

A Literature Review on Tourism Communication in the Tourism Village of Penglipuran: A Perspective on Artificial Intelligence-Based Immersive Storytelling

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ABSTRACT;

This research aims to analyze the development of tourism communication concepts based on immersive storytelling in the preservation of cultural identity in Penglipuran Tourism Village, Bali. The approach used in this research is qualitative, employing a literature review method. Data were collected from various relevant scientific literature, books, and journal articles, then analyzed using content analysis and thematic analysis techniques through a process of theoretical synthesis. The results show that the transformation of tourism communication has shifted from an informative model toward a narrative and experiential communication model grounded in digital technology. AI-based immersive storytelling enables tourists to experience cultural narratives in a more in-depth, interactive, and contextual manner without directly disturbing sacred cultural practices. This technology also has the potential to reduce the pressure of mass tourism through educational virtual experiences. However, risks remain, including cultural simplification, algorithmic bias, and the dominance of market logic, which may erode the authentic meaning of local culture. This study concludes that AI-based immersive storytelling holds significant potential for preserving cultural identity when developed in an ethical and participatory manner, grounded in *kearifan lokal* (local wisdom). The implications of this study underscore the importance of a digital ethics-based tourism communication model that positions local communities as the primary agents in the production of cultural narratives, in order to sustain cultural continuity and sovereignty in the digital era.

Keywords: Transformation; Tourism Communication; Cultural Identity; Immersive Storytelling; Artificial Intelligence

INTRODUCTION

Indonesia is a country with a rich and unique culture that gives rise to tourism attractions, encouraging the formation of tourism villages as part of efforts to maintain cultural values and identity. Tourism villages, especially in Bali, serve as a fortress of cultural resilience within tourism development emphasizing synergy between the protection of local traditions and culture (customary institutions, living principles, and customary rules), nature conservation, and tourism infrastructure, so that culture in tourism villages can endure amid tourism activities (Pratiwi & Wikantiyoso, 2022; Surata & Scholar, 2026). This is particularly important because mass tourism in Bali frequently presents paradoxical social phenomena between the preservation of cultural identity and the commodification of culture (Indrianto, 2020). Tourism in Bali is also paradoxically affected by the marginalization of the *Tri Hita Karana* ideology in media promoting cultural tourism, which tends to reflect capitalist ideology and cultural

dualism symbolically imaging Bali as a cultural tourism area rather than as authentic cultural tourism (Agung et al., 2020) (Sitohang & Purnomo, 2023; Wirawan & Rosalina, 2024).

The preservation of cultural identity in Bali is closely related to the efforts of the Balinese people to maintain socio-cultural traditions, as well as a strategy to build cultural resilience amid globalization and mass tourism pressure. The socio-cultural system grounded in the religious practice of *Tri Hita Karana* reinforced by binding *awig-awig* communal regulations serves as the primary foundation for maintaining Bali's socio-cultural integrity and fostering a community mindset oriented toward sustainable tourism (Tripayana, 2024; Putra et al., 2024; Qodim, 2023; Suasapha, 2024). *Tri Hita Karana* is essentially a philosophy comprising three harmonious relationships: *Parhyangan* (the relationship between humans and God), *Pawongan* (the relationship between humans and fellow humans), and *Palemahan* (the relationship between humans and their natural environment), which together govern the ethical framework of tourism in Bali (Wijaya & Permadhi, 2021; Utama & Yamin, 2022). This tripartite concept of spirituality, social relations, and physical environment forms the cultural resilience of the Balinese people shaped by their capacity to adapt to global values without losing their identity or elements of *kearifan lokal* (local wisdom) (Pujaastawa & Sudana, 2022). The preservation of cultural identity through the strengthening of *awig-awig* (customary law), the conservation of traditional architecture, and the regulation of tourism activities reflects the active role of the Balinese people as primary agents in managing and protecting their cultural heritage.

Cultural protection has become increasingly urgent as the commodification of culture in Bali has posed a growing threat to traditional values and practices. The prevailing mass tourism business model actively seeks profit through the packaging of exotic consumer experiences, risking the disruption of authentic value transmission to younger generations (Sutana, 2025). Furthermore, the pressure of global tourism modernization has undermined the philosophical balance of *Tri Hita Karana* the reflection of the harmonious relationship between nature, humans, and God that has long been embedded in Balinese life which serves as both an environmental preservation principle and a pillar of Balinese cultural identity. Neglecting this condition risks compounding environmental, economic, and socio-cultural damage, marked by the increasing erosion of Balinese traditional values as the primary attraction of customary-based tourism villages across Bali (Yamien et al., 2021).

One of the customary-based tourism villages that reflects the authentic portrait of Balinese life is Penglipuran Tourism Village, renowned for its natural beauty and socio-cultural spiritual rituals qualities that have made it deeply significant in the eyes of both domestic and international tourists. Penglipuran Tourism Village is symbolically distinguished as one of the leading community-based traditional villages, having received numerous national and international awards, and is therefore obliged to preserve its spatial planning, customary values, and cultural symbols (Dharma & Pradana, 2022; Fujihasa et al., 2023). Among the village's notable features are its distinctive traditional houses, uniform spatial arrangements, bamboo forests, ancestral tombs, and the sacred Penataran Temple. This character has developed since the era of the Bangli Kingdom; the name "Penglipuran" itself is derived from the phrase *Pengeling Purayang*, meaning a sacred place for remembering one's ancestors (Ristini & Citra, 2022).

As a traditional village recognized as one of the cleanest villages in the world (Fathorrahman & Syamsuddin, 2023) and as Indonesia's foremost cultural tourism destination,

the Penglipuran indigenous village community maintains traditional life through the enforcement of the *awig-awig* customary system and the *Tri Hita Karana* philosophy reflecting human harmony with God, nature, and fellow humans (Astara et al., 2023). This is further supported by the preservation of traditional architecture through the sustainable management of bamboo forests imbued with both sacred significance and economic potential (Dijani et al., 2025), as well as the strong involvement of customary leaders in decision-making and the maintenance of traditional spatial planning (*Tri Mandala*), making it a sustainable model of culturally-based tourism. At the same time, cultural commodification pressures persist, as traditional spatial arrangements, architecture, and practices in Penglipuran are increasingly packaged as tourist attractions (economic products) to improve local welfare. There has been notable commercialization of the traditional village layout, traditional houses (*karang memcombine*), local culinary products (such as *lolah cemcem*), handicrafts, and traditional ceremonies (*Ngusaba*), all marketed as authentic experiences for tourists. These developments have also generated economic and social impacts that risk stagnating the cultural and natural environmental values sustained by the village.

The development of global tourism increasingly competitive and digitized demands a fundamental transformation in tourism communication strategies, particularly for culturally-based destinations such as Bali. To date, tourism communication practices have remained dominated by conventional approaches relying on static visual promotional media such as brochures, advertisements, and mass media. This approach tends to project only a surface image of the destination, failing to represent the complexity of the underlying local values, meanings, and philosophies. Consequently, cultural meaning is reduced to a visual commodity consumptive and market-oriented. In the context of customary-based tourism villages such as Penglipuran, this condition is increasingly problematic. Culture in this space does not function merely as a tourist attraction, but as a living value system internalized and transmitted across generations through social practices, religious rituals, and spatial planning grounded in local philosophy such as *Tri Hita Karana*. A visually reductive communication approach therefore risks obscuring the sacred and epistemological dimensions of local culture.

With the advancement of digital technology, the shift toward experience-based tourism communication or immersive digital communication has become a necessity in Indonesian tourism. This approach encompasses the use of AI-generated narrative technologies to deliver more immersive, participatory, and contextual travel experiences. Through this approach, tourists become active agents who are emotionally and cognitively engaged in understanding complex local cultural values. The use of immersive digital technology allows tourists to "experience" cultural practices such as traditional rituals and the spatial logic of traditional village structures without intervening in sacred socio-cultural and religious practices. This is essential in maintaining cultural authenticity while opening new pathways for technology-based cultural preservation. In this context, immersive digital communication functions not only as a promotional tool, but also as a medium for education, cultural interpretation, and the preservation of local values amid mass tourism pressure and globalization.

From an intercultural communication perspective, an immersive digital approach also plays a role in reducing meaning distortion between cultural producers (local communities) and cultural consumers (global tourists). Interpretation gaps have frequently arisen as tourists interpret cultural symbols through the lens of their own cultural backgrounds. With digital

storytelling designed authentically by local communities, cultural messages can be conveyed through more contextual narratives — reducing misinterpretation and strengthening the medium's role in cultural education. Immersive communication can also help alleviate mass tourism pressure on the environment and local culture. By delivering high-quality virtual experiences, some tourist engagement can be redirected to digital spaces, thereby reducing the physical burden on the destination. This aligns with the conservation principles embedded in the Balinese customary system, where the balance between humans and their environment must be maintained sustainably. Nevertheless, the implementation of this tourism communication transformation faces several fundamental challenges, including limitations in technological infrastructure, the digital literacy of local communities, and potential inequalities in access among tourism stakeholders. Collaboration among government bodies, academics, industry actors, and local communities is therefore essential to ensure that this transformation proceeds in an inclusive and equitable manner.

In the study of cultural tourism communication in Indonesia, Penglipuran Village in Bali stands as one of the most strategic models for balancing cultural preservation with tourism economic development. The development of customary-based tourism villages as a form of cultural resilience has emerged through the integration of local values, customary institutions, and the philosophical principles of *Tri Hita Karana*. This concept serves as both a normative and operational foundation that shapes the regulation of tourism within Balinese society, endowing it with resilience and adaptability in the face of global tourism dynamics influenced by capitalism — dynamics that encourage cultural commodification by displacing sacred meaning with economic value. In this context, prior research has focused predominantly on structural and normative dimensions, such as policies, customary institutions, and socio-cultural practices, without sufficiently examining how communication processes in digital spaces contribute to the formation, negotiation, and distortion of cultural meaning. The gap addressed by this study lies in the limited integrative literature connecting tourism communication, artificial intelligence (AI), and the preservation of cultural identity in the context of customary-based tourism villages in Indonesia.

This study therefore aims to analyze the development of tourism communication concepts based on immersive storytelling in the preservation of cultural identity in Penglipuran Tourism Village, Bali. It is expected to enrich the fields of critical tourism communication and technology-based cultural communication studies, serve as a reference for tourism village managers, local governments, and the creative industry, and provide a foundation for the development of locally-grounded, sustainable tourism communication strategies that are capable of embracing contemporary technology.

METHOD

This study employed a qualitative approach through a literature review research design. The qualitative approach was selected because this research seeks to explore the meanings, values, phenomena, and socio-cultural dynamics embedded in the subject matter — examined in depth through the interpretation of narrative and contextual data — positioning the researcher as the primary instrument in the analytical process (Moleong, 2021). Literature review research is a type of research that examines phenomena comprehensively by developing theoretical synthesis and strengthening the conceptual framework based on previous findings.

Data were collected through secondary sources, comprising one book, one article, and 36 scientific journal articles relevant to the theme of this research. The data analysis techniques employed in this study were content analysis and thematic analysis. The collected sources were analyzed inductively through data categorization, interpretation of meaning, and the drawing of conclusions based on patterns identified across the literature. Source credibility was ensured by prioritizing publications from the past five years drawn from reputable scientific outlets, including national journals indexed by *Sinta* and international journals indexed by *Scopus* and *Web of Science*.

RESULTS AND DISCUSSION

Tourism Communication Transformation

The transformation of tourism communication in recent decades shows a paradigm shift. In the early development, tourism communication practices were one-way, informative, and mass promotion, then developed into a narrative, participatory, and experience-based communication approach. In the early days, communication of tourism destinations was also dominated by linear communication strategies through brochures, print advertisements, television, and conventional mass media that placed tourists as passive recipients of information. In this model, tourist destinations are constructed as objects that are "sold" through visual descriptions and factual information. According to the results of research by Nasvian et al., (2025) it is explained that the entry of the digital era has made the practice of tourism communication towards an interactive communication model, where tourists are positioned as co-creators who shape the narrative of the destination through user-generated content (UGC) in digital media, so that the meaning of tourism is constructed collectively in the digital public space.

The change in tourism communication itself cannot be separated from two main factors, namely the development of digital technology and the transformation of the characteristics of global tourists. Tourists visit a tourist destination not just for recreation, but to get an authentic, personal, and emotionally meaningful experience. They tend to be interested in cultural narratives that are able to present sensory and emotional engagement rather than just descriptive information related to tourist destinations. The results of Jing & Su's (2024) research explain how the development of digital storytelling is able to strengthen and create an immersive and emotional experience for tourists, as well as influence tourists' decisions in choosing tourist destinations. In this context, tourism communication develops from a promotional tool to a meaning-making process that shapes tourists' perceptions, imaginations, and experiences of a destination. Tourist destinations are considered no longer interpreted as geographical spaces, but symbolic spaces formed through communication narratives. But the application of digital storytelling in tourism communication does not always result in optimal audience engagement. The results of Marlina et al.'s (2023) research show that the effectiveness of storytelling is highly dependent on the suitability of the content with the characteristics of the audience, visual quality, and the attractiveness of the narrative conveyed.

In line with the development of digital technology, tourism communication patterns are experiencing accelerated transformation through the presence of various interactive platforms. Social media, virtual tours, augmented reality (AR), interactive videos and digital-based immersive technology are the main instruments in shaping the narrative of tourist destinations

dynamically and visually. The results of the research by Ihsan & Elyusra (2025) explain how in practice, narratives built through various digital platforms are often not strategically integrated, resulting in inconsistent communication and weakening the cultural message to be conveyed. Even so, this technology allows for immersive cultural visualization, so that tourists can feel close to the local culture even if they do not make physical visits to tourist destinations. In this context, tourism communication is undergoing a fundamental shift from just "telling" to "experiencing", where tourists not only receive information, but also experience cultural experiences through increasingly realistic and interactive digital simulations.

This transformation shows that tourism communication can no longer be understood as a simple promotional activity, but rather as a process of mediating complex cultural experiences between destinations and tourists. The results of Almeida et al.'s research show how digitalization not only expands access to culture, but also shifts narrative production authority from local communities to artificial intelligence-based digital technology and curation systems, thus opening up the potential for distortion of cultural meaning that has implications for how culture is represented, constructed, and consumed in the digital space. Meanwhile, the results of Kasemsarn et al.'s research (2023) show how cultural tourism practices still face various challenges such as the dominance of mass tourism, limited participation of local communities, and the tendency of cultural exploitation in the global tourism industry. In this framework, Penglipuran Tourism Village in Bali is an example of how tourism communication works to construct the identity of a socio-cultural-based tourist destination. Penglipuran Tourism Village does not only offer physical beauty but presents philosophical, social, and spiritual values that live in the daily practices of its people through the concept of Tri Hita Karana. In this context, the transformation of tourism communication finds its relevance and adaptation in encouraging how cultural values are communicated widely without having to reduce the complexity of their meaning.

The change in digital-based communication transformation in Penglipuran Tourism Village also opens up strategic opportunities in introducing the value of local wisdom to the community in a broader and inclusive manner. Although vigilance is still needed so that the process of cultural digitalization does not "sacrifice" the sacredness, authenticity, and integrity of local values that are the foundation of the identity of the Balinese people in Penglipuran Tourism Village. This condition also confirms that digital-based tourism communication is not only understood as a promotional instrument, but also a negotiation space between technological modernity and the sustainability of tourism based on local culture. In reaching this balance point, the transformation of tourism communication finds its relevance as a strategy that encourages adaptation to technological developments and is sensitive to the preservation of cultural identity.

The Importance of Immersive Storytelling

In line with the development of digital tourism communication transformation, the concept of immersive storytelling has emerged as one of the key approaches in the contemporary tourism communication literature. In this context, storytelling is no longer understood as a storytelling technique to attract the attention of tourists, but a strategic instrument in building cultural meaning, strengthening destination identity, and creating a deep and reflective tourist experience. Conceptually, immersive storytelling comes from the

assumption that the tourism experience is cognitive, emotional, and symbolic. Tourists not only "see" or "visit" a tourist destination, but also "experience" and "interpret" that cultural space through visually, digitally, and interactively constructed narratives. In this context, storytelling develops as a process of constructing values, representations and interests that shape tourists' imagination of a destination as well as a tool for the production of cultural knowledge that is easily accessible to the wider community.

The immersive storytelling approach also functions as a tourist destination branding strategy that brings together visual aesthetics and the depth of cultural values based on local wisdom. In this perspective, tourism destinations are positioned as a lively "narrative space", where local history, traditions and values are packaged in the form of stories that can be accessed through various digital platforms, such as virtual tours, augmented reality (AR), virtual reality (VR) and artificial intelligence (AI). This condition creates an expansion of the tourist experience beyond the limits of space and time, where tourists can experience traveling without having to be physically at the tourist location.

In its implementation, immersive storytelling is very relevant if contextualized with Penglipuran Tourism Village in Bali. This village is a cultural living space that has a social structure, traditional architecture, and a strong value system, such as the concept of Tri Hita Karana and Tri Mandala. Storytelling can serve as a medium to explain the relationship between the physical space of the village, the social structure of the community, and the philosophical values that grow, live and develop in Penglipuran Tourism Village in Bali. For example, the division of village space is based on the concept of Tri Mandala (main mandala, madya mandala, and nista mandala) as a form of representation of Balinese cultural cosmology that regulates the balance between humans, nature, and spirituality. In addition, the social function of traditional houses in Penglipuran Village can also be constructed through immersive narratives that explain how domestic spaces function as residences, centers of social, cultural, and spiritual activities of the family. Various community ritual practices related to local belief systems can also be represented through digital storytelling so as to create tourists' understanding of the context and meaning behind each cultural activity. Immersive storytelling develops as a cultural visualization that is an in-depth interpretation of the values that exist in the local community.

But it is important to understand that the implementation of immersive storytelling in tourism communication also has the potential to have an impact on the reduction of meaning, where the complexity of cultural values tends to be simplified into visual content that is easily consumed by the global market. This process encourages the commodification of culture, where sacred and philosophical elements are reduced to aesthetic and entertainment objects in meeting the demands of the global tourism industry. In addition, immersive storytelling also has the potential to be a battle arena for power relations between various actors (government, tourism industry, digital platforms, and local communities). Therefore, it is important to consider that the development of artificial intelligence-based immersive storytelling needs to pay attention to the participation of the local community as the authentic owner of the culture in Penglipuran Tourism Village. Community involvement is essential to maintain the accuracy of cultural narratives and provide certainty that the resulting representations remain rooted in local values and are not dominated by mere algorithmic logic.

The existence of immersive storytelling needs to be positioned as a strategic approach in the transformation of tourism communication which aims to preserve cultural identity. When developed in a participatory manner and based on local values, this approach has the potential to be an instrument that is able to bridge the needs of the global tourism industry with efforts to preserve local culture. In the context of the Penglipuran Tourism Village, the interests of the local community need to be considered so that tourist destinations continue to develop as a sustainable cultural living space in the midst of the flow of digitalization and tourism globalization.

AI and narrative personalization

The development of Artificial Intelligence in the contemporary tourism industry has brought significant changes in strengthening the concept of immersive storytelling to convey cultural experiences to the global community. In the current tourism communication paradigm that is interactive, participatory, and experience-based, the presence of artificial intelligence is a key technology that allows transformation to take place in a more personalized, adaptive, and contextual manner. This can be seen from the contribution of artificial intelligence to personalize tourism narratives. Through the analysis of behavioral data, user preferences, and social and cultural backgrounds, artificial intelligence can construct narrative experiences tailored to the individual characteristics of travelers so that the tourism narrative develops into a dynamic and needs-based experience for users. This approach reinforces the concept of user-centered tourism communication, where travel experiences are shaped specifically to increase the emotional and cognitive engagement of tourists to the destinations visited.

Nowadays the development of artificial intelligence also allows tourists to virtually "experience" cultural spaces, including interaction with the environment, symbols, and cultural practices. The existence of immersive technology is able to create a sense of presence that is close to a real experience, so that the boundary between physical space and digital space becomes increasingly blurred (Pawar et al., 2025). In this context, artificial intelligence is not just a tool for automating content production, but also an interpretive medium that reconstructs cultural realities into interactive and multisensory digital experiences.

The use of AI in immersive storytelling in Penglipuran Tourism Village has strategic implications as a middle ground solution between the needs of tourism promotion and cultural preservation efforts. Technological advances can expand the reach of cultural communication to a global level without having to increase the physical pressure on the village environment due to mass tourism. Part of the tourist experience can be transferred to the digital space, so that the burden of tourist visits can be controlled. In addition, this approach allows the educational and cultural values of the Penglipuran Tourism Village to be conveyed in depth to a global audience. But the presence of artificial intelligence also presents a negative impact through the potential to strengthen the dominance of a global perspective on local culture. Algorithmic logic in artificial intelligence systems generally works based on data, market preferences, and user consumption patterns. This condition makes the resulting cultural representations tend to follow the interests of users globally, thus potentially eliminating the authentic value of the local culture. In this situation, culture is reduced as a digital commodity produced for mass consumption, thus strengthening the logic of the market in defining cultural representation.

The reliance on algorithmic systems in artificial intelligence also opens up the space for representation hegemony due to the entry of various social actors with various interests in the tourism industry. In this context, local communities risk becoming objects in a digital representation system that is controlled by algorithmic logic and specific interests by tourism industry actors. For this reason, the use of artificial intelligence in tourism communication requires cultural control and the participation of local communities. Without a control mechanism, digital transformation will reduce the cultural significance according to the interests of the global market. In this context, we need to make a critical assessment that artificial intelligence is a technological innovation that requires negotiation space between digital modernity, economic interests, and local cultural sovereignty.

Risks of digital commodification

The main problem in tourism practices in Penglipuran Tourism Village lies in efforts to maintain the authenticity of cultural narratives so that they are not distorted due to commercialization pressure and algorithmic bias in the digital ecosystem. In the context of contemporary tourism communication transformation, cultural representations are shifting through the mediation of artificial intelligence which has high complexity and social dynamics. This is because the mediation process has a significant impact on the way culture is produced, represented, and consumed by global tourists. However, culture as a living value system in society in the digital era experiences a tendency to reduce meaning as a visual commodity that is reproduced quickly, attractively, and easily consumed in the digital space.

This phenomenon shows that tourism communication transformation has a tendency to follow the logic of platforms based on attention economy and algorithmic preferences. In this logic, cultural content with high visual appeal takes precedence over narratives of philosophical and spiritual depth. As a result, the complexity of Balinese cultural values (belief systems, customary social structures, and the Tri Hita Karana philosophy) has the potential to experience simplification in the digitization process that encourages cultural commodification.

Indeed, it must be recognized that the presence of artificial intelligence in the digital tourism ecosystem is able to strengthen the mechanism of personalization and automatic curation. In this context, cultural representations are not only constructed by humans, but also algorithmic systems with selection and recommendation capabilities. This opens up the potential for algorithmic bias, where the representation of local culture is distorted because it aligns the interests of the global market with the realities of culture.

Within this framework, immersive storytelling emerged as a strategic approach in digital tourism communication that combines cultural narratives with technology-based immersive experiences. Conceptually, immersive storytelling is a space for the production of meaning and power relations, where each actor in the tourism industry has certain representational interests and agendas, so that the resulting cultural narrative is in a complex symbolic negotiation space. In this perspective, the main issue is not related to the technological aspect, but who has the authority to define and control the cultural narrative. In the context of the Penglipuran Tourism Village, the authority of the main actors in the tourism industry will affect the management of digital narratives whether to maintain or reduce the value that develops in the local community as a mere visual representation. The results of Astuti & Bestari's (2025) research show the importance of harmony between digital branding

narratives and the reality in the field, and the dominance of user-generated content (UGC) will create a more authentic experience for tourists than institutional communication

For this reason, the involvement of local communities is a fundamental element in maintaining the integrity of tourism communication based on artificial intelligence. Society must be the main subject in the process of producing cultural narratives. The active participation of indigenous communities is important in encouraging the process of cultural validation where there needs to be certainty that digital content remains in line with the values, practices, and meanings that live in the community. In this context, community involvement is a form of cultural sovereignty, where people have control over how their identities are represented in the global digital space.

The integration between digital technology and local wisdom also opens up opportunities for the formation of an inclusive and sustainable tourism communication model. The results of Cahyani et al's (2023) research related to a case study of cultural tourism in Lasem show that the use of digital platforms such as Instagram and websites is able to expand the reach of promotion while contributing to the preservation of cultural heritage and increasing public participation (Lasem Study, 2024). Meanwhile, in the case of Penglipuran Tourism Village, the existence of local wisdom principles such as Tri Hita Karana and awig-awig can function as a normative framework in directing the use of technology to continue to create educational value and preserve cultural values. At this point, artificial intelligence-based immersive storytelling has the potential to be developed as an emancipatory instrument in tourism communication. Technology is needed to strengthen the appeal of tourist destinations and strengthen the position of local communities in controlling their cultural narratives. With a participatory design and based on local values, artificial intelligence technology becomes a form of effective negotiation between technology, culture, and power that determines the future of cultural identity in the era of artificial intelligence.

Artificial Intelligence-Based Immersive Storytelling Integrative Model

Based on various existing literature studies, we can see how artificial intelligence has significant potential in supporting the preservation of cultural identity, especially in the context of cultural-based tourism villages such as Penglipuran Village, Bali. Artificial intelligence is a technological instrument as well as a cultural entity that forms a perspective on how culture is represented, produced, and consumed in the digital tourism space. In this perspective, there are three main prerequisites for the use of AI in immersive storytelling not to lead to distortion of cultural identity.

First, the digital narrative production process must be based on the active participation of local communities as cultural owners so that they can create substantive control over the content, direction, and form of cultural representation displayed. It is important that local communities become the main subjects who have cultural authority in the narrative curation process so that the resulting cultural narratives and representations remain authentic and contextual.

Second, the use of AI technology in tourism communication must be controlled by local value systems that live in the community such as the principle of Tri Hita Karana and customary rules (awig-awig) as the foundation of social and spiritual ethics of the Balinese people. In the context of Penglipuran Village, these values are social norms as well as epistemological

systems that govern human relations with nature, others, and the spiritual dimension. The existence of digital technology must be able to maintain a balance between modernity and tradition.

Third, the development of AI-based immersive storytelling must be able to comprehensively maintain the cultural context both historically, philosophically, and spiritually. The existence of the practice of digitizing tourism should not reduce culture as an algorithmically attractive visual commodity, but lose the depth of meaning. The existence of artificial intelligence-based storytelling needs to be designed as a form of multimodal narrative that presents an immersive, educational and reflective experience where tourists not only "see" the culture, but also understand the value structure that underlies it.

In a broader framework, the transformation of tourism communication through an artificial intelligence-based immersive storytelling approach has strategic relevance to efforts to preserve cultural identity in Penglipuran Village, Bali. This approach can reconstruct cultural narratives in a digital context, strengthen the visibility of local culture globally, increase tourists' cultural literacy, and enrich technology-based tourism experiences. But in a global context, the digitalization of culture-based tourism has the potential to create tensions between cultural preservation and commodification tendencies in the digital tourism ecosystem. Therefore, a narrative governance mechanism based on cultural ethics and community control is needed. The integration of artificial intelligence in immersive storytelling must be positioned as a tourism communication model that is collaborative, ethical, and based on local wisdom. With this approach, the transformation of tourism communication will contribute to cultural sustainability, strengthening local identity, and building a more culturally equitable tourism ecosystem.

CONCLUSION

The transformation of tourism communication based on artificial intelligence (AI) opens up huge opportunities in efforts to preserve cultural identity, especially in customary-based tourism villages such as Penglipuran Village in Bali. This development shows that immersive storytelling not only functions as a destination promotion medium, but can also be an effective medium for cultural preservation if developed based on local values, customary wisdom, and socio-cultural sustainability principles. In this context, tourism communication is no longer just about conveying information, but plays a role in building meaningful experiences that are able to represent the philosophical, spiritual, and socio-cultural values of the local community more fully. The existence of a culturally sensitive communication approach is the main need in the development of tourist villages so that they are not trapped in the reduction of cultural meaning to mere visual commodities. This study emphasizes that the integration of AI technology in immersive storytelling must be ethically and participially directed by involving local communities as the main actors in the production of cultural narratives. This is important to maintain authenticity and prevent distortion of cultural meaning due to the dominance of market logic and algorithmic bias. Based on these findings, this study recommends the need for a field empirical study in Penglipuran Village to test the real implementation of AI-based immersive storytelling, the analysis of tourist reception to the generated digital narrative, and the development of an AI ethical model in cultural tourism communication. Thus, digital transformation is not only an instrument of technological

innovation, but also a strategic means in strengthening cultural sovereignty and the sustainability of cultural identity in the midst of the flow of tourism globalization.

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