



## THE IMPACT OF MANAGING THE CULTURAL HERITAGE OF PURA PUSEH BATUAN AS A TOURIST ATTRACTION ON THE BATUAN VILLAGE COMMUNITY

Praptiningsih<sup>1</sup>, Anak Agung Istri Wahyu Bira Dewi<sup>2</sup>, I Putu Agus Pramartha Wijaya<sup>3</sup>

<sup>1</sup>SMKN 2 Sukawati, email: [praptie2@gmail.com](mailto:praptie2@gmail.com)

<sup>2</sup>SMKN 2 Sukawati, email: [biradewi789@gmail.com](mailto:biradewi789@gmail.com)

<sup>3</sup>Bali Pastrie College, email: [aguspw2012@gmail.com](mailto:aguspw2012@gmail.com)

### *The Impact of Managing the Cultural Heritage of Pura Puseh Batuan as a Tourist Attraction on the Batuan Village Community*

#### ABSTRACT

*Pura Puseh Batuan is a tourist attraction (DTW) that contains a National Cultural Heritage site. The Cultural Heritage of Pura Puseh Batuan is visited by both domestic and international tourists due to its architectural beauty, historical heritage, and the cultural aspects present in the community of Batuan Village. As a tourist attraction managed by the community through Batuan Customary Village, this research focuses on the impact of its management on the Batuan Customary Village community. This is a qualitative research, and data for this study were collected through observation, interviews, and literature review. Informants were selected using purposive sampling technique. The research results indicate that the management of the Cultural Heritage of Pura Puseh Batuan as a tourist attraction has a positive impact on the Batuan Village community, particularly in terms of the economy, as it can improve the livelihood of the local residents. Although the local community interacts directly with tourists, it does not have a negative influence on the preservation of the cultural values held by the Batuan Village community, as the local people highly value their cultural heritage.*

**Keywords:** *Impact of Tourist Attraction Management, Cultural Heritage, Pura Puseh Batuan*

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### I. INTRODUCTION

Bali has long been referred to as the 'Island of a Thousand Temples,' although, in reality, the number of temples reaches into the thousands, including family and clan temples, village and royal temples, as well as temples located in mountains, lakes, forests, and near water sources—all of which serve as living records of Bali's history (Michael Picard, 2006). The beauty of temple architecture and the cultural values inherent in Balinese society make Bali a major tourist destination for both domestic and international visitors.

Based on the Regional Regulation of Bali Province No. 5 of 2020 concerning the standards for organizing Balinese cultural tourism, Balinese Cultural Tourism is defined as tourism based on Balinese culture inspired by the Tri Hita Karana philosophy, which originates from local cultural values and the wisdom of Sad Kerthi, and is rooted in Balinese spiritual power (taksu Bali). Tri Hita Karana refers to the 'three causes of happiness,' which emphasize a balanced and harmonious relationship among devotion to God, service to fellow human beings, and care for the natural environment through sacred offerings (yadnya). The



implementation of Balinese Cultural Tourism is thus a series of tourism activities grounded in local wisdom, encompassing products, services, and management practices.

The term Desa Pakraman (also known as Desa Adat, or customary village) refers to a community unit bound by ancestral worship and social-administrative arrangements. Each customary village is centered around a set of three temples—Pura Desa, Pura Puseh, and Pura Dalem—which together are known as the Pura Kahyangan Tiga (Covarrubias in Arida et al., 2004). The Cultural Heritage of Pura Puseh Batuan is one of the temples located in Gianyar Regency, notable for its intricate architectural design and ancient relics that are preserved to this day. The temple attracts significant numbers of both domestic and international tourists, with visitation in October 2023 reaching 14,573 visitors (Tourist Visit Record, October 2023). Although the temple is frequently visited, tourist visits are generally brief, and the site tends to serve as a transit attraction due to its strategic location. This study therefore aims to assess the impact of managing Pura Puseh Batuan's cultural heritage as a tourist attraction on the local community of Batuan Village.

However, few studies have examined how the management of specific cultural heritage sites—such as Pura Puseh Batuan, which functions both as a sacred space and a tourist attraction—affects the socioeconomic and cultural dynamics of the local community. Despite its recognition as a National Cultural Heritage site and its relatively high tourist visitation (14,573 visitors in October 2023), the site remains underexplored in terms of:

How community-based management practices embody the values of Tri Hita Karana in daily tourism operations.

The extent to which local participation influences the balance between tourism development and cultural preservation.

The sustainability implications of treating sacred sites as transit-oriented tourist attractions rather than immersive cultural experiences.

Therefore, this study seeks to fill this gap by analyzing the real impacts—economic, social, cultural, and environmental—of the management of Pura Puseh Batuan as a cultural heritage tourist attraction, with a particular focus on the role of local community participation within the framework of Tri Hita Karana-based tourism.

## LITERATUR REVIEW

Previous research conducted by Ni Wayan Eka Suryaningsih and Saptono Nugroho (2018) concluded that tourism management in this area is carried out in an elitist manner—led by the customary village officials as representatives of the community—while maintaining the sanctity and holiness of the temple. This current study shares the same research location—Pura Puseh Batuan—but differs in its focus. While the previous study examined the management of the cultural tourism attraction, this research specifically explores the impacts of managing the cultural heritage of Pura Puseh Batuan as a tourist attraction on the local community of Batuan Village.

Another relevant study by Dwi Reni Mahaputri and I Putu Anom (2017) identified several potential features of the temple: architectural beauty, historical relics, performing arts, and religious ceremonies. However, the study noted that certain cultural elements require better management to enhance the temple's value as a tourism product, such as the Rejang Sutri, Gambuh, and Genggong dances.

Recent studies (2021–2025) further strengthen the literature base. Widhiastuty & Murdana (2024) emphasize the mixed impacts of Bali's cultural tourism, while Wisnawa (2021) analyzes the implementation of Tri Hita Karana in Batuan. Poetra & Nurjaya (2024) highlight overtourism's impact on indigenous sustainability, and Dharmayanti & Kuswarno (2024)

provide a media-based perspective on overtourism's social implications. Collectively, these works underline the importance of balanced cultural management integrating economic, environmental, and spiritual harmony.

## METHOD

This research was conducted at the **Cultural Heritage Site of Pura Puseh Batuan**, located in Desa Pakraman Batuan, Sukawati District, Gianyar Regency. The scope of the study focuses on the **impacts of managing the Cultural Heritage Tourist Attraction of Pura Puseh Batuan**, encompassing three key aspects: economic, cultural, and environmental impacts on the community of Batuan Village.

Primary data were obtained through **field observations and interviews** conducted by the researcher, using recording devices to capture comprehensive information regarding the general overview and impacts of the management of the Cultural Heritage Tourist Attraction of Pura Puseh Batuan, which is managed by the Batuan Customary Village (*Desa Adat Batuan*). Secondary data were collected from **archival documents of the Batuan Customary Village**. The data collection techniques employed in this study included **observation, interviews, and documentation**.

Through observation, the researcher identified the activities of local residents involved in the management of the Cultural Heritage Site of Pura Puseh Batuan. The interview technique used was **semi-structured interviews**, meaning that the interviewer guided the discussion without strictly following a predetermined list of questions (Suwartono, 2014). This approach allowed for a more flexible and in-depth exploration of information provided by informants regarding the impacts of tourism management on the Batuan Village community. The documentation used in this study included photographs of the Cultural Heritage Site of Pura Puseh Batuan.

The selection of informants was carried out using a **purposive sampling technique**. The chosen informants were **customary leaders and temple management committee members** of Desa Pakraman Batuan, as they are directly involved in managing the Cultural Heritage Tourist Attraction and are therefore able to provide relevant information concerning its impacts on the local community.

The data analysis technique used in this study is **qualitative descriptive analysis**. The analysis process followed the model proposed by **Miles and Huberman** (as cited in Gunawan, 2015), consisting of three main steps:

1. **Data Reduction**  
Data were obtained from observations, interviews, and photographic documentation, which were then selected and adjusted according to the research objectives. The reduced data focused on identifying the impacts of managing the Cultural Heritage Tourist Attraction of Pura Puseh Batuan.
2. **Presentation**  
The reduced data were presented in narrative form, such as interview results, supported by visual documentation (photographs) of the Cultural Heritage Site of Pura Puseh Batuan.
3. **Drawing**  
Conclusions were derived from the presented data by identifying key findings within each area of analysis. The conclusions were then verified to ensure credibility and consistency with the research topic, resulting in a comprehensive understanding of the impacts of managing the Cultural Heritage Tourist Attraction of Pura Puseh Batuan (Miles & Huberman in Gunawan, 2015).

## II. RESULT AND DISCUSSIONS

The **Cultural Heritage of Pura Puseh Batuan** is one of the *Kahyangan Tiga* temples that serves as a prominent **cultural tourism attraction** in Gianyar Regency and possesses significant tourism potential that attracts both domestic and international visitors. The term *pura*, meaning a place of worship for Hindu devotees, originates from the Sanskrit word for “city” or “fortress,” which later evolved in the Balinese context to signify a sacred place of worship dedicated to *Hyang Widhi* (God Almighty) (Parisada Hindu Dharma Indonesia, 2013).

In addition to being a place of worship for *Sang Hyang Widhi*, the **Cultural Heritage Site of Pura Puseh Batuan** also functions as a repository for **archaeological artifacts** that are closely linked to Bali’s ancient history. The temple’s strategic location along a major tourism route makes it easily accessible to visitors, many of whom stop to visit during their travels. Recognizing this potential, the temple’s custodians (*pengempon pura*) eventually opened the site as a **cultural heritage-based tourist attraction**.

The management of the **Cultural Heritage Site of Pura Puseh Batuan** is carried out by the **Batuan Customary Village (Desa Adat Batuan)**, as the temple is considered a sacred space and place of worship, thus falling under the customary village’s responsibility to preserve and protect it on behalf of the community. All management activities and programs are implemented based on mutual agreement and community support, ensuring that they do not contradict local cultural values.

The management of this cultural tourism attraction is guided by three main principles:

**a. Preservation of Cultural Heritage:**

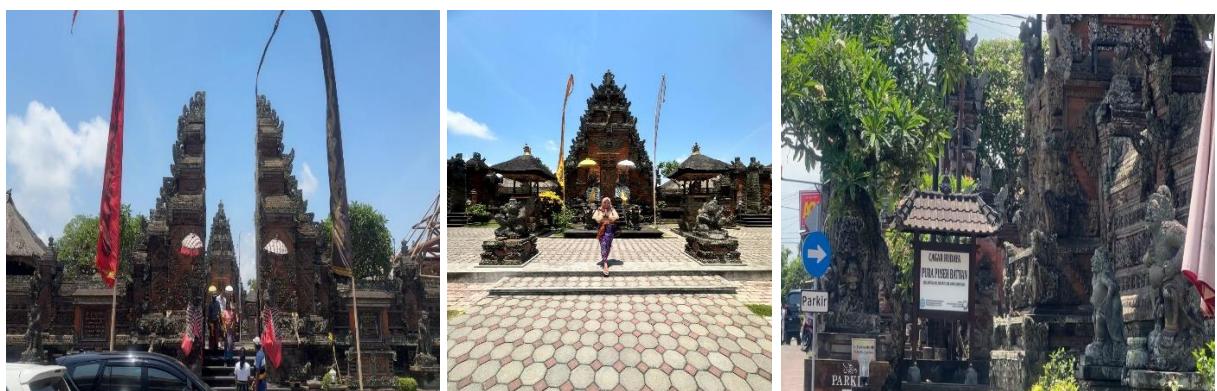
Introducing and maintaining ancient relics and artifacts as evidence of historical continuity, ensuring that these cultural legacies are not neglected or forgotten.

**b. Preservation of Art and Culture:**

Supporting artistic and cultural sustainability by providing space for daily dance practices in the temple area every afternoon, and *megamel* (traditional music ensemble) training sessions held every Sunday from 10 to 11 a.m.

**c. Preservation of Sacredness and Purity:**

Although the site is open to tourists, the sanctity of the temple remains carefully protected. Signboards display restrictions prohibiting entry for women during menstruation, and all visitors must wear traditional *kamen* cloth provided by the management before entering the temple grounds. The use of drones and inappropriate behavior is strictly prohibited. Tourist supervision is ensured by five dedicated management staff and **CCTV surveillance**, which continuously monitors visitor activities within the temple area.



**Figure 1.** Documentation of the Cultural Heritage Tourism Attraction of Pura Puseh Batuan  
Source: Research, 2024

Komponen budaya dapat dijadikan produk untuk dikonsumsi oleh para wisatawan. Komponen budaya tersebut meliputi: (1) situs arkeolog dan museum, (2) arsitektur, (3) seni

(art), patung, kerajinan, festival budaya, (4) musik dan tari, (5) drama (teater, film), (6) bahasa dan sastra, (7) upacara agama, dan (8) budaya tradisional (Ardika, 2004: 23).

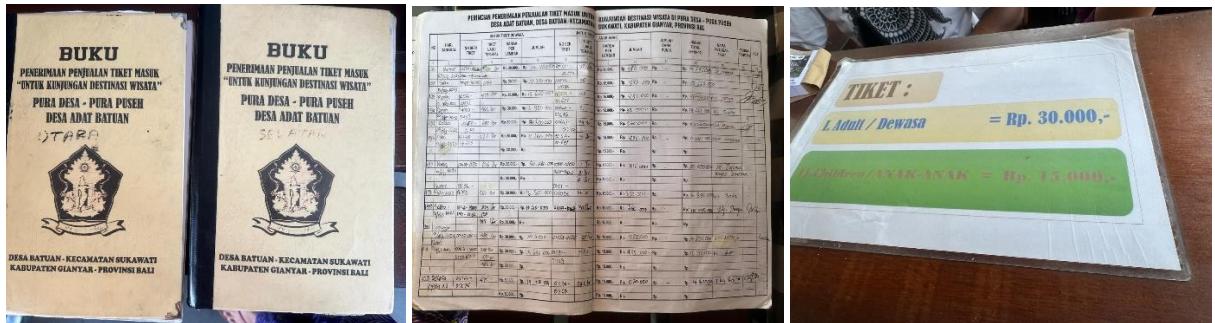


**Figure 2** Documentation of Cultural Heritage at Pura Puseh Batuan  
Source: Research, 2024

Tourism has impacted various aspects of life in Batuan Village, both positively and negatively. According to Milman (in Pitana, 1999:118), the positive impacts of tourism include the preservation of local community culture such as religious activities, customs, and traditions; the transformation of social norms (values, morals, gender roles); the modification of local consumption patterns; as well as environmental impacts (pollution, traffic congestion), and others. As seen in the daily life of the Batuan Village community, particularly around Pura Desa Batuan, the positive cultural impacts of tourism include the emergence of creativity and cultural innovation, cultural acculturation, and cultural revitalization.

The management of the Cultural Heritage Site of Pura Puseh Batuan provides significant benefits to the local community. Residents can participate directly in management activities through representatives from each banjar (traditional neighborhood unit) in Batuan Village. Revenue generated from ticket sales is allocated to support each banjar for temple building repairs (Rp 10,000,000 per temple renovation), family temple repairs (Rp 5,000,000), religious ceremonies such as Yadnya (Rp 200,000 for piodalan ceremonies), and cremation rituals (Ngaben) with a subsidy of Rp 3,000,000.

Additionally, local residents are allowed to manage shops provided by the site management as a means of entrepreneurship and economic empowerment..



**Figure 3** Documentation of the Ticket Sales Record Book  
Source: Research, 2024

The management of the **Cultural Heritage Tourist Attraction of Pura Puseh Batuan** has also had a positive impact on local artists—particularly painters and sculptors—who are provided with space to **exhibit their artworks** around the temple area. This initiative not only supports the local creative economy but also strengthens the cultural atmosphere of the site.

Government support in improving the management of this cultural heritage attraction has further contributed to the **development of sustainable cultural tourism**. Previously, no entrance fees were charged, but currently, visitors are required to pay an **admission fee of IDR 30,000 for adults and IDR 15,000 for children**. The revenue collected is allocated not only for public welfare programs but also for **paying local taxes to the Gianyar Regency Government at a rate of 11%**.

Despite the increasing number of tourists, there have been **no significant negative environmental impacts** around the temple. Waste generated by visitors is managed effectively, and cleanliness is maintained through the work of **five staff members** stationed throughout the temple area to monitor visitor behavior and ensure environmental order.

In addition, **evaluation meetings are held every six months** to review and assess tourism management activities, allowing for continuous improvement in the future.



Figure 4 Documentation with the management and the local community

Source: Research, 2024

Tourists visiting the Cultural Heritage Site of Pura Puseh Batuan have not caused any significant cultural changes within the Batuan Village community, as local residents continue to uphold their traditional customs and cultural values with strong commitment. This is evidenced by the ongoing preservation of cultural practices that have been maintained to this day.

The management continues to prioritize the sanctity and sacredness of the temple, even though it is open to visitors. Strict rules and regulations are in place to ensure that tourists respect local traditions. Information boards placed around the temple area clearly outline the guidelines and prohibitions that must be followed by visitors, thereby ensuring that the purity and holiness of Pura Puseh Batuan remain well preserved.

### III. CONCLUSIONS

The management of the Cultural Heritage Site of Pura Puseh Batuan demonstrates a successful model of community-based cultural tourism that integrates economic empowerment, cultural preservation, and environmental sustainability. As part of the Kahyangan Tiga temple system, Pura Puseh Batuan holds not only religious and historical significance but also serves as an educational and cultural attraction that enriches both local residents and visitors.

The management, under the authority of Batuan Customary Village, has implemented tourism practices rooted in Balinese local wisdom and the philosophy of Tri Hita Karana—harmonizing the relationships between humans, nature, and the divine. Through these principles, the community has been able to maintain the sanctity of the temple, ensure proper visitor conduct, and prevent cultural degradation despite the increasing tourist arrivals.

Economically, the introduction of an entrance fee system has provided direct financial benefits to local residents, with revenues allocated for temple maintenance, community religious ceremonies, and local welfare programs. The policy of allowing local artisans—such as painters and sculptors—to exhibit their works around the temple area has also strengthened the creative economy and preserved traditional art forms.

Socially and culturally, the presence of tourism has not disrupted local traditions or belief systems. On the contrary, it has encouraged cultural revitalization, intergenerational transmission of art and dance, and increased local participation in tourism management. The continued enforcement of regulations, combined with visitor education through information boards, ensures that the sacredness and purity of the temple remain intact.

Environmentally, the site has maintained cleanliness and order through effective waste management and supervision by dedicated staff. Regular biannual evaluations further ensure that tourism practices remain sustainable and community-oriented. In summary, the case of Pura Puseh Batuan highlights that heritage tourism can coexist harmoniously with cultural preservation when guided by local wisdom, inclusive participation, and responsible management. This model serves as a best practice example of sustainable cultural tourism development in Bali—one that benefits the community, safeguards sacred traditions, and sustains the island's cultural identity for future generations..

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