ARCHITECTURAL HERITAGE BUILDINGS AND TOURISM SUSTAINABILITY IN KARANGASEM BALI

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ABSTRACT

Objective: This study aims to explore and understand the interrelationships between cultural tourism and architectural heritage sites through tourist image and perception. These interrelationships must balance community needs, available resources, executive efforts and regional planning while protecting the environment.

Theoretical Framework: Historic buildings are considered important elements in cultural heritage, and architecture is further considered to be one of the most important aspects that attract tourists. As a significant part of cultural heritage and tourism resources, architectural heritage is the most important commemorative, secondary architectural buildings and its natural and artificial environments in ancient areas and characteristic villages.

Method: This study's method is based on mixed-method research, which is known as triangulation. This approach entailed gathering initial data, conducting interviews and surveys, and creating house maps. Traditional architectural documentation tools, such as drawings, plans, sections, elevations, and photographs, are required in all three process stages.

Results and Discussion: Bali has a diversity of forms and varieties of traditional architecture. East Bali, part of the Karangasem kingdom called puri during the Mindle era of Bali, has preserved several unique architectural masterpieces. In this context, architectural heritage is critical in increasing property values. Preserving architectural heritage is considered environmentally friendly for cultural tourism.

Research Implications: This study explores to what extent heritage architecture can be utilized as cultural heritage ideally and efficiently. This can be achieved by building sustainable restoration of archaeological and heritage sites to achieve sustainable heritage tourism.

Originality/Value: This research utilizes experiments in countries with cultural heritage to obtain lessons, values and concepts that contribute to achieving an efficient program for sustainable tourism development based on the preservation of heritage areas.

Keywords: Local Culture, Heritage Architecture, Sustainable Tourism, Architectural Style.

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PATRIMÓNIO ARQUITETÔNICO E TURISMO SUSTENTABILIDADE EM KARANGASEM BALI

RESUMO

Objetivo: O objetivo da pesquisa é investigar e compreender as inter-relações entre o turismo cultural e os locais de património arquitectónico por meio de imagens e percepções turísticas. Isso deve equilibrar os esforços executivos, o planejamento regional, as necessidades da comunidade e os recursos disponíveis, preservando ao mesmo tempo o ambiente.

Referencial Teórico: As cidades e os edifícios históricos são considerados partes importantes do património cultural, e a arquitectura é uma das coisas mais importantes que atraem turistas. O património arquitectónico é uma parte importante do património cultural e dos atrativos turísticos. Ele inclui não apenas os monumentos conmemorativos mais importantes, mas também seus edifícios secundários e seus ambientes naturais e artificiais em cidades e aldeias antigas.

Método: Este estudo usa a triangulação, um método misto de pesquisa. A coleta de dados iniciais, as entrevistas e inquéritos e a criação de mapas das casas foram todos componentes desta abordagem. Em cada uma das três etapas do processo, são necessárias ferramentas comuns de documentação arquitetônica, como desenhos, plantas, cortes, elevações e fotografias.

Resultados e Discussão: Bali oferece uma grande variedade de formas e estilos de arquitetura tradicionais. Durante a era central de Bali, o leste de Bali tinha muitas obras arquitetônicas únicas. Fazia parte do reino Karangasem conhecido como puri. Em situações como essa, o valor de uma propriedade pode ser significativamente aumentado por meio da preservação de seu património arquitectónico. O turismo cultural é visto como beneficiado pela preservação do património arquitectónico.

Implicações da Pesquisa: Este estudo investiga como a arquitetura patrimonial pode ser usada de forma ideal e eficaz como património cultural, o que pode ser alcançado por meio da restauração sustentável de sítios arqueológicos e patrimoniais para criar um turismo patrimonial sustentável.

Originalidade/Valor: Esta pesquisa explora as experiências em nações com património cultural para descobrir ideias, valores e perspectivas que podem ajudar a desenvolver um programa eficaz para o desenvolvimento do turismo sustentável, baseado na preservação de áreas patrimoniais.

Palavras-chave: Cultura Local, Arquitetura Patrimonial, Turismo Sustentável, Estilo Arquitetônico.

EDIFICIOS PATRIMONIO ARQUITECTONICO Y SOSTENIBILIDAD TURÍSTICA EN KARANGASEM BALI

RESUMEN

Objetivo: El objetivo de la investigación es comprender y explorar las relaciones entre el turismo cultural y los sitios de patrimonio arquitectónico a través de la imagen y percepción del turista. Esto debe equilibrar las necesidades de la comunidad, los recursos disponibles, los esfuerzos ejecutivos y la planificación regional al mismo tiempo que protege el medio ambiente.

Marco Teórico: Los edificios y ciudades antiguas son partes importantes del patrimonio cultural, y la arquitectura es uno de los factores más importantes que ayuda a atraer turistas. El patrimonio arquitectónico no se limita a los monumentos conmemorativos más significativos, sino también a los edificios arquitectónicos secundarios y sus entornos naturales y artificiales ubicados en ciudades antiguas y pueblos únicos.

Método: La triangulación es el método de investigación mixto utilizado en este estudio. Este método incluyó la recopilación de datos iniciales, la realización de encuestas y entrevistas y la creación de mapas de casas. Se requieren herramientas de documentación arquitectónica tradicionales, como dibujos, planos, secciones, alzados y fotografías, en cada una de las tres etapas del proceso.

Resultados y Discusión: Bali ofrece una amplia gama de estilos y formas de arquitectura tradicional. Durante la era de Bali Central, el este de Bali, que era parte del reino Karangasem llamado puri, ha conservado numerosas obras maestras arquitectónicas. En este contexto, el patrimonio arquitectónico puede aumentar significativamente
el valor de una propiedad. Para el turismo cultural, la preservación del patrimonio arquitectónico se considera respetuosa con el medio ambiente.

**Implicaciones de la investigación**: Este estudio examina cómo se puede utilizar de manera ideal y eficiente la arquitectura patrimonial como patrimonio cultural, lo que se puede lograr mediante la restauración sostenible de sitios arqueológicos y patrimoniales para crear un turismo patrimonial sostenible.

**Originalidad/Valor**: Esta investigación utiliza experiencias en países con patrimonio cultural, en la obtención de lecciones, valores y conceptos que contribuyan a lograr un programa eficiente para el desarrollo turístico sostenible, basado en la preservación de áreas patrimoniales.

**Palabras clave**: Cultura local, Arquitectura patrimonial, Turismo sostenible, Estilo arquitectónico.

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1 INTRODUCTION

Architecture, monuments, historical relics, artistic icons, celebrations, and folklore are all examples of human habitat's concrete and intangible history that must be reorganized. Due to the growing importance of these monuments in cultural heritage tourism, various famous tourist destinations have emerged in recent years to support and promote the rehabilitation and repurposing of historical buildings. The shift in attitudes toward historic preservation has resulted in a better understanding of history's economic benefits to tourism.

Several researchers have demonstrated links between heritage and tourism despite conflicting perspectives and arguments concerning tradition and modernization in the cultural context (González Santa-Cruz & López-Guzmán, 2017). Economic growth can be achieved by including the community in tourism. Historic structures with high cultural significance are more likely to be destroyed over time (Archer & Fletcher, 1990). Contemporary ecologically friendly construction technologies have decreased some of the adverse effects of human activity on the environment (Langston et al., 2008). Sustainability strengthens local economies by preserving cultural practices while limiting their negative environmental impacts (Powter & Ross, 2005). Preservation efforts should benefit both the long-term conservation of natural resources and the preservation of cultural heritage.

Although architectural heritages are essential in increasing tourism areas' competitiveness in a globalized world and defining their distinct characteristics (Guzmán et al., 2017), stakeholders prioritize the economic benefits of architectural heritages over their historical and cultural significance. Karangasem, Bali, is one of several locales where the idea of preserving architectural landmarks has grown in popularity. However, there is currently no
clear policy to maximize the use of archaeological and heritage sites to grow heritage tourism. Furthermore, there appears to be a lack of effort in achieving a harmonious balance between the profusion of historical and architectural resources. In contrast to destinations in Bali like Kuta, Seminyak, Bedugul and Kintamani, which offer beach, lake, or adventure tourism, Karangasem has not been able to fully reap significant economic benefits from its efforts to promote architectural history as a tourist destination. Cultural tourism has shorter vacations, makes fewer return journeys, and spends less each day (Del Corpo et al., 2008). This sort of tourism frequently entails viewing architectural historic sites. As a result, cultural tourism investment plans should not be viewed as a one-size-fits-all solution to tourism and economic growth.

One strategy for cultural heritage conservation is to promote sustainable heritage tourism by restoring archaeological and historic sites. Therefore, this study aims to determine how heritage architecture is used efficiently and effectively as cultural heritage. Karangasem attracts people worldwide because of its significant architectural history, including the palace, called puri. This research aimed to investigate the potential contribution of architectural heritage to areas’ growth as a tourist destination. Given that tourism has emerged as a significant consumer of architectural heritage resources, it is critical to establish a case-specific planning system that protects and preserves this valuable asset for the sake of national pride and tourism development (Gholitabar et al., 2018). Preserving ancient structures presents unique obstacles, and the findings of this paper should shed light on these issues. While there may be unanswered questions about the varied nature of sustainability, the benefits of preservation are numerous. It prevents the demolition of structures and has social, economic, and energy-saving implications (Yung & Chan, 2012).

2 THEORETICAL FRAMEWORK

2.1 CULTURAL TOURISM AND SUSTAINABILITY

The study focuses on the unique aspects of cultural tourism as opposed to other types of tourism, and it investigates the numerous ways in which these differences can be perceived. There is a generally held belief in the literature about a particular type of visitor concerned with cultural features. These tourists are generally regarded as having a positive rather than a negative impact on the local economy. This impact is because cultural tourists have enormous
daily expenditures, suffer less seasonality, and strongly prefer local heritage features such as
cuisine, keepsakes, and cultural exhibits. As a result, they promote the success of local
entrepreneurs. Experimental studies have rarely challenged or validated the veracity of these
assumptions, which are frequently detached from empirical evidence. The primary goal of this
study is to close the gap between theory and practice by measuring the impact of architectural
heritage on cultural tourism in Karangasem. Architectural heritage and cultural tourism
demonstrate the striking similarities between culturally and leisurely-motivated tourists (Del
Corpo et al., 2008).

Tourism and cultural heritage have long been closely linked. One of the key benefits of
tavel is the opportunity to encounter and immerse oneself in various cultures. However, it is
vital to recognise that travel has the potential to produce and establish new cultural practices
and traditions. Cultural tourism, which recognises the relationship between culture and tourism
as a distinct form of consumption, has recently gained prominence. Following World War II,
there was a considerable increase in leisure travel, creating cultural tourism as a notable social
phenomenon and academic subject of study (Richards, 2018). The rise in money and
consumerism in the 1960s and 1970s increased foreign travel and cultural consumption. During
the 1980s, an increase in international tourists visiting iconic landmarks resulted in the birth of
a new cultural tourism sector. The World Tourism Organisation (WTO) was credited with
producing the first estimate of the scale of this new industry in the early 1990s (Bywater, 1993).

During the last few decades, sustainability principles have been implemented in various
fields, such as planning, conservation, and management (Buckley, 2012). It needs to be stronger
in organization, effectiveness, and, in many cases, inefficacy. Institutionalizing traditional
thinking and activities reinforcing established human-environment interactions has hurt the
field. Culture is the primary and enduring framework for spatial study since it universally
applies to human existence (Geertz, 1966). Recently, culture's critical role in maintaining
sustainability has been increasingly acknowledged. Researchers from several scientific and
non-scientific fields have used this concept to highlight the importance of culture in
understanding sustainability and achieving its aims (Pavlis & Terkenli, 2017). Understanding
of diverse cultures is critical for achieving sustainable development goals in various industries,
including tourism (Ducros, 2017; Saarinen et al., 2017).

2.2 ARCHITECTURAL HERITAGE AND TOURISTS’ PERCEPTION

The tourism industry has tremendous growth potential if the demand for leisurely visits
to historical sites rises (Apostolakis, 2003). Preserving important historical buildings and their cultural significance is just as crucial as preserving the architectural heritage of our local communities (Embaby, 2014). It is critical to correctly identify, understand, and manage the living legacy for the benefit of future generations (Lee & Chhabra, 2015).

Understanding which cultural heritage attributes might meet cultural consumer demands is critical for identifying distinctiveness in a heritage commodity chain (Hill, 2016). This study adds to existing knowledge by examining the way historic architecture affects tourism performance and characterising tourists' perceptions. Historic structures and other architectural design examples can affect tourists' perceptions of a particular region. The presence of historic areas, monuments, and architectural landmarks increases the likelihood of repeat visits (Remoaldo et al., 2014).

The appropriate conservation substantially impacts the tourism company's long-term performance, influencing the economic benefits of the tourism department and the local government. All individuals and entities involved in tourism businesses, including shareholders, employees, residents, visitors, national and state governments, hotels, transit, and tourist attractions, are considered stakeholders in architectural heritage (Robson & Robson, 1996). Visitors and tourists are the most critical individuals in preserving architectural legacy because their decisions and attitudes toward constructed heritage significantly impact its long-term development (Giannakopoulou & Kaliampakos, 2016).

Symbolic interaction theory is a sociological theoretical perspective emphasizing the relationship between architecture, initial perceptions, and attitudes toward a building. Unlike other designs that impact visitors' views, how they view architecture is not solely determined by human action (Jo Hatch & Schultz, 1997). Architecture has the power to affect people on an emotional level powerfully (Smith & Bugni, 2006). It includes tourists' experiences and understandings of architectural heritage, which are likewise explored within the actor-network theory and places them in the context of conservation (Huh, 2002). Cultural significance refers to something valuable to people of all ages, including aesthetics, history, science, society, and religion (Embaby, 2014). This cultural significance has had a tremendous impact on the prospects for heritage tourism.

Tourists' perception of their destination significantly influences their decision-making process (Baloglu & McCleary, 1999). Effectively managing a location's reputation can be difficult because one must differentiate themselves from competitors to keep a competitive edge. The differentiation technique in question is based on a location's intangible and tangible elements and people's collective opinions, thoughts, and impressions about the area. As a result,
while developing opinions, visitors place a higher value on their perception of a site than on its truth. A heritage site's perceived authenticity boosts tourism value (Kolar & Zabkar, 2010). It is beneficial for heritage site management to have a thorough awareness of visitors' perspectives and goals in areas such as public finance, sustainable management, and visitor profiles (MacCannell, 1973). In this scenario, host destinations intentionally market their tourism offers as authentic to attract visitors.

The discussion over the authenticity of historic tourism has changed over time. Initially, it focused on authentically reflecting historical events (Brown, 2013; E. Cohen & Cohen, 2012; S. A. Cohen & Cohen, 2019; Lugosi, 2016). However, it has since extended to cover other interpretations of the concept. Tourists' views of it now determine the authenticity of a location. Furthermore, a geographically oriented strategy has been created to protect Asian cultural assets (Fu et al., 2015).

3 METHODOLOGY

The methodology used in this work involves several observers, theoretical viewpoints, data sources, and methodologies rather than solely focusing on investigational procedures and data sources (Nasr, 2017). Triangulation can be employed in several research approaches, both inside and between them. The first concept was conceived to enhance confidence in results by employing many methods in the development process of concept measurements (Bartlett-II et al., 2001). Consequently, the study adopted a mixed-methods strategy, integrating qualitative and quantitative methodologies. This approach is increasingly favoured in the social sciences and, particularly, in the field of tourist research, as it facilitates the generation of novel insights.

This method entailed gathering initial data, conducting interviews and surveys, and creating buildings’ maps. Traditional architectural documentation tools, such as drawings, plans, sections, elevations, and photographs, are required in all three process stages (Putra et al., 2017). Architectural documentation is used to investigate the attempt to modernize the traditional Balinese architecture rather than being viewed as an inconsequential or supplementary component. The use of space investigates the location and mobility of ceremonial activities, the integration of architecture with residents' spatial practices (Lozanovska, 2002), and the harmonious interaction of God, people, and the environment. Architectural blueprints not only depict the physical appearance of typical Balinese architecture but also tell the story of its occupants and the treasured memories they have within the architectural spaces.
4 RESULTS AND DISCUSSIONS

4.1 ARCHITECTURAL HERITAGE IN KARANGASEM BALI: THE HISTORICAL SITE OF CULTURAL TOURISM

The architectural constructions in Bali, including Karangasem, stand out from other traditional Indonesian structures due to their own identity (Adhika & Putra, 2021). Karangasem, a previous main kingdom in Bali, has distinctive structures that reflect the Karangasem architectural style. These structures were built during the height of the Karangasem Kingdom, around the 18th century or earlier, and have survived unaffected by restoration efforts. Karangasem has notable structures that illustrate the distinctive architectural masterpieces of the Karangasem Kingdom's heyday, going back to the 18th century or earlier and remaining unchanged. Some of these antique structures have yet to be restored, allowing for studying their characteristics as a model for typical Karangasem architectural works. The buildings in Karangasem are mostly palaces or parks still scattered around the area.

Protecting local communities' architectural legacy is as vital as protecting significant historical buildings and cultural significance (Embaby, 2014). Recognizing, understanding, and effectively managing living heritage is critical to ensuring its long-term appreciation by future generations (Lee & Chhabra, 2015). Ujung Karangsem Park is an example of the architectural legacy of Karangasem. Based on the theoretical paradigm for symbolic interaction (Smith & Bugni, 2006), this park is a theoretical perspective in sociology that emphasises the relationship between architecture, initial perceptions, and attitudes towards a building. Unlike other designs that impact visitors' views, how visitors view architecture is not solely determined by human action.

Furthermore, the impact of buildings on people's emotions, attitudes, and behaviours reflects their objectives (Jo Hatch & Schultz, 1997). Architecture has the power to affect people on an emotional level powerfully (Smith & Bugni, 2006). In this case, Ujung Karangasem Park, built in the early 1900s, is a renowned tourist destination in Bali and features a water garden and a prime example of traditional Balinese architecture, become a symbolic interaction between Balinese, Chinese and European architects (Figure 1). This park has distinct architectural elements including its ornament (Figure 2), that combine Balinese architectural forms with European influences. It can be a unique architectural heritage that supports cultural tourism and is potent to be revisited by tourists.
Figure 1

*The Main Building of Ujung Karangasem Park*

Puri Agung Karangasem is the other architectural historic site in Karangasem. This structure was built in the 19th century AD. Puri Agung's main attraction is its magnificence, combining Balinese, Chinese, and European architectural elements. The influences of the other cultures in this palace can be seen in the variation of the palace's gates, ornaments and pavilions (Figure 3).

The buildings become objects of cultural tourism, and cultural tourism and cultural heritage are tightly linked. In this context, culture is defined as a set of distinct characteristics that cover a certain area's physical, mental, emotional, and intellectual aspects. The culture greatly encourages self-awareness and determination, highlighting the value of local...
accomplishments. There is universal agreement that tourism significantly impacts a site's character and distinctiveness (Pinto et al., 2015). Architectural and cultural history is a valuable asset associated with a group's collective identity, togetherness, and vitality.

Architectural heritage plays a critical influence in increasing property prices. Setting aside any discretionary considerations, these designations limit the community's actions, which has a significant stake in redevelopment. Preserving architectural heritage is considered environmentally friendly because it requires fewer resources to renovate old structures (Di Matteo et al., 2021). Historic structures and cities are important cultural heritage components (Atalan & Sevinç, 2016). This preservation is because architectural history is in serious peril due to a lack of recognition, attention, and skill. As a result, it is clear in many cases that certain countries are jeopardizing their cultural heritage.

**Figure 3**

*The main gate of the puri (left), other secondary gates (middle and right) and the ornament and buildings in the palace (below)*
Cultural heritage and tourism have a significant relationship. The passion for history and antiquity is still widespread. Cultural tourism has the allure of attracting guests. Popular tourist destinations include archaeological excavations, historical ruins, ancient battlefields, historical architecture, natural landscapes and narratives, and traditional folklore spots. In recent decades, there has been a substantial growth in interest in historical events, resulting in a noticeable increase in tourism activities in Karangasem, Bali.

4.2 SUSTAINABILITY TOURISM: BECOMING SPACE FOR MEMORABLE PLACE

As an architectural heritage, the essential attraction of cultural tourism is the architectural heritage of palaces, including the Puri Agung Karangasem. As a cultural tourism, this palace provides the architectural style as cultural uniqueness. In this case, cultural tourists value the breadth and depth of their experiences (McKercher, 2002). The unique architectural heritage has become a factor in increasing visitor involvement, leading to a better overall experience and, ultimately, a higher level of memorable tourist experiences (Chen & Rahman, 2018; Taheri et al., 2014).

Cultural tourists prioritize a destination's culture to engage with it fully (Richards, 2018). Their level of engagement directly impacts the quality of their experiences, with greater involvement resulting in more memorable encounters (Chen & Rahman, 2018). As a memorable tourism experience, Puri Agung Karangasem consists of many pavilions inspired by European buildings such as Maskerdam and Londen. The names of these places are adapted to cities in the Netherlands and England, where Maskdam (Figure 4) is adapted from the name of Amsterdam, Netherlands, while Londen is taken from the name of the city of London, which is part of England.

The development of tourist activities in the area of Puri Agung Karangasem motivates tourists who want to travel to interact intensively with local communities and utilize the facilities provided by local communities, especially in the royal family palace. In this context, the royal family as a local community can provide traditional services to tourists as a part of cultural tourism. Cultural tourism values the breadth and depth of their experiences (McKercher, 2002). Cultural tourism prioritizes a destination's culture to engage with it fully (Richards, 2018). Their level of engagement directly impacts the quality of their experiences, with greater involvement resulting in more memorable encounters (Chen & Rahman, 2018).
Memories for tourists can be found in many parts of the palaces, including the traditional gates, the unique pavilions, and royal activities.

In many pavilions of the palace, tourists can be provided a service of a memorable experience and events like the royal families. The events become unforgettable tourist experiences. According to Kozak (2001), an individual's ability to recall and reflect on knowledge substantially impacts their proclivity to revisit a specific place. The authenticity of pavilions is defined as being historically, culturally, or historically related. Heritage tourism, on the other hand, encourages visitors to seek out artifacts from that history. Both concepts have a lengthy and broad history. The desire of tourists to interact completely with diverse cultures (Reisinger & Steiner, 2006) and the tactile features of an object (Seyfi et al., 2020) are the components that contribute to the association between authenticity and familiarity with certain locations.

Figure 4

*The Maskerdam*
The name Gedong Maskerdam is adapted from the name of a city in the Netherlands, namely Amsterdam. Because the name "Amsterdam" is quite difficult for Balinese people, Gedong Amsterdam was finally renamed Gedong Maskerdam. This pavilion was an office space where the King of Karangasem collaborated well with the Dutch. Borrowing from Kolar and Zabkar (2010) statement, this uniqueness, the perceived authenticity of a heritage property, increases its tourism value. To attract visitors, host locations actively promote their authentic tourism assets.

The other building in this palace is bale kambang. As a unique pavilion, this building uses the sanga mandala concept. Thus, not all palaces in Bali have a bale kambang. At Puri Agung Karangsem, the bale kambang was used for banquets and various arts performances (Figure 5). In this context, using architectural heritage and heritage activities as the stage of art and cultural performances has been an effort to memorize old events and create sustainability in cultural tourism (Pavlis & Terkenli, 2017).

Figure 5
The Bale Kambang
However, as a part of living artifacts, this palace has also experienced transformation. The innermost area is a very strategic place for art performance and heritage meetings places (Figure 6). The palace has heritage gate and traditional door that potent to be a place for traditional performance’s stage. Wang (1999) describes legacy tourism as a visitor's desire to deeply engage with the social and cultural characteristics of a genuine site, also known as existential authenticity. Modernists, particularly those working in urban reconstruction, contend that professionals, not visitors, should determine the validity of historical tourism.

**Figure 6**

*The traditional gate and maskerdam pavilion’s main door*

In this case, the style of new buildings based on the existing heritage architecture needs to continue to be studied so that the presence of new buildings will not damage the atmosphere and authenticity of the existing palace. Experts, architects and planners are encouraged to propose techniques for restoring historic structures to support the sustainability of cultural tourism. Therefore, further studies need to be carried out to identify the appropriate building models that do not damage the historic value.
5 CONCLUSION

Numerous studies show that tourism can renew, improve, protect, and promote various countries' cultures. Direct interactions between hosts and guests can maintain cultural norms through the demonstration effect. An increase in recreational visits to historical places will result in major growth for the tourism industry. To assess distinctiveness in a legacy product chain, determine whether the cultural heritage traits suit the needs of cultural customers. The significance of cultural heritage stems from its innate human attraction, although extant material suggests that greater investigation is necessary.

Architectural heritage enhances property values. These classifications limit the community's redevelopment activities, regardless of discretion. Preserving architectural legacy, including the architectural heritage in Karangasem, through historic building rehabilitation is an environmentally friendly method that uses few resources. Tourists want to participate in and learn about a variety of cultural events. Visitor interaction improves the overall experience and the measurement of task efficiency. Tourists prioritize immersing themselves in a destination's culture to appreciate and comprehend it fully.

However, this palace has undergone significant modification because of its status as a living relic. The space is ideal for both a restaurant and accommodation. The palace's succeeding owners constructed various chambers, a dining business, and a small cooking space to lease to guests on the estate's elevated location. Legacy tourism is a type of tourism in which visitors actively participate in a certain location's social and cultural aspects to have an authentic experience.

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