

Developing a Digital Tourism Guidebook Model for Community-Based Sustainable Tourism: Insights from Social Studies of Tourism in Nonthaburi, Thailand

Irena Novarlia^{1*}, Dafa Dhiyaul Haq², Syaharuddin³, Oman Sukirman⁴, Chasya Nadzira R⁵

^{1,2,4,5}Universitas Pendidikan Indonesia, Bandung, 40154, Indonesia

³Universitas Lambung Mangkurat, Banjarmasin, 70122, Indonesia

ABSTRACT

Digital technologies have enhanced tourism accessibility, information sharing, and visitor engagement. However, most digital tourism initiatives remain destination-oriented and rarely integrate community knowledge, diaspora activities, halal tourism, and collaborative governance. This study develops and validates a digital tourism guidebook model for community-based sustainable tourism based on the socio-cultural, educational, religious, and halal tourism activities of the Indonesian Muslim diaspora community in Nonthaburi and Bangkok, Thailand. Using a qualitative case study, data were collected through interviews with ten key informants, participant observation, document analysis, and expert and stakeholder validation. Thematic analysis identified six themes: socio-cultural documentation, halal tourism and Islamic heritage, fragmented digital information, community participation, digital literacy, and responsible intercultural engagement. These findings informed a participatory digital guidebook model integrating community-generated content, intercultural storytelling, responsible visitor guidelines, collaborative governance, and continuous updating. The model was considered relevant, feasible, and culturally appropriate. This study conceptualizes the digital guidebook as a participatory knowledge platform supporting community empowerment, cultural preservation, and sustainable tourism governance.

ARTICLE INFO

Keywords:

Community-Based Tourism;
Digital Tourism Guidebook;
Halal Tourism;
Participatory Knowledge Platform;
Sustainable Tourism.

Article Information:

Received: 04/07/2026

Revise: 26/07/2026

Accepted: 27/07/2026

ISSN:

2985-3168 (Online)

2985-3222 (Print)

*Corresponding Author at:

Tourism Industry Study Program, Universitas Pendidikan Indonesia, Jl. Dr. Setiabudhi No. 229, Isola, Kecamatan Sukasari, Kota Bandung, Jawa Barat 40154, Indonesia.

E-mail address: irenanovarlia@upi.edu, dafadhiyaulhaq2210@student.upi.edu, syahar@ulm.ac.id, oman@upi.edu, chasyanadzirarf@upi.edu

The work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](https://creativecommons.org/licenses/by-sa/4.0/)



1. Introduction

Digital transformation has fundamentally reshaped the tourism industry by changing how destinations are promoted, interpreted, and experienced. The rapid adoption of digital technologies including websites, mobile applications, social media, geographic information systems, and interactive digital platforms has enabled tourism stakeholders to provide real-time information, personalize visitor experiences, and strengthen destination competitiveness (Buhalis, 2020; Sigala, 2020). Beyond improving accessibility, digital technologies have shifted tourism from a one-way information delivery system toward an interactive ecosystem in which visitors, local communities, governments, and tourism organizations collaboratively create and exchange knowledge (Gretzel et al., 2015). Consequently, digital tourism is increasingly recognized not merely as a technological innovation but as a socio-cultural process that supports knowledge sharing, cultural representation, and sustainable destination management.

In parallel with digital transformation, community-based tourism (CBT) has gained increasing attention as a sustainable tourism approach that emphasizes local participation, community empowerment, cultural preservation, and equitable benefit distribution (Dangi & Jamal, 2016). Unlike conventional tourism development that often prioritizes economic growth, CBT positions local communities as active decision-makers responsible for preserving local identity while managing tourism resources sustainably (Pasanchay & Schott, 2021). Recent studies further demonstrate that sustainable tourism governance depends not only on physical tourism infrastructure but also on the ability of communities to organize local knowledge, strengthen stakeholder collaboration, and maintain transparent information management (Streimikiene et al., 2021). Therefore, digital technologies have become an essential instrument for supporting participatory governance and improving community capacity to communicate tourism-related information.

The growing interest in digital tourism has encouraged numerous studies on smart tourism, digital destination management, mobile tourism applications, and virtual tourism experiences (Buhalis, 2020; Gretzel et al., 2015; Sigala, 2020). At the same time, research on halal tourism has expanded from discussions of halal-certified food and accommodation to broader issues of Muslim-friendly destinations, Islamic heritage, ethical travel, and culturally sensitive tourism services (Battour & Ismail, 2016). These developments indicate that tourism increasingly involves social, cultural, educational, and religious dimensions that require integrated information systems capable of presenting comprehensive and reliable tourism knowledge.

Despite these advances, previous studies have generally investigated digital tourism, community-based tourism, and halal tourism as separate research domains. Digital tourism research primarily focuses on technological innovation, visitor experience, and destination competitiveness, whereas CBT research emphasizes community participation, local empowerment, and sustainable livelihoods. Similarly, halal tourism studies mainly examine Muslim-friendly services, destination attributes, and travel behavior. As a result, limited attention has been given to integrating these perspectives into a participatory digital platform that simultaneously supports community-generated knowledge, cultural preservation, visitor education, and collaborative governance. This fragmentation indicates that the potential of digital technologies to facilitate community knowledge management remains underexplored, particularly within culturally diverse tourism contexts.

The need for integrated digital knowledge management becomes even more significant in diaspora communities. Diaspora organizations frequently organize religious, educational, cultural, and social activities that preserve cultural identity while fostering intercultural interaction with host communities (Franklin, 2021). These activities often represent valuable tourism resources because they provide authentic cultural experiences, religious heritage, educational exchanges, and opportunities for intercultural learning. Nevertheless, information regarding diaspora community activities is commonly disseminated through fragmented communication channels such as social media posts, messaging applications, posters, and informal community networks. Such fragmented information limits accessibility, reduces knowledge continuity, and makes it difficult for visitors, researchers, and external stakeholders to obtain comprehensive information regarding activity schedules, cultural meanings, ethical participation, and tourism opportunities.

This situation is evident in the activities organized by the Indonesian Muslim Community Association (PCIM) in Nonthaburi and Bangkok, Thailand. As an Indonesian diaspora organization, PCIM regularly conducts religious gatherings, educational programs, cultural events, and halal tourism activities that connect Indonesian cultural identity with the socio-cultural environment of Thailand. Initiatives such as the *Halal Bangkok Expedition* illustrate how community activities can simultaneously function as educational experiences, intercultural exchanges, and community-based tourism attractions by introducing Islamic heritage sites, Muslim-friendly destinations, educational institutions, and local communities. However, these community assets have not been systematically documented or integrated into an accessible digital platform that supports knowledge sharing and sustainable tourism development.

Although previous studies acknowledge the importance of digital platforms for tourism promotion, they rarely conceptualize digital guidebooks as participatory knowledge platforms managed collaboratively by local or diaspora communities. Existing digital guidebooks are generally designed as promotional media or destination directories, offering limited opportunities for community participation in content creation, validation, and continuous updating. Furthermore, previous research has paid insufficient attention to integrating socio-cultural documentation, halal tourism, digital literacy, intercultural storytelling, and collaborative governance into a unified conceptual model for community-based sustainable tourism. Consequently, empirical evidence regarding how community-generated knowledge can be transformed into a participatory digital tourism guidebook remains limited.

This study addresses these limitations by proposing a digital tourism guidebook model that positions community knowledge as the core of sustainable tourism development. Specifically, the study fills three research gaps. First, it integrates digital tourism, community-based tourism, halal tourism, and diaspora community activities into a unified conceptual framework. Second, it conceptualizes a digital tourism guidebook as a participatory knowledge platform that emphasizes collaborative content governance rather than merely destination promotion. Third, it provides empirical evidence on how community-generated digital knowledge can strengthen cultural preservation, community empowerment, responsible intercultural engagement, and sustainable tourism governance within a diaspora community context.

Accordingly, this study aims to develop and validate a digital tourism guidebook model for community-based sustainable tourism based on the socio-cultural, educational, religious, and

halal tourism activities organized by PCIM Nonthaburi. The proposed model contributes theoretically by extending digital tourism literature beyond technology adoption and destination marketing toward participatory knowledge management for community-based sustainable tourism. Practically, the model offers a collaborative framework that can assist diaspora organizations, tourism stakeholders, educators, and local communities in documenting, managing, and disseminating tourism information in culturally diverse destinations.

2. Literature Review & Hypothesis Development

a. Digital Tourism as a Participatory Knowledge Ecosystem

The rapid advancement of digital technologies has transformed tourism from conventional destination promotion into an interconnected ecosystem that facilitates information exchange, stakeholder collaboration, and personalized visitor experiences. Buhalis (2020) argues that tourism has evolved from Information and Communication Technologies (ICT)-based services toward smart tourism ecosystems supported by artificial intelligence, mobile technologies, big data, and ambient intelligence. This transformation enables tourism stakeholders to deliver real-time information while enhancing destination competitiveness and visitor satisfaction. Similarly, Gretzel et al. (2015) emphasize that smart tourism is not solely characterized by technological infrastructure but also by the integration of information, human participation, and organizational collaboration. Digital platforms therefore function not only as communication media but also as environments where tourism knowledge is continuously created, shared, and updated through interactions among governments, tourism organizations, local communities, and visitors. This perspective has shifted digital tourism from a technology-oriented paradigm toward a knowledge-based ecosystem.

Recent studies further suggest that digital transformation has expanded the role of tourism platforms beyond destination marketing. Sigala (2020) explains that digital technologies support tourism resilience by facilitating knowledge exchange, stakeholder collaboration, and adaptive governance during periods of uncertainty. Likewise, the UN Tourism (2024) report highlights that digital innovation has become one of the primary drivers of sustainable tourism development by improving accessibility, destination management, and visitor engagement. These developments indicate that digital technologies increasingly contribute to cultural preservation, community participation, and sustainable governance rather than merely supporting tourism promotion.

Despite these advancements, previous studies predominantly examine digital tourism from the perspectives of technology adoption, destination competitiveness, digital marketing, and visitor experience (Buhalis, 2020; Gretzel et al., 2015; Sigala, 2020). Comparatively limited attention has been devoted to digital platforms as participatory knowledge systems that enable local communities to document cultural heritage, organize tourism knowledge, and collaboratively manage tourism information. Consequently, opportunities to strengthen community empowerment through digital knowledge management remain insufficiently explored, particularly in community-based tourism contexts.

b. Community-Based Tourism and Sustainable Tourism Governance

Community-Based Tourism (CBT) has emerged as a widely accepted approach for achieving sustainable tourism by emphasizing community participation, local ownership, cultural preservation, and equitable benefit distribution. Unlike conventional tourism development, which often prioritizes economic growth and external investment, CBT recognizes local

communities as active decision-makers responsible for planning, managing, and sustaining tourism resources (Dangi & Jamal, 2016).

Previous studies consistently demonstrate that community participation constitutes the foundation of successful CBT implementation. Pasanchay and Schott (2021) found that community involvement contributes significantly to sustainable livelihoods, strengthens local resilience, and supports the achievement of the Sustainable Development Goals (SDGs). Their findings indicate that tourism sustainability depends not only on economic benefits but also on the ability of communities to preserve local knowledge, strengthen social cohesion, and participate in tourism governance.

Furthermore, sustainable tourism governance requires collaboration among governments, tourism organizations, communities, and visitors. Streimikiene et al. (2021) argue that governance plays a central role in ensuring tourism competitiveness through long-term planning, stakeholder coordination, and effective information management. Likewise, the OECD (2020) emphasizes that digital governance and transparent information systems are increasingly essential for improving tourism resilience and destination sustainability. These findings suggest that sustainable tourism cannot rely solely on physical infrastructure but also requires institutional mechanisms capable of facilitating knowledge sharing and collaborative decision-making.

Although CBT literature strongly emphasizes community participation and empowerment, relatively few studies have examined how community knowledge is systematically documented, validated, and disseminated through digital platforms. Existing research generally focuses on participation in tourism planning and benefit distribution, while digital knowledge management receives comparatively limited attention. This gap indicates the need for integrated digital platforms capable of supporting collaborative governance while preserving local cultural knowledge.

c. Halal Tourism within Community-Based Tourism

Halal tourism has experienced substantial growth during the past decade, evolving from a niche market into an important segment of global tourism. Initially associated primarily with halal-certified food and prayer facilities, the concept has expanded to encompass Islamic heritage, ethical travel, cultural sensitivity, educational experiences, and Muslim-friendly environments (Battour & Ismail, 2016). Consequently, halal tourism is increasingly viewed as an integrated tourism system that accommodates the religious, cultural, and social needs of Muslim travelers.

Within the context of community-based tourism, halal tourism provides opportunities for local communities to preserve Islamic heritage while promoting authentic cultural experiences. Rather than functioning solely as a commercial tourism product, halal tourism enables communities to communicate religious values, cultural identity, and local traditions through direct interaction with visitors. Fennell and Cooper (2020) argue that sustainable tourism should integrate cultural preservation with responsible visitor engagement, allowing tourism activities to strengthen both community identity and intercultural understanding.

Recent international tourism policies also recognize halal tourism as part of inclusive and sustainable tourism development. The UN Tourism (2024) report identifies cultural diversity, community participation, and inclusive visitor experiences as strategic priorities for achieving sustainable tourism. This perspective aligns with Franklin's (2021) sociological view that tourism should be understood as a social process involving identity formation, intercultural interaction, and cultural representation rather than merely travel consumption.

Despite increasing scholarly attention to halal tourism, existing studies predominantly examine destination competitiveness, tourist satisfaction, service quality, and travel behavior (Battour & Ismail, 2016). Limited research has explored how digital technologies can facilitate community participation in documenting halal tourism resources, preserving Islamic cultural heritage, and providing responsible visitor guidance. Furthermore, few studies have integrated halal tourism with digital tourism, community-based tourism, and collaborative governance into a unified conceptual framework. This limitation provides an important opportunity to develop a participatory digital tourism guidebook that integrates community-generated knowledge, intercultural storytelling, and sustainable tourism governance.

d. Social Studies of Tourism and Diaspora Communities

Tourism has increasingly been recognized as a social and cultural phenomenon that extends beyond recreational travel and economic activities. The perspective of social studies of tourism emphasizes that tourism involves complex interactions among identity, culture, mobility, community, and power relations, where tourism experiences are socially constructed through interactions between hosts and visitors (Franklin, 2021). Consequently, tourism should be understood as a process of cultural exchange and knowledge production rather than merely a commercial service.

Within this perspective, diaspora communities represent unique social actors capable of preserving cultural identity while simultaneously facilitating intercultural dialogue in host countries. Diaspora organizations frequently organize religious, educational, cultural, and social activities that not only strengthen internal community cohesion but also introduce local culture and traditions to broader audiences. These activities constitute valuable intangible cultural resources that can enrich community-based tourism through authentic experiences, intercultural learning, and cultural interpretation.

Recent studies have highlighted the growing importance of cultural authenticity and community participation in creating meaningful tourism experiences. The UN Tourism (2024) emphasizes that sustainable tourism should strengthen cultural diversity, social inclusion, and local community participation as fundamental principles for achieving the Sustainable Development Goals (SDGs). Similarly, Fennell and Cooper (2020) argue that sustainable tourism requires balancing visitor experiences with cultural preservation and ethical community engagement. Therefore, community activities should not merely be regarded as supporting tourism attractions but also as mechanisms for preserving local knowledge and strengthening intercultural understanding.

However, previous tourism studies have predominantly examined diaspora communities from the perspectives of migration, identity, or transnational networks, while their potential contributions to community-based tourism remain underexplored. Furthermore, limited attention has been given to how diaspora knowledge and socio-cultural activities can be systematically documented and communicated through digital platforms. This limitation indicates the need for an integrated digital approach capable of preserving community knowledge while facilitating responsible visitor engagement.

e. Digital Knowledge Management for Community-Based Tourism

Knowledge has become one of the most valuable resources in sustainable tourism development. In community-based tourism, knowledge encompasses local history, cultural narratives, religious values, tourism attractions, visitor guidelines, traditional practices, and community experiences that collectively shape destination identity. Unlike physical tourism assets, community knowledge is dynamic and continuously evolves through social

interaction. Therefore, effective knowledge management is essential for ensuring that tourism information remains accurate, accessible, and culturally appropriate.

Digital technologies have significantly expanded opportunities for managing community knowledge through collaborative digital platforms. Rather than functioning solely as information repositories, digital platforms enable communities to create, validate, update, and disseminate tourism-related knowledge in a participatory manner (Buhalis, 2020; Sigala, 2020). Such collaborative processes enhance information transparency, improve destination accessibility, and support continuous knowledge preservation.

The OECD (2020) further emphasizes that digital governance has become an important component of tourism resilience because it enables stakeholder collaboration, information integration, and evidence-based decision-making. Similarly, Streimikiene et al. (2021) argue that sustainable tourism governance depends on effective information management and long-term collaboration among governments, tourism organizations, communities, and visitors. These findings suggest that digital knowledge management should be considered a strategic component of community-based tourism rather than merely a technological innovation.

Despite these developments, most existing digital tourism platforms continue to prioritize destination promotion, online reservations, and marketing functions. Comparatively few studies have conceptualized digital tourism platforms as collaborative knowledge ecosystems managed directly by communities. Moreover, mechanisms for community participation in content validation, intercultural storytelling, responsible visitor guidance, and continuous knowledge updating remain insufficiently addressed. This gap demonstrates the necessity of developing a participatory digital tourism guidebook that positions local communities as knowledge producers and custodians of cultural heritage.

f. Literature Synthesis and Research Framework

The reviewed literature demonstrates that digital tourism, community-based tourism, halal tourism, social studies of tourism, and sustainable tourism governance are conceptually interconnected in promoting sustainable tourism development. Digital tourism provides technological infrastructure for information dissemination and stakeholder interaction (Buhalis, 2020; Gretzel et al., 2015), whereas community-based tourism emphasizes local participation, empowerment, and equitable governance (Dangi & Jamal, 2016; Pasanchay & Schott, 2021). Halal tourism contributes cultural and religious dimensions that enhance inclusive visitor experiences (Battour & Ismail, 2016), while social studies of tourism explain tourism as a process of cultural representation, identity formation, and intercultural interaction (Franklin, 2021). Furthermore, sustainable tourism governance highlights the importance of collaborative knowledge management, digital literacy, and institutional coordination (OECD, 2020; Streimikiene et al., 2021).

Although these perspectives collectively support sustainable tourism, previous studies have generally examined them independently. Research on digital tourism primarily focuses on technology adoption, destination marketing, and visitor experience. Community-based tourism studies concentrate on participation and local empowerment, whereas halal tourism research largely addresses Muslim-friendly services and destination competitiveness. Likewise, studies on tourism governance emphasize policy and stakeholder coordination without explicitly integrating community-generated digital knowledge into tourism management. Consequently, limited empirical evidence exists regarding how these concepts can be integrated into a unified digital platform that simultaneously supports cultural

preservation, community empowerment, intercultural engagement, and sustainable tourism governance.

Based on this synthesis, this study proposes a Digital Tourism Guidebook Model that conceptualizes a digital guidebook as a participatory knowledge platform rather than merely a tourism promotion medium. The proposed model integrates five interrelated components: (1) community-generated content, (2) integrated tourism information, (3) intercultural storytelling, (4) responsible visitor guidelines, and (5) collaborative content governance supported by continuous updating mechanisms. These components are expected to strengthen community empowerment, preserve socio-cultural heritage, improve information accessibility, and promote responsible intercultural engagement, thereby contributing to sustainable tourism governance.

Accordingly, the conceptual framework developed in this study extends previous digital tourism research by positioning community knowledge as the central resource of tourism development. This perspective provides both theoretical and practical contributions by integrating digital tourism, community-based tourism, halal tourism, and social studies of tourism into a comprehensive model that can support sustainable tourism initiatives within diaspora communities and other culturally diverse destinations.

3. Methodology

a. Research Design

This study employed a qualitative case study design to develop a Digital Tourism Guidebook Model for Community-Based Sustainable Tourism based on the socio-cultural, educational, religious, and halal tourism activities organized by the Indonesian Muslim Community Association (PCIM) in Nonthaburi and Bangkok, Thailand. A qualitative case study was selected because the study sought to understand a contemporary phenomenon within its real-life context while exploring the interactions among community members, tourism stakeholders, and digital technologies. This approach is particularly appropriate when the boundaries between the phenomenon and its context are not clearly evident and when multiple sources of evidence are required to explain complex social processes (Yin, 2018). The study adopted an inductive approach in which the conceptual model emerged from empirical findings rather than being derived from predetermined hypotheses.

b. Research Participants

Participants were selected using purposive sampling to ensure that each informant possessed relevant knowledge and direct experience related to community activities, halal tourism, digital communication, and tourism management. Purposive sampling is widely recommended in qualitative research because it enables researchers to obtain information-rich cases capable of providing deep insights into the phenomenon under investigation (Creswell & Poth, 2018). The participants consisted of ten key informants representing PCIM administrators, Indonesian diaspora members, representatives of the local Muslim community, visitors participating in community activities, and an academic specializing in tourism and community development. These diverse perspectives enabled the researcher to obtain comprehensive information regarding community tourism activities, digital information needs, and the development of a participatory digital tourism guidebook.

The number of participants was determined based on the principle of data saturation rather than statistical representativeness. Interviews continued until no substantially new codes or themes emerged during the analysis. Saturation was achieved after the tenth interview, where

subsequent interviews produced repetitive information regarding community participation, fragmented tourism information, halal tourism resources, digital literacy, and visitor guidance. This procedure follows the thematic saturation approach proposed by Guest et al. (2020), which recommends evaluating saturation based on the emergence of new information during inductive thematic analysis rather than relying on a predetermined sample size.

c. Data Collection

Data were collected using methodological triangulation through semi-structured interviews, participant observation, document analysis, and prototype discussions. Semi-structured interviews served as the primary data source because they allowed participants to describe their experiences while providing flexibility for the researcher to explore emerging issues during the interview process. Each interview focused on community tourism activities, socio-cultural practices, halal tourism resources, digital communication, and participants' expectations regarding the proposed digital tourism guidebook.

Participant observation was conducted during several community activities organized by PCIM to understand interactions among organizers, visitors, and local communities, as well as to examine how tourism information was communicated and documented. To strengthen contextual understanding, document analysis was undertaken by reviewing organizational documents, event schedules, promotional materials, social media content, photographs, and other documents related to community tourism activities. The preliminary conceptual model and prototype were subsequently discussed with selected participants to obtain practical feedback regarding the relevance, completeness, and applicability of the proposed framework. The combination of these multiple data sources enhanced the credibility of the study through methodological triangulation (Creswell & Poth, 2018).

d. Data Analysis

The collected data were analyzed using reflexive thematic analysis, which is an inductive approach for identifying patterns of meaning across qualitative datasets (Braun & Clarke, 2022). This approach was selected because it allows researchers to construct themes through iterative interpretation rather than merely categorizing responses. The analysis followed six interconnected phases: familiarization with the data, initial coding, theme generation, theme review, theme definition and naming, and report production.

Interview recordings were first transcribed verbatim and repeatedly reviewed to gain familiarity with the data. During the coding stage, meaningful segments related to tourism activities, community participation, digital information, halal tourism, and cultural preservation were assigned initial codes. Similar codes were then grouped into broader categories, which were continuously refined through comparison across interviews, observation notes, and documentary evidence. The iterative analytical process resulted in six overarching themes: socio-cultural documentation, halal tourism and Islamic heritage, fragmented digital information, community participation, digital literacy, and responsible intercultural engagement. These themes subsequently became the empirical basis for developing the Digital Tourism Guidebook Model.

e. Model Development

The conceptual model was developed through an inductive and iterative process grounded in the findings of the thematic analysis. Rather than adapting an existing framework, the model emerged from relationships identified among the six major themes. The researcher examined how community knowledge, digital communication, cultural preservation, and tourism information interacted to support sustainable tourism development. Through continuous

comparison between empirical findings and relevant literature, five core components of the proposed model were identified: community-generated content, integrated tourism information, intercultural storytelling, responsible visitor guidelines, and collaborative content governance. These components were synthesized into a conceptual framework describing how digital technologies can facilitate community participation and sustainable tourism governance.

f. Model Validation

The proposed conceptual model was validated through expert and stakeholder review to assess its clarity, relevance, feasibility, and cultural appropriateness. Validation involved representatives of the participating community together with individuals possessing expertise in tourism, digital communication, and community development. Participants reviewed the conceptual framework and provided qualitative feedback through structured discussions. Suggestions related to information organization, content verification, visitor guidance, and long-term content management were incorporated into the final version of the model. This iterative validation process ensured that the proposed framework was conceptually sound and practically applicable within the context of community-based sustainable tourism.

g. Trustworthiness

To ensure methodological rigor, the study adopted the trustworthiness criteria proposed by Lincoln and Guba (1985), namely credibility, transferability, dependability, and confirmability. Credibility was enhanced through methodological triangulation, prolonged engagement during fieldwork, and member checking by inviting selected participants to review the interpretation of findings. Transferability was supported by providing detailed descriptions of the research context and participant characteristics. Dependability was established through a transparent documentation of the research procedures, including data collection, coding, thematic development, and model construction. Confirmability was strengthened by maintaining an audit trail and reflective research memos to ensure that interpretations were grounded in empirical evidence rather than researcher assumptions.

4. Result and Discussion

Result

The findings were derived from semi-structured interviews, participant observation, document analysis, and limited stakeholder validation of the researcher-developed prototype. Quotations presented in this section were obtained from anonymized participants and translated into English while preserving their original meaning. The analysis generated six interconnected themes: socio-cultural documentation, halal tourism and Islamic heritage, fragmented digital information, community participation, digital literacy, and responsible intercultural engagement.

a. Participant Characteristics

The study involved ten key informants representing different stakeholder perspectives relevant to the development of a community-based digital tourism guidebook. Participants P1–P3 were PCIM Nonthaburi representatives who contributed information concerning organizational activities, community values, and existing documentation practices. Participants P4–P5 were members of the Indonesian diaspora who provided perspectives on cultural identity, collective memory, and the experience of maintaining Indonesian values in Thailand. Participants P6–P7 represented the local Thai community and contributed insights into intercultural interaction and local perceptions of community activities. Participants P8–

P9 were visitors or activity participants who described their information needs and experiences when accessing community-based tourism activities. Participant P10 was an academic or practitioner whose contribution focused on tourism, education, halal tourism, and community development.

The diversity of these participant categories enabled the study to examine the proposed guidebook from organizational, cultural, local-community, visitor, and academic perspectives. PCIM representatives primarily explained how activities were organized and communicated, whereas diaspora members emphasized cultural preservation. Local Thai participants highlighted intercultural sensitivity, visitors focused on information accessibility, and the academic or practitioner provided a broader interpretation of halal tourism and sustainable community development. These complementary perspectives formed the basis for identifying the six themes and examining their relationships.

b. Development and Analytical Organization of the Themes

The six themes did not emerge as isolated findings. Instead, they formed three interconnected analytical dimensions. The first dimension concerned the knowledge and tourism resources that required documentation, represented by socio-cultural documentation and halal tourism and Islamic heritage. The second dimension concerned the conditions affecting the management of this knowledge, represented by fragmented digital information, community participation, and digital literacy. The third dimension concerned the ethical purpose of the proposed guidebook, represented by responsible intercultural engagement.

Socio-cultural documentation captured religious, educational, cultural, and social activities that participants regarded as part of community knowledge. Halal tourism and Islamic heritage included halal sites, Muslim-friendly facilities, Islamic educational spaces, and Muslim community life. Fragmented digital information referred to the dispersal of information across posters, messaging groups, social media, and informal communication. Community participation concerned the involvement of community members in creating, checking, and updating content. Digital literacy referred to the capacity required to organize, design, publish, and maintain digital information. Responsible intercultural engagement covered visitor ethics, cultural sensitivity, photography practices, dress expectations, and appropriate participation in religious and cultural activities.

The relationship among these themes indicated that the proposed guidebook required more than the digitization of tourism information. It needed to document meaningful community resources, consolidate previously scattered information, involve community members in content governance, strengthen digital management capacity, and guide visitors toward culturally respectful participation.

c. Interrelated Field Findings

1) Socio-Cultural Activities as Community Knowledge

The findings showed that PCIM Nonthaburi's religious, educational, cultural, and social activities contained socio-cultural values that extended beyond their immediate organizational functions. Religious gatherings, educational discussions, cultural events, halal lifestyle learning, and social networking were perceived as mechanisms for maintaining identity and transferring community values. These activities therefore represented forms of community knowledge that could be documented and interpreted for educational and tourism purposes. An Indonesian diaspora participant explained:

"PCIM helps Indonesian communities maintain their identity while living in Thailand. Through religious, educational, and cultural activities, the community can preserve Indonesian values and introduce them to local society." (P4, Indonesian diaspora member)

This statement illustrates two simultaneous functions of community activities. Internally, the activities support cultural continuity and identity maintenance among Indonesians living in Thailand. Externally, they create opportunities to introduce Indonesian religious and cultural values to the host community and visitors. Socio-cultural documentation therefore became the substantive foundation of the proposed guidebook because it transformed routine community activities into organized cultural knowledge.

2) Halal Tourism and Islamic Heritage as Integrated Experiences

The second theme demonstrated that halal tourism was understood more broadly than the availability of halal food. Participants associated it with Islamic heritage, Muslim community life, education, worship facilities, ethical travel, and intercultural understanding. The Halal Bangkok Expedition 2026 illustrated this broader interpretation by connecting destinations such as the Islamic Center of Thailand, the Halal Science Center at Chulalongkorn University, Jawa Mosque, Kampung Indonesia, Ramkhamhaeng Night Market, and Thammasat School. An academic or practitioner stated:

"Halal tourism in Bangkok is not only about halal food. It also includes Islamic heritage, Muslim community life, education, and how visitors understand Muslim culture in Thailand." (P10, academic/practitioner)

The sites included in the expedition represented different dimensions of the Muslim-friendly tourism experience. Some provided religious and historical knowledge, others demonstrated halal science and education, while markets and community areas reflected everyday Muslim social life. The theme was therefore closely connected to socio-cultural documentation: halal tourism resources needed to be presented not merely as locations, but also through narratives explaining their religious, educational, historical, and community meanings.

3) Fragmented Digital Information as an Accessibility Barrier

Although PCIM and related communities already used digital media, the findings showed that tourism and activity information remained fragmented. Information was distributed through event posters, WhatsApp groups, Instagram posts, and informal community networks. These channels were useful for immediate communication but did not provide a structured archive through which external users could access complete, reliable, and updated information. A PCIM representative explained:

"Activities are often shared through WhatsApp, social media, or posters, but the information is scattered. People outside the community usually need to ask directly because previous information is not easy to find." (P1, PCIM representative)

Fragmentation affected both accessibility and continuity. Visitors could encounter difficulties finding schedules, locations, contact information, activity descriptions, and cultural guidance in one place. Previous information could also become difficult to retrieve once it had disappeared from active social media feeds or messaging conversations. This theme established the practical need for an integrated digital guidebook capable of consolidating tourism information and community documentation into a more permanent and accessible structure.

4) Community Participation and Digital Literacy as Enabling Conditions

Community participation emerged as a central condition for ensuring that the guidebook accurately represented PCIM's activities, values, and cultural context. Participants

emphasized that content should not be produced solely by an external developer or researcher. Community members with knowledge of the organization needed to participate in content creation, validation, and updating. A PCIM representative stated:

"If the guidebook represents PCIM, the content should involve people who understand the organization's activities, values, and purpose." (P2, PCIM representative)

This finding positioned the community not merely as a source of information, but as a content owner and knowledge validator. Community participation was particularly important for religious and cultural content because inaccurate or decontextualized information could misrepresent community values.

However, participation alone was insufficient without adequate digital literacy. Participants recognized the advantages of digital media but also identified the need for skills in information organization, content design, platform management, and regular updating. A visitor or activity participant noted:

"Social media is useful, but it does not always provide complete information. A guidebook should make schedules, locations, contacts, photos, and cultural explanations easier to find." (P8, visitor/activity participant)

Community participation and digital literacy therefore functioned as mutually reinforcing themes. Participation established who should contribute to and validate the guidebook, whereas digital literacy determined whether the community could manage the platform sustainably. Without participation, the content could become disconnected from community needs; without digital literacy, the information could become incomplete or outdated.

5) Responsible Intercultural Engagement as an Ethical Orientation

The final theme concerned the need to guide visitors when participating in community-based religious and cultural activities. Participants identified several areas requiring clear explanation, including dress expectations, respectful behavior, photography rules, the use of prayer spaces, and appropriate interaction with community members. A local Thai community representative stated:

"Clear information can help visitors understand the community better and participate in a respectful way." (P6, local Thai community representative)

Responsible visitor guidance was therefore not treated as supplementary information. It was an ethical component connecting tourism accessibility with cultural protection. Making community activities more visible could increase visitor participation, but increased visibility also created a need to prevent misunderstanding, inappropriate behavior, or insensitive representation. This theme linked the guidebook's informational function with its educational role by ensuring that visitors understood not only where and when activities occurred, but also how to participate appropriately.

d. Relationships Among Themes and Model Development

The relationships among the six themes provided the empirical basis for developing the Digital Tourism Guidebook Model. Socio-cultural documentation and halal tourism and Islamic heritage represented the principal knowledge resources to be included in the guidebook. Fragmented digital information represented the practical problem requiring an integrated digital response. Community participation and digital literacy represented the governance and capacity mechanisms required to create, validate, and maintain the platform. Responsible intercultural engagement represented the ethical orientation that should guide the presentation and use of tourism information.

These relationships can be interpreted as a sequential process. Community activities and halal tourism sites first provide socio-cultural knowledge and destination information. Because this information is currently distributed across multiple informal channels, it must be consolidated into an accessible platform. The consolidation process requires community participation to ensure representational accuracy and digital literacy to support content organization and updating. Once the information becomes publicly accessible, responsible visitor guidelines are required to protect cultural and religious values. The interaction of these elements positions the digital guidebook as a participatory knowledge platform rather than merely a promotional medium.

The model was subsequently developed through four stages. First, field data and community documents were examined to identify activities, tourism potential, and information gaps. Second, the data were organized into the six principal themes. Third, the themes were translated into operational guidebook components. Fourth, these components were integrated into a conceptual model for community-based sustainable tourism.

The final model consists of core inputs, a central model function, operational components, and expected outcomes. The core inputs include community participation, digital literacy, socio-cultural documentation, and destination information. At the center of the model is the digital tourism guidebook as a participatory knowledge platform. Its operational components include community-based content, integrated tourism information, intercultural storytelling, responsible visitor guidelines, and collaborative content updating. These components are expected to contribute to community empowerment, improved information accessibility, cultural preservation, responsible visitor engagement, and sustainable tourism governance.

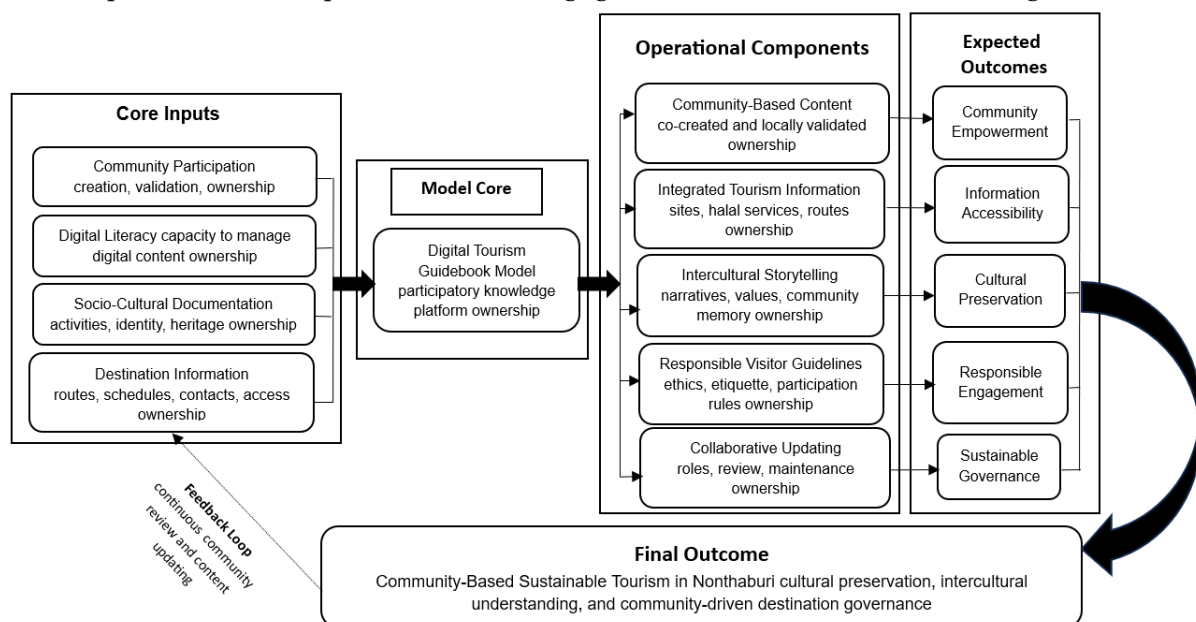


Figure 1. Digital Tourism Guidebook Model for Community-Based Sustainable Tourism
Source: Developed by the author based on thematic analysis of field data, document analysis of PCIM community materials, and the researcher-developed digital guidebook prototype (2026).

e. Prototype and Model Validation

To operationalize the conceptual model, the researcher developed a digital tourism guidebook prototype accessible through a QR code. The prototype translated the model components into a practical digital structure by organizing PCIM Nonthaburi's community activities, halal

tourism information, Islamic heritage, intercultural narratives, schedules, contact information, and responsible visitor guidelines.



Figure 2. QR Code of the Researcher-Developed Digital Tourism Guidebook Prototype

Prototype website: <https://digitaltourismguidebook.my.id/>

Source: Developed by the author based on field findings, document analysis, and PCIM Nonthaburi community materials (2026).

The model and prototype were reviewed by selected informants with knowledge of PCIM activities, community-based tourism, halal tourism, and digital communication. The review focused on relevance, clarity, feasibility, and cultural appropriateness. Participants considered the model relevant because it responded directly to the fragmented nature of existing information, the limited documentation of socio-cultural activities, and the need for visitor guidance. The prototype was also considered useful because it presented community-based tourism information in a more structured and accessible format.

The validation process generated four principal recommendations. First, the guidebook needed to distinguish clearly between information intended for the public and information intended only for internal community use. Second, content concerning religious activities needed to be reviewed by authorized PCIM Nonthaburi representatives before publication. Third, visitor guidelines needed to use clear and accessible language so that visitors outside the community could understand culturally appropriate behavior. Fourth, the platform required a regular updating mechanism to prevent schedules, contact information, and activity descriptions from becoming outdated.

These recommendations resulted in refinements to the proposed model, particularly in relation to content access, community-based validation, visitor communication, and collaborative updating. The validation findings therefore supported the feasibility of the model while also demonstrating that its sustainability depended on explicit content governance and continued community involvement.

Discussion

a. Digital Guidebook as a Participatory Knowledge Platform

The findings demonstrate that the principal value of the proposed digital tourism guidebook lies not merely in digitizing destination information but in organizing community knowledge through a participatory platform. This interpretation is consistent with Buhalis (2020), who explains that the development of tourism technology has moved beyond basic information and communication functions toward interconnected tourism ecosystems. Digital tourism systems increasingly connect information, services, stakeholders, and visitor experiences. Similarly, Zeqiri et al. (2025) show that digital tourism platforms can support sustainable development by improving accessibility, information integration, institutional coordination, and stakeholder participation.

However, the present study extends these arguments in an important way. Previous digital tourism studies commonly emphasize sophisticated technologies, destination competitiveness, service efficiency, and tourist personalization. In contrast, the PCIM case indicates that the sustainability value of a digital platform can also emerge from relatively accessible technology when it is supported by community participation, cultural interpretation, and clear content governance. The proposed guidebook does not depend primarily on artificial intelligence, big data, or advanced smart-destination infrastructure. Its contribution instead derives from integrating fragmented information and enabling community members to create, validate, and update the content.

This finding therefore expands the conceptual scope of digital tourism. A digital tourism platform should not be evaluated only according to its technological sophistication or marketing effectiveness, but also according to its capacity to preserve community knowledge, support collective ownership, and facilitate responsible interaction between communities and visitors. The study consequently positions the digital guidebook as a socio-technical system in which technological accessibility and community governance operate together.

The finding concerning fragmented digital information further supports this interpretation. Although PCIM activities were already communicated through WhatsApp, posters, and social media, those channels did not produce an organized and continuously accessible knowledge system. The problem was therefore not the absence of digital communication but the absence of information integration, content continuity, and institutional responsibility. The proposed guidebook addresses this limitation by transforming dispersed digital materials into a structured platform containing activity information, cultural narratives, destination details, visitor guidelines, and updating mechanisms.

b. Socio-Cultural Documentation, Heritage, and Diaspora Identity

The identification of religious, educational, cultural, and social activities as tourism resources is consistent with the growing recognition of intangible cultural heritage as an important component of sustainable tourism. Qiu et al. (2022) show that intangible cultural heritage tourism increasingly encompasses social practices, rituals, traditional knowledge, festivals, religious activities, and community narratives. Their review also emphasizes that technology and place-making constitute important directions for the future development of intangible cultural heritage tourism.

The present study supports this perspective by demonstrating that PCIM activities contain cultural value even though they were not originally organized exclusively as tourism products. Religious gatherings, educational discussions, cultural activities, and halal lifestyle learning serve as mechanisms through which Indonesian diaspora members maintain identity, transmit values, and establish relationships with Thai communities. Documenting these activities in a digital guidebook therefore does more than promote events; it transforms community practices into accessible cultural knowledge.

The findings also complement Jiang's (2022) analysis of cultural heritage in diaspora-related communities. Jiang argues that diaspora heritage is shaped by tensions between cultural roots and modernity, as well as between mobile populations and geographically situated heritage. The PCIM case reveals a related but distinct process. Its cultural resources are not limited to physical heritage associated with the ancestral homeland. Instead, they emerge through religious, educational, and intercultural practices produced by Indonesian Muslims living in Thailand.

This distinction is theoretically important because it broadens the meaning of diaspora tourism resources. Diaspora heritage does not only involve return visits to a homeland or the conservation of ancestral buildings. It can also be produced in the host country through ongoing community practices, transnational identities, religious networks, and interactions with local communities. The digital guidebook consequently becomes a curatorial space in which diaspora members select, interpret, and communicate the meanings of their activities. At the same time, the study indicates that digitizing community heritage involves representational risks. Religious and cultural activities can lose their contextual meaning when presented merely as attractions. This explains why participants emphasized community validation before publication and the separation of public information from internal community information. Digital visibility must therefore be balanced with cultural authority, privacy, and community control. The guidebook is not only a documentation mechanism but also a means of negotiating what knowledge may be made public, who is authorized to interpret it, and how it should be represented.

c. Community Participation, Digital Literacy, and Content Governance

The findings confirm that community participation is a fundamental condition for sustainable community-based tourism. Pasanchay and Schott (2021) found that community-based tourism can contribute to sustainable livelihoods and the Sustainable Development Goals when local communities participate actively in planning, resource management, and benefit distribution. Similarly, Iqbal et al. (2022) emphasize that meaningful participation must extend beyond consultation and involve communities in the knowledge, decisions, and institutional relationships that shape tourism development.

The present study supports these conclusions but specifies a form of participation that has received comparatively limited attention: participation in digital content governance. Community members in the PCIM context were not expected only to supply tourism information. They were expected to determine which activities should be documented, validate religious and cultural content, distinguish public from internal information, and update schedules and contact details. Community participation therefore functions as an editorial and governance process.

This result also corresponds with Roxas et al. (2020), who argue that sustainable tourism governance depends on clearly defined stakeholder roles and collaboration rather than isolated or exclusively top-down decision-making. The guidebook model operationalizes this principle at the platform level. PCIM representatives act as cultural and organizational validators, community members contribute narratives and documentation, tourism or academic stakeholders provide contextual expertise, and visitors provide feedback concerning accessibility and clarity. Sustainability emerges from the interaction of these roles rather than from the platform alone.

The emphasis on ethical content management is also consistent with Dangi and Petrick's (2021) argument that sustainable community-based tourism governance should address justice, ethics, and equity. In the present case, justice and ethics concern the community's authority over cultural representation, the protection of internal information, the respectful presentation of religious practices, and visitors' responsibility toward host communities. The model therefore adds an informational dimension to sustainable tourism justice: communities should possess the authority and capability to determine how their knowledge is digitally represented.

Digital literacy emerged as the practical capability connecting participation to long-term platform sustainability. Community involvement may become symbolic when members lack the skills required to organize information, design content, maintain the platform, and verify updates. Conversely, technical skills without community participation may produce an efficient platform that inaccurately represents community values. The findings therefore indicate that participation and digital literacy are mutually dependent. Participation provides legitimacy and cultural accuracy, whereas digital literacy provides operational continuity.

This relationship represents an important extension of conventional CBT models. Participation should not be treated solely as an input or general principle. Its effect depends on supporting capabilities and governance arrangements. In the proposed model, digital literacy and collaborative updating act as enabling mechanisms through which participation can produce accurate, accessible, and sustainable community knowledge.

d. Halal Tourism and Responsible Intercultural Engagement

The findings indicate that halal tourism in Bangkok and Nonthaburi encompasses more than halal food and prayer facilities. Participants associated it with Islamic history, education, Muslim community life, religious institutions, ethical conduct, and intercultural learning. This interpretation is consistent with Nurhayati et al. (2025), who connect community-based halal tourism with information digitalization and argue that sustainable halal tourism requires the integration of economic, social, cultural, environmental, and informational dimensions.

The present study extends this perspective by positioning community narratives and visitor ethics as core components of halal tourism information. The Islamic Center of Thailand, the Halal Science Center, Jawa Mosque, Kampung Indonesia, Thammislam School, and Muslim-friendly markets should not be represented merely as geographical destinations. Their educational, historical, religious, and social meanings must also be explained. Integrated information therefore enables visitors to understand why a site is significant rather than simply how to reach it.

The inclusion of intercultural storytelling is supported by Kasemsarn and Nickpour (2025), who demonstrate that digital storytelling can increase engagement with cultural heritage when it combines multimedia communication, community participation, and cultural authenticity. In the PCIM model, storytelling connects Indonesian diaspora experiences, Thai Muslim community life, Islamic heritage, and visitor learning. It therefore functions not only as a marketing technique but also as a method of cultural interpretation.

Nevertheless, the study adds an ethical qualification to digital storytelling. Community stories should not be presented solely to maximize visitor attention. Religious and cultural narratives require community validation, appropriate language, contextual explanation, and sensitivity to privacy. Responsible visitor guidelines complement storytelling by explaining dress expectations, photography rules, behavior in prayer areas, and appropriate interaction with community members.

This combination distinguishes the proposed guidebook from conventional destination directories. The platform communicates both tourism opportunities and the responsibilities associated with accessing culturally sensitive spaces. It thus changes visitor guidance from a secondary practical feature into a central ethical mechanism connecting accessibility, cultural protection, and intercultural respect.

e. Theoretical Implications

This study offers four interrelated theoretical implications. First, it extends digital tourism theory by redefining the digital guidebook as a participatory knowledge platform. Digital

tourism has frequently been conceptualized through technology adoption, smart services, destination marketing, and visitor experience. The present model adds community knowledge production, cultural validation, and collaborative updating as central theoretical dimensions. The value of digital tourism consequently arises not only from information availability but also from who creates the information, who authorizes its publication, and how it is maintained.

Second, the study extends community-based tourism theory by identifying digital literacy and content governance as mechanisms connecting community participation with sustainable outcomes. Existing CBT research consistently emphasizes participation and empowerment. The proposed model clarifies that, in a digital tourism context, meaningful participation requires technical capacity, editorial authority, access classification, and updating procedures. These mechanisms explain how participation can be converted into sustained digital representation rather than remaining an abstract normative principle.

Third, the model contributes to social studies of tourism by conceptualizing the digital guidebook as a mediator of identity, mobility, representation, and host–visitor relations. PCIM activities show that tourism resources are socially produced through diaspora identity, religious practice, educational activities, and intercultural relationships. The guidebook does not simply describe pre-existing attractions; it participates in constructing how community activities are interpreted as tourism knowledge. Digital platforms are therefore not neutral containers but social spaces in which cultural meanings are selected, negotiated, and communicated.

Fourth, the study expands halal tourism theory by integrating religious heritage, community knowledge, intercultural storytelling, and responsible visitor conduct. Halal tourism is thus positioned not only as the provision of Muslim-friendly products and services but also as an educational and relational process. This interpretation connects Muslim visitor needs with cultural authenticity, community authority, and respectful engagement between Muslim and non-Muslim participants.

Taken together, these theoretical implications establish a sequential logic within the proposed model. Socio-cultural documentation, destination information, community participation, and digital literacy constitute the model inputs. Community-generated content, integrated information, storytelling, visitor guidance, and collaborative updating function as operational mechanisms. Community empowerment, information accessibility, cultural preservation, responsible engagement, and sustainable governance represent the expected outcomes.

However, these outcomes should be interpreted as theoretically and qualitatively supported propositions rather than confirmed causal effects. The present study used a single qualitative case and limited stakeholder validation; it did not quantitatively test whether the prototype increased empowerment, visitor understanding, or sustainable tourism performance. The model therefore provides a foundation for subsequent empirical testing rather than a definitive causal explanation.

f. Overall Contribution of the Model

The scientific contribution of this study lies in integrating research domains that have commonly been examined separately. Digital tourism explains the technological and informational platform; community-based tourism explains participation and empowerment; social studies of tourism explain identity and intercultural relations; heritage studies explain cultural documentation and representation; and halal tourism explains religious needs and ethical engagement.

The proposed model connects these domains by positioning community-governed knowledge at the center of the digital guidebook. Compared with previous destination-oriented approaches, it emphasizes that sustainable digital tourism requires not only integrated information but also community authority, cultural interpretation, digital capability, visitor responsibility, and continuous content governance. The PCIM case therefore offers a context-specific model with potential analytical relevance for other diaspora organizations, religious communities, and culturally diverse community-based tourism initiatives.

5. Conclusion and Suggestion

This study developed a Digital Tourism Guidebook Model for Community-Based Sustainable Tourism based on the socio-cultural, educational, religious, and halal tourism activities of PCIM in Nonthaburi and Bangkok. The findings identified six interconnected themes: socio-cultural documentation, halal tourism and Islamic heritage, fragmented digital information, community participation, digital literacy, and responsible intercultural engagement. These themes demonstrate that diaspora community activities can be transformed into accessible tourism knowledge that supports cultural preservation and intercultural understanding.

The proposed model positions the digital guidebook as a participatory knowledge platform supported by community participation, digital literacy, socio-cultural documentation, and destination information. Its operational components include community-generated content, integrated tourism information, intercultural storytelling, responsible visitor guidelines, and collaborative content updating. The validation results indicate that the model is relevant, feasible, and culturally appropriate, although its sustainability depends on clear content governance, community validation, and regular information updates.

The study is limited by its single-case qualitative design, small purposive sample, and limited prototype validation. Therefore, future research should quantitatively test the relationships among the model components and expected outcomes, evaluate the prototype through usability and visitor-experience testing, and apply the model to other diaspora or community-based tourism settings. Longitudinal studies are also needed to assess content accuracy, community participation, platform maintenance, and long-term sustainability.

Reference

- Battour, M., & Ismail, M. N. (2016). Halal tourism: Concepts, practises, challenges and future. *Tourism Management Perspectives*, 19, 150–154. <https://doi.org/10.1016/j.tmp.2015.12.008>
- Braun, V., & Clarke, V. (2022). *Thematic analysis: A practical guide*. SAGE Publications.
- Buhalis, D. (2020). Technology in tourism: From information communication technologies to eTourism and smart tourism towards ambient intelligence tourism: A perspective article. *Tourism Review*, 75(1), 267–272. <https://doi.org/10.1108/TR-06-2019-0258>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Dangi, T. B., & Jamal, T. (2016). An integrated approach to sustainable community-based tourism. *Sustainability*, 8(5), Article 475. <https://doi.org/10.3390/su8050475>
- Dangi, T. B., & Petrick, J. F. (2021). Augmenting the role of tourism governance in addressing destination justice, ethics, and equity for sustainable community-based tourism. *Tourism and Hospitality*, 2(1), 15–42. <https://doi.org/10.3390/tourhosp2010002>
- Fennell, D. A., & Cooper, C. (2020). *Sustainable tourism: Principles, contexts and practices*. Channel View Publications.

- Franklin, A. (2021). *The sociology of tourism*. Routledge.
- Gretzel, U., Sigala, M., Xiang, Z., & Koo, C. (2015). Smart tourism: Foundations and developments. *Electronic Markets*, 25(3), 179–188. <https://doi.org/10.1007/s12525-015-0196-8>
- Guest, G., Namey, E., & Chen, M. (2020). A simple method to assess and report thematic saturation in qualitative research. *PLoS ONE*, 15(5), Article e0232076. <https://doi.org/10.1371/journal.pone.0232076>
- Iqbal, A., Ramachandran, S., Siow, M. L., Subramaniam, T., & Mohammad Afandi, S. H. (2022). Meaningful community participation for effective development of sustainable tourism: Bibliometric analysis towards a quintuple helix model. *Journal of Outdoor Recreation and Tourism*, 39, Article 100523. <https://doi.org/10.1016/j.jort.2022.100523>
- Jiang, T. (2022). A conceptual framework for understanding the intrinsic contestation of cultural heritage tourism in Chinese qiaoxiang. *Built Heritage*, 6, Article 28. <https://doi.org/10.1186/s43238-022-00075-9>
- Kasemsarn, K., & Nickpour, F. (2025). Digital storytelling in cultural and heritage tourism: A review of social media integration and youth engagement frameworks. *Heritage*, 8(6), Article 200. <https://doi.org/10.3390/heritage8060200>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Nurhayati, I., Gustiawati, S., Rofiáh, R., Pujiastuti, S., Mutmainah, I., Rainanto, B. H., Harini, S., & Endri, E. (2025). Community-based halal tourism and information digitalization: Sustainable tourism analysis. *Tourism and Hospitality*, 6(3), Article 148. <https://doi.org/10.3390/tourhosp6030148>
- Organisation for Economic Co-operation and Development. (2020). *OECD tourism trends and policies 2020*. OECD Publishing. <https://doi.org/10.1787/6b47b985-en>
- Pasanchay, K., & Schott, C. (2021). Community-based tourism homestays' capacity to advance the Sustainable Development Goals: A holistic sustainable livelihood perspective. *Tourism Management Perspectives*, 37, Article 100784. <https://doi.org/10.1016/j.tmp.2020.100784>
- Qiu, Q., Zuo, Y., & Zhang, M. (2022). Intangible cultural heritage in tourism: Research review and investigation of future agenda. *Land*, 11(1), Article 139. <https://doi.org/10.3390/land11010139>
- Roxas, F. M. Y., Rivera, J. P. R., & Gutierrez, E. L. M. (2020). Mapping stakeholders' roles in governing sustainable tourism destinations. *Journal of Hospitality and Tourism Management*, 45, 387–398. <https://doi.org/10.1016/j.jhtm.2020.09.005>
- Sigala, M. (2020). Tourism and COVID-19: Impacts and implications for advancing and resetting industry and research. *Journal of Business Research*, 117, 312–321. <https://doi.org/10.1016/j.jbusres.2020.06.015>
- Streimikiene, D., Svagzdiene, B., Jasinskas, E., & Simanavicius, A. (2021). Sustainable tourism development and competitiveness: The systematic literature review. *Sustainable Development*, 29(1), 259–271. <https://doi.org/10.1002/sd.2133>
- UN Tourism. (2024). *Tourism and the Sustainable Development Goals progress report 2024*. <https://www.unwto.org>
- World Tourism Organization. (2022). *UNWTO World Tourism Barometer*.
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.

Zeqiri, A., Ben Youssef, A., & Maherzi Zahar, T. (2025). The role of digital tourism platforms in advancing Sustainable Development Goals in the Industry 4.0 era. *Sustainability*, 17(8), Article 3482. <https://doi.org/10.3390/su17083482>