Turah Parwana began to develop tourism in Puri Agung Pemecutan slowly by step such as starting to promote and provide offers related to Puri Agung Pemecutan to tourism agents in Bali. However, for now, Turah Parwana also explained that Puri Agung Pemecutan already has 1 written collaboration with a travel agency named Kultara.Id since August 2024. Together with the Kultara, Turah Parwana made a tourism concept for Puri Agung Pemecutan itself. Where the first concept made was a walking tour by going around to see the buildings in Puri Agung Pemecutan and listening to the history of Puri Agung Pemecutan. Then he conceptualized that for this walking tour it was not just a visit to Puri Agung Pemecutan, but there was a visit to other places, namely Badung Mining Temple and also the Badung setra (cemetery).

"Then I immediately made the first concept or program, namely a walking tour. I gave the concept to Kultara for the introduction of Puri Pemecutan and surrounding the Puri, then to Tambang Badung Temple, and finally to the Badung setra where there is the sacred tomb of Raden Ayu Siti Khodijah. This is the program that I said that as a Puri person, I was born in Puri, then during my life I had responsibilities at Badung Mining Temple, and finally I died in the Badung setra. This is a tradition that revolves around the past that I want to introduce now." (Interview with Turah Parwana, Manager of Puri Agung Pemecutan).

Therefore, it can be said that the current tourism development in the cultural heritage of Puri Agung Pemecutan Denpasar, Bali is the development of historical and cultural educational tourism where tourists who come can carry out educational activities in the form of educational walking tours, namely around the Puri Agung Pemecutan area while listening directly to explanations related to the history of Puri Agung Pemecutan. Then Turah Parwana as a resource person from Puri Agung Pemecutan Denpasar also admitted that she is currently trying to open a new program, namely a program to learn Balinese culture such as opening classes to learn gender and dance. For these 2 classes it was initially opened and targeted for children in Puri only and is held every Sunday. For now, the agency from Kultara.Id itself, if reviewed from social media and existing websites, divides 2 types of visits to Puri Agung Pemecutan, namely in the form of a walking tour and there is also an art class, namely tourists will be invited to learn Balinese culture at Puri Agung Pemecutan such as learning to dance, learning to play traditional gamelan musical instruments, or learn to make a means of worship for Hindus, namely canang sari and writing lontar. However, according to the narration of Turah Parwana as the manager of Puri Agung Pemecutan himself, he said that the activity of writing lontar and learning to play is still in a series of trials. On the other hand, the resource person also said that the current tourism development situation in terms of guest visits from Kultara in walking tour activities is still quiet and not crowded. However, activities that are crowded with tourists are when Kultara holds joint activities or gatherings such as making and conducting an event.

"But for now, I can say that for guests from Kultara for walking tour activities, he is still quiet. Usually, they make a lot of activities together or gatherings such as making events. I told Kultara that if they wanted to borrow a place in Puri, I was invited, but one thing I asked Kultara was to keep telling me about Puri. Because the historical story is what I think is important and it's a great story, so don't forget it." (Interview with Turah Parwana, Manager of Puri Agung Pemecutan).

CONCLUSION

The findings indicate that the current tourism development implemented at the Puri Agung Pemecutan Cultural Heritage Site in Denpasar remains conventional and passive, primarily focusing on visitation activities, direct observation of the palace architecture, and the oral presentation of historical narratives. Cultural education for tourists still largely depends on explanations provided by guides or internal Puri resource persons and has not yet been supported by a structured interpretation system capable of delivering interactive and engaging learning experiences. This condition suggests the need for a more innovative and integrated edutainment-based tourism development model that combines education, cultural preservation, and entertainment to enhance visitor engagement and understanding of local history and culture. Future research is recommended to explore the implementation of digital interpretation media, interactive cultural activities, and technology-based educational tourism strategies in order to improve visitor experiences and strengthen the sustainability of cultural heritage tourism at Puri Agung Pemecutan.

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