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## Mengwi Village Service Model: Digitalisation, Visual Communication, and Sustainable Cultural Tourism Cleanliness

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### ABSTRACT

Limited interpretive media, weakly integrated promotion, inconsistent visitor adherence to sacred-site rules, and cleanliness problems reduce the quality and sustainability of cultural tourism experiences in Mengwi Village, Badung Regency, Bali. This community service program aimed to strengthen sustainable cultural tourism through an integrated package of low-cost interventions combining appropriate technology, visual communication design, and participatory environmental action. A participatory action approach was used, including field observation, stakeholder discussions with destination managers, cultural-literacy data collection, content development, iterative design validation, and on-site installation. The interventions comprised: (1) digitizing Ogoh-Ogoh Museum collection information by preparing short narratives and visual content linked to scannable barcodes installed on 23 of 32 exhibits; (2) designing an educational activity brochure to clarify cultural activity options and booking information at Taman Ayun; (3) producing and installing educational signage to support visitor compliance with cleanliness, dress codes, and sacredness regulations at Taman Ayun Temple; (4) conducting joint clean-up actions at key tourism sites; and (5) installing jogging-track

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*information boards at two strategic access points along the village farm road (JUT) route to improve wayfinding and multi-functional infrastructure use. The program improved information accessibility, strengthened visitor guidance and destination image, and fostered collective stewardship among students, village authorities, and site managers. The novelty lies in a replicable village-scale community service model that integrates barcode-based interpretation, design-led communication tools, and environmental actions as a coherent strategy for sustainable cultural tourism.*

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## 1. INTRODUCTION

Mengwi Village, Badung Regency, Bali, has several complementary destination assets, ranging from Taman Ayun Temple as a cultural-spiritual tourism destination, the Ogoh-Ogoh Museum as a collection-based cultural education space, to outdoor recreation spaces such as village jogging tracks (Priantara, 2022). In the context of sustainable tourism, destination management does not rely enough on physical attraction, but rather needs to ensure the quality of the tourist experience, order, and environmental sustainability; because the cleanliness of public spaces is an important indicator of service quality and destination governance that affects the comfort and satisfaction of visitors (Deri et al., 2023; Ferreira & Vieira, 2024; Utama et al., 2024).

In Mengwi, the existence of strategic tourist attractions such as the Jogging Track of Mengwi Village, Taman Ayun Temple, and the Ogoh-Ogoh Museum also shows that the issues of cleanliness, information, and the arrangement of the visit experience need to be managed across locations in an integrated manner so that the image of village destinations is maintained (Wisnawa et al., 2021; Wisnawa et al., 2019; Wisnawa et al., 2022). Despite its strong potential, service partners (tourist attraction managers, museum managers, and village officials) still face obstacles in the aspects of destination communication, promotion, and operations. At the Ogoh-Ogoh Mengwi Museum, the main obstacle lies in the delivery of collection information to tourists due to limited human resources; the philosophical and historical narrative of Ogoh-Ogoh has not been optimally conveyed, even though tourists are increasingly dependent on fast and independent access to digital information (Selvaag & Evju, 2025). This condition is increasingly relevant because museums are managed in a community manner but their operations are highly dependent on one manager, and still face limitations in the promotion and use of digital media.

In the Taman Ayun Tourism Attraction, a similar problem arises in the form of limited written promotional media that specifically explain the variety of education-based cultural tourism activities, so that the information received by tourists has not been structured to support the decision to participate in activities. Meanwhile, in the Taman Ayun Temple area, which is also a UNESCO World Cultural Heritage (Priantara, 2022; Vipriyanti et al., 2025), the high number of cross-cultural visits has the potential to cause problems of compliance with the rules of purity, cleanliness, and order if the message is not communicated effectively (Kumar et al., 2020); observations show that there are limitations in educational information media, even some signage frames are in an empty or damaged condition so that important information is not conveyed optimally. On the other hand, the use of village infrastructure such as Jalan Usaha Tani (JUT) as a jogging track is still limited due to the lack of markers/route identities, so that new users do not get directions and spatial functions.

The results of the literature review in the articles that have been compiled show that these challenges can be answered through "appropriate" interventions based on destination communication and community collaboration (Bharuna & Aritama, 2025; Deri et al., 2023; Ferreira & Vieira, 2024; Geçikli et al., 2024; Indrianto, 2024; Selvaag & Evju, 2025; Utama et al., 2024; Vipriyanti et al., 2025; Xue et al., 2025). First, in the framework of sustainable tourism, destination cleanliness is not only an aesthetic issue, but a governance component that affects the experience and perception of visitor quality; Therefore, participation-based cleanliness actions are relevant as an operational strategy that at the same time builds collective responsibility. Second, in cultural-educational destinations, good access to information determines the quality of the tourist's learning experience; The digitization of museum collection information through simple technology is considered to be in line with the concept of smart tourism which emphasizes personalization and ease of access to information. Third, design-based promotional and interpretive media (e.g. activity brochures) remain important to present concise, structured, and easy-to-understand information for tourists, thereby strengthening the professionalism of destination communication. Fourth, educational signage based on visual communication is effective as a "universal language" to convey messages of cleanliness, order, and purity to visitors

across cultures, as well as improve the arrangement of regional supporting facilities. Finally, in outdoor recreation spaces, wayfinding and lane identity markers play a role in improving route readability; The installation of signs at strategic points is a form of low-cost but impactful intervention to clarify the function of village infrastructure as a multifunctional facility.

Departing from the problems and findings of the literature, this service activity is positioned to strengthen the management of the Mengwi Village destination through an integrated approach that combines: (1) strengthening destination interpretation and information services (digitizing museum collection information), (2) strengthening education-based promotion (designing activity brochure media), (3) strengthening order and preserving the value of purity through educational signage design, (4) strengthening destination cleanliness through participatory action, and (5) strengthening the accessibility of outdoor experiences through jogging track signs. Operationally, the main goal is to answer the needs of partners for an easily accessible destination communication system, reduce service dependence on limited human resources, improve the readability of cross-cultural information, and strengthen the environmental aspects of the destination as a prerequisite for sustainable tourism. The implementation of this program also relies on the principle of multi-stakeholder collaboration involving *Kuliah Kerja Nyata* (KKN) students, village officials, and tourist attraction managers, which in the literature is emphasized as a key factor in the sustainability of the intervention because it builds a sense of belonging and shared responsibility.

The novelty of this service lies in the unification of various "small but strategic" cross-object outputs in one framework of strengthening village destinations: digitization of museum collections (23 of 32 collection units equipped with information barcodes), strengthening visual communication and order of cultural areas, as well as strengthening cleanliness and wayfinding, so that Mengwi Village has a more comprehensive, easily replicated, and aligned with the educational agenda for development sustainable at the community level.

## 2. IMPLEMENTATION METHOD

The implementation of community service in Mengwi Village is designed using a participatory-collaborative approach (Goebel et al., 2020; Kindon et al., 2007; Merkel Arias & Kieffer, 2022), with partners (destination managers and village officials) are positioned as *co-designers* from problem identification, formulation of information needs, to output validation, so that solutions implemented are contextual and easy to operationalize in the field.

The series of interventions is focused on strengthening the management of community-based tourist destinations through four solution clusters: (1) strengthening destination cleanliness, (2) strengthening information and education on visitor behavior through signage, (3) strengthening promotion through cultural-educational tourism activity brochures, and (4) strengthening educational tourism through digitization of museum collection information based on *barcode scans*.

The implementation stages started from field observation and mapping of needs at each location (Jogging Track/JUT, DTW Taman Ayun, Taman Ayun Temple, and Ogoh-Ogoh Museum), followed by a directed discussion to agree on key messages, media installation points, and information presentation standards. On the *Jalan Usaha Tani* (JUT) route, observations were carried out at seven points to determine the two most strategic points as access points, followed by content design, production, sign installation, and monitoring-evaluation through observation of the readability of the path and community feedback.

At Taman Ayun Temple, the stages include observation of the condition of *the frame* and the flow of visitors' movements, the design of signage designs that emphasize visual clarity, simplicity of message, and adjustment of the cultural-spiritual context, then the improvement of *the frame* and the installation of signage at strategic points in the area. In the Taman Ayun tourist

destination, brochure design is carried out iteratively: identification of information gaps, collection and verification of activity data, preparation of content structure and visual concepts, consultation-revision with partners, and then printing and submission of *soft copies* as sustainable promotional assets.

At the Ogoh-Ogoh Museum, methods include observation of information services, collection of cultural literacy (history/philosophy), preparation of short narratives, creation of digital content, conversion of links to barcodes, printing-lamination, installation in collection units, and initial evaluation based on visitor responses and the work efficiency of managers. The language used in the material prioritizes Bahasa Indonesia as the basis for narrative and instruction, then simplified into communicative short messages with the support of icons/visual elements so that it remains easy to understand by cross-cultural visitors; In activity promotion materials, the content is compiled concisely and easily understood so that it can be effectively translated into informative-educational print media. The main devices and tools include devices for digital content documentation and access, *barcode* generators and *scanners* on visitors' devices, printing and lamination devices for barcode labels, and outdoor media production devices (signs and signage) installed at mapped points with partners.

Evaluation is carried out in two forms: (1) formative evaluation through partner validation and output revision in the design phase (especially brochures and information content), and (2) implementive evaluation through direct observation after media installation and feedback collection (for example, on jogging track signs and museum barcode systems).

For data analysis, a combination of qualitative descriptive (reduction-categorization of observational findings and partner input) (Fadli, 2021) and simple descriptive statistics (Silalahi, 2015) (frequency and percentage of output achievements) was used. Examples of tabulated quantitative indicators are the number of museum collections that have been successfully digitized, namely 23 out of 32 units (71.9%), and the coverage of JUT points that are installed with signs, namely 2 out of 7 observed points (28.6%). In addition, the clean-up action was carried out with the stages of preparation-implementation-documentation at three main tourist attractions (Jogging Track, Taman Ayun Temple, Ogoh-Ogoh Museum) as a strengthening of the destination environmental dimension, with the results being evaluated through changes in cleanliness conditions based on field observation and activity documentation.

### 3. IMPLEMENTATION RESULTS AND DISCUSSION

#### Implementation Results

The series of community service in Mengwi Village (Badung Regency, Bali) is carried out through a participatory-collaborative approach that places partners (destination managers and village officials) as parties involved from problem identification, output design, to initial evaluation. This pattern of work is evident in the preparation of promotional media, when partners act as *co-designers* through a feedback process and iteratively revision so that the product is truly in line with the needs of the field.

In general, the problems addressed are centered on "destination readability" and "experience readiness", especially in cultural destinations and village public spaces: (1) limited educational information for tourists; (2) weak non-personal interpretation tools; (3) the need for markers/identities of important paths and points; and (4) cleanliness issues as a prerequisite for comfort and sustainability. At Taman Ayun Temple, for example, observations showed that the signage conditions were not optimal (blank/damaged frames) so that messages related to cleanliness, etiquette, and the obligation to dress modestly had not been conveyed effectively to visitors.

The first output produced was the digitization of information on the Ogoh-Ogoh Mengwi Museum collection based on *barcode scans* (Figure 1). Of the 32 collection units, 23 units were successfully digitized and each one is equipped with a barcode that connects to an information page containing collection photos, historical narratives, and the philosophical meaning of Ogoh-Ogoh that can be accessed independently by visitors.



**Figure 1. Bar Code Making and Installation Activities at the Ogoh ogoh Museum**

Implementation is done by printing and laminating the barcode for physical durability, then installing it in an easy-to-reach collection area without disrupting the aesthetics of the display. In the mentoring process, this field activity helps the team understand the real obstacles in museum management (for example, limited human resources) so that the solutions chosen are appropriate and realistically operated by partners.

The second output is the strengthening of interpretation and promotion of education-based cultural tourism activities at DTW Taman Ayun through the design of brochures (Figure 2). The activity takes place during the KKN period, starting from data collection on January 24 to finalizing outputs on January 29, 2026, with the data collection process at the management office and design at the KKN post. The brochure presents a variety of experience-based activities, namely *Barong Dance Performance & Gamelan Training*, *Balinese Offering Craft Workshop*, and *Balinese Traditional Cooking Class*, along with brief descriptions, educational value, and supporting

visuals. In addition, the brochure also contains operational information needed by tourists (price, participant conditions, duration, booking mechanism), then placed at the information counter and also submitted in the form of a soft copy so that it can be reused as a sustainable promotional asset.



Figure 2. Brochure of Taman Ayun Tourist Destinations

Luaran ketiga adalah pemasangan *signage* edukatif (Gambar 3) berbasis komunikasi visual di kawasan Pura Taman Ayun (26-27 Januari 2026). *Signage* diproduksi menggunakan material Aluminium Composite Panel (ACP) yang sesuai untuk penggunaan luar ruang. Pesan yang dibangun ringkas, lintas bahasa, dan menekankan isu inti pengelolaan kawasan suci – misalnya imbauan kebersihan (mencuci tangan, buang sampah), tata tertib, serta kewajiban berpakaian sopan menggunakan kain adat Bali – dengan kombinasi ikon visual dan teks singkat. Secara teknis, pemasangan dilakukan pada titik strategis (pintu masuk dan zona peralihan publik-sakral) sekaligus memperbaiki frame *signage* yang sebelumnya tidak berfungsi optimal, sehingga kawasan tampil lebih tertata.

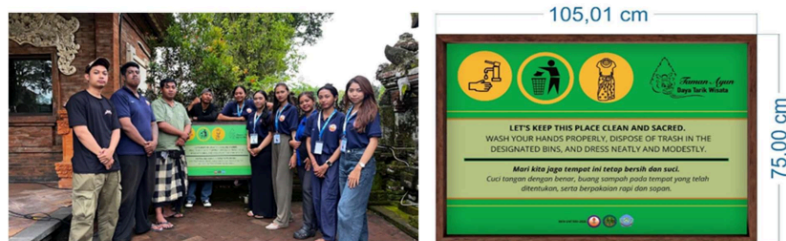


Figure 3. Installation of Educational Signage

The fourth output is the introduction of a jogging track based on Jalan Usaha Tani (JUT) through the installation of information signs (Figure 4). The implementation stage began with observation at seven points of the JUT route, then two strategic points were selected for the installation of signs on the south and north of the village access. The installation of the signs will be carried out on February 2, 2026, followed by simple monitoring and evaluation based on observations of the readability of the path and public feedback on February 9, 2026. The main result is the installation of signs at two strategic points of the seven JUT tracks, which increases the visibility of the route and clarifies the identity of the track as a village jogging track. The initial change seen is a shift from informal use (only by "already knowing" citizens) to a path that is easier to recognize by new users because it has information cues and space identity.



Figure 4. Jogging Track Plank Installation

The fifth output focuses on destination cleanliness as a prerequisite for comfort and sustainability (Figure 5). The clean-up activities were carried out on Tuesday, February 3, 2026 at three locations: the Jogging Track of Mengwi Village, Taman Ayun Temple, and the Ogoh-Ogoh Museum, with adjustments to the weather and visit activities so as not to disrupt operations. The results showed a reduction in organic and inorganic waste in areas with high visit intensity so that public spaces are cleaner, neater, and more comfortable. More importantly, the participatory process involving KKN students, village officials, and managers led to the strengthening of collective awareness and a sense of shared responsibility for the cleanliness of the destination.



Figure 5. Cleaning Activities in Mengwi Tourism Village

Overall, the dynamics of mentoring in this program show a gradual pattern of social change: (1) the emergence of "problem understanding" through observation and dialogue; (2) the presence of travel experience aids in the form of interpretation and wayfinding media (barcodes, brochures, signage, signage); and (3) strengthening collective norms through joint action (cleanliness). The combination of physical outputs (signage, signage, printed brochures) and non-physical outputs (digital barcode content and *soft copy* design) strengthens the capacity of destinations to inform, direct behavior, and maintain environmental quality more consistently over time.

### Discussion

The findings of this service reinforce the perspective that the development of village destinations does not necessarily require the development of new attractions, but can start from improving the quality of existing "experience systems": information-interpretation, spatial orientation, and environmental quality. Theoretically, a participatory approach is an important foundation because behavioral change and treatment outlets will not survive if interventions are carried out on a top-down basis (Goebel et al., 2020; Kindon et al., 2007; Merkel Arias & Kieffer, 2022). In the context of cleanliness, for example, problems are not effectively solved through instructions alone, but require the involvement of actors who interact with the destination space on a daily basis, so that a sense of belonging and commitment to maintenance is formed.

In the dimension of cultural interpretation, brochures and barcode systems act as *non-personal interpretations* that bridge cultural values with tourist experiences. The literature on heritage interpretation emphasizes that tourists need media that help understand and meaning, value, and how to appropriately participate in cultural experiences (Geçikli et al., 2024; Li et al., 2020; Nowacki, 2021; Weng et al., 2020). Brochures that display a selection of educational cultural activities (dance, gamelan, banten crafts, cooking) along with operational information strengthen the promotional and educational function, because tourists not only "know there is a destination", but also have a guide to choosing relevant and responsible experiences.

Meanwhile, the digitization of museum collection information through barcodes is in line with the idea of *smart tourism* (Fu et al., 2024; Mishra, 2022) which emphasizes improving the quality of services and experiences through fast, personalized, and independent access to information. In the context of museums facing limited human resources, this model strengthens the accessibility of information for tourists without significantly increasing the workload of managers, while keeping the cultural education function running. Conceptually, it is a form of appropriate technology: simple, inexpensive, but has a direct impact on the quality of experience and efficiency of community cultural destination management.

In the dimensions of behavior regulation and the preservation of chastity, educational signage functions as a cross-cultural communication device that works quickly through icons and short messages (Deri et al., 2023; Selvaag & Evju, 2025; Zhou & Ujang, 2024). The activities at Taman Ayun Temple show that the limitations of previous signage can weaken visitors' compliance with the rules of purity, cleanliness, and order. Aluminum Composite Panel (ACP) signage installed at the public-sacred transition point and entrance allows visitors to receive an "early reminder" to adjust behavior before entering a more sacred zone, so that the approach is preventive and educational (not repressive). Theoretically, this confirms the function of visual communication as an instrument of *soft control* in the management of cultural-spiritual destinations: shaping behavior through understanding, not mere prohibition.

In the dimensions of wayfinding and spatial identity, the installation of jogging track signs at two strategic points of the seven JUT routes shows that low-cost interventions can strengthen "destination readability" (destinations become easily recognizable and explained). Practically, these markers reduce the ambiguity of space and shift the path from informal utilization to symbolically recognized multifunctional village facilities, thereby fostering a sense of community and opportunities for the development of outdoor tourism packages (Selvaag & Evju, 2025; Zhou & Ujang, 2024).

The environmental dimension (cleanliness) complements the previous three, since good information and promotion will lose value if the quality of public spaces is uncomfortable (Fitriana et al., 2020). The results of the clean-up on February 3, 2026 will not only result in physical improvements (less waste and more organized space), but also bring about social changes in the form of growing collective awareness and shared responsibility among students, village officials, and managers. At this point, the expected social change emerges as the formation of a new norm: cleanliness is not positioned as an "officer" task, but rather as part of the ethics of

destination management and the image of tourist villages (Wisnawa et al., 2021; Wisnawa et al., 2019; Wisnawa et al., 2022).

Based on the integration of these findings, this theoretical contribution of service can be formulated as a model for strengthening village destinations based on the synergy of four low-cost but impactful instruments: (1) digitization of interpretation (barcode museum), (2) structured interpretation-promotion (activity brochure), (3) regulative visual communication (signage of sacred areas), and (4) wayfinding of spatial identity (jogging track signs), which is strengthened by (5) participatory environmental actions (cleanup). This synthesis suggests that the acceleration of destination quality can be achieved through small, interlocking intervention packages: information shapes understanding, markers shape orientation, and environmental actions form collective norms. Thus, the service process does not stop at "external products", but moves towards the formation of social capacity (sense of ownership, commitment to maintenance, and management professionalism) which is a prerequisite for the sustainability of cultural tourism destinations at the village level.

#### 4. CONCLUSION

This service activity concluded that strengthening sustainable cultural tourism destinations in Mengwi Village is most effective when the intervention does not stand alone, but is packaged as a destination experience system that unites access to information (interpretation), behavioral direction (visual communication), spatial legibility (wayfinding), and strengthening environmental norms (cleanliness). With this framework, the program's main objectives—improving the quality of tourist experiences, reducing service dependence on limited human resources, strengthening the professional image of management, and building collective responsibility—can be achieved through a combination of appropriate technology (barcode/QR for museum interpretation), visual communication devices (signage), educational promotional media (brochures), route markers (signs), and participatory cleanliness actions. The synthesis of these findings emphasizes that "innovation" in tourism service does not have to be in the form of large infrastructure, but can be in the form of the integration of small outputs that are interlocking so as to produce social change: from destinations where information is disseminated and visitor behavior is difficult to direct, to destinations that are easier to understand, more orderly, and more well-maintained together.

Follow-up recommendations (RTLs) are geared towards strengthening sustainability and model replication. First, completing the digitization of interpretation to cover the entire museum collection and standardizing the narrative format (length, language style, and visual elements) to be consistent and easy to update. Second, expand *wayfinding* and spatial information: add signs at other JUT points, add simple route maps, and connect signs with digital links (e.g. route maps/Google Maps or village information pages) to expand coverage before the visit. Third, build a schedule-based signage and cleanliness maintenance mechanism—for example, SOPs for frame/signage inspections, content updates when there are changes in rules/activities, and routine cleaning agendas involving village elements, managers, and students—so that behavior changes (order and cleanliness) do not stop as "events", but become governance practices. Fourth, integrating promotional assets (brochures) into the official digital channels of the manager/destination so that the education-promotion function works at the pre-visit stage while increasing the opportunities for citation and replication of models in other tourist villages.

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